PREFACE.

The present Pāli Reader has been prepared with the approval of the Director of Public Instruction, Burma, for the Anglo-Vernacular High School Final Examination. It contains selections from the Jātakas (Buddhist Birth Stories) and Maṅgalasutta (sermon on blessings) in common with the old course, which it supersedes. In place of the first five Chapters of Dipavaṁsa (Chronicle of Ceylon) of the old course, the present reader includes Lokaniti (Worldly behaviour), Kapirājacariya, Sasapañḍitačariya (conduct of the money-king and of the wise hare), Metta Sutta (sermon on love) and Siṅgālovāda Suttanta (sermon on advice to Siṅgāla). It will thus be seen that care has been taken to select those pieces which have a distinct moral value apart from their place in the development of the literature. Lokaniti is the only one which is not in the three Piṭakas but its high standard of morality and its pithy stanzas have won a great popularity in Burma. Indeed, it has been included at the express wish of the Burman Buddhists.

It is hoped that the Present Reader will satisfy the needs of Burma better than the old course. The Dipavaṁsa selections, without taking into consideration the legendary nature of the subject-matter, are not suitable for beginners in Pāli.

RANGOON COLLEGE:

M. T.

6th December 1918.
## CONTENTS.

### I.—Jātaka Selections—

<table>
<thead>
<tr>
<th>Selection</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sumissãoā Jātaka</td>
<td>1</td>
</tr>
<tr>
<td>2. Vānarinda</td>
<td>2</td>
</tr>
<tr>
<td>3. Baka</td>
<td>3</td>
</tr>
<tr>
<td>4. Nigrodhamiga</td>
<td>5</td>
</tr>
<tr>
<td>5. Sihacamma</td>
<td>8</td>
</tr>
<tr>
<td>6. Uluka</td>
<td>9</td>
</tr>
<tr>
<td>7. Kuruṅgamiga</td>
<td>10</td>
</tr>
<tr>
<td>8. Javasakūna</td>
<td>11</td>
</tr>
<tr>
<td>9. Sasa</td>
<td>12</td>
</tr>
<tr>
<td>10. Matakabhatta</td>
<td>15</td>
</tr>
<tr>
<td>11. Bāveru</td>
<td>16</td>
</tr>
<tr>
<td>12. Valāhassa</td>
<td>17</td>
</tr>
<tr>
<td>13. Catudvāra</td>
<td>19</td>
</tr>
<tr>
<td>14. Suppāraka</td>
<td>21</td>
</tr>
<tr>
<td>15. Silānisaṁsa</td>
<td>25</td>
</tr>
<tr>
<td>16. Cammasātaka</td>
<td>26</td>
</tr>
<tr>
<td>17. Ucchāṅga</td>
<td>27</td>
</tr>
<tr>
<td>18. Vedabbha</td>
<td>29</td>
</tr>
<tr>
<td>19. Dadhivāhana</td>
<td>31</td>
</tr>
<tr>
<td>20. Mahāsilava</td>
<td>35</td>
</tr>
<tr>
<td>21. Rājovāda</td>
<td>39</td>
</tr>
<tr>
<td>22. Makkhādeva</td>
<td>41</td>
</tr>
</tbody>
</table>

### II.—Lokaniti—

**Chapter**

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.—The Wise Man</td>
<td>43</td>
</tr>
<tr>
<td>II.—The Good Man</td>
<td>45</td>
</tr>
<tr>
<td>III.—The Evil-doer</td>
<td>47</td>
</tr>
<tr>
<td>IV.—Friendship</td>
<td>47</td>
</tr>
<tr>
<td>V.—Woman</td>
<td>48</td>
</tr>
<tr>
<td>VI.—Kings</td>
<td>49</td>
</tr>
<tr>
<td>VII.—Miscellaneous</td>
<td>51</td>
</tr>
</tbody>
</table>
III.—Cariyappiṭaka Selections—
   1. Kapirājacariya - - 53
   2. Sasapanḍitacariya - - 53

IV.—Khuddakapāṭha Selections—
   1. Maṅgala Sutta - - 54
   2. Metta Sutta - - 55

V.—Dīgha Nikāya Selection: Siṅgālovāda Suttanta - 57

VI.—Notes on the Jātakas - - 67
   " " Lokaniti - - 72
   " " Kapirājacariya - - 84
   " " Sasapanḍitacariya - - 84
   " " Maṅgala Sutta - - 85
   " " Metta Sutta - - 87
   " " Siṅgālovāda Suttanta - - 89

Abbreviations of Texts collated and mentioned in the foot-notes.

A. = Andersen's Pali Reader.
B. = Burmese MSS.
I. Sumsumara-Jātaka.

pakkaphalapiṇḍisacchannami1 dassento "pass' etāni amhākarāni hadayāni etasmiṁ2 udumbare olambantītī". "Sace me hadayām dassasi ahaṁ tam na māressāṁti". "Tena hi maṁ3 ettha nehi3, ahaṁ te rukkhe olambantāṁ dassāṁti". So tam ādāya tattha agamāsi. Bodhisatto
tassa piṭṭhito uppatitvā udumbararukkhe nisiditvā "samma bālasumsūmāra, imesam sattānam hadayām nāma rukkhagge hotiṁ saṁnī ahosi, balo si, ahaṁ taṁ vaṅcemi4, taṁ5 phalāphalam6 tavam-evā5 hotu, sariram eva pana te mahantam, paṁṇā pana nī atthitī" vatvā imaṁ atthaṁ pakāsento ima gāthā avoca:

Alaṁ me6 tehi6 ambehi jambūhi panasehi ca
yāni pāram samuddassa, varaṁ mayham udumbaro.
Mahati vata te bondi, na ca paṁṇā tadūpika,
sumsumāra, vaṅcito si,7 gaccha dāni yathāsukhan ti.
Sumsumāro sahassam parājito viya dukkhi dummano pajjhāyanto
1ā attano8 nivesanatthānam eva-gato.

2. VANARINDA-JĀTAKA.

Atite Bārāṇasiyāṁ Brahmadatte rajjāṁ kārente Bodhisatto kapi-
yoniyaṁ nibbattitvā vuddhim anvāya assapotakappamāṇo9 thāmasam-
panno ekacaro hutvā naditire viharati. Tassā pana nadiyā vemajjhe eko
dipako nānappakārehi ambapanaśādihi phalarukkhehi sampanno. Bodhisatto nāgabalo thāmasampanno nadiyā orimātirato uppatitvā—
dipakassa orato nadimajjhe eko piṭṭhipāsāno atthi—tasmiṁ nipatati,
tato uppatitvā tasmiṁ dipake patati. Tattha nānappakārāni phalāni
khāditvā sāyam ten' eva upāyena paccāgantvā attano vasanatthāne
vasitvā punadivase pi tatth' eva karoti. Imina niyāmena tattha vāsaṁ
kappeti. Tasmiṁ pana kāle eko kumbhilo sapajāpatiko tassa nadiyā
vasati. Tassa sā10 bhariyā Bodhisattāṁ-aparāparam gacchantam disvā
Bodhisattassa hadayamāṁse dohālāṁ uppādetvā kumbhilaṁ āha:
"mayaṁ kho ayya imassa vānarindassa hadayamāṁse dohālo up-
panno"11 ti. Kumbhilo "sadhu bhaddel11 lacchasāti" vatvā "ajja tam sāyam
dipakato āgacchantam eva gānhi-sāṁti" gantvā piṭṭhipāsāne nipajji.
Bodhisatto divisam carītvā sāyanhasamaye dipake ṛhito va pāsānām

1 A.—sampannam.
2 A. ekasmiṁ.
3 A. ethi nehi maṁ.
4 A. vaṅcisoṁ.
5 A. tava phalāphalaṁ tam evā.
6 A. etehi.
7 B. me si.
8 B. va attano.
9 A. assapotappamāṇo.
10 B. omita.
11 A. omits.
oloketva "ayam pāsāṇo idāni uccataro khāyati, kim nu kāraṇan" ti cintesi. Tassa kira udakappamāṇaṁ ca pāsāṇappamāṇaṁ ca suvavatthā paśaṁ eva, ten' assa etad ahosi: "ajja imissā nadiya udakam n' eva hāyati na ca vaddhati, atha ca panḍâyam pāsāṇo mahaṁ huttva paṇṇāyati kacci nu kho ettha mayham gahanattāya kumbhilo nipannō" ti so "vimamsāṁ tava nāṁ" ti tatth' eva ṭhatvā pāsāṇena saddhiṁ kathento viyā "bho pāsāṇā" ti vatvā paṭivacanam alabhanī yavatātiyam "bho pāsāṇā" ti āha. "Pāsāṇo kim paṭivacanam na dasatīti" puna pi naṁ vānaro, kim bho pāsāṇa ajja mayham paṭivacanam na desīti āha.


Yass' ete caturow dhamma vānarinda yathā tava saccam dhammo dhiti cāgo diṭṭham so ativattatīti. Evaṁ kumbhilo Bodhisattoṁ pasamīṣtvā attano vasanaṭṭhamāṁ gato.

3. BAKA-JĀTAKA.

Atitē ekasmiṁ araṇāyatanā Bodhisatto aññataram padumasaranā ni‰sāya ṭhite varānarukkke devatā devaṁ hittva nibbatti. Tadā aññataramsiṁ nātimahante sare nidaghassamaye udakam mandaṁ ahosi, bahu c' ettha maccha honti. Ath' eko bako te macche disvā "eken" upāyena ime macche vaṇccetvā khādißāmīti gantvā udakaparivante cintento

1 A. Omit.
2 A. mukkha.
3 A. pithiyirhasā.
4 A. matthakasā.
5 A. aticccharakasā.
6 B. abhibhavati.
7 A. rukkhe rukkhadevata.
mī’ti”. So tam "vañcetukāmo esa man" ti ajānanto "sādhū" ti sam-
paṭicchi. Kakkaṭako attano aḷehi kammārasaṇḍāsena viya tassa givām sugahitam katvā "idāni gacchā" ti āha. So tam netvā saraṁ das-
setvā varaṇaruṅkhabhimukho pāyāsi. Kakkaṭako āha: "mātula, ayaṁ
saro etto, tvam pana ito kiṃ1 nesiti". Bako pi’ ssa2 "na3 te2 mātulo2 5
ahaṁ2 , na3 bhagioiputo3 si vata1 me tva1 tī vaivā "tvaṁ 'esa maṁ
ukkhīpitvā vicaranto mayham dāso" ti saṅñaṁ karosi, maṇṇe, pass’ etam
varaṇaruṅkhamule kaṇṭakarāsīṁ, yathā me te sabbamacchā khādītā tam
pi tath’ eva khādissāmīti" āha. Kakkaṭako "ete macchā attano bālātaya
tāyā khādītā, āhaṁ pana te maṁ khādītum na dassāmi, taṁ sīva pana 10
vināsam pāpessāmi, tvam hi bālātaya mayā vaṅcitabhāvaṁ na jānasi,
marantā ubho pi marissāma, ahaṁ4 te sisaṁ chintītvā bhumiyaṁ khipis
sāmīti5 vaivā saṇḍāsena viya aḷehi tassa givām nippilēsi. So vivāṭena5
mukhena akkhihi āssanā paggharantena6 maraṇabhayaṭaṭjjito "sāmi,
ahaṁ tan na khādissāmi, jivitaṁ me dehitī" āha. "Yadi evaṁ otaritvā10
sarasmiṁ maṁ vissajjehiti". So nivattittvā saram eva otaritvā kak-
kaṭakaṁ sarapariyante pānḵapiṭṭhe ṭhapesi. Kakkaṭako kattarikāyā
kumudanaḷaṁ kappento viya tassa givāṁ kappetvā udakāṁ pāvīsi.
Tāṁ acchariyam disvā varaṇaruṅkhe adhivattha devatā sādhukārāṁ
dadamānā vanityā unṇādayamānā madhurassarenā imaṁ gātham āha: 20
Naccantaṁ7 nikatippaṇṇo nikatāya sukham edhāti
ārādhe8 nikatippaṇṇo bako kakkataḵaṁ-m-ivā ti.

4. NIGRODHAMIGA-JĀTAKA.

Atite Bārāṇasīyaṁ Brahmadatte rajjāṁ kārayamāne Bodhisatto
migayoniyaṁ paṭisandhiṁ gaṇhi. So mātukucchito nikkhanto suvaṇṇa-
vaṇṇo ahosi, akkhihi c’ asa9 maniṅgaḷasadiṁān ahosum, siṅgāni rajata-
dāmavāṇṇāni10, mukham rattakambalapuṇḍavaṇṇam, hatthapādapari-
yanta ākāhārasaparikamkamakata11 viya, vālāhī cāmariṣsa12 viya ahosi,
sarīrnām pan’ asa mahantāṁ assapotaṅkampāṇṇaṁ ahosi. So paṅcasa
tamīga-parivāro araṅṅe vāsaṁ kappesi nāmena Nigrodhamigarajā nāma.
Avidūre pan’ asa añño pi paṅcasatamigaparivāro Sākhamego nāma
vasati, so pi suvaṇṇavaṇṇo va ahosi. Tena samayena Bārāṇasirajā

1 A. omits.
2 A. piyamālulako.
3 A. atibhiṅginiputto
4 A. esa.
5 A. vattak atā
6 B.—tehi.
7 A. Naccanta.
8 B. ārādheṭi.
9 B. pan’tassa.
10 A. rajatavaṇṇāni.
11 A’ omits rasa.
12 A. cāmariṣsa.
migavadhapasuto hoti, vinā maṁsena na bhuṇjati, manussānaṁ kam-
macchedam katvā sabbe negamajānapade sannipātavā devaśakam
migavaṁ gacchati. Manussā cintesuṁ: ‘‘ayaṁ rāja amhākaṁ kam-
macchedam karoti, yan nūna mayaṁ uyyāne migānaṁ nivāpaṁ vaṁti vāl
pañiyam sampādavā bahumige uyyāne pavesetvā dvāram bandhitva
raṁno niyyādemā’’ āti. Te sabbe uyyāne migānaṁ nivāpatiṇāṁīropetvā
udakaṁ sampādavā dvāram yojāpetvā nāgare adāya muggarādinaṁ-
vudhahatthā4 arāṇāṁ pavisitvā mige pariyesamānā, ‘‘majjhe ṭhite mige
gañhiṣṣāma’’ āti yojanaṁtraṁ ṭhānaṁ parikkhipitvā saṁkhhipamānā
5 Nigrodhamiga-Sākhamigānaṁ vasanaṁṭhānaṁ majjhe katvā parikki-
piṁsu. Atha taṁ migaganāṁ disvā rukkhagumbādayo ca bhūmiṁ ca
muggarehi paharantacī migaganāṁ vasanaṁṭṭhānaṁ niharitvā asissattidha-
nuḍiṁi āvudhāni uggirītva mahanādaṁ nādantā taṁ migaganāṁ
uyānaṁ pavesetvā dvāram pidhāya rājānaṁ upasaṁkamitvā ‘‘deva,
nibaddhaṁ migavaṁ gacchanta amhakāṁ kamarh,
7 A.-gahana. 10 B. vaṁti.
8 A.-gahana. 11 B. sīsam. 9 A.-gahana. 12 A.-gahana.

1 A. pattām. 2 B. elissā. 3 A santakām. 4 A. labhantu.
Nigrodham eva seveyya, na Sākhaṁ upasāṁvase,
Nigrodhasmiṁ mataṁ seyyo yaṁce Sākhasmiṁ jīvitaṁ ti.
Tato paṭṭhāya ca pana abhayaladdhakā migā manussānaṁ sassaṁi
khādanti. Manussā „laddhābhāhay ā ime migā“ ti paharitum vā pala-
5 petum na visahanti. Te rājaṅgane sannipattivā raṅno tam atthāṁ
ārocesum. Rāja „mayā pasannena Nigrodhamigavarassaro varo dinno,
āhaṁ rajjaṁ jaheyyam na ca tam paṭṭhināṁ bhindāmiḥ, na koci mama
vijite mige paharitum labhatīti“. Nigrodhamigo tam pavattim sutvā
migaganāṁ sannipāṭatetvā, „ito paṭṭhāya paresam sassaṁ khāditaṁ
to labhissāṁ 2 “ti mige ovaditvā manussānaṁ ārocepesi: „ito paṭṭhāya
sassaḵārakamanussā sassarakhanatthāṁ vatim mā karontu,
khettam pana āvijjhitvā pāṇṇaṣaṅgham bandhantu“ ti. Tato paṭṭhāya
kira khettesu pāṇṭabhandhanaṣaṅgham udapādi, tato paṭṭhāya pāṇṇa-
ṣaṅgham atikkamanakamigo nāma n’ aththi, ayaṁ kira nesaṁ Bodhisat-
tato laddhaovādo. Evāṁ migaganāṁ ovaditvā Bodhisatto yāvatāyu-
kaṁ ṭhativa saddonā migehi yathākamman m gato. Rājāpi Bodhisattassa
ovāde ṭhativa puṇṇāni katva yathākamman m gato.

5. Sihacamma-Jātaka.

Atite Bārānasiyaṁ Brahmadatte ra{jjaṁ kārente Bodhisatto kassa-
20 kakule nibbattitvā vayappatto kasikammena jivikam kappesi. Tasmiṁ
kāle eko vānijo4 gadrababhārakena vohāram karonto vicarati. So
gatagatthāne gadrabhassa piṭṭhito bhandikām otāretvā gadrabhaṁ
sihacammamena pārputitvā sāliyavakhettesu vissajjeti. Khettarakkhaṁ
tam disvā siho ti saṅghāya upasāṁkamitum na sakkonti, Ath’ ekadiva-
25 sam so vānijo ekasmiṁ gāmadvāre nivāsāṁ gaheṭvā pāṭarāsāṁ pacā.
pento tato gadrabhaṁ sīhacammam pārputvā yavakhettem vissajjesi.
Khattarakkhakā siho ti saṅghāya tam upagantumū asakkonta gehām
gantvā khettasāmikānāṁ ārocesum. Sakalagāmavāsino avudhāni
gahetvā saṁkhe dhamentā bhariyo vādentā khettasamipam gantvā
30 unnadimsu. Gadrabho maraṇabhayabhito gadrabharavam ravi. Ath’
assa gadrababhāvam 4atvā Bodhisatto paṭṭhamāṁ gātham āha:
N’etaṁ sihassa nadiṁna vyagghassa7 na7 ca7 dipino,
pāruto sihacammamena jammo nadati gadrabho ti.
Gāmavāsino pi tassa gadrababhāvam 4atvā aṭṭhini bhaṅjantā
36 pothetvā sihacammam adāya agamamsu. Atha so vānijo āgantvā tam
vyasanappattam gadrabham disvā dutiymāṁ gātham āha:

1 A. gacchatha. 2 A. labbathā. 3 A. vāreṭvā. 4 B. vanijo throughout
5 B. upasāṁkamitum. 6 A. omit. 7 A. na vyagghassa na.
Ciram pi kho tam khâdeyya gadrabho haritaṁ yavaṁ pâruto sihacammena, râvamáno ca dúsaytī.

Tasmîm evam kâthentel yeva gadrabho tatth' eva nippanno2 mari, vanijo pi tam pahâya pakkâmi.

6. ULUKA-JĀTAKA.

Atite paṭhamakappe8 manussâ sannipatitvā ekaṁ abhîrupaṁ sobhaggappattam ãcâra4, sâmpannaṁ sabbâkâraparipuṇṇam purisaṁ gahetvā râjânam kâriṁsu, catuppaddāpi sannipatitvā ekaṁ siham râjânaṁ kâriṁsu, mahâsamuddhe macchâ Ānandaṁ nâma maccham râjânaṁ akâmsu. Tato sakunagaṇâ Himavantapadese ekasmīm pît-10 ãhipâsâne sannipatitvā, manussesa râja paññâyatī tathâ catuppadesu c' eva macchesu ca, amhâkâm pan' antare râjâ nâma n' atthi, apattisavâso nâma na vaṭṭati, amhâkam pi râjânaṁ laddhum vaṭṭati, ekaṁ râjaṭhâne ṣhapetabbayuttakam janâtha6 ti te tâdisâm sakunâm oloka- yamåna ekaṁ ulûkâm rocetvå „ayam no ruccâti” âham su. Ath' eko 15 sakuṇo sabbesam ajjhâsâyagahanattham tikkhattum sâvesi. Tassa sâventassa dve sâvana adhivâsetvā tatiyasâvanâya eko kâko utthâya „akkuddhassaî táva5 tassa5 imasmîm râjâbhisekakâle evarûpaṁ mukham bhavati2, kuddhassa kidisâm bhavissâtí, iminâ hi kuddhena olokitå mayam tattakapâle pakkhittalûpanâ9 viya tattha tatth' eva bhijjissåma, 20 imam râjânaṁ kâtum mayham na ruccâtiti“ imam athham pakâsetum paṭhamam gâtham âhå:

Sabbehi kira śâtihi kosiya issaro kato sače śâtih' anuññâto bhaṇeyy' âham ekavâcikan7 ti.

Atha nām anujânantå8 sakuṇâ dutiyaṁ gâtham âham su: 25

Bhaṇa samma anuññâto athham dhammaṁ ca kevalam, santi hi dahâra pakkhi paññâvanto jutindharå ti.

So evam anuññâto tatiyâmo gâtham âha:

Na me ruccati bhaddante9 ulûkassâbhisecanam, akuddhassa mukham pâså, katham kuddho karissâtî.

So evam vatvå „mayham na ruccati, mayham na ruccâtiti” viravanto âkâse uppâti. Ulûko pi nâm utthâya anubandhi. Tato paṭṭhâya te

1 A. vadante. 4 A. âqâ— 7 A. ekavâcîyan.
2 A. omits. 5 A. tîṭha āv, etassa. 8 A. anuññâttå.
3 A. paṭhamakappikâ. 6 A.—îlå. 9 A. bhaddam vo.
நந்மாண்நாம் வேரம் பஞ்சியும். சங்கநா சுவாந்தாமஸாம் ராஜானாம் கட்டா பாக்காமியும்.

7. கார்ணாகமிகா-ஜாதாக.

அதில் கார்ணாதோம் பைராம் காணல் மூர்த்தம் குருன்குருன்டாகியும் ஹுத்வா அரன்செ காசா சராசா விருட்பே எகாசிமின் கம்பை வாசம் கப்பேசியும். தாஸ் எவா சராசா விருட்பே எகாசிமின் ருக்கக்கே சதாப்ப்தோ நிசியும், எகாசிமின் பானாக கச்சாப்போ வாசம் கப்பேசியும். எவாம் தே பியாயா அந்நாம்சாய் பியாசாம்வாசாம் வாசியும். அத்து எகோ மிகல்ளாகோ அரன்செ கரான்டோ பானியதித்தோ குத்திகச்சாலால்யாம் திஸ்வா தோனோ.

8. சாகாஸ்வாதியும் வாத்தக்காயம் பாசும் ஓட்டற்வா அங்காயியும். குத்திகச்சாடியும் பானியும் பாதில் வாத்தக்காயம் கன்னி வெவ்வே பாதில் கல்கராவாம் ரவி. தாஸ் தொன்று சாட்டோ ருக்கக்கோ சதாப்ப்தோ உதாக்கோ சதாப்ப்தோ உதகோ தே கச்சாப்போ அகான்வா "திதோ கொ காத கண்ணிய" தின்பாயியும். ஆதா சதாப்ப்தோ கச்சாப்போ அமான்டாது "சம்மா, தவ தாண்டா அத்தி, தவம் இமாம் பாசம் சிங்ம, அஹாம்

9. எச்சா வாத்தக்காயம் பாசும் சிங்ம டாண்டீ கச்சாப்பா, அஹாம் தா஧ா கரிச்ஸாமி யாதா எதிது லுட்டகோ டி.

10. கச்சாப்பா கம்மவார்த்தாம் கண்டிதும் அராப்பி. சதாப்ப்தோ லுட்டாச்சா வாசனகாமம் காரோ, விருட்பே ருக்கே நிசியும். லுட்டு பாச்சுகோகை யெவா சாளியின் அக தோ பாச்சாவா வாசி வேப் பாக்கோ பப்போஷேத்தோ தா பூத்தரா நிறோ பூத்தரா நிறோ முக்ரோ பஹரி. லுட்டு "காலாக்கண்ணிங்கடுப்பாம் அம்ம் பாக்காரோ" தி நிவாட்டித்தோ ட்டின் பார்த்தா.

11. புனா சாளியின் அக தோ உத்தகோ. சாகு "ாயாம் பாத்தாமம் பூத்தரா நிறோ முக்ரோ பஹரி, லுட்டு புணா சாளியின் அகாந்தா ட்டோ உத்தகோ. "சாகு தொன்று சாகியின் அக தோ வாசாம் பாக்காயம் பாக்காயம் முக்ரோ பஹரி. லுட்டு

12. புனா பிகாலாக்கண்ணிங்கடுப்பார்த்தோ "ாயாம் 'தாணி' மெ எஸா நிக்கோமாடின் அத்திட்டூ" நிவாட்டித்தோ யாவா அருந்துக்கணனா சைத்தூ அருந்தவல்யா சாளியின் அக 

13. சாகு வேஜனா சால்போ "டோ அக்காச்சாடிட்டோ" குத்திகச்சாடியீஞ்சி தாஸ்தாசா காதேசியும். தாமியின் காண்ணெ கச்சாப்பா எவா வாத்தக்காயம் தாபோட்டவா செச்சாராது காளோதும் ஹோங்கோ, தாண்டா பான்டான் கார்பாட்டா ஜாடா, முக்.
हाम लोहितमक्खितम्, बोधिसत्तो लुड्डपत्तम् सत्ति गहेवा असावेः
गना आगच्छाताम् दिस्वा ताम् वादधाम् चिंदित्वा वामां पाविसि. साकुऽ
रुक्खहाग्गे निसिदि. काच्छापो पाणा दुब्बलात्ता तत्थे वा निपाजी.
लुड्डो काच्छापम् गहेवान् पसिभबके पाक्क्हित्वा एकसीम खानुके
लाग्गेसि. बोधिसत्तो निव्वत्तिवा ओलकोट्ना काच्छापप्पा गाहिताभावाम्
श्वात्त्वा "मेि साहाय्यासा जिभिदानाम् दसामिति" दुब्बालो विया वुत्ता लुधा
सा अत्तानम् दाश्सेसि. सो "दुब्बालो एसा भविष्यति, मार्येसीमि नान्" ति
सात्ति अदाया अनुबंधः. बोधिसत्तो नातिदुः नाक्कसमिने गच्छांटू
ताम् अदाया अरण्णाम् पाविसि, दुराम् गाताभावाम् श्वात्त्वा पादम् वाँद्वतेः
आन्नेना बाग्गना वातावेगांगना गान्त्वा दिङ्गेना पासिभबकाम् उक्क्हित्वाः
बुहुमयाम् पातेवाः पालेत्वा अइशिमार्या निपाज्जी.
काच्छापो पाणि मुम्मगांमि दुरे पुट्ते अपानयति.
लुड्डो ताम् ठानाम् अगान्त्वा काच्छापांम् अपासित्वा चिन्नपासिभबकाम्
गहेवां, दोमांससापप्तो अत्तानो गेहाम् गामासि. ते पि तायो साहाय्या
यावाजिवाम् विसासाम् अभिदित्वाः याथाकम्माम् गाताः.

8. JAVASAKUNAŚ JĀTAKA.

अतिक्षरानासियाभ्राह्मदद्दते राज्यां कारोऽ बोधिसत्तो हिमावंतापदेसे
रुक्खकोथःकासाकुऽ हुत्वा निब्बाति. अथ्ये कासा सिहसा
माम्साम् क्षादांतासा अङ्गी गाले लाग्गु, गालो उद्धुम्याः, गोधारम् 
गाहितम् नासक्कोति, कहारा वेदाना वात्तानि. अथा नाम् सो साधुऽ गो
गरापसुतो दिस्वा साक्क्हाया निलॊ तिनेम् साम्मा दुक्क्हालि पी पच्ची.
सो ताम अफळम् अचक्की, अहान ते "साम्मा एि अंगिम् अन्नेयाम्,
भायेनापा ते मुह्याम् पाविसिउम् नाविसाहाम्, कहादेय्यसी पी मांनिः
ति, "भायि साम्मा, नाहान ताम् खादामी, जिविताम् मे देहलि". सो
"सादहु" ति ताम् वामापपसानाया निपाज्जपेत्त्वा नो जानाति को वष्टादि
किंग्न् बहविष्यतिः तियाथा मुह्याम् पिदाहितुम् नासक्कोति ताथा
तासा अधारोः इसे उत्तारोः इसे दांडकाम् ठापेत्वा मुह्याम् पाविसित्वाः
aṭṭhikoṭiṃ tūṇḍena pahāri. Aṭṭhi patitvā gataṃ. So aṭṭhiṃ pātettvā sihassa mukhato nikkhamanto dandaṅkaṃ tūṇḍena paharitvā pātento nikkhamitvā sākhagge niliyi. Siho nirogo hutvā ekādiwasam vanamah-isam vadhitvā khādati. Sakūno „vimāṃsissāmi nan“ ti tassa uparibhāge sākhāya niliyitvā tena saḍḍhiṃ sallapanto paṭhamam gātham āha:

Akaramhase te kiccam yaṁ balaṃ ahuvamhase,
migarāja ūno ty-atthu, api kiṃci labhāmase.

Tāṃ sutvā siho dutiyam gātham āha:
Mama lohitabhakkhassa niccaṁ luddāni kubbatot
dantaragato santo tāṃ bahuṁ yaṁ hi jivasāti.

Tāṃ sutvā sakūno itāra dve gāthā abhāsi:
Akataṇṇūṁ akattāram kattassa patikārakam
yasnim kataṇṇutā n'atthi—niratthā tassa sevanā,
Yassa sammukhacinnena mittadhammo na labbhati

anusuyyam anakkosaṁ sanikaṁ tamhā apakkame ti,
Evaṁ vatvā so sakūno pakkāmi.

9. SASA-JĀTAKA

Atite, Bārāṇasiyāṁ Brahmadatte rajjam kāreate Bodhisatto sasa-yoniyaṁ nibbattitvā araṅñe vasati. Tassa pana araṅṇassa ekato pab-
batapado ekato nadi ekato paccantagāmako. Apare pi 'ssa tayo sahāya ahesum: makkato sigalo uddo ti. Te cattāro pi paṇḍita ekato vasantā attano attano gocaraṭṭhāne gocaraṁ gahetvā sāyaṇhhasamaye ekato sanipatanti.

1 B. krubbato. 3 B. sasapāndito.
2 A: appatikārakam. 4 B. omīt.
5 B. gāmavāyvi.
satta rohitamacche uddharitvā valliyā āvunītvā netvā Gaṅgātire valu-
kaṁ1 viyūhitvā paṭicchādetvā macche gahanto adho Gaṅgām bhassī2. Udo macchagandham ghāyitvā valukāṁ viyūhitvā macche disvā ni-
haritvā „attthi nu kho imesaṁ sāmiko“ tī tikkhattum ghosetvā sāmikām
apassanto vallikaṁ3 āsītītvā netvā4 attano vasanagumbe ṭhapetvā „vela-
yām eva khādiṣsāmīti“ attano silam āvajjanto nipaḍji. Sigālo pi vas-
anatḥānato5 nikkhāmitvā gocarato pariyesanto ekassa khettagopa-
kassa kuṭiyam dve maṁsasalāṇi ekaṁ godham ekaṁ ca dadhiṇārakam
disvā „attthi nu kho etesamāṁ sāmiko“ tī tikkhattum ghosetvā sāmikām
adisvā dadhiṇārakassa uggahānarajjuṁ gīvāya pavesetvā maṁsasūle ca 10
godhaṁ ca mukhena āsītītvā netvā attano sayanagumbe ṭhapetvā „vela-
yām eva khādiṣsāmīti“ attano silam āvajjanto nipaḍji. Makkato pi vas-
anatḥānato6 nikkhāmitvā7 vanasaṇḍāṁ pavisitvā ambapiṇḍiṁ āha-
ritvā attano8 vasanagumbe ṭhapetvā „velāyam eva khādiṣsāmīti“ attano
silam āvajjanto nipaḍji. Bodhisatto pana „velāyam eva vasananatḥānato9
īs nikhāmitvā dabbatiṇāṁ khādiṣsāmīti“ attano gumbe yeva nippamo
attano10 silam11 āvajjanto12 cintesi: „mama santikaṁ āgataṁ13 yacakā14
tināṁ15 khāditum16 na16 sakkuṇeyyum16, tilataṇḍulādayo pi mayham n'15
aththi, sace me santikam yacako āgcchissati attano sariramaṁsaṁ
dassāmīti.“ Tassa silatejena Sakkassa pandukambalasilasamam unha-
kāram dassesi. So āvajjamaṁo īmaṁ karaṇaṁ disvā „sasaṁjaṁ
vimaṁsissāmīti“ paṭhamasū maṁsasū vadda vasaṁatṭhānaṁ gannya brah-
asena aṭṭhāsi, „brahmana, kimatthaṁ ṭhito sīti“ ca vutte „pandita,
sace kīḍi āhāram labheyyam uposathiko hutva samanadhammaṁ7
kareyyam17 ti. So „sādhu, dassāmi te āhāran“ ti tēna saddhim sallap-
anto paṭhamasū gaṁthā aha:

Satta me rohitā macca udaṅkā thalam ubbhataṁ
idam brahmaṁ me aththi, etam bhutvā vane vasā ṭi.

Brāhmaṇo „pag eva8 ūva hotu, paccā jānissāmīti“ sigalassa santikam
gato, tenapi „kimattathāṁ ṭhito sīti“ vutte tah evāha. Sigālo „sādhu9
dassāmīti“ tēna saddhim sallapanto dutiyam gaṁthā aha:

1 A. vālíkāya. 4 A. omits.
2 R. gagchi. 5 A. omits.
3 A. valliyāṁ. 6 A. agataṁ yacakānaṁ
tināṁ datum nā sakka.
4 A. valliyāṁ. 7 B. vaseyyan.
5 A. etasa.
6 A. agataṁ yacakānaṁ
tināṁ datum nā sakka.
8 A. pāto va.
Dussa me khettapālassa rattibhattaṁ apābhataṁ, 
maṁsasūla ca dve godhā ekaṁ ca dadhivāraṁaṁ, 
idaṁ brāhmaṇa me atthi, etam bhutvā vane vasā' ti.

Brāhmaṇo „pageval tava hotu, pacchā jānissāmiti“ makkaṭassa 
5 santikaṁ gato, tenāpi „kimagatham ṭhito sīti“ vutte tath’ evāha. Mak-
kaṭo „sādhu dammīti“ tena saddhiṁ sallapanto tatiyaṁ gātham āha:
Ambapakkam2 dakam2 sitam sitacchāyā3 manoramā4 
idaṁ brāhmaṇa me atthi, etam bhutvā vane vasā’ ti.

Brāhmaṇo „pag eval tava hotu, pacchā jānissāmiti“ sasapandītassā 
10 santikaṁ gato, tenāpi „kimagatham ṭhito sīti“ vutte tath’ evāha. Tam 
sutvā Bodhisatto somanassappatto „brāhmaṇa, sūṭṭhu te kataṁ āha-
ratthāya mama santikaṁ āgacchantena, ajjāham mayā ādinnapubbaṁ 
dānaṁ kassāmi, tvāṁ pana silvā pānātipātaṁ na karissasi, gaccha 
brāhmaṇaṁ11 nānādārūniṁ saṁkacchātāṁ āṅgare katvā mayham āroeci,
15 āham attānam pariccajitvā āṅgārakūpe7 patissāmi, mama sarire pakke 
tvāṁ maṁsaṁ khāditvā samanadhammaṁ kareyyāsī7 tena saddhiṁ 
sallapanto catuttham gātham āha:

Na sasassa tilā atthi na muggā nāpi taṇḍulā, 
iminā agginā pakkaṁ mamaṁ bhutvā vane vasā’ ti.

20 Sakko tassa kathāṁ sutvā attano ānubhāvena ḍekam āṅgārarāsim mā-
petvā Bodhisattassa ārocesi. So dabbatiṁsasyanato utṭhāya tattha 
gantvā „sace me ālomantaresu pāṇakā atthi te nā marimśu“ ti vatvā 
tikkhatum sarirāṁ vidhūnītvā sakalasarirāṁ8 dānamukhe ṭhapetvā9 
laṁghītvā padumapūṇe10 rājahaṁso viya ārambuticittvo āṅgārāsimhi 
pati. So pana aggi Bodhisattassa sarire lomakūpamattam pi unham kātum 
nāsakkhi, himagabhāṁ paviṣṭho viya ahcesi. Atha Sakkaṁ āmantetvā 
„brāhmaṇa, tayā kato aggi atisitalo, mama sarire lomakūpamattam pi 
unham kātum na sakkoti, kiṁ nām’ etan’ti āha. „Pandita, nāham 
brāhmaṇa, Sakko aham asmi tava vimāṁsanatthāya āgato mhiī11 ‘ti.
„Sakka, tvāṁ tava tiṭṭha, sakalo pi ce lokasannivāso maṁ dānena 
imamśeyya n’ eva me12 adatukāmatampasseyyā’1 ti Bodhisatto sibanā-
daṁ nadi. Atha nam Sakko „sasapandīta, tava guṇo sakalakappam
pākato hotū" ti pabbataṁ pijetvā pabbatarasam ādāya candamanojale sasalakkhaṇam ālikkhīva Bodhisattam ānetvā tasmīṁ vanasaṇādevaṭṭhānaṁ2 eva gato. Te pi cattāro pañcīti sammogamānā silam pūretvā dānaṁ5 datvā5 uposathakamam katvā yathākam- 5 maṁ gata.

10. MATAKBHATTA-JATAKA.


1 A. āmanteivā 3 A. acariyo 5 A. omits.
2 B. visana— 4 A. maṁdetvā 6 h. patto,
"Elaka, mā bhāyi, nāhan tam māressāmīti". "Brāhmaṇa, kim vadesi, tayi mārente pi amārente pi na sakka ājja maya maranā muccitu" ti.


Evañ ce sattā jāneyyuṁ 'dukh' āyaṁ jātisasambhavo na pāṇo pānīnaṁ haṅñe, pāṇaghāti hi so catiti. Evaṁ Mahāsatto nirayabhayena tajjetyā dhammaṁ desessi. Manussā tam dhammaṁdesanaṁ sutvā nirayabhayabhītā paṇātipātaṁ viramiṁau. 20 Bodhisatto pi dhammaṁ desetvā mahājanam sile 'patiṭṭhapetvā yathā- kammaṁ gato. Mahājano pi Bodhisattassa ovāde ṭhatvā dānādīnī puññāni katvā devanāgararām pūresi.

11. BĀVERU-JĀTAKA.

Ațite Bārīṇaṃ sāgyaṁ Brahmadatte rajjam kārente Bodhisatto mora-25 yoniyam nibbatittvā vuddhīṁ anvāya so bhaggappatto arññe vicari. Tadā ekacce vāniya disākakaṁ gahetvā navāya Bāverurāṭṭham agamaṁ-su. Tasmīṁ kira kāle Bāveruraṭṭhe sakunā nāma n' atthi. Agatāgata raṭṭhavāsino tam kuppagge3 nisinnan deiṣvā "passath' imassa cha vivananām galapariyesānaṁ mukhatundakakam manikundalasadisāni akkhiṇiti" 30 kākam eva pasāṁsitvā te vāniya ke āhamśu: "imam ayyaś sakunām am-hākam detha, amhākaṁ hi iminā attho, tumhe attano raṭṭhe aṇṇām
labhissathā" ’ti. "Tena hi mūlena ganhathā" ’ti. "Kahāpanena no
dethā" ’ti. "Na demā" ’ti. Anupubbena vaddhetvā "satena dethā"
’ti vutte „ambhākaṁ esa bahupakāro, tumhehi pana sadhīm metti
hotū ‘ti kahāpanasataṁ gaheṭvā adaṁsu. Tel1 tam1 gaheṭvā1 suvanna-
apāţjare pakkhipitvā nānappakāreṇa macchamaṁsena c‘ eva phalā-
phalehi2 ca paṭijaggaṁisu. Aññasaṁ sakūnaṁ avijjamānaṭṭhāne da-
sahi asaddhammehi samannāgato kāko labhaggayasaggappatto ahosi.
Punāvāre te vānija ekamporājānaṁ gaheṭvā yathā accharasaddena
vassati pānippahārasaddena naccati evaṁ sikkhaṁpetvā Bāverurāṭṭham
agamaṁsu. So mahājane sannipatite navāya dhure thatvā pakkhe 10
vidhūnītva madhurassaramaṁ nicchāretvā nacci. Manussā tam disvā
somanassajatā ’etaṁ ayyā4 sobhagappattāṁ susikkhitasakunārajaṁ
ambhākaṁ dethā” ’ti āhaṁsu. „Ambhehi paṭhamamaṁ kāko āniito, tam
ganhittha, idāni etam morarājānaṁ anāyimha, etam pi yācatha, tum-
hākaṁ raṭṭhe sakunāṁ nāma gaheṭvā āgantuṁ na sakkā” ’ti. „Hotu 15
ayya4 , attano raṭṭhe anñham labhissathā, īmaṁ no dethā” ’ti mulām
vaddhetvā sahasensena ganhimsu. Atha nam satṭaratatanavicitte pañjare
ṭhapetvā macchamaṁsapālāphalehi c‘ eva madhulājasakkarāpāna-
kādihi ca paṭijaggaṁisu. Mayurarāja labhaggayasaggappatto jāto,
Tassagatakālato paṭṭhāya kākassa labhasakkāro pariḥāyi, koci piś nam 20
oloketum pi na icchi. Kāko khādaniyabhojamiyam alabhamaṁo kāka
’ti vassanto gantvā ukkārabhāmiyam otaritvā6 gocaram6 gaṇhi6.

Adassanena morassa sikhino mañjubhāṇino
kākaṁ tattha apūjesuṁ maṁsena ca phalena ca.
Yāda ca sarasampanno moro Bāverum āgamā
atha labho ca sakkāro vāyasassa ahāyatha;

Yāva n’ uppajjati Buddhō dhammarājā pabhankaro
tāva anñhe apūjesuṁ putuḥ samaṇabrāhmaṁe.
Yāda ca sarasampanno Buddhō dhammaṁ adesayi
atha labho ca sakkāro tītthiyānāṁ ahāyatha ’ti.

12. VALĀHASSA7-JĀTAKA.

Atite Tambapannidipe Sirisatthun nāma yakkhanagaram ahosi.
Tattha yakkhiniyo wasiṁsu. Ta bhinnanāvānaṁ vānijānaṁ5 āgatakāle

1 B. — omit.
2 A. — ena.
3 A. — mayūra.
4 A. — ayya.
5 A. — omit.
6 A. — otari.
7 B. — valāhaka.

1 A. manussavāsāṁ. 4 A. maṇusiyo. 7 A. omits 2 B. itthikuttāhāva-vilāsehi. 5 A. etha amhe. 8 A. valahā. 3 A. anuvicaranti. 6 A. paḷāyāmā. 9 A. kāka.

13. CATUDVĀRA-JĀTAKA.


14. Suppāraka-Jātaka...


Ummujjanti nimujjanti manussa khurāṇāsikā, Suppārakan tam pucchamā, samuddo katamo ayaṁ ti. Evāṁ tehi puṭṭhā Mahāsatto attano niyyāmakasuttona samsandetvā dutiyam gātham āha:

Bharukaccha payātānāṁ vānipānāṁ dhanesināṁ
nāvāya vippanaṭṭhāya Khuramālīti vuccatīti.

Tasmīṁ pana samuddade vajiramaṁ dhanasaṁ
nāvāya vippaṇatthāya Khuramālīti vuccatīti.

1 A. Te nāvāya. 5 A.—dīṁsu. 3 A. uppajjati.

Yathā dadhīṃ va khiraṃ va samuddo paṭidissati1 —pe— gāthāya tassa nāmaṁ pucchiṁsu. Mahāsatto antantaragāthāya ācikkhi:

Bharukacchā payātānam—pe—Dadhimaḷīti4 vuccattī. Tasmim pana samudde rajataṁ uṣsannam ahosi.5 So tam pi upāyena gāhāpetvā nāvāya pakkhipāpesi. Nāvā tam pi samuddam atikkamitvā nilakusatinam viya sampannasassam iva ca obhāsamanam nilavanāṁ Kusamālāṁ nāma samuddam pāpuni. Vānijā

Yathā kuso va sasso va samuddo paṭidissati1 —pe— gāthāya tassa pi nāmaṁ pucchiṁsu. So antantaragāthāya ācikkhi:


Yathā nalo va velum va samuddo paṭidissati1 —pe— gāthāya tassa pi nāmaṁ pucchiṁsu. Mahāsatto antantaragāthāya kathesi:

Bharukacchā payātānam—pe—Nalamāḷīti vuccattī. Tasmim pana samudde masāragallam6 veluriyam uṣsannam ahosi.6 So tam pi upāyena gāhāpetvā nāvāya pakkhipāpesi. Vānijā Nalamāḷīm

---

1 A. paṭidissati and below. 3 A. pakkhip. 5 A. omits
2 B. So. 4 B. Khiramāḷīti. 6 A. vamsarāga.
atikkamantā Vājābhāmukhasamuddaṁ nāma passiṁsu, tattha udakām
dādhitvā kādādhitvā saṁbaṭobhāgena uggacchati, tasmiṁs saṁbaṭobhāgena
uggatodakāṁ saṁbaṭobhāgena uccinnapaṭatā mahāsobhho viya pañ-
ñayati, ūmiyā uggatāya ekato paṭaṭasadarāṁ hoti, bhayajanano saddo
5 uppaṭjati sotāni bhīndanto viya hadayaṁ phālento viya, tāṁ disvā vāṇijā
bhitatasītā

Mahābhayo bhūṁsanako samuddo suyyat’ amānuso,
yathā sobbhā paṭāto ca samuddo paṭidissati —pe—
gāthāya tassa nāmaṁ puccīṁsu,—

Bharukaccha payātānaṁ—pe—Vājābhāmukhiṁti vuccatīti.
Bodhisatto anantaragāthāya tassa nāmaṁ acikkhitvā, tātā, imaṁ Vājā-
bhāmukhaṁ samuddaṁ paṭṭā nivattitum samatthā nāvā nāma n’ attхи,
ayaṁ sampattanāravāṁ nimuṭjāpetvā vināsāṁ pāpettīḥ aha. Taṁ ca
nāvaṁ satta manussasatāni abhirūṁsu, te sabbe maraṇabhāyabhītā
ekappahāren’ eva Avicimhi paccamānā sattā viya atikaraṇaravāṁ 2
muṇcīṁsu. Mahāsatto ’ṭhapetvā maṁ añño etesaṁ soṭṭibhāvam
kātum samattho nāma n’ atthi, saccakiriyāya tesam soṭṭhim karissā-
miti’ cintetvā te āmanteṭvā ’ṭata, maṁ khippaṁ gandhodakena
naḥpetvā ahatatvatthāni nivāsāpetvā suvaṇṇapāṭīṁ 3 sajjētvā nāvāya
dhure ṭhapatēḥ” ’ti. Te vegena tathā kariṁsu, Mahāsatto ubhohi
hatthehi suvaṇṇapāṭīṁ 3 gahetvā nāvāya dhure ṭhitoṣaccakiriyāṁ karonto
osānagātham aha:

Yato sarāṁi attānam yato paṭto ’ṭmi viṁṭutaṁ
nābhījānāni saṃcicca ekapāṇāṁ pi hīṁsitāṁ,
etena saccavajjena soṭṭhim nāvā nivattattā ’ti.

Cattāro māse videsaṁ pakkhandaṁ nāvā nivattittvā iddhimā viya saccā-
nubhāvena ekadivasen’ eva Bharukacchapaṭṭanaṁ agamāsi, gantvā ca
pana thale ṭi atṭhusabhamattoṭṭheva pakkhanditvā nāvikassa ghar-
dvāre atṭhāsi. Mahāsatto tesam vāṇijānaṁ suvaṇṇarajatamaṇipapavāla-
mutta ṭvajirāni bhājeṭvā addā, ’ṭettakēhi vo ratanehi alāṁ, mā puna
samuddaṁ paṇvisiṭṭha’ ’ṭi ca tesam ovādaṁ datvā yāvajivam dānādini
puṇṇāni katvā devapuraṁ pūresi.

1 A. chinnataṭa 3 A. punnapāṭīṁ 5 A. iddhā
2 A.—sāraṁ 4 A. pakkhantā 6 A. omits mutta
15. **SILANISAMŚA-JĀTAKA.**


---

1 A. pana 2 A. sovannamayo laṅkāro. 3 A. padarāni.
26

n' atthi, tam kārānaṁ, aham hi tuyham nāvaṁ āhariṁ na etassā' 'ti. "Hotu, aham attanā dinnadānena rakkhitasilena bhāvitabhāvanāya etassā pattīṁ dammīti". Nahāpito "anumodāmi sāmīti" aha. Devatā 'Idāni gahissāmīti' tam pi āropetvā ubho pi jāne samudda nikhametvā nadiyā Bārānasim gantvā attano ānubhāvena dvinnam pi tesaṁ gehe dhanaṁ patiṭṭhāpetvā "paṇḍiteh' eva nāma3 saddhim saṁsaggo nāma kātabbo ti, sace hi imassa nahāpitassa iminā upāsakena saddhim saṁsaggo nābhavissa4 samuddamajjhe yeva nassissa" 'ti paṇḍitasaṁsag gassa gunaṁ kathayamānaṁ imā gāthā avoca:

10 Passa saddhāya silassa cāgassa ca ayam phalam, nāgo nāvāya vaṇṇena saddham vahati upāsakam, Sabbhir eva samāsetha, sabbhi kubbetha santhavam, satam hi sannivāsena sothhiṁ gacchati nahāpito ti. Evam samuddadevata ākāse ṭhatvā dhammaṁ desetvā ovaditvā nāga-15 rājānaṁ gaṁhitvā attano vimānaṁ eva agamāsi.

Satthā imaṁ dhammadesanānaṁ āharitvā saccāni pakāsetvā jātakaṁ amodhānesi: (saccapariyosāne upāsako sakadāgāmiphale patiṭṭhahi) dstadā sotāpaṇa-upāsako parinibbāyi, nāgarāja Śāriputto abosi,5 samud adevata aham eva" 'ti.

16. CAMMASĀTAKA-JĀTAKA.


1 A. dinnadāne
2 B. evas.
3 B. omits.
A. rakkhitaṁ le.
4 6. na bhavisse.
5 B. cammasa.
Atite Bārāṇasiyaṁ Brahmadatte rajjaṁ kārente Bodhisatto ekasmiṁ vānjjakule nibbattitvā vānijjaṁ karoti. Tadā eko cammasātako paribbājako Bārāṇasiyaṁ bhikkhāya caranto elakānaṁ yujjhanaṁ thānasmīṁ patvāl elakaṁ osakkantāṁ disvā „apacitiṁ me karotīti” saṅkhyā1 apaṭikkamitvā „imesaṁ ettakānaṁ manussānaṁ antare eko2 amhākaṁ3 5 gunaṁ4 na2 jānātīti” tassa aṅjaliṁ pagganhitvā ṭhito paṭhamam gātham āha:

Kalyāṇ rūpo vat' ayaṁ catuppado subhaddako c' eva supesalo ca.
yo brāhmaṇaṁ jātimantu*pāpannāṁ apacāyati mendavaro Yasassīti,
Tasmīṁ khane5 āpane6 nisinno paṇḍitavānījo taṁ paribbājakaṁ nise-10 dhento dutiyaṁ gātham āha:

Mā brāhmaṇā ittaradassanaṇa vissāsam āpayji catuppaddassa,
dalhappahāram abhikaṇkhamāno avasakkati dassati suppahāran ti.
Tassa pana paṇḍitavānījassa kathentass' eva mendako vegenāgantvā
ūrumhi paharitvā tatth' eva vedanaṁ mattaṁ katvä pātesi. So vedanā.-15
patto4 paridevamāno nipajjī. Satthā taṁ kāraṇaṁ pakāsento tatiyaṁ
gātham āha āha:

Uru 'ṭṭhi5 bhaggam, vaṭṭito khāribhāro, sabbam bhāndam brāhma-
nass' idha bhinnam,
bāhā paggayha kandati rodati4 ca4 abhidhāvatā, haṅnate brāhma-
cāritī.
Catutthaṁ gātham paribbājako āha āha:

Evaṁ so nihato seti yo apujjam pasamāsati6
yathāham ajja pahato hato mendena dummatīti.
Iti so paridevanto tatth' eva jīvitakkhayam patto ti. Satthā imaṁ 25
desanaṁ āharitvā jātakam samodhānesi: „tadā cammasātako etaraṁ
cammasātako va, paṇḍito vānījo pana aham eva' 'ti.

17. UCCHAṅGA-JĀTAKA.

'Ucchaṅge deva me putto' ti. Idam Satthā Jetaṇaṁ viharanto
aṅkataraṁ jānapadiththiṁ ārabbha kathesi. Ekasmiṁ hi samaye Ko-30
salaratthe tayo jana aṅkataraṁī ti atavimukhe kasanti. Tasmīṁ samaye
anto ataviyaṁ caṁ manusse vilumpitvā palāyinsu. Te core pariye-
sitvā apassantā taṁ thānaṁ āgantvā , tumhe ataviyaṁ vilumpitvā idāni

1 B. omits
2 A. ayam oke elako amhākaṁ guṇam
3 B. thāne
4 A. omits
5 A. Satthi
6 A. namussati
kassaka viya bothā” ti te „corā ime” ti bandhitvā ānetvā Kosalarāṇño adamsu. Ath’ ekā itthī āgantvā „acchādanāma me dethā, acchādanam me dethā” ti pari devantī punappuna rājanivesanāma pari yāti. Rājā tassa saddaṁ sutvā „dethal īmīsā acchādanān” ti āha. Manussā2 5 sāthaṁ gaheṭvā adamsu. Sā taṁ disvā „nāham etaṁ acchādanam yācāmi”, sāmikacchādanam “yacāmitī” āha. Manussā gantvā raṇño nivedayimsvu „na kir ūsā īmā acchādanam katheti, sāmikacchādanam kathetitī”. Atha naṁ rājā pakkosāpētvā „tvām kira sāmikacchādanam yācasitī” pucchi. „Āma deva, itthiyā hi sāmiko acchādanāṁ nāma, sāmikamhi asati sahassamulam pi sāthaṁ nivatthā itthi2 naggā yeva nāma”. Imassa pan’ atthassa sādhanathāmāṁ.

Naggā nādi anodakkā,5 naggām raṭṭhaṁ arājikamaṁ, itthī pi vidhavā neggā yassāpi āsa bhātaro ti. idam suttam āharitabbāṁ. Rājā tassā pasanno „ime2 te tayo janā ke6 hontiti” pucchi. „Eko me deva sāmiko, eko bhātā, eko puttu” ti. Rājā, ahaṁ te tuṭṭho īmesu tisu ekāṁ demi, kataram7 icchasitī” pucchi. Sā āha: „ahaṁ d-va jivamānā ekāṁ sāmikam labhissāmi, puttam pi labhissāmi yeva,8 mātāpitunnam pana me matattā bhātā va dullabho, bhātaram me dehi devā”9 ti. Rājā tussitvā tayo pi vissajjesi. Eenām taṁ ekikāṁ nissaya tayo janā dukkhato muttā. Taṁ kāraṇāṁ bhikkhaṁ saṅghe pākaṭaṁ jātaṁ. Aṁ ekādivasaṁ bhikkhu dhammasabhāyaṁ sannipatītā „āvuso ekaṁ itthiṁ nissaya9 tayo janā dukkha muttā”10 ti tassā guṇakathāya nissidimsvu. Satthā āgantvā „kāya nu ’ttha bhikkhave etarahi kathāya sannisinnā” ti pucchitvā „imāya nāma” ti vutte „na bhikkhave esā itthi idān eva te tayo jane dukkha moceśi, pubbe pi moceśi yeva”11 ti vatvā atitam āhari:

Atite Bāraṇaṇyāṁ Brahmadatte rajjam kārente tayo janā aṭavi-mukhe kasantaṁ sabbāṁ purimasadisam eva. Tada pana raṭṭha,12 tisu janesu kaṁ icchasitī” vutte sā āha: „tayo pi dātuṁ na sakkotha devā”12 ti. „Āma na sakkomiti”. „Sace tayo dātuṁ na sakkotha bhātaram me dethā”12 ti. „Puttakam va sāmikam vā ganha, kin te bhātara”12 ti ca vuttā „ete nāma deva sulabhā, bhātā pana dullabho” ti vatvā imām gātham āha:

Ucchage deva me putto, pathe dhāvantīya pati, tāṇ ca desaṁ na passāmi yato sodariyam anaye ti.
Raja, "saccam esa vadatiti" tuṭṭhacitto tayo pi jane bandhanāgarato ānetvā adāsi. Sā tayo pi te gahetvā gata.

Satthāpi "na bhikkhave idān' eva, pubbe p' esa ime tayo jane dukkhā mocesi yevā" 'ti imaṁ dhammadesanāṁ āharitvā anussandhiṁ ghaṭetvā jātakaṁ samodhānesei: "atite cattāro etarahi cattāro va, rājā pana ahan tena samayena" 'ti.

18. VEDABBHAJĀTAKA.


Evaṁ Bodhisatto „yatthā amhākaṁ ācariyo anupāyena atṭhāne pa-rakkamaṁ karonto dhanam vassāpetvā attāna jīvitakkhayām patto anñesaṁ ca vināsappacayo jāto evam eva yo aṁno pi anupāyena attano 25 atthāṁ icchitvā vāyāmaṁ karissati sabbaso attanā ca vinassissati pares-saṁ ca vināsappacayo bhavissatīti` vanam unnādetvā devatāsu sādhu-kāraṁ dadamānāsu imāya gathāya dhammām pesetvā tāṁ dhanam upāyena attano geham āharitvā dānādini puññāni karonto yavatāyukaṁ thatvā jīvitapariyosāne saggapatham pūrayamāno agamāsi.

19. DADHVĀHANA-JĀTAKA.

Aṭite Bārāṇasiyaṁ Brahmadatte rajaṁ kārente Kāsiratthe cattāro bhātaro brahmānaṁ isipabbajjam pabbajjīva Himavantapadesa paṭipatīya pannāsaḷā katvā vāsāṁ kappesum. Tesaṁ jetṭhabhāta kālam katvā

1 A. omils. 2 A. paharitvā. 3 A. kareyyāsiti. 4 A. me. 5 A. āvajjesatha.
So ekaṁ daṇḍakaṁ bhāṇjitvā tassa sise pātesi. Sūkaro pabujhitvā maniṁ apassanto ito c' ito ca kampamāno vidhāvati. Rukkhe ni-sinnapuriso hasi. Sūkaro clokento taṁ disvā rukkham sīsena paharītvā tatth' eva mato. So puriso otarītvā āgīṁ katvā tassa māṁsāṁ pacitvā khāditvā ākāse uppatītvā Himavantamatthakeṇa gacchanto assamapadaṁ disvā jetṭhaṭāpāsassa assame otarītvā dvihatiham vasitvā tāpassa vattapaṭīvattam akāsi vāsīpharasukassa ānubhāvaṁ ca passi. So, imaṁ mayā gaheṭum vaṭṭatīti" manikkhandhassa ānubhāvaṁ tāpāsassa dassetvā "bhante, imaṁ maniṁl gaheṭvā vāsīpharasukāṁ dethā' ti āha. Tāpaso ākāṣenā caritukāmo taṁ gaheṭvā vāsīpharasukāṁ adāśi. 10

1 A. me. 2 B.—mr. 3 A. balena. 4 A. omits.

Vannagandharasūpeto amb' āyam aluvā pure, 
aṁ 'va pūjaṁ labhamāno ken' ambo kaṭukapphalo ti. 

Aṭṭh assa kāraṇāṁ acikkhanto Bodhisatto dutiyaṁ gātham āha: 
Pucimandaparivāro ambo te Dadhivahana, 
mūlaṁ mūlena saṁsaṭṭham, sākha sākhā nisevare, 
asataṁ sannivāsena ten' ambo kaṭukapphalo ti. 

1 A. omit. 2 A. ambayūsaṁ.
Rāja tassa vacanāṁ sutvā sabbe pi pucimande ca paggave ca chindāpetvā mulāni uddharāpetvā samantā amadhuraṁ paṁsūṁ harāpetvā madhuraṁ paṁsūṁ pakkhipāpetvā khīrodaka-sakkharodaka-gandhodaka kehi ambaṁ paṭṭijaggāpesi. So madhurarasasaṁsiṅgāna puna madhuro va ahosi. Rāja pakati-uyyānāpalakass' eva uyyānam niyyādetvā yāvātāyukaṁ thavā yathākammaṁ gato.

20. MAHĀŚILA-VĀJĀ


1 A. solasavassapadesiko. 2 A. omits. 3 A. ahosi.

10 mukham āgacchante anivattanadhamma asaniyāpi sīse patantiyā asanta-
sanasabhāvā Silavamahārājāssā ruciya sati sakala-Jambudipe rajaṁ gahetum samatthā sahassamattā abhejjavarasūramahāyodhā honti. Te „Kosalarājā āgacchatātiītī sutvā rājānaṁ upasamāṃkamītvā „deva, Kosala-
rājā kira ‘Bārāṇasirajjām ganhissāṃti‘ āgacchati, gacchāma naṁ am-

15 hākaṁ rajasimāṁ anokkantamattam eva pohetvā ganhāmā“ 'ti va-
dimūs. „Tātā, maṁ nissaṅyā aṇnēsaṁ kilamanakiccam nī atthi, rajja-
thikos2 rajjaṁ ganhathā mā gamitthā“ 'ti nivāresi. Kosalarājā simāṁ atikkamītvā janapadamajjhāṁ pāvisi. Amaccā puna pi rājānaṁ upa-
samāṃkamītvā tath’ eva vissajjēsi. Rājā parimanayen‘ eva nivāresi.

20 Kosalarājā bahinagare ṭhatvā „rajjaṁ vā detu yuddham vā“ ti Silava-
mahārājāssā sāsanaṁ pesesi. Rājā taṁ sutvā „nī atthi mayā saddhiṁ yuddham, rajjaṁ ganhathā“ 'ti paṭṭīsānaṁ pesesi. Puna pi amaccā rājānaṁ upasamāṃkamītvā „deva, na mayām Kosalarāṇāno nagaram pa-
visitum dema, bahinagare yeva naṁ pohetvā ganhāmā“ 'ti āhānsu.

25 Rājā purimanayen‘ eva nivāretvā nagaradhvaṁ nīvāraptēva4 saddhiṁ amaccasahassena mahātalē pallāṅkamajjhē nisidi. Kosalarājā mahan-
tena balavāhanēna Bārāṇasim pāvisi. So ekam pi paṭṭīsattūm apas-
santo raṇāno nivesanadvāraṁ gantvā amaccāgaṇaparivuto6 apārutasaviyē nivesane aḷamkatapañīyattām mahātalē atūya naṁ niraparādham

30 Silavamahārājānam saddhiṁ amaccasahassena ganhēptēva „gacchatha, imaṁ rājānaṁ saddhiṁ amaccehi pacchābhāhaṁ gālhābandhaṁ bandhītvā āmakasánānaṁ netvā galappamāne āvāte khanītvā yathā eko pi hatthām ukkhīpitum na sakkoti evaṁ pāsasum pakkhīpitvā nikham-

35 nathā, rattiṁ sigāla āgantvā etesaṁ kātabbāyuttakāṁ karissantīti‘ āha. Manussā coraraṇāno ānaṁ sutvā rājānaṁ saddhiṁ amaccehi pacchā-
bhāhaṁ gālhābandhaṁ bandhītvā nikkhāmesuṁ.6 Tasmim pi kāle

1 A. omits. 3 A. ganhantu. 5 A. —omnia.
2 A. —ahā. 4 A. avāpurāpetvā. 6 B. nikkhāmiṁsu.

1 A. omits 2 A. gahito. 3 A. apabbuhi. 4 A. kaddhanṭā.
yakkhā, aham imām tumhākaṁ bhājetyā dadeyyāṁ, aparissuddho pan' amhi, naḥayissāmi āvā" ti. Yakkhā cora raṇño ṭhapitavāsita-udakaṁ attano ānubhāvena āharitvā raṇño nahānaṭṭhāya daṁsu, nahāvā thitassā samharitvā ṭhapite cora raṇño sātake āharitvā daṁsu, te nivā-
setvā thitassā cātujaṭigandhasamuggam āharitvā daṁsu, gandhehiā
vilimpitvā thitassā suvaṇṇasamuggesu2 manitālavaṇtesu āḥapitāni nāṇa-pupphāni āharitvā daṁsu, pupphāni pilandhitvā thitakāle, "aṇām kiṁ karomā" ti pucchimśu. Rājā attano chātakākāraṁ dassesi. Te gantvā
cora raṇño sampāditaṁ nāṇaggarasabhojanam āharitvā daṁsu, Rājā nahā
tānulītto manditapasadḥito nāṇaggarasabhojanam bhunī. Yakkhā cora
raṇño ṭhapitavāsitapāniyam suvaṇṇabhiṅkāren' eva suvaṇṇasarakena
pi saddhiṁ āhariṁsu. Ath' assa pāṇiyam pivitvā mukhāṁ vikkaṇḷetvā
hatthe dhovitvā3 ṭhitakāle4 cora raṇño sampāditaṁ paṇcasugandhikapari-
vāram tambūlaṁ āharitvā daṁsu, taṁ khaṭītvā ṭhitakāle "aṇām kiṁ
karomā" taṁ pucchimśu, "gantvā cora raṇño ussisake nikkhattam mangala
khaggāṁḥ harathā"5 ti, aha.6 Te6 pi4 gantvātām4 gahetvā5 āhariṁsu.
Rājā khaḍgam gahetvā taṁ matamanussaṁ ujukam ṭhapāpetvā mattha-
kamajjhe asinā paharitvā dve koṭṭhāse katvā dvinnāṁ yakkhānaṁ
samavibhattam eva vibhajitvā adāsi, datvā ca pana khaḍgam dhovitvā
sannayhitvā atṭhāsi. Atha te yakkhā manussaṁsaṁsāṁ khaḍītvā suhitā
hutvā tūṭṭhacittā, "aṇām te mahārāja kiṁ karomā" ti pucchimśu.
"Tena hi tumhe attano ānubhāvena maṁ cora raṇño sirīgabhā otāretha,
ime ca amacce attano gehe patiṭṭhāpethā"6 ti. Te "saḍhu deva"7
' ti sampāṭicchītvā tathā akhaṁsu. Tasmēṃ samaye cora raṇja ālaṁkāta
sirīgabhā siraśayanapīṭṭhe nipannya niddāyati. Rājā tassa pamattassā
niddāyantassā khaddagalaṇa udarauṁ pahari. So bhito paubjīhitvā di
pālokena Silavamaḥārājanaṁ saṇṭānīṁ sayanā vuttīhāya satiṁ5 upaṭ
ṭhapetvā ṭhito rājānaṁ āha: "mahārāja, evarūpāya rattiya ṭhatārakkhe
pihitadvare bhavane āra.ākkhaṇaṁsaḥhi nirokāse thāne khaḍgam san-
nayhitvā ālaṁkataṇṭiyatto kathamā naṁ tvām imām sayanapīṭṭham
āgato8 ti. Rājā attano āgamanākāraṁ saṁbhavā vithārato kathesi.
Tām sutvā cora raṇja saṇvīggaṁnaṁsa "mahārāja, aham manussabhūto
pi samāno tumhākaṁ gunām na jānāmi, "pāresam lohitamāmsakahā-
dakehi pana kakhkājhehi pharusehi yakkhhehi tava gunā ṇāta, na daṁ;
āham narinda evarūpe silasampanne tayi dubbhissāṁtii10 khaḍgam
ādāya sapathāṁ katvā rājānaṁ khamāpetvā mahāsayane nipajjāpetvā
attanā khuddakamañcaka nipajjitvā pabhātaya ratṭiyā utṭhite surīye
bheriṅ carāpetvā sabbasenīyo ca amaccabrāhmañca mahapatike ca
sannipatāpetvā tesām purato ākāse puṇṇacandam ukkhipanto viya Silava-
rañño guṇe kathetvā parismajjhī yeva puna rājānam khamapetvā
rajjam pāticchāpetvāl "ito paṭṭhāya tumhākam uppanno corupaddavo
mayham bhāro, mayā gahitārakkha tumhākam rajjam karothā" ti vatvā
pesuñnakārakassa ānām katvā attano balavāhanaṁ ādāya sakaraṭṭham
eva gato. Silavamahārājīpi kho alaṅkatapatīyaatto satacchattassa hetṭhā
sarabhāpadake kaṅcanappallāmke nisinnō attano sampattiṁ oloketvā
jayañ ca evarūpā sampatti amaccasahassassa ca jivita paṭṭilābho mayi
viriyaṁ akaronte na kaicī abhavissa, viriyabalena panāham naṭṭhaṁ ca
imaṁ yasaṁ paṭṭilabhīm, amaccasahassassa ca jivitādānaṁ adāsīṁ:
āsācchedām vata akatvā viriyam eva kattabbaṁ, kataviiryassa hi phalam
nāma evam samijjhati" cintetvā udānavasena imaṁ gatham āha:

Āsiṁseth'e eva puriso, na nibbindeyya paṇḍito,
passāmi vo 'ham attānam, yathā icchim tathā aham ti.
Evaṁ Bodhisatto "aho vata bho silasampānānaṁ viriyaphalaṁ nāma
samijjhati "imāya gathāya udānam udānetvā yāvajivaṁ puṇḍani kar-
itvā yathākammaṁ gato.

12. RAJOVADA-JĀTAKA.

Atite Bārāṇasiyāṁ Brahmadatte rajjaṁ kārente Bodhisatto tassa
aggamahesiya kucchismiṁ paṭisandhiṁ gahetvā laddhagabbhaparīhāro
sotthiṁ mātukucchimhā niikkhami. Nāmagahaṇadivase pan' assa Brah-
madattakumāro tv-evā nāmaṁ akaṁsu. So anupubbena vayappatto
solasavassakāle Takkasilam gantvā sabbasippesu nipphattiṁ patvā pitu
accayena rajje paṭṭhāya dhammena samena rajjaṁ kāresi. Chandādi-
vaseva agantvā vinicchayaṁ anusāsi. Tasmīṁ evam dhammena rajjaṁ
kārente amaccāpi dhammen' eva vohāraṁ vinicchinimsu. Vohāresu
dhammena vinicchiyamānesu kuṭṭattakāraka nāma nāhesum, Tesām
abhāva aṭṭhatthāya rajaṅgane upaddavo2 pacchijji. Amaccā divasaṁ pi
vinicchayaṭṭhāne nisiditvā kaċi vinicchayatthāya āgacchantaṁ adivā
pakkamanti. Vinicchayaṭṭhānam chaddētabbabhāvam pāpunī. Bodhi

1 B pāticchādetvā. 1 A. uparavo, and below.
satto cintesi: „mayi dhhammena rajjām kārente vinicchayatthāya āgacchantā nāma n’ atthi, upaddavo pacchijji, vinicchayaṭṭhānam chaṭṭēttabbahāvam pattam, idāni mayā attano agunām pariyesitum vatṭati, ‘ayaṁ nāma me aguno’ ti sutvā tāṁ paṭhāya guṇesu yeva vattissa-miti”. Tato paṭṭhāya „atthi nu kho me koci agunavāditī” pariganhanto anto vālaṇjakaṁ antare kaṅci agunavādīṁ adisvā attano guṇakatham eva sutvā „ete mayham bhayenāpi agunām avatvā guṇam eva vadeyyun” ti bahivalaṇjanake pariganhanto tat-āpi adisvā antonagaram pariganthi, bahinagare catuṣu dvāresu dvāragāmaka pariganthi. Tatrāpi kaṅci agunavādīṁ adisvā attano guṇakatham eva sutvā „janapadaṁ parigāṇhaṁsāmiḥ” amacce rajjaṅ paṭicchāpetvā ratham āruhya sārathim eva gahetvā aūṇātakavesena nagarā nikkhamitvā janapadaṁ parigāṇhāmāno yāva paccantabhūmīṁ gantvā kaṅci agunavādīṁ adisvā attano guṇakatham eva sutvā paccantasmate mahāmagge na nagārābhimmukho yeva nivatti. Tasmiṁ pana kāle Malliko2 nāma Kosalarājāpi dhammena rajjaṅ kārente agunagavesako hūtvā anto vālaṇjakaṁ adisvā attano guṇakatham eva sutvā janapadaṁ parigāṇhā tāṁ padesaṁ agaṁnī. Te ubho pi ekasmīṁ ninne sakaṭamagge abhimukhā ahēsuṁ. Rathassa ukkamanaṭṭhānam n’ atthi. Atha 20 Mallikaraṁno sārathi Bāraṇasirāṇño sārathīṁ „tava ratham ukkamāpehī ‘āha. So pi, „ambho sārathi, tava ratham ukkamāpehi, imasmīṁ rathe Bāraṇasirajjasāmiṁkō Brahmadattamahārāja nisinnō” ti āha. Itaro pi, „ambho sārathi, imasmīṁ rathe Kosalarajjasāmiṁkō Mallika mahārāja nisinnō, tava ratham ukkamāpetvā amhākan rāṇño rathassa okasāṁ dehitī’ āha. Bāraṇasirāṇño sārathi „ayaṁ pi kira rājā yeva, kin nu kho katabban” ti cintento „attth” esa upāyo: vayaṁ pucchitva dhahara tarassā 3 rathe ukkamāpetvā mahallakassa okasāṁ dāpessāmīti” san-niṭṭhānam katvā tāṁ sārathīṁ Kosalarāṇño vayaṁ pucchitva parigāṇhanto ubhinnam pi samānavaṇhāvaṁ nātvā rajjaparinīṁṇāṁ balaṁ dhanaṁ yasaṁ jātigottakulapadesan ti sabbaṁ pucchitvā „ubho pi tiyojanasatikassa rajiṣsa sāmino samānabaladhanayasujātigottakulapadesā” ti nātvā „silavantatarassa okasāṁ dassāmītī” cintetvā so sārathi „tumhākan rāṇño silācāro kidiso” ti pucchi. So „ayaṁ ca ayaṁ ca amhākan rāṇño silācāro” ti attano rāṇño agunam eva guṇato 35 pakāṣento paṭhamaṁ gātham āha:

1 A. ṅāṭvā. 2 B. Balliko, and below. 3 B. bāḷasena.
Dalharh dalhassa khipati Malliko mudunâ mudum,
sâdhum pi sâdhuna jeti asâdhum pi asâdhuṇa.

Etâdiso ayam rèjâ, maggâ uyyâhi sârâthtî.
Atha tam Bârânasîrañño sârâthi, "ambho, kim pana tayâ attano râñño
guṇâ kathita" ti vatva, "āmâ" 'ti vutte, "yadi ete guṇâ, aguṇâ pana s
kidisa" ti vatva, "ete tāva aguṇâ hontu, tûmâkam pana râñño kidisa
guṇâ" ti vutte, "tena hi suṇâhltî" dutiyam gâtham āha:

Akkodhena jine kodham, asâdhum sâdhuna jine,
jine kadariyân dânena saccenâlikavâtînâm.

Etâdiso ayam rèjâ, maggâ uyyâhi sârâthtî.

Evam vutte Mallikarajâ ca sârâthi ca ubho pi ratha otârîva asse
mocetvâ ratham apanetvâ Bârânasîrañño maggam adamsa. Bârâ-
sirajâ Mallikarañño nâmâ, "idañ c' idañ ca kâtuṃ vaṭṭatîti" ovâdaṃ
datva Bârânasîম gantvâ dânâdini puññâni katvâ jivitaparîyosâne sag-
gapadâm puresî. Mallikarañjâpi tassa ovâdam gahetvâ jana[padâm pa-
riggahetvâ attano aguṇavâdîm adisvâ va sakanagarîm gantvâ
dânâdini puññâni katvâ jivitaparîyosâne saggapadam eva puresî.

22. MAKHÄDEVÂL-JÄTAKA.

Atite Videharatthe Mithilâyam Makhâdevo nâmâ rèjâ ahosi
dham-miko dhammarâjâ. So caturâsitivassasabhassâni komârakilâm
tathâ opa-rajjam tathâ mahârajjam katvâ dighâm adhânâm khepetvâ ekadivasm
kappakâm ämantesi, "yâda me samma kappaka sirasmîn palitânâ
passeyâsi atha me arocâyâsi". Kappako pi digham adhânâm khe-
petvâ ekadivasm râñño âñjanavanâñnam kesânâm antare ekam eva
palitam disvâ, "deva, ekan te palitam dissatîtî" arocèsî, "tena hi
tâ samma tam palitam uddharîtva pâniṃhi ñhapehîtî" ca vutte su-
vaṇṇasandâsena uddharîtva râñño pâniṃhi patiṭhâpèsî. Tadâ râñño
caturâsitivassasabhassânî ayûñ avasîṭthâm hoti. Evam sante pi palitam
disvâ va maccurâjânâm âgantvâ samîpe ñhitam viya attanâm âdita-
paṇṇasâlân paviṭṭham viya ca mânâmâno samvegam âpajjitvâ, "bâla 30
Makhâdeva, yâva palitass' uppâda va ime kilese jahitum násakkhiłti" cintesi. Tass' evam palitapâtubhâvam avajjantassa avajjantassa änto-

1 B. magghadeva throughout 4 A. vutte.
2 A. kumârakilâm.
3 A. phalitâni, throughout. 5 A. ayûm.
6 B. omits.
sarirel sedot uppajji, sarirā sedā muccīṁsu, sātaka piletvā apananetab-
bākārappattā ahēsum. So „ajj‘ eva mayā nikkhāmitvā pabbajitum
vaṭṭatīti“ kappakassa satasahassutţihaṁ gāmavaram datvā jetṭhaput
tam pakkosāpetvā „tāta‘, mama sise palitam pātubhūtaṁ, mahallako ‘mhi
jāto, bhuttā kho pana me mānusakā kāmā, idāni dibbākāme pariyesis-
sāmi, nekkhammakālo mayham, tvāṁ imaṁ rajjam paṭipajja, ahaṁ pana
pabbajītvā Makhādevambavanuyyāne vasanto samanadhammaṁ ka-
rissāṁti‘ āha. Taṁ evāṁ pabbajītukāmaṁ amaccā upasaṁkamītvā
„deva, kiṁ tumhākaṁ pabbajjākāraṇan“ ti pucchiṁsu. Rājā palitam
hatthena gahetvā amccānaṁ imaṁ gāthām āha:
Uttamaṁgaruha mayham īme jāta vayoharā
pātubhūta devadūta, pabbajjāsamaṁayo mama ‘ti.
So evāṁ vatvā taṁ divasam eva rajjam pahāya isipabbajjāṁ pabbajītvā
tasmiṁ īneva Makhādevambavana viharanto caturāsītvassasahassāni
cattāro brahmavihāre bhāvetvā aparīhinajjhāne ṭhito kālaṁ katvā
Brahmaloke nibbatītavā puna tato cuto Mithilāyaṁ yeva Nimi nāma
rājā hutvā osakkamānaṁ attano vaṁsaṁ ghaṭetvā tatth’ eva ambavane
pabbajītvā brahmavihāre bhāvetvā puna Brahmalokūpago va ahosi.

1 A dáho.
INTRODUCTION.

Lokanitiṃ pavakkhami nānāsatthasamuddhataṃ,
Māgadhen' eva saṅkhēpaṃ vanditvā ratanattayaṃ.

CHAPTER 1—THE WISE MAN.

1. Niti hi loke purisassa sāro mātāpita ācariyo ca mitto,
tasmā hi nitim puriso vijamāṇā mahā hoti bahussuto ca.

2. Alasassa kuto sippaṁ, asippassa kuto dhanam,
adhanassa kuto mittaṁ, amittassa kuto sukkham,
asukhassa kuto puṇṇām, apuṇṇassa kuto varam1?

3. Sippā samaṁ dhanāṁ n’atthi, sippaṁ core na ganhare,
idha loke sippaṁ mittaṁ, paraloke sukhāvahām.

4. Appakaṁ nātimaṇḍeyya citte suttam nidhāpaye,
vammikodakabindu ’va cireṇa paripūrati.

5. Khuddo ti nātimaṇḍeyya vijjam va sippaṁ eva2 wā,
ekam pi pariyodātaṁ jivitakappakāraṇam.

6. Sele sele na māṇikaṁ, gaje gaje na muttikaṁ,
vane vane na candanamaṁ, thāne thāne na paṇḍitaṁ.

7. Paṇḍito sutasampanno yattha atthi ti ce suṭo
mah’ uṣāhena tam thānam gantabbaṁ va sutesinā.

8. Sine sippaṁ sine dhanaṁ sine paṭbatam aruhaṁ,
sine kāmassa kodhassa—ime pañca sine sine.

9. Suti simuti sāṅkhya ca yogā niti viṣesakā
gandhabbā ganiṅkā c’ eva dhanubedā ca pūraṇā

10. Tikicchā itihāsā ca joti māya ca chandati
ketu manta ca saddā ca sippaṭṭharasakaṁ ime.

11. Apuṭṭho paṇḍito bheri, pajjunno hoti pucchito,
bālo puṭṭho apuṭṭho pi bahuṁ pi bhanate sada.

12. Potṭhakesu ca yaṁ sippaṁ parahatthesu yaṁ dhanāṁ
yathākicce samuppanne na tam sippaṁ na tam dhanāṁ.

13. Jalappamāṇaṁ kumudanālaṁ, kulappamānaṁ vinayo padhānaṁ3
byattipamānaṁ kathitavākyam, pathaviyā pamānaṁ tīnaṁ milātaṁ

14. Appassuto sutam appaṁ bahuṁ maṇḍati mānava,
sindhudakaṁ appasanto kūpe toyaṁ va maṇḍuko.

I, Or, nibbānaṁ. 2, Or, atha. 3, Or, paṭṭhānaṁ.
15. Paṭhamāṁ parājayeḥ sippaṁ, dutiyaṁ parājayeḥ dhanamāṁ, tatiyaṁ parājayeḥ dhammaṁ, catutthamāṁ kiṁ karissati?


17. Mātā veri piṭa satru, kena? bāle na sânkhīṭā sabhāmājjihe na sobhanti haṁsāmājjihe bako yathā.

18. Kaṇṭakam giri ko tikkhati, ko aṁjanāṁ migakkhiṁ, uppalaṁ2 pallale ko sugandhaṁ, kulaputtaṁpo ko pavattati?

Sāmaṁ bhāvo.


20. Sussūsā sutasampanno, sute3 paṅṅāya vaddhati, paṅṅāya atthaṁ jānāti, ūnāto attho sukhaṁvāho.


22. N'aththi vijjā samāṁ mittāṁ, na ca byādhisāmo ripu, na ca attasaṁ pemaṁ, na ca kammaṁsamaṁ balaṁ.

23. Haṁso majjhe na kākānaṁ, siho gunnaṁ na sobhate, gadrabhamajjhe turaṅgo, bāḷamajjhe ca paṇḍīto.

24. Yāvajivāṁ pi ce bālo paṇḍitaṁ payirupāsaṁ na so dhammaṁ vijānāti dabbī sūparaṁ sāṁ yathā.

25. Muhuttamapi ce viṅṅā paṇḍitaṁ payirupāsaṁ khippaṁ dhammaṁ vijānāti jīvhaṁ sūparaṁ sāṁ yathā.

26. Viṁa satthāṁ na gaccheyya sūro saṅgāmabhāhumiyaṁ, paṇḍitvaddhagū vānjo videsagamano thāthā.

27. Dhananāsāṁ manotāpaṁ ghare duccaritāni ca vāncanaṁ ca avamanāṁ paṇḍīto na pakāsyē.

28. Pattānurūpakāṁ vākyāṁ sabhāvārupākaṁ piyaṁ attānurūpakāṁ kodhaṁ yo jānāti sa paṇḍīto.


31. Apparūpo bahuṁ bhāso, appapaṅṅo pakāsito appapūro ghaṭo khobhe, appakhīra gāvī cale.

32. Māṇḍūke pi ukre sihe, kākaggahe piye piye, apaṇḍī pi paṇḍī huvā dhīrā pucche ngaye ngaye.

33. Māṇḍūke pi ukre sihe, sūkare pi uhe dipe bilāre sadiše byagghe sabbadhīre sippasame?

1. Or, na parājito.
2. Or, uppalassā.
3. Or, sutaṁ.
4. Or, tamūhīno goṇamo.
45

34. Na titti rājā dhanamhi, pandito pi subhāsite, cakkhuṁ pi piyadassane, jale sāgaro na titti.
35. Rupayobbanasampanna visālakulasambhava vijjāhinā na sobhantī, nigandhā iva kimṣūkā.
36. Hīnaputto rājamacco, bālaputto ca pandito, adhanassa dhanam bahu, purisānaṁ na maṇṇatha.
37. Yo siso sippalobhena bahuṁ ganhāti tam sippam mūgo va supināṁ passam kathetum pi na ussahe.
38. Na bhaṇjetum kumbhakāro sobhetum kumbham ghaṭṭati, na khipitum apāyesu sissānaṁ vuddhihikaraṇā.
39. Taggaraṁ ca palāsena yo naro upanayhati pattā pi surabhivayanti, evāṁ dhīrūpasevana.

chapter ii—the good man,

40. Sabbhir eva samāsetha, sabbhi kubbetha santhavam, sataṁ saddhammad aññāya seyyo hoti na pāpiyo.
41. Caja dujjhanasāmsaggaṁ, bhaja sādhusamāgamaṁ, kara puṇṇam ahorattiṁ, sara niccam aniccataṁ.
42. Yathā udumbarapakkā bahi rattakam eva ca anto kimīhi sampuṇṇa evāṁ dujjanahadayā.
43. Yathā pi panasapakkā bahi kaṇṭakam eva ca anto amatassampanna evāṁ sujanahadayā.
44. Sukkho pi candanataru na jahāti gandham, nāgo gato naramukhe na jahāti līlaṁ, yantaṁ gato madhurasāṁ na jahāti ucchu, dukkho pi paṇḍitajano na jahāti dhammaṁ.
45. Siho nāma jighaccho pi paṇṇādini na khādati, siho nāma kiso cāpi nāgamaṁsaṁ na khādati.
46. Kulajāto kulaputto kulavāṁsa surakkhito attanā dukkhapatto pi hinakammaṁ na kāraye.
47. Candanam sitalaṁ loke, tato candam va sitalam, candacandanasiṁnaṁ sādhuvākyāṁ subhāṣitam.
48. Udeyya bhānu pacchime, merurājā nameyya pi, sitalo narakaggi pi, pabbatagge ca uppalāṁ vikase, na viparitāṁ sādhuvākyāṁ kudācanāṁ.
49. Sukhā rukkhassa chāyā va tato āṭimāṭāpitu, tato ācariyā raṇo, tato buddhassa 'nekadha.

1. Or, bhijjetum. 2 Or, ghāteti.
50. Bhamarā puppham icchanti, gunām icchanti sajjana, makāhikā putim icchanti, dosam icchanti dujjana.

51. Mātāhinassa dubbhāṣā, pitāhinassa dukriyā, ubho mātāpitāhinā dubbhāṣā ca dukriyā.

52. Mātāsetṭṭhassā subhāṣā, pitāsetṭṭhassā sukriyā, ubho mātāpitāsetṭṭhā subhāṣā ca sukriyā.

53. Saṅgāme sūram icchanti, mantisut akutūhalaṁ, piyaṁ ca annapānesu, atthe jāte 2 ca 2 paṇḍitaṁ.

54. Sunakho sunakhaṁ disvā dantaṁ dasset hīṁsituṁ dujjano sujanam disvā rosayaṁ hīmsam icchati.

55. Mā ca vegena kiccāni kāresi kārāpesi vā, sahasā kāritaṁ kammaṁ mando pacchānutappati.

56. Kodhāṁ vihitvā kadāci na socati, makkhapahānaṁ isayo váṇṇayanti, sabbesaṁ pharasavačaṁ khametha, etām khaṃtām uttamaṁ āhu santo.

57. Dukkho nivāso sambādhe ṭhāne asucīsaṅkate, tato arimhi appiye, tato pi akataṁṇunā.

58. Ovadeyyānusāseyya pāpakā ca nivāraye, satāṁ hi so piyo hoti, asatāṁ hoti appiyo.

59. Uttamaṁ attanivātena, sūraṁ bhedena nijjaye, nicāṁ appakadaṇena, viriyena samaṁ jaye.

60. Na visam visam iccāhu dhanam saṅghassa uccate, visam ekāṁ va hanati sabbaṁ saṅghassa santakaṁ.

61. Javana bhadrāṁ jānanti balibaddāṁ ca vāhana, duhena dhenuṁ jānanti bhāsamānena paṇḍitaṁ.

62. Dhanam appam pi sādhunaṁ kūpe vāri va nissayo, bahum api asādhunaṁ na ca vāri va annave.

63. Najjō pivanti no āpāṁ rukkha khādaṁ no phalam, vassanti kvaci no megha, paratthāya saṁtam dhanam.

64. Apattheyyam na pattheyyam, acinteyyam na cintaye, dhammaṁ eva suciṇteyya, kālaṁ moghaṁ na accaye.

65. Acintitam pi bhavati, cintitam pi vinassati, na hi cintāmaya bhoga itthiyā purisassa vā.

66. Asantassa piyo hoti santāṁ na kurute piyāṁ, asatāṁ dhammaṁ roceti taṁ paraṁbhavato mukhaṁ.

1. Or, mantisukhaṁ kutuhala.
2. Or, athakicceṣu.
3. Or, hanati.
4. Or, āpāṁ pivanti no najjā.
5. Or, icchaye.
CHAPTER III.—THE EVIL-DOER.

67. Atippiyo na katabbo khalo kotuhalam karo, sirasā vayhamāno pi addhāpūro ghaṭo yathā.

68. Sappo duṭṭho khalo duṭṭho, sappā duṭṭhataro khalo, mantosadhehi so sappo, khalo ken' upasammati?

69. Yo bālo maññati bālyāṃ pandito vāpi tena so, bālo va panditamāṇi sa ve bālo ti vuccati

70. Madhumā va maññati bālo yava pāpam na paccati, yadā ca paccati pāpam atha dukkhām nigacchati.

71. Na sādu balavā bālo sāhasā vindate dhanaṃ, kāyassa bhedā duppañño nirayaṃ so 'papajjati.

72. Ghare duṭṭho ca musiko, vane duṭṭho ca vānaro, sakunē ca duṭṭho kāko, nare duṭṭho ca brahmaṇo.

73. Dīghā jāgarato ratti, dīghām santassa yojanāṃ, dīgho balāna saṁsāro saddhammaṃ avijñataṃ.

74. Tilamattām pareasāṃ va appadosaṃ ca passati, nālikeraṃ pi sadosaṃ khalajātā na passati.

75. Nāttadosaṃ pare jañña, jañña dosaṃ parassa tu, guhe kummo va āngāni, paradosaṅca lakkhaye.

76. Panditassa pasamsāya danno bālena diyate, pandito panditen' eva vannito va suvannito.

77. Luddham attthena ganheyya, thaddham aṇjalikammuna, chandānuvattiya mūlham, yathābhūtena panditam.

CHAPTER IV.—FRIENDSHIP.

78. Hitakāro paro bandhu, bandhūpi ahito paro, ahito dehajo vyāḍhi, hitam āraṇḍham-osadham.

79. Parokkhe guṇahantāram paccakkhe piyavādinām vajjeyya tādisam mittam visakumbe yathā madhum.

80. Dhanahine caje mitto, puttadāra sahodara, dhanavantam va sevanti; dhanaṃ loke mahāsakka.

81. Jāneyya pesane bhaccām, bandhum vāpi bhayāgate, appakāsu tathā mittam, dāraṅca vibhavakkhaye.

82. So bandhu yo hite yutto, pitaro honti posakā, taṃ mittam yathā vissāso, sā bhariyā yathā nibbuti.

83. Na vissave avissattham, mittāṃ cāpi na vissase, kadači kupito mitto sabbaṃ dosām pakāsaye.

84. Sakim duṭṭhaṃ ca yo mittaṃ puna sandhitum icchati so maccum upaṃghātī gabbhām assatari yathā.
85. Vahe amittam khandhena yāva kälo anāgato, tam eva āgate kāle sele bhinde ghaṭāṁ īva.
86. Ināseso aggiseso satruseso tath' īva ca, punappunaṁ vivaddhanti, tasmā sesam na kāraye.
87. Padumaṁ va mukham yassa vāca candanaśitalā tādisaṁ nopaseveyya, hiadaye tu halāhalam.
88. Na seve pharusaṁ sāmiṁ, na ca seveyya macchariṁ, tato apagganhaṁ sāmiṁ, n' eva niggāhakaṁ tato.
89. Singiṁ paññasahatthena vajje satena vājinaṁ, hatthiṁ dantiṁ sahasrena, dasacāgena dujjanaṁ.
90. Kudesaṁ ca kumittaṁ ca kukulaṁ ca kubandhavaṁ kudāraṁ ca kudāsaṁ ca dūrato parivajjaye.
91. Rogāture ca dubhikkhe byasane ca satruviggahe rājadvāre susāne ca ye tīṭhantī sumittakā.
92. Sitavāco bahumitto, pharuso appamittako, upamā etthā nātabbā candasūriyarājunaṁ.

CHAPTER V.—WOMAN.

93. Kokilānaṁ saro rūpaṁ, nāri rūpaṁ patibbataṁ, vijjā rūpaṁ arūpānaṁ, khamā rūpaṁ tapassinām.
94. Itthinaṁ ca dhanaṁ rūpaṁ, purisānaṁ vijjā dhanāṁ, bhikkhūnaṁ ca dhanaṁ sīlaṁ, rājanaṁ ca dhanaṁ balaṁ.
95. Tapassinō kisā sobhā, thulā sobhā catuppadā, purisā vijjavā sobhā, itthī sobhā sasāmikā.
96. Pañcaratya sugandhabbā, sattaratya dhanuggahā, ekamāsa subhariyā, adḍhamāsa sissā malaṁ.
97. Hiṁ ramati paṁ, hāṁ ramati pok, thī ramati pu, khu ramati dhamī
dhāṁ.
98. Jināṁ annāṁ pasamseyya, dāraṁ ca gatayobbanaṁ, raṇā punāgataṁ sūraṁ, sāsaṁ ca gehām āgataṁ.
99. Dvattipatikā nāri ca, bhikkhū dvattivihaṁ, dvattipāsamutto pakkhi, katamāya bahutaram.
100. Dujjanaṁ pahārā dame, mittāṁ dame abhāṇika, itthīṁ ca byasanā dame, rāginām appabhōjanā.
101. Na ratti vinā candimaṁ, vicīṁ vinā ca anānavo, hamsaṁ vinā pokkharaṁ, patīṁ kāṇṇā ca sobhate.
102. Patina janito bhogo, itthiya va saügopito, puriso va hi paṭṭhāno, itthi suttaṁ va sūciya.

103. Sabbā nadi vaṅkanadi, sabbe kaṭṭhamayā vanā, sabb' itthiyay kare pāpaṁ labhamāne nivātake.

104. Vivādasīlīṁ usūyabhāpīnīṁ sampassatāṁ bhupākabhuttoṁīṁ aggantabhuttoṁī paragehāvāsīnīṁ nāriṁ cāje puttasataṁ pi poso.

105. Bhuttose maṇḍesu janīva kantīni, guyhe ca ṭhāne bhaginīva hirīni, kammesu pattaṁ karoṭī dāśīva, bhayesa mantī, sayanesu tāmāye, rupisu sikkhi kapanesu khanṭīni, sā nāri setṭhā ti vadanti pāṇḍīṭā; kāyassa bhedā ca di-e bhaveyya sā.

106. Sāmā migakkhi tanumajjhagattā surū sukesi samadantapanti gambhiranābhī yuvati susilī hine kule jātāpi vivāhyā.

107. Saradaṁ utukālānaṁ, bhariyaṁ rūpavati, jeṭṭho paṭṭhānaṁ puttānaṁ, disaṁ uttarādīsā.

108. Yā icche puriso hotum jātijati punappunam sāmikaṁ apacāyeyya īndam va Pāricārikā.

109. Yo icche puriso hotum jātijati punappunam paradārāṁ vivajjeyya dhotapādo va kaddamām.

110. Atikkantavyayo1 poso āneti timbarutthaniṁ; tassā issā na suppati2—taṁ parābhavato mukhām,

Chapter VI—Kings.

111. Ekayāmaṁ saye rāja, dviyāmaṁśeva pāṇḍito, gharāvāso tiyāmaṁ va, catuyāmaṁ tu yācako.

112. Dhanavā sutava rāja nadi vijjo c ime3 pañca3 yattha3 des3 na vijanti na tattha divasaṁ vase.

113. Yasmirh padese na mano na pemaṁ na ca bandhava na ca vijāgamo koci na tattha divasaṁ vase.

114. Aputtakaṁ gharaiṁ suññaṁ, ratthaiṁ suññaṁ arājakaṁ, asippassa mukhaṁ suññaṁ, sabbasuñña daliddatā.

1. Or, atimahallako 2. Or, asaddna ti. 3. Or, tathā ime, pañca yattha.
115. Dhanam iccheyya vānijje, vijjam icche bhaje sutaṁ, puttam icche taruṇīththiṁ, rājāmaccāṁ vasaṁ game.

116. Naṭṭho yati asantuṭṭho, santuṭṭho ca mahipati, lajjā ca gaṇikā naṭṭhā, nilaţjā kuladhītiţā.

117. Pakkhinaṁ balaṁ akaso, macchānām udakaṁ balaṁ, dubbalassa balaṁ rājā, kumāraṁ rudaṁ balaṁ.

118. Khamā jagariy' uṭṭhānāṁ saṁvibhāga day' ikkhanā,— nāyaṅkāsa gunā ete, icchitabbā sataṁ gunā.

119. Sakīṁ vadanti rājān', sakīṁ saṁanabrāhaṁaţā, sakīṁ sappurisā loke, esa dhammo sananto.

120. Alaso giţhi kaṁabhogi na sādhu, asaţñato pabbajito na sādhu, rājā anisammakari na sādhu, paţqito kodhano tam pi na sādhu.

121. Bahavo yattha nettāro sabbhe paţṇitamanīno, sabbhe mahattam icchanti, tesam kaţmaṁ vinassati.

122. Āyam khayaṁ sayam jaţña rajar sayam katākatam, nigghe niggahetabbaţ, paggahe pagghārahaţ.

123. Piţţhito' kkaţn niseveyya, kucchīna va hutasanaţ, sāmikāţ sababhīţgaţena, paralokāţ amohava.

124. Aggi āpo itthī mūţho sappo rājakulāni ca apayantena gantabbaţ, accekaţ pāţhāraţaţ.

125. Padutţhabharīyasamvaţso, paduţthacittadasaţako, sasappe ca ghare vāso,—maccu eva na saṁsayo.

126. Muţhasissopadesena, kunaribharanenaja ca, asataţ sampayogena, paţṇito pyavasidati.

127. Māţa puttakaram pāpaţ, sissapāpaţ guru tathā, rājā raţṭhakaram pāpaţ, rājapāpaţ purohito.

128. Akkod.ena jine kodham, asādhuţ sādhuţ jine, jine macchariţ dānena, saccenālikavādīnaţ.

129. Adantadamanaţ dānaţ, dānaţ sabbatthasādhaţaţ, dānena piyavācaya unuamentaţ namantaţ ca.

130. Dānaţ sinehabhesajjam, maccheranţ dosaṇosadhaţaţ, dānaţ yassaţbhīţsajjam, maccheranţ kapaţnosadhaţaţ.

131. Bahuṇam appasārānaţ sāmaggīyā jayaţ jaye, tīţhehi vattate yottam, tena nāgo pi bajjhate.

133. Na raṇṇā samakāṁ bhûje kāmabhogaṁ kudācanām, ākappaṁ sarakuttim vā māḷagandhavilepanaṁ vattham sabbam alanākāram, — na raṇṇā sadisāṁ kare.

134. "Na me rājā sakāḥ hoti, na rājā hoti methunō, eso sāmiko mayhan "ti citte niṭṭham su ṭhāpaye.

135. Nātidūre bhaje raṇṇo, nācēsannopavātaka, ujuke nātininne ca na bhaje uccēmasane; cha dosė vajje sevako tiṭṭhe aggim va sāmyato.

136. Guṇi sabbāṅnutulyo pi na sōbhati anissayo, anaggho pi mani setṭho hemam nissāya sōbhati,

---

CHAPTER VII — MISCELLANEOUS.

137. Itihimisse kuto silaṁ, mamsabhakkhe kuto dayā, surāpāne kuto saccaṁ, mahālobhe kuto hiri, mahātande kuto sippam, mahākodhe kuto dhanam?

138. Surāyogo vikālo ca samajācaranālasaṁ khidḍā dhutto pāpamitto,—bhoganāsamukhā ime.

139. Divā nādikkhāya vattabbaṁ, ratto nāvacanena ca, saṅcāreyya bhaya bhito, vane vanacari yathā.


141. Anāgataṁ bhayaṁ disvā dūrato parivajjaye, āgataṁ ca bhayaṁ disvā abhito hoti panḍito.

142. Niddāluko pamaṭṭo ca sukhattho rogavālaso māhiccho kammāramo ca, — satṭe, satṭha vavajjita.

143. Duggataṁ gaccha he lābha, labhi lābhena purāti; thale pavassa pajjunna, sindhu āpena purāti;— naththidam, kammapaṭṭhānakam.

144. Na hi koci kate kicce kattāraṁ samupekkhate, tasmā sabbāni kiccāni sāvasesena kāraye.

145. Tūlaṁ salluhukaṁ loke, tato cāpallajātiko, tato vuddham anovādo, pamaṭṭo buddhasāsane.

146. Pāsānachattām garukāṁ, tato devānācikkhanām, tato vuddhānam ovādo, tato buddhassa sāsanaṁ.

147. Kāyasa dakkhanāhattho dāso ettha kanīṭṭhako kaṇṇaghānānām akkhinaṁ, vāmo tu pādāsako.

148. Tambulassa majjhe patte Kuvero rakkhati sāda, mūlambhi rakkhati Yakkho, aggambhi Kāḷakaṇṇikā; tāni bhūjeeyya chinditvā siri evām pavaddhati.
149. Sampundarakkho Brahmā va, accurakkho ca Bissano; tasmā hi te pūjyayantu, sadā mānenti taṁ naraṁ.

150. Gona hi sabbagihinām posaka bhogadāyakā tasmā hi mātāpitū va mānaye sakkeyya ca.

151. Ye ca khādanti gomaṁsāṁ mātumāṁsāṁ va khādare. matesu tesu gijjhānam dade sote ca vāhaye.

152. Guru siddho sippārambho, Ravisokrā ca majjhimo, na sippo Buddhacandaro, Sori-aṅgā ca maranāṁ.

153. Aṭṭhamiyāṁ garum hanti, sissāṁ hanti catuddasiṁ, sippāṁ hanti dasasiptāṁ, mātāpitā ca punnamāṁ.

154. Nālikaṁ satta na bhūne, na lābhum navamaṁ tathā, dvādasa prinnaṁ tri minnaṁ, bhūne sippāṁ vinassati.

155. Ekaṁ caje kulass' attham ekaṁ, gāmaṁ' attham kulaṁ caje, gāmaṁ caje janapadattham, attattham paṭhavīm caje.

156. Desaṁ ossajja gacchanti siho sappuriso gajo, tatth' eva nidhanaṁ yanti kāko kāpuriso migo.

157. Yambhi padese na māno na pemaṁ na ca bandhavā na ca vijjāgāho koci na tattha vasaṇām kare.

158. Caratyekena pādenaṭṭhatyekeṇa pāndito, anisamma pariṁṭhānam ṭhānam ṭhānam na pubbām ālayāṁ jahe.

159. Dhanadhaṅṅapayogesu tathā vijjāgamesu ca dutesu apacāresu cajjā lajjā tadā bhave.

160. Dvīguṇo thīnam āhāro, buddhi cāpi catugguno, chagguna hoti vāyāmo, kāmo tavatthaguno bhave.

161. Pabbepabbe kamen' ucchu visesarasavāggato, tathā sumettiko sādhū, viparito va dujano.

162. Kassako vānijo 'macco samano sutasilavā—tesu vipulajātesu raṭṭham pi vipulām siyā.

163. Asajjhāyamāla manta, anuṭṭhānamalā gharā, malaṁ vannassa kosajjam, pamādo rakkhato malaṁ.

164. Hinānam gacchate vittam virānam santakattanāṁ, vadanti ca hind jīnā: pubbākammapaṭṭhānakā.

165. Na vadanti c' evāṁ dhīrā, vāyamiṁsu sabbakamme, na ce s'jjhati taṁ kammaṁ, aphalaṁ eva, ko doso?

166. Nicāṁ kulāṁ nipaṁnaṁ vā nirupaṁ nibalam samaṁ, imaṁ kālāṁ chuttakālāṁ; dhanam eva visesakaṁ.
KAPIRĀJACARIYA.

1. Yada aham kapi āsiṁ nadikule darisaye pilīto samsumārena, gamanāṁ na labhāmi' ham.
2. Yamh' okāse aham ṭhatvā orapāraṁ patāṁ aham tatth' acchi satthu vadhako kumhhilo ruddadasaṇo.1
3. So mam asamsi 'ehi' ti, aham 'emi' ti tam vadi, tassa m.ṭṭhakam akkamma parakule patiṭṭhahim..
4. Na tassa alikam bhanitaṁ, yathāvācaṁ akās' aham ; saccena me samo n' atthi, esā me saccapārami ti.

SASAPANDITACARIYA

1. Punāparaṁ yada homi sasako pavanacāriko tiṇapaṇnasākapalabhakko paraheṭhanavivajjito.
2. Makkāto ca singālo ca uddapoto ca aham tadda vasāma ā kasaṃmātā sayaṁ pāto padissare.
3. Aham te anusāsāmi : 'kiriye kalyānapāpake pāpāni parivajjetha kalyāne abhinivassatha'.
4. Upoṣathamhi divase candam disväna puritam etesam tatthā acikkhīṁ2 : 'divaso aji' upoṣatho,
5. Dānāni paṭiyādetha dakkhiṇeyyassa dātave, datvā dānāṁ dakkhiṇeyyaṁ upavassath' upoṣatham'.
6. Te me 'sādhu' ti vatvāna yathāsatti yathābalanā dānāni paṭiyādetvā dakkhiṇeyyaṁ gavesiṁsu.
7. Aham nisajja cintesīṁ4 : 'dānāṁ dakkhiṁ' anucchayamō yadi 'ham labhe dakkhiṇeyyaṁ kim me dānāṁ bhavissati ?
8. Na me atthi tilā muggā māsa vā taṇḍulā ghaṭāṁ; aham tiṇena yāpemi na sakkomiṁ tiṇā dātave.
9. Yadi eti dakkhiṇeyyo bhikkhāya mama santike dajjāham sakam attānaṁ na so tuccho gamissati'.
10. Mama sānpaṭṭim aṇṇāya Sakko brāhmaṇavanāṁ āsayaṁ me upāgaṇchi dānavimūṁsanāya me.
11. Tam aham disväna santuṭṭho idāṁ vacanaṁ abravim :— 'sādhu kho si anupatto ghāsahetu mam' antike.

1 B. bhiru9, 2 P. T. S. āciikkhi, 3 P. T. S. gavesiṁsu, 4 P. T. S. cinte i, 5 B. dakkhinučchavikaṁ, 6 A. T. S. sakkā tiṇāṁ.
12. Adinnapubbaṁ dānavaram ajja dassāmi te aham, tuvaṁ silagunupeto ayutthāṁ te paraheṭhanāṁ.

13. Ehi aggim padipehi, nānākaṭṭhe samānaya, aham parasiṇam attānam, pakkaṁ tvam bhakkhayissasi’ ti.

14. ‘Sadhū’ ti so haṭṭhamano nānākaṭṭhe samānaya, mahantaṁ akāsi citakaṁ katvāṁ aṅgāragabbhakāṁ.

15. Aggim tattha padipeti yathā so khippaṁ mahāhave phoṭetvā rajagate gatte ekamantām upāvisi.

16. Yadā mahākaṭṭhupuṇjoḷ āditto dhūmam ayati tad uppatitvā papatimām majjhe jālasikhantare.

17. Yathā sitodakaṁ nāma paviṭṭhāṁ yassa kassaci sameti daratham parilāham assādam deti piti ca,

18. Tathā eva jalitaṁ aggim paviṭṭhassa mamaṁ tādā sabbāṁ sameti daratham yathā sitodakaṁ viya.

19. Chavicaṁmaṁ maṁsaṁ nāhārum aṭṭhihadayabandhanāṁ kevalāṁ sakalaṁ kāyaṁ bhārmanāssā adās’ ahaṁ ti.

MĀNGALA SUTTA.

Evam me sutam:

Ekaṁ samayaṁ Bhagavā Śāvatthiyaṁ viharati Jetavane Anātha-piṇḍikassa ārāme. Atha kho aṁśitaṁ devataABBhikkantāya rattiyā abhikkantavanāṁ kevalakappāṁ jetavanaṁ obhāsetvā yera Bhagavā ten’ upasaṅkami, upasaṅkamitvā Bhagavantaṁ abhiyātavā ekamantaṁ aṭṭhāsi. Ekamantaṁ āhita kho sa devata Bhagavantaṁ gāthāya ajjhabhāsi:

1. “Bahuḥ devā manussā ca maṅgalāṁ acintayum ākaṅkhamanā sotthānam, bruhi maṅgalam uttamaṁ.”

2. “Asevanā ca bālānaṁ, paṇḍitānaṁ ca sevanā, pūja ca pujanyyānam, etam maṅgalam uttamaṁ.

3. Patirūpadesavāso ca pubbe ca katappuṇñata, attasammapaṇidhi ca, etam maṅgalam uttamaṁ.

4. Bāhusaccanā ca sippaṁ ca, vinayo ca susikkhito, subhāsitā ca yā vācā, etam maṅgalam uttamaṁ.

1 P. T. S. 6paṇjo.
5. मातापितु-उपायथानाम्, पुत्तदारससः सांगाहो, अनाकुला छ काममंता, तत्रम् माङ्गलाम् उत्तामाम्।
6. दानान् छ धाम्माकारियान्, का, नातकाना सांगाहो, अनावाज्ञानि काम्मानि, तत्रम् माङ्गलाम् उत्तामाम्।
7. अरातिरिवरतिर पाप, मायापानान् सांहाम्, अपरामादो छ धाम्ममेवु, तत्रम् माङ्गलाम् उत्तामाम्।
8. गारावो छ निवाती छ, सांतुष्ठी छ कातानुतः, कालेना धाम्मासावानाम्, तत्रम् माङ्गलाम् उत्तामाम्।
9. क्वाति छ सोव्वाससताः, सामान्तानान् छ दास्सानाम्, कालेना धाम्ममासाक्काचाः, तत्रम् माङ्गलाम् उत्तामाम्।
10. तापो छ ब्राह्माकारियान् छ अरियासासमान् दास्सानाम्, निब्बानासाच्छिकिर्याछ, तत्रम् माङ्गलाम् उत्तामाम्।
11. फुँघ्षासा लोकधाम्ममेव चित्ताः यान्ना कांपती एसोकान् विराजम् खेमान्, तत्रम् माङ्गलाम् उत्तामाम्।
12. एतादिसानि कत्वाना सब्बात्त्वा-म-अपराजिताः
सब्बात्त्वा सोश्वी ग्याच्छन्ति, तत्र्म तेसाः माङ्गलाम् उत्तामाम्।

---

METTASUTTA.

1. Karapiyam atthakusalena
cyantam sentam padam abhisamecca
sakko uju ca suhju caste ca
cuvaco c'assa mudu anatimani
2. Santussako ca subharo ca
appakkicco ca sallahukavutti
santindriyo ca nipako ca
appagabbho kulesv4 ananugidho,
3. Na ca khuddam5 acare5 kiñci
yena vinūṇu pare upavadeyyum; ;
sukhino va6 khemino hontu,
sabbe sattā bhavantu sukhitatta;
4. Ye keci pāṇabhut' atthi
tasa vā thāvarā v'6 anavāsesā
dighā vā ye vā7 mahanta7
majjhima rassakā anukathulā,
5 dittha và ye và addittha
   ye và dure vasanti avidure,
   bhuta và sambhavesi và:
   sabbhe sattâ bhavantu sukhitattâ
6. Na paro param nikubbetha
   nàti mahâththa katthaci nam kañci,
   vyärosana para tighasañña
   nàthi mahâthassa dukkham iccheyya.
7. Mātā yathā niyam puttaṁ
   āyusa ekaputtam anurakkhe,
   evam pi sabbhūtesu
   mānasam bhāvaye aparimaññam.
8. Mettaṁ ca sabbalokasmin
   mānasam bhāvaye aparimaññam
   u ldham adho ca tiriyañca
   asambadham averam asapattham.
9. Tittham caraṁ nisimno và
   sayāno2 yāvat' assa vigatamiddho,
   etam satim adhiṭṭheyya;
   brahmam etam vihāram idha-māhu.
10. Ditthiṁ ca anupagamma
    silava dassanena sampanno
    kāmesu vineyya gedham
    na hi jātu gabbhaseyyam punar eti.

SINGALOVAĐA-SUTTANTA.

Evam me sutam:

1. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veļuvano Kalandakaniṅvāpe. Tena kho pana samayena Singalako gahapatiputto kālass eva vuṭṭhāya Rājagahā nikkhamitvā allavattho allakeso paṇijaliko puthuddīsa namassati puratthimāṃ disāṃ dakkhiṇāṃ disāṃ pacchimāṃ disāṃ uttaraṃ disāṃ heṭṭhimāṃ disāṃ uparimāṃ disāṃ.

2. Atha kho Bhagavā punbanhasamayaṃ nivāsetvā pattacivaram ādāya Rājagahāṃ piṇḍāya pāvīsi. Addasā kho Bhagavā Singalakāṃ gahapatiputtaṃ kālass' eva vuṭṭhāya Rājagahā nikkhamitvā allavattham allakesam paṇijalikan puthuddīsa namassantaṃ puratthimāṃ disāṃ dakkhiṇāṃ disāṃ pacchimāṃ disāṃ uttaraṃ disāṃ heṭṭhimāṃ disāṃ uparimāṃ disāṃ. Disvā Singalakāṃ gahapatiputtaṃ etad avoca:

'Kīn nu kho1 van gahapatiutta kālass' eva vuṭṭhāya Rājagahā nikkhamitvā allavattho allakeso paṇijaliko puthuddīsa namassasi puratthimāṃ disāṃ . . . uparimāṃ disan ti?'

'Pitā māṁ bhante kālam karonto avaca—"Disā tāta namass-eyyasiti." So kho aham bhante pituvacanaṃ sakkaronto garukaronto2 mānento pūjento kālass' eva vuṭṭhāya Rājagahā nikkhamitvā allavattho allakeso paṇijaliko puthuddīsa namāssāmi puratthimāṃ disāṃ . . . uparimāṃ disan ti.'

'Na kho gahapatiutta Ariyassa vinaye evam chaddisā namassitabbā? ti.'

'Yathā katham pana bhante Ariyassāvinaye chaddisā namassitabbā? Sādhu me bhante Bhagavā tathā;dhammaṃ desetu yathā Ariyassa vinaye chaddisā namassitabbā ti.'

'Tena hi gahapatiutta sunohī3 sādhukaṃ manasikarohi, bhāsis-sāmi ti.'

'Evam bhante ti' kho Singalako gahapatiutto Bhagavato paccassosi. Bhagavā etad avoca:

1. P. T. S. omīt. 2. B. garum karonto. 3. P. T. S. sunāhi.
3. 'Yato kho gahapatiputta ariyasāvakassa cattāro kammakilesā pahinā honti, catūhi ca ṭhānehi pāpakammaṁ na karoti, cha ca bhogā’naṁ apāyamukhāni na sevati, so evaṁ cuddasa pāpaka’pagoto, chaddisā paṭicchādi, ubhalokavijayāya paṭipanno hoti, tassa ayaṁ c 'eva loko āraddho hoti paro ca loko. So1 kāyasā bhēdā paramā suṇatiḥ saggāṁ lokāṁ uppaṭjati.

'Katam' assa cattāro kammakilesā pahinā honti? Paṇātipāto kho gahapatiputta kammakileso, adinnādānam kammakileso, kāmesu micchācāro kammakileso, musāvādo kammakileso, Imassa cattāro kammakilesā pahinā honti ti.'

Idam avoca Bhagavā

4. Idam vatvā Sugato athāparam etad avoca Satthā:
'Paṇātipāto adinnādānam musāvādo ca vucaṭi,
Paradāragamanān c' eva nappasaṁsanti paṇḍita ti.'

5. 'Katamehi catūhi ṭhānehi pāpakammaṁ na karoti? Chandāgatiṁ gacchanto pāpakammaṁ karoti, dosāgatiṁ gacchanto pāpakammaṁ karoti, mohāgatiṁ gacchanto pāpakammaṁ karoti, bhayaṅgatiṁ gacchanto pāpakammaṁ karoti. Yato kho gahapatiputta Ariyasāvako n'eva chandāgatiṁ gacchati, na dosāgatiṁ gacchati, na mohāgatiṁ gacchati, na bhayaṅgatiṁ gacchati, imehi catūhi ṭhānehi pāpakammaṁ na karoti ti.'

Idam avoca Bhagavā.

6. Idam vatvā Sugato athāparam etad avoca Satthā:
'Chandā dosā bhayaṁ mohā
yo dhammaṁ ativattati,
Nihiyati yaso4 tassa4
kālapakkhe va candimā.
Chandā dosā bhayaṁ mohā
yo dhammaṁ nātivattati,
Apurati yaso4 tassa4
junhapakkhe5 va candimā ti.'

---

1. P T S. omits. 3. B. vatvāna, and below.
5. P T S. sukāpakkhe.

8. 'Cha kho 'me gahapatiputta ādināvā surāmerayamajjapamādaṭṭhānānuyoge: sandīṭhikā dhanaṁjāni,1 kalahappavaddhāni, rogānām āyatanaṁ, akittisañjanani, kopīnādāṁsani,2 paññāya dubbalikaraṇi tv eva chaṭṭhaṁ padaṁ bhavati. Ime kho gahapatiputta cha ādināvā surāmerayamajjapamādaṭṭhānānuyoge.

9. 'Cha kho 'me gahapatiputta ādināvā vikālavisikhācariyānuyoge: attā pi 'ssa agutto arakkhīto hoti, puttaṭāro pi 'ssa agutto arakkhīto hoti' sāpateyyam pi 'ssa aguttaṁ arakkhitam hoti, sakñiya ca hoti pāpakesu ṭhānesu, abhūtāṁ vacanaṁ ca tasmiṁ rūhati, bahunnaṁ ca dukkhadhammaṁ purakkhato hoti. Ime kho gahapatiputta cha ādināvā vikālavisikhācariyānuyoge.

10. 'Cha kho 'me gahapatiputta ādināvā samajjābhicarane; "Kuvaṁ3 naccaṁ, kuvaṁ gītaṁ, kuvaṁ vāditaṁ, kuvaṁ akkhānaṁ, kuvaṁ paṇissaraṁ, kuvaṁ kumbhathūnāṁ ti?" Ime kho gahapatiputta cha ādināvā samajjābhicarane.

11. 'Cha kho 'me gahapatiputta ādināvā jutappamādaṭṭhānānuyoge: jayaṁ veraṁ pasavati, jino cittam anusocati, sandīṭhikā dhanaṁjāni, sabhāgataṁsassa4 vacanaṁ na rūhati, mittāmaccānaṁ5 paribhūto hoti, āvāhavicēhakānaṁ apatthito hoti, akkhadutto ayāṁ6 purisapuggalo nālam dārabharaṁyāti. Ime kho gahapatiputta cha ādināvā jutappamādaṭṭhānānuyoge.

2. 'Cha kho 'me; gahapatiputta ādināvā pāpamittānuyoge: ye juttā, ye sōnda, ye pipāsā, ye nekatika, ye vañcanikā, ye sāhasikā, tyassa mittā honti, te saḥāyā. Ime kho gahapatiputta cha ādināvā pāpamittānuyoge.

1. B. dhanaṁjāni.
2. B. 'niddāṁsani.
3. B. kva, and below.
4. B. sabhāye tassa.
5. B. mittāmaccānaṁ.
7. P. T. S. dārā.

Idam avoca Bhagava.

14. Idam vatvā Sugato athāparam etad avoca Satthā:
       'Hoti pānasakkā nāma,  
       hoti sampiyasampiyo,2
       Yo ca atthesu jātesu  
       sahāyo hoti, so sakha.

Ussūraseyyā paradārasevenā
       verappasavo3 cā anatthatā cā,

Pāpā ca mittā sukadariyata ca,
       ete cha ṭhāṇā purisāṃ dhamāsayanti.

Pāpamitto pāpasakho
       pāpā-ācāragocaro,

Aśmā lokā paramhā ca
       ubhaya dhamāsate naro.

Akkh-ithiyo vāruṇi naccagitaṁ
       divāsoppaṅ4 pāricariya akālam,

Pāpā ca mittā sukadariyata ca,
       ete cha ṭhāṇā purisāṃ dhamāsayanti.

Akkhehi dibbanti, suraṁ pivanti,
       yant' itthiyo pānasama paresaṁ,

Nihinasevi na ca buddhisevi,5
       nibhiyate6 kālapakkhe va cando,

Yo vāruṇi adhano akiñcano
       pipāso pibam7 papāgato,7

Udakam īva īnāṁ vigāhati,
       akusalam8 kāhati khippaṁ attano.

Na divā suppanāsilena
rattim anuṭṭhānadassinaḥ
Niccaṁ mattena soṇḍena
sakkā āvasitum gharāṁ.

“Atisitaṁ ati-unhaṁ
atisāyam,” idam āhu,
Iti vissáṭṭhakammanto
atthā accenti mānave.
Yo ca sitaṁ ca unhaṁ ca
tiṇā bhīyo na maṇṇati
Karaṁ purisakiccāni,
so sukhā na vihāyatī’


19. ‘Catuhi kho ghapaṭiputta ṭhānehi apāyasahāyo amitto mittaṭṭhīrūpaka veditabbo. Surāmerayamajjamapaḍaṭṭhānānuyoge sahāyo hoti: vikāla visikkhācariyānuyoge sahāyo hoti: samajjābhicaraṇaḥ

1 P. T. S. rattil-uṭṭhānadassinā—
2 P. T. S. bhayassā.
3 B. anujānāti.
sahāyo hoti: jūtappamādaṭṭhānānuyoge sahāyo hoti. Imehi kho gahapatiputta caṭṭhi ṭhānehi apāyasahāyo amitto mittapāṭirūpakā veditabbo ti.

Idam avoca Bhagava.

20. Idam vatvā sugato athāparam etad avoca sattha:
   'Aṭṭhāvatthu haro mitto,
       yo ca mitto vaciparo,
   Anuppiyaṁ ca yo āha,
       apāyesu ca yo sakhā,
   Ete amitte cattāro
       iti viṁśāya paṇḍito
   Ārakā parivajjeyya
       maggaṁ paṭībhayaṁ yathā ti.'


25. 'Catūhi kho gahapatiputta ṭhānehi anukampako mitto suhadā veditabbo. Abhaven' assa na nandati: bhaven' assa nandati: avaññam bhāṇamānaṁ nīvāreti: vannam bhāṇamānaṁ vasamāsatī. Imehi kho gahapatiputta catūhi ṭhānehi anukampako mitto suhadā veditabbo ti.'
Idam avoca Bhagavā.

26. Idam vatvā sugato athāparaṁ etad avoca Satthā:

‘ Upakāro ca yo mitto,
   1yo ca mitto sukhe dikkhe,1
   Atthakkhāyi ca yo mitto,
   yo ca mittānukampako,
   Ete pi mitte cattāro
   iti viññāya paṇḍito
Sakkaccaṁ payirupāseyya,
   mātā puttaṁ va orasaṁ.
Paṇḍito silasampanno
   jalaṁ aggiva bhāsati.
Bhogē saṁharamānaṁsa
   bhamarass' eva iriyato,
Bhogā sannicayāṁ yanti,
   vammi kō v' upaciyati.
Evaṁ bhoge samāhantvā
   alamattho kulegīhi
Catudhā vibhaje bhoge;
   sa ve mittāni ganthati,
Ekena bhoge bhunjeyya,
   dvihi kammaṁ payojaye,
Catutthaṁ ca nidhāpeyyya,
   āpadasu bhavissati ti.’


1. B. sukhadukkho ca yo sakkā.


31. 'Pañcahi koh gaṇapatiputta thānehi kulaputtena uttarā disā mittāmaccā paccupāṭṭhātabbā: dānena, peyyavajjena, atthacariyāya, samānattatāya, avisamvādanatāya. Imēhi koh gaṇapatiputta pañcahi thānehi kulaputtena uttarā disā mittāmaccā paccupāṭṭhita pañcahi thānehi kulaputtaṁ anukampanti. Pamattaṁ rakkhanti, pamattassa sāpateyyam rakkhanti, bhitassa saraṇam honti, āpādāsu na vijahanti, aparāparapajā ca3 paṭipūjenti. Imēhi koh gaṇapatiputta pañcahi

1 P. T. S. sippapatiṣṭhagaḥanena.  2 B. paṭiyādentī.  3 P. T. S. aparapajā ca pi 'ssa.
thanehi kula puttena uttarā ēsa mittāmaccā paccupaṭṭhitā imehi pañcahi thānehi kula puttaṁ anukampanti. Evam assa ēsa uttarā disā paṭicchannā hoti khamā appaṭi bhayaṁ.


Idam avoca Bhagavā.

34. Idāṁ vaṭvā sugato ahāparam ētad avoca Satṭhā:

'Matāpita disā pubbā, ācariya dakkhinā disā, 
Puttadāra disā pacchā, 
mittāmaccā ca uttarā, 
Dāsakammakārā heṭṭhā, 
uddhāṁ sāmaṇabrāhmaṇā, 
- Etā disā namasseyya 
alamattho kule gihī 
Paṇḍito silasampan:o, 
saṇho ca paṭībhānaṁā,
Nivātavutti atthaddho, 
tādiso labhate yasām.
Uṭṭhānako analaso,
āpadāsu na vedhati,
Acchiddavuttī medhāvi,
tādiso labhate yasām.
Saṅgāhako mittakaro,
vadānī vitamaccharo
Netā vinetā anunetā,
tādiso labhate yasām.
Dānā ca piyavajjanā ca,
atthacariyā ca yā idha,
Samānattatā ca dhammesu,
tattha tattha yathā 'raham.
Ete kho saṅgahā loke,
rathassā' ānīva yāyato,
Ete ca saṅgahā n' assu,
na mātā puttakāraṇā
Labhetha mānaṁ pūjaṁ vā,
pitā vā puttakāraṇā,
Yasma ca saṅgahe ete
samavekkhanti paṇḍitā,
Tasma mahattaṁ papponti,
pāsaṁsā ca bhavanti te ti.'

35. Evaṁ vutte Singālāko gahapatiputto Bhagavantarām etad avoca:
'Abhikkantaṁ bhante, abhikkantaṁ bhante. Seyyathā pi bhante
nikkujjītam vā ukkujjeyya, pāṭicchannaṁ vā vivareyya, mūlhassā vā
maggaṁ ācikkheyya, andhakāre vā telapajjotam dhāreyya, "Cakkhu-
manto rūpāni dakkhinti ti": evam evaṁ Bhagavatā anekapariyāyena
dhammo pakāsito. Esāham bhante Bhagavantarām saraṇām gacchāmi,
Dhammaṁ ca bhikkhusaṅghaṁ ca. Upāsakaṁ maṁ Bhagavā dhāretu
ajjatagge pānupetam saraṇam gatan ti.'

1 B. acohinnavutti. 2 P. T. S. peyyavajjanā.
NOTES.

The Jātaka stories number 550. They are probably the oldest stories ever collected. They are Indian in origin and give us an insight into the social, political, religious conditions of India in the fourth and fifth centuries B.C. and even earlier. In the present form in which we have them, i.e., written in Pāli, they serve the main purpose of illustrating the anterior lives of the Buddha. Hence, Jātaka means a birth-story (of the Buddha). Many of them were introduced into the West through Arabia at an early period of the Christian era and formed the basis of many European tales.

A Jātaka consists of four parts:

1. The story of the present (paccuppannavatthu), which serves as an introduction to the story proper and gives a short account of the circumstances in the present life-time of the Buddha leading to the telling of the story. This part has been omitted in most of the selections of the Jātakas in the present Reader, but may readily be studied by reference to any Jātaka printed by Fausboll. Its connection with the story proper may be seen from the fact that it opens with the first stanza of the story by way of a beginning. See, for example, the first paragraphs of Silānīsasamā Jātaka, p. 25; Cammasātaka Jātaka p. 26; and Ucchaṅga Jātaka, p. 27.

2. The story of the past (Aṭṭitavatthu), which is the story proper and generally begins with the well-known word 'aṭṭīte'. It treats of some experience in a past existence of the Buddha and is the part which begins the stories in the present Reader. It is thus the main part of the Jātaka.

3. The stanza or stanzas (gāthā), giving the substance of the story in verse.

4. The identification (Samodhāna) of the Buddha and the personages of the stories of the present and of the past. See, for example, the last paragraphs of Silānīsasamā Jātaka, p. 26; Cammasātaka Jātaka, p. 27; Ucchaṅga Jātaka, p. 29.
Baranasi—Benares, capital of Kasi. It is so called because of its situation between the two streams Barana and Asi. Kasi was an old kingdom in the Buddha's time, when it was conquered by the kingdom of Kosala.

Brahmadatta, 'bestowed by Brahma'—a fictitious king reigning at Benares to serve to begin a tale.

" line 3 — Bodhisatto—lit: 'wisdom-being,' i.e., 'a being whose essence is wisdom'; generally translated as the 'Future Buddha.'

" line 13.—kadaliphalani—the plantain or banana fruit.

" line 21.—dhamme sudhammatāya—lit.: 'by good-natured-ness in (according to) the Moral Law'; or simply 'out of good nature.'
Page 12, line 9.—kubbato, pres. part., act., sing., gen. of Jkubb, or \( \sim \) kar, to do.

" line 15.—anusuyyaṁ, anakkosam—anusuyyanto, anakkosanto, pres. part. = not envying, not abusing.

" line 24.—uposatha—upa + vasatha, Jvas + atha = fasting day, sabbath.

Page 13, line 2.—vīyūhati — vi + yū + Jūh, to remove.

" line 29.—pag eva — in good time.

Page 14, line 1.—dussa—(1) adj. Jdus, to spoil = corruptible; (2) adv = dussaṁ, wrongfully; (3) gen. pron. demonstr. = amussa, of a certain (field-watcher).

Page 15, line 15.—mattikā—earthen.

Page 16, line 23.—Bāveru—Babylon, to which the ancient Indians used to go for trade.

Page 17, line 1.—kahāpana, a small copper coin, square and punched with marks. Its actual value was probably less than the present penny but in Ancient India, where coined money was scarce, its value in transaction was probably equal to a shilling.

" line 6.—dasahi asaddhammehi — the ten bad qualities of a crow are: (1) he is audacious, (2) impudent, (3) greedy, (4) gluttonous, (5) cruel, (6) pitiless, (7) weak, (8) noisy, (9) forgetful, (10) he is in the habit of hoarding bits and ends.

" line 17.—Sattaratanāni—the seven jewels are (1) suvannāṁ, gold, (2) rajataṁ, silver, (3) muttaṁ, pearl, (4) mani, ruby, (5) veluriyaṁ, beryl, (6) vajiraṁ, diamond, (7) pavalarh, coral.

" line 32.—Tambapanni—lit: ‘copper-hand’ because when Vijaya and his men rested themselves with their hands touching the ground, the hands became coppery in colour from contact with the coppery colour of the soil. It is the old name for Ceylon.

Sirisavatthu—a fabulous town, the home of the Yak-khas or demons of Tambapanni.
Page 18, line 16.—Kalyāṇi—the name of a river in Ceylon.

Page 19, line 13.—Kassapa—the Buddha who appeared immediately before Gotama.

Dasabalāṇi—the ten powers or ten kinds of knowledge possessed by the Buddhas.

Page 21, line 8.—Supparaka—an old seaport on the southern coast of the Kathiawad peninsula.

Bharukaccha—the modern Broach in Western India.

Page 23, line 31.—Masāragallāṁ—cat's eye.

Page 24, line 1.—Valabhāmukha—lit: 'mare's mouth', a great whirlpool, said to be situated at the South Pole and the entrance into the infernal regions.

Sotāpanno—'stream-winner', i.e., one who has attained to the first path to sanctity, the next three being Sakadāgāmi, 'once-returner', anāgāmi, 'never-returner' and arahā, 'saint.'

Page 25, line 2.—Jetavana—'Jeta's grove', so-called after the Prince from whom it was bought by a rich merchant, Anāthapiṇḍika for presentation to the Buddha. It was near Śāvatthī, the capital of the kingdom of Kosala. The Buddha delivered most of his sermons while residing at this beautiful monastery of Jetavana.

Page 26, line 3.—pattim dammi—'I give a share of merit (patti)'. This is an example of 'transference of merit'.

Page 26, line 18.—Sāriputta—also known as Upatissa, from the village where he was born. He became the right-hand man of the Buddha, his official title being 'Generalissimo of the Law, (Dhammasenaṇāpati).
paribbajaka - pari + śvaj, to go - aka = a 'wanderer,' i.e., a philosopher who wandered about from place to place for purposes of entering into discussion with others on matters of philosophy, ethics and religion. Wanderers were in existence even before the rise of Buddhism in India. They were distinct from ascetics who practised religious austeries. They were held in high esteem by the people, who, in return for their teachings, provided separate rest-houses for them, and fed them. Some of them were women. The existence of such wandering philosophers is evidence of religious tolerance and of the high level of intellectual attainment among the ancient Indians.

Vedabbha—relating to the country of Vidabbha.

The Cetas or Cetiyas were an old tribe in Nepal.

landām—dung.

Kaṇṇamūḍa—a mythical lake.

Kosala, a powerful kingdom to the north-west of Magadha. In the time of the Buddha, it was governed by Pasenadi, brother-in-law to Bimbisāra, king of Magadha. In consequence of their relationship, the two kings were often at war. The seat of political power was for sometime with Kosala. Sāvatthi, where Jetavana was situated was its capital.

Paṭicchāpeti—caus. of paṭicchati, to receive = to deliver, entrust.

Videha, a small kingdom in the province now called Tirhut. Mithilā was its capital, where the famous king Janaka ruled, before the rise of Buddhism. The town Janakpur is named after him.

Uttamaṅgaruḥā=uttama, highest + aṅga, limb = head + ruhā, growing = hair, growing on the head.

Jhāna (ṣjha, to meditate) abstract meditation, whereby the mind, being concentrated on a single object, is cleansed from all impurities. There are
four stages of Jhāna practised; but they are not essential to nibbāna.

Page 42, line 18.—Brahmaloka—the world of Brahmā, consisting of two divisions, (1) rūpa, the material world and (2) arūpa, the non-material world. The Brahmās are the highest and most powerful of all gods and are free from desires and passions.

LOKANITI (WORLDLY BEHAVIOUR).

The word Niti means 'conduct', 'guide', 'behaviour' and is a general term for a treatise of maxims, pithy sayings and didactic verses, usually based on other sources. Thus the niti literature of India embraces numerous ethical and didactic sayings gathered from the Mahābhārata. In Burma the term 'niti' is used in connection with the Lokaniti, the Dhammaniti, the Rājaniti, and the Suttavādādhānaniti. Of these, the first three are original compositions in Pāli, adapted from Sanskrit sources; while the last is a comparatively late collection of maxims from the Buddhist Canon. The Lokaniti is the most popular in Burma.

The Jātakas and the Dhammapada of the Pāli three piṭakas are thus not considered as being included in the niti literature. It is not known definitely when and who adapted the Lokaniti, the Dhammaniti and the Rājaniti from Sanskrit works; but it is probable they were known in Burma in the twelfth century. It is also likely that the Sanskrit Nitis were brought to Burma by Brahmins, who must have helped the Buddhist monks in the compilation of the Pāli Nitis. Evidence is found in certain passages of the influence of the Brahmins and of emendations made by Buddhist monks to original passages to suit Buddhist ideas.

Introduction: pavakkhami, fut: of vac, to speak; nānā... = "extracted (samuddhatam, har) from various treatises" (sattha, n.)

Saṅkhēpaṁ, adv: "concisely."

Verse 1.—Vijñāṇā opt: 3rd sing. of vijāṇāti, to know.
Verse 2.—Varaṁ—excellent, a synonym for nibbāna.
Verse 3.—Sukhāvahāṁ = "bearer of happiness", āvaha, vah, to bear, carry.
Verse 4.—Natimaññeyya = "one should not despise"—na+atimaññeyya, opt. of atimaññeti, fr. ati+ysman, to think+ya+eti nidhāpaye=nidhāpayeyya, opt: 3rd sing, Jdhā, to keep, hold.
Vammik+udaka+bīndā+iva—"like drops of water in an ant-hill."

Verse 5, line 2.—"Even one (art) learnt to perfection (pariyodāta, Jdā, to purify, perfect) is a means of (kāraṇām) livelihood (jivitakappa.)"

Verse 6, line 1.—"There is not a gem in every rock (sele sele, loc), not a pearl in (the head of) every elephant."

Verse 7.—Sutesenā=suta+esinā instr : Jis, to seek ="by a seeker of knowledge."

Verse 8.—Sine sine ="by degrees," "little by little." Sine sippāṁ = "learning comes by degrees" and so on.

Verse 9.—"Knowledge, the science of law, calculation, mechanical art (or Yoga philosophy), the knowledge of Niti, grammatical analysis (or Vaiseshika philosophy), music, arithmetic and archery and antiquities."

Verse 10.—"Medicine, legendary, poems, astrology, jugglery, versification, diplomacy, incantations, and grammar—these are the eighteen acquirements."

Verse 11.—Pajunno="a shower of rain."

Verse 12.—Yathākicce samuppanne="when occasion arises."

Verse 13.—"The stalk of the waterlily (kumuda-ñālam) is the measure or criterion of water; discipline, principally (padhānām), is the measure of a family" and so on.
byatti='wisdom.'

Verse 14, line 2.—"As a frog not seeing the ocean-water (sindhu-udakaṁ) thinks as much of the water (toyatī) in his wel (kūpe)."
Verse 15.—"In the first portion of life, science should be mastered, (parājaye, 3rd opt. jji); in the second, wealth should be acquired (lit. mastered); in the third, the Law should be mastered. (Otherwise) what will one do in the fourth?"

Verse 16.—"Son, be wise; why idle?" and so on.

Verse 17.—"A mother is enemy, a father is enemy (to their children). Wherefore? Not having been taught in youth (bāle) they do not shine in an assembly (sabhāmājje) liko a crane among swans."

Verse 18.—"Who sharpens (tikkhati) the mountain thorn (giri-kaṇṭakaṁ)? Who applies the collyrium (aṇjanaṁ) to the eye of a deer (mīga-akkhikaṁ) or fragrance to a lily in the pond? Who makes (pavattati) the disposition of sons of noble families (kula-putta-rūpa)?—Each comes of itself (sāmaṁ bhāvo)."

Verse 19.—akotambulāṁ—a, without kō, lime tāmbulāṁ, betel-leaf = "betel-leaf without lime is tasteless (na rasaṁ)."

byākaraṇanāṁ—"explanation, exposition."

Verse 20.—Sussusā—abl. of desiderative of J su, to listen= su+ su+ sa; hence "attention."

Verse 22.—ripu (m)—"enemy."

pemaṁ—"affection."

Verse 23.—turāngo—"horse."

Verse 24.—payirupāsati—"to sit beside, attend on"= pari+y+upa+ jās+ati.

dabbi (f)—"a spoon."

sūpa (m)—"soup, sauce."

Verse 26.—"A warrior should not go to the battle-field without his weapon (satthāṁ); likewise a wise man (pāṇḍito) should not speak without his book (satthāṁ); nor should a traveling (addha-gū) merchant go without his caravan (satthāṁ); neither should one going to another land go without a companion (satthāṁ)." Note here the play on the word satthāṁ with its different meanings.
Verse 27.—avamānam—"disrespect."

Verse 28.—Patta, what is fallen, i.e., occasion+anurūpakaṁ, befitting = "(speech, vākyam) befitting the occasion."
Sabhāva....= "dear one (piyam) agreeable to (rūpakaṁ) one's nature (sa-bhāva)."
attā...= "temper (kodha) befitting oneself (attā-anurūpakaṁ)."

Verse 30.—an-avhāyaṁ—"uninvited."

Verse 31.—appā-rūpo—"one of little beauty speaks much."
khobhe—3rd opt. of ṭhūbh, to shake.
cale=caleyya ṭcal, to move—"a cow with little milk moves; (or kicks) about."

Verse 32.—"A frog, sitting on its haunches (ukre) thinks itself a lion on being caught a crow cries out 'Dear friend! dear friend.' Being questioned by the wise (dhīrā pucclē) an ignorant man, thinking himself wise exclaims 'My master! my master!' (āngaye, āngaye)."

Verse 33.—"Does a frog, seated on its haunches, become a lion?—a hog grunting (uhe) become a leopard? Does a cat by its resemblance become a tiger (byaggha)? Are all wise men alike in knowledge?"

Verse 34.—titti (f)—"contentment."

Verse 35.—visāla-kula-sambhavā="sprung from a noble (visāla) family." Kiṃsuka or palāsa is the Burmese pauk flower, Butea frondosa.

Verse 36.—"The son of a man of low origin (hina) becomes a king's minister" and so on.

Verse 37, line 2—"As a dumb person (mūgo) seeing a dream (supināṁ) is not able (ussahe, ṭsah) to tell it (kathetum, ṭkath).

Verse 38.—"A potter strikes (ghaṭṭeti, ṭghaṭṭ) the pot not to break it but to beautify (sobhetum, ṭsubh) it; a teacher beats his pupils not to throw them into purgatory but for the sake of their growth (vuddhi-kāraṇā)."
The four apāyas or states of suffering are (1) Narakaloka, hell (2) tiracchānaloka, the animal world, (3) peta-loka, the world of departed spirits, (4) asuraloka, the world of demons.

Verse 39.—Taggara—a shrub giving a fragrant powder. Upanayhati—
upa + nāh + ya + ti = "to bind together with, roll up."
su-r-abhī—vā, to blow + y-anti = "emit a fragrant smell."

Verse 40—Sabbhi-r-eva—\textit{instr: pl. of santa}, "the good."
Samāsetha, \textit{3rd sing opt; ref. of sam} + ās, to sit + etha =
"to sit together, associate with."
Santhavām (companionship) kubbetha (one should make) —
kubb = kar.
Sataṁ — \textit{gen. pl. of santa}, "the good."

Verse 41.—Ahorattim, \textit{(adv)} = "day and night."
Verse 42.—Kimi \textit{(m)} = "worm."
Verse 44.—Taru \textit{(m)} = "tree."
lilā = "grace."

Verse 45—Jighaccho = "hungry."

Verse 48—"The sun (bhānu) may rise (udeyya, ud + ī, to go) in the west."
Vikase = vikasem + kas, to blossom.
Viparitam = "reversed," "changed."

Verse 49.—An-eka-dhā = "in many ways."

Verse 50.—Saj-janā = "good men."

Verse 51, \textit{line 1}—"Bad is the speech of one who has a base mother
(mātā-hinassa), bad is the conduct (du-kriyā) of one who
has a base father."

Verse 53.—A-kutūhalaṁ — "free from excitation or tumult."
Atthe jāte (\textit{loc. absolute constr.})—"when need arises," "in an emergency."

Verse 54.—himsitum, hims— to injure.
rosayāṁ = rosayanto—\textit{pres. part. nom. of rosayati}, rus, to annoy.
Verse 55.—Sahasā, adv. “hastily,” “suddenly,” “forcibly.”

Verse 57.—Sambādha=“crowded.”
Asuci-saṅketa=“full of or heaped up with impurity.”

Verse 58.—Uttam—uttamam=“an exalted person.”
Atta-nivātena=“by lowliness of self.”
Bheda—bhid, to break=“dissension.”

Verse 60.—“They do not call poison a poison; the wealth of the clergy is called (uccate—vuccate, vac) a poison; poison kills once (for one existence); the property (santakam) of the clergy kills for all existences.”

Verse 61.—Bhadraṁ=“a good horse.”
“and they know an ox by its load (vāhanā), a cow by its milk-giving capacity (duhena, duh).”

Verse 62.—Nissaya=“a support” sī.

Verse 63.—Najjo=nadiyo, pl. —“rivers,”

Verse 64.—Paththeti, don. fr. attha=to wish for, pray for.
“One should not let pass (accaye=accayeyya, opt: of ati+I, to go) the time uselessly (mogham).”

Verse 66.—Piyam kurute=piyam karote—“to make love,” “to love.”
“That is the beginning (mukham, lit. entrance) of ruin (para-bhavato).”

Verse 67.—“A wicked man (khalo) should not be loved much (ati-ppiyo); he causes tumult (kotūhalam karo) like, etc.”

Verse 68, line 2.—“A snake is conquered by charms and drugs (manta-osadhehi).”

Verse 70.—Paccati, pass. of pac=to be cooked; hence to ripen, mature, give result.

Verse 73.—Jāgarato—pres. part. gen. of jāgar, to be awake.

Verse 74.—Nālikero=“a cocoanut.”
Khalajāto=“a man of base origin.”

Verse 75.—Jaññā—opt. 3rd sing. of jānāti, to know,
tu—an indeclinable.
Verse 75, line 2.—"he should hide his faults as a tortoise (kummo) hides its limbs but he should note (Ja lakkh) the faults of others."

Verse 76, line 1.—"Punishment by way of praise is given to the wise by the fool."

Verse 77.—Chandā-anuvattiya= "by giving him his way," "by letting him follow his wish."
Yathābhūta—"truth", lit. "according to the real nature of things."

Verse 78.—Deha-jo—"produced in the body."

Verse 79.—Parokkhe="in one's absence."
Paccakkhe="in one's presence."

Verse 80.—Sahodarā="uterine brothers."

Verse 81.—Pesane (loc.)="in going on errands", peseti Jis, to send.
Bhacca="a servant" Jbhar+cca.
Appakāsu="in times of poverty."
Vibhava-kkhaya Jkhī="loss of wealth."

Verse 82.—"He is a relative who yokes you to prosperity."

Verse 83.—"One should not confide in an enemy (a-vissatthām 'one not to be trusted')."

Verse 84.—Sandhitum icchati="wishes to be reconciled (sam+Jdhā+i+tum)"; gabbhām assatarī yathā="as a mare pregnant with (gabbham) with a Tara colt (dies on the birth of the colt)."

Verse 86.—ina-seso="debt-balance."

Verse 87.—Halāhalaṁ="poison."

Verse 88.—A-pagganham=a-pagganhantaṁ, pres. part: acc. Jgah = "one who upholds or supports or promotes another."
Niggāhakeṁ=ni-ggāh Jgah+akam="one who puts others down."

Verse 89, line 1.—"One should avoid (vajje) a horned animal (singim) at a distance of fifty cubits (paññāsa-hatthena), horses (vāji) at a hundred."
Desa-cāgena (Jcaj)="by leaving the place."
Verse 91.—Roga+ätuрем “in sickness and ailment.”
Satru-viggahe (]/gah) = “when captured by enemy.”

Verse 92.—“One of pleasant speech has many friends” and so on.

Verse 93.—patibbataṁ = “devotedness.”
rupañ = “beauty”
tapassi = “hermit.”

Verse 96.—“Good musicians (being separated from their instruments)
are ruined (malā) in five days (lit. nights)” and so on.

Verse 97.—“A buffalo (hiṁ—mahimśa) delights in mud (pañ—paṁsu); a
swan (haṁ—haṁsa) in a pond (pok—pokkharāṇī); a woman
(thi—itthi) delights in a man (pu—purisā); a monk (khu—
bhikkhu) in the Law (dham—dhammaṁ).”

Verse 98.—Jīṇṇam (]/jir) annaṁ (]/ad) = “digested food,” i.e., “food
when it has been digested.”
gata-yobbanāṁ = “who has passed her youth.”
raṇā (abl.) = “from battle.”

Verse 99.—Dva-tti-patikā = “having two or three husbands.”
katamāyā bahūtārāṁ = “very much deceit (nāyā) has been
done.”

Verse 102.—“A woman is like thread (suttaṁ) in a needle (sūci).”

Verse 103.—nivātaka = “solitude.”

Verse 104.—vivāda-siliṁ = “of contentious habit (sili).”
Sampassa-taṇhīm = “craving for everything that she sees.”
bahu-pāka-bhuttinām = “who cooks and eats much.”
agganta-bhuttinām = “who eats before her husband.”
puttasatāṁ pi = “though she has a hundred sons”

Verse 105.—Janiva kantini = “is pleasing like a mother.”
guyhe (]/guh) ṭhāne = “in things that should be concealed,”
kammesu pattesu = “in duties that have reached the right
moment for performance.”
rupisu sikkhi = “is comely in appearance.”
dive = “in heaven.”
Verse 106.—sāmā, "blonde.'"
tamu, slender + majjha, middle + gatta, limbs="slender at the waist."
Sūrū = su + ūrū, "beautiful thighs."
Sama, even + danta, tooth + panti, row="with a row of even teeth."
nābhi (f)="the navel."
su-sili="of good conduct."
vivāhyā-fpp. of vivāhati, "to marry."

Verse 108.—line 1. "Whatever woman wishes to be born a man repeatedly in every existence."
apacāyeyya /cāy, to honour, cherish.
Verse 109.—line 2 "as a man who has washed his feet (dhota /dhāv + pādo) shuns the mud."
Verse 110.—" A man of much advanced (ati + kanta /kam) age (vayo) marries (āneti "brings") a woman having breasts (thaniṁ) as small as the tinduka fruit (timbaru). He does not sleep out of his jealousy for her (tassā issā)—that is the beginning of his ruin." If the reading in line 2 is tassā issā asaddhā the meaning is 'Jealousy and distrust (a-saddhā) in her result.'
Verse 113.—māno="respect."
vijjā+āgamo="one endowed with wisdom."
Verse 114.—daliddatā="poverty."
Verse 115.—taruna + itthim (vase) = "he should live with a young woman."
vasam game (=gameyya)= "he should follow (the king's authority (vasam)."
Verse 118.—Jāgariyam + uṭṭhānam= 'vigilance and industry.'
dayā+ikkhanā, (śikkh) = "mercy and hope."
Verse 119.—Sanantano = "ancient."
Verse 120.—a + nisammakāri="not circumspect."
Verse 121.—nettāro="leaders" +ni.
Verse 122.—Ayam (/ay)i khayam (/khi) = “revenue and expenditure.”

Verse 123.—akkok = “the sun.”
         hutasana = “fire.”

Verse 124.—apayantena gantabba = “should be passed by avoiding them.”
         acceka = “suddenly.”

Verse 125.—padutta-citta-dasako = “one who sends a slave of wicked mind.”

Verse 126.—ku-nari = “a bad woman or wife.”
         pyavasidati = pi + avasidati, /sid, to sink, deteriorate.

Verse 127.—“Evil done by the son is the mother’s, etc.”

Verse 128.—sacca + alikavadinam (acc.) = “falsehood by truth.”

Verse 129, line 1.—“charity is the taming (damana) of one who is untamed, accomplishes (sadh) all benefits (sabba + attha).”
         unnamanti (ud + nam) = “they bow (in condescension).”
         namanti = “they make others bow to them.”

Verse 130.—Dosana + osadham = “medicine of hate.”
         Kapana = “pauperism,” “solitariness.”

Verse 131, line 1.—“One may win victory by the concord (samma-yā) of many though of little worth (appa-srāna).”

Verse 133.—Ākappo = “personal appearance”.
         Sara + kuttim = “the issuing of a command (lit. voice).”

Verse 134.—Methunu = companion. Another possible reading is me
         dhuno = “my brother-in-law”.
         Niṭṭhām thāpaye = “he should conclude or hold or decide.”

Verse 135.—Upavātake = “in the direction of the wind.”
         Titthe aggim va samyato = “he should remain guarded (samyato, /yam) as though with regard to fire.”

Verse 136.—Tulya = “similar, equal.”
         A-nissayo = “without a patron.”
         Hemam = “gold.”
Verse 137.—Itthi-misse = “in a monk who mixes (misse) with women.”
Surā-pāne (S/pā) = “in a drunkard.”
Mahā-tande = “in one of great laziness.”

Verse 138.—Vikalo = “one who goes about at unseasonable time.”
Samajja-carano = “one who goes to festivities.”
Khīḍḍā ca dhuutto = “a gambler and a gamester.”

Verse 139, line 1—“In the day speech should not be made without looking around (a-dikkhya J/dis); nor at night without making an inquiry.”

Verse 140.—Vyāsa = name of an ancient compiler of niti literature.
Parikittita, J/kitt = to declare.
Nitya-sevako = “a constant servitor of the king.”

Verse 142.—Kamma-ārāmo = “one who delights in action.”
Sattha-vajjita = “they shun books.”

Verse 143, line 3.—“This does not happen; kamma is supreme.”

Verse 144.—“When duty is done no one looks upon the doer; therefore duty should be performed by leaving a remainder (sa-avasesena)” —this verse is sarcastic.

Verse 145.—Tālam = “cotton.”
Cāpalla-jātiko = “one with a fickle nature.”
Vuddham an-ovado = “one who does not accept the admonition (vādo) of his elders (vuddham).”

Verse 147.—“The right hand is the slave of the body; the small finger on it is the slave of the ear, nose, and eyes; the left hand is the slave of the legs.”

Verse 148.—Kuvera — lord of the yakkhas or demons.
Yakkha = a demon living in the Himalayas.
Kālakaṇṇi = an evil demon.

Verse 149.—“Brahmā watches the slate” (sampunda); accu = “a wrapper for palm-leaf books.”
Verse 152.—“A study begun (ārambho) on Thursday (Guru) is accomplished.’
Ravi-sokrā=“Sunday or Friday.”
Buddha-Candaro=“Wednesday or Monday.”
Sori-aṅgā=“Saturday or Tuesday.”

Verse 153.—Aṭṭhamiyāṁ=‘learning on the eighth day.
Verse 154.—Satta=“the seventh day.”
Prinnāṁ=“a kind of potato.”
Minnāṁ=“curry, tasty dish.”

Verse 156.—Desāṁ ossajja (ger: ṣaj)—“having forsaken their residence”; tatth’eva nidhanaṁ yanti=“even there, i.e. in their accustomed abode, they undergo destruction.”

Verse 158.—Carati+ekena padena=“walks taking a step at a time” i.e., “looks before he takes a step,” figuratively: “examines a new position before he goes to it.”
Tīṭṭhati+ekena=“establishes himself on one leg (before the other is placed)” i.e., “makes sure of his original position before he gets a new one.”

Verse 159.—“On occasions (payogesu) of selling property and paddy, and of acquiring knowledge (vijja+āgamesu), of sending messengers, of gratifying sensual desire (apacāresu) shame should be abandoned [cajja bhave (yya)].”

Verse 160.—Thīnāṁ=itthānāṁ.
Tvāṭṭhaguno=tu (indeclinable)+aṭṭhagūṇa, eightfold.

Verse 161.—Pabbe-pabbe=“knot after knot.”
Kamena=“in due course.”
Visesa-rasavā=“is possessed of a better (lit. distinct) taste.”
Viparito=“the reverse.”

Verse 163.—“Texts become useless (malā) by non-repetition (a-sajjhāya, ṣ̐haśā)”; an-ūṭṭhāna=“by being neglected,” (houses become useless).
Verse 164, line i.—"The property (vittam) of men wanting in industry (hinanaṃ) becomes the possession (santakattanaṃ) of the industrious."

Verse 166.—"To be as though equal to others (samaṁ) being of a low family, without wisdom, beauty and power,—this age is degenerate (chutta); wealth is all-important (visesakam)."

KAPIRĀJACARIYA.

This and the following piece are from the Cariyāpiṭaka (conduct piṭaka) which is a small book of stories from the Jātakas in verse. Each of these stories in verse teaches the importance of one or other of the Ten Pāramī or Perfections which are practised by the Bodhisat as a necessary qualification for Buddhahood. Thus the present piece teaches the Saccapārami, the Perfection of Truth. This Bodhisat-doctrine is a later product than the orthodox doctrine and it is important to note that it is taught in Cariyāpiṭaka which was compiled later than the Jātaka book, whose stories, as said above, form the basis of the versified stories in the other. The Cariyāpiṭaka is also one of the fifteen books of the Khuddaka Nikāya which is the fifth division of the Sutta Piṭaka.

Verse 1.—dari-saye, "lying in a cave."

Verse 2.—acchi, Jacch, to remain, stay.

rudda-dassano, "fierce-looking."

SASAPANDITACARIYA.

Verse 1.—sāko, "vegetable."

para-hethana-vivajjito, "avoiding (vajj) ill-treatment (heth) of others."

Verse 5.—dātave=dātum. (inf.)

dakkhiṇeyya, "a person worthy of receiving gifts (dakkhiṇa)"

Verse 9.—dajjāhām=dajjāmi+ahām, "I would give" (dā, base, dajj.)

Verse 11.—ghāsa-hetu, "for the sake of food."

MĀNGALA SUTTA.

This and the following Sutta are from the Khuddakapāṭha, the first of the fifteen books comprising the Khuddaka Nikāya, which is the fifth division of the Sutta Piṭaka.

Evam me sutam—"Thus have I heard." These words were spoken by Ānanda in response to the questions of Mahākassapa, President of the First Council, in order to authorize his answers as the true words of the Buddha, from whom he had heard them. A sutta introduced by this phrase therefore was spoken by Ānanda at the First Council, held immediately after the Buddha’s death.

Abhikkantāya rattiyā—"when the night was far advanced." Abhikkanta is from kām, to pass, advance; but abhikkantavāṇṇā is from kām, to love, desire; hence to be beautiful.

Atthasi—"stood." The god, who is the messenger to the Buddha, does not sit down as any man would do, because he wants to return to his own abode as quickly after his business as possible. To Gods the world of men has a bad smell from the distance of a hundred yojanas. Hence his eagerness to depart.

Verse 1.—is the question addressed by the god to the Buddha regarding the maṅgala. At one time there was a commotion among men because they could not discover which was the best maṅgala or blessing in the world. They were divided into three groups in their views: viz. diṭṭha maṅgala, suta maṅgala, muta maṅgala, according as they held certain things seen, head or touched to be the blessings. The commotion reached the mansions of the gods who, being also divided into the same three divisions as the men, approached Sakka, demanding his decision as to which was the best blessing. Sakka sent a devata to the Buddha to settle the point. The Buddha in his reply spoke verses 2 to the end, which embody thirty-eight blessings.

acintayum (ćiṅt), "they have thought" (for twelve years); ākaṅkhambhā (kāṅkhi) soṭhānāṁ, "desirous of happiness." bruhi, "say thou", bru.

Verse 3.—Patirūpa-desa-vāso, "living in a suitable place", such as a place where good men dwell and religion flourishes or where
the Buddha had delivered the different important sermons or the majjhima desa, the "Middle Country", the seat of Buddhism.

atta-sammāpanidhi (jāhā), "right resolutions as regards oneself" (so that one's body and mind may be controlled by the faculties).

Verse 4.—Bāhusaccaṁ=bahusutabhava, "wide religious learning."
Sippaṁ=hatthakosallām, "handicraft", "manual art." As applied to monks, it includes such art as sewing one's robes and preparing the requisites of a monk.
Vinayo—"the Vinaya Piṭaka or moral discipline in deed, word and thought."

Verse 5.—An-ākulākammantā—"peaceful work or calling" such as ploughing, cattle-tending, etc.
There are five callings not peaceful: 1. Butchering, also fishing, hunting and a soldier's life. 2. Selling intoxicating liquors. 3. Dealing in poisons and dangerous drugs. 4. Dealing in arms and weapons. 5. Trading in human beings, such as slaves, prostitutes.

Verse 6.—An-avajja—"not sinful, not blameable," such as gardening and making bridges.

Verse 7.—Arati virati (jāram)—"avoidance, abstinence." One avoids in thought, seeing the disadvantages of sin or evil. One abstains in deed and word by means of the door of action.

Verse 8.—Nivāta=nicavuttitā, "low or modest conduct" or nicamanată, "humility of mind" (like a bull whose horns have been cut off or a snake whose fangs have been taken off.)
Kalena—"at the proper time" i.e., once in every five days or when thoughts associated with flurry arise or when the mind is assailed by lust, doubt or other evil passions.

Verse 9 —Kalena, i.e., morning and evening.
Verse 10. — Tapo — "religious austerity" such as the restraint of the controlling faculties of one suffering from covetousness, grief, etc., and the putting forth effort by one who is suffering from idleness.

The Ariyasaccas or the Noble Truths or Facts are four. —
(1) Dukkha, the existence of Ill. (2) Dukkhasamudaya, the origin of Ill. (3) Dukkhanirodha, the cessation of Ill (4) Dukkhanirodhagaminipatipada, the path leading to the cessation of Ill. They were intuited by the Buddha under the Wisdom Tree and form the foundation of his doctrines.

Verse 11. — Yassa goes with phutthassa (Jphus) — "whose (saint's) mind being touched by the worldly conditions does not shake but is free from sorrow, from the dirt of passion and is secure — this is the greatest blessing." The eight worldly conditions (lokadhamma) are (1) Labho, gain. (2) Alabho, loss. (3) Yaso, fame, (4) Ayaso, disgrace. (5) Pasaamsa, praise. (6) Ninda blame. (7) Sukham, bliss. (8) Dukkham, ill.

Verse 12. — Sabbattha-maparajita — "invincible under all circumstances." Sabbattha sothim gacchanti — "everywhere they find happiness."

METTASUTTA.

This Sutta was delivered by the Buddha to the monks who came to him at Savatthi as a parittta or charm against the devas who had troubled them in the Himalayas.

Verse 1. — Karaniyam = "what should be done," "duty" viz., the three courses of training (Sikkhātayam). Attha-kusalena — "by a monk who is clever in doing his priestly duties for his spiritual benefit." Attha also means the middle path which leads to nibbāna.

Santam (Jsam) padarh — "the tranquil path" i.e., nibbāna.

lines 1 & 2. — "Duty should be done by him who is clever in seeking his spiritual welfare after thoroughly understanding [abhiseamecca, ger. abhi+sam+jitya (cca)] the tranquillity of nibbāna." Su-h-ujū — "very upright", "conscientious."
Verse 2.—Subhara (ध्यार) — "easily fed and supported by the people," "who takes whatever food is offered."

Appa-kicco — lit. "having little duties" = "free from cares". Sallahukavutti (सम्म+लहुका+वुत्ती) — "light in travelling," "not encumbered in going about, by a heavy load of worldly belongings."

Kulesu an-anugiddho — "not greedy for gifts from the families he visits for alms."

Verse 4.—Sukhitattā (सुखिता+त्रा=तित्ता) — "of joyful hearts," "pleased in mind."

Verse 5.—Tasā (तस) — "timid." It also means to be "thirsty" i.e. afflicted with craving (ताहा being from तस, thirsty), meaning average persons.

Thāvarā (थाव), "strong." It also means theras, "Elders, Saints" because thera is from ठाव; dighā — "having long bodies" like snakes, fishes and iguanas.

Mahantā — "big in size" like turtles and elephants, Rāhu and Dānava.

Majjhima — "of middle size" like horses, cattle, buffaloes, pigs, etc.

Rassaka — "short in stature" like pigmies.

Anukā — "minute" i.e., so small as to be invisible by the naked eye like insects in water.

Thūlā — "thick in size" like fishes, tortoises, oysters and bivalve shells, etc.

Verse 6.—Bhūtā — "born" literally as beings who have been born, or metaphorically as saints who having been born for the last time will not be born again.

Samhhavesi = (सम्भव+ esi जिस) — "seeking birth" literally as beings on the point of birth, or metaphorically as average persons who not having attained nibbāna have to seek future births.

Verse 7.—Paroparam — "one another."

Nikubbetha, 3rd Sing: opt: refl: of ni+जक्कब=जकर. to deceive.

Byārosanā (abl.) — "from anger (जरुस).

Paṭighasaṇnā (abl.) — "from thoughts of hatred,"
Verse 8.—Niyam—“one’s own.”
Ayusā—“at the cost of life.”

Verse 9, line 3.—“Unobstructed, free from hatred and from enmity.”

Verse 10.—yāvat assa vigatamiddho—“as long as he is free from torpor (middho)”

Verse 11, line 3—“having calmed greediness (gedhā) for sensual pleasures.”
Jātu (indel.)—“certainly, verily.”
gabhaseyyaṁ—“the womb.” i.e., seat of rebirth.

Singālovāda Suttanta.
This is taken from Dīgha Nikāya, one of the five divisions of the Sutta Piṭaka. It is a Suttanta on Advice to Singāla.

§ 1.—Kalandaka-nivāpa, lit., ‘squirrel-food’, a park at Veluvana (the Bamboo Grove) near Rājagaha, where offerings of food were made to squirrels.
alla-vattho—“with wet clothes.”

§ 3.—“Since, oh householder, the four corruptions of action are put away by the Ariyan disciple, since he does not do evil action for four reasons, and does not follow the six means of loss (apāyamukhāni) of wealth, he is free from the fourteen evils, etc.”
ayañ c'eva loko āraddho—“this world has been accomplished.”
kayassa bhedā—“on the dissolution of the body.”
Pañātipāto—“life-taking” = pāna (pa+Jan, to breathe+a), a living being+ati, by force+pāta, pat, causing to fall.

§ 5.—chanda-agatiṁ—“the wrong course of desire.”

§ 6.—dhammaṁ ativattati—“transgresses the Law.”
Junhapakkha—“the moon-lit half of the month.”
§ 7. — "devotion (anuyogo Jyuj) to spirits and intoxicating drinks (surā-meraya-majja) as causes (thānā) of negligence (pamāda)"; vikāla-viskhā-cariya (lit. unseasonable road-travelling) — "roaming about streets late at night."
Samajjā — 'festival, gathering of people for festive purposes, pwa'"n
§ 8.—sandīṭṭhikā (lit. that which is seen) — "present, of the present world."
Jāni (f) — "loss"
āyatanām — "cause."
kopīna-niddamsāni — "revealing what ought not to be revealed," "showing one’s private parts."
§ 9.—sañkīyo pāpakesu thānesu — "is bewildered in evil things."
§ 10.—Kuvaṁ akkānām — "where is the recitation of battles to be?"
§ 11.—panī-ssaraṁ — "sound of cymbals or hand-clapping."
kumbha-thūnaṁ — "sound of kettle-drums."
§ 11.—sabhā... "his word does not take effect (lit. grow) in an assembly."
paribhūto — "despised"
§ 13.—ati-tāto, "too full"
kicca-apadesa-bahula — "having many excuses regarding work."
§ 14, lines 1 & 2.— "He has a drinking-companion (pāna-sakhā), a friend newly made (sampiya-sampiya)"
ussūraseyyā, "sleeping till late after sunrise."
su-kad-ariyātā, "great stinginess."
vārūni, "liquor-drinking."
pāricariyā, "wandering about.
yant'īṭhiyo.... "they go (yanti, yā) to women dear as life (pāna-samā) to others, and who are served by low people (nihinasevi) and not by the wise, (Their fame) decreases like the moon in the dark half of the month."
pibam papāgato — "goes drinking (pibām = pivanto) to the liquor-shop (papā)."
"He enters into (vigāhati) debt as (a stone enters) water."

Page 61.— "It is not possible for one who is in the habit of sleeping by day and of not rising up at night (till late after sun-rise)
(rattim-an-uṭṭhāna dassinā) and who is always intoxicated and in bed (mattena sondaṇa) to dwell in a house (as husband). Too cold, too hot, too late, they say,—benefits pass by (accenti=} ati+enti,/) these lads who let go their work (vissattha /ṣaj)."

Tīnā—"does not consider more than grass" i.e., considers them as unimportant as grass.

§ 15.—Mitta-pāṭirūpaka—"false friend " lit. resembling a friend.
Aṇṇadatthu, surely + haro, taking away—"rapacious," "sure to take away something."
Vaci-paramo—"best in speech," "whose chief merit is speaking."
Anuppiya-bhāni—"speaking loveable words."
Apāya-sahāyo—"companion of ruin."

§ 16.—Bhay'assa = bhaye assa, "in fear he does his work."

§ 20.—Āarakā—"from far."

§ 21.—Samāna-sukha-dukkho —"the same in prosperity and in adversity."
Athakkhayi—attha+ akkhayi,/khā= "who tells of benefit."

§ 25.—A-bhāvena—"owing to not getting gain."

§ 26.—Jalām aggīva bhāsati—"shines like fire blazing (jālaṃ=jalanto /j̱̬al)."
Bhoge, etc.—"of one who gathers (samharamānassa) his property after the manner (iriyato) of a bee."
Sannicayam yanti—lit. "go to accumulation, get accumulated" (/ĉi.)
Samāhantvā, "having gathered."
Kammaṃ payojaye (yya)—"should start a business."
Nidhāpeyya—"bury in the ground."

§ 28.—Paccupaṭṭhātabbā, (f.p.p. pati + upa + /ṭhā)—"should be respected."

§ 29.—Upaṭṭhāna—"attendance."
Sussusā, desiderative /su,—"obedience."
Pāricariyā, (lit: wandering about a person)—"service."
Samakkhāyino = sama+ā+khāyino —"right declarers."

§ 30.—Avimānanāya—"by absence of disrespect (vimāna /man.)"
An-aticariyāya—"by absence of excessive conduct (with other women.)"
Susamvihita (/dhā) + kammantā—“she arranges her work well.”
Su-sāngahita (/gah) + parijanā—“she treats her attendants (parijanā) with great favour.”
Sambhatam /bhar—“what is earned.”

§ 31.—Peyya+vajja (/vad)—“sweetness of speech.”
Samāna-atottā—“putting others on an equality with self,” “impartiality.”
A-visamvādanatā—“absence of deception.”
Apara-apara-pajā—“generation after generation of descendants.”

§ 32.—Ayirako—“master.”
Bhutto-vettana-anuppadāna—“giving of food and wages.”
Pubbuttāḥāyāyi—“rising from bed before one’s master.”
Pacchānipāti—“retiring to bed after one’s master.”
Kitti-vānṇa-hara—“bearers of good fame.”

§ 33.—An-āvaṇṭa (p.p.p. āvunāti, to close) + dvāratā—(lit: having the door not closed to), “always extending welcome to.”
Pariyodapeti—to purify, cleanse.

§ 34.—Paṭībāṇa—“ready wit.”
A-tthaddho—“not stubborn.”
Vedhati—to tremble.
A-cchidda-vutti—“conduct with no flaw or fault.”
Saṅgāhako—“one who shows favour” by the four bases of popularity, viz: dānam, piyavacanam, athacariyā, samānattatā, charity, affability, beneficent rule, impartiality.
Vadānnu—(lit. knowing the words of beggars)—“bountiful”; or “knowing what has been said by a benefactor; hence grateful.”
Netā—“one who brings benefits.”
Vinetā—“one who brings various kinds of benefits.”
Anunetā—“one who brings repeated benefits.”
Idha—“here,” “in this world.”
Rathass’ āṇīva yāvato—“like the linch-pin (āni) of a rolling (yāvato=āyantassa)yā) chariot.”
Na mātā, etc.—“the mother would not get (labhetha=labheyya) on account of her son (putta-kāraṇā) either respect (mānaḥ) or honour.”

§ 35.—Nikkujjitaṁ—“overturned, upside down”, /kujj.
Ajja-t-agge—“from to-day.”
Pāṇupetaṁ—pāṇa+upetaṁ—“as long as life lasts.”