TEN JĀTAKAS.

THE ORIGINAL PĀLI TEXT

WITH

A TRANSLATION

AND

NOTES.

BY

(Michael) Viggo
V. Faussbøll.

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. Fausbøll.
Errata.

Page 2, line 6, for kucchismiṃ read kucchismiṃ.
- _, line 19, for vinicchayatthāya read vinicchayatthāya.
- _, line 1 from the bottom, for ā sutvā read B sutvā.
- 6, line 3 fr. the b., for rājumāṃ read rājumāṃ.
- 10, line 13, for dahati read dahati.
- 11, line 6 fr. the b., for ṣ omits read ṣ C omits.
- _, line 5 fr. the b., after kālaśiho add, B kālaśiho.
- 22, line 10, for pisācā read pisācā.
- _, line 11, for khāditun读 read khāditun.
- 23, line 4 and 5 from the bottom, read C bārānasi-, B bārānasi-.
- 26, line 7, after sinicāpesum add Sarthrān sugandhāni ahesum. Tasmiṃ kāle te nadim otarītvā nahāyimśu.
- 28, line 15, for mahāgalahathti read mahāgalahatthi.
- 30, line 14, for sena read senām.
- 31, line 7, for dasanāṃ read dasanām.
- 32, line 5, for Mahāsārājātaka read Mahāsārājātaka.
- 38, line 9 fr. the b., for śīgāli read śīgāli.
- 39, line 11, for unnadanti read unnadanti.
- 54, line 21, for daṇḍakotiyāṃ read daṇḍakotiyāṃ.
- 60, line 9, for this read thus.
- 100, line 4 fr. the b., for 1 person. Attanop. read 1 person attanop.
- 111, line 10, for sacaṃ read saccaṃ.
- 112, line 14, for ṭhānam 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 Bar-thélemy Saint-Hilaire cannot but admit "que, sauf le Christ tout seul, il n'est point, parmi les fondateurs de religion, de figure plus pure ni plus touchante que celle du Bouddha. Sa vie n'a point de tache." (Le Bouddha et sa Religion, nouvelle édition, Introduction p. V). Look only at the beautiful tale that opens our Ten Jātakas and wherein a man's superiority is judged by his way of retaliating. When Confucius was asked: "What do you say concerning the principle that injury should be recompensed with kindness?" the Master said: "With what then will you recompense kindness? Recompense injury with justice and recompense kindness with kindness." (Legge, Chinese Classics Vol. 1 p. 152). But Christ said unto us: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (St. Matthew, 5, 44). And now what does Buddha teach? Exactly the same as Christ: Of two kings one
VIII

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

but the other, the Bārānasī-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 ob-
serve: 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!“ com-
pare 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, branch-
ed out into many differently named tales that have some-
times 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 Cavalli 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 redac-
tions in our ten Jātakas:

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

<table>
<thead>
<tr>
<th>Page</th>
<th>C</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>tiretvā</td>
<td>virodetvā</td>
</tr>
<tr>
<td>2</td>
<td>ŋatvā</td>
<td>sutvā</td>
</tr>
<tr>
<td>14</td>
<td>siha</td>
<td>samma</td>
</tr>
<tr>
<td>16</td>
<td>gāhāpetvā</td>
<td>āhārāpetvā</td>
</tr>
<tr>
<td>21, 22</td>
<td>sarado</td>
<td>parato</td>
</tr>
<tr>
<td>51</td>
<td>pesesi</td>
<td>pāhesi</td>
</tr>
<tr>
<td>26</td>
<td>siṅcāpesum</td>
<td>makkhāpesum</td>
</tr>
<tr>
<td>34</td>
<td>dassenti</td>
<td>karissanti</td>
</tr>
<tr>
<td>42</td>
<td>asukhayamāno</td>
<td>parihāyamāno</td>
</tr>
<tr>
<td>16</td>
<td>desetvā</td>
<td>dassetvā</td>
</tr>
<tr>
<td>21</td>
<td>khādantu</td>
<td>adantu</td>
</tr>
<tr>
<td>10</td>
<td>tappenti</td>
<td>kappenti</td>
</tr>
<tr>
<td>23, 29</td>
<td>saggapadam</td>
<td>saggapuraṅ</td>
</tr>
<tr>
<td>24</td>
<td>jivikaṁ</td>
<td>jīvitaṁ</td>
</tr>
</tbody>
</table>
2. They sometimes differ in the choice of tenses and moods:

<table>
<thead>
<tr>
<th>Page</th>
<th>C</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>kathesi</td>
<td>katheti</td>
</tr>
<tr>
<td>10</td>
<td>nadi</td>
<td>nadati</td>
</tr>
<tr>
<td>9</td>
<td>khādissāmi</td>
<td>khādāmi</td>
</tr>
<tr>
<td>20</td>
<td>kappeti</td>
<td>kappesi</td>
</tr>
<tr>
<td>15</td>
<td>apāpessaṁ</td>
<td>pāpeyyaṁ</td>
</tr>
<tr>
<td>43</td>
<td>agghapessasi</td>
<td>agghāpeyyāsi</td>
</tr>
<tr>
<td>8</td>
<td>āgacchanti</td>
<td>āgacchantu</td>
</tr>
<tr>
<td>18</td>
<td>pakāsetum</td>
<td>pakāsento</td>
</tr>
<tr>
<td>42</td>
<td>agghāpetvā</td>
<td>agghāpento</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Page</th>
<th>C</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>2, 27, 54</td>
<td>kucchismim</td>
<td>kucchimhi (p. 27 I ought to have adopted the reading of C)</td>
</tr>
<tr>
<td>27</td>
<td>parivāri</td>
<td>parivāresi</td>
</tr>
<tr>
<td>9</td>
<td>āgacchi</td>
<td>āgacchi</td>
</tr>
<tr>
<td>33</td>
<td>dadanti</td>
<td>denti</td>
</tr>
<tr>
<td>51</td>
<td>gāhapesim</td>
<td>ganhāpesim</td>
</tr>
<tr>
<td>55</td>
<td>gaccha</td>
<td>gacchāhi</td>
</tr>
<tr>
<td>42</td>
<td>pakkositvā</td>
<td>pakkosāpetvā</td>
</tr>
<tr>
<td>42</td>
<td>dasāpetvā</td>
<td>damsāpetvā</td>
</tr>
<tr>
<td>43, 54</td>
<td>dasitvā</td>
<td>damsētvā, damsāpetvā</td>
</tr>
<tr>
<td>44</td>
<td>dasanto</td>
<td>damsento</td>
</tr>
<tr>
<td>28, 29, 51</td>
<td>kālakata</td>
<td>kālāmkata</td>
</tr>
<tr>
<td>12</td>
<td>imissā</td>
<td>imissāya</td>
</tr>
<tr>
<td>14</td>
<td>ukkāra</td>
<td>uccāra</td>
</tr>
<tr>
<td>7, 50</td>
<td>Himavantapadesa</td>
<td>Himavantappadesa</td>
</tr>
<tr>
<td>8, 12</td>
<td>catuppada</td>
<td>catuppāda</td>
</tr>
<tr>
<td>5, 6</td>
<td>Malliya</td>
<td>Mallika</td>
</tr>
</tbody>
</table>
4. B sometimes adds and sometimes omits a few words. The additions seem on the whole to have the character of minor ameliorations of the style; of the omissions
some may have arisen from the carelessness of the copyist, but some also seem to be intentional. Additions: pp. 4 vā, 8 katham, 10 idam, 12, 16 pi, 14 samma tvam, 17 iti dvē, 20 dhareyya va, 20 hi, vaṭṭati, tattha, 22 so, 24 ekam, makkhitvā, 27 ca, 30 paccekabuddhām vā, 32 āhaṃsu āhaṃsu, va, nu, 33 tā, 35 pappatamuddhāni thatvā, 36 pi, 37 vatvā, dvē putte vijāyi, 42 te, dvē, 43 asse, 46 hi, 49 tadā, 50 sutvā, 51 vegena, 52 ahosi, 54 [pa]ṭṛūpakvā, 55 va. Omissions: 14 sariraṃ, 34 nāma, 36 tināni, 38 pi 'ssā, evam, 49 imam, 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 itarasmiṃ which, as far as I can see, can give no meaning, but seems to have been occasioned by the foregoing imasmīṃ, likewise 4 te instead of tesam occasioned, as it seems, by the following sayamī, 5 alikavādinam instead of alikavādīnīṃ occasioned by the following musāvādinām, 15 pāpessaṭi instead of pāpessaṇi, 18 imasmīṃ vakkale instead of imasmīṃ vakkalāṃ, paviṭṭham instead of paviṭṭho, 37 gaṇhāhi instead of gaṇhāsi, 52 nibbatittvā instead of nibbatittvā, tvāṃ instead of tam, 56 anāpesi instead of anāpesi(?), 8 āgaṇchantu instead of āgaṇchanti(?), 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' Atthavanṇanā, and in the book itself often occurs a discrepancy between the Text and Commentary (Pāliyaṁ pana „na man tam āgamissatthi“ likhitam, tam Aṭṭhakathāya n'atthi), but it is now very difficult to see what belongs to the commentary and what to the Jātaka-Book itself, the latter no longer existing separately, as far as I know.

To constitute the Text I have had, besides C and B mentioned in my Five Jātakas p. 1, two more MSS. procured for me from Ceylon through the kindness of Mr. Childers, one (C') from the Buddhist priest Subhūti, the learned editor of Moggallāna's Abhidhanappadipikā, the other (C²) from the late Buddhist priest Yātrāmullē Dhammārāma. I have also had an additional copy (C²) of the Rājovāda-Jātaka in the handwriting of the latter.

Copenhagen May 3, 1872.
## CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṛajovāda-jātaka</td>
<td>1. 57. 87.</td>
</tr>
<tr>
<td>Sigāla-jātaka</td>
<td>6. 60. 91.</td>
</tr>
<tr>
<td>Sūkara-jātaka</td>
<td>12. 63. 94.</td>
</tr>
<tr>
<td>Uraga-jātaka</td>
<td>16. 65. 95.</td>
</tr>
<tr>
<td>Gagga-jātaka</td>
<td>19. 67. 97.</td>
</tr>
<tr>
<td>Alīnacitta-jātaka</td>
<td>23. 69. 99.</td>
</tr>
<tr>
<td>Guna-jātaka</td>
<td>32. 75. 102.</td>
</tr>
<tr>
<td>Suhanu-jātaka</td>
<td>41. 78. 103.</td>
</tr>
<tr>
<td>Mora-jātaka</td>
<td>45. 80. 104.</td>
</tr>
<tr>
<td>Vinīlaka-jātaka</td>
<td>53. 85. 106.</td>
</tr>
<tr>
<td>Notes</td>
<td>87.</td>
</tr>
</tbody>
</table>

### Appendix:

- Ṛajovāda-jātaka          | 107.    |
- Mahāmora-jātaka          | 111.    |

Index and Glossary        | 123.    |
II, 16, 1. RĀJOVĀDA-JĀTAKA.

"Dalham dalhassa khipatī." "Idam Satthā Jetavane viharanto rājovādam ārabba kathesi. So Tesa-
kuṇajātaka āvibhavissati. Ekasmīṃ pana divase Kosalarājā ekam gatigataṃ dubbinicchayam aṭṭham vinicchintvā bhutta-
pātarāso allahattho va alamkataraṇām abhiruyha Satthu santikam gantvā phullapadumasaari kesu pādesu Satthāram
vanditvā ekamantam nisādi. Atha nam Satthā etad avoca: "handa, kuto nu tvam, mahārāja, āgacchasi divādivassā" 'ti.
"Bhante, ajja ekam gatigataṃ dubbinicchayam aṭṭham vinie-
chinanto okāsam labhitvā idāni tam tiretvā bhuṇjītvā allah-
hattho va tumhākam upaṭṭhānam āgato 'mhitī." Satthā:
"mahārāja, dhammena samena aṭṭhamvinicchayam” nāma ku-
salam, saggamaggo esa, anacchariyam kho pan’ etam yan
tumhe mādisassa sabbaññussa santikā ovādam labhamāna
dhammena samena aṭṭham vinicchīneyyātha, etad eva acchari-
yam: pubbe rājano asabbaññūnam pi paṃditānam sutvā

a C khipatī, B khipatī. b B agatigataṃ. c B dubbhi-
vinicchayam. d B suvinicchitvā. e B abhiruyha, Cp Cś abhi-
ruyha. f B agatiagatam. g Cp Cś dubbinicchiyam. h B ala-
bhutvā. i B virodetvā. ii Cp Cś aṭṭavini-. j B sappaññussa
buddhassa, C sabbaññūtassa. ii B omits samena. k Cp Cś
asabbaññūnam.
dhammam samena aṭṭam vinicchinantā cattāri agatigamanāni vajjeyvā dasaradhājamme akopetvā dhammamā rajjam kāretvā saggapadaṁ pūrayamānā agamaṁsu" "ti vatvā tena yācito atitaṁ āhari:


1 B kuchimhi. " B C -gahana-. " B -kumāro ti tveva.
2 B takkasilāyāṁ, C takkasilm. 3 B gantvā. 4 C C' āgantvā, Cp' anāgantvā. 5 C' B ku- B ahesum, C hesum. 6 B uppaddavo. 7 B kicī. 8 C' C āgacchantam. 9 B chaṭṭetabba-, Cp' C' chaḍḍhetabba-. 10 B adds na. 11 B chaṭṭetabba-, C' chaḍḍetabba-. 12 B vattatītī. 13 C' C' add ca. 14 sutvā.
"etc mayham bhayenāpi agunan eva vadey-yun" ti bahivalanājanake pariganhanto tatrāpi adīsvā antonagaram pariganthi, bahinagare catusu dvāresu dvāragāmake pariganthi. Tatrāpi kānci agunavādīm adīsvā attano gunakatham eva sutvā "janapadam pariganhistsāmiti" amacee rajjam pāticchēpetvā ratham āruyha sārathim eva ghetvā anñatakavesena nagara nikkhamitvā janapadam pariganhamāno yāva paccantabhūmiṃ gantvā kānci agunavādīm adīsvā attano gunakatham eva sutvā paccantasimato mahāmaggena nagarābhimukho yeva nivatti. Tasmām pana kāle Malliko nāma Kosalarājāpi dhammena rajjā kārento agunagavesakā hutvā antovalaṇjakādisu agunavādīm adīsvā attano gunakatham eva sutvā janapadam pariganhanto tain padaṇām agamāsi. Te ubho pi ekasmin ninne sakaṭamagge abhimukhā ahesum. Rathassa ukkamanaṭhānam n' aththi. Atha Mallikaraṇīno sārathi Bārāṇasirāṇīno sārathim "tava ratham ukkamāpehi" āha. So pi "ambho" sārathi, tava ratham ukkamāpehi, imasmin rathe Bārāṇasirajjasāmiko Brahmadatta mahārāja nisinno" ti āha. Itaro pi "ambho" sārathi, imasmin rathe Kosalarajjasāmiko Mallikamahārājā nisinno, tava ratham ukkamāpetvā amhākām raño ratthassa okasāmin dehitii āha. Bārāṇasirāṇīno sārathi "ayam pi kira rājā yeva, kin nu kho kātabban" ti cintento "ath' esa upāyo": vayām pucchitvā daharataraṇa ratham ukkamapetvā mahallakassā okasāmin dāpessāmiti" san-

\*\* \*\* 

\* C p C s gunakathām. \* B kānci. \* C aññatakā-. \* B paccchantaṃ gāmām. \* B omiss pi. \* B agunakatham vasto. C agunavesako. \* C antovalaṇjanakādisu, C p antovalaṇjakādisu, B antovalaṇcakādisu. \* C omiss atha. \* C -ramño. 

\* C p C s -ramño. \* C p C s itarasmin. \* C amho. \* C p C s kosala-. \* C ramño. \* C p C s -ramño. \* B adds ti.
niṭṭhānam katvā tam sārathim Kosalarāṇṇo
vayam pucchitvā
parigāṃhanto ubhinnam pi samānavayabhāvaṁ ēnatvā rajja-
parimāṇam balaṁ dhanam yasam jātigottakulapadesanā
ti sabbaṁ pucchitvā „ubho pi tiyojanasatikassa rajjassa sāmīno,
samānabaladhana-yasajātigottakulapadesā“ ti ēnatvā „silavanta-
tarassa\textsuperscript{p} okāsam dassāmiti“ cintetvā so sārathi „tumbhākam
raṇño\textsuperscript{q} silācāro kidiso“ ti pucchi. So „ayaṁ ca ayaṁ ca am-
hākaṁ raṇño\textsuperscript{r} silācāro“ ti attano raṇño\textsuperscript{s} agunam eva gunato
pakā𝑠eṇtto pathamam gātham āha:

1. „Dalham dalhassa khipati“
Malliko mudunā mudum,
śādhum pi sādhunā jeti
asādhum pi asādhunā.
Etādiyo ayaṁ rājā,
maggā uyyāhi sārathiti.“

Tattha dalham dalhassa khipatiyo dalho hoti bala-
vadadhena pahārena\textsuperscript{v} vā\textsuperscript{d} vacanena vā jinitabbo tassa dalham
eva pahāram vā vacanam vā khipati\textsuperscript{e} evam dalho va hutvā
tam jinātiti dasseti, Malliko ti tassa raṇño\textsuperscript{a} nāmaṁ, mu-
dunā muḍun ti mudupuggalam sayam pi muḍu hutvā mu-
dunā va upāyena jināti, sādhum pi sādunā jeti aśādhum
pi aśādhunā ti ye sādhū\textsuperscript{b} sappurisā te\textsuperscript{e} sayam pi sādhu
hutvā sādhunā va upāyena, ye pana aśādhu\textsuperscript{y} te\textsuperscript{e} sayam pi
aśādhu hutvā aśādhunā va upāyena jinātiti dasseti; etādiyo
ayaṁ rājā ti ayaṁ amhākaṁ Kosalarājā silācārena\textsuperscript{a} evarūpo,

\textsuperscript{n} C kosalarāṁṇo, C\textsuperscript{a} kosalarāṁṇo. \textsuperscript{o} B jātigottam-. \textsuperscript{p} B silavantassa, C\textsuperscript{p} silavanantarassa. \textsuperscript{q} C C\textsuperscript{p} C\textsuperscript{a} raṁno. \textsuperscript{r} C C\textsuperscript{p}
raṁno. \textsuperscript{t} B khipati. \textsuperscript{v} C\textsuperscript{c} C\textsuperscript{a} pahārena. \textsuperscript{d} C\textsuperscript{c} C\textsuperscript{a} omit vā.
\textsuperscript{u} C C\textsuperscript{p} C\textsuperscript{a} raṁno. \textsuperscript{w} all the MSS. sādhu. \textsuperscript{x} C C\textsuperscript{a} C\textsuperscript{c} tesam.
\textsuperscript{α} C\textsuperscript{p} -cārena.
maggā uyyāhi sārathīti attano rathāṁ maggā ukkāmā-petvā uyyāhi uppathena yāhītiś amhākaṁ raṅnoś maggam dehīti vadati. Atha tam Bārāṇasiraṅno sārathī „ambho, kiṁ pana tayā attano raṅnoś gunā kathīti“ ti vatvā ”āmāti ti vutte „yadi ete gunā, agunā pana kidisāti ti vatvā „ete tāva agunā hontu, tumbhakām pana raṅnoś kidisā gunāti ti vutte „tena hi suṇāhīti“ dutiyaṁ gātham āha:

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

Tattha etādiso ti etehi akkodhena jine kodhan-ti-ādi-vasena vuttehi guṇehi samannāgato ayam hi kuddham puggalaṁ sayam akkodho butvā akkodhena jināti, asādhum panaś sayam sādhu butvā sādhunā, kadariyam thaddhamaccharim sayamś dāyako butvā dānena, alikāvādinaṁ musāvādīm sayam saccavādīt butvā saccena jināti; maggā uyyāhīti samma sārathī maggato apagaccha evamvidhasilācāragunayuttassa amhākaṁ raṅnoś maggam dehītām amhākaṁ rājā maggassa anucchaviko ti. Evam vutte Mallikarājāṁ ca sārathī ca ubho pi rathā otāritvā asse mocetvā rathāṁ apa-
netvā Bārāṇasiraṇṇo" inaggam adamsu. Bārāṇasirājā" Malli-karaṇṇo" nāma "idañ c' idañ ca kātum vaṭṭatiti" ovādām datvā Bārāṇasim gantvā dānādīni puṇñāni" katvā jīvitaparīyosāne saggapadām pūresi. Mallikarjāpi" tassa ovādām gahetvā jana-padām parigghahetvā" attano aguṇavādini" adisvā va sakanagaram gantvā" dānādīni puṇñāni" katvā" jīvitaparīyosāne saggapadām eva pūresi.

Satthā Kosalarājassa ovādādānaṭhāya imaṃ desanaṃ aharitvā jātakam samodhānēsi: "Tada Mallikaraṇṇo" sārathi Moggallāno ahosi, rājā Ānando, Bārāṇasiraṇṇo" sārathi Śāri-putto ahosi, rājā pana aham eva"' ti. Rājovāda-jātakam.""
මම සුංමන්තෝකේ කාලම් විතිනාමේ. මෝ මුදිවාමේ රජණිවසනේ කමාමෙක් කළමු පාචනාතී දතන පෙතයි එකත්ව ගාතෙනි. මෝ පත්තා මෙකේ පාචනරජපතිඳාගමේ පකිණීකතාමයෙක් ඔෝජ්‍යවික්මුරිකමේ මතයි මෙස්වා කොළොහොම් ගිසෙගෙනක් පතිබේඳහාටුපු මා පිතරා නිදහස් පිහිටියා උපකරණියේ උපකරණීය නිදහස් පිහිටියා අස්ථානයේෂ්වීම විසින් මෙකේ මාරණයේහි පිහිටියා අහරුපක්ෂකව නාමකාකමේ පරිසර්ව විශේෂයකි. 

මම මේ අතර ලෙස විධියන්තර්නයකට පිළිතුරු දැක්වියේ. 

ඳාහානු මන්නානු දැක්වියේ. 

පතිමේ අතර පිහිටියා අහරුපක්ෂකව නාමකාකමේ පරිසර්ව විශේෂයකි. 

මම මේ අතර පිහිටියා අහරුපක්ෂකව නාමකාකමේ පරිසර්ව විශේෂයකි. 

ඳාහානු මන්නානු දැක්වියේ. 

පතිමේ අතර පිහිටියා අහරුපක්ෂකව නාමකාකමේ පරිසර්ව විශේෂයකි. 

මම මේ අතර පිහිටියා අහරුපක්ෂකව නාමකාකමේ පරිසර්ව විශේෂයකි. 

ඳාහානු මන්නානු දැක්වියේ. 

පතිමේ අතර පිහිටියා අහරුපක්ෂකව නාමකාකමේ පරිසර්ව විශේෂයකි. 

මම මේ අතර පිහිටියා අහරුපක්ෂකව නාමකාකමේ පරිසර්ව විශේෂයකි.
kaniththa cha bhataro's ek'a ca bhagini'a ahosi. Sabbe pi Kañ-
ccanaghaya am vasanti. Tass'a pana gubhya avidure Rajata-
pabbate ek'a Phalikaguha atthi. Tatth' eko sigalo vasati.
Aparabhage sthanam matapito kalam aka'msu. Te bhaginim
sihapotikam Kañcanaghaya am thapetva gocaraya nikhamitva'e
mamsam abaritva tassa denti. So sigalo tam sihapotikam
disva patibaddhacitto'a ahosi. Tass'a pana matapitunnam dhara-
mana kale okasam na lattha'. So sattannam pi tesam gocaraya
pakkanta kale Phalikaguha'a orititva Kañcanaghadvaram
gantva'd sihapotikya purato lokamisapatisamyyuttaam evarupam
rahassakatham' e kathesi: 'sihapotike, aham pi catuppado's
tvam'h pi catuppada', tvam me pajapati'hobi' ahan' te pati
bhavissami, te mayam samagg sammodamana vasissama, tvam
ito patthaya man'm kilesavasena samghanahiti.' S' tassa va-
canam sutva cintesi: 'ayam sigalo catuppadana'm antare
hino patikurtho candalasadiso, mayam uttararajakulasammati,
esa khi maya ca saddhim asabbham ananucchavikam'm
katheti, aharn evarupam'n katham sutva jivitena kim karissami,
nasavatam sannirumhitva'd marissamiti'. Ath' assa etad ahosi:
'mayham evam eva maranam ayuttam, bhakti' tava me
agacchanti', tesam kathetva marissamiti.' Sigalo pi tassa
santika pativacanam alabhitva 'na idani' es' mayi sambajha-
titi'o' domanassappatto Phalikaguham' pavisitva nipajji'. Ath'

\footnotesize

9 B tassa cha kanithhabhataro. 8 B Cp C' bhagini. 7 B
pakkamitva. 6 B pañibandha. 5 B tassa. 4 B naladdham,
Cp C' na alattha. 3 B -gubhyaam. 2 B gamtv. 1 Cp C'
rahassamkatham. 0 B katheti. 9 B catuppado. 8 B tvam.
7 C pajapati. 6 B hoti, C hoha. 5 B aham. 4 B catup-
padanaam. 3 B adds katham. 2 Cp C' evamrupam. 1 B
sannirujhitva. 0 B agacchantu. 9 B Cp C' na dani. 8 B
samijhatiti. 7 B -gubhyaam. 6 B nippajji.

1 B -ṇādisu. 2 C C' C' aṁña-. 3 B khādāmi. 4 B nipannām sigālām. 5 C C' C' maṁñamānā. 6 B kim pana na passasi, C kim panassisi. 7 C omits ti. 8 C' C' -guhāya. 9 C C' C' saṁñī, B saññi. 10 B mārissāmi. 11 C' phalitena d B aṅgāch'i, C and C' have corrected aṅgāch'i to aṅgānch'i. e B aṅgāch'i, C has corrected aṅgāch'i to aṅgamī. f C' C' omit pl. g C' C' -matthate. h C' C' add evam. i B -gūhāyām. j B adds ca. k C C' C' -paññāya, B -saññāya. l B vatvā.
1. „Asamekkhitakammantam
turitabhinipatinaṁ
sāniṁ kammāni tappentiṁ
unhaṁ v' ajjhohitam mukhe" ti.

Tattha asamekkhitakammantam turitabhinipatinaṁ
ti yo puggalo yaṁ kammāṁ kātukāmo hoti tattha dosaṁ
asamekkhitvā anupadhāretvā turito huttvā vegen’ eva tam
kammāṁ kātum abhinipatati pakhhandati paṭipajjati tam
asamekkhitakammantam turitabhinipatinaṁ tāni evam katāni sāni
kammāni tappenti^ socenti^ kilamenti, yathā kiṁ? unhaṁ
v' ajjhohitam mukhe^ yathā bhunjantena^ „idam sita-
lam' unhan‘ ti anupadhāretvā unhaṁ ajjhoharaniyaṁ" mukhe
ajjhohitam ’hapitam mukham pi kaṇṭham pi kucchim pi da-
hati' soceti kilamenti evam tathārūpaṁ puggalam tāni kammāni
tappenti^%. Iti so siho imam gātham vatvā „mama bhātikā anu-
payakusalā^ ‘sigālam māressāmā‘ ^ti ativegena pakhhanditvā
sayam^ matā, aham pana evam akatvā sigālassa Phalikaguhāyaṁ
nipannass‘ eva hadayam phālessāmīti^ so sigālassa ārohanā-
orohanamaggam sallakkhetvā^6 tadabhimukho huttvā tikkhatatum
sihanādam nadi^%. Pathaviyā^b saddhiṁ ākāsāṁ ekaninnādam ahosi.
Sigālassa Phalikaguhāyaṁ nipannakass‘ eva^d bhittasitassa hada-
yām phali^%. So tatth‘ eva jīvitakkhayam pāpuṇi. Satthā
„evam so sigālo sihanādam suttvā jīvitakkhayam patto" ti
vatvā abhisambuddho huttvā dutiyaṁ gātham āba:

^m B tāni. ^n B kappenti. ^o C omits yaṁ. ^p B kappenti.
^q B socatani, C socaneti. ^r B adds ti. ^s B bhunjante. ^t B
adds idam. ^u B ajjhoharanām, C ajjhoharaniyaṁ. ^v B adds
tappeti. ^w B kappenti. ^x B -kusalatāya. ^y B mārissāmi.
^z B sayam pi. ^ä B sallakkhitvā. ^b B nadatī. ^c B pathaviyā.
^d B balikaguhāyaṁ, C^p phalikaguhā. ^e C^p C^p nipannasseva,
B nipannasseva. ^o C^p phali.
2. "Siho ca sihanādena
daddaram abhinādayi,
sutvā sihassa nigghosām
sigālo daddare vasām
bhīto santāsam āpādi,
hadayān c' assa apphalitī."

Tattha siho ti cattāro sihā: tiṇasīho paṇḍusīho kālasīho su-
rattahatthapādo kesarasiho ti, tesu kesarasiho idha adhippetto,
daddaram abhinādayi ti tena asanisatasaddheravatarena
sihanādena tam Rajatapabbatām abhinādayi ekānādam akāsī,
daddare vasān ti phalikamissake Rajatapabbate vasanto,
bhīto santāsam āpāditi maraṇabhayena bhīto cittutrāsam
āpadī, hadayān cassa apphaliti tena c' assa bhayena
hadayām phalitām. Evam siho sigālam jīvitakkhayam pā-
petvā bhātare ekasmīm thāne paticchādetvā tesam matabhāvam
bhaginiyā ācikkhitvā tam samassāsetvā yāvajīvam Kañcana-
guhāyam vasitvā yathākammarā gato.

Satthā imam desanām aharitvā saccāni pakāsetvā jātakaṁ
samodhānāsi: (Saccapariyosāne upāsako sotāpattiphale pati-
thahi) "Tadā sigālo nahapitaputo ahosi, sīhapatikā Licchaviku-
mārika, cha" kaniṭṭhabhātaro aṇṇatarṭhera abhisūm, jeṭṭha-
bhātikasīho pana aham evā" 'ti. Sigāla-jātakaṁ.

// B abhinidayi. 7 omits kālasīho, C² C³ have corrected kā-
lasīho to kālasīho. ² B ekāninnādam. ³ C
apādi, B apādi. ⁴ B sigālassa. ⁵ B -guhāyam, C⁵ has cor-
rected -guhāyam to -guhāya. ⁶ C B dhamma-desanām.
⁷ C² C³ omit cha. ⁸ C² C³ kaniṭṭhabhātaro. ⁹ C C² C³
aṇṇatara-. ¹ B jeṭṭhakabha-. 
II, 16, 3. SŪKARA-JĀTAKA.


---

āsanā otaritvā parivenamā agamāsi. Moggallānaththero pi at-tano parivenamā eva agamāsi. Manussā uṭṭhāya „gaṇhath’ etām duṭṭhamahallakaṁ, madhuradhammasavanam no sotum na adāsiti” anubandhimsu”. So palāyanto vibhārapaccante bhinnapadarāya vaccakutiya patittvā gūthamakkhito uṭṭhāsi. Manussā tam disvā vipatṭisārino hutvā Satthu santikam agamāmsu. Satthā te disvā „kim, upāsakā, avelāya agata atthā”’ ti pucchi. Manussā tamu attām ārocesum. Satthā „na kho, upāsakā, idān’ ev” esa mahallako ubbillāpito hutvā attano balaṁ ajānītvā mahābalehi saddhim payojetvā gūthamakkhito jāto, pubbe p’ esa ubbillāpito hutvā attano balaṁ ajānītvā mahābalehi saddhim payojetvā gūthamakkhito abositu” vatvā tehi yācito attām āhari:

Attē Bārāṇasīyām Brahmadatte rajjam kārente Bodhisatto sīho hutvā Himavantapadesa pabbataguhāya vāsam kappesi. Tassāvidūre ekām sarāṁ nissāya bahunākāri nivāsām kappesum. Tam eva sarāṁ nissāya tāpasāpi paṇha-sālāsu vāsam kappesum. Ath’ ekadivasam sīho mahisavāra-ṇādisu aṁṇataram vadhitvā yāvadattham maṁsaṁ khāditvā tam sarāṁ otaritvā pāṇīyan pīvitvā uttari. Tasmiṁ khane eko thullasūkaro tam sarāṁ nissāya gocaram gaṇhāti. Sīho tam disvā „aṁṇam ekadivasam imaṁ khādissāmi, maṁ kho pana disvā puna nāgaccheyya”’ti tassa anāgamanabhayena sarato uttaritvā ekena passena gantuṁ ārabhi. Sūkaro olo-

---

ketvā "esa mam disvā mama bhayena upagantuṁ asakkonto bhayena palāyati, ajja mayā iminā sīhena saddhim payojetum vatātitiśi sāsam ukkhipitva tam yuddhatthaya avhayanto pathamam gātham āha:

1. „Catuppado aham, samma,
tvamī pi, samma, catuppado;
ehī, sīha, nivattassuk,
kin nu bhīto palāyasīti.”

Siho tassa kathān sutvā „samma sūkara, ajja amhākaṃ tayā saddhim saṃgāmo n’āthihi, ito pana sattame divase imasmiṃ yeva thāne saṃgāmo hotūm” ti vatvā pakkāmi. Sūkara „sīhena” saddhim saṃgāmessāmiti tuṭṭhapahāthho tam paṭṭitiḥ nātakānam ārocesi. Te tassa kathān sutvā bhītasītā „idāni tvam sabbe pi amhe nāsessasi, attano balaṃ ajānitvā sīhena saddhim saṃgāmaṃ kātukāmo si, siho āgantvā sabbe pi amhe jijvitakkhayam pāpessati, sāhasikakammaṃ mā karīti” āhamsu. So bhītasītā „idāni kiṃ karomiti” pucchi. Sūkarā “etesam tāpasānam ukkārabhumim gantvā pūtigūthe sattadiva-sāni sarfram vattetvā sarfram sukkhāpetvā” sattame divase sarfram ussāvabindhi temetvā sīhassa āgamanato purimatarām āgantvā vātayogam nātvā uparivāte tiṭṭha, sutijātiyo siho

f C Cp Cō vaddhattī. g B avhayanto. h B pathamaṃ. i B tvam. j B samma. k B nittassu, C nivattissu. l B palāyattī. m B Cp Cō hotu. n B pitena. o B saṃgāmissāmiti, Cp Cō saṃgāmessāmiti. p B C omit tam. q B sarika-maṃkātukāme, C saṃgāmo kātukāmo, Cp Cō saṃgāmetukāmo. r B adds samma tvam. s B uccārabhumiyo. t B gaṃtvā. u C Cp Cō vaddhetvā, B vattetvā. w B omits sarfram. v C sukkāpetvā. w B agamato. y B gaṃtvā. z B tiṭṭhāhī. α B tam.
tava sarīragandhāṁ gaṁyaṁ tuyaṁ jayaṁ datvā gaṁ issati āhāṁyu. So tatha katva sattame divase tatha aṭṭhāsi. Sīho taṁ sarīragandhāṁ gaṁyaṁ guthamakkhitabhāvaṁ natvā "samma sūkara, sundaro te leso cintito, sace tvāṁ guthamakkhito nābhavissa idh' eva tamd jivitakkhayām apāpessañ, idāni pana te sarīraṁ n'eva mukhena dasitum na pādena pahaṁritum sakka', jayan te dammīti" vatva dutiyaṁ gātham āha:

2. "Asūci pūtilomo" si,
duggandho vāsi, sūkara;
sace yuṣjhitukāmo si
jayaṁ, samma, dadāmi te "ti.

Tattha pūtilomo siti milhamakkhitattā duggandhalomo, duggandho vāsiti anīṭhajegucchapatikulagandho huvā vāyasi, jayaṁ samma dadāmi te ti "tuyaṁ jayaṁ demi, aham parājito, gaccha tvāṁ" ti vatva siho nivattittvā gocaṁ gahetvā sare pāṇīyaṁ pīvitvā pabbataguham eva gato. Sūkaro pi "siho me jito" ti nātakānam ārocesi. Te bhītasitā "punā ekadivasam āgacchanto siho sabbe va amhe jivitakkhayām pāpessatiti" palāyitvā anñattho agamamsu.

Sattha imaṁ desanāṁ āharitvā jātakaṁ samodhānesi: "Tada² sūkaro mahaṁkho ahoṣi, siho pana aham evā" 'ti. Sūkara-jātakaṁ.

---
² B sarīram gandham. ¹ B bhavissati. ⁵ B omits tvām.
⁶ B nabhavissi. ⁷ B omits tam. ⁸ B pāpeyyum. ⁹ Badda sūkara. ⁴ B C² C³ asuci pūtilomo. ⁵ C yajjhitu-, B kujhito-.
⁶ B C² C³ pūtilomo. ⁷ B mūla-. ⁸ B anīṭhajegucchapiṭkula-, C² C³ anīṭha jegucchapatikkula-. ⁹ B tvāṁ. ¹ B siho tato ca nivattettvā. ¹ B pāṇīyaṁ. ¹² B bhītasitto. ¹³ C C² C³ pāpessasiti. ¹⁴ C C² C³ anñattha. ¹⁵ B dhammadesanām. ¹ B omits tada.
II, 16, 4. URAGA-JĀTAKA.


r C -ramño.  s B mahāmattā.  t C Cp C aṁṇamaṁṇāṁ.  u B dinatthāne.  v C pākato.  w B kātu nāsikkhisu, C kātūṁ na sakkhiṁsu.  y B ubhinnam.  z B sivatthiyan.  a B ṭhāsi.  b B pavisitvā.  c C pammāpetvā, Cp C pammāpetvā.  d Cp C add va.  e B pattam.  f B āhārāpetvā.  g B adds pi.  j C gharan.  k B pavisitvā.  l C adds va.  m B sabbhiraṇṆeva.  n C omits tassa.  o C Cp C aṁṇamaṁṇāṁ.  p B dassetvā.  q B divasaṇṇeva, Cp C divasaṁ yeva ca.
paṭippassambhanattham<sup>f</sup> udakasātiyakāma nivāsetvā vakkalam bahi ṭhapetvā<sup>g</sup> nadiṁ otaritvā nahāyatī<sup>h</sup>. Nāgo „imam pabbajitaṁ nissāya jīvitām labhissāmi<sup>"</sup> pakatiyānām vijahitvā manikkkhandhavanānām<sup>i</sup> māpetvā vakkalantaṁ aparīsi. Supaṁno anubandhamāno tam tattha paviṭṭham disvā vakkale garubhāvena agahetvā Bodhisattam āmantetvā „bhante, ahaṁ chāto, tumhākām vakkalam gaṇbatha, imam nāgam khādissāmītī<sup>"</sup> imam atthan pakāsetum<sup>j</sup> paṭhamam gātham āha:

1. „Idh’ uragānām pavaro paviṭṭho
   selassa vaṇṇena pamokkham icchāṁ,
   brahmaṁ ca vaṇṇam apacāyamāno
   buhhukkhiito no visahāmi bhottun"<sup>"</sup> ti.

Tattha idhūragānām pavaro paviṭṭho ti imasmiṁ vakkale<sup>k</sup> uragānām pavaro nāgarājā paviṭṭho, selassa vaṇṇena<sup>ti manivaṇṇena</sup>, manikkhandho hutvā paviṭṭho ti attho, pamokkham icchāṁ ti mama santikā mokkham icchamāno, brahmaṁ ca vaṇṇam apacāyamāno ti ahaṁ pana tumhākām brahmavaṇṇam setṭhavaṇṇam pūjento<sup>m</sup> garukaronto, buhhukkhiito no visahāmi bhottun ti etaṁ<sup>n</sup> nāgam vakkalantaraṁ<sup>o</sup> paviṭṭham<sup>p</sup> chāto pi samāno bhakhkhiito na sakkomiti. Bodhisatto udake thito yeva supaṇnarājassa thutim katvā dutiyam gātham āha:

<sup>f</sup> B paṭippase-.  <sup>g</sup> B ṭhapetvā.  <sup>h</sup> B āhāyati.  <sup>i</sup> B mani-kkhandhavannya, C manikkkhandhavanānām.  <sup>j</sup> B pakāsento.  
<sup>k</sup> C C<sup>p</sup> C<sup>v</sup> vakkalam.  <sup>l</sup> C omits manivaṇṇena.  <sup>m</sup> B pūja-yanto.  
<sup>n</sup> B ekam.  <sup{o}</sup> C<sup>v</sup> vakkalamāntaram.  <sup>p</sup> C C<sup>p</sup> C<sup>v</sup> paviṭṭho, B paviṭṭham.
2. "So Brahma-gutto ciram eva jīva,
dibba° ca te pātubhavantu" bhakkhā,
so brahmavaṇṇam apacāyamāno
bubhukkhitto no vitarāsi° bhottun° ti.

Tattha so brāhma-gutto ti so tvam Brahma-gopito Brahma-
rakkhito butvā, dibbā° ca te pātubhavantu° bhakkhā
ti devatanaṁ paribhogārahā bhakkhā ca tava pātubhavantu", mā
pāṇatipatam° katvā nāgamaṁsakibhādo akāsi. Iti Bodhisatto
udake-thito va anumodanam katvā uttaritvā vakkalam nivā-
setvā te ubho pi gahetvā assamapadam gantvā° mettābhava-
nāya vaṁṇam kathetvā dve pi jane samagge akāsi. Te tato
paṭṭhāya samagga sammodamānā sukham vasiṁsu°.

Satthā imaṁ dharmadesanam āharītvā jātakam samodhā-
nesi: "Tāda nāgo ca supaṇṇo ca ime dve mahāmattā abhassum,
tāpaso pana aham eva ti. Uraga-jātakaṁ."}

II, 16, 5. GAGGA-JĀTAKA.

"Jīva vassa satam Gaggā"° ti. Idam Satthā Jeta-
vana samipe Pasenadīrānī° kārite Rājakārāme° viharanto
attano khipitakam arabbha kathesi. Ekasmīm hi divase
Satthā Rājakārāme° catuparisamajjhe nisīditvā dhammaṁ de-
sento khipi. Bhikkhū, jīvatu bhante Bhagava, jīvatu Sugato°
ti uccāsaddam° mahāsaddam akāmsu. Tena saddena dhama-
kathāya antarāyo bhovē. Atha kho Bhagava bhikkhū āman-
tesi: "Api nu kho, bhikkhave, khipite ‘jīvā’° ti vutte tappac-


⁵ B adds dhareyya vā. ⁷ C cāreyya. ⁶ B adds hi. ⁸ C C⁵ ye. ⁹ B C jivata. ⁸ B lapissantīti. ⁷ B omits iṭṭha. ⁶ B vattum vaṭṭatīti, C C⁵ C⁷ vattun ti, omitting vaṭṭati. ⁹ C porāṇakāle, C⁵ C⁷ porāṇakakāle. ⁷ B kāsiṅarathe. ⁹ B āyatam. ⁸ B kappesi. ⁸ B bāraṇasi, C C⁵ C⁷ bāraṇasiyām. ⁹ B C⁵ C⁷ pariggahīti. ⁸ C C⁵ C⁷ omit tattha. ⁵ C C⁵ aham. ⁵ C palake. ² B samāhanto.

1. „Jīva vassasatam, Gagga, aparāni ca visatim", mā maṁ pisācā khādantu", jīva tvam sarado" sataṁ" ti.

Tattha Gagga ti pitaram nāmena ālapati, aparāni ca vi- satīti aparāni ca visati vassāni jīva, mā maṁ pisācā khā- dantū ‘ti maṁ pisācā ma khādantu, jīva tvam sarado" sataṁ ti tvam pana visuttaram vassasatam jīva ‘ti", sarada- satam hi b ganhiyamānam vassasatam eva hoti, tam purimehi visāya c Saddhiṁ visuttaram idha adhippetam. Yakkho Bodhi- sattassa vacanāṁ suttvā „imaṁ taṁ maṇṇavaṁ ‘jīva’ ‘ti vuttattā

---

7 B vassavanam, C C² C² vassavanam. 6 C so. 4 B bodhi- sattasa pitaram, C bodhisatto pitaram. 3 B āgantvā. 7 B bodhisatta naṁ, C bodhisatto nam. 4 C bhavissatiti. 5 C yo? 6 B visati, C visatim. 6 B adantu. 3 B parato. 4 B hi. 1 B parato sataṁ hi. 6 B visāhi, C visāya.
khādītum na sakkā², pitaram pan' assa khadissāmīti" pitu santikam agamasi. So tam āgacchantāṃ disva cintesi: „ayām so 'paṭījīvā' 'ti abhanantānam' khādānayakkho bhavissati, paṭījīvām karissāmīti" so puttām ārabba dutiyām gātham āha:

2. „Tvam' pi vassasatam jiva aparāni ca visatiṃ⁹,
visāṃ¹⁰ pisācā khādantu,
jiva tvam sarado¹ satan ti.

Tattha visāṃ¹ pisācā ti pisācā halahalavisām khādantu. Yakkho tassa vacanam sutvā „ubho p' ime na sakkā khādi-
tun⁶" ti paṭinivatti. Atha naṃ Bodhisatto pucchi: „bho, yakk-
ha, ksāmā tvam imamᵐ sālam paviṭṭhamanussē khādasitī.“ „Dvādasa vassāni Vessavanām upaṭṭhahitvā laddhattā⁶ ti. „Kim pana sabbe va khādītum labhasitī“. „Jivapaṭījījivabhanino⁴ ṭhapetvā avasese khādamīti“. „Yakkha, tvam pubbe pi akusalam katvā kakkhalo² pharuso paravihimsako hutvā nib-
batto, ēdāni pi tādisam kammaṃ katvā tamotamaparāyano bhavissasi⁴, tasmā ito paṭṭhāya pāṇātipāṭādihi viramassu⁣ " 'ti tam yakkham dametvā nirayabhayena tajjvetvā paṅcasu silesu paṭīṭhāpetvā yakkham⁵ pesanakārakaṃ viya akāsi. Pun-
divase saṅcarantā manussā yakkham disvā Bodhisattena c'assa damitabhvām⁵ ṇatvā raṅño⁹ ārocesuṃ: „deva, eko māṇavo" tam yakkham dametvā pesanakārakaṃ⁵ viya katvā thito" ti.

---

¹ C adds ti. ² CP C⁰ abhanantānam. ³ B tvam. ⁴ B visati. ⁵ C CP vis-. ⁶ B parato. ⁷ B visām. ⁸ B adds khādantu. ⁹ B khādītum. ⁰ C omits imam. ¹ B adds so. ² CP C⁰ -bhā-
nino. ³ B CP C⁰ kakkhalo. ⁴ B bhavissati. ⁵ CP bhavisattiti. ⁶ C CP pāṇāti-. ⁷ B tam yakkham. ⁸ B -bhāvaṅ. ⁹ C CP C⁰ ramño. ¹₀ B māṇavo. ¹ CP pesaṇa-. 
Rājā Bodhisattam pakkosāpetvā senāpatiṭhāne⁹ ṭhapesi pitu c’ assa mahantasā yasāṁ adāśī. So yakkham balipaṭṭiggāhakam katvā Bodhisattassa ovāde ṭhatvā⁶ dānādīni puññāni⁷ katvā saggapadam⁶ pūresi.

Satṭhā imam dhammadesananām āharītvā „jivapaṭṭijīvanā" nama tasmiṁ kale uppannan⁴ ti vatvā jātakaṁ samodhānesi:
„Tāda rājā Anando ahosi, pita Kassapo, putto pana aham evā⁵ ti. Gagga-jātakam⁶.

---

II, 16, 6. ALINACITTA-JĀTAKA.

Alinacittam nissayā⁴ ti. Idam Satṭhā Jetavane vibharanto ekam ossatθhaviriyam bhikkhum ārabbha kathesi. Vatthum Ekādasanipate Saṁvarajātaka āvibhavissati⁶. So pana bhikkhu Satṭhārā „saccam kira tvam, bhikkhu, viriyam ossajjiti⁶ vutte „saccam, Bhagavā" ti āha. Atha nam Satṭha „nanu tvam, bhikkhu, pubbe viriyam katvā mamsapesisadisassa daharakumārassa dvādasayojanike Bārānasinagare⁷ rajjam gahetvā adāsi, idāni kasmā evarupe sāsane pabbajitvā viriyam ossajjasiti⁶ vatvā attaṁ āhari:

Atite Bārānasiyam Brahmadatte rajjam kārente Bārānasito avidūre vaddhakigāmo⁹ ahosi. Tattha paṅcasatā⁹ vaddhakī⁹ vasanti. Te nāvaya¹ upari sotāṁ gantvā⁹ araṁne⁸.

---

⁸ C sotapattiṭṭāne. ⁹ B thatvā. ¹ C Puṁsāri. ² C Puṁsāri. ³ B saggapuruṁ. ⁴ B jivapaṭṭijīvan. ⁵ B addes pañcamam. ⁶ Avī. ⁷ B ossajjiti, C ossajjiti. ⁸ C bārānasī, B bārānasī. ⁹ B ossajjita. ¹ B vaddhakī, C C Puṁsāra vaddhakī. ¹² B paṅcasata. ¹ B vaddhakīm, C C Puṁsāra vaddhakī. ¹ B nāgāya, C nācāya. ¹ B gantvā. ¹ C araṁne pavisisu, C C Puṁsāra araṁne.

---

B gehasambhāradidārūni, Cp Cgehasambhāradāruni. m B gehasambhāre. w all MSS. -dārusu. n C Cp Cs saññām. o B āgantvā. p C B kahāpane. q Cp Cs tatheva. r B gantvā. s B jīvītām. t B khandhavāram. u B bandhetvā. v B Cp Cs dārūni. z so all MSS. y B ekām khadirakhānukām. z B khānuko. a B vedanāpatto. b B ārukoṭṭenasaddham. a C Cp Cs maññāmāno. b B nippajjī. c B khānukām. d B tamkhiṇāsavāsiyā, C tikhiṇavāsiyā, Cp tikhiṇivāsiyā. e B Cp Cs khānukāsā. f B ākāḍhanta, Cp Cs akāḍhanta. g B Cp khānukām. h B pucchitvā. i B adds makkhitvā. j B arogo.

k B tacchantānaṁ. l B paramvaṭṭetvā. m Cp kāḷa.-. " B hatthājāniya-. o C Cp Cā araṁṇāṁ. p B vacanam karoti. q B adds nhāyitvā or hmāyitvā. r B kiliṁtvā, Cā kiliṁtvā. d C Cp Cā vaṭḍhakt-, B vaṭḍhakimda-. s C sonḍādisu. t C Cp Cā kilanti, B kilanti. u Cā ajāniyā, C ajāniyā, B ajāniyā. v B yeva. w B atha sukkhāṁ. y B hatthilenum, Cā hatthiladdham. z C bārānaṁ-, Cp bārānaṁ-. a C Cp Cā raṁño. b B C hatthi.

\[a\] B nhāysi or nhāyisu. \[b\] B ājāniya, C C p ājāniya-, Ā ājāniyaladdhassa. \[c\] C p C s naṅguṭṭham. \[d\] B makābandhena, C paripatthena. \[e\] B ājāniyaṇḍam, C ājāniyalandaṁ, C p ājāniyalandaṁ. \[f\] B haṭṭhināṁ sariresu. \[g\] B makkhaṇespum. \[h\] B nhāyisu. \[i\] C C p C s raṁgō. \[k\] C haṭṭhājāniyaṁ, B tathājāniyuvaṁ. \[l\] B vattati. \[m\] B C ahaṁsu. n B nāvāsaiṅghātehi. o B uddham gāmināvāsaiṅghatehi. p B simāpunī. q B pavattipotako. r B kilanto, C s kilanto. s B gamtvā. t C p C s dāruhi. u B vattattiti. v B dārūnaṁ, C p C s dārunaṁ. x C āthāya. y B gaccha. z C -poto. a B karomi. b B posāvaniyaṁ. A B āhārāpehi, C āhārāpeti.
* B gahapane, C kahapane.  * B omits hatthi.  * C gantva,
* B agantvá,  C* has corrected agantva to agantvá.  * B -yuggesu.
* B nidhsanasáti kesu.  * B kilitadáranam,  C kilitadarakánam.
* B tassa.  * C omits gabbha.  * so all MSS.
B kalaṅkata-.  * C P C* phāleyya.  * B C* hatthi.  * B

1 C kosalarāmno, CP C' kosalarāmno. 2 B pahiniṁsu, CP C' pahiniṁsu. 3 so all MSS. 4 C C' amga-. 5 B ahaṁsu. 6 B ethakam. 7 B nāmagahanadivase paṁnassa. 8 B omits linaṁ cittam. 9 C pagganhanto. 10 B tvevassa. 11 B jātadivasato paṭṭhāya pana. 12 B nagarā. 13 C -ramṇā. 14 C yuddhiṁsu. 15 B ninaya-. 16 B mahantam. 17 B thokam thokam 18 B parājassa āvassa (parājayanabhavassā?) 19 C CP C' ramṇo. 20 B kālaṅkāta-. 21 C kosalarāmno, CP kosalarāmno, C' kosalarāmno. 22 B āgantvā. 23 B yujjhanakāraṇāñ, CP C' maṅgala-. 24 B nakulacumpitake. 25 B nipp-. 26 C CP C' -gana-, B -ganaparivuto. 27 B gantvā. 28 so all MSS.

Satthā imāṁ attaṁ āharītvā abhisambuddho htvā imāṁ gāthadvyām āha:

j B kālaṁkato ti. k B tumhākam hadayaphalitabhayena. l C ayaṁ. m Cp Cā kosala-. n B āgamitvā. o B vā tassa. p so all MSS. q B ṭhapetvā. r Cp B kosalarājam, Cā kosalarājam. s C balam koṭṭakaṁ. t Cp Cā cūlaya. u B nipp-. v Cā marañ̄athāyassa, B marañ̄attaya. x C Cp Cā saṁñām, B añā. y B Cp karitī. z B ovāditvā, Cp has corrected ovāditvā to ovaditvā. a C Cp añño. b B patisatthu. c B samatto, C adds nāma. b Cp Cā sattavassikāle. e B saggapūram. ā B imāṁ gāthāṁ abhāsi.
1. „Alinacittam nissaya
pahattha mahati camu,
Kosalam senasantuṭṭham
jivagāham agāhayi“.

2. Evami nissayasampanno
bhikkhu araddhaviriyọ
bhavayam kusalam dhammaṃ
yogakkhemassa pattiya
papuṇe anupubbena
sabbasamyojanakkhayant” ti.

Tattha alinacittam nissaya śi Alinacittarajakumāram ś
nissaya, pahattha mahati ś camu ti pavenirajam ś no
ditthan ti haṭṭhatuṭṭha hutva mahati ś sena, kosalam ś sena-
santuṭṭham ti Kosalarājanaṃ ś sena rajjena asantuṭṭham para-
rajjalo bhena agatam, jīvagāham agāhayi ti amāretvā va
sa camu taṃ rājānaṃ haṭṭhina jīvagāham gaṇhāpesi, evami
nissayasampanno ti yathā ś sa camu evam aṇno ś' pi kul-
putto nissayasampanno kalyāṇamittam ś Buddhaṃ vā Buddha-
savakam vā nissayam labhitvā, bhikkhū ś ti parisuddhadhiva-
canam etam, araddhaviriyō ś ti paggahitaviriyō ś catudosā-
pagatena viriyena samannāgato, bhavayam kusalam dham-
man ti kusalam nirāmisam ś sattatiṃsabodhapakkhiyasaṅkhātan"
dhammaṁ bhāvento, yogakkhemaṁ sattiyā ti catuhī
yogehi khemassa nibbānassa pāpūnanaṁ\ hāyaṁ tam dhamaṁ
bhāvento, pāpūne\ anapubbena sabbasarāyjanak-
khayaṁ ti evaṁ vipassanato pāṭṭhāya imaṁ kusaladhammaṁ\ bhāvento so kalyāṇamittūpanissayasampanno bhikkhu\ anu-
pubbena vipassanānāṇāni\ ca hetthimamaggaphalāni ca pā-
pūnanto\ pariyoše ādassannāṁ\ pi sāmyojanānam khayan
tenn uppanattā sabbasarāyjanakKhayaṁ sammkhyātām\ araham
apūnāti\, yasmā va nibbānām āgama sāmyojanā\ khyanti
nām ādassannāṁ eva, evaṁ anapubbena nibbānasamkhyaṁ\ sabbasarāyjanakKhayaṁ pāpūnātīti\ attaho.

Iti Bhagava amatamahāniṁbhānena\ dhammadesañaya kuṭanā\
gahetvā uttarim pi saccāni pakāsetvā jātaṁ samodhānesi:
(Saccapariyosāne ossatthaviriyok\ bhikkhus\ arahatte\ patiṭṭhahi)
"Tadā māta Mahāmāyā, pitā Sudhodananaharājā ahosi,
rajjām gahetva dinnahatthim\ ayam ossatthaviriyok\ bhikkhus,\ hatthissa pitā Sāriputto, Alinacittakumāro pana aham eva"\ 'ti.

\ Alinacittajātaṁ.

\ all MSS. catuhī? \ B pāpūnāttāya, C\ Cp\ C\ pāpuna-
natthāya. \ C pāpune. \ B\ Cp\ kusalam-. \ a\ B\ C\ bhikkus.\ nānāni. \ a\ C\ pāpunanto. \ B\ dasannāṁ. \ B -khaya-
saṁkhyaṁ. \ C pāpūnāti. \ B sabbasarāyjanā. \ Cp\ C\ sabbasara-
yoj-. \ C -saṁkhyaṁ. \ B pāpūnīti, C pāpūnātīti,
Cp\ C\ pāpūnātīti pl. \ B amatanibbhānena. \ B\ C\ kuṭām.
\ B osaṭha-. \ B arahatthaphale. \ so all MSS. \ B\ C
bhikkhus.
II, 16, 7. GUNA-JĀTAKA.

"Yena kāmām pānāmetti\textsuperscript{a}. Idam Sattha Jeta\textsuperscript{a} vane viharanto Ānandatherassa sāṭakasahasappaṭilābham\textsuperscript{b} ārabba kathesi. Therassa Kosalaraṇṇo\textsuperscript{a} antepure dhammavačana vatthum\textsuperscript{a} heṭṭhā Mahāsārajātaka\textsuperscript{a} āgatam eva. Iti there\textsuperscript{a} raṇṇo\textsuperscript{a} antepure dhammam vācenta raṇṇo\textsuperscript{a} sahasaggahana-kānām\textsuperscript{a} sāṭakānaṁ sahasam āhariyittha\textsuperscript{a}. Rājā tato paṇca sāṭakasatāṁ paṇcannam devisatānāṁ\textsuperscript{a} adāsi. Tā sabbāpi te sāṭake ṣhapetvā punādvase Ānandatherassa\textsuperscript{a} datvā sayam purāṇasāṭake yeva pārupitvā raṇṇo\textsuperscript{a} pāṭarasatthānāṁ āgamaṁsu. Rājā "maya tumhākaṁ sahasaggahanākaṁ sāṭakā dāpitā\textsuperscript{a}, kasmā tumhe te apārupitvā va āgata\textsuperscript{a} ti pucchi. "Deva, te amhehi therassa dinnā\textsuperscript{a} ti\textsuperscript{A}. Ānandatherena sabbe gahita\textsuperscript{a} ti. "Āma devā\textsuperscript{a} ti. "Sammāsambuddhena ticivaram anuṇātām\textsuperscript{a}. Ānandathero dusavanijjam\textsuperscript{a}, maṇñē, karissatītu\textsuperscript{a} atibahu\textsuperscript{a} tena sāṭakā gahita\textsuperscript{a} ti\textsuperscript{A} therassa kuṭṭhibva bhuttapātārāso vihāram gantvā\textsuperscript{a} therassa parivenaṁ pavisitvā theram vanditvā nisinno\textsuperscript{a} pucchi: "Api, bhante, amhākaṁ ghare

\textsuperscript{a} C pānāmatiṁ, C\textsuperscript{P} C\textsuperscript{S} pānāmatiṁ, B pānāmetti. \textsuperscript{b} B imaṁ. \textsuperscript{c} B - sahasalābham. \textsuperscript{d} C - ramño. \textsuperscript{e} B - vatthu. \textsuperscript{f} B maḥāsāṭakājātaka. \textsuperscript{g} B thero. \textsuperscript{h} C C\textsuperscript{P} C\textsuperscript{S} ramño. \textsuperscript{i} B vācento. \textsuperscript{j} C sahasaggahanākānāṁ, B sahasaṣṭhikānāṁ. \textsuperscript{k} B āharayittha, C āhariyittha. \textsuperscript{m} C\textsuperscript{P} C\textsuperscript{S} devi-. \textsuperscript{n} B C\textsuperscript{P} C\textsuperscript{S} ānandatherassa. \textsuperscript{o} B pāruṃpetvā. \textsuperscript{p} B āgamamsuṁ. \textsuperscript{q} B sahasanīkaṁ, C sahasaggahanaka. \textsuperscript{r} B dāmpitā. \textsuperscript{s} B apārumpitvā. \textsuperscript{t} B adds āhamsū āhamsu. \textsuperscript{u} C C\textsuperscript{P} C\textsuperscript{S} anuṇātām, B anuṇāta anuṇātā. \textsuperscript{v} C C\textsuperscript{P} - vanijjam, B - vānijjam. \textsuperscript{w} C C\textsuperscript{P} C\textsuperscript{S} maṇñe. \textsuperscript{x} B karissati. \textsuperscript{y} B atibahuṁ, C\textsuperscript{P} atibahu, C\textsuperscript{S} atibahu. \textsuperscript{z} C has corrected ti to ni. \textsuperscript{A} B gantvā. \textsuperscript{M} B adds va. \textsuperscript{N} B adds nu.
rāṇakapāḍapuñčhanāṃ kīṃ karissantī?k "Mahārāja, saddbhadeyyāḥ nāmā vinipātētum na labhati, tasmā porāṇakapāḍapuñčhanāṃ vāsiyā koṭṭetvā māttikāya pakkhipitvā senaṁ-nesu māttikālepanaṁ dassentiti". "Bhante, tumhākāṁ dinnaṁ yāva pāda puñčhanāpi ānassitum na labhati". "Āma, mahāraja, amhākāṁ dinnaṁ nassitum na labhati paribhegam eva hotiti." Rājā tuṭho somanassappato hutva ītarāni pi geheṭhapitāna pañca sātakasatāni abharāpetvā therassa datvā anumodanāṁ suttvā therāṁ vanditvā padakkhiṇāṁ karvā pakkāmi.

Thero paṭhamaladdhāni pañca sātakasatāni jiṅnacīvarakānāṁ adāsi. Therassa pana pañcamattāni saddhivihārika satāni. Īsu eko daharabhikkhu therassa bahūpākāro parivenāṁ sammajatiyā pāṇiyaparibhojanīyaṁ upatthapeti dantakaṭhamukhadakāṁ deti vakkacūṭjantāgharasenāsanāṁ paṭijaggati hatthaparikammapāḍaparikammapiṭṭhiparikammaṭṭhī adāsi. Thero paṭchāladdhāni pañca sātakasatāni "ayam me bahūpakāro" ti yuttavasena sabbāni tass' eva adāsi. So pi subbe te sāta ke bhājetvā attano samānupajjhayānaṁ adāsi. Evaṁ sabbe pi te laddhasatākā bhikkhū sāta ke chinditvā raṭijivā kaṇi-

k B omits porāṇaka — karissantī. 1 B omits nāma. 2 B -puñčanāṁ, C² C³ -puñjanāṁ? C has corrected -puñčanāṁ to -puñčhanāṁ. 3 B vāsiyāyo. 4 B pakkhipitvā. 5 B -lepanām. 6 B karissantī. 7 B yāva puñčanāṁ, C² -puñjanāpi, C yāva pāda puñčanāni pi corrected to -puñčhanāni pi. 8 B labhati. 9 B geha. 10 B C C² pakkhami. 11 C jinna-, B adds bhikkhunāṁ. 12 B C² C³ bahūpakāro. 13 B samajāti. 14 B pāṇiyaparibhojana. 15 B upatthapeti. 16 B nbānhodakaṁ. 17 C omits deti. 18 B -senāsanān. 19 B ayameva, C ayameva corrected to ayame. 20 B bahumāpakāro, C² C³ bahūpakāro. 21 B sappāni pi. f so all the MSS. g all the MSS. bhikkhu. h B C² C³ rajitvā.
kārapupphavānāni kāsāyāni nivāsetvā ca pārupītvā ca Satthāram upasaṅkamitvāvanditvā ekamantāni nisīditvā evam āhamṣu: "Bhante, sotāpannassa ariyasāvakassā mukholokana-dānānāma nāma atthiti." "Na, bhikkhave, ariyasāvakānam mukholokana-dānānāma nāma atthiti." "Bhante, ambākaṁ upajjāyena dhammabhānḍāragikatterena sahasaggaṅgākānaṁ sātaṅkānaṁ pānca satāni ekass' eva dharabhikkhuno dinnāni, so pana attanā laddhe bhājetaṁ amhākaṁ adāsitipūt. "Na, bhikkhave, ānando mukholokanabhikkhām deti, so pan' assa bhikkhu bahuṇākāro, tasmā attano upakārassa upakāravasena gunava-sena yuttavasena 'upakārassa nāma paccupākāro' kātum vaṭṭatī katāṅkukatavedihavena adāsi, porāṇakapanditāpī hi attano upakārakānaṁ yeva paccupākāraṁ kariṁsūti' ti vatvā tehi yācito attam āhari:

Attē Bārāṇasiyām Brahmadatte rajjān kārente Bodhisattvo hi hutvā pabbataguhāyām vasati. So ekadivasam guhāya nikkhamitvā pabbatapādam olokesi. Tam pana pabbatapādam parikkhipitvā mahāsaro ahosi. Tassa ekasmim unnataṭṭhāne upari thaddhakaddamapīṭhe mudūni haratatiṇāni jāyimsu, sasakā c'eva hariṇādayo ca sallahuka-

1 B nivāsetvā pārupītvā va. 2B upasaṅkamitvā. 3B āhamṣum. 4B -dānam. 5B omits ambākaṁ. 6B -ggahānikāni. 7B sātaṅkāni. 8B adāsi. 9B mukholokano bhikkhu na deti. 10C bhikkhū. 11B C C bahu-. 12B upakāravasena ca yuttavasena ca. 13So all the MSS. 14C kātaṅ-, C kātaṁ-. 15C upakārānam, B upakārākānaṁ. 16B ēva. 17B karīsu, C C karīmsu. 18B adds bhikkhave. 19B kuharam. 20B adds pappatamuddhāni thatvā. 21B paṭikkhipitvā. 22B -kaddhimapīṭhe. 23B C mudūm, C mudūni. 24B jāhīsu, C jāyisu. 25B sasakādayo ceva bilārasiṅgālādayo ca.
migā<k> kaddamamatthake vicarantā tāni khādanti. Tam divasam<sup>1</sup> pi eko migo tāni tināni<sup>2</sup> khādanto vicarati. Siho pi 'tam migam ganhissamī' pabbatamattakā uppatitvā sīhavēgana pakkhandi<sup>3</sup>. Migo maranabhayatajji to viravanto palāyi. Siho vegam sandhāretum asakkonto kalalapiṭthe nipatitvā osiditvā uggantum<sup>4</sup> asakkonto cattāro pāde thambhe viya otāretvā sattāham nirāhāro atṭhāsi. Atha eko<sup>5</sup> sigālo<sup>6</sup> gocarapasuto tam disvā bhayena palāyi. Siho tam pakkositvā 'bho sigāla<sup>7</sup>, mā palāyi, aham kalale laggo, jīvitam me dehitī<sup>8</sup> āha. Sigālo<sup>9</sup> tassa santikam gantvā<sup>10</sup>, 'aham tam uddhareyyam, 'uddhaṭq pana mam khādeyyāstī bhāyāmīti.' 'Mār bhāyi, nāhan tam khādiśśamī, mahantam pana te<sup>11</sup> gunam karissamī<sup>12</sup>, eken upāyena mam uddharāhiti.' Sigālo<sup>13</sup> patimam<sup>14</sup> gahetvā<sup>15</sup> catunnam<sup>16</sup> pādānam samantā kalale apanetvā catunnam<sup>17</sup> pi pādānam catasso māti<sup>18</sup> khanitvā udakābhimukham akāsī, udakām pavisitvā kalalam mudum akāsī. Tasmiṃ khane sigālo<sup>19</sup> sīhassā udarantarama pavisitvā 'vāyāmām karohi, samīti<sup>20</sup> uccāsaddaṃ karonto sisena udaram pahari. Siho vegam janetvā kalalā uggantvā<sup>21</sup> pakkhanditvā thale atṭhāsi. So muhuttam vissamītvā saram oruyha kaddamam dhovitvā naḥyitvā<sup>22</sup> atha ekam<sup>23</sup> mahisam vadhītvā dāṭhāhi<sup>24</sup> ovījhitvā<sup>25</sup> mamsam ubbattetvā 'khāda samma<sup>26</sup> 'ti<sup>27</sup> sigalassa<sup>28</sup> purato

<sup>h</sup> B adds ca.  <sup>i</sup> B C<sup>c</sup> C<sup>e</sup> divasam.  <sup>j</sup> B omits tināni, C<sup>c</sup> tināni.  <sup>k</sup> C pakkhanditvā.  <sup>l</sup> B upagantum.  <sup>m</sup> B atheko.  
<sup>n</sup> B sigālo.  <sup>o</sup> B sigala.  <sup>p</sup> B gamtvā.  <sup>q</sup> B uddhato.  
<sup>r</sup> B omits bhāyāmīti mā.  <sup>s</sup> B takhaṇḍiśśāmīti.  <sup>t</sup> B te pana.  
<sup>u</sup> B karissāmīti.  <sup>v</sup> C C<sup>c</sup> C<sup>e</sup> patimān.  <sup>z</sup> C adds ca.  <sup>z</sup> B adds pi.  
<sup>z</sup> B catunnam.  <sup>α</sup> B mātiṃko.  <sup>β</sup> B sigāleva.  
<sup>α</sup> B ssāmīti.  <sup>β</sup> B ogamtvā.  <sup>ε</sup> B nhāyitvā daratham pati- 
<sup></sup> pasambhetvā.  <sup>d</sup> B athekam.  <sup>ε</sup> B atṭhāsi.  <sup>f</sup> B ovajhitvā.  
<sup>g</sup> B ada sampā ti.  <sup>h</sup> B sigalassa.
ṭhapetvā tena khādite pacchā attanā khādī. Puna sīgālo' ekām maṁsāpesīṁ dāsitvā gaṅhi 'idam kimatthāya', samma"' ti ca k νutte 'tumhākaṁ dāsi' atthi, tassā' bhavissatthi" āha. Siho 'gaṅhāhiti'" vatvā sayam" pi sīhiyā attāhaya" maṁsaṁ gaṅhitvā 'ehi, samma, ambākaṁ pabbatamuddhāṁ ṭhavā" sakhiyā vasanaṭṭhānam gamissāma" 'ti vatvā tatthā gantvā' maṁsaṁ khādāpetvā sīgalan ca sīgalīn ca'ассètva' tato paṭṭhāya 'dānī' aham tumhe paṭijaggissāmīti"' attano vasanaṭṭhānam netvā guhādvāre' aṁnissā guhāya vasāpesī'. Tato' paṭṭhāya gocarāya gacchanto sīhi ca sīgalīn ca' ṭhapetvā sīgalena' saddhīm gantvā' nānāmice vadhītvā ubho pi tatth' eva mamsaṁ khādītvā itarāsān' pi' dvinnam āharītvā denti. Evarī käle gacchante sīhi' pi dve putte vijāyi sīgalī' pi' Te sabbē pi samaggavāsām vasīmsu. Ath' ekādivasām sīhiyā' etad ahosi: 'ayam sīho sīgalan ca sīgalīn ca sīgalapotake' ca ativiya piyāyatig', nūnam assa sīgalīyā saddhīm santhavo' atthi, tasmā evam sineham karoti, yan nūnāham' imam pletvā tajjētva ito palāpeyyan" ti sā sīhassā sīgalan' gahetvā' gocarāya gata-

kāle sigālim' pīlesi tajjesi: „kimākāranā imasmirī thāne vasasi na palāyasiti". Puttāpi 'ssā" sigāliputte' tath' eva tajjav- yimsu. Sigāli tam atham sigālassa' kathetvā „sihassā vacanena etaya katabhāvam' pana' jānāma, ciram vasimhā, nāsāpeyyāpi no", ambākam vasanaṭhānam eva gacchāma"' ti aha. Sigālo tassā" vacanam suttā sīham upasamkamitvā' aha: „Sāmi, ciram amhehi tumbākam santike vuttham", aticiram vasantā nāma appiyā honti, ambākam go- carāya pakkantakāle sīhi" sigālim' viheṭheitī 'imasmirī thāne kasmā vasathā palāyasathā' 'ti tajjeti, sīhapotakāpi sigālapotake' tajjenti, yo nāma yassa attano santike vāsam na roceti' tena 'yahiti' niharatabbo va', evam' viheṭhanam kimatthiyan"' ti vatvā paṭhamam gātham aha:

1. „Yenakāamam paṇāmeti", dhammo balavatam', migd unnadanti, vijānahi, jātam saranato bhayan"' ti.

Tattha yenakāamam paṇāmeti' dhammo balavatan' ti balavā nāma issaro attano sevakaṃ yena disābhağena icchatī tena disābhağena so paṇāmeti' niharati, esa dhammo

---

1 B singāli. 2 B palāyasiti, C ☞ C palāyasi. 3 B omits pissā. 4 C sigāli-, B singāla-, 5 B tajjilyīṣu. 6 C sigāli, B singāli, 7 B tamattam singālassa. 8 B -bhavam. 9 Bpīna. 10 B nāpāpeyyāsi no. 11 B ☞ B tassa. 12 B upasaṅkamitvā. 13 B vuttaṁ. 14 B C sīhi. 15 B singāli. 16 B tajjesi. 17 B singālapotake pi. 18 B na rocasi, C nakaroceti. 19 C omits va. 20 B omits evam. 21 C paṇāmati, C ☞ C paṇamati. 22 B balavatam. 23 so all the MSS. 24 B vijānati. 25 C paṇāmati, C ☞ C paṇamati. 26 B palavatan. 27 B ☞ C paṇāmeti.
balavatam\(^k\), ayam\(^l\) issarāṇam\(^m\) sabbāvo pavenidhammo\(^n\) va, tasmā sace amhākam vāsam na rocetha ujukam eva no ni-
haratha, viheṭhanena ko attho ti dipento evam āha\(^o\), migiti\(^p\) siham\(^q\) ālapati, so hi migarājatāya\(^r\) migā assa attīthi migi\(^s\), unnadanti ti pi\(^t\) tam eva ālapati, so hi unnatānam\(^u\) dantānam atthitāya unnatā\(^v\) dantā assa attīthi unnadanti\(^w\), unnadantitī\(^y\) pi pātho yeva, vijāṇāhiti esa issarāṇam\(^z\) dhammo ti evam jānāhi, jātam saraṇato bhayaṃ ti amhākam tumbe pa-
tīṭhaṭṭhena\(^a\) saraṇam, tumhākam yeva\(^b\) santikā bhayaṃ jātam, tasmā attano vasanaṭṭhānam eva gamissāmā 'ti dipeti; aparo nayo: tava\(^c\) migi sīhi\(^d\) unnadanti\(^e\) mama puttadāram tajjeti\(^f\) yena kāmaṃ paṇāmeti ti\(^g\) yena yenākārena\(^h\) icchati tena paṇāmeti\(^i\) pavatteti\(^j\) viheṭheti\(^k\), evam tvam vijānāhi, tatra kim sakka amheki kātum, dhammo balavatam esa, balavatānam sabbāvo, idāni mayām gamissāmā 'ti yasmā jātam saraṇato bhayaṃ ti. Tassa vacanam sutvā siho sīhiṃ āha: "bhadda, asukasmimā nāma kāle mama gocaratthāya gantvā\(^j\) sattame divase sigālena ca\(^k\) imāya ca sigāliyā\(^l\) saddhim āgābhāvam sarasiti\(^m\). Āma sarāmiti\(^n\). "Jānasi pana mayham sattāham

\(^k\) B palavatam. \(^l\) C omits ayam. \(^m\) C\(^p\) C\(^*\) issarāṇam. \(^n\) C\(^p\) C\(^*\) paveni-. \(^o\) B āhameva. \(^p\) B gthiti. \(^q\) C sīhiṃ. \(^r\) B pigarājatāya. \(^s\) C\(^p\) migi. \(^t\) C omits pi, B unnadanti siham eva ālapati. \(^u\) C\(^p\) C\(^*\) unṇatānam. \(^v\) C\(^p\) C\(^*\) unṇatā, B unna. \(^w\) B unnadatha, C unnadanti, C\(^p\) C\(^*\) unnadanti. \(^x\) C\(^p\) C\(^*\) unnadantitī, B danti. \(^y\) C\(^p\) C\(^*\) issarāṇam. \(^a\) B patīṭhāṭhena. \(^b\) B tāva. \(^c\) B C sīhi. \(^d\) C C\(^p\) B unnadanti. \(^e\) C\(^p\) C\(^*\) tajjenti. \(^f\) C panāmati, C\(^p\) C\(^*\) panāmati. \(^g\) B yena kāraṇena, C\(^p\) C\(^*\) yenākārena. \(^h\) C panāmati, C\(^p\) C\(^*\) panāmati. \(^i\) C C\(^p\) C\(^*\) pavattati. \(^j\) B adds palāpeti pi. \(^k\) B gamtvā. \(^l\) B iminā ca sīṅgālena. \(^m\) B sīṅgāliyā.
anāgamanassā kāraṇan" ti. "Na jānami, sāmi."
"Bhadde,
ahām 'ekam migam gañhissāmī' virajjhātva kalale laggo tato
nikkhamitum asakkonto sattāham nirāhāro aṭṭhāsam, sv-āhām
imam sigālam" nissāya jīvitaṁ labhīm, ayam me jīvitaṁ āyako,
sahāyo mittadhamme tātum samattho hi mitto dubbalo ānāma
n'atthi, ito paṭṭhāya mayham sahāyasa ca sahāyikāya ca
puttaṁkaṇāna ca evarūpam avamānam mā akāsiti" vatvā sīho
dutiyam gāthām āha:

2. "Api ce pi̊ dubbalo mitto
mittadhammesu tiṭṭhati
so nātako ca bandhu ca
so mitto so ca me sakhā;
dāṭhini⁹, mātimāṇīnīttho²,
sigālo mama pāṇado"⁵ ti.

Tattha api ce piti eko pi-saddo⁶ anuggahattho⁴ eko sambhā-
vanattho⁴, tatrāyam yojanā: dubbalo ce pi mi ṭtto mittadham-
mesu api tiṭṭhati⁶ sace ṭhātum sakkoti² so nātako ca bandhu
ca so'' mittacittatāya⁷ mitto⁵ so ca me sahāyatthena² sakha,
dāṭhini⁹ mātimāṇīnīttho⁵ bhadde dāṭhāsampanne⁸ sīhi²
mā mayham sahāyam vā sahāyim vā atimāṇīd ayam⁸ hi

⁶ B siṅgālam. ⁴ B omits pi. ⁵ B dāniṭṭhi, C dāṭhini.
⁷ B mātimāṇīhivo, C mātimāṇīttho, C⁵ mātimāṇīttho,
C⁶ mātimāṇīotto. ⁹ C pāṇado. ⁸ B eko apisaddo. ⁶ B anugga-
hattho. ⁹ B sambhāvanatto. ⁰ B adds vo. ² B asakkoti.
× B omits so. ⁶ C mittamittatāya, B mittacittatāyam. ⁹ C⁶
mittho. ⁸ B sahāyatthena, C⁶ C⁹ sahāyatthena. ⁶ B ddāṭhiti,
C⁹ dāṭhini, C⁶ dāṭhini. ⁶ B māṭhimaṇīvhoti, C mātimāṇīttho.
⁵ C C⁹ dāṭhāsampanne, C⁶ dāṭhāsampanne altered into sam-
pannena, B dāṭhāsampannā. ⁶ C⁵ C⁹ sīhi. ⁶ C C⁹ atimāṇī,
C⁹ atimāṇī, B atimāṇīhivo. ² B ayaṁ.
sigālo$ mama pānado$ ti. Sā alhassa vacanam sutvā sigālim$h khamāpetvā tato paṭṭhāya saputtāya tāya$t saddhim samagga-
vāsam vasi$, silhapotakāpi sigālapotakehi$k saddhim kilamānë
mātāpitunnam atikkantakāle pi mittabhāvam abhinditvā sam-
modamānāpi vasiṁsu. Tesam kira sattakulaparivaṭṭe$m abhij-
jamānā$n metti$p agamāsi$p.

Satthā imaṁ dhammadesanam āharitvā saccāni pakā-
setvā jātakaṁ samodhānesi: (Saccapariyosāne keci sotāpanna,
keci sakadāgāmino, keci anāgāmino, keci arahantā abesum.)
„Taddā sigālo$q ānando ahosi, sīho pana aham evā 'ti. Gu-
na-jātakaṁ".

II, 16, 8. SUHANU-JĀTAKA.

„Nā-y-idaṁ$v visamasīlenā" 'ti. Idam Satthā
Jetavane viharanto dhe caṇḍabhikku$ ārabba kathesi.
Tasmīṁ hi samaye Jetavane pi eko bhikkhu caṇḍo ahosi
pharuso sāhasiko, janapade$p pi. Ath' ekadivasam jānapado$q
bhikkhu kenaćid eva karaṇīyena Jetavanam agamāsi$p. Sāmanerā
c'eva dharabhikku$c ca tassa$ caṇḍabhāvam jānanti, tam$q
„dvinnam caṇḍānam kalaham passissāmā" 'ti kutūhalā$a tam

$ B singālo. C C$p C$ pānado. C C$p C$ sigālam, B si-
kilamānā, B C$p C$ kilamāno sammodamānā. B sattakāla-
parivatto. B abhijjamāno. C C metti, C$p C$ metti, B
mitti. B āgamāsi. B singālo. B silhajātakaṁ satta-
maṁ. B dutiyaṁ. B caṇḍe-. C janapade. B ja-
bhikkhum Jetavana-vāsikassa parivenaṁ paññinīmuṁ. Ubho caṇḍā aññamaññanāṁ disvā va saṁsandīmuṁ samesuṁ hattha-pāpādapiṁthisambāhanādīti akāṁsu. Dhammasabbāyaṁ bhikkhū kathāṁ samuṭṭhāpesuṁ: „Āvuso, caṇḍā bhikkhū aññesam ā pari caṇḍā pharusa sāhasīka, aññamaññanāṁ pana ubho pi samaggā sammodamānā piyasamvāsā jātāti. Satthā āgaṇtvā „kāya nu ’ṭtha, bhikkhave, etarahi kathāya sannisinnā ti pucchitvā „imāya nāmā” ’ti vutte „na, bhikkhave, idān’ eva, pubbe p’ ete aññesam caṇḍā pharusa sāhasīka aññamaññanāṁ pana samaggā sammodamānā piyasamvāsā va ahesun ti vatvā atītām āhari:


\[\text{\textsuperscript{5}}\text{ C parivenaṁ.} \text{\textsuperscript{6}}\text{ B bahinīsu,} \text{\textsuperscript{7}}\text{ C C}^p \text{ C}^q \text{ C}^r \text{ pahinīmuṁ.} \text{\textsuperscript{8}}\text{ B te ubho pi.} \text{\textsuperscript{9}}\text{ C C}^p \text{ C}^q \text{ C}^r \text{ aññamaññanāṁ.} \text{\textsuperscript{10}}\text{ B yasamvāsam-vāsāsuvādāsuvā.} \text{\textsuperscript{11}}\text{ C C}^p \text{ C}^q \text{ C}^r \text{ aññesam.} \text{\textsuperscript{12}}\text{ B adas te.} \text{\textsuperscript{13}}\text{ B āgaṇtvā.} \text{\textsuperscript{14}}\text{ C omits va, B ca.} \text{\textsuperscript{15}}\text{ B pappatasādhako.} \text{\textsuperscript{16}}\text{ B -sāsako amacco.} \text{\textsuperscript{17}}\text{ C C}^p \text{ C}^q \text{ mahāsoṇo.} \text{\textsuperscript{18}}\text{ B C}^p \text{ kūṭa-.} \text{\textsuperscript{19}}\text{ B adas dve.} \text{\textsuperscript{20}}\text{ C C}^p \text{ C}^q \text{ -vāṇijā.} \text{\textsuperscript{21}}\text{ C raṇño.} \text{\textsuperscript{22}}\text{ B pari-hāyamāno.} \text{\textsuperscript{23}}\text{ C C}^p \text{ C}^q \text{ aññam, B aññamaññanāṁ.} \text{\textsuperscript{24}}\text{ B pakkosā-petvā.} \text{\textsuperscript{25}}\text{ B agghāpento.} \text{\textsuperscript{26}}\text{ B mahāseṇam, C C}^p \text{ C}^q \text{ mahā-soṇam.} \text{\textsuperscript{27}}\text{ B dasāpetvā.} \text{\textsuperscript{28}}\text{ B vanīte, C C}^p \text{ C}^q \text{ vanīte.} \]
1. "Na-y-idām visamāsilena
Sonena Suhanus sahā⁶,
Suhanu pi⁴ tādiso yeva
yo Sonassa sagocaro⁵.

2. Pakkhandinā pagabhena
niccam⁶ sandānakhādinā
sameti pāpari pāpena
sameti asatā asanditu ti.

Tattha naiyidām visamāsilena Sonena Suhanussahā⁶
ti yam idām Suhanu' kūtasso⁷ Sonena⁸ saddhim pemām karoti idām na attano visamāsilena, atha kho attano samasilen' eva⁹ saddhim karoti, ubho pi h' ete attano anācāratāya dus-silatāya samasīlā samadhātukā, Suhanu pi⁰ tādiso yeva yo Sonassa sagocaro ti yādiso hi Sono Suhanu¹ pi tādiso yeva, yo Sonassa¹ sagocaro”, yaṁgocaro Sono² tam-gocaro yeva, yath' eva hi Sono assagocaro asse ḍasanto⁴ carati tathā Suhanu pi, iminā nesaṁ samānagocaratam dasseti; te pana ācāragocarep ekato katvā dassetum pakkhandinā ti ādi vuttam, tattha pakkhandinā ti assānām upari pakkhandanagocarena⁴, pagabhena⁵ ti kāyapāgabbhiyādisaman-nāgatena dus-silena, niccam⁶ sandānakhādinā ti sada⁷ attano bandhanayottam khādanasilena khādanagocarena” ca,

⁶ B suhanu saha. ⁷ B suhanu pi, C suhanu pi. ⁵ B yo so-bhaṇassā gocearo. ⁶ B nicca. ⁴ B asabhan. ⁸ B suhanu sahā. ⁷ B suhanu. ⁹ B kūtasso. ¹ B sonena. ¹² C C⁵ visamāsileneva, C⁶ has corrected visama- to sama-. ¹ B suhanu pi. ¹⁰ B suhanu. ¹ C sonassa. ² B adds ti. ³ C sono. ⁴ B damṣento. ⁵ B anācāragocare. ⁶ C⁷ C⁸ pakkhandhana-. ⁷ C⁸ -gocareṇa. ⁸ C pāgabbhenā. ⁹ C nicca. ¹⁰ B tadā. ¹¹ C C⁷ C⁸ -gocareṇa.

Sattā imām dhammadesanam āharitvā jātakam samodhānesi: „Tādā deve assa ime duṭṭhabhikkhum ahesum, rājā Ānando, paṇḍitaamacco pana aham evā ti. Su hān u-jātakam‘.

II, 16, 9. MORA-JĀTAKA.

„U de t’ ayam cakkhumā‘ ti. Idam Savthā Je- tuvāne viharanto ekaṃ ukkaṇṭhitabhikkhumārabbha kathesi.

\(^{x}\) C CP C’ -aññatarena. \(^{y}\) C C P C’ aññatarassā. \(^{z}\) C C P C’ aññatarena. \(^{a}\) C C P C’ aññatarassā. \(^{b}\) C P C’ saha. \(^{c}\) C ayam. \(^{d}\) C omits gūthādīni viya, CP has added gūthādīni viya. \(^{e}\) B ekako sandati. \(^{f}\) C P C’ ramnā, C ramnā. \(^{g}\) C santikam. \(^{h}\) B vattati. \(^{i}\) B ovāditvā, CP has corrected ovāditvā to ovaditvā. \(^{j}\) B bhūtamulam. \(^{k}\) C P C’ assavānīja. \(^{l}\) B āgamisu. \(^{m}\) B paṇḍitaamacco. \(^{n}\) B suhaṇujātakam athamam. \(^{o}\) B ukkaṇṭhitam.
So bhikkhu bhikkhūhi Satthu Santikaṃ nīto "saccām kira tvam, bhikkhu, ukkañṭhito" ti vucce "saccām", bhante ti vatvā "klīm disvā" ti vucce "ekam alaṅkatapatīyatissa sarīram" mātu- gāmaṁ oloketvā "ti āha". Aha nam Satthā "bhikkhu, mā- tugāmo" nāma tumbhādisanāṁ yeva kasmā cittam nālulessanti, porāṇakapanḍitānam pi hi mātu-gāmassa saddām sutvā satta vassasatāni asamudācinākilesā okāsam labhitvā khaṇen' eva samudācarimśa, visuddhāpi sattā samkīlissanti, uttama-samaṅgino "pi ayasakyaṁ" pāpuṇanti pag eva aparisuddhā "ti vatvā attam āhari:

Atte Bārāṇasiyaṃ Brahmadatte rajjam kārente Bodhisattva morayoniyaṁ paṭisandhim gahetvā andakāle pi kaṇikāramakulavānaṇḍakoso" hutvā andam bhindīva nikkhanto suvaṇṇavānno ahosi dassanlyo pāsādiko pakkānaṁ antare surattarājīvirajito. So attano jīvitaṁ rakkhanto tissu pabbatarājīyo atikkamma catuttthāya pabbatarājīya ekasmiṁ Daṇḍakahiraṇṇa- pabbatatēy vāsam kappesi. So pabhāṭaya rattiya pabbatamattheke nisinno suriyaṁ uggacchantam olo- ketvā attano gocarabhūmiyaṁ rakkhāvaranāththāya Brahmadattaṁ bandhanto "udet' ayan' " ti ādim āha:

---

* B adds hi. ¹ C₃ C₄ bhikkhuhi. ² B netvā. ³ C saccam. ⁴ C₃ C₄ -paṭiyatam sarīram. ⁵ B mātu-gāmaṁ disvā ukkañṭhiti. ⁶ C₃ has corrected mātu-gāmaṁ to mātu-gāmo. ⁷ B kasmā tumbhādisanāṁ yeva. ⁸ B nālulessati. ⁹ B -tānam. ¹₀ B uttamasa-maṅgino, C₃ C₄ uttama-samaṅgino, C-samaṅgito. ¹¹ B assasaṅkya. ¹² C₃ C₄ kanikāra-, B kanikāramakulavānaṇḍa viya antakoso, C kanikāramukulavānaṇḍa andako-so. ¹³ B rājīti-, C rājī-. ¹⁴ B dantakuhiraṇṇa-, C₃ C₄ dān- đakahiraṇṇa-. ¹⁵ B C₃ suriyaṁ. ¹⁶ C₃ C₄ rakkhāvar- rana-, B rakkhāvarāththāya.
1. „Udet’ ayam cakkhumā ekarāja
harissavaṇṇo pāthavippabhāsoa;  
tam tam namassāmi harissavaṇṇam pāthavippabhasam,b
tay’ ajja gutta viharemuε divasān’ ti.

Tattha udet’ ti pācinalokadbátuto uggacchati, cakkhumā ti
sakalacakkaśālavadāsinaṃd andhakāraṃ vidhamītvā cakkhuṇatil-
labhakaraṇenae yam tena’’ tesam dinnam cakkhum tena’’ cak-
khunā cakkhumā, ekarāja ti’ sakalacakkaśāle’’ alokakaraṇam’’
antare sethihavisiththaṭhena k ekarāja, harissavaṇṇo ti hari-
samānavaṇṇo suvanṇavaṇṇo ti attho, pāthavim pabhāsetti’
pāthavippabhāso’’; tam tam namassāmi ti tasmā tam’
evarūpaṃ bhavantu namassāmi, tayajja gutta viharemu
divasān ti tayā ajja rakhitagopita’’ htvā imam divasaṃ
catuiriyāpathvihāreṇaπ sukham vihareyyāma. Evam Bodhi-
satto imāya gāthāya suriyam’’ namassitvā dutiyagāthāya atite
parinibbute buddhe c’ eva buddhagune ca namassati:

2a. „Ye brāhmaṇā’’ vedagū’’ sabbadhamme
              te me namo te ca maṃ pālayantu;
              nam’ atthu buddhānam, nam’ atthu bodhiyā,
              namo vimuttānam, namo vimuttīyā’aut.

---

a B pathavi.  b B pathavippabhasam.  c B ratta viharemu.
d B -cakkavālasinām, Cpv Cpv have corrected -cakkavāla-
to -cakkavāla-.  e C’ karanena.  f √B yantena, C’yam yena.
g B dvinnam cakkhuṇati labhakaraṇena.  h B adds sakarājati.
i C’ sakala-, B sakalacakkaśāle, Cpv sakalacakkaśāle.  j Cpv
C’ -karanam.  k B sethavisesṭhadhena.  l Cpv pāthavippabhā-
setti.  m B attho pāthavippabhāso ti pāthaviobbhāso.  n B tam
tasmā.  o B rakhiṭā-.  p B catuhi iviyapatthi, C -vihareṇa.
q B Cpv suriyam.  r B Cpv brahmaṇā.  s B Cpv C’ vedagu.
2b. Имам со паритам катвā
моро карат' esanāt" ti.

Tattha ye brāhmaṇāt" ti ye bāhitapāpā visuddhibrāhmaṇā, vedagū ti vedānām pāram gata ti pi vedagū, vedehi pāram gata ti pi vedagūz, idha pana sabbey samkhatāsāmkhatadhamme vidite pākaṭe katvā gata ti vedagūz, ten' evāha sabbadhāmme ti, sabbe khandhāyatadhātudhammez salakkanāsamāññalakkhaṇavasenaž attano naṇassae vidite pākaṭab katvā gata, tiṇnām Mārāname matthakam madditvā dasasadhasflo-
kadhātum unnaēdetvā bodhitale sammāsambodhīm patvā sam-
sāram vā atikkantā ti attho, te me namo ti te mama imam
namakkāram pāṭicchantu, te ca mām pālayantū' ti evam
mayā namassitā ca d te bhagavantoe mām pālenuto rakkhantu
goṃento, nāmatthu buddhānām nāmatthu bodhiyā
namo vimuttānam namo vimuttīyā ti ayam mama
namakkāro9 atittānam parinibbutānam buddhānām atthu, tesām
yeva h catusu maggesu catusu phalesu naṇasamkhātāya bodhiya9
atthu, tathā tesām yeva k arahattaphalavimuttīyāl vimuttānam
atthu, yāmc ca tesām tadaṁgavimuttīvikkhambhānavimuttisamuc-
chedavimuttīpāṭippassaddhivimuttinissaraṇavimuttītī pañcavi-
dhā vimutti tassā tesām° vimuttiyāpi ayam mayham namakkāro athūti; ima.m so parittām katvā moro carati esanā ti idam pana padadvayaṁ Satthā abhisambuddho hutvā āha, tass’ attho: bhikkhave, so moro p ima.m parittām ima.m rakkham katvā attano gocarahumiyāṁ pupphalādinam° atthāya nānappakārāya° esanāya° carati. Eva.m divā samcaritvā sayām pabbatamatthake nisidittvā attham gacchantām suriyām° olokento buddhagūne avajvetvā nivāsanaṭṭhāne rakkhaṇaṇatthāya° puna Brahmanāmandam bandhanto „apetayan“ ti ādim āha:

3. „Apet’ ayam cakkhumā ekarājā harissavaṇṇo pathavippabhāsō°; tam tam namassāmi harissavangām pathavippabhāsaṁ°, tay’ ajja guttā viharemu rattim.

4°. Ye brāhmaṇā vedagū° sabbadhamme te me namo te ca maṁ pālayantu; nam’ atthu buddhānam, nam’ atthu bodhiyā, namo vimuttānam, namo vimuttiyā.“

4°. Imam so parittam katvā moro vāsām akappayīti.

Tattha apeti ti apayāti attham gacchati; ima.m so parittam katvā moro vāsām akappayīti idaṁ° pi abhisambuddho hutvā āha, tass’ attho: bhikkhave, so moro ima.m parittam ima.m° rakkham katvā attano nivāsanaṭṭhāne vāsām akappayīttha, tassa rattim vā divā° vā imassa parittassānubhā-

vena\(^a\) n'eva bhaya\(^b\) na lomaha\(^c\)mo\(^b\) ahosi. Ath' eko Bāraṇasiyā\(^c\) avidūre nesādagāma\(^d\)väsi\(^d\) nesādo Himavanta\(^e\)pades\(^e\) vicaranto tasmiṁ Daṇḍakahiraṇñapabbata\(^f\)matthake\(^f\) nisinnam\(^g\) Bodhisattām disvā āgantvā\(^h\) puttassa ārocesi. Ath' ekadiva\(^i\)sam Khema\(^i\) nāma Bāraṇasi\(^i\)rāṇo\(^j\) devi supinena\(^k\) suvaṃnavaṇṇañi moram dhammaṁ desentaṁ disvā raṇo\(^l\) ārocesi: „Ahaṁ deva suvaṃnavaṇṇassā morassa dhammaṁ sotukāmo\(^m\) ti. Rājā amace pucchi. Amaccā „brāhmaṇā jāniṣantiti\(^n\) āhamsu. Brāhmaṇa\(^m\) „suvānavaṇṇā morā nāma hontiti\(^o\) vatvā „kattha hontiti\(^i\) vutte „nesāda jāniṣantiti\(^i\) āhamsu. Rājā nesāde sannipātetrya pucchi. Atha so nesādapatto „āma, mahāraja, Daṇḍakahiraṇñapabba\(^p\)tā nāma athi, tattha suvaṃnavaṇṇamorā\(^q\) vasati\(^t\). „Tena hi tam moram na māretvā bandhitvā va\(^a\) anehiti\(^i\). Nesādo gantvā\(^t\) tassa gocarabhūmiyam\(^u\) pāse oddesi\(^u\). Morena akkantaṭṭhāne pi pāso na saṅcarati. Nesādo gaṇhitum asakkonto satta vassāni vicaritvā tathā eva kālam akāsi. Khamāpi devi\(^v\) pathhitaṁ alabhamaṇā kālam akāsi. Rājā „moram me\(^y\) nissāya devi kalakata\(^z\) ti kujjhitvā\(^z\) „Himavanta\(^a\)pades\(^a\) Daṇḍakahiraṇñapabba\(^b\)tā nāma athi, tattha suvaṃnavaṇṇamorā\(^b\) vasati, ye\(^e\) tassa\(^d\) mamsam khādanti

\(^a\) B parittānubhāve. \(^b\) B adds vā. \(^c\) C bārānasiyā. \(^d\) B nesādāgāma\(^d\)väsi, C nesādāgāma\(^d\)väsi. \(^e\) B -ppades\(^e\). \(^f\) C C\(^f\) C\(^f\) -hirama\(^n\)a-. \(^g\) B nisinnam. \(^h\) B āgantvā. \(^i\) B khepa. \(^j\) B bārāna\(^i\)siraṇño, C C\(^p\) C\(^p\) bārāna\(^i\)siraṇño. \(^k\) C supinena. \(^l\) C C\(^l\) raṇno. \(^m\) B adds sutvā. \(^n\) C\(^p\) C\(^p\) suvaṃnavaṇṇā. \(^o\) C nāma nāhontiti. \(^p\) C omits vatvā kattha hontiti. \(^q\) B suvaṃnavaṇṇo moro. \(^r\) B omits na māretvā and adds āharitvā ca. \(^s\) B ca. \(^t\) B gaṇtvā. \(^u\) B -bhummiyam. \(^v\) B ottesi. B omits devi. \(^y\) B omits me. \(^z\) B kālaṅkā. \(^a\) B kucchitvā. \(^b\) B -ppades\(^e\). \(^c\) C\(^c\) C\(^c\) -hirama\(^n\)a-. \(^d\) B suvaṃnavaṇṇo moro. \(^e\) C omits ye. \(^d\) C nassa.

* B ajara. j B -patте. q B pattam. h B manjañña. i B kālaṅkate. j C Cp amño. k C katvā. l C Cp Cə amña. m B pāhesi. n B gaṇtvā. o B etena. p B parivattā. q Cp pahini. r B -tālasaddena, Cp -tālanaśaddena, Cə -tālatasaddena s B naccanti. t Cp Cə sikkhaṇepetvā. u C morena. v B. visabhāga. x B adds vegena. y B omits gaṇtvā. z B bārāṇasiramanño, Cp Cə bārāṇasiramño. a C āsanan. b Cp paṁ-ṇattāsane. a Cp Cə mā. b C ajarāmarā. c C gaṇhāpesen, B gaṇhāpesin. d B omits āha. e B honti. f B omits pana. 4*
evaasma khāditvā kintiḥ katvā na marissantitī
dī. "Tvam suvaṇṇavaṇṇo, tasmā kīra tava mamsām khādakāṣ ajarāmarā bhavissan-
titī
dī. "Mahārāja, ahām na akāraṇā suvaṇṇavaṇṇo jāto, pubbe
panāham imasmim yeva nagare cakkavattirājā hutvā sayam
dī pi pañca silāni rakkhīm, sakalacakkaṇāvāśino" pi rakkhāpesim,
sv-āham kālam katvā Tāvatimśabhavane nibbatto, tattha yā-
vatāyukāṁ thavā" tato cuto añassē ekassa u akusalassā
nissandena sanitram nimbattītvād porāṇasilānubhāvena su-
vaṇṇavaṇṇo jāto" tī. "Tvam ca cakkavatti hutvā
dī silam rak-
khitvā silaphālēna suvaṇṇavaṇṇo jāto" tī katham idam ambehi
saddhātabbām, attthi no koci" sakkhītī
dī. "Atthi, mahārājā" tī.
"Ko nāma" tī. "Mahārāja, ahām cakkavattikāle ratanamaye
rathe nisīditvā ākāśe vicarim, so me ratho maṅgalapokkha-
raniyāa antobhūmiyam nidahāpito, taṁ maṅgalapokkharaṇītō
ukkhīpāpehi, so me sakkhi" bhavissatīti. "Rājā "sādhū" tī
patiśunītvā pokkharanītō udakam harāpetvā rathamā
nihārā-
petvā Bodhisattassa saddahi. Bodhisatto "mahārāja, ṭhapetvā
amatamahānībbānaṁ avasesā sabbe saṅkhatadhammañ
hutvā
abhāvino aniceā khayaṇayadhamma yevā" tī vatvā raṁña
dī

9 B omits eva.  k C nanti.  i B adds ahosi.  j B khādukā.
k B aham pana sakāraṇāni.  l B sayam.  m B sakalacakka-
vālā-.  C C sakalacakkaṇāvālā-, C sakalacakkaṇāvāśino.  n B
thapetvā.  o C C -aṁñassekassa, B tato ca añassā.  p B
akusalakammassā.  q B nissinnena.  d C C C nibbattītvā,
B nippattītvā.  r C porāṇasilānubhāvena, C porānakā-
C porānakā-.  s C C C tam.  t B cakkavattirājā.  u B omits
butvā.  v C keci.  x C C maṅgala-, all the MSS. -pokkha-
ranīyā.  y C C maṅgala-, C C -pokkharanītō.  w C C C
C sakkhim, B sakkhi.  z C C C pokkharanītō.  a B omits
ratham.  b B nihārāpetvā.  a B saṅkhata-.  b C abhāvitā.
C B omits vatvā.  d C C C raṁña.
dhammaṁ desetvā rājānaṁ pañcasu sīlesu patiṭhāpesi. Rājā pasanno Bodhisattam rajjena pūjétvā mahantam sakkāram akāsi. So rajjaṁ tass' eva datvā katipahāṁ vasitvā va⁷ „ap-pamatto bohi⁸, mahārājā⁹ ’ti ovaditvā akāse uppatitvā Daṃ-ḍakahiraññapabbatam⁹ eva agamāsi. Rājāpi⁵ Bodhisattasa ovāde ṭhito dānādini puññāni⁵ katvā yathākammaṁ⁷ gato.
Satthā imāṁ dhammadesanam āharitvā saccāni pakāsetvā⁴ jātakaṁ samodhānesi: (Saccapariyosāne⁶ ukkaṇṭhitabbikkhu⁰ arahatte patiṭhahī) „Tadā rājā Ānando ahosi, suvaṃṇamoro⁹ pana aham eva¹ ’ti. Mo ra-jātakaṁ”

II, 16, 10. VINILAKA-JĀTAKA.

„Evam eva nūna² rājānaṁ³ ’ti. Idam Satthā Velu-vane viharanto Devadattassa Sugatālayam ārabhba kathesi. Devadatte⁴ Gayāsisam āgatānam⁵ dvinnam aggasāvakānam Sugatālayam dassetva nipanne⁶ ubho pi therā dhammam desetvā attano nissitake ñādaya Veluvanam agamiṁsu⁷. Te Satthārā „Sāriputta, Devadatto tumbe disvā kim akāsiṁti⁸ puṭṭhā ”bhante, Sugatālayam dassetvā mahāvināsam pāpuṇṭiti⁹ ārocesuṁ. Satthā „na kho, Sāriputta, Devadatto idān’ eva mama anukiriyaṁ

⁴ B patiṭhāpesi. ⁵ B tassomariyādetvā. ⁶ B omits va. ⁷ B hoti. ⁸ B ovaditvā, CP has corrected ovaditvā to ovaditvā. ⁹ C CP C⁸ -hiramīna-. ¹ C rājā. ¹ C CP C⁸ puṁnaṁi. ² B yathākammaṁ. ³ C omits saccāni pakāsetvā. ⁴ C -sāne. ⁵ B C -bhikkhū. ⁶ B suvaṃṇavanno moro. ⁷ B adds navamāṁ. ⁸ B CP C⁸ nuna. ⁹ B devadatto hi, C devadatto. ¹ C CP C⁸ gatanaṁ. ¹ C nippanne. ¹ B āgamāṁsu.
karonto vināsāṁ pāpuṇi, pubbe pi patto yevaṭ' ti vatva the-
renaṭ' yācito atītaṁ āhari:

Aūte Videharaṭṭhe Mithilāyam Videhe rajjam kā-
rente Bodhisatto tassa aggamahesya κuechismimā nibbat-
tītvā vayappatto Takkasilāyamā sabbasippāni ugganhitvā pitu
accayena rajje patīṭhāsi. Tadda ekasa suvanṇarajahamāsassa
gocarabhūmiyam kakiyā saddhim samvāso ahosi. Sā puttam
vijāyi. So n' eva mātu patirūpakoṭ' ahosi na pituē. Ath' assa
vinilakadhātukattāb 'Vinilako' tv-eva nāmam akamsuē. Ham-
sarājā abhiṇham gantva puttām passati. Apare pan' assa
dve hamsapotakā putta ahēsum. Te pitaram abhiṇham ma-
nussapatham gačchantamē disvā pucχimṣu: „tāta, tumhe kasmā
abhiṇham manussapatham gačchathī” tī. „Tūtā, ekāyaṭ' me
kakiyā saddhim samvāsām anvāya eko putto jāto, ‘Vinilako’
tī 'ssa nānīm, tām aham daṭṭhun gačchāmiṭī.” „Kahān
pana teṭ' vasantīti.” „Videharaṭṭhe Mithilāyamā āvidūre asu-
kasmimā nāma ṭhāneḥ ekasmimā tālāgge vasantīti.” „Tūtā, manus-
sapatho nāma sāsāṅkoṭ' sappatiḥbhayo, tumhe mā gačchatha, ma-
yāin gantvāt tām ānessāmaḥk’ ti dve hamsapotakā pitarālā ācik-
khitasaṅṅāya taṭtha gantvāl tām Vinilakāṁ ekasmim dāṅdake
nisidāpetaṁ mukhatundakena dāṅdakoṭiyamā ḍasitvām Mithilana-
garamatthakena pāyimṣuā. Tasmāṁ khānē Videharaṽā sabba-
setacatusindhavayuttaṛathavare nisidītvā nagaram padakkhi-

---

v C therena. x B gučchimhi, C' C kuećchimhi. y B C takkasilāyam. z C -sippāni. a C ugganhi, B ugganhetvā. 
b B patirūpako. c B adds tīrūpako. d B vinil-. e B karisu. 
f B apare na dve ca. e C āgacchantam. j B tāta etāya. 
g B panete. a so all the MSS. h B omits nāmaṭhane. i B nāma saṅko. j B gamtvā. k B ānessaṁ. i C pitaram. m C C' C' -saṃṅāya. n B mukhatundakoṭiyam. o B dāṁsāpetvā. p B pāyisu.
නම්දෙ karoti. Vinilako tam disvā cintesi: „mayham Videharaṇṇā“ saddhim kim nānakaranām⁴, eso⁴ catusindhavayuttarathe nis-ditvā nagaram anusañcarati aham pana hamsayuttarathe nis-ditvā gacchāmīti“ so ākāsena gacchanto⁶ pathamam gātham āha:

1. „Evaṃ eva nūna“ rājānam
Vedeham Mithilaggaham
assā vahanti ājaññā⁶
yathā hamsā Vinilakan“ ti.

Tattha evaṃ evā ti evam eva, nūna’ ti parivitakke nipāto ekamṣey vi pāti ti yeva, Vede han ti Videharaṭṭhisaram, Mithilaggahan ti Mithile geham³ Mithilaya⁶ gharam pariggahetvā vasamānan ti atho, ājañña⁶ ti kāranākāranajā-nanaka, yathā hamsā Vinilakan ti yathā ime hamsā mam Vinilakam vahanti evam eva vahantiti. Hamsapotakā tassa vacanam sutva kujjhitvā „idh’ eva nam pātetvā gamis-sāma“’ ti cittaṃ uppādetvāpi „evam kate” pitā no kim vakkhatiti⁷ garahabhayena pitu santikām netvā tena katakiriyam pitu ācikkhiṃsu. Atha nam pitā kujjhitvā „kim tvām mama puttehi adhikataro yo mama putte abhibhavitvā rathe yutta-sindhava viya karosi, attano pamāṇaṃ⁴ na jānasi, imam tānaṃ tava agacaro, attano mātu vasanaṭṭhanam eva gacchā“’ ti tajjvetvā dutiyaṃ gātham āha:

2. "Vinilla, duggam bhajasi,
abhūmim, tāta, sevasi,
gāmantakāni sevassu,
etam mātālayamī tavanō ti.

Tättha Vinilla 'ti tam nāmenālapati, duggam bhajasi ti
imesam vasena giriduggam bhajasi, abhūmiṁ tāta sevasi ti
tāta girivisamanī nāma tava abhūmiṁ tam sevasi upagac-
chasi, etam mātālayamī tavanō ti etam gāmantamō uk-
kāraṭṭhānam āmakusānaṭṭhānanā ca tava mātu ālayam geham
vasanaṭṭhānām tattha gacchāe 'ti. Evan tam tajjetvā "gac-
chatha, nam Mithilanagarassu ukkaṛabhūmiyam yevaō otāretvā
etālō 'ti putte ānāpesimō. Te tathā akamsu.

Satthā imam dhammadesanamī āharitvā jātakam samo-
dhānesi: "Tadā Vinilako Devadatto ahosi, dve haṁsapotakāpi
dve aggasāvakā, pitā Ānando, Videharājā pana aham evaō 'ti.
Vinila kā - jātakaṁpō. Daḷhvaggo pāṭhamo.

\[ j \, C^p \, C^p \, mātālayam. \, g \, B \, tava. \, h \, B \, girisaman. \, i \, B \, mā-
tālayam. \, j \, C \, gāmanta. \, k \, B \, -bhūmiyam ñeva. \, l \, B \, C^p \, etā. \n\]
\[ m \, C \, C^p \, C^p \, ānāpesi. \, n \, C^p \, C^p \, omit dhamma. \, o \, B \, omits pl. \]
\[ p \, B \, adds dasamanām. \]
II, 16, 1. THE RĀJOVĀDA.-BIRTH.

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

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

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

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

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

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

II, 16, 3. THE SŪKARA-JĀTAKA.

In (times) past, while Brahmādatta reigned in Bārānāsī, 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,
illest 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 Supaññas (birds), came together to see the assembly. There, in one place, a nāga and a supañña stood together looking at the assembly. The nāga, not knowing that the supañña was a supañña, laid (his) hand on the (supañña's) shoulder. The supañña, turning round (said:) „who has laid (his) hand on my shoulder“, and looking (at him)
he recognised the nāga. The nāga, too, looking at the su-
pana, after recognising (him) trembling with fear of death,
went out of the town and fled along the surface of the
river. The supaṇṇa (said to himself:) „I will catch him“, (and)
so he pursued (him). At this time Bodhisattva, 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 supaṇṇa, seeing that
he had entered it, but not laying hold of the bark-garment
because of (its) venerability, called unto Bodhasittta, 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).

Bodhisattva, standing in the water, after praising the su-
pana-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).

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

II, 16, 5. THE GAGGA-JĀTAKA.

In (times) past, while Brahmādatta reigned in Bārānāsi, Bodhisattā was born in the family of a brāhmaṇa in the kingdom of Kāsi. His father gets his living by trading. He, after letting Bodhisattā when about sixteen years old put up pitcher-wares (into a waggon), wandering about in villages and towns arrived at Bārānāsi, 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)". Bodhisattā (said:) "come father, let us go, do no be afraid of the yakkha, I will tame him and lay him at your feet", (and) so he took (his) father (with him) and went there. Then his father lay down on the threshold, (and) he himself sat down rubbing (his) father's feet. But the yakkha dwelling there, on receiving this hall after serving Vessavana for twelve years, had got (the permission) that among the persons entering this hall, he who when one sneezes says: "mayst thou live!" and he who when one says: "mayst thou live!" replies: "mayst thou also live!", with the exception of such saying: "mayst thou live!" and: "mayst thou also live!", he might eat all others. He lives on a pīṭhavamsa-pillar. (Thinking:) "I will make Bodhisattā's father sneeze", he by his
own power sent forth small dust. The dust came and entered his nostrils. He (who was) lying on the threshold sneezed. Bodhisatta did not say: „mayst thou live!“ The yakkha descends from the pillar to eat him. Bodhisatta seeing him descending (thinks:) „this (fellow) must have made my father sneeze, this must be the yakkha that eats (everybody) not saying: „mayst thou live!“ when one sneezes, (and) so he addressed the first stanza to (his) father:

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

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

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

The yakkha having heard his words, returned (saying to himself:) „these two cannot be eaten (by me).“ Then Bodhisatta asked him: „O thou yakkha, why dost thou eat the men who have entered this hall?“ „Because I have got (the permission) after serving Vessavana 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-JATAKA.

In (times) past, while Brahmadatta reigned in Bā-
rāṇasi, there was a carpenters' village not far from Bārā-
ṇasi. 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 swol-
len, inflamed. He mad with pain, hearing the noise of (the
carpenters) fashioning timber, and thinking: "by these car-
penters 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,
holds 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 (think-
ing) 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 carpen-
ters, 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 Bārānāsī. 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?毛 "I have not come for timber, friends! but I have come for the sake of this elephant." "Take it and go, Lord!毛 The young elephant did not choose to go. "What did the elephant do (for you), friends!毛 He procures the carpenters their livelihood, O Lord!毛 "Well, friends!毛 so (saying) the king made 100,000 kāhāpana'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,毛 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 Alīnacita, (saying:) "he is born commanding the undivided attention of the people." Now from the day on which he was born, the citizens (of Bārānast) fought with the king of Kosala. (But) on account of the battle (being fought) without a leader, the fighting army although large was gradually enfeebled. The ministers having told the queen the matter, (said:) "we fear, while the army is thus becoming enfeebled, that it will be defeated, but the fortunate elephant, the king's companion, knows not that our king is dead, that a son has been born, that the king of Kosala has come and that we are fighting, shall we not tell him?" so they asked. She (saying) well! gave her consent, (and) after adorning (her) son (and) laying (him) on a coil of fine cloth she descended from the palace surrounded by a host of attendants, went to the elephant-stable, laid down Bodhisatta at the feet of the elephant and said: "Lord, thy companion is dead; we fearing to break thy heart did not tell (thee); this is the son of thy companion; the king of Kosala has come, and after surrounding the city is fighting with thy son, the army flags, kill thou thy son or take the kingdom and give it him." At that moment the elephant, after stroking Bodhisatta with (his) trunk, lifting (him) up (and) placing (him) on (one of his) frontal globes, after weeping (and) moaning, after taking Bodhisatta down (again, and) laying (him) in the queen's hands, went out of the
elephant-stable (saying to himself: "I will catch the Kosala-king." Then his attendants, having clad (him) in mail and decked (him), and unlocked the gate of the city, went out surrounding him (on all sides). The elephant having gone out of the city, roared like (the demon) Koñca, terrified the multitude and put (them) to flight, scattered the camp of the army, seized the Kosala-king by the hair, carried (him) off and laid (him) at the feet of Bodhisatta, and having kept away those who had risen to kill him, he admonished (the king, saying:) "henceforth be careful, do not think: the prince is young," and sent (him) away. Thenceforth the supremacy over all Jambudipā 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 Brahmadatta reigned in Bāraṇāsi, 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\textsuperscript{a}, 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-J\-JATAKA.

In (times) past, while Brahm\-\text{\textaccentadd{a}datta} reigned at B\-r\-\text{\textaccentadd{a}nasi}, Bodhis\-\text{\textaccentadd{a}tta} 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, Mah\-\text{\textaccentadd{a}sona} 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 Bodhis\-\text{\textaccentadd{a}tta} had valued
the horses and given the money without reduction. The king being displeased with this, called another minister and said: "dear (Sir), (do them) value the horses, and after valuing (them) preliminarily, (and) having let Mahāśona loose so that he enters amidst the horses, (and) having let (him) bite the horses and wound (them), do thou, reducing the money, value (them again) at the time of (their) weakness. He consented (saying) well! and did so. The horse-dealers becoming low-spirited told Bodhisatta what the horse had done. Bodhisatta asked: "Is there in your town no wicked horse?" "(Yes,) there is, Lord, a wicked, mischievous (and) vicious horse by name Suhana." Then (when) coming again, bring that horse. They (saying) well! promised (to do so), and when returning, they came, after having taken the wicked horse (with them). The king having heard that the horse-dealers had arrived, opened the window, looked at the horses and let Mahāśona loose. The horse-dealers too, seeing Mahāśona coming, let Suhana loose. They having reached each other stood licking (each other's) bodies. The king asked Bodhisatta: "friend, these two wicked horses (which are) against others mischievous (and) vicious, after biting the horses, grow tired, (and) stood rejoicing together, licking (each other's) bodies mutually, what is this?" Bodhisatta (answered:) "these (horses), O great king, (are) not of a different character, they (are) of a like character, of a like disposition, (and) so having said he pronounced this couple of stanzas:

1. This (is) not on account of a different character
   (that) Suhana (associates) with Soṇa,
   Suhana (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 pro-
perly, went (away) glad and contented. The king, after
standing (firm) in the admonition of Bodhisatta, passed away
according to (his) deeds.

II, 16, 9. THE MORA-JĀTAKA.

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

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

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

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

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

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

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

4b. Having uttered this (charm of) protection  
the peacock took up (his) abode.
Then a hunter who lived in a village of hunters not far from Bārāṇasi, roaming about in the region of Himavanta, after seeing Bodhisatta sitting on the top of the mountain Daṇḍakaharaṇa, came and told (his) son. Now one day Khemā, the queen of the Bārāṇasi-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 Daṇḍakaharaṇa, 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 Daṇḍakaharaṇa, 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 Tāvatimsa-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 Dāṇḍakahāraṇīa-mountain. The king standing (firm) in Bodhisatta's admonition, after giving gifts and doing other good deeds passed away according to his deeds!
II, 16, 10. THE VINILAKA-JATAKA.

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

On hearing his words the young hamasas 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 (Vinišaka) 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. „Viniša, 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. 
   Aggamaheśi S. agramahiṣi; mahesi is different from 
   mahesi = mahā-isi S. mahārṣi, see Dhp. p. 434; however, these two words have been confounded not only in 
   Abhidhāna*), but, as it seems, also in the language itself, otherwise I do not see how to account for the e in 
   Dhp. p. 100. Patiscandhi = 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 appatiscandhikā 
   hotī, as a large broken rock cannot be re-united. S. 
   prati+ saṁ+dhā means to return, see Benfey’s Dict. Parīhāra is a difficult word, comp. Dasaratha-Jātaka p. 21; 
   laddhagabbhaporihāra is an adjective to Bodhisatta, it is 
   a bahuvrīhi composed either of laddha-gabbhaporihāra = 
   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 ho-
   nours paid to the child in the womb. Sotthi comp. 
   Dhp. p. 363. Nipphatti not in Abhidhāna, but comp. nip-
   phannya, Abhidhāna ed. Clough p. 101, 57, (Subhūti v. 748 
   reads: nippanna) = accomplished, S. nīspanna. Samena

*) Subhūti reads: (pume) mahesi (sugate 
   deviyām nāriyam matā). 1088.

Clough p. 132, 255: (pume) mahesi (sugate 
   deviyām nāriyam matā).
is perhaps, = S. čamena, with tranquillity, without passion; comp. Dhp. p. 378 where samena is explained by aparādhanurūpen' eva pare nayati jayam vā parājayam vā, i. e. he awards to others victory or defeat according to their offence. Or is it to be referred to sama, equal, impartial? Chandādivasena agantvā, here the transcribers have confounded the text so that it is difficult to see what is the true reading. I have resolved chandādivasena into chanda + ādi + vasena, and consequently chosen the reading agantvā = not going by (desire), not following (his desire); the reading āgantvā I suppose has crept into the text, the transcriber having resolved chandādivasena into chandā-divasena not understanding the meaning of chanda, but as chanda according to Abhidhāna is never used as a feminine this analysis cannot be admitted; comp. the commentary on Dhp. vv. 256—257. Vohāra, Abhidhāna by Subhūti vv. 105. 117. 849; S. vyavabhāra. Kūta = fraud, Abhidhāna v. 177; it is also used as an adjective in the sense of fraudulent, false, wicked (comp. below p. 42 kūtañca), although not given as such in Abhidhāna; comp. B & R 10. Aṭṭa = cause, Abhidhāna v. 1126; Childers refers in his Dict. this word to S. artha, which commonly in Pāli becomes attha; why has the aspiration been dropped? It is the more strange that artha has become aṭṭa as there is already such a word with a quite different meaning; at Dhp. p. 220 read: kūtaṭṭa. Uparava is not given in this sense in B. & R. Aṅgana seems in Pāli as in Sanskrit to be written indifferently with a dental n or a lingual ñ; Abhidhāna (by Clough p. 26, 21. 114, 81. by Subhūti v. 859) has both ñ and (by Subhūti v. 218) n. Pacchijji the passive aorist of pa-chid, was split, destroyed. Chad or chadāh (Clough, Pali Verbs p. 13, 19) S. chard or chrđ. Vaṭṭati no doubt = S. vartati, although not used in Sanskrit
in the sense of "it behoves," comp. Five Jāt. p. 24. Pari + gah seems in Pāli to mean: to search, to inquire, to scrutinize; in proof of this I quote Jāt. 458: sace ayam dipa rakkhasapariggabito bhavissati sabbe vināsam pāpunisa-sāma, parigaṇhissāma tāva nan ti (MS. tāvan ti)"; atha satta purisā sūra balavanto sannaddhapaṃcāyudhā hutvā ota-rivā dipakam parigaṇhismu; comp. Dhp. p. 121 bottom. Jāt. 511: taṃ evaṃ paridevamānam disvā Sotthiseno cintesi: "ayaṃ ativiya paridevati, na kho pan' assā bhāvaṃ jānāmi, sace mayi sinehena ekam (etaṃ?) karoti hadayam pi 'ssā phaleyya, parigaṇhissāmi tāva naṃ" ti. Jāt. 447: atite Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto Himavantapadesa hatthiyoniyam nibbatittva (MS. nibbatettva) sabbaseto ahosi abhirūpo asīthatthisahassaparivāro, mātā pan' assa andhā; so dhuramadhurāni phalāphalāni hatthinam (hatthinam?) datvā mātu peseti, hatthi (MS. hatthi) tassā adatvā attanā va khādanti, so parigaṇhanto taṃ pavattim ūtvā yūtham (MS. yūtam) caṭṭhīhetvā "mātaram me posessāmiti" rattibhāge aññesaṃ hatthinam ajānantānam mātaram gahetvā Cāṇḍorāṇapabbatapādam gantvā ekam naliniṃ upanissaya āhitāya pabbataguhāya mātaram ṭhāpetvā posesi (MS. pesesi). Jāt. 465: idām Satthā Jetavane viharanto Kosalaramñō attacaram amaccam ārabhha kathesi; so kira raṃño bahuṃkāro ahosi, ath' assa rājā atirekasammanāṃ kāresi, avasesā naṃ asahamānaṃ "deva, asuko amacco tumhākaṃ anatthakārako" ti paribhindaṁsu; rājā taṃ parigaṇhanto kīci dosāṃ adisvā "ahan imassa kīci dosāṃ na passāmi, kathāṃ nu kho sakka (MS. sakkhā) mayā imassa mītabhāvaṃ vā (add: amittabhāvam vā) jānitun" ti cintetvā "imāṃ pañhāṃ ṭhapetvā Tathāgataṃ amñō jānitum na sakkhisati, gantvā pucchissāmiti". Antovalañjaka and bahivalañjanaka I have translated conjecturally; I suppose these words are derived from va-
Edit. of Mahābh. (५, १५१८) this verse is found in its Sanskrit shape as follows:

Akrodhena jayet krodham,
asādhunā sādhunā jayet,
jayet kadaryyām dānenā,
jayet satyena cānṛtam.

Ovāda, Abhidh. v. ३५४, = S. avavāda, comp. Burnouf's Lotus p. ३०४. Pariyosāna, Abhidh. v. ७७१, = S. paryavasāna. Saggapada is a parallel to saggapatha, so I find in Jāt. ४१६: rājā tathā katvā saggapathāṁ pūresi, Jāt. ४४५: tato paṭṭhihaya loke manigalam pākaṭaṁ ahosi, manigalesu (MS. mamlesu) vattitvā matamatā saggapathāṁ pūresum; 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. ४२, l. १५), 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. ४६१: Kassa-pasammāsambuddhe catusaccadesanāya mahājanam bandhanā mocetvā Nibbānanagaram pūretvā parinibbute, Jāt. ५२४: te sabbe pi dhammena rajjam kāretvā āyupariyosāne devanagaram pūrayimṣu, and Vessantara-Jātaka:

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

2. SIGĀLA-J. Kaniṭṭha, Abhidh. v. ३२९ 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-tnaṁ, this genitive is not noticed in Kaccāyana who has got the doubling of n only in the numerals etc., see Senart pp. 39, 50. Lokāmisa (comp. Dhp. v. 278): I suppose to be the same with „the lust of the flesh“ in the N.T. (1 Joh. 2, 16), lakāmisapaṭisāmyutta, connected with carnal lust, worldly. Evārupa = S. evamārupa. Pajāpati or-ti as a feminine means in Pāli „wife“, see Abhīd. vv. 287, 1000; not used in S. in this sense. Kilesa, klesa, means in Pāli not only „pain, distress“, but also „love, passion,“ and as this is looked upon as a contamination, lastly „dirt“; Jāt. 61: ath’ assa tasmām mānave punappuna vaṇṇayamāne „ayam mayā saddhiṁ abhiramitukāmo bhavassateti“ andhāya jāra-jīnṇāya (MS. -jīnṇaya) abhhantare kilesu uppaṇji. Jāt. 401: Tādā pana Savatthiyam paṇcasatasahāyakā pabbajitvā antokoṭisānthāre vasamāṇā aḍḍharrattasamaye kāmavitakkam vitakkayimṣu; Satthā attano sāvake rattiyā tayo vāre divasassa tayo vāre rattimdivam cha vāre olokento kikī va añḍaṁ viya camari va vālaḥdi viya mātā piyaputtam viya ekacakkhuko puriso cakkhum viya rakkhati, tasmām yeva (MS. khayeva) khaṇe uppannakilesam niggaṇhati; so tām divasaṁ aḍḍharrattasamaye Jetavānam parigāṇhanto tesam bhikkhunām vitakkasamudācaranī nātvā „imesam bhikkhunām abhhantare ayaṁ kileso aḍḍhanto araḥattassa hetum chiariddati, idaṁ‘ eva nesaṁ kilesam niggaṇhitvā araḥattam dassāmiti“ gandhakutito nikkhamitvā Ānandattheraṁ pakkositvā „Ānanda, antokoṭisānthāre vasaṁnabhikkhū sabbe va sannipātethi“ sannipātvetvā paṇñattabuddhāsane nisidhi; „bhikkhave, antopavattakilesānam vase vattitum na vattati, kileso hi vaḍḍhamāno paccāmitto viya mahāvināsaṁ pāpeti, bhikkhunā nama appakam pi kilesām niggaṇhitum vattati, porānakapanditā appamattakam ārammanaṁ
disvā abhāntare pavaśītakileśam niggaṁhitvā paceekabodhīm nibbattesum" ti vatvā attaṁ āhari. Jāt. 426: so dhītarām
gahetvā tattha gantvā isim venditvā paśisanthāram katvā de-
vaccharāpaśībhāgam rājadhītaram tassa dassetvā ekamantam
atthāsi; so indrīyāni bhinditvā tam olokesi sah’ olokanen’ eva
paṇibaddhacittu hutvā jhāna parihāyi; ameco tassa paṇibad-
dhābhāvam ṇatvā „bhante, sace kira yamām yajissatha rājā
vo imam pādapačīrikam katvā dassatīti;“ so kilesāvasena
(MS. kilesā-) kampento „imam kira me dassatīti“ āha. Jāt.
537: atha nam mahāsatto „kiliṭṭhasariro ’smi, nahāyāmi
tavā“’ti āha. Dhp. p. 224 l.9: „kiliṭṭhagatto ’mhi, nahāyis-
Asabbha, comp. Dhp. v. 77. Anucchaviṅka, suitable, fit,
Abhidh. v. 715; is this word to be derived from chavi? San-
nirumhitvā I take for a rarer, prakriticizing (comp. Lassēn,
Inst. Linguae Prakr. p. 239) form instead of sannirundhitvā;
compare Mahāummaga-Jāt.: „deva, mayam senam samkaḍ-
dhitvā paṭhamam khuddakanagaram rumhitvā ganiṣsāma“
with Jāt. 100: so mātu sāsanaṁ sutvā satta divisāni saṅca-
ram pacchinditvā nagaram rūndhi. Āgaṭcantu, the read-
ing of B, is perhaps better on account of tāva. Amma is, I
think, = S. ambā, see B. & R. Ācikkhi aorist of ā-čikkh = S. a-ćax.
Saṅnīn would in S. be samjñin; comp.
Mahāvāmśa p. 33, s: sadā maraṇasaṅnīno, incessantly me-
ditating on death; saṅnā, Abhidh. vv. 114, 874, knowledge,
name, thought, S. samjñā, comp. saṅnām mā kari infra
p. 29, 15, and siho ti saṅnāya Five Jāt. p. 15, 2. 37, 22.
Kāraṇa is in Abhidh. (by Clough p. 145, 894, 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. Parīgāhanapaṅṇā,
see Dasaratha-Jāt. p. 26. Samekkhita participle of saṃ-
-ikkha = S. saṃ-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 com-
- pensated by the reduplication of the following consonant, in
the same way as thūla (S. sthūla) may become thulla, comp.
Tikkhattum, S. tri-kr̥tvas. Nināda you would sup-
posse to be a mistake instead of nināda Abhidh. v. 128, but
all my MSS. write it with two n's; a corresponding nīnāda
is not found in Sanskrit. Abhisambuddha means ac-
cording 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. nir-
ghoṣa. 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. yā-
vadartha. Thulla for thūla, Abhidh. v. 701, see the note
v. 264, S. pārṣva. Avhayanta instead of ahvayanto from
ā-hve, see Dhp. p. 101. Samma, see Five Jāt. p. 37.
Catuppada presupposes a Sanscrit form catuppada; catuṣ-
pada would become catupphada. Samgāma, Abhidh. v. 399.
S. samgrāma. Pavatti, S. pravṛtti, Five Jāt. p. 39. Ta-
sita, S. trasta. Ukkāra, Abhidh. v. 273, in S. utkara and
avaskara. Ussāva, comp. Dhp. p. 268. Uparivāte or
upari vâte? Lesa is in Abhidh. v. 1108 rendered by the Singhalese (Sanskritic) vyäja, fraud, deceit, and in Mahâvamsa p. 150, s by stratagem; it must be derived from las (laś, laç). In Sanskrit it seems not to be used in this sense. Vâsi, lowest thou, i. e. smellest thou.

peating by rote the forms of the words as given by the na-
tive 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 declina-
tione 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 Sans-
scrit form ṇāta from ṇai, tabescere. Bollensen (Z. d. d. morg.
Ges. 18, 884) takes S. ṇāyati to be identical with P. jhāyati,
and has in this opinion been followed by Garrez (Z. d. d.
morg. Ges. 19, 882) and Benfey (Gött. gel. Anz. 1866 p. 167);
but it is a well-known fact that ṇ in Sanscrit becomes in Pāli
either kkh, kh, or cch, ch: cāṣa, rāṣaṇa, vṛṣa, bhīṣu =
cakkhu, rakkhaṇa, rukkha, bhikkhu; ṇipra, ṇudra, ṇema, sūṣma =
khippa, khudda, khema, sukhuma; taṣaka, kuṣa, ṇamā, ṇudra,
ṇurikā = tacchaka, kucchi, chamā, chuddha, churikā. That
Prakrit jhiṇa is S. ṛiṇa is by no means sure, for it is also
rendered by jirṇa and hina; I should rather take it to be= jirṇa as jhar (jhṛ) is given as a form of jar (jṛ). Starting
from the above rule and knowing no instance of S. ṇ be-
coming in Pāli jh, I now venture upon the following expla-
nation 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 causa-
tive 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 = mañi. Brahma is according to the commentary = sethā, in the same sense it is understood in the following verses of Suttanipāta:

v. 151. Tiṭṭham caram nisinno vā
sayāno vā yāvat' assa vigatamiddho
etaṁ satim adhiṭṭheyya,
brahmaṁ etam vihāram idha-m-āhu.

v. 285. Na pasū brāhmaṇān' āsum
na hiramāṁ na dhāniyam,
sajbhāyadhanadhāṁṇāsum,
brahmaṁ nidhim apālayaṁ.

It is clearly here an adjective, but it is not always easily to be seen whether it is an adjective or a substantive; what does it mean in the following passages: aṭṭhaṅgasamanna-gatena savanfyena kamanfyena brahmaṁ saśarena nānānayavi-cittaṁ madhuradhammakathāṁ kathesi Jāt. 1, madhurena brahmaṁ saśarena bhikku āmantetvā Jāt. 4, sumadhuram brahmaṁ saśaram nicchāretvā Jāt. 525. Alwis translates (see Pāli Translations p. 14) brahmaṁghosa by „the highest voice“, and Geresio (Ram. 3, c, r) the same word by „canto dei Vedi“, but in a passage like this yāvajīvam brahmavihāre bhāvetvā Brahmaloka-parāyano ahosi Jāt. 427, 435, it seems to have some connection with Brahman. Vitarasi for vitarasi, the vowel a having been lengthened on account of the metre.

5. GAGGA-J. Padesika is, I suppose, to convey the meaning of the approximative. Bhaṇḍa, Abhidh. v. 891,

Dānam sīlāṁ paricāgamī
apjāvaṁ maddavaṁ tapaṁ
akkodhāṁ avihimsā ca
khantī ca avirodhanam.

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

6. ALĪNACITTA-J. Vadhaka or vadāhakī, S. vardhaki or vardhakin, Abhidh. v. 506. Uparisotām, it is very difficult to decide whether this and other similar words are to be considered one or two words. Koṭṭetvā from kut, is always written with two t in Pāli; comp. infra p. 34, a. Sajjēti caus. of saj = S. sṛj. Khandhāvāra, S. skandhāvāra, it is not clear what the meaning of this word is here. Khadyra, Abhidh. v. 567 Khayar, Mimoso 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. 325, 350 = pūya. Phāsuka, Five Jāt. p. 24: Āroga, Five Jāt. 23. Sūṇḍa, Abhidh. vv. 325, 328, S.  추진다. Veṭh, S. vēṭ. Kālasutta I take to mean a black (tarred?) rope; in the sense of black kāla is commonly written kāla. Vejjja, Abhidh. v. 329, S. vaidya. Passāva, Abhidh. v. 275, S. prasrāva. Naṅguṭṭha, Abhidh. v. 271, seems to correspond to S. lāṅgula, comp. naṅgala = S. lāṅgala. Paripanṭha is not found in Sanscrit; as the derived words paripanthin and paripanṭhaka mean „opposer, enemy“ I presume it means „obstacle, bindrance“; Jāt. 373: assa mannetse sīhādayo vāḷā ganhanti, dighajātikaparipanṭho hoti, mak-khikaparipanṭho va hoti, sitena kilamītvā bahū (MS. bahu) maranti; Jāt. 524: Nandapandīto pi „mā bhāyi, mahārāja“ ti assāsetvā Kosalassa santikam gantvā „mahārāja, mā bhāyi,
n’ atthī te paripanthe, tava rajjam tav’ eva bhavissati, ke-
valam Manojaramño vasavattī (MS. -tti) hohiti“ āha; Jāt.
535: ath’ assā etad ahosi: „mayā kakkhalo pāpasupino dītho,
catunnaṁ vā me puttānaṁ Dhataraṭṭharamño vā mama vā
paripanthena bhavitabban“ ti; Jāt. 513: rājā nesāde pakko-
sāpetvā pucci; nesādā „mahārāja, ekam ulūkandam ekaṁ
salikhāya anḍām ekam sukaṇḍan“ ti kathayimsu; „kim pana
ekasmīm kulāvake tīṇaṁ sakuṇikānaṁ anḍāni hontiti“; „āma,
deva, paripanthe (MS. paripante) asati sunikkhittāni na nas-
santiti“; rājā tussitvā „ime mama puttā bhavissantiti“ tāni
tīṇi anḍāni tayo amace paṭicchāpetvā „ime mayham puttā
bhavissanti, tumhe sādhukam paṭijaggitvā anḍakosato nikkan-
takāle mama āroceyyāthā“ ti āha. Cāṭi, „a chatty or
earthenware vessel, a jar, waterpot“, see Childers’ Dict. After
siṅcāpesum adh.: Saritrāni sugandhāni ahesum. Tasmām kāle
te nadīm 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. 392,
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: bahu nāvāsaṁghāṭe bandhāpetvā vanac-
carakehi desitamaggena uddhasotam agamāsi. Bhāṇe is used
as an interjection of about the same sense as bhante; in
Mr. Childers’ opinion it is the 1 person. Attanop. from bhaṇ
do not know whether
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 (tasmiṁ ca kāle rājakule posāvaniyabyaggho atthi), but its meaning does not appear from the context; comp. posāvana at Dhp. p. 162, 2a and p. 163, 26. Dussa, Abhidh. v. 290, S. dūṣya. Abhisekāmadātvā I ought to have translated „inaugurated“ and not initiated, the elephant is put on a level with the king, and made his comrade (sahāya). Opaṁyaḥ, Abhidh. v. 325, S. aupavāhya. Upaḍ̄ha means in Pāli the same as addha or aḍ̄ha, Abhidh. v. 38, comp. Dasaratha-Jāt. 4, 11. Nīnnyakattā, S. nirnīyakatvāt. Osaṅkati, am I wrong in referring this to S. ava + čak? comp. parisakkati J. R. A. S. 1870 p. 8. Parajhana 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. Cumbāta, Abhidh. v. 456 cumbatāka, a piece of cloth rolled up to serve as a stand for a vessel, comp. J. R. A. S. 1870 p. 7. Tvaṁṅeva = tvaṁ yeva, comp. Kaccāyana par Senart pp. 23—24. Āvāpurītvā is, Mr. Childers tells me, to be referred to S. ava+ā+vr, he compares avāpurāṇa a key, Abhibh. v. 229, and pāpurāṇa. Koṅcanāda, has this word anything to do with the demon Krauṅca (Benfey’s Dict.)? in Abhidh. v. 119 it is written kuṅcanāda „the roaring of elephants;“ Abhidh. v. 183 koṅcā (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. Saṅnā, see note on saṅnin supra. Paṭisattu, S’ pratiṣatru, 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. Sallahu, Abhidh. v. 110. Kalala, Abhidh. v. 66. Pasuta, Dhp. vv. 186, 181. Mātikā, Abhidh. v. 1067 „a text; a stream“; comp. Burnouf’s Introd. pp. 48, 317. Antara, vide supra. Ovijjhitvā from ava + vyadh. Ubbattetvā from ud + vṛt. Gānhāhi B, if gānḥāsi should be right it must be a conjunctive or contraction of gānḥeyyāsi. Pabbatamuddhāni 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. Aṇiṣṣā 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, e. Samaggā, S. samagra, in Pāli commonly used in the sense of „unanimous“, comp. Spiegel’s Kw. p. 35, 5 from the bottom, Mahāwamsa pp. 3, 7, 42, 7, Dhp. v. 194. Yan = yad, as in Sanscrit used as introduction to a direct sentence. Yenakāmām, comp. yenicchakam Dhp. v. 328. In translating the verse I have followed the former interpretation of the commentator who seems to take unnā as if derived from ud-+na and meaning the same as unnata raised, high; but the latter interpretation seems more plausible, although we must then against all the MSS. read unnadanti: the lioness (migti) roaring aloud (unnadanti) bends (paṇāmeti) us according to her caprices (yenakāmām), for such is the nature of the strong. Āma yes, Abhidh. v. 1144. Virajjhitvā from vi-+rādh, comp. Five Jāt. p. 10, 18; B. & R. translate virādhana „Mislingen“.
Dāṭhīni fem. of dāṭhin from dāṭha Abhidhāna v. 261 = dantabhedasmin i.e. a particular kind of teeth. Dāṭha or dāṭha must be identical with the Sanscritic dāṭha which in Hemac. by Boehl. & Rieu p. 106 is rendered by „Augenzahn“ (B. & R. „Fangzahn“) and by Wilson „a large tooth, a tusk“, but by Molesworth (Mahr. Dict.) „a jaw-tooth, a grinder“; this latter translation, however, must be wrong, and I ought to have translated it: „with (large) fangs“. Sammodamāna, see J. R. A. S. 1870 p. 8. Parivaṭṭa, S. parivarta.

8. SUHANU-J. Sabbatthaka I have understood as being derived from sarva-arthaka, but the commentators seem to derive it from the adv. sabbattha = sarvatra, comp. Dhp. p. 254, 17, and the following passage from Papañca-sūdani: sati hi cittam uddhaccapakkhiñānam saddhāviriypām-ñānam vasena uddhaccapatato kosajjapakkhikena samādhinā kosajjapatato rakkhati, tasmā sā lonadhūpanam viya savyañ-janesu sabbakammikaamaco viya sabbarājakiccesu 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. Sihaṇḍara, Abhidh. v. 216. Geḷaṇṇa derived from giḷāna = S. giḷāna. 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. Saha must be an older form of saha. Pakkhandinā pagabbhena, comp. Dhp. v. 244. Asam = asat. Bhūtam and yathā-sabhāvam seem to be used adverbially in the sense of „duly, justly.“
9. MORA-J. Comp. p. 110. Kaṇikāra, Abhidh. v. 370, is sometimes written kaṇṭikāra = S. karnikāra. Kaṇikāramakulavāṇṇamāṇḍakosō = having an egg-shell of the colour of a Caniyar-bud; that māṇḍakosā means egg-shell may be seen from the passage quoted above at paripantha. Pāśādikā, comp. Jāt. 354: bhaddā ti dassanīyā pāśādikā. Brahma-manta, Mr. Childers is of opinion that brahma here simply means excellent or beautiful; comp. the note above. Hāri = gold, Abhidh. v. 407; but what is savaṇṇa? is it = savaṇṇa (comment. harisamānaṇavaṇṇa) with reduplication of s for the sake of the metre, or how is the double s to be accounted for? Paṭhāvippabhāsa in the second-half-verse although found in all the MSS. has of course crept into the text by the stupidity of a transcriber. Divasaṁ must be read divasaṁ as the metre requires a long syllable. Ajja, Abhidh. v. 1135, S. adya, seems here and in v. s. to be used in a more general sense. Vihāremu, an old optative form for later vihareyyāma. Imāṁ etc., sometimes the story itself is as here carried on in a verse, this seems to evidence that the whole tale was originally in a metrical form, and that Gotama in applying old tales for his particular purposes sometimes made alterations in them, comp. Dhp. VII. Paṇīta, Abhidh. v. 1026 avoiding any danger (Clough: warding off a blow or any danger); Jāt. 436: bhante, pabbajitā nāma osadhaṁ vā paṇītaṁ vā jānanti, puttakam no nirogam karothā ti; Jāt. 535:

Ath' osadhehi dibbehi
japaṁ mantapadāni ca
evan tāṁ asakkhi satthum
katvā paṇītaṁ 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? Eṣañā for esanāya, quite as in the Vedas. Divā sām-caritvā, B has divasāṁ caritvā which may be the true reading as in the sense of spending the time is, I think, generally used as simplex, see Dhp. Āvajjētvā, comp. Jāt. 533: tasmiṁ khaṇe Sakka-bhavanaṁ uññākāramaṁ dassesi, Sakko tassa kāraṇaṁ āvajjento tam tathā vitakkentaṁ dīsava „kāmīkham assa chindissāmīti“ etc.; Jāt. 538: tasmiṁ khaṇe Sakko āvajjanto (āvajjento?) paṇḍitam dīsava „Mahosadha-buddhamkuraṁ paññānubhāvam pākaṭam 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, 956, S. svapna. Oḍḍesi, see J. R. A. S. 1870 p. 13; comp. Bengal yoṭ. 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. Vassatti from vāc. Visabhāga means, as Mr. Trenckner has informed me, dissimilar, differing from, the opposite of sabbhāga. Svāham = so aham. The passage mayi mārante — na marissantiti 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 sitī“, „tumhākām rakkhaṇatthāyā“ 'ti, „kin ti katvā amhe rakkhissaśīti“. 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 brahmanical affairs and have been made buddhistic in their application only.

10. VINĪLĀKA-J. In the commentary on Suttanipāta I find: vaṇṇaparibhedena vinīlako. Abhiṅham, Abhidh. v. 1137, S. abhiṅham. Anvāya, gerund of anu+i used as a preposition. Sāsamkha i.e. sa+ācāṅkha. Sappatibhaya, patibhaya horror, Abhidh. v. 167, S. pratibhaya. Saṅṇā, S. samjñā, cfr. supra; Clough's Pāli Gr. p. 37. Daṇḍaka, comp. Dhp. p. 419, 4 and Five Jāt. 17, 4. Payīṃsu, the aorist of pra+yā. Sīndhava is given in Abhibh. v. 393 as a general name for a horse, but must, I think, also in Pāli be understood about horses originating from Sindhu, S. saṁjhava. Tavam et mamāṁ are genitives; in Kaccāyana par Senart p. 67, and in Clough's Pāli Gr. p. 61 mamāṁ is found but not tavam. Āṅāpesī, causative of ā+ñā (S. jñā), comp. āṅā, an order or command, Abidh. v. 354; I ought perhaps to have kept the Singhalese reading āṅāpesī, causative of ā+ni.
IV, 4, 4. RĀJOVĀDA-JĀTAKA.

"Gavañ ce taramānānan" ti. Idam Satthā Jetavana viharanto rājovādam ārabba kathesi. Vatthum Tekṣakuṇajātaka vitthāratoa āvibhavissati♭. Idha pana Satthā "mahārāja, porāṇakarājano" pi paṇḍitānam katham sutvā dhammena rajjam kāretvad saggapadami pūrayamānā gamiṃsu♭ ti vatvā raṇoḥ yācito atttam āhari:

Atte Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto brāhmaṇakule nibbattitvā vayappatto sikkhisabbasippo isipabbajjam pabbajitvā abhiṇnā ca2 samāpattiyo ca nibbattetvā ramanīyek Himavantapadese3 vanamūlaphalāhāro4 vihāsi. Tadā rājā agunapariyesako5 hutvā "atthi nu kho meo koci agunām kathento" ti pariyesanto antojane ca bahiṣa ca antonagare ca bahanagare ca kaṇci attano avanṇavādimp adisvā "janapade kathan" ti aṇṇatakavesena2 janapadami cari.

---

a B omits vitthārato.
♭ B āvi... C porānaka.
□ B kārento.
* C sasaggapadami, B saggapūram.
j C gamisū, B gamisu.
♭ B tam.
h C raṇno.
i C abhiṇna.
j B omits ea, C nibbattitvā, B nippattitvā.
* C ramanīye, B yamuniye.
♭ B -ppadese.
* B -phalāphalāhāro.
* C -yesake, B agunām-
o C omits me.
* C avannavādimp, B agunavādi.
♭ C aṃ-ṇaṇataravesena.
bhante" ti attano rājabhāvaṁ ajānāpetvā va Bodhisattāṁ vanditvā Bārāṇasīṁaṁ gantvād, "tāpasassā vacanāṁ vimamsissāmīti" adhammenaṁ rajjaṁ kāretvā "idāni jānissāmīti" kiñcī kālam vittināmetvā puna tattha gantvād vanditvāh ekamantāṁ nistī. Bodhisatto pi 'ssa tath' eva vatvā nigrodhapattatāṁ adāsi. Tam tassaṁ tittarasamṁ ahosi. Atha naṁ "nirasan" ti saha khelena chaḍḍetvā "tittikam, bhante" ti āha. Bodhisatto "mahāpuṇṇaṁ, nūna rāja adhammiko bhavissati, rājūnāṁ hi adhammikakāle araṇāṁ phalāphale' ādīṁ katvā sabbaṁ nirasantā nojāṁ hotītīvīvatvāṁ imā gāthā abhāsi:

1. "Gavan ce taramānānam
jimate puṁgavo
sabbā tā jimate gacchanti
netteb jimhagate sati.

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

*B bārāṇasī, C bārāṇasīṁ.  d B gantvā.  e B tāpasassā.  f B vimamāsissāmi.  g B dhammena.  h B omits vanditvā.  i B -pakkaṁ.  j B vasa.  k B tittikaraṁ.  l B so ama-
dhūrāṁ.  m B nirasan.  n B chaṭṭetvā.  o B tittikam.  p C -puṇṇa.  q B bhavissattī.  r C rājūnāṁ.  s C araṇāṁ.  t B phalāphalaṁ.  u B ādikatvā.  v B amadhūrāṁ.  w B niroma-
jājātanti.  y B omits vatvā.  z B jamhi.  α B gacchanti.  β C puṁgavo.  γ C gacchati.  β B netthe.  e B adhammāṁ.  d B raṭha.  c B dukam, B dukkhāṁ.
3. Gavañ ce taramānānam (Comp. Kaceāyana ujum'gacchati puṅgavo° sabbā ta' ujum gacchanti nette ujugate' sati.

4. Evam eva manusseu yo hoti seṭhasammato so ce va dhammaṁ carati pag eva itarā pajā, sabbām raṭṭham' sukham seti rājā ce hoti dhammiko" ti.

Tattha gavañ ti guṇṇam", taramānānam ti nadīṁ uttarantimānō, jīmhaṁ ti jīmham’ kutilam’, n ette ti nāyake gahetvā gacchante gavajeṭhake’ usabhe’, pag eva itarā pajā ti itare sattā' puretaram eva adhammaṁ carantīti attho, du-kham" setīti na kevalam eva' catūsu' pi’ iriyāpathesu dukkham eva vindati, adhammiko ti yadi rājā chandādiagatigamanavasena adhammiko hoti, sukham setīti sace rājā agatigamanam pahāya dhammiko hoti sabbām raṭṭham castusu’ iriyāpathesu sukhappattam’ eva hotīti. Rājā Bodhisattassa dhammaṁ sutvā attano rājabhāvaṁ jānāpetvā "bhante, pubbe nigrodhapattam’ aham eva madhuram katvā tittakam’

akāśiṁ, idāni pana\textsuperscript{d} madhurāṁ karissāmīti\textsuperscript{\textsc{f}} Bodhisattvaṁ vanditvā gantvā\textsuperscript{a} dhammena rajjam kārento sabbāṁ\textsuperscript{f} paṭipākatikāṁ\textsuperscript{g} akāsī.

Satthā imaṁ desanaṁ\textsuperscript{a} āharitvā jātakaṁ samodhānesi: „Tadā rāja Ānando ahosi, tāpaso pana aham evā\textsuperscript{f} ’ti. Rājo-vāda-jātakaṁ\textsuperscript{i}.

\text{XIV, 49, 8. MAḤĀMORA-JĀTAKA.}

„Sa ce hi ty-āham dhanahetu gahito\textsuperscript{a}” ti. Idam Satthā Jetavane viharanto ekam ukkaṇṭhitabhikkhum ārabbha kathesi. Tam\textsuperscript{a} hi bhikkhum Satthā „saccaṁ kira tvam uk-kaṇṭhiu\textsuperscript{a}” ti pucchitvā „saccaṁ, bhante\textsuperscript{a}” ti vutte „bhikkhu, ayam NANDIrago tādisāṁ kim nāma nālojissati, na hi Sineru-uppātanakavaṭo sāmante purāṇapāṇnassa lajjati, pubbe sattavassasatāni antokilesasamudācāram vāretvā viharante visuddhāsatte p’esa ālolesi yevā\textsuperscript{f} ’ti vattā atitam āhari:

Atite Bārāṇasiyāṁ Brahmadatte rajjam kārente Bodhisatto paccantapadesa morasakuniyā kucchismim paṭisandhiṁ agghasesi. Gabbhe paripākagate mātā gocarabhūmiyāṁ andāṁ pāteti pakkāmi, andāṁ ca nāma mātu ārogabhāve sati amānasmiti dhīgajātikādi paripāṇthe avijjāmāne na nassati. Tasmaṁ tam andāṁ kaṅkāramakulam viya suvanṇavāṇṇam huttā parinatakāle attano dhammatāya bhijji. Suvanṇavāṇṇo moracchāyo nikkhāmi. Tassa dve akkhīni jīnjukaphalaśadisāni, tuṇḍāṁ\textsuperscript{b} pavāḷavāṇṇam, tissu rattarājiyo\textsuperscript{c} givam parikkhipitvā

\textsuperscript{d} B omits pana.  \textsuperscript{e} B omits gantvā.  \textsuperscript{f} B omits sabbāṁ.

\textsuperscript{g} B -pakatikāṁ.  \textsuperscript{h} B dhammadesanaṁ.  \textsuperscript{i} B adds catutthām.

\textsuperscript{a} MS. taṇ.  \textsuperscript{b} MS. tuṇḍā.  \textsuperscript{c} MS. -rājiyā.

---

\(^d\) MS. nīliyi. \(^e\) MS. memajjhe. \(^f\) MS. abhirūhitum. \(^g\) MS. pakkhibilālādīgha-. \(^h\) MS. udennam. \(^i\) MS. attamentam.

j MS. atthisadhammaṁ?  k MS. vadanti.  l MS. nan.  m MS. dohaliṇi.  n MS. labhisatī.  o MS. maccha.  p MS. a.  q MS. pattanam.


ayuttaṁ, kim me ramñā dinnena sakkārena, vissajjessāmi nan‘
ti. Puna cintesi: „ayam nāgabalo thāmasampanno mayi upa-
samkamante" ‘esa maṁ māretūṁ āgacchatīti’ marañabhayatajjito
hutvā phandamāno" pādam vā pakkham vā bhindeyya, anupa-
gantvā va nam paticchanno ṭhatvā khurappen’ assa pāsam
chindissāmi, tato sayam eva yathāruciya gamissatīti‘ so pa-
ticchanno ṭhatvā dhanum āropetvā khurappam sandahitvā
kacci (acchi?). Moro pi „ayam luddo maṁ kilesātum katvā
baddhabhāvam me ṭatvā na nirussukko acchissati, kahaṁ nu
kho so" ti cintetvā ito c’ ito ca oloketvā dhanum āropetvā
ṭhitam disvā „maṁ māretvā ādāya gantukāmo bhavissatīti“
maṁñamāno marañabhayatajjito hutvā jivitam yācanto patha-
maṁ gātham āha:

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

Tattha sace hi tyāhan ti sace hi te aham, upanti nehi-
ti upantikaṁ" nehi, lacchasi napparūpan ti lacchasi anap-
parūpan. Tam sutvā luddaputto cintesi: „morarāja‘ayam maṁ
vijjhitukāya (-kāmatāya?) khurappam sandahitī‘ maṁneti, as-
sāsēssāmi nan“ ti so assāsento dutiyam gātham āha:

2. „Na me ayaṁ tuyha vadhāya ajja
samāhito cāpavare khurappo,
pāsaṁ ca ty-āham śdhipātayīssām,
yathāsukham gacchatu morarāja“ ’ti.

Tattha adhipātayissān ti chindayīssām. Tato moro dve
gāthā abhāsi“:

* MS. upasamkamanto.  a MS. phandamāno.  b MS. upanti-
kim.  c MS. has corrected abhāsi to bhāsi.
3. "Yaṁ sattavassāṁi mamānubandhīṁ
  ratṭimāndivāṁ khupplīpāsam suhanto,
  atha kissa maṁ pāsavasūpanītāṁ
  pāmuttāṁ me icchasi bandhanaṃ.

4. Pāṇātipātā virato nu s' ajja,
  abhayan nu te sabbabhūtesu dinnam,
  yaṁ maṁ tuvaṁ pāsavasūpanītāṁ
  pāmuttāṁ va icchasi bandhanaṃ" ti.

Tattha yaṁ ti yasma maṁ ettakam kālam tvaṁ anubandhīṁ
tasma tvaṁ puccāmi: atha kissa maṁ pāsavasam upaṁtaṁ
bandhanaṃ pamoctum icchasīti attho, viṁto nu sajja tī
tiraṇto nu si ajja, sabbabhūtesu sabbasattāṇam; itoparam:

5. "Pāṇātipātā viratassa brūhi
  abhayaṁ ca yo sabbabhūtesu deti,
  puccāmi taṁ, morarāj', etam atthatm,
  ito c' ito kīṁ labhate sukham so".

6. "Pāṇātipātā viratassa brūmi
  abhayaṁ ca yo sabbabhūtesu deti,
  diṭṭhe va dhamme labhate pāsaṁsaṁ
  saggaṁ ca so yāti sarīrabhedā."

7. "Na santi devā', icc-āhu eke,
  'idh' eva jīvo vibhavāṁ upeti,
  tathā phalam sukaṭadukkattānaṁ',
  dattupamānattaṁ ca vadanti dānam;
  tesam vaco arahatam saddhāno
  tasma āham sakuṇe bādhayaṁiti."
Imā uttānasambandhā gāthā pāḷinayen’ eva veditabbā. Tattha iccāhu eke ti ekacce samanabrāhmaṇā evam kathenti, tesaṁ vaco arahatam saddhāno ti tassa kira kulūpakā ucchedavādino naggasamaṇakā te tam paccekapodhiṇāṇassa⁵ upaniṣayasampannoni pi santām ucchedavādām ganhāpesum, so tesaṁ samsaggena „kusalākusalam n’ atthiti⁸ gahetvā sakune māreti, evam mahāsāvajjā esā asappurisass’ eva⁹ nāma⁹, te yeva cāyaṁ ‘arahanto’ ti mamañamāno evam āha’. Tam sutvā mahāsatto „tayāva (tam yāva?) paralokassa atthibhāvaṁ ka-thāpessaṁiti⁶ pāñalāṭhiyāṁ adhosiro olambamano va

8. „Cando ca suriyo ca ubho sudassanā
gacchanti obhāsatam antalikkhe,
imassa-lokassa parassa vā te?
katham⁴ nu te āhu manussaloke⁴ ti
gātham āha. Tattha⁸ imassā ’ti kin nu te imassa lokassa santakā udāhu paralokassā’ti bhummattvēvāsami (?) vacanaṁ, kathan nu te ti tesu vimānesu Canda-Suriya-devaputte kathan nu kathenti, kim atthiti udāhu n’ atthiti kim vā devā ti udāhu manussā ti vā. Luddaputto gātham āha:

9. „Cando ca suriyo ca ubho sudassanā
gacchanti obhāsatam antalikkhe,
parassa lokassa na te imassa,
‘devā’ ti te āhu manussaloke⁴ (add: ti).
Atha nam maḥāsatto āha:

10. „Etth’ eva te nihatā hīnavādā
ahetukā ye na vadanti kammanā,
tathā phalam sukatañkhatānām,
dattupatamaṁtiye ca vadanti dānan⁶ ti.

⁴ MS. -nānassa. ⁵ MS. asappurisaseva. ⁶ MS. nānāma.
⁷ MS. evāmāha. ⁸ MS. katam. ⁹ MS. tassa.
Tattha e tth e v a t e n i h a t ā t i s a c e c a n d u s u r i y ā d e v a l o k e
θǐtā na manussaloke saceva te devā na manusṣā e t t h ’ e v a
etthake vyākaraṇe te tava kulepakaḥ hīnaṃdā niḥatā honti,
a h ē t u k ā ti visuddhiya vā sāmkilesassa vā hētubhūtakammaṃ
n’ atthiti evamvādā, d a t t u p a m ā n a t t a n t i ye ca dānaṃ lā-
lakehi pāmiṇāttaṃ ti vadaṃti. So mahāsatte kathente kathente
sallakkhetvā gāthadvayam āha:

11. „Addhā hi saccaṃ vacanaṃ tav’ etam,
kathāṃ’ hi dānaṃ aphalam vadeyya,
tathā phalam sukaṭadukkaṭānaṃ,
dattupamānattāṃ ti ca’ kathām bhaveyya.

12. Kathāṁkaro kintikaro kim ācaram
kim sevamāno kena tapogunena,
akkhāhi me, morarāj’, etam attham,
yathā āhaṃ no nirayaṃ pateyyan" ti.

Tattha d a t t u p a m ā n a t t a m cā’ ti dānaṃ ca’
dattupamānattāṃ nāmā kathām bhave kathām bhaveyyā ti attho,
ka thā m k a r o ti kataram kammaṃ karonto āhaṃ nirayaṃ na
gaccheyyam, itarānī’ tass’ evame (evam eva?) vacanaṇi.
Tam sutvā mahāsatto „svāhaṃ (sac’ āhaṃ?)
imām pañham kathessāmi manussaloko tuccho viya kato bhavissati,
tath’ ev’ assa dhammikānaṃ sāmanabrāhmanānaṃ atthibhāvaṃ kathes-
sāmīti“ cintetvā dve gāthā abhāsi:

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

i MS. etteva.  j MS. katan.  k MS. tiṇca.  l MS. dattum-
pamānattāṃ vā.  m MS. tā.  n MS. itarāti.
14. Te tattha kalen’ upasamkamitvā
pucchesi sante manaso pi yam siyā,
te te pavakkhanti yathā pajānam
imassa lokassa parassa c’ atthan’ ti.

Tattha santo ti santapāpā pandītā paccekabuddhā, yathā pajānam ti te tuyham attano jānaniyāmena (?) vakkhanti kamkham te chinditvā kathessanti, parassa catthan’ ti iminā nāma kammena manussaloke nibbattanti iminā devaloke iminā nirayādisū ’ti, evam imassa ca parassa ca lokassa atthām ācikkhissanti, te pucchā ’ti. Evañ ca pana vatvā nirayabhayena tajjesi. So pana pūritapāramī paccekabodhisatto suriyaras-misamphassam oloketvā thitam parinatapadumam viya pari-pākagattañño vicarati. So tassa dhammakathām sunanto’ thitapaden’ eva thito samkhāre parigaṇhitvā tilakkhānam sam-masanto paccekabodhiñānam paṭivijjhi, tassa paṭivedho ca mahāsattassa pāsato mokkho ca ekakkhaṇe yeva ahosi. Paccekabuddho sabbakilese padāletvā bhavapariyante thito udānām udānento:

15. „Tacām va jinṇam” urago purāṇam
pandupalāsām harito dumo va
esa-ppahino mama luddabhavo,
pajahām’ ahām luddakabhāvam ajjā’’ ’ti
gāthām āha. Tass’ attho yathā jinṇam purāṇam’ tacām urago jahāti yathā ca harito sampajjamāno nilapanto (-patto?) dumo katthaci katthaci thitam pandupalāsām jahāti’ evam ahām pi ajja luddabhāvam dāruṇabhāvam pajahitvā thito, so dāni esa pahino mama luddabhāvo, sādhu vata pajahāmahām luddākabhāvam ajjā ’ti, pajahāmahān ti pajahām aham

ti attho. So imam udānaṁ udānetvā "aham tava sabbakilesa-bandhaneti mutto, nivesane" pana bandhitvā me ṭhapitā bahu-sakuṇā atthi, te kathāṁ moceṣamāti" cintetvā mahāsattam pucchi: "morarāja, nivesane me bahu sakunā baddhā atthi, te kathāṁ moceṣamāti" ṭi. Pacceka buddhato pi sabbamñūbodhi-sattānam neva upāyapariggahaṇānam mahantataram hoti, tena tam āha: "yam vo maggena kilese khanḍetvā pacceka bodhi-ṇāṇam paṭividdham taj arabhha saccakiriyam karotha, sakaca-Jambudīpe bandhanagatasatto nāma na bhavissati"ti. So Bodhi-sattena dinnanayadvārā thatvā saccakiriyam karonto:

16. "Ye cāpi me sakuṇā atthi" baddhā satāni nekāni nivesanasamim"
tesam p' aham jīvitaṁ ajja dammi
mokkhaṁ ca ne patto" sakam niketan" ti
gātham āha. Tattha mokkhaṁ ca ne patto ti sv-āham
mokkham patto paccekabodhiṇānam paṭivijjhitvā ṭhito te sante-
jīvitadānena anukampāmi, etena saccena sakāṁ niketan ti
sabbe pi te sattā attano vasanaṭṭhānam gacchantū ṭi vadati.
Ath' assa saccakiriyāya makālaceva (?) sabbe bandhanā muc-
cittvā tuṭṭharavāṁ ravanta sakaṭṭhānam eva gamiṁsu. Tasmā
pana khaṇe tesam tesam gehevu bilāle ādīm katvā sakala-
Jambudīpe bandhanagato satto nāma nāhosī. Pacceka buddhho
hatthāṁ ukkhipitvā sīsam parāmāsi. Tāvad eva gihīṅgam
antaradhyāyi, pabbajitalingam pātur abosi. So satṭhivassathero
viya ākappasampanno athaparikkhāradhoro hūtvā "tvam me
mahatīva patīṭhā abositi" morarājassa aṅjalim paggaya paḍak-
khīṇam" katvā ākāse uppatitvā Nandamūlakapabhāram aga-
māsi. Morarājāpi laṭṭhiaggato uppatitvā gocaram gahetvā
attano vasanaṭṭhānam eva gato. Idāni luddassa sattavassāni pāsahatthassa carītvāpi morarājānam nissāya dukkhā mutabbhā-vam pakāsento Satthā osānagāham āha:

17. Luddo carī pāsahattho aramṇe
   bādhetuṁ morādhipaṭim yasassim,
   bandhitva morādhipaṭim yasassim
   dukkhā patumṛci yathā aham pamutto ti.

Tattha bādhetun ti bādhetuṁ, ayam eva vā pāṭho, (?) bān-
dhitvā ti tassa dhammakathāṁ sutvā paṭiladdhasamvegvo
hutvā ti atttho, yathā aham ti yathā aham sayambhuñā-
ṇena mutto evam eva so pi mutto ti.

Satthā imam desanām āharitvā saccāni pakāsetvā jātakām
samodhānesi (saccapariyosāne ukkaṇṭhitabhikkhu arahattam
pāpuṇi): Tadā morrarājā aham eva abosin ti. Māhāmorā-
jātakām.
INDEX AND GLOSSARY.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kañcanaguhā 8.</td>
<td>23. 35. 42. 46. 107. 111.</td>
</tr>
<tr>
<td>Kosalarājan 1. 27. 32.</td>
<td>Mahāmāyā 51.</td>
</tr>
<tr>
<td>Khemā 50. 119.</td>
<td>Mahāmoggallāna 12.</td>
</tr>
<tr>
<td>Gayāsisā 53.</td>
<td>Mahāsārajātaka 32.</td>
</tr>
<tr>
<td>Jambudīpa 29.</td>
<td>Mahāsona 42.</td>
</tr>
<tr>
<td>Jetavana 1. 19. 28. 32. 41. 45. 58.</td>
<td>Mahāvana 7.</td>
</tr>
<tr>
<td>Takkasilā 9. 54.</td>
<td>Mithilā 54. Mithilanagara 54. 56.</td>
</tr>
<tr>
<td>Tāvatimsabhavana 52.</td>
<td>Mogallāna 6. 12.</td>
</tr>
<tr>
<td>Tesakunajātaka 1.</td>
<td>Rajatapabbata 8.</td>
</tr>
<tr>
<td>Daṇḍakahiraṅgaṇapabbata 46.</td>
<td>Rājakārama 19.</td>
</tr>
<tr>
<td>50. 52.</td>
<td>Licchavikutumārikā 7.</td>
</tr>
<tr>
<td>Devadatta 53.</td>
<td>Videharaṭha 54.</td>
</tr>
<tr>
<td>Pasenādirājan 19.</td>
<td>Videharājan 54.</td>
</tr>
<tr>
<td>Bārāṇasi 2. 7. 13. 17. 20. 23. 35. 42. 46. 107. 111.</td>
<td>Vedeha 55.</td>
</tr>
<tr>
<td>Bārāṇasirājan 2. 50.</td>
<td>Veļuvana 5a.</td>
</tr>
</tbody>
</table>
Vesālivāsika 6.
Vessavanā 21. 22. 98.
Samīvarajātaka 22.
Sakyaputtiya 20.
Sāriputta 6. 12. 81. 58.
Sineru 111.
Suddhodonamahārājan 81.
Sukanu 43.
Seni 16.
Sonā 44.
Himavantapadesa 7. 18. 50.
107. 108. 112.

akkodha 90.
aggamahesi 87.
aṅgana 88.
accharā 105.
ajja 104.
aññātaka 90.
aññissā 102.
aṭṭa 88. addha 101.
āṇḍakosa 104.
addha 101. adhivattha 98.
anucchavika 93.
antara 95. 102.
antovalaṇjaka 89.
anvāya 106.
apphali 94.
abhīnha 106.
abhisambuddha 94.
abhiseka 101.

ambho 90.
amma 93.
avāpuritvā 101.
aviḥimsā 99.
avhayanta 94.
asabbha 93.
asamā 102.
āgacchantu 98.
ācikkhi 98.
ānā, anāpesi 106.
anāpesi 106.
anubhāva 98.
āpādi 94.
āma 90. 109.
āroga 99.
āvajjetvā 105.
ikkh 94.
ukkamaṇa 90.
ukkāra 94.
ukkhipāpetvā 98.
ūṇa 94.
uddhumāyitvā 99.
unna, unnata 109.
upādāha 101.
uparava 88.
uparivāte 94.
uparisotaṁ 99.
ubbattetvā 109.
uussāva 94.
evārupa 99.
esanā 105.
okāsa 90.
oddæsi 105.
opavayha 101.
ovāda 91.
ovijjhitvā 102.
osakkati 101.
kakkhala 98.
kanikkāra, kanikkāra 104.
kaniṭṭha 91.
kammanta 94.
kalala 102.
kāraṇa 93.
kārāpesi 100.
kālasutta 99.
kīn tī 105.
kīra 90.
kiliṭṭha 92. kilesa 92.
kucchi 87.
kuñcanāda 101.
kut 99.
kūṭa 88.
koñcanāda 101.
koṭṭaka 101.
koṭṭetvā 99.
klesa 92.
khadira 99.
khandhāvāra 99.
khānuka 99.
khip 98.
gañhāsi 103.
garu, guru 95.
gilāna, gelañña 103.
gocara 94.
catuppada 94.
car 105.
cikkh 98.
cumbatā, cumbatāka 101.
chaṇḍ, chaṇḍh 98.
chaṇḍa 98.
chaṭṭ 100. chātha 96.
jar, jhar 96.
jhāyati, jhīna 96.
tīva 101.
tappenti 94.
tamotama 99.
tavāni 106.
tasita 94.
tikkhat tum 94.
turita 94.
thaddha 103.
thurīla, thūla 94.
thūna 98.
danda 106.
daddara 94.
daratha 95.
dalha 90.
dah 96. dahara 90.
daṭṭhā, daṭṭhini 108.
divasam, divasam 104.
dussa 101.
naṅgala 99. naṅguṭṭha 99.
nāvāsamghāta 100.
niggghosa 94.
ninna 90. ninnāda 94.
ninnāyakatta 101.
niphatti, nipphanna 87.
nissanda 105.
nissāya 94.
paccanta 90. pacchijji 88.
pajāpati, pajāpati 92.
paticchāpeti 90.
patiippassambhāna 95.
patiibhaya 106.
patisattu 101. patisandhi 87.
patikutṭha 93.
padavañjā 90.
padesika 97.
parajjhana 101.
paravibhimsaka 98.
parigāñhati 89.
parigāñhanapaññā 98.
parigah 89.
paritta 104. paripantha 99.
pariyosāna 91.
parivaṭṭa 102. parihāra 87.
pavatti 94.
pasuta 102.
passa 94. passāva 99.
pānātipāta 99.
pāyimsu 106.
pāsādika 104.
pitthavaṁsa 98.
pubba 99.
pesanakāraka 99.
posāvanika 101.
phal 94. phalaka 98. pha-
likā 91.
phāsuka 99.
bahivalañjanaka 89.
brahma 97 104. -ghosa 97.
-manta 104.
bhāne 100. bhanda 97.
bhante 95. bhūtam 102. bho 99.
amikkhandha 95. mamām 106.
mahallaka 90.
mahesi, maheśī 87.
māṇava 99.
māṭāpitunnam 92.
māṭikā 109.
mūla 108. me 105.
yathāsabhāvām 108.
yan 103.
yā 106. yāvadatha 94.
yenakāmarī 102.
rumh 93.
lauñchana 90. lañj, lañja 90.
likhāpetvā 105.
lesa 95.
lokāmis 92. lomahamsa 105.
vakkala 95.
vaṭṭati 88. vaddhaki, vad-
dhaki 99.
valañja 89. vassati 105.
vāsi 95.
vijjhāpeti 96.
vitarasi, vitarāsi 97.
virajjhivā 102.
visabhāga 105.
viharemu 104. vihimsā 99.
vuttha, vusita 98.  sama 87.  samagga 103.
vejja 99.  veṭh 99.  samajja 95.
vedhayati 96.  samekkhita 94.  sambh 95.
vohāra 88.  samma 94.  sammodamāna 108.
sakkā 98.  sakkhīna 105.  sarado 98.  sallahuka 109.
saggapada 91.  sahā 103.
samgāma 94.  samghāṭa 100.  săṭaka, sāṭika, sāṭikā, sāṭi 95.
sajj, sajjeti 99.  sāsamkha 106.  sindhava 106.
samcar 105.  saṅjāni 95.  silavanta 90.
saṅnā, saṅnīna 98.  101.  106.  sihapaṅjara 103.
sunnīṭhāna 90.  sannirum-hitvā 92.  supanṇa 95.
sappatibhaya 106.  sabbat-thaka 108.  supina 105.  subanus 102.
sabhāga 105.  sela 97.  sonda 99.

hari, harissavāṇṇa 104.