



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

TEN JĀTAKAS.

THE ORIGINAL PĀLI TEXT

WITH

A TRANSLATION

AND

NOTES.

BY
(Michael) Viggo
V. FAUSBØLL.

COPENHAGEN.

H. HAGERUP.

LONDON.

TRÜBNER & CO.

PRINTED BY LOUIS KLIEN.

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 kucchismim¹.
- -, line 19, for vinicchayaṭṭhāya read vinicchayatthāya.
- -, line 1 from the bottom, for * sutvā read * B sutvā.
- 6, line 3 fr. the b., for rājumaṁ read rājunam.
- 10, line 13, for dahati read dahati².
- 11, line 6 fr. the b., for ° omits read ° C omits.
- -, line 5 fr. the b., after kālasīho add, B kālasīho.
- 22, line 10, for pisācā read pisācā³.
- -, line 11, for khāditun⁴ read khāditun⁵.
- 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
nahāyimsu⁶.
- 28, line 15, for maṅgalahatthi⁷ read maṅgalabhatthi⁸.
- 30, line 14, for sena read sena⁹.
- 31, line 7, for dasannaṁ read dasannam.
- 32, line 5, for Mahāsārajātake¹⁰ read Mahāsārajātake¹¹.
- 38, line 9 fr. the b., for siṅgāli read siṅgāli.
- 39, line 11, for unnadanti¹² read unnadanti¹³.
- 54, line 21, for daṇḍakotiyaṁ read daṇḍakoṭiyaṁ.
- 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 sacaṁ read saccam.
- 112, line 14, for ṭhanaṁ 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

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—180; 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 | vīrodetvā |
| 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 | jīvikam | jīvitam |

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

| Page: | C. | B. |
|-------|--------------|--------------|
| 8 | kathesi | katheti |
| 10 | nadi | nadati |
| 9 | khādissami | 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 |
| 7, 50 | Himavantapadesa | Himavantappadesa |
| 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 |
| 11, 15 | desanaṁ | dhammadešanaṁ |
| 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 | jātigottamaṁkula |
| 30 | Alinacittarājakumā- | Alinacittaṁ rajakumāraṁ |
| 30 | Kosalarājānaṁ | Kosalaṁ rājānaṁ |
| 9 | nipannasigālaṁ | nipannaṁ sigālaṁ |
| 50, 53 | suvaṇṇavaṇṇamoro | suvaṇṇavaṇṇo moro |
| 8 | kaniṭṭhā cha bhātaro | cha kaniṭṭhabhātaro |
| 9-10 | māressāmi | mārissāmi |
| 14 | saṁgāmessāmi | 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 sammatvam, 17 iti dve, 20 dhareyya va, 20 hi, vattati, tattha, 22 so, 24 ekam, makkhivā, 27 ca, 30 paccekabuddham vā, 32 āhamsu āhamsu, va, nu, 33 tā, 35 pappatamuddhani 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]ṭirūpako, 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 musāvādin, 15 pāpessati instead of pāpessasi, 18 imasmim vakkale instead of imasmim vakkalam, pavittam instead of pavittḥo, 37 gaṇhāhi instead of gaṇhāsi, 52 nibbattivā instead of nibbattetvā, tvam instead of tam, 56 ānāpesi instead of ānāpesi(?), 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

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 (Pāliyaṁ pana „na man taṁ āgamissatīti“ likhitam, taṁ 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.

CONTENTS.

| | Pages : |
|-------------------------|--------------|
| Rājovāda-jātaka | 1. 57. 87. |
| Sigāla-jātaka | 6. 60. 91. |
| Sūkara-jātaka | 12. 63. 94. |
| Uraga-jātaka | 16. 65. 95. |
| Gagga-jātaka | 19. 67. 97. |
| Alīnacitta-jātaka | 23. 69. 99. |
| Guna-jātaka | 32. 75. 102. |
| Suhanu-jātaka | 41. 78. 103. |
| Mora-jātaka | 45. 80. 104. |
| Vinilaka-jātaka | 53. 85. 106. |
| Notes | 87. |

Appendix :

| | |
|-----------------------|------|
| Rājovāda-jātaka | 107. |
| Mahāmora-jātaka | 111. |

| | |
|--------------------------|------|
| Index and Glossary | 123. |
|--------------------------|------|

II, 16, 1. RĀJOVĀDA-JĀTAKA.

„**D**aḷhaṃ daḷhassa khipatīti^a.“ Idam Satthā Jetavane viharanto rājavādam ārabha katesi. So Tesa-kunajātake āvibhavissati. Ekasmim pana divase Kosalarājā ekaṃ gatigataṃ^b dubbinicchayaṃ^c attam vinicchinitvā^d bhutta-pātarāso allahattho va alaṃkataratham abhiruyha^e Satthu santikaṃ gantvā phullapadumasassirikesu pādesu Satthāraṃ vanditvā ekamantaṃ nisīdi. Atha naṃ Satthā etad avoca: „handā, kuto nu tvam, mahārāja, āgacchasi divādivassā“ ^{ti}. „Bhante, ajja ekaṃ gatigataṃ^f dubbinicchayaṃ^g attam vinicchinto okāsaṃ labhitvā^h idāni taṃ tīretvāⁱ bhuñjitvā allahattho va tumhākaṃ upaṭṭhānaṃ āgato 'mhīti.“ Satthā: „mahārāja, dhammena samena attamvinicchayaṃⁱⁱ nāma kusalaṃ, saggamaggo esa, anacchariyaṃ kho pan' etaṃ yaṃ tumhe mādisassa sabbaññussa^j santikā ovādaṃ labhamānā dhammena samena^{jj} attam vinicchineyyātha, etad eva acchariyaṃ: pubbe rājāno asabbaññūnaṃ^k pi paṇḍitānaṃ sutvā

^a C khipatīti, B khippatīti. ^b B agatigataṃ. ^c B dubbhi-vinicchayaṃ. ^d B suvinicchitvā. ^e B abhirūyha, C^p C^o abhiruyha. ^f B āgatiagataṃ. ^g C^p C^o dubbinicchiyaṃ. ^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 asabbaññūnaṃ.

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

Attīte Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto tassa aggamaheṣiyā kucchismim¹ paṭisandhim gahetvā laddhagabbhaparihāro sotthinā mātukucchimhā nikkhami. Nāmagahaṇadivase^m pan' assa Brahmadattakumāro tv-evaⁿ nāmaṃ akaṃsu. So anupubbena vayappatto solasa-vassakāle Takkaṣilam^o gantvā^p sabbasippesu nipphattim patvā pitu accayena rajje paṭitthāya dhammena samena^j rajjam kāresi. Chandādivasena agantvā^d vinicchayaṃ anusāsi. Tasmim evaṃ dhammena rajjam kārente amaccāpi dhammen' eva vohāraṃ vinicchiniṃsu. Vohāresu dhammena vinicchayaṃānesu kūṭattakārakā^w nāma nāhesum^q. Tesam abhāvā aññatthāya rājaṅgaṇe uparavo^o pacchijji. Amaccā divasam pi vinicchayaṭṭhāne nisīditvā kañci^r vinicchayaṭṭhāya āgacchantam^s adisvā pakkamanti. Vinicchayaṭṭhānaṃ chaddetabbabhāvaṃ^t pāpuṇi. Bodhisatto cintesi: „mayi dhammena rajjam kārente vinicchayaṭṭhāya“ āgacchantā nāma n' atthi, uparavo pacchijji, vinicchayaṭṭhānaṃ chaddetabbabhāvaṃ^v pattam, idāni mayā attano aguṇam pariyesitum vaṭṭati^x, 'ayaṃ nāma me aguṇo' ti^y ñatvā^z tam pahāya guṇesu yeva vattissāmīti⁴. Tato paṭṭhāya „atthi nu kho me koci aguṇavādīti“ parigaṇhanto antovalañjakānaṃ 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^s āgantvā, C^{p2} anāgantvā. ^w C^p B ku- ^q B ahesum, C hesum. ^r B uppaddavo. ^s B kiñci. ^t C^p C^s agacchantam. ^u B chaṭṭetabba-, C^p C^s chaddetabba-. ^v B adds na. ^y B chaṭetabba-, C^s chaddetabba-. ^z B vaṭṭatīti. ⁴ C^p C^s add ca. ⁵ p sutvā.

„ete mayham bhayenâpi agunam avatvâ gunam^a eva vadey-
yun“ ti bahivalaṇjanake parigaṇhanto tatrâpi adisvâ antona-
garam parigaṇhi, bahinagare catusu dvâresu dvâragāmake pari-
gaṇhi. Tatrâpi kañci^b agunavādim adisvâ attano gunakatham
eva sutvâ „janapadam parigaṇhissāmīti“ amacce rajjam pa-
ticchāpetvâ ratham āruyha sārathim eva gahetvâ aññatakave-
sena, nagarā nikkhamitvâ janapadam parigaṇhamāno yāva
paccantabhūmim^b gantvâ kañci^c agunavādim adisvâ attano
gunakatham eva sutvâ paccantasīmato mahāmaggena naga-
rābhīmukho yeva nivatti. Tasmim pana kāle Malliko nāma
Kosalarājâpi^c dhammena rajjam kārento agunagavesako^d
hutvâ antovalañjakādisu^e agunavādim adisvâ attano gunakatham
eva sutvâ janapadam parigaṇhanto tam padesaṃ agamāsi. Te
ubho pi ekasmim ninne sakaṭamagge abhimukhā abesum. Ra-
thassa ukkamanatthānam n’ atthi. Atha^f Mallikarāṇṇo^g sārathi
Bārāṇasirāṇṇo^h sārathim „tava ratham ukkamāpehīti“ āha. So
pi „ambhoⁱ sārathi, tava ratham ukkamāpehi, imasmim rathe
Bārāṇasirajjasāmiko Brahmadattamahārājā nisinno“ ti āha.
Itaro^j pi „ambhoⁱ sārathi, imasmim rathe Kosalarajjasāmiko^k
Mallikamahārājā nisinno, tava ratham ukkamāpetvâ ambhā-
kam raṇṇo^l rathassa okāsaṃ dehīti“ āha. Bārāṇasirāṇṇo^m
sārathi „ayam pi kira rājā yeva, kin nu kho kātabban“ ti
cintento „atth’ esa upāyo^w: vyaṃ pucchitvā daharatarassa
ratham ukkamapetvā mahallakassa okāsaṃ dāpessāmīti“ san-

^a C^p C^s gunakatham. ^b B kiñci. ^c C aññataka-. ^d B
pacchantam gāmaṃ. ^e B omits pi. ^f B agunakatham ve-
sato, C agunavesako. ^g C antovalañjanakādisu, C^p antova-
lañjakādisu, B antovalañcakādisu. ^h C omits atha. ⁱ C -ramno.
^j C C^p C^s -ramṇo. ^k C C^p C^s itarasmim. ^l C amho. ^m C^p C^s
kosala-. ⁿ C ramṇo. ^o C C^p C^s -ramṇo. ^w B adds ti.

niṭṭhānam katvā tam sārathim Kosalarāṇṇoⁿ vyaṃ pucchitvā
 parigaṇhanto ubhinnaṃ pi samānavayabhāvaṃ ṇatvā rajja-
 parimāṇaṃ balaṃ dhanam yasaṃ jātigottakulapadesaṃ^o ti
 sabbaṃ pucchitvā „ubho pi tiyojanasatikassa rajjassa sāmīno,
 samānabaladhanayasajātigottakulapadesā“ ti ṇatvā „sīlavanta-
 tarassa^p okāsaṃ dassāmīti“ cintetvā so sārathi „tumbhākaṃ
 raṇṇo^t sīlācāro kīdiso“ ti pucchi. So „ayaṃ ca ayaṃ ca am-
 bhākaṃ raṇṇo^q sīlācāro“ ti attano raṇṇo^r aṇaṃ eva aṇato
 pakāseṇto paṭhamam gātham āha:

1. „Daḥham daḥhassa khipati^r

Malliko mudunā mudum,
 sādhum pi sādhunā jeti
 asādhum pi asādhunā.
 Etādiso ayaṃ rājā,
 maggā uyyāhi sārathīti.“

Tattha daḥham daḥhassa khipatīti yo daḥho hoti bala-
 vadaḥhena pahārena^t vā^d vacanena vā jinitabbo tassa daḥham
 eva pahāraṃ vā vacanaṃ vā khipati^r evam daḥho va hutvā
 tam jinātīti dasseti, Malliko ti tassa raṇṇo^u nāmaṃ, mu-
 dunā mudun ti mudupuggalaṃ sayam pi mudu hutvā mu-
 dunā 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 ambhākaṃ Kosalarājā sīlācārena^z evarūpo,

ⁿ C kosalarāṇṇo, C^s kosalarāṇṇo. ^o B jātigottaṃ-. ^p B
 sīlavantassa, C^p sīlavanantarassa. ^q C C^p C^s raṇṇo. ^r C C^p
 raṇṇo. ^s B khippati. ^t C^p C^s pahāreṇa. ^d C C^p C^s omit vā.
^u C C^p C^s raṇṇo. ^v all the MSS. sādhu. ^x C C^p C^s tesam.
^z C^p -cāreṇa.

maggā uyyāhi sārathīti attano ratham maggā ukkamāpetvā^a uyyāhi uppathena yāhīti^b amhākaṃ rañño^c maggaṃ dehīti vadati. Atha taṃ Bārāṇasirañño sārathi „ambho, kiṃ pana tayā attano rañño^c guṇā kathitā“ ti vatvā „āmā“^d ti vutte „yadi ete guṇā, aguṇā pana kīdisā“ ti vatvā „ete tāva aguṇā hontu, tumbhākaṃ pana rañño^d kīdisā guṇā“ ti vutte „tena hi suṇāhīti“ dutiyaṃ gātham āha:

2. „Akkodhena jine kodhaṃ,
asādhum sādhunā jine,
jine kadariyaṃ dānena
saccena alikavādinam^e.
Etādiso ayaṃ rājā,
maggā uyyāhi sārathīti.“

Tattha etādiso ti etehi akkodhena jine kodhaṃ-ti-ādivasena vuttehi guṇehi samannāgato ayaṃ hi kuddhaṃ pugalaṃ sayam akkodho hutvā akkodhena jināti, asādhum pana^f sayam sādhu hutvā sādhunā, kadariyaṃ thaddhamacchariṃ sayam^g dāyako hutvā dānena, alikavādinam^h musāvādiṃ sayam saccavādiⁱ hutvā saccena jināti; maggā uyyāhīti samma sārathi maggato apagaccha evaṃvidhasīlācāraguṇayuttassa^j amhākaṃ rañño^k maggaṃ dehīti^l amhākaṃ rājā maggassa anucchaviko ti. Evaṃ vutte Mallikarājā^m ca sārathi ca ubho pi rathā otarivā asse mocetvā ratham apa-

^a all the MSS. except C²² ukkāpetvā. ^b B yāhi. ^c C² rañño.

^b C bārāṇasiramñño. ^c C C² C³ rañño. ^d C C² rañño.

^e B alikavāṇam, C² C³ alikavādinim. ^f C janam. ^g C² C³ omīti sayam. ^h C C² C³ alikavādinim. ⁱ C -vādiṃ, C² C³ -vādi.

^j C evaṃvidham-, B evaṃ vividatvam-. ^k C² C³ rañño.

^l B dehi. ^m C C² C³ malliya-.

netvā Bārāṇasīraññoⁿ inaggaṃ adamsu. Bārāṇasīrājā^o Mallikarañño^p nāma „idaṃ c' idaṃ ca kātum vaṭṭatīti“ ovādaṃ datvā Bārāṇasīm gantvā dānādīni puññāni^q katvā jīvitapariyosāne saggaṇṇapadaṃ pūresi. Mallikarājāpi^r tassa ovādaṃ gahetvā janaṇṇapadaṃ pariggaṇṇetvā^s attano aggaṇṇavādiṃ^t adisvā va sakaṇṇagaraṃ gantvā^u dānādīni puññāni^v katvā^x jīvitapariyosāne saggaṇṇapadaṃ eva pūresi.

Satthā Kosalarājassa ovādadānattāya imaṃ desanaṃ^y āharitvā jātakam samodhānesi: „Tadā Mallikarañño^s sārathi Moggallāno ahosi, rājā Ānando, Bārāṇasīrañño^o sārathi Sāriputto ahosi^g, rājā pana aham evā“^h ti. Rājovāda-jātakam.^o

II, 16, 2. SIGĀLA-JĀTAKA.

„**A**samekkhitakamman“ ti. Idam Satthā Kūṭāgārasālayam viharanto Vesālī-vāsikam nahāpitaputtam^k ārabha kathesi. Tassa kira pitā rājūnam^a rājorodhānam rājakumārānam^b rājakumārīnaṃ ca massukaraṇakesasaṇṇhāpanaattāpataṭṭhapanādīni^d sabbakiccāni karoti saddho pasanno tisaraṇagato samādinnaṇṇasīlo, antaraṇṇarena^e Satthu dham-

ⁿ C bārāṇasīrañño, C^p bārāṇasīrañño. ^o C C^p bārāṇasi-
^p C malliyaramñño, C^p malliyaramñnoramññā, C^s malliyaraññnoramññā,
^q C C^p puññāni. ^r C C^p C^s malliya- ^s B pariggaṇṇetvā.
^t B C aggaṇṇavādi. ^u B gantvā. ^v C C^p C^s puññāni. ^x B
 datvā. ^y B dhammadesanaṃ. ^z C C^p C^s malliyaramñño.
^a C bārāṇasīrañño, C^p bārāṇasīrañño, C^s bārāṇasīrañño. ^b B
 omits ahosi. ^c B adds paṭhamam. ^d B rājūnam. ^e C -kumārā-
 rāṇam. ^f B masukaraṇakesasaṇṇhāpanaattarūpaṭṭhānādāna. ^g B
 antaraṇṇarena, C^s antaraṇṇarena.

maṃ suṇanto^d kālaṃ vītināmeti. So ekadivasam rājanivesane
 kammaṃ kātuṃ gacchanto attano puttaṃ gahetvā gato. So
 tattha ekaṃ devaccharapaṭibhāgaṃ alaṃkatapaṭiyattaṃ Liccha-
 vikumārikaṃ^e disvā kilesavasena paṭibaddhacitto^f hutvā pitarā
 saddhiṃ rājanivesanā nikkhamitvā „etaṃ kumārikaṃ labhamāno
 jīvissāmi, alabhamānassa me etth' eva^g maraṇan^h“ ti āhārū-
 pacchedaṃⁱ katvā mañcakaṃ parissajjitvā nipajji. Atha naṃ
 pitā upasaṃkamitvā „tāta, avatthumhi chandarāgaṃ mā kari^j,
 hīnajacco tvaṃ nahāpitaputto^k, Licchavikumārikā khattiyadhītā
 jātisampannā, na sā tuyhaṃ anucchavikā, aññaṃ^l te jātigottehi
 sadisakumārikaṃ ānessāmīti“ āha. So pitu kathaṃ na gaṇhāti.
 Atha naṃ mātā bhātā bhagini^m cullamātāⁿ cullapitā^o ti sabbe pi
 nātakā c' eva mittasuhajjā ca sannipatitvā saññāpentāpi^p saññā-
 petum^q nāsakkhimsu. So tatth' eva sussitvā parisussitvā jīvi-
 takkhaṃ pāpuṇi^r. Ath' assa pitā sarīrakiccapetakiccāni
 katvā tanuttaṃ gate soke „Sathhāraṃ vandissāmīti“ bahuṃ
 gandhamālavilepanaṃ^s gahetvā Mahāvanaṃ gantvā^t Sathhāraṃ
 pūjetvā vanditvā ekamantaṃ nisinno. „Kin nu kho, upāsaka,
 imāni divasāni na dissasīti“^u vutte tam atthaṃ ārocesi. Sathhā
 „na kho, upāsaka, idān'eva tava putto avatthusmiṃ^v chanda-
 rāgaṃ uppādetvā vināsaṃ pāpuṇi, pubbe pi patto yevā“^w ti
 vatvā tena yācito atītaṃ āhari:

Atīte Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente
 Bodhisatto Himavantaṭṭapadesa^x sīhayoniyaṃ nibbatti. Tassa

^d B C sunanto. ^e B licchavikumāri. ^f B paṭibandha-. ^g B
 etteva. ^h C maranan. ⁱ B āhārūpacchedakaṃ, C āharū-
 pacchedaṃ, C^p āhārūpacchedaṃ. ^j C C^p karī. ^k B hnāpita-.
^l B aññaṃ, C amñān. ^m B bhagini, C^p C^s bhagini. ⁿ B
 dhūla-. ^o B cūla-. ^p B saññāpentovī, C C^p C^s saññāpentāpi.
^q C C^p C^s saññāpetum. ^r C pāpuṇi. ^s C gandhavilepanaṃ.
^t B gantvā. ^u B C dissatīti. ^v B avattumhi. ^w B -ppadesa.

kaniṭṭhā cha bhātaro^y ekā ca bhagini^a ahosi. Sabbe pi Kañ-
canaguhāyaṃ vasanti. Tassā pana gubāya avidūre Rajata-
pabbate ekā Phalikaguhā atthi. Tatth' eko sigālo vasati.
Aparabhāge sīhānaṃ mātāpitaro kālam akāmsu. Te bhaginim
sihapotikaṃ Kañcanaguhāyaṃ ṭhapetvā gocarāya nikkhamitvā^e
maṃsaṃ āharitvā tassā denti. So sigālo taṃ sihapotikaṃ
disvā paṭibaddhacitto^b ahosi. Tassā^a pana mātāpitunnaṃ dhara-
mānakāle okāsaṃ na lattha^b. So sattannam pi tesaṃ gocarāya
pakkantakāle Phalikaguhāya^e otaritvā Kañcanaguhādvāraṃ
gantvā^d sihapotikāya purato lokāmisapaṭisaṃyuttaṃ evarūpaṃ
rahassakathaṃ^e kathesi^f: „sihapotike, aham pi catuppado^g
tvam^h pi catuppadā^g, tvam me pajāpatiⁱ hohi^j ahan^k te pati
bhavissāmi, te mayaṃ samaggā sammodamānā vasissāma, tvam
ito paṭṭhāya maṃ kilesavasena saṃgaṇhāhīti.“ Sā tassa va-
canaṃ sutvā cintesi: „ayaṃ sigālo catuppadānaṃ^l antare
hīno patikutṭho caṇḍālasadiso, mayaṃ uttamarājakulasammatā,
esa kho mayā ca saddhiṃ asabbhaṃ ananucchavikaṃ^m ka-
theti, ahaṃ evarūpaṃⁿ kathaṃ sutvā jivitena kiṃ karissāmi,
nāsāvātaṃ sannirumhitvā^d marissāmīti“. Ath' assā etad ahosi:
„mayhaṃ evam eva maraṇaṃ ayuttaṃ, bhātikā tāva me
āgacchanti^o, tesaṃ kathetvā marissāmīti.“ Sigālo pi tassā
santikā paṭivacanaṃ alabhitvā „na idāni^p esā mayi sambajjha-
tīti^q“ domanassappatto Phalikaguhāṃ pavisitvā nipajji^q. Ath'

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

eko sīhapotako mahisavāraṇādisu¹ aññataram² vadhitvā maṁsam khādītvā bhaginiyā 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“, eso Rajatapabbate ākāse nipanno“⁹ ti. Sīhapotako tassa Phalika-guhāyam¹⁰ nipannabhāvam ajānanto „ākāse nipanno“¹¹ ti saññi¹² hutvā „māressāmi“¹³ nan¹⁴ ti sīhavegena pakkhanditvā Phalikaguham hadayen¹⁵ eva pahari. So hadayena phalitena¹⁶ tath¹⁷ eva jīvitak-khayam patvā pabbatapāde pati. Athāparo āgañchi¹⁸. Sā tassa pi tath¹⁹ eva kathesi. So pi tath²⁰ eva katvā jīvitak-khayam patvā pabbatapāde pati. Evam chasu pi bhātikesu matesu sabbapacchā Bodhisatto āgañchi²¹. Sā tassa pi²² tam kāraṇam ārocetvā „idāni so kuhin“²³ ti vutte „eso Rajata-pabbatamatthake“²⁴ ākāse nipanno“²⁵ ti āha. Bodhisatto²⁶ cintesi: „sigālānam ākāse patitthā nāma n²⁷ atthi, Phalikaguhāya²⁸ nipan-nako²⁹ bhavissatīti“³⁰ so pabbatapādam otarivā cha bhātike mate disvā „ime attano bālatāya parigaṇhanapaññāya“³¹ abhāvena Phalikagubābhāvam ajānitvā hadayena paharivā matā bhavis-santi, asamekkhitaatitūritam karontānam kammaṁ nāma eva-rūpaṁ hotīti“³² natvā³³ paṭhamam gātham āha:

¹ B -ṇādīsu. 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

turitābhinipātinaṃ

sāni^m kammāni tappentiⁿuṇhaṃ v' ajjhohitaṃ mukhe^r ti.

Tattha asamekkhitakammantaṃ turitābhinipātinaṃ ti yo puggalo yaṃ^o kammaṃ kātukāmo hoti tattha dosaṃ asamekkhitvā anupadhāretvā turito hutvā vegen' eva taṃ kammaṃ kātum abhinipatati pakkhandati paṭipajjati taṃ asamekkhitakammantaṃ turitābhinipātinaṃ tāni evaṃ katāni sāni kammāni tappenti^p socenti^q kilamenti, yathā kim? uṇhaṃ v' ajjhohitaṃ mukhe^r yathā bhuñjantena^s „idaṃ sīta-lam^t uṇhan“ ti anupadhāretvā uṇhaṃ ajjhoharaṇīyaṃ^u mukhe ajjhohitaṃ ṭhapitaṃ mukhaṃ pi kaṇṭhaṃ pi kucchim pi dahati^v soceti kilameti evaṃ tathārūpaṃ puggalaṃ tāni kammāni tappenti^x. Iti so siho imaṃ gāthaṃ vatvā „mama bhātikā anupāyakusalā^y ‘sigālaṃ māressamā^z’ ‘ti ativegena pakkhanditvā sayam^a matā, ahaṃ pana evaṃ akatvā sigālassa Phalikagubhāyaṃ nipannass^b eva hadayaṃ phālessamīti“ so sigālassa ārohana-orohanamaggaṃ sallakkhetvā^d tadabhimukho hutvā tikkhattum sīhanādaṃ nadi^e. Paṭhaviyā^b saddhim ākāsaṃ ekaninnādaṃ ahosi. Sigālassa Phalikagubhāya^c nipannakass^f eva^d bhītatasiṭassa hadayaṃ phali^e. So tatth^g eva jīvitakkhayaṃ pāpuṇi. Satthā „evaṃ so sigālo sīhanādaṃ sutvā jīvitakkhayaṃ patto“ ti vatvā abhisambuddho hutvā dutiyaṃ gāthaṃ āha:

^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 balikagubhāyaṃ, C^p phalikaguhā. ^f C^p C^a nipannasseva, B nippannasseva. ^g C^p phali.

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: tiṇasīho paṇḍusīho kālasīho^g su-
rattahatthapādo kesarasīho ti, tesu kesarasīho idha adhippeto,
daddaram abhinādayīti tena asanisatasaddabheravatarena^h
sīhanādena taṃ Rajatapabbataṃ abhinādayi ekanādamⁱ akāsi,
daddare vasaṃ ti phalikamissake Rajatapabbate vasanto,
bhīto santāsam āpādīti maraṇabhayaena bhīto cittutrāsaṃ
āpādi^j, hadayañ cassa apphalīti tena c' assa bhayaena
hadayaṃ phalitāṃ. Evaṃ sīho sigālaṃ^k jīvitakkhayaṃ pā-
petvā bhātare ekasmiṃ ṭhāne paṭicchādetvā tesāṃ matabbhāvaṃ
bhaginiyā ācikkhitvā taṃ samassāsetvā yāvajīvaṃ Kañcana-
guhāya^l vasitvā yathākammaṃ gato.

Satthā imaṃ desanaṃ^m āharitvā saccāni pakāsetvā jātakam
samodhānesi: (Saccapariyosāne upāsako sotāpattiphale paṭiṭ-
ṭhahi) „Tadā sigālo nahāpitaputto ahosi, sīhapotikā Licchaviku-
mārikā, chaⁿ kaniṭṭhabhātaro^o aññatarattherā^p abhesuṃ, jeṭṭha-
bhātikasīho^q pana aham evā“ 'ti. Sigāla-jātakam.

^f B abhinidayi. ^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 -guhāyaṃ, C^p has cor-
rected -guhāyaṃ to -guhāya. ^m B dhammadesanaṃ.
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 gandhakuṭṭidvāre^u maṇisopānaphalake^o ṭhatvā bhikkhusamghassa Sugatovādam datvā gandhakuṭṭim^z pavitthe dhammasenāpati Satthāram vanditvā attano parivenam^y agamāsi^z. Mahāmoggallāno^a parivenam^y eva gantvā mubuttam vissamitvā^o therassa santikam āgantvā^a pañham pucchi. Pucchita-pucchitam dhammasenāpati gaganatale^b candam^c utthāpento^d viya vissajjetvā^e pākaṭam akāsi. Catasso pi parisā dhammam sunamānā^f nisīdīmsu. Tatr’ eko mahallakatthero cintesi: „sac’ āham imissā^g parisāya majjhe Sāriputtam ālulento^h pañham pucchissāmi ayaṃ me parisā ‘bahussuto ayan’ ti ñatvā sakkārasammānam karissatīti“ⁱ parisantarā utthāya theram upasamkamitvā ekamantaṃ ṭhatvāⁱ „āvuso Sāriputta, 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“^m ti āha. Thero taṃ^m oloketvā „ayaṃ mahallako icchācāre ṭhito tuccho na kiñci jānātīti“ⁿ tena saddhim akathetvā va lajjamāno vijānim ṭhapetvā

^r B catuppādo. ^s C C^p C^s aññataram. ^t B rattī. ^u B -kuṭṭi-. ^v C mani-, B maṇisopāṇa-. ^z B -kuṭṭi, C -kuṭṭim. ^y C C^p C^s parivenam. ^z B āgamāsi. ^a B adds pi. ^o B visametvā vasametvā. ^a B gamtvā. ^b B gagaṇa-. ^c B puṇṇacanta. ^d B upaṭhapento. ^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 āveṭhikāye. ^l B nippaṭhikāya, C^s nibbēṭhikāye. ^m B omits taṃ.

āsanā otaritvā parivenamⁿ agamāsi°. Moggallānatthero pi at-
tano parivenam^p eva agamāsi. Manussā utthāya „gaṇhath’
etaṃ duṭṭhamahallakam, madhuradhammasavanam no sotum
na adāsīti^q“ anubandhimsu^r. So palāyanto vihārapaccante
bhinnapadarāya^s vaccakuṭiyā patitvā gūthamakkhito utthāsi.
Manussā tam disvā vippatīsārino hutvā Satthu santikam aga-
mamsu. Satthā te disvā „kim, upāsakā, avelāya āgatā atthā^q“
'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^q“ vatvā
tehi yācito atītam āhari:

Atīte Bārāṇasiyam Brahmadaṭṭe rajjam kārente
Bodhisatto siho hutvā Himavantapadese pabbataguhāya^v
vāsam kappesi. Tassāvidūre ekaṃ saram nissāya bahusūkarā
nivāsam kappesum. Tam eva saram nissāya tāpasāpi paṇṇa-
sālāsu^x vāsam kappesum. Ath’ ekadivasam siho mahisavāra-
nādisu^y aññataram^z vadhitvā yāvadattham mamsam khādītva
tam saram otaritvā pāṇiyam^a pivitvā^a uttari. Tasmim khaṇe
eko thullasūkaro 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 uttaritvā ekena passena gantum ārabhi. Sūkaro olo-

ⁿ C C^p C^s parivenam. ° B pāvīsi. ^p C C^p C^s parivenam. ^q B
nādāsīti. ^r B anubandhimsu. ^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 amñataram. ^a B pāṇiyam,
C^s pāṇiyam. ^b B pavīsitvā. ^c B gaṇhāti. ^d C C^p C^s am-
nam. ^e B khādissāmiti. ^f B na āgaccheyyā. ^g B anāga-
tabhayena.

ketvā „esa maṃ disvā mama bhayena upagantum asakkonto
bhayena palāyati, ajja mayā iminā sīhena saddhim payojeturū
vaṭṭatīti^f“ sīsaṃ ukkhipitvā taṃ yuddhatthāya avhayanto^g patha-
maṃ^h gātham āha:

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

Sīho tassa kathaṃ sutvā „samma sūkara, ajja ambhakaṃ tayā
saddhim saṃgāmo n’atthi, ito pana sattame divase imasmim
yeva thāne saṃgāmo hotū^m“ ⁿti vatvā pakkāmi. Sūkaro „sī-
henaⁿ saddhim saṃgāmessāmīti^o“ tuṭṭhapahaṭṭho taṃ^p pavat-
tiṃ nātakanam ārocesi. Te tassa kathaṃ sutvā bhītatasitā
„idāni tvaṃ sabbe pi amhe nāsessasi, attano balaṃ ajānitvā
sīhena saddhim saṃgāmaṃ kātukāmo^q si, sīho āgantvā sabbe
pi amhe jīvitakkhayaṃ pāpessati, sāhasikakammaṃ mā karīti“
āhaṃsu. So bhītatasito „idāni kiṃ karomīti“ pucchi. Sūkarā^r
„etesam tāpasānaṃ ukkārabhūmim^s gantvā^t pūtigūṭhe sattadiva-
sāni sarīraṃ vaṭṭetvā^u sarīraṃ^v sukkhāpetvā^w sattame divase
sarīraṃ ussāvabindūhi temetvā sīhassa āgamanato^x purimataram
āgantvā^y vātayogaṃ ṇatvā uparivāte tiṭṭha^z, sucijātiko sīho

^f C C^p C^s vaddhatīti. ^g B avhāyanto. ^h B pathamaṃ.
ⁱ B tvaṃ. ^j B samma. ^k B nitttassu, C nivattissu. ^l B pa-
lāyatīti. ^m B C^p C^s hotu. ⁿ B pitena. ^o B saṃgāmissā-
miti, C^p C^s saṃgāmessāmīti. ^p B C omit taṃ. ^q B saṃka-
maṃkātukāme, C saṃgāmo kātukāmo, C^p C^s saṃgāmetukāmo.
^r B adds samma tvaṃ. ^s B uccārabhūmiyaṃ. ^t B gaṃtvā.
^u C C^p C^s vaddhetvā, B vattetvā. ^v B omits sarīraṃ. ^w C suk-
kāpetvā. ^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 sarīraṃ 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^g sīti mīlhamakkhitattā^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^r“ ti. Sūkara-jātakam.

^a B sariraṃ 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. ^g C yajjhitu-, B kujhitu-.
^h B C^p C^s putilomo. ^h B mūlha-. ⁱ B anīṭṭhajekucchipaṭikkūla-, C^p C^s anīṭṭha jegucchapaṭikkūla-. ^j B tvam. ^k B siho tato ca nivattetvā. ^l B pāṇiyam. ^m B bhīttasīto. ⁿ C C^p C^s pāpessatīti. ^o C C^p C^s aññattha. ^p B dhammadesanam.
^q B omits tadā.

II, 16, 4. URAGA-JĀTAKA.

„Idhūragānaṃ pavaro pavitṭho“ ti. Idam Satthā Jetavane viharanto Seni-bhaṇḍanaṃ ārabha kathesi. Kosalarañño^r kira sevakā Seni-pamukhā dve mahāmacca^s añña-maññaṃ^t ditṭhatṭhāne^u kalahaṃ karonti. Tesam veribhāvo sakalanagare pākato^v jāto. Te n'eva rājā na nātimitā samagge kātum sakkhimsu^x. Ath' ekadivasaṃ Satthā paccūsasamaye bodhaneyyabandhave olokento tesam ubhinnaṃ^y pi sotāpattimaggassa upanissayaṃ disvā punadivase ekako va Sāvattthim^z piṇḍāya pavisitvā tesu ekassa gehadvāre aṭṭhāsi^z. So nikkhamitvā pattam gahetvā Satthāraṃ antonivesanaṃ pavesetvā^b āsanaṃ paññāpetvā^a nisīdāpesi. Satthā nisīditvā^b tassa mettābhāvanāya ānisaṃsaṃ kathetvā kallacittataṃ ṇatvā saccāni pakāsesi. Saccapariyosāne sotāpattiphale patiṭṭhahi. Satthā tassa sotāpannabhāvaṃ ṇatvā tam eva pattam^c gāhāpetvā^d utṭhāya itarassa gehadvāraṃ agamāsi. So^e nikkhamitvā Satthāraṃ vanditvā „pavisatha bhanto“ ti gharaṃ^f pavesetvā^g nisīdāpesi. Itaro pi pattam gahetvā Satthāraṃ^h saddhim yevaⁱ pāvisi. Satthā tassa^j ekādasamettānisamse vaṇṇetvā cittakalyataṃ ṇatvā saccāni pakāsesi. Saccapariyosāne so pi sotāpattiphale patiṭṭhahi. Iti te ubho pi sotāpannā hutvā añña-maññaṃ^k accayaṃ desetvā^l khamāpetvā samaggā sammodamānā ekajjhāsayā ahesuṃ. Taṃ divasaṃ yeva^m Bhagavato sammukhā

^r C -rañño. ^s B mahāmattā. ^t C C^p C^s aññamamññaṃ. ^u B dīnaṭṭhāne. ^v C pākato. ^x B kātu nāsikkhisu, C kātum na sakkhimsu. ^y B ubhinnaṃ. ^z B sīvattthiyaṃ. ^z B ṭṭhāsi. ^b B pavisitvā. ^a C paññāpetvā, C^p C^s paññāpetvā. ^b C^p C^s add va. ^c B pattim. ^d B āhārāpetvā. ^e B adds pi. ^f C gharaṃ. ^g B pavisitvā. ^h C adds va. ⁱ B saddhiraññeva. ^j C omits tassa. ^k C C^p C^s aññamamññaṃ. ^l B dassetvā. ^m B divasaññeva, C^p C^s divasaṃ yeva ca.

va ekato bhuñjimsu. Satthā bhattakiccam nitthapetva vihāraṃ agamāsi. Te pi bahūni mālāgandhavilepanādīni^o c' eva sappimadhuphānitādīni^o ca ādāya Satthārā saddhim yeva^p nikkhamimsu. Satthā bhikkhusamghena vatte^q dassite Sugatovādam datvā gandhakuṭim^r pāvisi. Bhikkhū sāyaṇhasamaye dhammasabhāyaṃ katham^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 Tathāgatenā damitā^z ti. Satthā āgantvā^z „kāya nu 'ttha bhikkhave etarahi kathāya sannisinna^z“ ti pucchitvā „imāya nāma^z“ 'ti vutte „na, bhikkhave, idān' evāhaṃ ime dve jane samagge akāsim, pubbe p' ete^a mayā samaggā katā yevā^a“ 'ti vatvā atītaṃ ahari:

Atīte Bārāṇasiyaṃ Brāhmadatte rajjāṃ kārente Bārāṇasiyaṃ ussave ghoṣite mahāsamajjāṃ ahosi. Bahū manussā ca devanāgasupaṇṇādayo ca samajjadassanattamāṃ sannipatimsu. Tatr' ekasmiṃ ṭhāne eko nāgo ca supaṇṇo ca^d samajjāṃ passamānā ekato aṭṭhamsu. Nāgo supaṇṇassa supaṇṇabhāvaṃ ajānanto amse hattham ṭhapesi. Supaṇṇo „kena me amse hattho ṭhapito“ ti nivattitvā olokento nāgaṃ sañjāni^a. Nāgo pi olokento supaṇṇam sañjānitvā maraṇabhayatajjito nāgarā^b nikkhamitvā nadīpittṭhena palāyi. Supaṇṇo pi^c „taṃ gahessāmīti“ anubandhi. Tasmim samaye Bodhisatto tāpaso hutvā tassā nadiyā tīre paṇṇasālāya^d vasamāno divādaratham^e

^o B -vilepanāni. ^o C C^p C^s -phānitādīni. ^p B saddhī űeva.
^q B vitte. ^r B -kuṭi, C -kuṭim. ^s B satthu guṇakatham.
^t B samuṭṭhāpesum. ^u B yeva. ^v B mahāmatā. ^w C^p C^s vāyama-
mamāno. ^x B nāsi. ^y B adds sikkhisum. ^z B āgantvā. ^a B
puppe pi te, C pubbe te. ^b B adds iti dve. ^c B sañcāni. ^b B
nāgarā. ^c B omits pi. ^d B paṇṇasālāyaṃ. ^e B divāradaratha,
C divāratham.

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

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

Tattha idhūragānam pavaro pavittḥo ti imasmim vak-
kale^k uragānam pavaro nāgarājā pavittḥo, selassa vaṇṇenā
'ti maṇivaṇṇena^l, maṇikkhandho hutvā pavittḥo ti attho,
pamokkham icchan ti mama santikā mokkham icchamāno,
brahmaṇ ca vaṇṇam apacāyamāno ti aham pana
tumbhākam brahmavaṇṇam setthavaṇṇam pūjento^m garukaronto,
bubhukkhito no visahāmi bhottun ti etamⁿ nāgam
vakkalantaram^o pavittam^p chāto pi samāno bhakkhitum na
sakkomīti. Bodhisatto udaye thito yeva supaṇṇarājassa thutim
katvā dutiyam gātham āha:

^f B paṭipass-. ^g B thapetvā. ^h B hnāyati. ⁱ B maṇi-
khandavaṇṇa, C manikkhandhavaṇṇam. ^j B pakāseto.
^k C C^p C^s vakkalam. ^l C omits maṇivaṇṇena. ^m B pūja-
yanto. ⁿ B ekam. ^o C^s vakkalamtaram. ^p C C^p C^s pa-
vittḥo, B pavittam.

2. „So Brahma-gutto ciram eva jīva,
dibbā⁹ ca te pātubhavantu^r bhakkhā,
so brahmavaṇṇaṃ apacāyamāno
bubhukkhito no vitarāsi⁹ bhottun^t ti.

Tattha so brahmagutto ti so tvaṃ Brahma-gopito Brahma-rakkhito hutvā, dibbā⁹ ca te pātubhavantu^{ti} 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 sukhāṃ vasimsu^z.

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

II, 16, 5. GAGGA-JĀTAKA.

„Jīva vassasataṃ Gaggā⁹ 'ti. Idam Satthā Jeta-
van a samīpe Pasenadirañña^y kārīte Rājakārāme^z viharanto
attano khipitakam ārabba kathesi. Ekasmim hi divase
Satthā Rājakārāme^z catuparisamajjhe nisīditvā dhammaṃ de-
sento khipi. Bhikkhū „jīvatu bhante Bhagavā, jīvatu Sugato“
ti uccāsaddaṃ⁹ mahāsaddaṃ akaṃsu. Tena saddena dhamma-
kathāya antarāyo ahoṣi. Atha kho Bhagavā bhikkhū āman-
tesi: „Api nu kho, bhikkhave, khipite 'jīvā' 'ti vutte tappac-

⁹ B dibbā. ^r C^p C^s pātubhavanti. ^{ti} 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 vasimsu. ^w B adds catuttham. ^y C C^p C^s

-raṃṇā. ^z B rājikā-. ⁹ C uccāsaddā, C^p C^s uccāsadda.

cayā jiveyya vā^b mareyya^a vā^a ti. „No h' etam, bhante.“ „Na,^b bhikkhave, khipite 'jīvā' 'ti vattabbo, yo^b vadeyya āpatti dukkaṭassā“ ti. Tena kho pana samayena manussā bhikkhūnam khipite „jīvatha^d bhante“ ti vadanti. Bhikkhū kukkucāyantā nālapanti. Manussā ujjhāyanti: „katham hi nāma samaṇā Sakyaputtiyā 'jīvatha bhante' ti vuccamānā nālapissantīti^e“. Bhagavato etam attham ārocesum. „Gihī, bhikkhave. iṭṭhamāṅgalikā^f; anujānāmi, bhikkhave, gihīnam 'jīvatha bhante' ti vuccamānena 'ciram jīvā' 'ti vattum vaṭṭatīti^g. Bhikkhū Bhagavantam pucchimsu: „bhante, jīvapaṭijīvaṃ nāma kadā uppannam“ ti. Satthā „bhikkhave, jīvapaṭijīvaṃ nāma porānakāle^h uppannam“ 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 tumbhākam pādesu pātesamīti“ pitaram gahetvā tattha gato. Ath' assa pitā phalake^p nipajji, sayam pitu pāde sambāhamāno^q nisīdi.

^a B adds dhareyya vā. ^a C cāreyya. ^b B adds hi. ^c C^p C^s ye. ^d B C jīvata. ^e B lapissantīti. ^f B omits iṭṭha. ^g B vattum vaṭṭatīti, C C^p C^s vattun ti, omitting vaṭṭatīti. ^h C porānakāle, C^p C^s porāṇakakāle. ⁱ B kāsikaraṭṭhe. ^j B jīvitam. ^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 adhivattbo yakkho pana dvādasa vassāni Vessavaṇaṃ^r upaṭṭhahitvā taṃ sālāṃ labhanto „imaṃ sālāṃ paviṭṭhama-nussesu yo^s khipite ‘jīvā’ ’ti vadati yo^s ca ‘jīvā’ ’ti vutte ‘paṭi-jīvā’ ’ti vadati te jīvapaṭijīvabhaṇiṇo thapetvā avasese khā-deyyāsīti“ labhi. So piṭṭhavaṃsathūṇāya vasati. So „Bodhi-satta-pitaraṃ^t khipāpessāmīti“ attano ānubhāvena sukhuma-cuṇṇaṃ vissajjesi. Cuṇṇo āgantvā^u tassa nāsāpuṭesu pāvisi. So phalake nipannako va khipi. Bodhisatto na^v ‘jīvā’ ’ti āha. Yakkho taṃ khādituṃ thūṇāya otarati. Bodhisatto taṃ ota-rantaṃ disvā „iminā me pitā khipāpito bhavissati^x, ayaṃ so^y khipite ‘jīvā’ ’ti avadantaṃ khādayakkho bhavissatīti“ pita-raṃ ārabbha paṭhamāṃ gāthāṃ āha:

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

Tattha Gagga ti pitaraṃ nāmena ālapati, aparāṇi ca vī-satīti aparāṇi ca vīsati vassāni jīva, mā maṃ pisācā khā-dantū ’ti maṃ pisācā mā khādantu, jīva tvaṃ sarado^b 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 C^p C^s 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 visatiṃ. ^a B adantu. ^b B parato. ^c B hi. ^b B parato sataṃ hi. ^c B visāhi, C visāya.

khaditum na sakka^d, pitaram pan' assa khadissāmīti^e“ pitu santikam agamasi. So tam āgacchantam disvā cintesi: „ayam so 'paṭijīvā' 'ti abhañantānam^e khādanayakkho bhavissati, paṭijīvam karissāmīti“ so puttam ārabha dutiyam ga-tham āha:

2. „Tvam^f pi vassasatam jiva
aparāni ca visatim^g,
visam^h pisācā khādantu,
jiva tvam saradoⁱ satan ti.

Tattha visam^j pisācā ti pisāca halāhalavisam khādantu. Yakkho tassa vacanam sutvā „ubho p' ime na sakka khādītun“ ti paṭinivatti. Atha nam Bodhisatto puechi: „bho, yak-kha, kasmā tvam imam^m sālām pavittthamanusse khādasīti.“ „Dvādasa vassāni Vessavaṇam upaṭṭhahitva laddhattā“ ti. „Kim pana sabbe va khādītum labhasīti“. „Jīvapaṭijīvabhaṇino^o ṭhapetvā avasese khādāmīti“. „Yakkha, tvam pubbe pi akusalam katvā kakkhalo^p pharusso paravihimsako hutvā nibbatto, idāni pi tādissam kammam katvā tamotamaparāyano bhavissasi^q, tasmā ito paṭṭhāya pāṇātipātādīhi^r viramassū“ 'ti tam yakkham dametvā nirayabhayena tajjetvā pañcasu silesu paṭiṭṭhāpetvā yakkham^s pesanakārakam viya akāsi. Punadivase sañcarantā manussā yakkham disvā Bodhisattena c'assa damitabhāvam^t natvā rañño^u ārocesum: „deva, eko māṇavo^v tam yakkham dametvā pesanakārakam^x viya katvā ṭhito“ ti.

^d C adds ti. ^e C^p C^s abhañantānam. ^f B tvam. ^g B visati.

^h C C^p vis-. ⁱ B parato. ^j B visam. ^k B adds khādantu.

^l B khādītum. ^m C omits imam. ⁿ B adds so. ^o C^p C^s -bhā-nino. ^p B C^p C^s kakkhalo. ^q B bhavissati, C bhavissatīti.

^r C C^p pāṇāti-. ^s B tam yakkham. ^t B -bhāvañ. ^u C C^p C^s ramño. ^v B mānavo. ^x C^p pesaṇa-.

Rājā Bodhisattam pakkosāpetvā senāpatiṭṭhāne^y ṭhapesi pitu c' assa mahantam yasam adāsi. So yakkham balipaṭiggāhakam katvā Bodhisattassa ovāde ṭhatvā^z dānādini puññāni^œ katva saggapadam^ø pūresi.

Satthā imam dhammadesanam āharitvā „jīvapaṭijivam^a nāma tasmim kale uppannam“ 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 ārabba kathesi. Vatthum Ekādasanipāte Samvarajātaka āvibhavissati^b. So pana bhikkhu Satthārā „saccam kira tvam, bhikkhu, viriyam ossajjīti“^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 atitam āhari:

Atīte Bārāṇasiyam Brahmadatte rajjam kārente Bārāṇasito avidūre vadḍhakigāmo^f ahosi. Tattha pañcasatā^g vadḍhaki^h vasanti. Te nāvāyaⁱ upari sotam gantvā^j araṇṇe^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 āvī-. ^c B osajjīti, C ossajjīti. ^d C bārānasi, B bārāṇasi. ^e B osajjita. ^f B vadḍhaki-, C C^p vadḍhaki-. ^g B pañcasata. ^h B vadḍhakim, C^p C^s vadḍhaki. ⁱ B nāvāya, C nāvāya. ^j B gantvā. ^k B araṇṇe pavāsisu, C C^p C^s araṇṇe.

gehasambhāradārūni^l koṭṭetvā tatth' eva ekabhūmikādvibhūmikā-
dibhede gehe^m sajjetvā thambhato paṭṭhāya sabbadārūsu^w
saññamⁿ katvā naditīram netvā nāvam āropetvā anusotena
nagaram āgantvā^o ye yādisāni gehāni ākamkhanti tesam tādi-
sāni katvā kahāpane^p gahetvā puna tatth' eva^q gantvā^r geha-
sambhāre āharanti. Evaṃ tesam jīvikam^s kappentānam ekas-
mim kale khandhāvāram^t bandhitvā^u dārūni^v koṭṭentānam avidūre
eko hatthi^x khadirakhānukam^y akkami. Tassa so khānuko^z
pādam vijjhi. Balavavedanā vattanti. Pādo uddhumāyitvā
pubbam gaṇhi. So vedanāmatto^{aa} tesam dārukottanasaddam^b
sutvā „ime vaddhakī nissāya mayham sotthi bhavissatīti“
maññamāno^a tibi pādehi tesam santikam gantvā avidūre
nipajji^b. Vaddhakī tam uddhumātapādam disvā upasamka-
mitvā pāde khānukam^c disvā tikhiṇavāsiyā^d khānukassa^e sam-
antato odhim katvā rajjuyā bandhitvā ākaḍḍhantā^f khānukam^g
niharitvā pubbam mocetvā^h uṇhodakena dhovitvā tadanurū-
pehi bhesajjehiⁱ nacirass' 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 niharati 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. ^{aa} B vedanāpatto. ^b B dārukottenasaddam. ^a C
C^p C^s maññamāno. ^b B nippajji. ^c B khānukam. ^d B
tamkhiṇāsavāsiyā, C tikhiṇavāsiyā, C^p tikhiṇivāsiyā. ^e B
C^p C^s khānukassa. ^f B ākaḍḍhantā, 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
 kālasuttakoṭṭiyaṃ^m gaṇhāti. Vaddhaki pi 'ssa bhojanavelāya
 ekekaṃ piṇḍaṃ dentā pañca piṇḍasatāni denti. Tassa pana
 hatthissa putto sabbaseto hatthājānīyapotakoⁿ atthi. Ten' assa
 etad ahosi: „aham etarahi mahallako, idāni mayā imesaṃ
 kammakaraṇatthāya puttaṃ datvā gantum vaṭṭatīti“ so vad-
 dhakīnaṃ anācikkhitvā va araṇṇaṃ^o pavisitvā puttaṃ ānetvā
 „ayaṃ hatthipotako mama putto, tumhehi mayhaṃ jīvitaṃ
 dinnāṃ, ahaṃ vo vejjavetanatthāya imaṃ dammi, ayaṃ tum-
 hākaṃ ito paṭṭhāya kammāni karissatīti“ vatvā „ito paṭṭhāya
 yaṃ pana mayā kattabbaṃ kammaṃ tvaṃ karohīti“ puttaṃ
 ovaḍitvā vaddhakīnaṃ datvā sayāṃ araṇṇaṃ pāvisi. Tato
 paṭṭhāya hatthipotako vaddhakīnaṃ vacanakaro^p ovādakkhamo
 hutvā sabbakiccāni karoti. Te pi taṃ pañcahi piṇḍasatehi
 posentī. So kammaṃ katvā nadiṃ otaritvā^q kilītvā^r āgacchati.
 Vaddhakidāra^{kāpi}^d taṃ soṇḍādisu^s gahetvā uḍake pi thale pi
 tena saddhim kilānti^t. Ājāniyā^u pana hatthino pi assāpi pu-
 risāpi uḍake uccāraṃ vā passāvaṃ vā na karonti. Tasmā
 so pi uḍake uccārapassavaṃ akatvā bahi naditire eva^v karoti.
 Ath' ekasmiṃ divase upari nadiyā devo vassi. Addhasukkhā^x
 hatthilaṇḍaṃ^y uḍakena nadiṃ otaritvā gacchantāṃ Bārāṇas na-
 garatitthe^z ekasmiṃ gumbe laggitvā aṭṭhāsi. Atha raṇṇo^ā
 hatthigopakā „hatthim^ā nahāpessāmā“ 'ti pañca hatthisatāni

^k B tacchantānaṃ. ^l B paramvaṭṭetvā. ^m C^p kāla-. ⁿ B
 hatthājāniya-. ^o C C^p C^s araṇṇaṃ. ^p B vacanaṃ karoti.
^q B adda nhāyitvā or hnāyitvā. ^r B kilītvā, C^s kilītvā.
^d C C^p C^s vaddhaki-, B vaddhakimā-. ^s C soṇḍādisu.
^t C C^p C^s kilānti, B kilānti. ^u C^s ajāniyā, C ajāniyā,
 B ajāniyā. ^v B yeva. ^x B atha sukkhaṃ. ^y B hatthilaṇḍaṃ,
 C^s hatthiladdhaṃ. ^z C bārāṇasi-, C^p bārāṇasi-. ^ā C C^p
 C^s raṇṇo. ^ā B C hatthi.

nayimsu^a. Ājāṇiyalaṇḍassa^b gandham ghāyitvā eko pi hatthi nadim otaritum na ussahi, sabbe naṅguṭṭham^c ukkhipitva palāyitum ārabhimsu. Hatthigopakā hatthācariyānam arocesum. Te „udake paripanthena^d bhavitabban“ ti udakam sodhāpetvā tasmim gumbhe ājāṇiyalaṇḍam^e disvā „idam ettha kāraṇaṃ“ ti nātvā caṭim āharāpetvā udakassa pūretvā tam tattha madditvā hatthinam sarire^f siṅcāpesum^g. Hatthācariyā raṇṇo^h tam pavattim ārocetvā „tam hatthajāṇiyam^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 vattatitī“
āhaṃsu. „Nāham, bhaṇe, dārūnam^v atthāya^x āgato, imassa
pana hatthissa atthāya āgato ’mhīti.“ „Gāhāpetvā gacchatha^y
devā“ ’ti. Hatthipotako^z gantum na icchi. „Kim kārāpesi^ā,
bhaṇe, hatthīti“. „Vaddhakīnam posāvanikam^ā āharāpeti^a,
devā“ ’ti. „Sādhu, bhaṇe“ ti rājā hatthissa catunnam pādā-

^a B nhāyisu or hnāyisu. ^b B ajāṇiya, C C^p ajāṇiya-, C^s ajāṇiyaladdhassa. ^c C^p C^s naṅguṭṭham. ^d B makābandhena, C paripatthena. ^e B ājāṇiyalaṇḍam, C ajāṇiyalaṇḍam, C^p ajāṇiyalaṇḍam, C^s ajāṇiyaladdham. ^f B hatthinam sari-resu. ^g B makkhāpesum. ^h B nhāyisu. ⁱ C C^p C^s ramṇo. ^k C hatthajāṇiyam, B tatthajāṇiuyam. ^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 vattatiti. ^v B dārūnam, C^p C^s dārūnam. ^x C āthāya. ^y B gaccha. ^z C -poto. ^ā B karomi. ^ā B posāvaniyam. ^a B āhārāpehi, 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 saddhimkīlitaḍḍarakānañ^l ca ḍarakaparihāre kate^m
nivattitvā vaddhakiⁿ ca^o itthiyo ca ḍarake ca oloketvā rañña^p
saddhim^q āgamāsi^r. Rājā tam āḍaya nagaram^s gantvā^t nagarañ^u
ca hatthisālañ ca alaṅkārapetvā^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 āgatakālate^{ah} paṭṭhāya rañño^{ai} sakala-
Jambudīpe rajjam^{aj} hatthagatam^{ak} eva ahosi. Evaṃ kāle gacchante
Bodhisatta^{al} tassa rañño^{am} āggamahesiyā^{an} kucchimhi^{ao} paṭisandhim^{ap}
gaṇhi^{aq}. Tassā^{ar} gabbhaparipākakāle^{as} rāja kalam^{at} akāsi. Hatthi^{au}
pana^{av} sace rañño^{aw} kālakatabhāvam^{ax} jāneyya^{ay} tatth' ev' assa
hadayam^{az} phāleyya^{ba}, tasmā hatthini^{bb} rañño^{bc} kālakatabhāvam^{bd}
ajānāpetvā^{be} va upaṭṭhahimsu^{bf}. Rañño^{bg} pana kālakatabhāvam^{bh}
sutvā^{bi} „tuccham^{bj} kira rajjan“^{bk} ti anantarasaṃanto Kosalarāja
mahatiyā^{bl} senāya 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 āgantvā. ^h B -yuggesu.

ⁱ B nidhāsanasāṭikesu. ^k B kīlitaḍḍaraṇānam, C kīlitaḍḍara-
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 āgamasi. ^p B gantvā.

^q C naṅgarañ. ^r B alaṅkārapetvā. ^s C padakkhinam. ^t B
sabbālaṅkārehi alaṅkaretvā. ^u C^p C^s opavuyham. ^v B
sahāyakathāne. ^w C C^p C^s rañño. ^x C kucchismim. ^y C

gaṇhi. ^z B tassa. ^{aa} C omits gabbha. ^{ab} so all MSS.
^{ac} B kālānkata-. ^{ad} C^p C^s phāleyya. ^{ae} B C^s hatthi. ^{af} B
upathahisum. ^{ag} B āgantvā. ^{ah} B parivāresi. ^{ai} B omits te.

dvārāni pidahitvā Kosalaraññoⁱ sāsanaṃ pahiṇīmsu^j: „amhākāṃ
 rañño^k aggamahe^lsi^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^o” ‘ti sampatīcchi.
 Devī sattame divase puttāṃ vijāyi. Tassa nāmagahaṇadivase^o
 „mahājanass’ alīnaṃ cittaṃ^p paggaṇhanto^q jāto^r” ti Alīnacitta-
 kumāro t’ ev’ assa^r nāmaṃ akāṃsu. Jātadivasato yeva paṇ’
 assa paṭṭhāya^s nāgarā^t Kosalaraññā^u saddhiṃ yujjhiṃsu^v. Nin-
 nāyakattā^w saṃgāmaṃsa mahantaṃ^x pi balaṃ yujjhamānaṃ
 thokathokaṃ^y osakkati. Amaccā deviyā taṃ atthaṃ ārocetvā
 „mayāṃ evaṃ osakkamāne bale parajjhanabhāvassa^z bhāyāma,
 amhākāṃ pana rañño^o kālakatabhāvaṃ^o putta^ossa jātabhāvaṃ
 Kosalarañño^a āgantvā^b yujjhanabhāvaṃ^c ca rañño^e sahāyako
 maṅgala^dhatthi^d na jānāti, jānāpema na^e ti pucchīmsu. Sā
 „sādhū^o” ‘ti sampatīcchitvā puttāṃ alaṃkaritvā dukūlacumbaṭe^e
 nipajjāpetvā^f pāsādā oru^gha amaccagaṇaparivutā^g hatthisaṃlaṃ
 gantvā^h Bodhisattaṃ hatthissa pādamaṃle nipajjāpetvā^f „sāmiⁱ,

ⁱ C kosalaramañño, C^p C^s kosalaramañño. ^j B pahiṇīsum,
 C^p pahiṇīmsu, C^s pahiṇīmsu. ^k so all MSS. ^l C^p C^s aṅga-
^m B ahaṃsum. ⁿ B ethakāṃ. ^o B nāmagahanadivase pa-
 nassa. ^p B omits līnaṃ cittaṃ. ^q C paggaṇhanto. ^r B
 tvevassa. ^s B jātadivasato paṭṭhāya pana. ^t B nagarā. ^u C
 -ramaññā. ^v C yuddhiṃsu. ^w B nināya-. ^x B mahantaṃ.
^y B thokaṃ thokaṃ. ^z B parājassa āvassa (parājayabhāvassa?)
^o C C^p C^s rañño. ^o B kālaṅkāta-. ^a C kosalaramañño,
 C^p kosalaramañño, C^s kosalaramañño. ^b B āgantvā. ^c B yujha-
 nakāraṇaṇ, ^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 āgantvaⁿ
 nagaram parivāretvā tava puttana saddhim yujjhati, balaṃ
 osakkati, tava puttam tvaṃ nēva mārehi rajjam vāssa^o gaṇhitva
 dehīti[“] āha. Tasmim kāle hatthi^p Bodhisattam soṇḍāya pa-
 rāmasitvā ukkhipitvā kumbhe ṭhapetvā^q roditvā paridevitvā
 Bodhisattam otāretvā deviyā hatthe nipajjāpetvā^r „Kosalarāja-
 nam[”] gahessāmiti[“] hatthisālato nikkhami. Ath[’] assa amaccā
 vammaṃ paṭimuñcitvā alamkaritvā nagaradvāram avāpuritvā
 taṃ parivāretvā nikkhamimsu. Hatthi^p nagarā nikkhamitvā
 koṇcanādam katvā mahājanam santāsetvā palāpetvā balakotṭa-
 kam^s bhinditvā Kosalarājanam cūlāya^t gahetvā ānetvā Bodhi-
 sattassa pādamūle nipajjāpetvā^u mārāṇatthāy[’] assa^v utṭhite
 vāretvā „ito paṭṭhāya appamatto hohi, ‘kumāro daharo’ ti
 saññam^{*} mā karīti^y“ ovaditvā^z uyyojesi. Tato paṭṭhāya sakala-
 Jambudīpe rajjam Bodhisattassa hatthagatam eva jātam. Añño^a
 patisattu^b nāma utṭahitum samattho^a nāhosi. Bodhisatto
 sattavassikakāle^b abhisekam patvā Alinacittarājā nāma hutvā
 dhammena rajjam kāretvā jīvitapariyosāne saggaṇḍapadam^c pūresi.

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

^j B kālāṅkato ti. ^k B tumbhākam hadayaphalitabhayena. ^l C
 ayaṃ. ^m C^p C^s kosala-. ⁿ B āgantvā. ^o B vā tassa.
^p so all MSS. ^q B ṭhapetvā. ^r C^p B kosalarājam, C^s ko-
 salarājam. ^s C balaṃ koṭṭakam. ^t C^p C^s cūlāya. ^u B nipp-.
^v C^s maraṇatthāyassa, B maraṇattāya. ^{*} C C^p C^s saññam,
 B añā. ^y B C^p kariti. ^z B ovāditvā, C^p has corrected ovā-
 ditvā to ovaditvā. ^a C C^p añño. ^b B patisatthu. ^c B
 samatto, C adds nāma. ^b C^p C^s sattavassikāle. ^c B sagga-
 pūram. ^d B imam gātham abhāsi.

1. „Alinacittam nissaya
pahaṭṭha mahatī camū,
Kosalam senāsantutṭham
jīvagāham agāhayī^e.
2. Evaṃ nissayasampanno^f
bhikkhu araddhavīriyo
bhavayam kusalam dhammam
yogakkhemassa pattiya
pāpūṇe anupubbena
sabbasamyojanakkhayan^u ti.

Tattha alinacittam nissāya 'ti Alinacittarājakumāram^g nissaya, pahaṭṭha mahatī^h camū ti pavenirajjamⁱ no dīṭṭhan ti haṭṭhatutṭhā hutva mahatī^j senā, kosalam^k senāsantutṭhan ti Kosalarājanam^l sena rajjena asantutṭham pararajjalobhena agatam, jīvagāham agāhayīti amāretvā va sa camū tam rājanam hatthina jīvagāham gaṇhāpesi, evaṃ nissayasampanno ti yathāⁿ sā camū evaṃ añño^o pi kula-putto nissayasampanno kalyāṇamittam^p Buddhāṃ vā Buddha-sāvakaṃ vā^q nissayaṃ labhitvā, bhikkhū 'ti parisuddhādhipa-canam etaṃ, āraddhavīriyo^r ti paggaḥitavīriyo^s catudosa-pagatena viriyena samannāgato, bhavayam kusalam dhamman ti kusalam nirāmisam^t sattatimsabodhapakkhiyasamkhātām^u

* C^p C^s agāhasi. ^f nissāya-. ^g B alinacittam-. ^h B C^s mahatī, C mahatīm. ⁱ B pavenī-. ^j B C^p mahatī ^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 kalyāṇa-. ^q B adds paccekabuddham vā. ^r B C C^p āraddhavīriyo. ^s C^s -vīriyo. ^t B nirālayam dhammam. ^u B -saṅkhātām.

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 hetṭhimamaggaphalāni ca pā-
 puṇanto^a pariyosāne 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 pāpuṇātīti^h attho.

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

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

II, 16, 7. GUNA-JĀTAKA.

„Yena kāmam paṇāmetīti“^o. Idam Satthā Jeta vane viharanto Ānandattherassa sātakasahassapaṭilābham^q ārabha kthesi. Therassa Kosalarāṇṇo^r antepure dhammavācanavattthum^s heṭṭhā Mahāsārajātake^t āgatam eva. Iti there^u raṇṇo^v antepure dhammam vācente^x raṇṇo^v saḥassagghaṇakānam^y sātakānaṃ saḥassam āharīyittha^z. Rājā tato pañca sātakasatāni pañcannaṃ devīsatānaṃ^ā adāsi. Tā sabbāpi te sātake ṭhapetvā punadivase Ānandattherassa^ā datvā sayam purānasātake yeva pārūpitvā^a raṇṇo^v pātarāsattḥānam āgamamsu^b. Rājā „mayā tumhākaṃ saḥassagghaṇakā^c sātakā dāpitā^d, kasmā tumhe te apārūpitvā^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 viḥāraṃ gantvā^l therassa pariveṇaṃ pavisitvā theram vanditvā nisinno^m pucchi: „Apiⁿ, bhante, amhākaṃ ghare

^o C paṇāmatīti, C^p C^s paṇāmatīti, B panametīti. ^p B imam.
^q B -saḥassalābham. ^r C -raṇṇo. ^s B -vatthu. ^t B mahāsātakajātake. ^u B thero. ^v C C^p C^s raṇṇo. ^x B vācento.
^y C saḥassagghaṇakānam, B saḥassaithikānam. ^z B āharayittha, C āharīyittha. ^ā C^p C^s devi-. ^ā B C^p C^s ānandattherassa.
^a B pārūpitvā. ^b B āgamamsu. ^c B saḥassanikā, C saḥassagghaṇaka. ^d B dāpitā. ^e B apārūpitvā. ^f B adds āhaṃsu āhaṃsu. ^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 atibahū, 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“ ti. „Āma, mahārāja, gaheṭabbayuttakaṃ gaṇhanti so-
tabbayuttakaṃ suṇantīti“. „Kin tā suṇanti^o yeva udāhu
tumbhākaṃ nivāsanaṃ vā pārupanaṃ^p vā dadantīti^q. „Ajjā^r,
mahārāja^s, sahaṣṣaggaṇakāni^t pañca sātakaṣaṭṭhāni adamsū“^{ti}.
„Tumhehi gaṇhitāni tāni“, bhante“ ti. „Āma, mahārāja“^{ti}.
„Nanu, bhante, Satthārā ticivaram eva anuññātān^o“ ti. „Āma,
mahārāja, Bhagavatā^x ekassa bhikkhuno ticivaram eva pa-
rihogasīsenā anuññātān^y, paṭiggahanaṃ^z pana avāritaṃ,
tasmā mayāpi aññesaṃ^a jinṇacivarakānaṃ^b dātum te sātaka
pariggahitā“^{ti}. „Te pana bhikkhū^c tumbhākaṃ santikā sā-
take labhitvā purānacivaraṇi^e kim karissantīti“. „Porānaka-
civaram^d uttarāsaṅgam^e karissantīti“. „Porānakauttarāsaṅ-
gam^f kim karissantīti“. „Antaravāsakaṃ karissantīti“. „Po-
rānakaantaravāsakaṃ kim karissantīti“. „Paccattharaṇam
karissantīti^g. „Porānakapaccattharaṇam^h kim karissantīti.“
„Bhummattharaṇam karissantīti^g. „Porānakabhummatthara-
ṇamⁱ kim karissantīti“. „Pādapuñchanam^j karissantīti^g. „Po-

^o C sunanti. ^p C nivāsanapārupanaṃ, B pārumpānaṃ.
^q B dentīti. ^r B omits ajja. ^s B adds tā. ^t C C^p C^s
-ggaṇakāni, B -ggaṇikā. ^u B omits tāni. ^v C^p C^s anuñ-
ñātān. ^x B bhagavato. ^y C^p C^s anuññātān. ^z B paṭiggaha-
ṇam, C^p C^s paṭiggahanaṃ. ^a C aññesaṃ, C^p C^s aññesaṃ.
^b B jinna-, C jinna-civarakānaṃ. ^c B paṭiggahitā, C^p C^s pa-
riggahitā. ^d all the MSS. bhikkhu. ^e B porāna-, C purāna-.
^f B porāna-saṅghāti, C porānakacivaram. ^g B -saṅgam. ^h C
porānaka-, B porānauttarasaṅgam. ⁱ all the MSS. karis-
santi. ^j B porānapaccattaraṇam-. ^k B porānabh-, C po-
rānakabh-. ^l B puñcanam, C^p C^s -puñjanam? C has corrected
-puñcanam to puñchanam.

raṇakapādapuñchanam kim karissantīti^k. „Mahārāja, saddhādeyyam nāma^l vinipātetum na labhati, tasmā porāṇakapādapuñchanam^m vāsiyāⁿ koṭṭetvā mattikāya pakkhipitvā^o senāsanesu mattikālepanam^p dassentīti^q. „Bhante, tumhākam dinnam yāva pādapuñchanāpi^r nassitum na labhatīti^s. „Āma, mahārāja, ambhākam dinnam nassitum na labhati^t paribhogam eva hotīti.“ Rājā tuṭṭho somanassappatto hutvā itarāni pi gehe^u ṭhapitāni pañca sātakasatāni āharāpetvā therassa datvā anumodanam sutvā theram vanditvā padakkhiṇam katvā pakkāmi^v. Thero paṭhamaladdhāni pañca sātakasatāni jinnacīvarakānam^w adāsi. Therassa pana pañcamattāni saddhivihārikasatāni. Tesu eko daharabhikkhu therassa bahūpakāro^x parivenam sammajjati^y pāṇiyaparibhojanīyam^z upaṭṭhapeti^a dantakaṭṭhamukhodakam^b deti^c vaccakuṭṭijantāgharasanāsānāni^d paṭijaggati hatthaparikkammaṇṇapādaparikkammaṇṇapitṭhiparikkammādinī karoti. Thero pacchāladdhāni pañca sātakasatāni „ayam me^e bahūpakāro^d“ ti yuttavasena sabbāni^e tass’ eva adāsi. So pi sabbe te sātake bhājetvā attano samānupajjhāyānam^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 gehe. ^u B C C^s pakkhāmi. ^v C jinna-, B adds bhikkhunam. ^w B C^p C^s bahupakāro. ^y B samajjati. ^z B pāṇiyaparibhojana. ^a B upaṭṭhapesi. ^b B bhānhodakam.

^c C omits deti. ^d B -senāsānam. ^e B ayameva, C ayameva corrected to ayame. ^f B bahūpakāro, C^p C^s bahupakāro. ^g B sappāni pi. ^h so all the MSS. ⁱ all the MSS.

bhikkhu. ^j B C^p C^s rajitvā.

kārapupphavaṇṇāni kāsāyāni nivāsetvā ca pārūpitvā caⁱ Satthāram upasaṅkamitvā^j vanditvā ekamantaṃ nisīditvā evaṃ āhaṃsu^k: „Bhante, sotāpannassa ariyasāvakassa mukholokanadāna^l nāma atthīti.“ „Na, bhikkhave, ariyasāvakānaṃ mukholokanadānaṃ nāma atthīti.“ „Bhante, ambhākā^m upajjhāyena dhammabhaṇḍāgārikattherena sahaṣṣagghaṇakānaṃⁿ sātakānaṃ^o pañca satāni ekass’ eva daharabhikkhuno dinnāni, so pana attanā laddhe bhājetvā ambhākāṃ adāsīti^p“. „Na, bhikkhave, Ānando mukholokanabhikkhāṃ deti^q, so pan’ assa bhikkhu^r bahūpakāro^s, tasmā attano upakārassa upakārasena guṇavasena yuttavasena^t ‘upakārassa nāma paccupakāro^u kātum vaṭṭatīti^v kataññūkatavedibhāvena^x adāsi, porāṇakapaṇḍitāpi hi attano upakārakānaṃ^y yeva^z paccupakāraṃ karimsū^{aa} ‘ti vatvā tehi yācito atītaṃ āhari:

Attīte^δ Bārāṇasiyaṃ Brahmaḍatte rajjaṃ kārente Bodhisatto siho hutvā pabbataguhāyaṃ vasati. So eka-divasaṃ guhāya^a nikkhamitvā^b pabbatapādaṃ olokesi. Taṃ pana pabbatapādaṃ parikkhipitvā^c mahāsaro ahosi. Tassa ekasmiṃ unnataṭṭhāne upari thaddhakaddamapiṭṭhe^d mudūni^e haritatināni jāyimsu^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 ambhākāṃ. ⁿ B -ggha-nikāni. ^o B sātakāni. ^p B adāsi. ^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. ^x C^p kataññu-, C^s katamñu-. ^y C upakārānaṃ, B upakārakānaṃ. ^z B nēva. ^{aa} B karīsu, C^p C^s karimsu. ^δ B adds bhikkhave. ^a B kuharaṃ. ^b B adds pappatamuddhani thatvā. ^c B paṭikkhipitvā. ^d B -kaddhimapiṭṭhe. ^e B C^s mudum, C mudūni. ^f B jāhīsu, C jāyisu. ^g B sasakādayo ceva bilārasīṅgālādayo ca.

migā^h kaddamamatthake vicarantā tāni khādanti. Tam divasam^a pi eko migo tāni tiṇānīⁱ khādanto vicarati. Siho pi 'tam migam gaṇhissāmīti' pabbatamatthakā uppatitvā sihavegena pakkhandi^k. Migo maraṇabhayatajjito viravanto palāyi. Siho vegam sandhāretum asakkonto kalalapiṭṭhe nipatitvā osiditvā uggantum^l asakkonto cattāro pāde thambhe viya otāretvā sattāham nirāhāro aṭṭhāsi. Atha eko^m sigāloⁿ gocarapasuto tam disvā bhayena palāyi. Siho tam pakkositvā „bho sigālo^o, mā palāyi, aham kalale laggo, jivitaṃ me dehīti“ āha. Sigāloⁿ tassa santikam gantvā^p „aham tam uddhareyyam, 'uddhato^q pana mam khādeyyāsīti' bhāyāmīti.“ „Mā^r bhāyi, nāhan tam khādissāmī^s, mahantaṃ pana te^t guṇam karissāmī^u, eken' upāyena mam uddharāhīti.“ Sigāloⁿ paṭiññam^v gahetvā^w catunnam^y pādānam samantā kalale apanetvā catunnam^z pi pādānam catasso mātikā^{aa} khaṇitvā udakābhimukhaṃ akāsi, udakam pavisitvā kalalam mudum akāsi. Tasmim khaṇe sigālo^o sihassa udarantaram pavisitvā „vāyāmaṃ 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 mahisaṃ 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. ^w C adds ca. ^y B adds pi. ^z B catunnam. ^{aa} B mātikāyo. ^b B siṅgāleva. ^c B ssāmīti. ^d B uggantvā. ^e B nhāyitvā daratham paṭi-pasambhetvā. ^f B aṭhekam. ^g B aṭhāsi. ^h B ovajjhitvā. ^g B ada sampā ti. ^h B siṅgālassa.

̥hapetvā tena khādite pacchā attanā khādi. Puna sigāloⁱ ekam
 maṁsapesin^j dasitvā gaṇhi „idam kimatthāya^j, sammā“ ’ti ca^k
 vutte „tumhākaṁ dāsi^l atthi, tassā^m bhavissatīti“ āha. Siho
 „gaṇbhāhīti“^o vatvā sayam^o pi sihiyā atthāya^p maṁsam gaṇhitvā
 „ehi, samma, amhākaṁ pabbatamuddhani ̥hatvā^w sakhiyā
 vasanaṭṭhānam gamissāmā“ ’ti vatvā tattha gantvā^q maṁsam
 khādāpetvā sigālaṇ ca sigāliṇ ca^r assāsetvā^s tato paṭṭhāya
 „dāni^t aham tumhe paṭijaggissāmīti“^u attano vasanaṭṭhānam
 netvā guhādvāre^v aññissā guhāya vasāpesi^x. Tato^o paṭṭhāya
 gocarāya gacchanto sihiṇ ca sigāliṇ ca^z ̥hapetvā sigālena^a
 saddhim gantvā^q nānāmige vadhitvā ubho pi tatth’ eva maṁ-
 sam khāditvā itarāsam^o pi^a dvinnam āharitvā denti. Evam
 kāle gacchante sihi^b pi dve putte vijāyi sigāli^c pi^d. Te sabbe
 pi samaggavāsam vasimsu. Ath’ ekadivasam sihiyā^e etad
 ahosi: „ayam siho sigālaṇ ca sigāliṇ ca sigālapotake^f ca ativiya
 piyāyati^g, nūnam assa sigāliyā saddhim santhavo^h atthi, tasmā
 evam sineham karoti, yan nūnāhamⁱ imam 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 gaṇbhāhiti.
^o B sayam. ^p C sihiyāttāya, B sihiyā attāya. ^w B pappamuddhani gantvā, C C^p C^s pabbatamuddhane ̥hatvā. ^q B gantvā. ^r B siṅgālaṇ ca siṅgāliṇ ca. ^s B asosetvā, C ssāsetvā. ^t B ito pathāya idāni. ^u B adds vatvā. ^v B guhāya dvāre. ^x B vassapeti. ^y B so tato. ^z B siṅgālaṇ 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 sihissa. ^h B siṅgālaṇ ca siṅgāli ca siṅgāla-. ⁱ B piyāyati, C piyāyati. ^j B kim nūnamassa siṅgālassa siṅgāliyā saddhi santhavo, C C^p C^s numam, C^p santavo. ^k B yam nūnā. ^l B siṅgālam. ^m B omits gahetvā.

kāle sigālim¹ pīlesi tajjesi: „kīmkāraṇā imasmim̐ thāne vasasi na palāyasīti²“. Puttāpi 'ssā³ sigāliputte⁴ tath' eva tajjayimsu⁵. Sigālī⁶ tam atthaṃ sigālassa⁷ kathetvā „sīhassa vacanena etāya evaṃ katabbhāvam⁸ pana⁹ jānāma, ciraṃ vasimbhā, nāsāpeyyāpi no¹⁰, ambhākaṃ vasanaṭṭhānam eva gacchāma¹¹“ 'ti āha. Sigālo tassā¹² vacanaṃ sutvā sīhaṃ upasaṃkamitvā¹³ āha: „Sāmi, ciraṃ amhehi tumbhākaṃ santike vutthaṃ¹⁴, aticiraṃ vasantā nāma appiyā honti, ambhākaṃ go-carāya pakkantakāle sīhi¹⁵ sigālim¹⁶ viheṭṭheti 'imasmim̐ thāne kasmā vasatha palāyathā¹⁷ 'ti tajjeti¹⁸, sīhapotakāpi sigālapotake¹⁹ tajjenti, yo nāma yassa attano santike vāsaṃ na roceti²⁰ tena 'yāhīti' niharitabbo va²¹, evaṃ²² viheṭṭhanaṃ kimatthiyan²³“ ti vatvā paṭhamam̐ gātham āha:

1. „Yenakāmaṃ paṇāmeti²⁴,
 dhammo balavataṃ²⁵, migi²⁶
 unnadanti, vijānāhi²⁷,
 jātam saraṇato bhayan²⁸“ ti.

Tattha yenakāmaṃ paṇāmeti²⁴ dhammo²⁵ balavataṃ²⁶ ti balavā nāma issaro attano sevakam̐ yena disābhāgena icchati tena disābhāgena so paṇāmeti²⁷ nīharati, esa dhammo

¹ B siṅgāli. ² B palāyasiti, C C^p C^s palāyasi. ³ B omits pissā. ⁴ C sigāli-, B siṅgāla-, ⁵ B tajjiyiyisu. ⁶ C sigāli, B siṅgāli, ⁷ B tamattaṃ siṅgālassa. ⁸ B -bhāvam. ⁹ B pina. ¹⁰ B nāpāpeyyāsi no. ¹¹ B C^p tassa. ¹² B upasaṃkamitvā. ¹³ B vuttaṃ. ¹⁴ B C sīhi. ¹⁵ B siṅgāli. ¹⁶ B tajjesi. ¹⁷ B siṅgālapotake pi. ¹⁸ B na rocasi, C nakaroceti. ¹⁹ C omits va. ²⁰ B omits evaṃ. ²¹ C paṇāmati, C^p C^s panamati. ²² B balavataṃ. ²³ so all the MSS. ²⁴ B vijānāti. ²⁵ C paṇāmati, C^p C^s paṇamati. ²⁶ B palavatan. ²⁷ B C^p C^s paṇāmeti.

balavatam^k, ayam^l issarānam^m sabhāvo pavenidhammoⁿ 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^s,
 unnadantīti pi^t tam eva ālapati, so hi unnatānam^u dantānam^v
 atthitāya unnatā^v dantā assa atthīti unnadanti^x, unnadantīti^y
 pi pāṭho yeva, vijānāhīti esa issarānam^z dhammo ti evam
 jānāhi, jātaṃ saraṇato bhayaṃ ti amhākaṃ tumhe pa-
 tiṭṭhatṭhena^z saraṇam, tumhākaṃ yeva^b santikā bhayaṃ jātaṃ,
 tasmā attano vasanaṭṭhānam eva gamissāmā[’]ti dīpeti; aparo
 nayo: tava^a migi^s sīhi^b unnadanti^c mama puttadāraṃ 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 jātaṃ saraṇato
 bhayaṃ ti. Tassa vacanam sutvā sīho sīhim āha: „bhadde,
 asukasmim nāma kāle mama gocarattāya gantvā^j sattame
 divase sigālena ca^k imāya ca sigāliyā^l saddhim āgatabbhāvaṃ
 saraṣīti“. „Āma sarāmīti“. „Jānāsi pana mayham sattāham

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

anāgamanassa kāraṇan“ ti. „Na jānāmi, sāmīti.“ „Bhadde, ahaṃ ‘ekam migam gaṇhissāmīti’ virajjhāva kalale laggo tato nikkhamitum asakkonto sattāham nirābhāro aṭṭhāsīm, sv-āhaṃ imam sigālam“ nissāya jīvitam labhim, ayaṃ me jīvitadāyako, sahāyo mittadhamme ṭhātum samattho hi mitto dubbalo nāma n’atthi, ito paṭṭhāya mayhaṃ sahāyassa ca sahāyikāya ca puttakānaṃ ca evarūpaṃ avamānaṃ mā akāsīti“ vatvā. siho dutiyaṃ gātham āha:

2. „Api ce pi^a 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^o mātimaññittho^a bhadde dāṭhasampanne^b sihi^c mā mayhaṃ sahāyaṃ vā sahāyīm vā atimaññi^d ayaṃ^e hi

^a B sigālam. ^b B omits pi. ^c B dāṇiṭhi, C dāṭhini.

^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. ^o B ddāṭhiti, C^s dāṭhini, C^p dāṭhini. ^a 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 ayaṃ.

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

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

II, 16, 8. SUHANU-JĀTAKA.

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

^f B siṅgālo. ^g C^p C^s pāṇado. ^h C C^p C^s sigālām, B sigāli. ⁱ B saputtadārāya. ^j B vasisum. ^k B siṅgāla-. ^l C kilamānā, B C^p C^s kilamāno sammodamānā. ^m B sattakāla-parivatto. ⁿ B abhijjamāno. ^o C mettīm, C^p C^s metti, B mitti. ^p B āgamāsi. ^q B siṅgālo. ^r B sihajātakam satta-mam. ^s B dutiyam. ^t B caṇḍe-. ^u C janapade. ^v B janapado. ^w B āgamāsi. ^x C tasso. ^y B tesam. ^z B kutūhalena.

bhikkhū Jetavana-vāsikassa parivenam^b pahīṇimsu^a. Ubho^d caṇḍā aññamaññam^b disvā va saṃsandimsu samesum^e hatthapādapitṭhisambāhanādīni akāmsu. Dhammasabbhāyaṃ bhikkhū katham samuṭṭhāpesum: „Āvuso, caṇḍā bhikkhū aññesam^d upari caṇḍā pharusā sāhasikā, aññamaññam^b pana ubho pi^e samaggā sammodamānā piyasamvāsā jātā“ ti. Satthā āgantvā^f „kāya nu 'ttha, bhikkhave, etarahi kathāya sannisinā“ ti pucchitvā „imāya nāmā“ 'ti vutte „na, bhikkhave, idān' eva, pubbe p' ete aññesam^d caṇḍā pharusā sāhasikā aññamaññam^b pana samaggā sammodamānā piyasamvāsā va^g ahesun“ ti vatvā atītam āhari:

Atīte Bārāṇasiyam Brahmadatte rajjam 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 ānesum. Assānam āgatabhāvaṃ raññoⁿ ārocesum. Tato pubbe pana Bodhisatto asse agghāpetva mūlaṃ aparihāpetvā dāpesi. Rājā taṃ asukhāyamāno^o aññam^p amaccam pakkosivā^q „tāta, asse agghāpehi agghāpetvā“ ca paṭhamam Mahāsoṇam^s yathā tesam assānam antaram pavisati tathā vissajjetvā asse dasāpetvā^t vaṇite^u kārapetvā dubbala-

^a C parivenam. ^b B bahiṇisu, C^p C^s pahīṇimsu. ^d B te ubho pi. ^b C C^p C^s amñnamamñnam. ^e B yasamvāsamvasīsusmodīsu. ^d C C^p C^s amñnesam. ^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 mahāsono. ^k B C^p kūṭa-. ^l B adds dve. ^m C^p C^s -vāṇijā. ⁿ C rañño. ^o B parihāyamāno. ^p C C^p C^s amñnam, B aññamaññam. ^q B pakkosāpetvā. ^r B agghāpento. ^s B mahāseṇam, C C^p C^s mahāsonam. ^t B dasāpetvā. ^u B vaṇite, C^p C^s vanite.

kāle^v mūlaṃ hāpetvā^{*} agghāpeyyāsīti^v“ āha. So „sādhū“ ti sampaticchitvā tathā akāsi. Assavāṇijā^m anattamanā^s hutvā tena katakiriyaṃ Bodhisattassa ārocesuṃ. Bodhisatto „kiṃ pana tumhākaṃ nagare kūṭasso^a n’atthīti^u“ pucchi. „Atthi, eāmi, Suhanu^a nāma kūṭasso^b caṇḍo pharusu^c“ ti^c. „Tena hi puna^d āgacchantā naṃ^e assaṃ āneyyāthā“ ti. Te „sādhū“ ti paṭisunitvā^f puna āgacchantā taṃ^g kūṭassaṃ^h gāhāpetvā āgacchimsuⁱ. Rājā „assavāṇijā^j āgatā“ ti sutvā sīhapañjaraṃ ugghāṭetvā^k asse oloketvā Mahāsonaṃ^l vissajjāpesi. Assavāṇijāpi^m Mahāsonaṃⁿ āgacchantāṃ disvā Subaṇuṃ vissajjesuṃ^o. Te aññamaññaṃ^p patvā sarirāṇi^q lehentā^r aṭṭhaṃsu. Rājā Bodhisattaṃ pucchi: „Vayassa, ime dve kūṭassā^s aññesaṃ^t caṇḍa pharusā sāhasikā aññe^u asse ḍasitvā^v gelaññaṃ^{*} pāpenti, aññamaññaṃ^p pana sariraṃ^y lehentā^s sammodayamānā aṭṭhaṃsu, kiṃ nāṃ[’] etan[’]“ ti. Bodhisatto „na-y-ime, mahārāja, visamasilā, samasilā samadhātukā^w ete[’]“ ti vatvā imaṃ gāthavayam āha:

^v B adds mūle. ^{*} B adds asse. ^y B agghāpessasīti. ^s C anantamanā. ^a B kūṭaasso, C^p kūṭasso. ^u B attīti. ^c B suhaṇu. ^b B kūṭaasso, C C^p kūṭasso. ^c C omits ti. ^d B omits puna. ^e B taṃ. ^f C paṭisunitvā. ^g C^p C^s naṃ, B ta. ^h B kūṭaassaṃ. ⁱ B āgacchisu. ^j C^p C^s assavāṇijā. ^k B sīhapañcaram ugghāpetvā. ^l C mahāsonaṃ. ^m C^p C^s assavāṇijāpi. ⁿ C^p C^s mahāsonaṃ. ^o C vissajjāpesuṃ. ^p C C^p C^s aññamaññaṃ. ^q C sarirāṇi. ^r B lepanto sammodayamānā. ^s B kūṭaasata. ^t C C^p C^s aññesaṃ. ^u C aññe, B omits aññe. ^v B ḍasitvā. ^w C C^p C^s gelaññaṃ. ^y B idāni pana aññamaññaṃ sariraṃ. [’] B C lehantā. ^w B visamasilā visamadhātukā, C visamasilā samadhātukā.

1. „Na-y-idam visamasīlena
 Soṇena Suhaṇu^o saha^o,
 Suhanu pi^a tādiso yeva
 yo Soṇassa sagocaro^b.
2. Pakkhandinā pagabbhena
 niccam^c sandānakhādīnā
 sameti pāpaṃ pāpena
 sameti asatā asan^d ti.

Tattha nayidam visamasīlena Soṇena Suhanussa^{hā} ti yam idam Suhanu^o kūta^o Soṇena^h saddhim pemaṃ karoti idam na attano visamasīlena, atha kho attano samasīlenⁱ eva^t saddhim karoti, ubho pi h' ete attano anācāratāya dussilatāya samasīlā samadhātukā, Suhanu pi^j tādiso yeva yo Soṇassa sagocaro ti yādiso hi Soṇo Suhanu^k pi tādiso yeva, yo Soṇassaⁱ sagocaro^m, yamgocaro Soṇoⁿ tamgocaro yeva, yath' eva hi Soṇo assagocaro asse dasanto^o carati tathā Suhanu pi, iminā nesaṃ samānagocarataṃ dasseti; te pana ācāragocare^p ekato katvā dassetum pakkhandinā ti ādi vuttam, tattha pakkhandinā ti assānaṃ upari pakkhandanagocarena^r, pagabbhenā^s ti kāyapāgabbhiyādisamanāgatena dussīlena, niccam^t sandānakhādīnā ti sadā^m attano bandhanayottam khādanasīlena 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 saha. ^f B suhaṇu. ^g B kūta^o Soṇena. ^h C sonena. ⁱ C C^s visamasīleneva, 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 dasento. ^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 pāpaṃ pāpenā ti etesu aññātarena^x pāpena sad-
 dhim aññatarassa^y pāpaṃ dussīliyaṃ sameti, asatā asan ti
 etesu aññātarena^x asatā anācāragocarasaṃpannena saha^z ita-
 rassa asan^w asādhukammaṃ sameti gūthādīni viya^a gūthādīhi
 ekato saṃsandati^b sadisaṃ nibbisesaṃ eva hotīti. Evaṃ
 vatvā ca pana Bodhisatto „mahārāja, ‘raññā^c nāma na atilud-
 dhena bhavītabban’ ti parassa santakaṃ^b nāma nāsetum na
 vattatīti^c“ rājānaṃ ovaditvā^d asse agghāpetvā bhūtaṃ eva
 mūle^e dāpesi. Assavāṇijā^f yathāsabbhāvaṃ eva mūlaṃ labhitvā
 haṭṭhatuṭṭhā agamaṃsu^g. Rājāpi Bodhisattassa ovāde thatvā
 yathākammaṃ gato.

Satthā imaṃ dhammadeśanaṃ āharitvā jātaṃ samo-
 dhānesi: „Tadā dve assā ime duṭṭhabbhikkhū abesum, rājā Ānando,
 paṇḍitāmacco^h pana aham evā“ⁱ ti. Suhaṇu-jātaṃⁱ.

II, 16, 9. MORA-JĀTAKA.

„Udet’ ayaṃ cakkhumā“ ti. Idaṃ Satthā Je-
 tavane vibharanto ekaṃ ukkaṇṭhitabhikkhum^j ārabha kathesi.

^x C C^p C^s -aññātarena. ^y C C^p C^s aññatarassa. ^z C^s saha. ^w C
 C^p C^s ayaṃ. ^a 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 bhūtamūlaṃ. ^f C^p C^s assavāṇijā.
^g B āgamasu. ^h B paṇḍitaamacco. ⁱ B suhaṇujātaṃ aṭṭhamam.
^j B ukkaṇṭhitam.

So^k bhikkhu bhikkhūhi^l Satthu santikaṃ nīto^m „saccam kira tvaṃ, bhikkhu, ukkaṇṭhito“ ti vutte „saccam“, bhante“ ti vatvā „kiṃ disvā“ ti vutte „ekaṃ alaṃkatapaṭiyattasarīraṃ^o mātugāmaṃ oloketvā“ ti āha^p. Atha naṃ Satthā „bhikkhu, mātugāmo^q nāma tumbhādisānaṃ yeva kasmā^r cittaṃ nāluḷessanti^s, porāṇakapaṇḍitaṇaṃ^t pi hi mātugāmassa saddaṃ sutvā satta vassasatāni asamudāciṇṇakilesā okāsaṃ labhitvā khaṇeṇ^u eva samudācarimsu, visuddhāpi satta saṃkilissanti, uttamayasa-samaṅgino“ pi āyasaḥ^v pāpuṇanti pag eva aparisaṃuddhā“ ti vatvā atitāṃ āhari:

Atīte Bārāṇasīyaṃ Brahmadaṭṭe rajjaṃ kārente Bodhisatto morayonīyaṃ paṭisaṇḍhiṃ gahetvā aṇḍakāle pi kaṇikāramakulavaṇṇaṇḍakoso^{*} hutvā aṇḍaṃ bhinditvā nikkhanto suvaṇṇavaṇṇo ahoṣi dassaṇīyo pāsādiko pakkhaṇaṃ antare surattarājivirājito^y. So attano jīvitāṃ rakkhanto tisso pabbatarājīyo atikkamma catutthāya pabbatarājīyā ekasmiṃ Daṇḍakahiraṇṇa-pabbatatale^z vāsaṃ kappesi. So pabbatāya rattiyā pabbatamatthake nisinna suriyā^{aa} uggacchantaṃ oloketvā attano gocaraḥ^{bb}ūmiyaṃ rakkhāvaraṇatthāya^c Brahma-mantaṃ bandhanto „udeṭ^{dd} ayaṇ“ ti ādiṃ āha:

^k B adds hi. ^l C^p C^s bhikkhubhi. ^m B netvā. ⁿ C saccam. ^o C C^p C^s -paṭiyattaṃ sarīraṃ. ^p B mātugāmaṃ disvā ukkaṇṭhiti. ^q C^p has corrected mātugāmā to mātugāmo. ^r B kasmā tumbhādisānaṃ yeva. ^s B nāluḷessati. ^t B -tānaṃ. ^u B uttamasaṃmaṅgino, C^p C^s uttamayasasaṃmaṅgino, C -saṃmaṅgito. ^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 sūriyaṃ. ^{bb} C C^p C^s rakkhāvarana-, B rakkhaṇatthāya.

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

Tattha udetīti pācīnalokadhātuto uggacchati, cakkhumā ti sakalacakkavālavāsinaṃ^d andhakāraṃ vidhamitvā cakkhupaṭilābhakaraṇena^e yaṃ tena^f tesam dinnam cakkhum tena^g cakkhunā cakkhumā, ekarājā ti^h sakalacakkavāleⁱ ālokakarānaṃ^j antare setthavisittṭhatthena^k ekarājā, harissavaṇṇo ti harissamānavanṇo suvaṇṇavanṇo ti attho, paṭhaviṃ pabbhassetīti^l paṭhavippabbhāso^m; taṃ taṃ namassāmīti tasmā tamⁿ evarūpaṃ bhavantaṃ namassāmi, tayajja guttā viharemu divasaṃ ti tayā ajja rakkhitaḡopitā^o hutvā imaṃ divasaṃ catuiriyaṃ paṭhavihārena^p sukhaṃ vihareyyāma. Evaṃ Bodhisatto imāya gāthāya suriyaṃ^q namassitvā dutiyagāthāya atite parinibbute buddhe c' eva buddhagūṇe 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 pathavippabbhāsaṃ. ^c B ratta vihāremu.
^d B -cakkavālavāsinaṃ, C^p C^s have corrected -cakkavāla-to -cakkavāla-. ^e C -karaṇaṇa. ^f B yantena, C yaṃ yena.
^g B dvinnam cakkhupaṭilābhakaraṇena. ^h B adds sakarājāti.
ⁱ C C^s sakala-, B sakalacakkavāle, C^p sakalacakkavāle. ^j C^p C^s -karāṇam. ^k B setthaviseṭṭhatthena. ^l C^p paṭhavippabbhāsetīti. ^m B attho pathavippabbhāso ti pathavīobhāso. ⁿ B taṃ tasmā. ^o B rakkhita-. ^p B catuhi iviyapathehi, C -vihareṇa.
^q B C^p sūriyam. ^r B C^p brahmaṇā. ^s B C^p C^s vedagu.

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

Tattha ye brāhmaṇā³ ti ye bahitapāpā 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 nānassa⁹ 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^f '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-
chedavimutti paṭippassaddhivimuttinissaraṇavimuttītiⁿ 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 C^p C^s vedagu. ⁷ C^p
bandhāyatana-. ⁸ C C^p C^s -sāmañña. ⁹ C nānassa.
^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 tesāñ ñeva. ⁱ C nāṇasaṃkhatāya, B nāṇasañ-
khātāya, C^p C^s nāṇasaṃkhātā. ^j C^p C^s sambodhiyā. ^k B tesāñ
ñeva. ^l B omits vimuttiyā. ^m C omits yā. ⁿ B tadagi- -paṭipas-
saddhi-, C tadaṅgi- -vikkhambhana- -patipassaddhi-.

dhā vimutti tassā tesam^o vimuttiyāpi ayaṃ mayhaṃ namakkāro
 atthū ti; imaṃ so parittam katvā moro carati esanā
 ti idaṃ pana padadvayaṃ Satthā abhisambuddho hutvā āha,
 tass' attho: bhikkhave, so moro^p imaṃ parittam imaṃ rakkham
 katvā attano gocarabhūmiyaṃ pupphaphalādinam^e atthāya
 nānappakārāya^r esanāya^s carati. Evaṃ divā^t samcaritvā sāyaṃ
 pabbatamatthake nisīditvā atthaṃ gacchantam suriyaṃ^u olokento
 buddhagūṇe āvajjetvā nivāsanaṭṭhāne rakkhāvaraṇatthāya^v puna
 Brahmamantaṃ bandhanto „apetayan“ ti ādim āha:

3. „Apet' ayaṃ cakkhumā ekarājā
 harissavaṇṇo paṭhavippabhāso^{*};
 taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ^z,
 tay' ajja guttā viharemu rattim.

4^a. Ye brāhmaṇā vedagū^y sabbadhamme
 te me namo te ca maṃ pālayantu;
 nam' atthu buddhānaṃ, nam' atthu bodhiyā,
 namo vimuttānaṃ, namo vimuttiyā.“

4^b. Imaṃ so parittam katvā
 moro vāsaṃ akappayīti.

Tattha apeti ti apayāti atthaṃ gacchati; imaṃ so parittam
 katvā moro vāsaṃ akappayīti idaṃ^s pi abhisambuddho
 hutvā āha, tass' attho: bhikkhave, so moro imaṃ parittam
 imaṃ^e rakkham katvā attano nivāsanaṭṭhāne vāsaṃ akap-
 payittha, tassa rattim vā divā^u 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 sūriyaṃ. ^v B rakkhācaraṇa-. ^z B
 pathavi-. ^y C^p C^s vedagu. ^s B idaṃ. ^e B C^s omit imaṃ.
^u C^p C^s divaṃ, C has altered divaṃ to divasaṃ.

vena^a n'eva bhayaṃ^b na lomahaṃso^b ahosi. Ath' eko Bārāṇasiyā^c avidūre nesādagāma^d vāsi^d nesādo Himavantapadese^e vicaranto tasmim Daṇḍakahiraññapabbatamatthake^f nisinnam^g Bodhisattam disvā āgantvā^h puttassa ārocesi. Ath' ekadivasam Khemāⁱ nāma Bārāṇasīrañño^j devī supinenā^k suvaṇṇavaṇṇaṃ moram dhammam desentaṃ disvā rañño^l ārocesi: „Aham deva suvaṇṇavaṇṇassa morassa dhammam sotukāmo“ ti. Rājā amacce pucchi. Amaccā „brāhmaṇa 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 odḍesi^v. Morena akkantatthāne pi pāso na sañcarati. Nesādo gaṇhitum asakkonto satta vassāni vicaritvā tatth' eva kalam akāsi. Khemāpi devī^x patthitam alabhamānā kalam akāsi. Rājā „moram me^y nissāya devī kalakatā^z“ ti kujjhitvā^a „Himavantapadese^b Daṇḍakahiraññapabbato^c nāma atthi, tattha suvaṇṇavaṇṇa-moro^d vasati, ye^e tassa^d maṃsam khādanti

^a B parittānubhāve. ^b B adds vā. ^c C bārānasiyā. ^d B nesādagāma^d vāsi, C nesādagāma^d vāsi. ^e B -ppadese. ^f C C^p C^s -hirañña-. ^g B nissinnam. ^h B āgantvā. ⁱ B khema. ^j B bārāṇasīrañño, 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 āharitvā ca. ^s B ca. ^t B gantvā. ^u B -bhummiyam. ^v B oṭṭesi. B omits devī. ^y B omits me. ^z B kālaṅka. ^a B kucchitvā. ^b B -ppadese. ^c C C^p C^s -hirañña-. ^d B suvaṇṇavaṇṇo moro. ^e C omits ye. ^d C nassa.

te ajarāmarā^e hontīti[“] suvaṇṇapatte^f likhāpetvā pattaṃ^g mañ-
jūsāya^h nikkhipāpesi. Tasmim kālakateⁱ añño^j rājā rajjaṃ
patvā^k suvaṇṇapattaṃ vācetvā „ajarāmaro bhavissāmīti“ añ-
ñaṃ^l nesādaṃ 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 ekaṃ
nesādaṃ pahini^q. So gantvāⁿ Bodhisattena akkantaṭṭhāne pi
pāsassa asaṇcaraṇabhāvaṃ attano parittaṃ katvā gocarabhūmi-
gamanabhāvaṃ c’ assa ñatvā paccantaṃ otaritvā ekaṃ morim
gahetvā yathā hatthatālanasaddena^r naccati^s accharāsaddena ca
vassati evaṃ sikkhāpetvā^t taṃ ādāya gantvāⁿ morena^u paritte
akate pāto yeva pāsayaṭṭhiyo ropetvā pāse oḍdetvā morim
vassāpesi. Moro visabhāgaṃ^v mātugāmasaddaṃ sutvā kilesā-
turo hutvā parittaṃ kātum asakkunītvā^x gantvāⁿ pāse bajjhi.
Atha naṃ nesādo gahetvā gantvā^y Bārāṇasīrañño^z adāsi.
Rājā tassa rūpasampattiṃ disvā tuṭṭhamānaso āsanaṃ[“] dāpesi.
Bodhisatto paññattāsane[“] nisiditvā „mahārāja, kasmā maṃ^a
gaṇhāpesīti“ pucchi. „Ye kira tava maṃsaṃ khādanti te
ajarāmarā honti, sv-āhaṃ tava maṃsaṃ khādītva ajarāmaro^b
hotukāmo taṃ gāhāpesin[“] ti āha^d. „Mahārāja, mama tāva
maṃsaṃ khādantā ajarāmarā hontu^e, ahaṃ pana marissāmīti[“].
„Āma marissasīti[“]. „Mayi marante pana^f mama maṃsam

* B ajarā. ^f B -patte. ^g B pattaṃ. ^h B mañjaññāya. ⁱ B
kālaṇkate. ^j C C^p añño. ^k C katvā. ^l C C^p C^s aññaṃ.
^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 sikkhāpepetvā. ^u C moreṇa. ^v B.
visabhāga. ^x B adds vegena. ^y B omits gantvā. ^z C bā-
rāṇasīrañño, C^p C^s bārāṇasīrañño. [“] C āsanā. [“] C^p paṃ-
ñattāsane. ^a C^p C^s mā. ^b C ajarāmarā. ^c C gāhāpesen, B
gaṇhāpesin. ^d B omits āha. ^e B honti. ^f B omits pana.

eva^g khāditvā kinti^h katvā na marissantītiⁱ. „Tvaṃ suvaṇṇa-
vaṇṇo^j, tasmā kira tava maṃsaṃ khādakā^j ajarāmarā bhavissan-
tītiⁱ. „Mahārāja, ahaṃ na akāraṇā^k suvaṇṇavaṇṇo jāto, pubbe
panāhaṃ imasmim yeva nagare cakkavattirājā hutvā sayam^l
pi pañca sīlāni rakkhim, sakalaçakkavālāvāsino^m pi rakkhāpesim,
sv-āhaṃ kalam katvā Tāvatisabhavane nibbatto, tattha yā-
vatāyukam thatvāⁿ tato cuto aññasa^o ekassa^o akusalassa^p nis-
sandena^q morayoniyam nibbattitvā^d porāṇasīlanubhāvena^r su-
vaṇṇavaṇṇo jāto“ ti. „Tvaṃ^s cakkavatti^t hutvā“ silam rak-
khitvā sīlaphalena suvaṇṇavaṇṇo jāto^t ti katham idam ambehi
saddhātabbam, atthi no koci^v sakkhīti^u. „Atthi, mahārāja“ ti.
„Ko nāmā“ ’ti. „Mahārāja, ahaṃ cakkavattikāle ratanamaye
rathe nisīditvā ākāse vicarim, so me ratho maṅgalapokkha-
raṇiyā^x antobhūmiyam nidahāpito, taṃ maṅgalapokkharanīto^y
ukkipāpehi, so me sakkhī^w bhavissatīti.“ Rājā „sādhū“ ti
paṭisunītvā pokkharanīto^z udakam harāpetvā ratham^a niharā-
petvā^b Bodhisattassa saddahi. Bodhisatto „mahārāja, tṛapetvā
amatamahānibbānam avasesā sabbe saṃkhatadhammā^c hutvā
abhāvino^b aniccā khayavayadhammā yevā“ ’ti vatvā^c rañño^d

^g B omits eva. ^h C nanti. ⁱ B adds ahosi. ^j B khādukā.
^k B ahaṃ pana sakāraṇāni. ^l B sayam. ^m B sakalacakka-
vāla-, C^p C^s sakalacakkavāla-, C sakalacakkavālāvāsino. ⁿ B
tṛapetvā. ^o C^p C^s -aññassekassa, B tato ca aññassa. ^p B
akusalakammassa. ^q B nissinnena. ^d C C^p C^s nibbattitvā,
B nippattitvā. ^r C porāṇasīlanubhāveṇa, C^p porāṇaka-, C^s
porāṇaka-. ^s C C^p C^s taṃ. ^t B cakkavattirājā. ^u B omits
hutvā. ^v C keci. ^x C^p C^s maṅgala-, all the MSS. -pokkha-
raṇiyā. ^y C^p C^s maṅgala-, C^p C^s -pokkharanīto. ^w C C^p
C^s sakkhim, B sakkhī. ^z C C^p C^s pokkharanīto. ^a B omits
ratham. ^b B niharāpetvā. ^c B saṃkhata-. ^b C abhāvitā.
^c B omits vatvā. ^d C C^p C^s rañño.

dhammaṃ desetvā rājānaṃ pañcasu sīlesu patitṭhāpesi^o. Rājā pasanno Bodhisattaṃ rajjena pūjetvā mahantaṃ sakkāraṃ akāsi. So rajjaṃ tass' eva datvā katipāhaṃ^f vasitvā va^g „ap-pamatto bohi^h, mahārājā“ 'ti ovāditvāⁱ akāse uppatitvā Daṇḍakahiraññapabbataṃ^j eva agamāsi. Rājāpi^k Bodhisattaesa ovāde ṭhito dānādīni puññāni^l katvā yathākkammaṃ^m gato.

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

II, 16, 10. VINILAKA-JĀTAKA.

„**E**vam eva nūna^g rājānaṃ“ ti. Idam Satthā Velu-vane viharanto Devadattassa Sugatālayaṃ ārabha kathesi. Devadatte^r Gayāsīsaṃ āgatānaṃ^s dvinnam aggasāvakanam Sugatālayaṃ dassetvā nipanne^t ubho pi therā dhammaṃ desetvā attano nissitake ādāya Veluvanaṃ agamimsu^u. Te Satthārā „Sāriputta, Devadatto tumhe disvā kiṃ akāsīti“ puṭṭhā „bhante, Sugatālayaṃ dassetvā mahāvināsaṃ pāpuṇīti“ ārocesuṃ. Satthā „na kho, Sāriputta, Devadatto idān' eva mama anukiriyaṃ

^o B patitṭhapesi. ^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 -hirañña-. ^k B rājā. ^l C C^p C^s puññāni. ^m B yathākkammaṃ. ^d C omits saccāni pakāsetvā. ⁿ C -sāṇe. ^o B C -bhikkhū. ^p B suvaṇṇavaṇṇo moro. ^w B adds navamaṃ. ^g B C^p C^s nuna. ^r B devadatto hi, C devadatto. ^s C C^p C^s gatānaṃ. ^t B nipanne. ^u B āgamaṃsu.

karonto vināsaṃ pāpuṇi, pubbe pi patto yevā“ 'ti vatvā the-
rena^v yācito atītaṃ āhari:

Attīte Videharatthe Mithilāyaṃ Videhe rajjaṃ kā-
rente Bodhisatto tassa aggamahesiyā kucchismiṃ^x nibbat-
titvā vayappatto Takkaṣilāyaṃ^y sabbasippāni^z uggaṇhitvā^a pitu
accayena rajje patitthāsi. Tadā ekassa suvaṇṇarājahamsassa
gocarabhūmiyaṃ kākiyā saddhiṃ saṃvāso ahosi. Sā puttāṃ
vijāyi. So n' eva mātu patirūpako^b ahosi na pitu^a. Ath' assa
vinilakadhātukatta^b 'Vinilako' tv-eva nāmaṃ akaṃsu^c. Haṃ-
sarājā abhiṇhaṃ gantvā puttāṃ passati. Apare pan' assa
dve haṃsapotakā puttā ahesuṃ. Te pitaraṃ abhiṇhaṃ ma-
nussapathaṃ gacchantam^e disvā pucchimsu: „tāta, tumhe kasmā
abhiṇhaṃ manussapathaṃ gacchatha“ 'ti. „Tatā, ekāya^f me
kākiyā saddhiṃ saṃvāsaṃ anvāya eko putto jāto, 'Vinilako'
ti 'ssa namaṃ, taṃ ahaṃ daṭṭhuṃ gacchāmi^g.“ „Khaṃ
pana te^g vasantīti.“ „Videharatthe Mithilāyaṃ^d avidūre asu-
kasmim nāma thāne^h ekasmim tālagge vasantīti.“ „Tāta, manus-
sapatha nāma sāsāṃkoⁱ sappaṭibhaya, tumhe mā gacchatha, ma-
yaṃ gantvā^j taṃ ānessāma^k“ 'ti dve haṃsapotakā pitara^l ācik-
khitasaññāya^m tattha gantvā^j taṃ Vinilakaṃ ekasmim daṇḍake
nisīdāpetva mukhatuṇḍakena daṇḍakoṭṭiyaṃⁿ dasitvā^o Mithilana-
garamatthakena pāyimsu^p. Tasmim khaṇe Videharājā sabba-
setacatusindhavayuttarathavare nisīditvā nagaraṃ padakkhi-

^v C thereṇa. ^x B guccimhi, C^p C^s kucchimhi. ^y B C^s
takkaṣilāyaṃ. ^z C -sippāni. ^a C uggaṇhi, B uggaṇhetvā.
^b B paṭirūpako. ^c B adds ṭirūpako. ^d C viñil-. ^e B karisu.
^f B apare na dve ca. ^g C āgacchantam. ^h B tāta etāya.
ⁱ B panete. ^j so all the MSS. ^k B omits nāmathane. ^l B nāma
saṅko. ^m B gantvā. ⁿ B ānessāmi. ^o C pitaraṃ. ^p C C^p C^s
-saññāya. ^q B mukhatuṇḍakoṭṭiyaṃ. ^r B daṃsāpetvā. ^s B pāyisu.

naṃ^q karoti. Vinīlako taṃ disvā cintesi: „mayhaṃ Videharaññā^r saddhim kiṃ nānākaraṇaṃ^s, eso^t catusindhavayuttarathe nisi-ditvā nagaraṃ anusañcarati ahaṃ pana haṃsayuttarathe nisi-ditvā gacchāmi^u“ so ākāśena gacchanto^v paṭhamamgātham āha:

1. „Evam eva nūna^w rājānaṃ
Vedehaṃ Mithilaggahaṃ
assā vahanti ājaññā^x
yathā haṃsā Vinīlakaṃ^y“ ti.

Tattha evaṃ evā ti evam eva, nūnā^z 'ti parivitaṅke nipāto ekamse^z pi vaṭṭati^z yeva, Vedehaṃ ti Videharaṭṭhissaraṃ, Mithilaggahaṃ ti Mithile gehaṃ^z Mithilāyaṃ^z gharaṃ pa-riggahetvā vasamānaṃ ti attho, ājaññā^z ti kāraṇākāraṇajā-nanākā, yathā haṃsā Vinīlakaṃ ti yathā ime haṃsā maṃ Vinīlakaṃ vahanti evam eva vahanti. Haṃsapotakā tassa vacanaṃ sutva kujjhitvā „idh' eva naṃ pādetvā gamis-sāma^z“ 'ti cittaṃ uppādetvāpi „evam kate^b pitā no kiṃ vak-khatīti“ garaḥbhayaena pitu santikaṃ netvā tena katakiriyaṃ pitu ācikkhimsu. Atha naṃ pitā kujjhitvā „kiṃ tvaṃ mama puttehi adhikataro yo^c mama putte abhibhavitvā rathe yutta-sindhave viya karosi, attano pamāṇaṃ^d na jānāsi, imaṃ thānaṃ tava agocaro, attano mātu vasanaṭṭhānaṃ eva gac-chā^e“ 'ti tajjetvā dutiyaṃ gātham āha:

^q C^p C^s padakkhināṃ. ^r C^p -raṃno, C C^s -raṃñā. ^s C
-karaṇaṃ. ^t B esa. ^u B adds va. ^v B nanuja. ^w C^p
C^s ājaññā. ^x C ekam dese. ^y B vattati, C^p C^s vaddhati.
^z B mithilaggehaṃ. ^z B C^p C^s mithilāya. ^z C^p C^s ājaññā.
^b B C^p kathe. ^c B adhikataro ti so tvaṃ. ^d C pamāṇaṃ.
^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 āmakasusānaṭṭhānaṃ ca tava mātu ālayaṃ gehaṃ vasanaṭṭhānaṃ tattha gacchā^e 'ti. Evan taṃ tājjetvā „gacchatha, naṃ Mithilanagarassa ukkārabhūmiyaṃ yeva^k otāretvā ethā^l“ 'ti putte ānāpesi^m. Te tathā akāmsu.

Satthā imaṃ dhammadesanaṃⁿ āharitvā jātaṃ samodhānesi: „Tadā Vinīlako Devadatto ahosi, dve haṃsapotakāpi^o dve aggasāvaka, pitā Ānando, Videharājā pana aham evā“ 'ti. Vinīlaka-jātaṃ^p. Daḷhavagga paṭhamo.

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

II, 16, 1. THE RĀJOVĀDA - BIRTH.

In (times) past, while Brahmadata reigned in Bārānasi, 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 Brahmadata. He having gradually grown up went to Takkasilā at the age of sixteen years, and having (there) acquired accomplishments in all arts, and being, by the death of (his) father, established in the kingdom, he reigned with justice (and) impartiality. Not being prejudiced by inclination and the like he gave (his) decision. While he thus reigned with justice, (his) ministers also settled litigations with justice. Litigations being settled with justice, there were none who brought about false lawsuits. In consequence of the non-existence of these (suits, all) noise on account of lawsuits ceased in the king's court. The ministers sitting by day in the law-court (but) seeing no one coming for the purpose of (getting) a decision, go away. The court attained the state of being superseded. 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 SÜKARA-JĀTAKA.

In (times) past, while Bramadatta 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 Brahmādatta 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, 3. THE GAGGA-JĀTAKA.

In (times) past, while Brahmadatta 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 piṭṭhavaṃsa-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 Gaggā!
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 Brahmādatta 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) faeces or urine in the water. He therefore also, without dropping (his) faeces and urine in the water, does (it) outside on the bank of the river. But one day the cloud rained upon the river. A lump of half-dried, elephant's dung, passing along on the water after falling into the river, remained sticking fast in a shrub in the bathing-place of the city of 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 Alinacitta 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 Alinacitta
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 reigned 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) sons“, so having said the lion pronounced the second stanza:

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

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

II, 16, 8. THE SUHANU-JĀTAKA.

In (times) past, while Brahmādatta reigned at 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, Mahāsona by name. Then horse-dealers coming from the northern country brought (with them) five hundred horses. They told the king that the horses had arrived. Previously 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 becamest golden-coloured in consequence of (thy) virtues’, how are we to believe this, is there any witness before us?“ „There is, O great king.“ „Who then?“ „O great king, I at the time of (my being) a universal king roamed about in the air sitting in a chariot made of gems; that chariot of mine was buried in the ground (in the midst) of the fortunate pond, let it be taken out of the fortunate pond, that will be my witness.“ The king (saying) well! promised (to do so), got the water drained out of the pond, took out the chariot and believed Bodhisatta. Bodhisatta having said: „O great king, with the exception of the great nibbāna (called) Amata all other things (on account of their) being created are unsubstantial, transient, of a perishable and decaying nature“, and having taught the king dhamma, established him in the five virtues. The king (was) pleased (and) after honouring Bodhisatta with the kingdom he bestowed great honours (on him). He having given him the kingdom (back), after dwelling (there) a little while and admonishing (him saying:) „be attentive, O great king“, rose into the air and went to the 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 rājahaṃsa 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 haṃsa-king went continually to see his son. He had, however, other sons, viz. two young haṃsas. 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 Vinīlaka, 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 haṃsas 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. Aggamaheṣi S. agramahiṣi; maheṣi is different from mahesi = mahā-isi S. maharṣi, see Dhṛp. 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 maheṣi. Kucchi, Abhidhāna v. 271, S. kuṣi, comp. Dhṛp. 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; laddhagabbhaparihāra is an adjective to Bodhisatta, it is a bahuvrīhi composed either of laddha-gabbhaparihāra = 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. Dhṛp. 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) maheṣi (sugate deviyam nāriyam matā). 102a.

Clough p. 132, 255: (pume) maheṣi (sugate deviyam nāriyam matā).

is perhaps, = S. *ṣamena*, with tranquillity, without passion; comp. Dh. p. 378 where *samena* is explained by *aparādhānurūpen' eva pare nayati jayaṁ 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. 849; 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*. *Upaṛava* 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 *ṇ*; *Abhidhāna* (by Clough p. 26, 21. 114, 21. by Subhūti v. 839) has both *ṇ* 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 rakkhasapariggahito bhavissati sabbe vināsaṃ pāpuṇis-sāma, parigaṇhissāma tāva nan ti (MS. tāvan ti)“; atha satta purisā sūrā balavanto sannaddhapañcāyudhā hutvā ota-ritvā dīpakaṃ parigaṇhimsu; comp. Dhṃ. p. 121 bottom. Jāt. 511: taṃ evaṃ paridevamānaṃ disvā Sotthiseno cintesi: „ayam ativiya paridevati, na kho pan’ assā bhāvaṃ jānāmi, sace mayi sinehena ekaṃ (etaṃ?) karoti hadayaṃ pi ’ssā phaleyya, parigaṇhissāmi tāva nan“ ti. Jāt. 447: attīte Bārāṇasiyaṃ Brahmadaṭṭe rājjaṃ kārente Bodhisatto Himavanta-padese hatthiyoniyaṃ nibbattitvā (MS. nibbattetvā) sabbaseto aho-si abhirūpo asīti hatthisahassaparivāro, mātā pan’ assa andhā; so dhuramadhurāṇi phalāphalāṇi hatthināṃ (hatthīnāṃ?) datvā mātu peseti, hatthī (MS. hatthi) tassā adatvā attanā va khā-danti, so parigaṇhanto taṃ pavattim nātvā yūthaṃ (MS. yūtaṃ) chaḍḍhetvā „mātaram me posessāmīti“ rattibhāge añ-ñesaṃ hatthīnāṃ ajānantānaṃ mātaram gahetvā Caṇḍoraṇa-pabbatapādaṃ gantvā ekaṃ nalinim upanissāya thitāya pabba-taguhāya mātaram thāpetvā posesi (MS. pesesi). Jāt. 465: idaṃ Satthā Jetavane viharanto Kosalaramṇo atthacaram amac-caṃ ārabha katesi; so kira ramṇo 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 thāpetvā Tathāgataṃ amṇo jānitum na sakkhissati, gantvā pucchissāmīti“. An-tovalaṇṇaka and bahivalaṇṇanaka 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. Paṭicchāpeti causative of paṭi + is = S. prati-is. Aññātaka = S. ajñātaka, aññatakavesena = in disguise; Jāt. 409: rattibhāge aññatakavesena palāyitvā araññaṃ 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 sanīṭhan 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, 1518) this verse is found in its Sanscrit shape as follows:

Akrodhena jayet krodham,
asādhūm sādhunā jayet,
jayet kadaryyam dānena,
jayet satyena cānṛtaṁ.

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 pākātaṁ ahosi, 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: Kassapammāsambuddhe catusaccadesanāya mahājanam bandhanā mocetvā Nibbānanagaraṁ pūretvā parinibbute, Jāt. 524: te sabbe pi dhammena rajjaṁ kāretvā āyupariyosāne devanagaraṁ pūrayiṁsu, 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.). Mātāpi-tunnaṃ, 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. Dhṛ. v. 378): 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. evaṃrūpa. Pajāpati or-ti as a feminine means in Pāli „wife“, see Abhidh. vv. 237, 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 jarajinṇāya (MS. -jinṇaya) abbhantare kilesa uppajji. Jāt. 401: Tada pana Sāvatthiyaṃ pañcasatasahāyakā pabbajitvā antokoṭisanthāre vasamānā adḍharattasamaye kāmavitakkam vitakkayimsu; Satthā attano sāvake rattiya tayo vāre divasassa tayo vāre rattimdivaṃ cha vāre olokento kiki va aṇḍaṃ viya camarī va vāladhi viya mātā piyaputtaṃ viya ekacakkhuko puriso cakkhum viya rakkhati, tasmim yeva (MS. khayeva) khaṇe uppannakilesaṃ niggaṇhati; so taṃ divasaṃ adḍharattasamaye Jetavanaṃ parigaṇhanto tesaṃ bhikkhūnaṃ vitakkasamudācāraṃ ṇatvā „imesaṃ bhikkhūnaṃ abbhantare ayaṃ kilesa vaddhanto arahattassa hetuṃ chindissati, idān' eva nesaṃ kilesaṃ niggaṇhitvā arahattaṃ dassāmīti“ gandhakuṭito nikkhamitvā Ānandattheraṃ pakkosivā „Ānanda, antokoṭisanthāre vasa-nabbikkhū sabbe va sannipātehi“ sannipāteṭvā paññattabuddhāsane nisīdi; „bhikkhave, antopavattakilesānaṃ vase vattitum na vaṭṭati, kilesa hi vaddhamāno paccāmitto viya mahāvināsaṃ pāpeti, bhikkhunā nāma appakam pi kilesaṃ niggaṇhitum vaṭṭati, porānakapaṇḍitā appamattakaṃ ārammaṇaṃ

dievā abbhantare pavattitakilesam niggaṇhitvā paccekabodhim
 nibbattesum“ ti vatvā attitam āhari. Jāt. 426: so dhītaram
 gahetvā tattha gantvā isim vanditvā paṭisanthāram katvā de-
 vaccharāpaṭibhāgam rājadhītaram tassa dassetvā ekamantam
 attihāsi; so indriyāni bhinditvā tam olokesi sah' olokanen' eva
 paṭibaddhacitto hutvā jhānā parihāyi; amacco tassa paṭibad-
 dhabhāvam ṇatvā „bhante, sace kira yamṇam yajissatha rājā
 vo imam pādapari-cārikam katvā dassatīti;“ so kilesavāsena
 (MS. kilesā-) kampfento „imam kira me dassatīti“ āha. Jāt.
 537: atha nam mahāsatto „kiliṭṭhasarīro 'smi, nahāyāmi
 tāvā“ 'ti āha. Dh. p. 224 l. 9: „kiliṭṭhagatto 'mhi, nahāyis-
 sāmitāvā“ 'ti āha. Jāt. 523: kiliṭṭhacivaro. 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-kṛtvās. 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. Saṃgāma, Abhidh. v. 399. S. saṃgrāma. 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? *Les a* 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*. *Saṅjāni* aorist of *saṃ + jā* = *S. saṃ + 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*: *apetadaratho vigatakāyacittadaratho*, *sudhābhojanam bhut-tassa viya hi tassa tam sabbadaratham apahari*. *Paṭippas-sambhana* must, I suppose, be referred to *sambh*, *S. sṃbh*. *Sāṭika* (-ikā?) or *sāṭi* (commonly *sāṭaka*, *Abhidh. v. 290*, *S. çāṭaka*), *Jāt. 75*: „*Ānanda*, *Buddha-balam nāma mahantam*, *āhara tvam udakasāṭikan*“ *ti*, *thero 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. *Gar u*, *Abhidh. v. 701, 840* (*Clough: guru*). *Bhante* is a dialectical form for *bhanto* (contracted from *bhavanto*, comp. in *Māgadhi 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 & Schl.s 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*, *vṛṣa*, *bhixu* = *cakkhu*, *rakkhaṇa*, *rukkha*, *bhikkhu*; *ṣipra*, *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 = *settha*, 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,
brahmaṃ etaṃ vihāraṃ idha-m-āhu.

v. 285. *Na pasū brāhmaṇān' āsum*
na hiraṇṇaṃ na dhāniyaṃ,
sajjhāyadhaṇaḍḍhaṇṇāsum,
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 savaṇīyena kamaṇīyena brahmassaarena nānāyaviccitaṃ madhuradhammakathaṃ kathesi Jāt. 1*, *madhurena brahmassaarena bhikkhū āmantetvā Jāt. 4*, *sumadhuraṃ brahmassaaraṃ 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 Brahmaloaka-parāyano ahoṣi Jāt. 427, 435*, it seems to have some connection with Brahman. *Vitarāsi* for *vitarsi*, 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. 921,

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 maggaṃ gantvā nagaradvāre sālāya phalake vissamanatthāya nisīdi, Brahmadattakumāro pi gantvā tena saddhiṃ ekaphalake (MS. -palake) nisīdi; it means perhaps rather a bench. Adhivattha participle of adhi+vas, also vusita, vuttha, vide supra p. 38, 2, Kacc. par Senart I, 291, S. usita. Vessavaṇa, Abhidh. v. 22, S. Vaiṇṇavaṇa. 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
ajjavāṃ maddavaṃ tapaṃ
akkodhaṃ avihiṃsā 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. preṣaṇakṛt. 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. ṇuṇḍa. 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. 839, S. vaidya. Passāva, Abhidh. v. 275, 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, sītena kilamitvā bahū (MS. bahu) maranti; Jāt. 524: Nandapaṇḍito pi „mā bhāyi, mahārājā“ 'ti assāsetvā Kosalassa santikaṃ gantvā „mahārāja, mā bhāyi,

n' atthi te paripantho, tava rajjam tav' eva bhavissati, kevalam Manojaramñho vasavatti (MS. -tti) hohîti" āha; Jāt. 535: ath' assā etad ahosi: „mayā kakkhalo pāpasupino dīṭṭho, catunnam vā me puttānam Dhataratṭharamñho vā mama vā paripanthena bhavitabban" ti; Jāt. 513: rājā nesāde pakko-sāpetvā pucchi; nesādā „mahārāja, ekaṁ ulūkaṇḍaṁ ekaṁ sālīkāya aṇḍaṁ ekaṁ sukaṇḍaṁ" ti kathayimsu; „kim pana ekasmiṁ kulāvake tiṇṇaṁ sakuṇikānaṁ aṇḍāni hontīti"; „āma, deva, paripante (MS. paripante) asati sunikkhittāni na nas-santīti"; rājā tussitvā „ime mama puttā bhavissantīti" tāni tīni aṇḍāni tayo amacce paṭicchāpetvā „ime mayhaṁ puttā bhavissantī, tumhe sādhukaṁ paṭijaggitvā aṇḍakosato nikkanta-kāle mama āroceyyāthā" 'ti āha. Cāṭī, „a chatty or earthenware vessel, a jar, waterpot", see Childers' Dict. After siṅcāpesum add: Sarīrāni sugandhāni ahesum. Tasmim kāle te nadim otaritvā nahāyimsu 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 saṁghāṭa I have translated conjecturally; according to Abhidh. vv. 223, 1184 saṁghāṭa means „a pair; the principal upright timber of a house" which will not suit here; it must be derived from saṁ + ghaṭ in the caus. to join, and therefore I think it means „a raft"; Jāt. 400: bahū nāvāsaṁghāṭe bandhāpetvā vana-carakehi desitamaggena uddhasotaṁ 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 Dhṛp. p. 162, 23 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. 266, S. aupavāhya. Upaḍḍha means in Pāli the same as addha or adḍha, Abhidh. v. 52, 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. 452 cumbaṭaka, a piece of cloth rolled up to serve as a stand for a vessel, comp. J. R. A. S. 1870 p. 7. Tvam ñeva = tvam yeva, comp. Kaccāyana par Senart pp. 23—24. Avāpuritvā is, Mr. Childers tells me, to be referred to S. ava + ā + vr̥, 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. Sallahuka, Abhidh. v. 110. Kalala, Abhidh. v. 66a. Pasuta, Dhp. vv. 166, 181. Mātikā, Abhidh. v. 1097 „a text; a stream“; comp. Burnouf's Introd. pp. 48, 317. Antara, vide supra. Oviijhitvā from ava + vyadh. Ubbattetvā from ud + vṛt. Gaṇhāhi B, if gaṇhāsi should be right it must be a conjunctive or contraction of gaṇheyyāsi. Pabbatamuddhani thatvā 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. Yenakāmam, 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 (migī) roaring aloud (unnadantī) bends (paṇāmeti) us according to her caprices (yena-kāmam), 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 = dantabhedasmiṁ 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 Papañcasūdanī: sati hi cittaṁ uddhaccapakkhikānaṁ saddhāviriyaapaṇṇānaṁ vasena uddhaccapātato kosajjapakkhikena samādhinā kosajjapātato rakkhati, tasmā sā lonadhūpanaṁ viya savyañjanesu sabbakammikaamacco viya sabbarājakiцcesu 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. Bhūtaṁ and yathāsabhāvaṁ 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. Kaṇikāramakulavaṇṇaandakoso = having an egg-shell of the colour of a Caniyar-bud; that andakosa 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 ssavaṇṇa? is it = savaṇṇa (comment. harisamānavanṇa) 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, puttakaṃ no nīrogaṃ karothā ti; Jāt. 535:

Ath' osadhehi dibbehi
japaṃ mantapadāni ca
evan taṃ asakkhī satthum
katvā 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: tasmim̐ khañe Sakka-bhavanam̐ uñhākāram̐ dassesi, Sakko tassa kāraṇam̐ āvajjento tam̐ tathā vitakkentam̐ disvā „kamkham assa chindissāmīti“ etc.; Jāt. 538: tasmim̐ khañe Sakko āvajjanto (āvajjento?) paṇḍitam̐ disvā „Mahosadha-buddhamkurassa paṇṇānubhāvam̐ pākātam̐ 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. Lomahamsa, S. lomaharṣa; comp. Dhp. p. 287. Supina, Abhidh. vv. 176, 936, S. svapna. Oḍḍesi, see J. R. A. S. 1870 p. 13; comp. Bengal yot. Me nissāya, 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. Svāham̐ = 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“, „tumhākam 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. VINĪLA-KA-J. In the commentary on Suttanipāta I find: vaṇṇaparibhedena vinīlako. Abhiṇḥaṃ, Abhidh. v. 1137, S. abhiṇḥaṃ. Anvāya, gerund of anu + i used as a preposition. Sāsaṃkha i. e. sa + ācaṇkha. 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. Tavaṃ et mamaṃ are genitives; in Kaccāyana par Senart p. 67, and in Clough's Pāli Gr. p. 61 mamaṃ is found but not tavaṃ. 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 Jetavane viharanto rājovādam ārabba kathesi. Vatthum Tesakunajātake 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:

Attā Bārāṇasīyam Brahmadatte rajjam kārente Boddhisatto brāhmaṇakule nibbattitvā vayappatto sikkhitasabbasippo isipabbajjam pabbajitvā abhiññāⁱ ca^j samāpattiyo ca nibbattetvā ramaṇīye^k Himavantapadesa^l vanamūlaphalāhāro^m vihāsi. Tadā rājā agunāpariyesakoⁿ hutvā „atthi nu kho me^o koci agunam kathento“ ti pariyesanto antojane ca bahijane ca antonagare ca bahinagare ca kañci attano avañnavādim^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 -ppadesa. ^m B -phalaphalāhāro. ⁿ C -yesake, B agunam-. ^o C omits me. ^p C avañnavādim, B agunavādi. ^q C aññātaravesena.

Tatrāpi avañnavādim^r apassanto attano guṇakatham^s eva^t sutvā
 „Himavantapadese^l kin^u nu kho kathentīti^v“ araṇṇaṃ pavisitvā
 vicaranto^x Bodhisattassa assamaṃ patvā taṃ abhivādetvā^y
 katapaṭṭisanthāro^s ekamantaṃ nisīdi. Tadā Bodhisatto araṇṇato^z
 paripakkāni nigrodhapattāni^o āharitvā bhuñjati^a. Tāni honti
 madhurāni ojavantāni sakkharacūṇṇasadisāni^b. So rājānam^c pi
 āmantetvā „idaṃ^d, mahāpuṇṇa, nigrodhapattam^e khādītvā pā-
 nīyam^f pivā^g“ ‘ti āha. Rājā tathā katvā Bodhisattam^h pucchi:
 „kin^h nu kho, bhanteⁱ, idaṃ^d nigrodhapattam^j ativiya ma-
 dhuran^k“ ti. „Mahāpuṇṇa, nūna^k rājā dhammena samena
 rajjam^l kāretiⁱ, tena taṃ madhuran^m“ ti. „Raṇṇoⁿ adhaminika-
 kāle amadhuran^o nu kho, bhante^p, hotīti^q.“ „Āma, mahāpuṇ-
 ṇa^r, rājusu adhammikesu telamadhuphānitādīni^s pi vanamūla-
 phalāphalāni^t api^u amadhurāni honti nirojāni, na kevalaṃ etāni,
 sakalam^v pi raṭṭham^x nirojam^x hoti kasaṭam^y, tesu pana dham-
 mikesu sabbāni^z tāni^z pi^o madhurāni honti ojavantāni, sakalaṃ
 pi raṭṭham^a ojavantaṃ eva^b hotīti^a“. Rājā „evaṃ bhavissati,

^r C avannavādim, B avañnapādi. ^s B guṇam. ^t B meva.
^u C omits kin. ^v C kathanti. ^x C caranto. ^y B abhivāditvā.
^z C kathapaṭṭisattāro, B katapaṭṭisundhāro. ^z C araṇ-
 ṇato. ^o B nigrodhaphalāni. ^a B paribhuñcati. ^b C
 sakkaracūṇṇa-, B sakkāra-. ^c B rājānam. ^d B imaṃ.
^e C mahāpuṇṇa-, B -nigrodhapakkalam. ^f B pāṇiyam.
^g C piva. ^h B kiṃ. ⁱ B omits bhante. ^j B -pakkam. ^k B nu.
^l B kāresi. ^m C madhuraṃ. ^o B amadhuraṃ. ^p B anto.
^q C hotīti. ^r C -puṇṇa. ^s C -pānītā-, B telamuphā-. ^t B
 vamūlaphalāni. ^u B omits api. ^v B sakalam. ^x B nirodham.
^y B omits kasaṭam. ^z C omits sabbāni, B sappāni. ^z C tāna.
^o B omits pi. ^a C omits ojavantāni - - - raṭṭham, B raṭṭham.
^b B ojavantaṃmeva.

bhante“ ti attano rājabhāvaṃ ajānāpetvā va Bodhisattaṃ vanditvā Bārāṇasīṃ^c gantvā^d „tāpasassa^e vacanaṃ vīmaṃsissāmīti“ adhammena^g rajjaṃ kāretvā „idāni jānissāmīti“ kiñci kālaṃ vītināmetvā puna tattha gantvā^d vanditvā^h ekamantaṃ nisīdi. Bodhisatto pi 'ssa tath' eva vatvā nigrodhapattaṃⁱ adāsi. Taṃ tassa^j tittarasam^k ahosi. Atha nam^l „nīrasan“^m ti saha khelena chaḍḍetvāⁿ „tittikaṃ^o, bhante“ ti āha. Bodhisatto „mahāpuṇṇa^p, nūna rājā adhammiko bhavissati^q, rājūnaṃ^r hi adhammikakāle araṇṇe^s phalāphale^t ādiṃ katvā“ sabbam nīrasam^v nirojaṃ hotīti“^z vatva^y imā gāthā abhāsi:

1. „Gavaṃ ce taramānānaṃ
jīmaṃ^z gacchati^a puṇḍavo^b
sābbā tā jīmaṃ gacchanti^a
nette^b jīmahagata sati.
2. Evam eva manussesu
yo hoti setṭhasammato
so ce adhammaṇ^c carati
paḍaṃ eva itarā pajā,
sabbam paṭṭhaṃ^d dukhaṃ^e seti
rājā ce hoti adhammiko.

^c B bārāṇasī, C bārāṇasīṃ. ^d B gantvā. ^e B tāpassassa.
^f B vīmaṃsissāmi. ^g B dhammena. ^h B omits vanditvā.
ⁱ B -pakkam. ^j B vasa. ^k B tittikarasam. ^l B so amad-
dhūram. ^m B nīrasan. ⁿ B chaḍḍetvā. ^o B tittikam. ^p C
-puṇṇa. ^q B bhavissatīti. ^r C rājūnam. ^s C araṇṇe. ^t B
phalāphalam. ^u B ādikatvā. ^v B amadhūram. ^w B nīroma-
jajātanti. ^y B omits vatvā. ^z B jamhi. ^a B gacchanti.
^b C puṇḍavo. ^c C gacchati. ^d B netthe. ^e B adhammam.
^f B ratha. ^g C dukam, B dukkham.

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,
sabbam ratṭham^l sukham seti
rājā ce hoti dhammiko^m ti.

Tattha gavaṃ ti guṇaṃ^m, taramānānaṃ ti nadīⁿ uttaran-
tīnaṃ^o, jīmhaṃ^p ti jīmhaṃ^q kuṭīlaṃ^r, nette ti nāyake gahetvā
gacchante gavajetṭhake^s usabheⁱ, pag eva itarā pajā ti
itare sattā^u puretaram eva adhammaṃ carantīti attho, du-
kkaṃ^v setīti na kevalam eva^x catūsu^y pi^z iriyāpathesu
dukkham eva vindati, adhammiko ti yadi rājā chandādiagati-
gamanavasena^a adhammiko hoti, sukhaṃ setīti sace rājā
agatigamaṇaṃ pahāya dhammiko hoti sabbam ratṭham ca-
tusu^o iriyāpathesu sukhappattam^a eva hotīti. Rājā Bodhisat-
tassa dhammaṃ sutvā attano rājabhāvaṃ jānāpetvā „bhante,
pubbe nigrodhapattam^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 guṇaṃ. ⁿ B nadī, C nadīnaṃ.
^o B otarantānaṃ. ^p B jamhaṃ. ^q B omits jīmhaṃ. ^r B tutīlaṃ.
^s B gavajetṭhako. ^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 madhuraṃ karissāmīti“ Bodhisattam vanditvā gantvā^e dhammena rajjaṃ kārento sabbam^f paṭipākatikam^g akāsi.

Satthā imaṃ desanam^h āharitvā jātakam samodhānesi: „Tadā rājā Ānando ahosi, tāpaso pana aham evā“ 'ti. Rājovāda-jātakamⁱ.

XIV, 49, 8. MAHĀMORA-JĀTAKA.

„Sace hi ty-āhaṃ dhanahetu gahito“ ti. Idam Satthā Jetavane viharanto ekam ukkaṇṭhitabhikkhum ārabha kathesi. Tam^a hi bhikkhum Satthā „saccam kira tvam ukkaṇṭhito“ ti pucchitvā „saccam, bhante“ ti vutte „bhikkhu, ayaṃ nandirāgo tādisaṃ kiṃ nāma nālolissati, na hi Sineru-uppātanakavāto sāmante purāṇapaṇṇassa lajjati, pubbe satta-vassasatāni antokilesasamudācāraṃ vāretvā viharante visuddhasatte p'esa ālolesi yevā“ 'ti vatvā atītaṃ āhari:

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārento Bodhisatto paccantapadese morasakuṇiyā kucchismiṃ paṭisandhiṃ aggahesi. Gabbhe paripākagate mātā gocarabhūmiyaṃ aṇḍaṃ pātetvā pakkāmi, aṇḍaṃ ca nāma mātu ārogabhāve sati amñasmiṃ dīghajātikādiparipantho avijjamāne na nassati. Tasmā taṃ aṇḍaṃ kaṇikāramakulaṃ viya suvaṇṇavaṇṇaṃ hutvā parinatakalē attano dhammatāya bhijji. Suvāṇṇavaṇṇo moracchāyo nikkhami. Tassa dve akkhīni jīṇjukaphalasadisāni, tuṇḍam^b pavālavāṇṇam, tisso rattarājiyo^c gīvaṃ 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. -rājiya.

piṭṭhimajjhena agamaṃsu. So vayappatto bhaṇḍasakaṭamattasariro abhirūpo ahosi. Taṃ sabbe nilamorā sannipatitvā rājānaṃ katvā parivārayiṃsu. So ekadivasaṃ udakasandhiyaṃ pāṇiyaṃ pivanto attano rūpasampattiṃ disvā cintesi: „ahaṃ sabbamorehi atirekarūpasobho, sac' āhaṃ imehi saddhiṃ manussapathe vasissāmi paripantho me uppajjissati, Himavantāṃ gantvā ekako va phāsukaṭṭhāne vasissāmīti“ so rattibhāge moresu patisallīnesu kañci ajānāpetvā Himavantāṃ pavisitvā (pāvisi?) tisso pabbatarājiyo atikkamma catutthāya ekasmiṃ aramṇe padumasamchanno mahājātassaro. Tassāvidūre ekaṃ pabbataṃ nissāya (hito mahānigrodharukkho atthi. Tassa sākāya nilīyi^d. Tassa pana pabbatassa vemajjhe^e manāpā guhā atthi. So tattha vasitukāmo hutvā tassā pamukhe pabbatatale nilīyi. Taṃ pana (hānaṃ n' eva hetthābhāgena abhirūhitaṃ^f na uparibhāgena otaritaṃ sakkā, pakkhibilāladighajātikamanussabhāyehi^g vimuttaṃ. So „idaṃ me phāsukaṭṭhānaṃ“ ti divasaṃ tatth' eva vasitvā punadivase pabbataguhato utthāya pabbatamatthake puratthābhimukho nisinno udentāṃ^h suriyamaṇḍalam disvā attano divārakkhāvaraṇatthāya „udet' ayaṃ cakkhumā ekarājā“ ti parittaṃ katvā gocarabhūmiṃ otaritvā gocaraṃ gahetvā sāyaṃ āgantvā pabbatamatthake pacchābhimukho nisinno atthamentaṃⁱ suriyamaṇḍalam disvā rattirakkhāvaraṇatthāya „apet' ayaṃ cakkhumā ekarājā“ ti parittaṃ katvā eten' upayena vasati. Atha naṃ ekadivasaṃ eko ludaputto aramṇe vicaranto pabbatamatthake nisinnaṃ disvā attano nivesanaṃ āgantvā maraṇakāle puttaṃ āha: „tāta catutthāya pabbatarājiyā aramṇe suvaṇṇavaṇṇo moro atthi, sace rājā pucchati ācikkheyyāsīti“. Ath' ekasmiṃ divase Bārāṇasiraṃṇo Khemā nāma aggamaheśi paccūsakāle supinaṃ passi.

^d MS. nilīyi. ^e MS. memajjhe. ^f MS. abhirūhitaṃ. ^g MS. pakkhibilāladigha-. ^h MS. udennaṃ. ⁱ MS. attamentaṃ.

Evarūpo supino ahosi: suvaṇṇavaṇṇo moro atthadhammaṃ^j desesi, sā sādhu-kāraṃ datvā dhammaṃ suṇāti, moro dhammaṃ desetvā uṭṭhāya^k pakkāmi. Sā „mora-rājā gacchati, gaṇhatha naṃ“ ti vadanti^k pabujjhi, pabujjhitvā pana supinabhāvaṃ nātvā „supino^l ti vutte rājā na^l ādaraṃ karissati, ‘dohaḷo me’ ti vutte karissatīti“ cintetvā dohaḷini^m hutvā nipajji. Atha naṃ rājā upasaṃkanitvā pucchi: „bhadde, kin te aphāsukaṃ“ ti. „Dohaḷo me uppanno“ ti. „Kiṃ icchasi, bhadde“ ti. „Suvāṇṇavaṇṇassa morassa dhammaṃ sotuṃ, devā“ⁿ ti. „Bhadde, kuto tādisaṃ mor. ṃ laecchāma“ⁿ ti. „Deva, sace na labhāmi jīvitaṃ 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 kakkatākā thalajesu migā haṃsā morā tittirā, ete tiracchānagatā manussā ca suvaṇṇavaṇṇā hontīti’ ambhakaṃ lakkhaṇamantesu āgatan“ⁿ ti. Rājā attano vijite luddaputte sannipātāpetvā „suvāṇṇavaṇṇo moro vo diṭṭhapubbo“ ti pucchi. Sesā „na diṭṭhapubbo“ ti āhaṃsu, yassa pana pitarā ācikkhitaṃ so āha: „mayāpi na diṭṭhapubbo, pitā ca pana me ‘asukatṭhāne nāma suvaṇṇavaṇṇo moro atthīti’ kathesīti“. Atha naṃ rājā „samma, mayhaṃ ca deviyā ca jīvitaṃ dinnāṃ bhavissati, gantvā taṃ bandhitvā ānehīti“ⁿ bahum dhanāṃ datvā uyyojesi. So puttadārassa dhanāṃ datvā tattha gantvā mahāsattaṃ disvā pāse oḍdetvā „ajja^p bajjhissati, ajja bajjhissatīti“ⁿ abandhitvā va mato. Devī „patthanāṃ^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. pattanāṃ.

piyabhariyā matā“ ti kujjhitvā veravasiko hutvā „Himavante catutthāya pabbatarājiyā suvaṇṇavaṇṇo moro carati, tassa maṁsam khāditvā ajarāmarā hontīti“ suvaṇṇapatte likhāpetvā paṭṭaṁ sāramañjūsāyaṁ ṭhapetvā kālam akāsi. Ath’ amño rājā ahosi. So paṭṭe akkharāni disvā „ajarāmaro bhavissāmīti“ tassa gahanatthāya^{*} ekaṁ luddaṁ pesesi. So pi „tath’ eva mato. Evaṁ cha rājaparivattā gatā (add: cha) ca luddaputtā Himavante eva matā. Sattamena pana raṁṇā pesito sattamo luddo „ajja ajj’ evā“ ti sattaṁvaccharāni bandhituṁ asakkonto cintesi: „kin nu kho imassa morarājassa pāde pāsassa asaṁcaraṇakāraṇaṁ“ ti. Atha naṁ parigaṇhanto sāyaṁ pāṇaṁparittaṁ karontaṁ disvā „imasmiṁ ṭhāne amño moro n’ atthi, iminā brahmacārinā bhavitabbaṁ, brahmacariyānubhāvena c’eva parittānubhāvena c’ assa pādo pāse na bajjhatīti“ nayato pariggahetvā paccantajanapadaṁ gantvā ekaṁ moriṁ bandhitvā yathā sā accharāya pahaṭāya vassati pāṇimbi[†] pahaṭe naccati evaṁ sikkhāpetvā ādāya gantvā Bodhisattassa parittakaraṇato puretaram eva pāsāṁ oḍdetvā accharaṁ pahaṇitvā moriṁ[‡] vassāpesi. Moro tassā saddaṁ suṇi. Tāvad’ ev’ assa sattavassasatāni sannisinnakilesa phaṇaṁ katvā pahaṭāsisivo[§] viya utthahi. So kilesāturo[¶] hutvā parittaṁ kātuṁ asakkunītvā vegena tassā santikaṁ gantvā pāde pāsāṁ pavesento yeva ākāsa otari. Sattavassasatāni asaṁcaraṇapāso taṁ khaṇaṁ yeva saṁcaritvā pādaṁ bandhi. Atha naṁ luddaputto latthiagge olambaṁtaṁ disvā cintesi: „imaṁ morarājānaṁ cha luddā bandhituṁ na sakkhimso, aham pi sattavassāni nāsakkhim, ajja paṇ’ esa imaṁ moriṁ nissāya kilesāturo hutvā parittaṁ kātuṁ asakkunītvā āgamma pāse baddho heṭṭhāsīsako^{**} olambati, evarūpo^{††} me silavā kilamīto, evarūpaṁ amñassa paṇṇakārattthāya netuṁ

^{*} MS. gahana-. [†] MS. pānimhi. [‡] MS. mori. [§] MS. -siviso.

[¶] MS. kilesoturo. ^{**} MS. -sisako. ^{††} MS. -varūpe.

ayuttam, kim me ramñā dinnena sakkārena, vissajjessāmi nan“
ti. Puna cintesi: „ayam nāgabalo thāmasampanno mayi upa-
samkamante“^{*} esa maṃ māretum āgacchatīti’ maraṇabhayatajjito
hutvā phandamāno^α pādam vā pakkham vā bhindeyya, anupa-
gantvā va naṃ paṭicchanno ṭhatvā khurappen’ assa pāsam
chindissāmi, tato sayam eva yathāruciya gamissatīti“ so pa-
ticchanno ṭhatvā dhanum āropetvā khurappam sandahitvā
kacci (acchi?). Moro pi „ayam luddo maṃ kilesāturam katvā
baddhabhāvaṃ me ñatvā na nirussukko acchissati, kham nu
kho so“ ti cintetvā ito c’ ito ca oloketvā dhanum āropetvā
ṭhitam disvā „maṃ māretvā ādāya gantukāmo bhavissatīti“
maṃñamāno maraṇabhayatajjito hutvā jīvitam yācanto paṭha-
maṃ gātham āha:

1. „Sace hi ty-āham dhanahetu gahito
mā maṃ vadhī, jīvagāham gahetvā
ramño ca (va?) maṃ, samma, upanti nehi,
maṃñe: dhanam lacchasi napparūpan“ ti.

Tattha sace hi tyāhan ti sace hi te aham, upanti nehī-
ti upantikam^β nehi, lacchasi napparūpan ti lacchasi anap-
parūpaṃ. Tam sutvā luddaputto cintesi: „moraṛājā ‘ayam maṃ
vijjhitukāya (-kāmatāya?) khurappaṃ sandahīti’ maṃneti, as-
sāsessāmi nan“ ti so assāsento dutiyam gātham āha:

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

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

^{*} MS. upasamkamanto. ^α MS. phandamāno. ^β MS. upanti-
kim. ^δ MS. has corrected abhāsi to bhāsi.

3. „Yam sattavassāni mamānubandhim
rattimdivam khuppipāsaṃ sahanto,
atha kissa maṃ pāsavasūpanītaṃ
pamuttaṃ me icchasi bandhanasmā.
4. Pāṇātipātā virato nu s' ajja,
abhayan nu te sabbabhūtesu dinnam,
yam maṃ tuvaṃ pāsavasūpanītaṃ
pamuttaṃ va icchasi bandhanasmā“ ti.

Tattha y a n ti yasmā maṃ ettakaṃ kālaṃ tvaṃ anubandhim
tasmā tvaṃ pucchāmi: atha kissa maṃ pāsavasam upanītaṃ
bandhanasmā pamocetuṃ icchasīti attho, virato nu sajjā 'ti
virato nu si ajja, sabbabhūtesu sabbasattānaṃ; itoparaṃ:

5. „Pāṇātipātā viratassa brūhi
abhayaṇ ca yo sabbabhūtesu deti,
pucchāmi taṃ, morarāj', etam atthaṃ,
ito c' ito kiṃ labhate sukhaṃ so“.
6. „Pāṇātipātā viratassa brūmi
abhayaṇ ca yo sabbabhūtesu deti,
ditṭhe va dhamme labhate pasamsaṃ
saggaṇ ca so yāti sarīrabhedā.“
7. „Na santi devā', iccāhu eke,
'idh' eva jīvo vibhavaṃ upeti,
tathā phalaṃ sukatadukkatānaṃ',
dattupamāṇattaṇ 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 samanabrāhmaṇā evaṃ kathenti, tesam vaco arahatam saddhāno ti tassa kira kulūpakā ucchedavādinō naggasamaṇakā te tam paccekabodhiṇāṇassa^c upanissayasampannam pi santam ucchedavādam gaṇhāpesum, so tesam saṃsaggena „kusalākusalam n' atthīti“ gahetvā sakūṇe māreti, evaṃ 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
 ʒitā na manussaloke sace va te devā na manussā etth' eva
 etthake vyākaraṇe te tava kulūpakā hīnavādā nihatā honti,
 a hetukā ti visuddhiyā vā saṁkilesassa vā hetubhūtakammaṁ
 n' atthīti evaṁvādā, dattupamāñattan ti ye ca dānaṁ lā-
 lakehi pamāñattan ti vadaṁti. So mahāsatte kathente kathente
 sallakkhetvā gāthadvayaṁ 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 kammaṁ 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 atthibhāvaṁ kathes-
 sāmīti^l“ cintetvā dve gāthā abhāsi:

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

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

14. Te tattha kālen' upasamkamitvā
 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 kamkhaṃ te chinditvā kathessanti, parassa catthan^o ti iminā nāma kammena manussaloke nibbattanti iminā devaloke iminā nirayādisū 'ti, evaṃ imassa ca parassa ca lokassa atthaṃ ācikkhissanti, te pucchā 'ti. Evaṃ ca pana vatvā nirayabhayena tajjesi. So pana pūritapārami paccekabodhisatto suriyaras-misamphassaṃ oloketvā t̥hitaṃ parinatapadumaṃ viya paripakagataṇāno vicarati. So tassa dhammakathaṃ suṇanto^o t̥hitapaden' eva t̥hito samkhāre parigaṇhitvā tilakkhaṇaṃ sammasanto paccekabodhiñānaṃ paṭivijjhi, tassa paṭivedho ca mahāsattassa pāsato makkho ca ekakkhaṇe yeva ahoṣi. Paccekabuddho sabbakilese padāletvā bhavapariyante t̥hito udānaṃ udānento:

15. „Tacaṃ va jinnāṃ^o urago purāṇaṃ
 paṇḍupalāsaṃ harito duma va
 esa-ppahīno mama luddabhāvo,
 pajahāṃ^o ahaṃ luddakabhāvaṃ ajjā^o 'ti

gātham āha. Tass' attho yathā jinnāṃ purāṇaṃ^o tacaṃ urago jahāti yathā ca harito sampajjamāno nilapanto (-patto?) duma katthaci katthaci t̥hitaṃ paṇḍupalāsaṃ jahāti^o evaṃ ahaṃ pi ajja luddabhāvaṃ dāruṇabhāvaṃ pajahitvā t̥hito, so dāni esa pahīno mama luddabhāvo, sādhu vata pajahāmaṃ ahaṃ luddakabhāvaṃ ajjā 'ti, pajahāmaṃ ahaṃ ti pajahim ahaṃ

^o MS. -buddha. ^o MS. vatthan. ^o MS. sunanto. ^o MS. jinnāṃ. ^o MS. purāṇa. ^o MS. jahati.

ti attho. So imam udānaṃ udānetvā „aham tāva sabbakilesa-bandhanehi mutto, nivesane“ pana bandhivā me ṭhapitā bahu-sakuṇā atthi, te kathaṃ mocessāmīti“ cintetvā mahāsattaṃ pucchi: „moraṛāja, nivesane me bahusakuṇā baddhā atthi, te kathaṃ mocessāmā“ 'ti. Paccekabuddhato pi sabbamñūbodhisattānaṃ 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 jīvitam ajja dammi
 mokkhañ ca ne patto^{*} sakaṃ niketan^u ti

gātham āha. Tattha mokkhañ ca ne patto ti sv-āhaṃ mokkhaṃ patto paccekabodhiññaṃ paṭivijjhivā ṭhito te sante jīvitadānena anukampāmi, etena saccena sakaṃ niketan ti sabbe pi te sattā attano vasanaṭṭhānaṃ gacchantū 'ti vadati. Ath' assa saccakiriyaṃ makālaceva (?) sabbe bandhanā muc-citvā tuṭṭharāvaṃ ravantā sakatṭhānaṃ eva gamimsu. Tasmim pana khaṇe tesam tesam gehesu bilāle ādim katvā sakala-Jambudīpe bandhanagato satto nāma nāhosi. Paccekabuddho hatthaṃ ukkhipivā sisam parāmasi. Tāvad eva gihiliṅgaṃ antaradhāyi, pabbajitaliṅgaṃ pātur ahosi. So satṭhivassathero viya ākappasampanno atṭhaparikkhāradharo hutvā „tvaṃ me mahatī^v patitṭhā ahosīti“ moraṛājassa añjalim paggayha padakkhiṇaṃ^{*} katvā ākāse uppatitvā Nandamūlakapabbhāraṃ agamāsi. Moraṛājāpi latṭhiaggato uppatitvā gocaraṃ gahetvā

^u MS. nicesane. ^v MS. attha. ^w MS. vesanasmiṃ. ^{*} MS. panto. ^v MS. mahati. ^{*} MS. padakkhinam.

attano vasanaññānam eva gato. Idāni luddassa sattavassāni
pāsahatthassa caritvāpi morarājānam nissāya dukkhā muttabhā-
vaṃ pakāsento Satthā osānagātham āha:

17. Luddo carī pāsahatto aramñe
bādhetaṃ morādhipatiṃ yasassim,
bandhitva morādhipatiṃ yasassim
dukkhā pamuñci yathā ahaṃ pamutto ti.

Tattha bādhetaṃ ti bādhetaṃ, ayam eva vā pātho, (?) band-
hitvā ti tassa dhammakathaṃ sutvā paṭiladdhasamvego
hutaṃ ti attho, yathā ahaṃ ti yathā ahaṃ sayambhuñā-
ṇena mutto evam eva so pi mutto ti.

Satthā imaṃ desanaṃ āharitvā saccāni pakāsetvā jātakam
samodhānesi (saccapariyosāne ukkaṇṭhitabhikkhu arahattaṃ
pāpuṇi): Tadā morarājā ahaṃ eva abhosin ti. Mahāmora-
jātakam.

INDEX AND GLOSSARY.

Alīnacittakumāra 28.
 Ānanda 6. 28. 32. 41. 45. 58. 111.
 Kañcanaguhā 8.
 Kassapa 28.
 Kāsiraṭṭha 20.
 Kūṭāgārasālā 6.
 Kosalarājan 1. 27. 32.
 Khemā 50. 112.
 Gagga 21.
 Gayāsīsā 53.
 Jambudīpa 29.
 Jetavana 1. 19. 23. 32. 41. 45. 58.
 107. 111.
 Takkasilā 9. 54.
 Tāvatisabhabhavana 52.
 Tesakūṇajātaka 1.
 Daṇḍakahirāṇṇapabbata 46.
 50. 53.
 Devadatta 58.
 Pasenādirājan 19.
 Phalikaguhā 8.
 Bārāṇasī 2. 7. 13. 17. 20. 23.
 35. 42. 46. 107. 111.
 Bārāṇasīrājan 3. 50.

Brahman 19.
 Brahmadatta 2. 7. 13. 17. 20.
 23. 35. 42. 46. 107. 111.
 -mahārājan 3.
 Brahmadattakumāra 2.
 Mallika, -Kosalarājan 3. -ma-
 hārājan 3.
 Mahāmāyā 31.
 Mahāmoggallāna 12.
 Mahāvana 7.
 Mahāsārājātaka 32.
 Mahāsoṇa 42.
 Mahāvana 7.
 Māra 48.
 Mithilā 54. Mithilanagara 54. 56.
 Mogallāna 6. 12.
 Rajatapabbata 8.
 Rājakārāma 19.
 Licchavikūmārikā 7.
 Videharaṭṭha 54.
 Videharājan 54.
 Vinīla 56. Vinīlaka 54.
 Vedeha 55.
 Veḷuvana 53.

Vesālivāsika 6.
 Vessavaṇā 21. 22. 98.
 Saṃvarajātaḥa 23.
 Sakyaputtiya 20.
 Sāriputta 6. 12. 31. 53.
 Sineru 111.
 Suddhodanamahārājan 31.
 Suhanu 43.
 Seni 16.
 Soṇa 44.
 Himavantapadesa 7. 13. 50.
 107. 108. 112.

akkodha 90.
 aggamaheṣi 87.
 āṅgana 88.
 accharā 105.
 ajja 104.
 aññātaka 90.
 aññissā 102.
 aṭṭa 88. addha 101.
 aṇḍakosa 104.
 addha 101. adhivattha 98.
 anucchavika 93.
 antara 95. 102.
 antovalañjaka 89.
 anvāya 106.
 apphali 94.
 abhinha 106.
 abhisambuddha 94.
 abhiseka 101.

ambho 90.
 amma 98.
 avāpuritvā 101.
 avihimsā 99.
 avhayanta 94.
 asabbha 93.
 asaṃ 103.
 āgacchantu 98.
 ācikkhi 93.
 āṇā, āṇāpesi 106.
 āṇāpesi 106.
 ānubhāva 98.
 āpādi 94.
 āma 90. 102.
 āroga 99.
 āvajjetvā 105.
 ikkh 94.
 ukkamaṇa 90.
 ukkāra 94.
 ukkhipāpetvā 98.
 uṇha 94.
 uddhumāyitvā 99.
 unna, unnata 102.
 upaddha 101.
 uparava 88.
 uparivāte 94.
 uparisotaṃ 99.
 ubbattetvā 102.
 ussāva 94.
 evarūpa 93.
 esanā 105.
 okāsa 90.

oḍḍesi 103.
 opavayha 101.
 ovāda 91.
 ovijjhivā 109.
 osakkati 101.
 kakkhala 98.
 kaṇikāra, kaṇṇikāra 104.
 kaniṭṭha 91.
 kammanta 94.
 kalala 109.
 kāraṇa 98.
 kārāpesi 100.
 kālasutta 99.
 kin ti 105.
 kira 90.
 kiliṭṭha 98. kilesa 92.
 kucchi 87.
 kuṇṇanāda 101.
 kuṭ 99.
 kūṭa 88.
 koṇṇanāda 101.
 kottaka 101.
 kottetvā 99.
 klesa 92.
 khadira 99.
 khandhāvāra 99.
 khānuka 99.
 khip 98.
 gaṇhāsi 103.
 garu, guru 95.
 gilāna, gelaṇṇa 103.
 gocara 94.

catuppada 94.
 car 105.
 cikkh 98.
 cumbata, cumbataka 101.
 chadd, chaddh 88.
 chanda 88.
 chāṭi 100. chāta 96.
 jar, jhar 96.
 jhāyati, jhīna 96.
 ñeva 101.
 tappenti 94.
 tamotama 99.
 tavaṃ 106.
 tasita 94.
 tikkhattum 94.
 turita 94.
 thaddha 102.
 thulla, thūla 94.
 thūṇa 98.
 daṇḍaka 106.
 daddara 94.
 daratha 95.
 daḷha 90.
 dah 96. dahara 90.
 dāṭhā, dāṭhīni 103.
 divasaṃ, dīvasaṃ 104.
 dussa 101.
 naṅgala 99. naṅguṭṭha 99.
 nāvāsaṃghāṭa 100.
 nigghosa 94.
 ninna 90. ninnāda 94.
 ninnāyakatta 101.

niphatti, nipphanna 87.
 nissanda 105.
 nissāya 94.
 paccanta 90. pacchijji 88.
 pajāpati, pajāpatī 92.
 paṭicchāpeti 90.
 paṭippassambhana 95.
 paṭibhaya 106.
 paṭisattu 101. paṭisandhi 87.
 patikuṭṭha 93.
 padavalaṅja 90.
 padesika 97.
 parajjhana 101.
 paravihimsaka 98.
 parigaṇhati 89.
 parigaṇhanapaññā 98.
 parigah 89.
 paritta 104. paripantha 99.
 pariyoṣāna 91.
 parivaṭṭa 102. parihāra 87.
 pavatti 94.
 pasuta 102.
 passa 94. passāva 99.
 pāṇātipāta 99.
 pāyimsu 106.
 pāsādika 104.
 piṭṭhavaṃsa 98.
 pubba 99.
 pesanakāraka 99.
 posāvanika 101.
 phal 94. phalaka 98. pha-
 lika 91.

phāsuka 99.
 bahivalaṅjanaka 89.
 brahma 97. 104. -ghosa 97.
 -manta 104.
 bhane 100. bhaṇḍa 97.
 bhante 95. bhūtaṃ 102. bho 98.
 maṇikkhandha 95. mamaṃ 106.
 mahallaka 90.
 mahesi, mahesī 87.
 māṇava 99.
 mātāpitunnāṃ 92.
 mātikā 102.
 mūla 102. me 103.
 yathāsabbhāvaṃ 102.
 yaṃ 102.
 yā 106. yāvadattha 94.
 yenakāmaṃ 102.
 rumh 92.
 laṅchana 90. laṅj, laṅja 90.
 likhāpetvā 105.
 lesa 95.
 lokāmisa 92. lomahaṃsa 105.
 vakkala 95.
 vaṭṭati 88. vaḍḍhaki, vad-
 dhakī 99.
 valaṅja 89. vassati 105.
 vāsi 95.
 vijjhāpeti 96.
 vitarasi, vitarāsi 97.
 virajjhivā 102.
 visabhāga 105.
 viharemu 104. vihiṃsā 99.

vuttha, vusita 98.

vejja 99. veth 99.

vedhayati 96.

vohāra 88.

sakkā 98. sakkhin 105.

saggapada 91.

samgāma 94. samghāṭa 100.

sajj, sajjeti 99.

saṁcar 105. sañjāni 95.

saññā, saññin 98. 101. 106.

sannitṭhāna 90. sannirum-
hitvā 98.

sappatibhaya 106. sabbat-
thaka 108.

sabhāga 105.

sama 87. samagga 109.

samajja 95.

samekkhita 94. sambh 95.

samma 94. sammodamāna 108.

sarado 98. sallahuka 109.

sahā 108.

sāṭaka, sāṭika, sāṭikā, sāṭi 95.

sāsamkha 106. sindhava 106.

silavanta 90.

sihapañjara 108.

supaṇṇa 95.

supina 105. suhanus 108.

sela 97. soṇḍa 99.

svāhaṁ 105.

hari, harissavaṇṇa 104.

COPENHAGEN.

H. HAGERUP.

LONDON.

TRÜBNER & CO.

PRINTED BY LOUIS KLIEN.