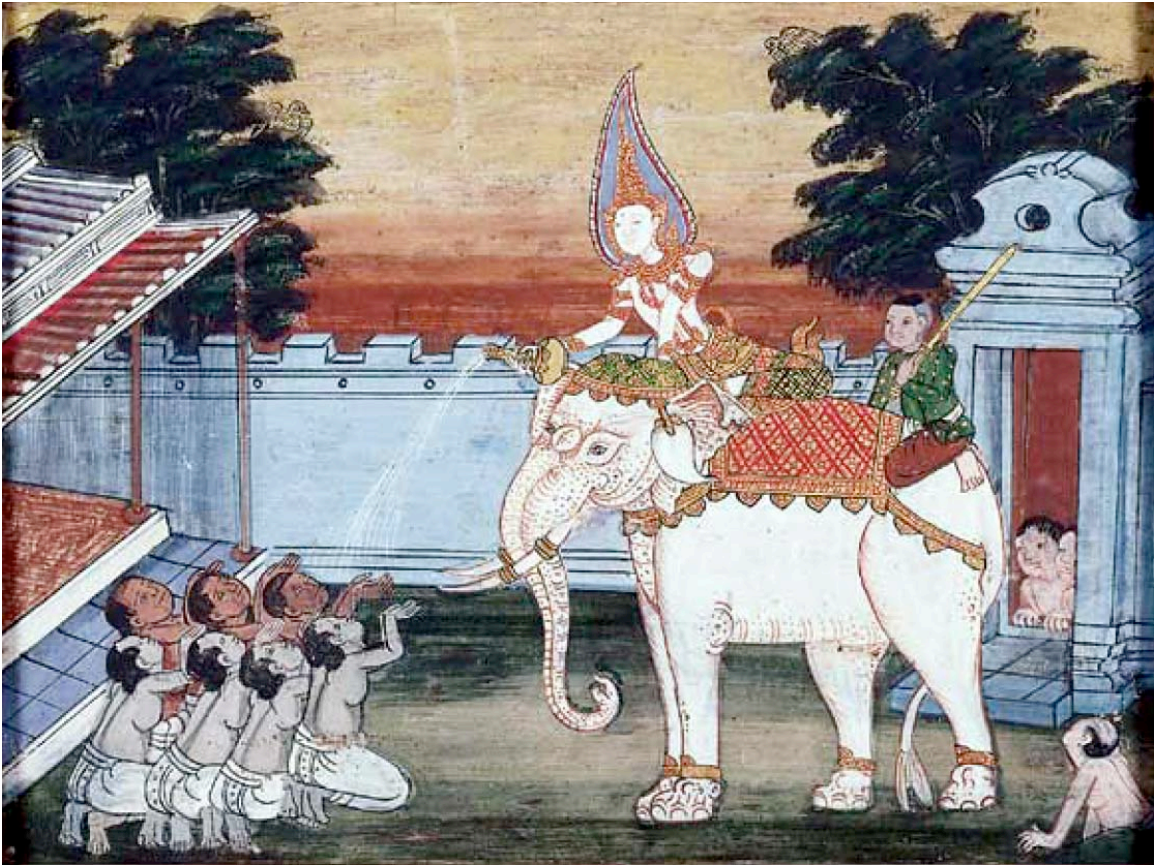


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No. 547: VESSANTARA-JĀTAKA
in Pali and English

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"Vessantara in the city of Jetuttara, King Sañjaya's son, is devoted to charity; he has a glorious elephant all white, and wherever he goes the rain falls; send brahmins, and ask for that elephant, and bring him hither." (Cowell, p. 252.)

Extracted from
THE
JĀTAKA

TOGETHER WITH ITS COMMENTARY

THE
VESSANTARA
JĀTAKA

FOR THE FIRST TIME EDITED IN THE ORIGINAL PĀLI

BY

V. FAUSBØLL

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Accounts of the *Vessantara-Jātaka* in English (some with illustrations) can be found at:

<http://www.buddha-images.com/vessantara-jataka.asp>

<http://www.buddha-images.com/bunphrawet.pdf>

<http://dspace.anu.edu.au/html/1885/41898/wetsandon.html>

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10. Vessantarajātaka.

Phusati varavaṇṇabhe ti. Idam S. Kapilavatthum
 upanissāya Nigrodhārāme v. pokkharavassam ā. kathesi. Yadā hi S.
 pavattavaradhammacakko anukkamena Rājagaham gantvā ta. hemantaṃ
 vītināmetvā Udāyittherena maggadesikena vīsati khīṇāsavasahassapari- 5
 vuto paṭhamagamanena K-vatthum agamāsi tadā Sakyarājāno „am-
 hākaṃ nātisettham passissāmā“¹ ti sannipatitvā Bhagavato vasanaṭṭhā-
 nam vimaṃsamānā „Nigrodhasakkassārāmo ramaṇīyo“² ti sallakkhetvā
 ta. sabbaṃ paṭijagganavidhiṃ katvā gandhapupphādihattā paccugga-
 manaṃ karontā sabbālaṃkārapatimaṇḍite daharadahare nāgaradārake 10
 ca nāgaradārikāyo ca paṭhamam pabhiṇṇesu tato rājakumāre ca r-ku-
 māriyo ca, tesam antaraṃ sāmam gandhapupphacunṇādīhi S-ram pūjaya-
 mānā Bhagavantaṃ gahetvā N-ārāmaṃ eva agamaṃsu, ta. Bh. vīsati-
 sahassakhīṇāsavaparivuto paññattavarabuddhāsane nisīdi. Sākiyā mā-
 najātiyā³ mānatthaddhā, te „Siddhattakumāro amhehi daharataro 15
 amhākaṃ kanittho bhāgineyyo putto nattā“⁴ ti cintetvā te dahara-
 dahare rājakumāre āhaṃsu: „vandatha, mayam tumhākaṃ piṭṭhito
 nisīdissāmā“⁵ ti, tesu avanditvā nisīnesu Bh. tesam ajjhāsayaṃ olo-
 ketvā „na maṃ nātayo vandanti, handa dāni vandāpessāmīti“⁶ abhiññā-
 pādakaṃ jhānaṃ samāpajjitvā vuṭṭhāya ākāsaṃ abbhuggantvā tesam 20
 sīse pādapaṃsum okiramāno viya gaṇḍambarukkhāmūle⁷ yamakapāṭi-
 hāriyasadisam pāṭihāriyam akāsi. Rājā naṃ acchariyam disvā āha:
 „bhante tumhākaṃ jātadivase Kāladevalassa vandanattham⁸ upanītā-
 nam vo pāde parivattetvā brāhmaṇassa matthake ṭhite disvā aham
 tumhe vandim, ayaṃ me paṭhamavandanā, vappamaṅgaladivase jam- 25
 bucchāyāya sirisayane nisinnānaṃ vo jambucchāyāya aparivattanaṃ
 disvāpi tumhākaṃ pāde vandim, ayaṃ me dutiyavandanā, idāni mayā⁹
 adiṭṭhapubbapāṭihāriyam disvāpi tumhākaṃ pāde vandāmi, ayaṃ me
 tatiyavandanā“¹⁰ ti, rañṇā¹¹ pana vandite avanditvā ṭhātum samattho
 nāma eka-Sākiyo pi nāhosi, sabbe vandimsu yeva. Iti Bh. nātayo 30
 vandāpetvā ākāsaṃ otarivā paññattāsane nisīdi, nisīne ca¹² Bhagavati
 sikkhāpatto¹³ nātisamāgamo ahosi, sabbe ekaggacittā hutvā nisīdimsu,
 tato mahāmegho vuṭṭhahitvā pokkharavassam vassi, tambavaṇṇam¹⁴
 udakaṃ heṭṭhā viravantaṃ gacchati, ye temetukāmā¹⁵ te tementi, atemetu-

10. Cfr. Bv. & Cp. p. 78. Bigandet, Gaudama p. 36 Beal, Catena p. 5.
 J. R. A. Soc. 1870 p. 170. Ralston, Tibetan Tales p. 257. ¹ Bā -tikā. ² Bā -o.
³ Bā ka-. ⁴ Bā vandāpanattham. ⁵ Bā imam. ⁶ Cks -o. ⁷ Cks va. ⁸ Ck
 sikkhāpatto, C⁹ sivāpatto. ⁹ Cks -paṇṇam. ¹⁰ Bā temi-.

[Fausbøll, *Jātaka*, vol. VI, p. 479]

"*Ten boons*," etc. This story the Master told while dwelling near Kapilavatthu in the Banyan Grove, about a shower of rain.

When the Master turning the precious Wheel of the Law came in due course to Rājagaha, where he spent the winter, with Elder Udāyi leading the way, and attended by twenty thousand saints, he entered Kapilavatthu: whereupon the Sakya princes gathered together to see the chief of their clan. They inspected the Blessed One's abode, saying, "A delightful place this Banyan Grove, worthy of Sakka." Then they made all due provision for guarding it; and making ready to meet him with fragrant posies in their hands, they sent first all the youngest boys and girls of the township dressed in their best, next the princes and princesses, and amongst these themselves did honour to the Master with fragrant flowers and powders, escorting the Blessed One as far as the Banyan Park; where the Blessed One took his seat, surrounded by twenty thousand saints upon the Buddha's goodly seat, which was appointed for him. Now the Sākiyas are a proud and stiff-necked race; and they, thinking within themselves, "Siddhattha's boy is younger than we; he is our younger brother, our nephew, our grandson," said to the younger princes: "You do him obeisance; we will sit behind you." As they sat there without doing obeisance to him, the Blessed One, perceiving their intent, thought to himself: "My kinsfolk do me no obeisance; well, I will make them do so." So he caused to arise in him that ecstasy which is based on transcendent faculty, rose up into the air, and as though shaking off the dust of his feet upon their heads, performed a miracle like the twofold miracle at the foot of the knot-mango tree.¹ The king, seeing this wonder, said, "Sir, on the day of your birth, when I saw your feet placed upon the head of Brahmin Kāladevala who had come to do you obeisance, I did obeisance to you, and that was the first time. On the day of the Plowing Festival,² when you sate on the royal seat under the shade of a rose-apple tree, when I saw that the shadow of the tree moved not, I did obeisance to your feet; and that was the second time. And now again, I see a miracle which never I saw before, and do obeisance to your feet: this is the third time." But when the king had thus done obeisance, not one Sākiya could sit still and refrain, they did obeisance one and all.

The Blessed One, having thus made his kinsfolk do him obeisance, came down from the air and sat upon the appointed seat; when the Blessed One was there seated, his kinsfolk were made wise, and sat with peace in their hearts. Then a great cloud arose, and burst in a shower of rain: down came the rain red and with a loud noise, and those who desired to be wet were wetted,

¹ See Jataka No. 483 (Cowell, vol. IV, p. 167).

² See Jataka No. 467 (Cowell, Vol. IV. p. 104); and R. Spence Hardy, *A Manual of Buddhism* [sic] *in its Modern Development* (London, 1853), p. 150: "Five months after the birth of Sidhārtta there was a festival, at which the king was accustomed to hold the plough."

kāmassa sarīre bindumattam pi na patati, tam disvā sabbe acchari-
yabbhūtacittā¹ jātā ahesum, „aho acchariyam aho abbhutam aho
Buddhānam ānubhāvātā² yesam nāṭisamāgame evarūpaṃ pokkhara-
vassaṃ vassīti“ katham samuṭṭhāpesum. Tam sutvā S. „na bhi. i.
5 p. pi mama nāṭisamāgame mahāmegho p-vassaṃ vassi yevā“ 'ti vatvā
tehi³ yācito a. ā.:

Atīte Sivirattṭhe Jetuttaranagare Sivimahārājā
nāma r. karonto⁴ Sañjayaṃ⁵ nāma puttam paṭilabhi. So tassa
vayappattassa Maddarājadhītaram Phusatim nāma rājakaññaṃ
10 ānetvā r. niyyādetvā Phusatim aggamaheṣim akāsi. Tassāyaṃ
pubbayogo. Ito hi ekanavutikappe Vipassī nāma Satthā loke
udapādi, tasmim Bandhumatīnagaraṃ upanissāya Kheme miga-
dāye viharante eko rājā rañño Bandhumassa anagghena can-
danasārena saddhim satasahassagghanikaṃ suvaṇṇamālaṃ pe-
15 sesī, rañño pana dve dhītaro ahesum, so tam paṇṇākāraṃ
tāsaṃ dātukāmo hutvā c-sāraṃ jeṭṭhikāya adāsi su-mālaṃ
kaniṭṭhāya adāsi, tā ubho pi „na mayam idaṃ attano sarīre
upanessāma⁶, Satthāraṃ eva pūjessāmā“ 'ti cintetvā rājānaṃ
āhaṃsu: „tāta c-sārena ca su-mālāya ca Dasabalaṃ pūjessāmā“
20 'ti, tam sutvā rājā „sādhū“ 'ti sampatīcchi, jeṭṭhā candana-
cunṇaṃ kāretvā⁷ suvaṇṇasamuggaṃ pūretvā⁸ gaṇhāpesi, kaniṭṭha-
bhaginī pana su-mālaṃ uracchadamālaṃ kāretvā suvaṇṇa-
samuggena gaṇhāpesi⁹, tā ubho pi migadāye vihāraṃ gantvā
jeṭṭhā candanacunṇena Dasabalassa suvaṇṇavaṇṇaṃ sarīraṃ
25 pūjetvā sesacunṇāni gandhakuṭiyaṃ vikiritvā „bhante anāgate
tumhādisassa Buddhassa mātā bhavēyyaṃ“ ti patthanaṃ akāsi,
kaniṭṭhā Tathāgatassa suvaṇṇavaṇṇaṃ sarīraṃ su-mālāya ka-
tena¹⁰ uracchadana¹¹ pūjetvā¹² „bhante yāva arahattappatti tāva
idaṃ pasādhanam mama sarīrā mā vigataṃ hotū“ 'ti pattha-
30 nam akāsi, S. tāsaṃ anumodanaṃ akāsi. Tā ubho pi yāvatā-

¹ Ck -bbhūta-, Bđ -yabhūta. ² so Ck; C^s -nā, Bđ mahānubhāvo. ³ Ck teva.

⁴ Ck^s kārente. ⁵ Bđ siñcayam. ⁶ Bđ pīlandhissāma. ⁷ Bđ adda dāsīyā. ⁸

Ck^s omīti katena. ⁹ Ck -cchādane, C^s -cchadane. ¹⁰ Bđ adda bhagavantaṃ
vanditvā.

[Fausbøll, *Jātaka*, vol. VI, p. 480]

but he who did not, had not even a drop fallen upon his body. All who saw it were astonished at the miracle, and cried one to another—"Lo a marvel! to a miracle! to the power of the Buddhas, on whose kinsfolk such a shower of rain is falling!" On hearing this, the Buddha said: "This is not the first time, Brethren, that a great shower of rain has fallen upon my kinsfolk"; and then, at their request, he told a story of the past.

* * * * *

Once upon a time a king named Sivi, reigning in the city of Jetuttara in the kingdom of Sivi, had a son named Sañjaya. When the lad came of age, the king brought him a princess named Phusatī, daughter of king Madda, and handed over the kingdom to him, making Phusatī his queen consort.

Her former connexion with the world was as follows. In the ninety-first age from this, a Teacher arose in the world named Vipassī. Whilst he was dwelling in the deer-park of Khema, near the city of Bandhumatī, a certain king sent to King Bandhuma a golden wreath worth a hundred thousand pieces of money, with precious sandal wood. Now the king had two daughters; and being desirous to give this present to them, he gave the sandal wood to the elder and the golden wreath to the younger. But both declined to use these gifts for themselves; and with the intent to offer them in respect to the Master, they said to the king: "Father, we will offer to the Dasabala this sandal wood and this golden wreath." To this the king gave his consent. So the elder princess powdered the sandal wood, and filled with the powder a golden box; and the younger sister caused the golden wreath to be made into a golden necklet, and laid it in a golden box. Then they both proceeded to the hermitage in the deer-park; and the elder sister, reverently sprinkling the Dasabala's golden body with the sandal wood powder, scattered the rest in his cell, and said this prayer: "Sir, in time to come, may I be the mother of a Buddha like you." The younger reverently placed upon the Dasabala's golden body the gold-lace necklet which had been made out of the golden wreath, and prayed, "Sir, until I attain sainthood, may this ornament never part from my body." And the Master granted their prayers.

yukaṃ ṭhatvā devaloke nibbattiṃsu, tāsu jeṭṭhabhaginī deva-
lokato manussalokaṃ m-lokato d-lokaṃ saṃsarantī ekana-
vutikappāvasāne Buddhamātā Māyā devī ahosi, kaniṭṭhabha-
ginī tath' eva saṃsarantī Kassapadasabalassa kāle Kikissa
rañño dhītā hutvā nibbatti, cittakammena¹ katāya viya uraccha-
damālāya alaṃkatena urena jātattā Uracchadā nāma kumārikā
hutvā soḷasavassakāle Satthu bhaddānumodanaṃ sutvā sotā-
pattiphale patiṭṭhāya aparabhāge bhaddānumodanaṃ supāntena²
eva pitarā sotāpattiphalaṃ pattadivase yeva arahattaṃ patvā
pabbajitvā parinibbāyi, Kikirājāpi aññā satta dhītaro labhi, 10
tāsaṃ nāmāni:

Samaṇī Samaṇā³ Guttā ca bhikkhunī Bhikkhudāsikā⁴

Dhammā e' eva Sudhammā ca Saṃghadāsī⁵ ca sattamā ti.

Tā imasmim Buddhuppāde

Khemā Uppalavaṇṇā ca Paṭācārā ca Gotamā

15

Dhammadinnā Mahāmāyā Visākhā cā 'ti sattamā ti,

tāsu Phusati Sudhammā nāma hutvā dānādīni puññāni katvā
Vipassināmbuddhassa katāya candacūṇṇapūjāya phalena ratta-
candanarasasamupphositenā⁶ viya sarīrena devesu ca manussesu
saṃsarantī aparabhāge Sakkassa devarañño aggamahesī hutvā 20
nibbatti, ath' assā yāvatāyukaṃ ṭhatvā pañcasu pubbanimittesu
uppannesu Sakko devar. tassā parikkhīṇāyukataṃ⁷ nātvā ma-
hantena yasena taṃ ādāya Nandanavanuyyānaṃ gantvā ta. taṃ
alaṃkatasayanapiṭṭhe nipannaṃ sayāṃ sayanapasse nisīditvā
etad avoca: „bhadde Phusati dasa te vare demi, gaṇhāsū⁸“ 25
'ti vadanto imasmim gāthāsahassapatimaṇḍite Mahāvessantara-
jātaka paṭhamam gātham āha:

1. Phusati⁹ varavaṇṇābhe varassu dasadhā vare

pathavyā cārupubbaṅgi yaṃ tuyhaṃ manaso piyaṃ ti. 1685.

¹ Bđ -kamma. ² Bđ sama. ³ Bđ -dāyikā. ⁴ Bđ saṃghadāyī. ⁵ Bđ -candana-
sāraparippositenā. ⁶ Bđ -yukaṃ. ⁷ so C² Bđ for -assū? C^k gaṇhasū. ⁸ all
three MSS. -tī.

[Fausbøll, *Jātaka*, vol. VI, p. 481]

Both these, after their life was past, came into being in the world of gods. The elder sister, passing from the world of gods to the world of men and back again, at the end of the ninety-first age became Queen Māyā mother of the Buddha. The younger sister passing to and fro in like manner, in the time of the Dasabala Kassapa became the daughter of King Kiki; and being born with the semblance of a necklet upon her neck and shoulders, beautiful as though drawn by a painter, she was named Uracchadā. When she was a girl of sixteen years, she heard a pious utterance of the Master, and attained to the fruit of the First Path, and so the very same day she attained sainthood, and then entered the Order, and entered Nirvana.

Dasavaragāthā

The Stanzas of the Ten Boons¹

Now King Kiki had seven other daughters, whose names were:

"Samaṇī, Samaṇā, the holy Sister Guttā,
Bhikkhudāsikā, and Dhammā and Sudhammā,
And of the sisters the seventh Saṃghadāsī."

In this manifestation of the Buddha, these sisters were—

"Khemā, Uppalavaṇṇā, the third was Paṭācārā,
Gotamā, Dhammadinnā, and sixthly Mahāmāyā,
And of this band of sisters the seventh was Visākhā."

Now of these Phusatī became Sudhammā; who did good deeds and gave alms, and by fruit of the offering of sandal wood done to Buddha Vipassī, had her body as it were sprinkled with choice sandal wood. Then passing to and fro between the worlds of men and of gods, eventually she became chief queen of Sakka king of the gods. After her days there were done,² and the five customary signs were to be seen, Sakka king of the gods, realizing that her time was exhausted, escorted her with great glory to the pleasure in Nandana grove; then as she reclined on a richly adorned seat, he, sitting beside it, said to her: "Dear Phusatī, ten boons I grant you: choose." With these words, he uttered the first stanza in this Great Vessantara Birth with its thousand stanzas:

"Ten boons I give thee, Phusatī, O beauteous lady bright:
Choose thou whatever on the earth is precious in thy sight."

¹ [Title inserted from the scholiast. -- jrb]

² I.e. before she became the mother of Buddha.

Evam esā Mahāvessantaradhammadesanā devaloke patitṭhāpitā
nāma hoti.

Ta. Phusatīti tan nāmenālapatī, vara--ti varāya vaṇṇābhāya sa-
mannāgate, dasadhā ti dasavidhe koṭṭhāse, pathavyā ti pathaviyaṃ, gahe-
5 tabbe katvā varassu gaṇhassū¹ 'ti vadati, cārupubbaṅgīti cārupubbaṅgena
sammānāgate, yaṃ tuyhaṃ--ti yaṃ yaṃ tava manaso piyaṃ taṃ taṃ dasahi
koṭṭhāsehi gaṇhāhīti vadati.

Sā attano cavanadhammataṃ ajānantī pamattā hutvā du-
tiyaṃ gātham āha:

10 1. Devarāja namo ty-atthu, kim pāpaṃ pakataṃ mayā,
rammā cāvesi maṃ ṭhānā vāto va dharaṇīruhan ti. 1686.

Ta. namo--ti namo te atthu, kimpāpaṃ ti kim mayā tav' antare²
pāpaṃ katan ti pucchati, dharaṇī--ti rukkhāṃ viya³.

Ath' assā pamattabhāvaṃ ṇatvā Sakko dve gāthā abhāsi:

15 2. Na c' eva te kataṃ pāpaṃ, na ca me tvaṃ asi appiyā,
puññaṃ ca te parikkhīnaṃ yena t' evaṃ vadāmi' ahaṃ. 1687.

3. Santike maraṇaṃ tuyhaṃ, vinābhāvo bhavissati,
patigaṇhāhi me ete vare dasa pavecchato⁴ ti. 1688.

20 Ta. yena tevaṃ ti yena taṃ evaṃ vadāmi, tuyhaṃ vinābhāvo ti
tava amhehi saddhiṃ viyogo bhavissati, pavecchato⁵ ti dadamānassa.

Sā Sakkassa vacanaṃ sutvā nicchayena attano maraṇaṃ
ṇatvā vamaṃ gaṇhantī āha:

4. Varaṇ ce me ado Sakka sabbabhūtānaṃ issara
Sivirājassa bhaddan te tattha assaṃ nivesane. 1689.

25 5. Nīlanettā nīlabhamu nīlakkhī ca⁶ yathā migī
Phusatī nāma nāmena tattha p' assaṃ Purindada. 1690.

6. Puttaṃ labhetha⁷ varadaṃ yācayogaṃ amaccharaṃ⁸
pūjitaṃ patirāje⁹ kittimantaṃ yasassinaṃ. 1691.

30 7. Gabbhaṃ me dhārayantiyā majjhimaṅgaṃ anunnataṃ
kucchi anunnato assa cāpaṃ va likhitaṃ samaṃ. 1692.

¹ Cks omīti ga-. ² Bđ tava santike. ³ Bđ omīti viya. ⁴ Bđ papacchato. ⁵
Bđ pavecchato. ⁶ Bds va. ⁷ so all three MSS. for labheyyaṃ? ⁸ Ck-rim.
⁹ Bđ patirājuhi.

[Fausbøll, *Jātaka*, vol. VI, p. 482]

Thus came she to be established in the world of gods by the preaching in the Great Vessantara.

But she, not knowing the circumstances of her re-birth, felt faint, and said the second stanza:

"Glory to thee, O king of gods! what sin is done by me,
To send me from this lovely place as winds blow down a tree?"

And Sakka perceiving her despondency uttered two stanzas:

"Dear art thou still as thou hast been, and sin thou hast not done:
I speak because thy merit now is all used up and gone.

Now thy departure is at hand, the hour of death draws nigh:
Ten boons I offer thee to choose; then choose, before thou die."

Hearing these words of Sakka, and convinced that she must die, she said, choosing the boons:¹

"King Sakka, lord of beings all, a boon hath granted me:
I bless him: craving that my life in Sivi's realm may be.

Black eyes, black pupils like a fawn, black eyebrows may I have,
And Phusatī my name: this boon, O bounteous one, I crave.

A son be mine, revered by kings, famed, glorious, debonair,
Bounteous, ungrudging, one to lend a ready ear to prayer.

And while the babe is in my womb let not my figure go,
Let it be slim and graceful like a finely fashioned bow.

¹ The Ten Boons, according to the scholiast, are: (1) to be chief queen, (2) to have dark eyes, (3) to have dark eyebrows, (4) to be named Phusatī, (5) to have a son, (6) to keep her figure slim, (7) that her breasts be firm, (8) not to become grey-haired, (9) to have soft skin, (10) to save the condemned. This section is called *Dasa-vara-gāthā*.

9. Thanā me na-ppapateyyum, palitā nassantu' Vāsava,
kāye rāgo' na lippetha, vajjhañ cāpi pamocaye. 1693.
10. Mayūra-koṇcābhirude nārivaragaṇāyute
khujjatecalākkhakākinne' sūdamāghatavaṇṇite' 1694.
11. Citraggalerughusite surāmaṃsappabodhane 5
Sivirājassa bhaddan te tattha assaṃ mahesiyā ti. 1695.

Ta. Sivirājassā 'ti Jambudīpatalaṃ oloketi attano anucchavikam Sivi-
raṇṇo nivesanaṃ disvā ta. aggamahesibhāvaṃ patthenti evam āha, yathā
migīti ekavassikā ti migapotikā nimmalanīlanettā⁵ hoti, ten' evam ā, ta.
assaṃ ti tattha pi iminā va nāmena assaṃ, labheyyaṃ puttaṃ varadan 10
ti⁶ alaṃkatasāsaakkhiyugalahadayamaṃsasetaṃcattadāresu yācitayācitassa vara-
bhaṇḍassa dāyakaṃ, kucchīti majjhimaṅgaṇaṃ ti vuttaṃ sarūpato dasseti, likhī-
taṃ ti yathā chekena dhanukāreṇa sammā likhitadhaṇu anunnatamajjhaṃ guḷā-
vattaṃ⁷ samaṃ hoti evarūpo me kucchi bhavēyya, nappapateyyun ti pativā
lambā na bhavēyyum, palitā -- ti Vāsava devasettha palitāni pi me sirasmiṃ 15
nassantu mā paṇṇāyimsu, palitāni siroruhā ti pi pāṭho, vajjhañcāpīti kib-
bisakāraṃ rājāparādhikaṃ vajjhappattaṃ coraṃ attano balena pamocetuṃ sa-
matthā assaṃ, iminā attano issariyabhāvaṃ dīpeti, sūdamāghatavaṇṇite⁸
ti bhojanakālādisu thutivasena⁹ kālaṃ ārocetvhi¹⁰ sūdehi¹¹ c' eva māghata-
kehi¹² ca vaṇṇite, citraggalerughusite ti pañcaṅgikaturiyasaddasādisaṃ ma- 20
noramaṃ ravaṃ ravantehi sattaratanacittehi dvārakavāṭehi ugghosite, surāmaṃ-
sappabodhane¹³ ti pivatha khādathā 'ti surāmaṃsehi¹³ pabodhiyamānājane
evarūpo Sivirājassa nivesane tassa aggamahesitthāne bhavēyyaṃ ti, ime dasa
vare gaṇhi, tattha S-rājassa aggamahesibhāvo paṭhamo varo, nīlanettatā dutiyo,
nīlabhamukatā tatiyo, Phussaṭṭi nāmaṃ catuttho, puttapaṭilābho pañcamaṃ, anu- 25
natakucchiṭā chaṭṭho, slambatthanatā sattamaṃ, apalitaḥbhāvo aṭṭhamaṃ, sukhuma-
cchavibhāvo navamaṃ, vajjhapaṃocanassamatthatā dasamaṃ ti.

Sakko āha:

12. Ye te dasa varā dinnā mayā sabbaṅgasobhane
Sivirājassa vijjite sabbe te lacchasi vare¹⁴. 1696. 30

¹ Bā na santa. ² Ck^s raje, Bā raje corr. to rajo. ³ so Ck^s; Bā khujjādicelāpa-
kātiṇṇe; read: khujjādicelakākiṇṇe? ⁴ so Ck^s; Bā suddamāghatavaṇṇite, B^s
suṇḍa- or suddha-; read: sūtamāghatavaṇṇite? ⁵ Bā omits ni. ⁶ C^s labhethā
ti labheyya puttaṃ varadanti, Bā labhethā ti labheyyaṃ varadanti. ⁷ Bā tulā-.
⁸ Ck^s sutvā-, C^s suta-, Bā suddamāghatā-. ⁹ Ck^s pūti-, Bā suti-. ¹⁰ Bā -citehi.
¹¹ Ck^s su-, Bā suddehi. ¹² Bā māgavikehi. ¹³ Bā sūra-. ¹⁴ Bā adds: athassa
sakko d. r. passatiyā dasa vare adāsi| datvā ca pana evamāha| bhadde phussati
tava sabbete| samijhatū ti vatvā anumodi| tamatthaṃ pakāsanto satthā āhe||

[Fausbøll, *Jātaka*, vol. VI, p. 483]

Still, Sakka, may my breasts be firm, nor white-haired may I be;¹
My body all unblemished, may I set the death-doomed free.²

Mid herons' cries, and peacocks' calls, with waiting women fair,
Poets and bards to sing our praise, shawls waving in the air,³

When rattling on the painted door the menial calls aloud,
"God bless King Sivi! come to meat!" be I his queen avowed."

Sakka said:

"Know that these boons, my lady bright, which I have granted thee,
In Sivi kingdom, beauteous one, all ten fulfilled shall be."

¹ Reading *n'assan tu* for *nassantu*. Cf. the Burmese version, p. 7: "grant that my hair may not whiten."

² I.e. may I be fair enough to keep my influence over the king.

³ The compound *khujjatecalākkhakākiṇṇe* I cannot understand. It may contain *khujja* "humpback" and *ceṭaka* "slave"; but the second part may possibly represent some such word as *celāṇi* "cloth," or even *celukkhepa* "waving of cloths in token of joy." The next compound I translate as though it were *sūtamāgadha*^o, as Fausbøll suggests in his note. *Citraggalerughusite* seems to contain *aggala* "a peg" and *ugghosita* "sounded," in some form; the scholiast uses the word "door."

13. Idam vatvāna Maghavā devarājā Sujampati

Phusatiyā varam datvā anumodittha Vāsavo ti. 1697.

Ta. anumoditthā 'ti sabbe te lacchasi vare ti evam vare datvā pamu-
dito tuṭṭhamānaso ahoṣṭi. Dasavaragāthā¹ nīṭṭhitā.

5 Iti sā vare gahetvā tato cutā Maddarañño aggamahesiyā
kucchimhi nibbatti, jāyamānāya ca candanacunṇaparikinnera
viya sarīrena jātattā tassā nāmagahaṇadivase Phusati tv-eva
nāmaṃ karimsu, sā mahantena parivārena vadḍhitvā soḷasa-
vassakāle uttamarūpadharā ahoṣi, atha naṃ Sivimāhārājā put-
10 tassa Sañjayakumārass' atthāya ānetvā tassa chattaṃ ussā-
petvā taṃ soḷasannaṃ itthisahassānaṃ jeṭṭhakaṃ katvā agga-
mahesitthāne ṭhapesi, tena vuttaṃ:

14. Tato cutā sā Phusati khattiye upapajjatha,

Jetuttaramhi nagare Sañjayena samāgamīti. 1698.

15 Sā Sañjayassa piyā manāpā ahoṣi, atha Sakko āvajjamāno
„mayā Phusatiyā dinnavaresu nava varā samiddhā“ ti disvā
„eko pana puttavaro tāva na samijjhati, tam pi 'ssā samijjhā-
pessāmīti“ cintesi. Tadā M. Tāvatisadevaloke vasati āyuṇ
c' assa parikkhīṇaṃ ahoṣi, taṃ ñatvā Sakko tassa santikaṃ
20 gantvā „mārisa tayā manussalokaṃ gantuṃ vaṭṭati, tatth' eva
S-rañño aggamahesiyā Phusatiyā kucchimhi paṭisandhiṃ gaṇ-
hituṃ vaṭṭatīti“ tassa c' eva aññesaṇ ca cavanadhammānaṃ
saṭṭhisahassānaṃ devaputtānaṃ paṭiññaṃ gahetvā sakaṭṭhānaṃ
eva gato. M. pi tato cavitvā tatth' upapanno, sesadevaputtāpi
25 saṭṭhisahassānaṃ amaccānaṃ gehesu nibbattimsu, M-e kucchi-
gate Phusati dohaḷiṇi hutvā catūsu nagaradvāresu nagaramajjhe
nivesanadvāre ti cha dānasālāyo kārāpetvā devasikaṃ cha
satasahassāni vissajjetvā dānaṃ dātukāmā ahoṣi, rājā tassā
dohaḷaṃ sutvā nemittake pucchitvā „mahārāja, deviyā kuc-
30 chimhi dānābhirato satto uppanno² dānena tittim na gamissa-
tīti“ sutvā tuṭṭhamānaso vuttappakāraṃ dānaṃ paṭṭhapesi,

¹ Bḍ -kathā. ² Bḍ upapaṇno.

[Fausbøll, *Jātaka*, vol. VI, p. 484]

"So spake the monarch of the gods, the great Sujampati,
Called Vāsava, well pleased to grant a boon to Phusatī."

When she had thus chosen her boons, she left that world, and was conceived in the womb of King Madda's queen;¹ and when she was born, because her body was as it were sprinkled with the perfume of sandal wood, on her name-day they called her by the name Phusatī. She grew up amidst a great company of attendants until in her sixteenth year she surpassed all other in beauty. At that time Prince Sañjaya, son of the King of Sivi, was to be invested with the White Umbrella; the princess was sent for to be his bride, and she was made Queen Consort at the head of sixteen thousand women; wherefore it is said—

"Next born a princess, Phusatī was to the city led
Jetuttara, and there anon to Sañjaya was wed."

Sañjaya loved her lief and dearly. Now Sakka pondering remembered how that nine of his ten boons given to Phusatī were fulfilled. "But one is left unfulfilled," he thought, "a goodly son; this I will fulfil for her." At that time the Great Being was in the Heaven of the Thirty-Three, and his time was done; perceiving which Sakka approached him, and said, "Venerable Sir, you must enter the world of men; without delay you must be conceived in the womb of Phusatī, Queen Consort of the King of Sivi."

With these words, asking the consent of the Great Being and the sixty thousand sons of the gods who were destined to re-birth, he went to his own place. The Great Being came down and was re-born there, and the sixty thousand gods were born in the families of sixty thousand courtiers. Phusatī, when the Great Being was conceived in her womb, finding herself with child, desired six alms-halls to be built, one at each of the four gates, one in the middle of the city, and one at her own door; that each day she might distribute six hundred thousand pieces. The king, learning how it was with her, consulted the fortune-tellers, who said, "Great King, in thy wife's womb is conceived a being devoted to almsgiving, who will never be satisfied with giving." Hearing this he was pleased, and made a practice of giving as before said.

¹ Here the story proper begins; we have returned to the time referred to in the introduction above (p. 480).

Bodhisatassa paṭisandhigahaṇakālato paṭṭhāya rañño āyassa pamāṇaṃ nāma nāhosi, tassa puññānubhāvena sakala-Jambudīpe rājāno paṇṇākāraṃ pahīṇanti, devī mahantena parivārena gabbhāṃ dhārentī¹ dasamāse paripuṇṇe nagaraṃ datṭhukāmā hutvā rañño ārocesi, rājā nagaraṃ devanagaraṃ viya alaṃ- 5 kārāpetvā devīm rathavaraṃ āropetvā nagaraṃ padakkhiṇaṃ kāresi, tassā vessānaṃ vīthiyā vemajjhaṃ pattakāle kammajāvātā calimsu, rañño ārocayimsu, so vessavīthiyā² yeva tassā sūtigharaṃ katvā gaṇhāpesi, sā ta. puttāṃ vijāyi, tena vuttaṃ:

15. Dasamāse dhārayitvāna karonti purāṃ padakkhiṇaṃ 10
vessānaṃ vīthiyā majjhe janesi Phusatī maman ti. 1699.

M. mātu kucchito nikkhamanto³ visado⁴ hutvā akkhīni ummīletvā nikkhami, nikkhamanto yeva mātu hatthaṃ pasāretvā „amma dānaṃ dassāmi, atthi kiñcīti“ ā., ath' assa⁵ „tāta yathājjhāsayena dānaṃ dehīti“ pasāritahatthe saḥassatthavikaṃ 15 ṭhapesi. M.⁶ Ummaggajātaka imasmiṃ jātaka pacchimattabhāve ti⁷ tīsu ṭhānesu jātamatte yeva⁸ kathesi. Ath' assa nāmagahaṇadivase vessavīthiyaṃ jātattā Vessantaro ti nāmaṃ karimsu, tena vuttaṃ:

16. Na mayhaṃ mattikaṃ⁹ nāmaṃ, na pi pettikasambhavaṃ⁹, 20
jāto 'mhi vessavīthiyaṃ, tasmā Vessantaro ahun ti. 1700.

Jātadivase yeva pan' assa ekā ākāsacārīnī kaṇerukā abhi- maṅgalasammataṃ sabbasetāṃ hatthipotakaṃ ānetvā maṅgala- hatthiṭṭhāne ṭhapetvā pakkāmi, tassa M-assa¹⁰ paccayaṃ katvā uppaṇattā Paccayo tv-eva nāmaṃ karimsu. Rājā M-assa 25 atidīghādīdose vajjetvā madhurakhīrā catusaṭṭhidhātiyo upaṭṭha- pesi, tena saddhiṃ jātānaṃ saṭṭhiyā¹¹ dāraḥassānaṃ pi¹² dhātiyo dāpsei, so saṭṭhisahasseehi dāraḥkehi saddhiṃ mahan- tena parivārena vadḍhati, ath' assa rājā sataḥassagghanikaṃ kumārapiḷandhanaṃ kārāpetvā adāsi, so catupañcavassikakāle 30

¹ Ck^s add sā. ² B^d -yam. ³ Ck^s nikkhamanto. ⁴ B^d visuddho, B^s visato. ⁵ B^d adds mātā. ⁶ B^d adds ti. ⁷ B^d adds mātaraṃ saddhiṃ. ⁸ Ck^s -kā. ⁹ B^d nāpi pīttaka ¹⁰ B^d mahāsattaṃ. ¹¹ B^d saṭṭhi. ¹² B^d adds ekekā.

[Fausbøll, *Jātaka*, vol. VI, p. 485]

From the time of the Bodhisat's conception, there was no end one might say to the king's revenue; by the influence of the king's goodness, the kings of all India sent him presents.

Now the queen while with child remained with her large company of attendants, until ten months were fulfilled, and then she wished to visit the city. She informed the king, who caused the city to be decorated like to a city of the gods: he set his queen in a noble chariot, and made procession about the city rightwise. When they had reached the midst of the Vessa¹ quarter, the birthpangs² seized upon her. They told the king, and then and there he caused a lying-in chamber to be made and made her go there; and then she brought forth a son; wherefore it is said—

"Ten months she bore me in her womb; procession then they made;
And Phusatī in Vessa Street of me was brought to bed."

The Great Being came from his mother's womb free from impurity, open-eyed, and on the instant holding out his hand to his mother, he said, "Mother, I wish to make some gift; is there anything?" She replied, "Yes, my son, give as you will," and dropped a purse of a thousand pieces into the outstretched hand. Three times the Great Being spoke as soon as born: in the Ummagga Birth, in this Birth, and in his last Birth. On his name-day, because he was born in the Vessa Street, they gave him the name Vessantara; wherefore it is said:

"My name not from the mother's side nor from the father's came;
As I was born in Vessa Street, Vessantara's my name."

On his very birthday, a female flying elephant brought a young one, esteemed to be of lucky omen, white all over, and left it in the royal stables. Because this creature came to supply a need of the Great Being, they named it Paccaya. The king appointed four times sixty³ nurses for the Great Being, neither too tall nor too short, and free from all other fault, with sweet milk; he appointed also nurses for the sixty thousand children born with him, and so he grew up surrounded by this great company of sixty thousand children. The king caused to be made a prince's necklace with a hundred thousand pieces of money, and gave it to his son; but he, being of four or five years of age,

¹ *Vaiśya*.

² *kammajavātā*.

³ So the Burmese, p. 9: but *catusaṭṭhi* usually means 64. The idea was however that four should attend on him in each of the sixty divisions of the day and night.

tam muñcitvā¹ dhātīnam datvā puna tāhi diyyamānam na
 gaṇhi, tā nam pavattim raṇṇo ārocayimsu, rājā „mama puttena
 dionnam sudinnam Brahmadeyyam eva hotū“ 'ti aparam pilan-
 dhanam kārāpesi, kumāro tam pi dārakakāle yeva dhātīnam
 5 navavāre piḷandhanam adāsi, aṭṭhavassikakāle pana sayanapiṭṭhe
 nisinno cintesi: „aham bāhiradānam eva demi, tam mam na
 paritoseti, ajjhakkadānam dātukāmo 'mhi, sace mam koci
 hadayam yāceyya uram bhinditvā hadayam nīharitvā dadeyyam,
 sace akkhīni yāceyya akkhīni uppāṭetvā dadeyyam, sace sarī-
 10 ramamsam yāceyya sakalasarīrato mamsam chetvā dadeyyan“
 ti. Tass' evam sabhāvam sarasacittam² cintentassa catunahu-
 tādhiḱadvijojanasatasahassabahalā ayam pathavī mattavara-
 vāraṇo viya gajjamānā pakampi, Sineru pabbatarājā susedita-
 vettamkuro viya opamitvā naccamāno viya ca Jetuttarana-
 15 garābhimukho aṭṭhāsi, paṭhavisaddena devo gajjanto khaṇika-
 vassam³ vassi, vijjullatā niccharimsu, sāgaro ubbatti⁴, Sakko
 devarājā appothesi⁵, Mahābrahmā sādhuḱāram adāsi, yāva
 Brahmaloḱā ekakoḷāhalam ahosi, vuttam pi c' etaṃ:

17. Yadāham dārako homi jātiyā aṭṭhavassiko

20 tadā nisajja pāsāde dānam dātum vicintayim: 1701.

18. Hadayam dadeyyam cakkhum pi mamsam pi rudhiram pi ca
 dadeyyam kāyam sāvetvā⁶ yadi koci yācaye mamaṃ⁷. 1702.

19. Sabhāvam cintayantassa akampitam asaṇṭhitam
 akampi tattha pathavī Sineru-vanavaṭamsakā ti. 1703.

25 Bo. soḷasavassakāle yeva sabbasippe nipphattim pāpuṇi,
 atha pitā r. dātukāmo mātaraṃ saddhim mantetvā Maddarāja-
 kulato mātuladhītaram Maddim nāma ānetvā soḷasannaṃ itthi-
 saḱasānam jeṭṭhikaṃ aggamaḱesiṃ katvā M-am rajje abhiṣiṇci,
 M. rajje patiṭṭhitakālato paṭṭhāya devasikaṃ cha sataḱasāni
 30 vissajjento mahādānam pavattesi. Aparabhāge Maddi devī

¹ Bā omu-. ² Bā omits sara-. ³ Bā ghanika-. ⁴ Bā saṅkhubbhi. ⁵ Bā -tesī.

⁶ Ck^a kāyasāvadhitvāna. ⁷ Ck^a yācako mamaṃ, Bā yācase mam.

[Fausbøll, *Jātaka*, vol. VI, p. 486]

gave it away to his nurses, nor would he take it back when they wished to give it. They told this to the king, who said, "What my son has given is well given; be it a Brahmin's gift," and had another necklace made. But the prince still in his childhood gave this also to his nurses, and so nine times over.

When he was eight years old, as he reclined on his couch, the boy thought to himself: "All that I give comes from without, and this does not satisfy me; I wish to give something of my very own. If one should ask my heart, I would cut open my breast, and tear it out, and give it; if one ask my eyes, I would pluck out my eyes and give them; if one should ask my flesh, I would cut off all the flesh of my body and give it." And thus he pondered with all his being and the depths of his heart; this earth, forty thousand quadrillions of leagues¹ in extent, and two hundred thousands of leagues in depth, quaked thundering like a great mad elephant; Sineru chief of mountains bowed like a sapling in hot steam, and seemed to dance, and stood leaning towards the city of Jetuttara; at the earth's rumbling the sky thundered with lightning and rain; forked lightning flashed; the ocean was stirred up: Sakka king of the gods clapt his arms, Mahābrahmā gave a sign of approval, high as Brahma's World all was in uproar; wherefore it is said also:

"When I was yet a little boy, but of the age of eight,
Upon my terrace, charity and gifts I meditate.

If any man should ask of me blood, body, heart, or eye,
Or blood or body, eye or heart I'd give him, was my cry.

And as with all my being I pondered with thoughts like these
The unshaken earth did shake and quake with mountains, woods and trees."

By the age of sixteen, the Bodhisatta had attained a mastery of all sciences. Then his father, desiring to make him king, consulted with his mother; from the family of King Madda they brought his first cousin, named Maddī, with sixteen thousand attendant women, and made her his Queen Consort, and sprinkled him with the water of coronation. From the time of his receiving the kingdom he distributed much alms, giving each day six hundred thousand pieces of money.

By and by Queen Maddī

¹ Four *nahutas* (the *nahuta* is one followed by 28 zeros).

puttaṃ vijāyi taṃ kañcanajālena paṭicchimsu, ten' assa Jāli-
 kumāro tv-eva nāmaṃ kariṃsu, tassa padasā gamanakāle
 dhītaraṃ vijāyi, taṃ kaṇhājinena paṭicchimsu, ten' assā Kaṇ-
 hājinā tv-eva¹ n. k., M. ekamāsassa² chakkhattuṃ alaṃkata-
 hatthikkhandhavaragato chadānasālā oloketi. Tadā Kālīnga- 5
 ratṭhe dubbuṭṭhikā ahosi, sassāni na sampajjimsu, mahantaṃ
 chātakam pavatti, manussā jīvitum asakkontā corakammaṃ
 karonti, dubbhikkhapīṭhā jānapadā rājaṅgaṇe sannipatitvā upak-
 kosimsu, taṃ sutvā rañṇā „kim tātā“ 'ti vutte tam atthaṃ
 ārocayimsu, rājā „sādhū tātā, devaṃ vassāpessāmīti“ te uyyo- 10
 jetvā samādinnaṣilo uposathavāsaṃ vasanto devaṃ vassāpetum
 nāsakkhi, so nāgaṇe sannipātāpetvā „ahaṃ samādinnaṣilo
 sattāhaṃ upavasitvāpi devaṃ vassāpetum nāsakkhiṃ, kin nu
 kho kātābbaṃ“ ti pucchitvā „sace deva devaṃ v. na sakkosi
 esa Jetuttaranagare Sañjayaṛājaputto Vessantaro dānābhirato, 15
 tassa sabbaseto maṅgalahatthi atthi, tassa gatagatatṭhāne devo
 vassati³, brāhmaṇe pesetvā taṃ hatthiṃ yācāpetvā ānethā“ 'ti,
 so „sādhū“ 'ti sampāṭicchitvā brāhmaṇe sannipātetvā tesu
 atṭha jane vicinitvā tesam paribbayaṃ datvā „gacchatha, Ves-
 santaram⁴ hatthiṃ yācitvā ānethā“ 'ti pesesi, brāhmaṇā anu- 20
 pubbena Jetuttaranagaram gantvā dānagge dānam⁵ bhuñjitvā
 attano sarīraṃ rajaparikiṇṇaṃ paṃsumakkhitaṃ katvā puṇṇa-
 madivase rājānaṃ hatthiṃ yācitukāmā hutvā rañṇo dānaggaṃ
 āgamanakāle pācīnadvāraṃ agamaṃsu, rājāpi „dānaggaṃ olo-
 kessamīti“ pāto va soḷasagandhodaḥaghaṭṭhehi nahātvā⁶ bhuñjitvā 25
 alaṃkaritvā alaṃkatahatthikkhandhavaragato pācīnadvāraṃ
 agamāsi, brāhmaṇā tatth' okāsaṃ alabhitvā dakkhiṇadvāraṃ
 gantvā unnatappadese ṭhatvā rañṇo pācīnadvāre dānam⁷ olo-
 ketvā d-dvāraṃ āgamanakāle hatthe pasāretvā „jayatu bhavaṃ
 Vessantaro“ ti āhaṃsu, M. brāhmaṇe disvā hatthiṃ tesam 30
 ṭhitatṭhānaṃ pesetvā hatthikkhandhe nisinno va paṭhamaṃ g. ā. :

¹ Ck^o teva. ² B^d omits eka. ³ Ck^o vassitī, C^o vassi. ⁴ B^d -rassa. ⁵ B^d bhat-
 taṃ. ⁶ C^o nahatvā, B^d nhatvā. ⁷ B^d dānaggaṃ.

[Fausbøll, *Jātaka*, vol. VI, p. 487]

brought forth a son, and they laid him in a golden hammock, for which reason they gave him the name of Prince Jāli. By the time he could go on foot the queen bore a daughter, and they laid her in a black skin, for which reason they gave her the name of Kaṇhājīnā. Each month the Great Being would visit his six alms-halls six times, mounted upon his magnificent elephant.

Dānakhaṇḍam

The Gift Section¹

Now at that time there was drought in the kingdom of Kāliṅga: the corn grew not, there was a great famine, and men being unable to live used robbery. Tormented by want, the people gathered in the king's courtyard and upbraided him. Hearing this the king said, "What is it, my children?" They told him. He replied, "Good, my children, I will bring the rain," and dismissed them. He pledged himself to virtue, and kept the holy-day vow, but he could not make the rain come; so he summoned the citizens together, and said to them, "I pledged myself to virtue, and seven days I kept the holy-day vow, yet I could not make the rain come: what is to be done now?" They replied, "If you cannot bring the rain, my lord, Vessantara in the city of Jetuttara, King Saṅjaya's son, is devoted to charity; he has a glorious elephant all white, and wherever he goes the rain falls; send brahmins, and ask for that elephant, and bring him hither." The king agreed; and assembling the brahmins he chose out eight of them, gave them provisions for their journey, and said to them, "Go and fetch Vessantara's elephant." On this mission, the brahmins proceeded in due course to Jetuttara city; in the alms-hall they received entertainment; sprinkled their bodies with dust and smeared them with mud; and on the day of the full moon, to ask for the king's elephant, they went to the eastern gate at the time the king came to the alms-hall. Early in the morning, the king, intending a visit to the alms-hall, washed himself with sixteen pitchers of perfumed water, and broke his fast, and mounted upon the back of his noble elephant richly adorned proceeded to the eastern gate. The brahmins found no opportunity there, and went to the southern gate, standing upon a mound and watched the king giving alms at the eastern gate. When he came to the southern gate, stretching out their hands they cried, "Victory to the noble Vessantara!" The Great Being, as he saw the brahmins, drove the elephant to the place whereon they stood, and seated upon its back uttered the first stanza:

¹ [Title inserted from the scholiast. -- jrb]

20. Parūḷhakacchanakhalomā¹ paṃkadantā rajassirā
paggayha dakkhiṇabāhuṃ kiṃ maṃ yācanti brāhmaṇā ti. 1704.
Taṃ sutvā brāhmaṇā āhaṃsu:

21. Ratanāṃ deva yācāma Sivīnaṃ ratṭhavaḍḍhana²,
5 dadāhi pavaram nāgaṃ īsādantaṃ urūḷhavan ti. 1705.
Ta. urūḷhavan ti ubbāhanassanattāraṃ.

Taṃ sutvā M. „ahaṃ sīsaṃ ādiṃ katvā ajjhattikadānaṃ
dātukāmo, ime bāhiraṃ eva yācanti, pūressāmi tesāṃ mano-
rathan“ ti cintetvā hatthikkhandhavaragato ā.:

10 22. Dadāmi na vikampāmi yaṃ maṃ yācanti brāhmaṇā
pabbinnaṃ kuñjaraṃ dantiṃ opavuyhaṃ³ gajuttamaṃ, 1706.
paṭijānitvā ca

23. Hatthikkhandhato oruyha rājā cāgādhimānaso
brāhmaṇānaṃ adā dānaṃ Sivīnaṃ ratṭhavaḍḍhano ti. 1707.

15 Ta. opavuyhan⁴ ti opavuyhaṃ rājavāhanaṃ, cāgā - ti cāgena adhi-
kamānaso, adā ti vāraṇassa alaṃkatatṭhānaṃ olokanatthaṃ tikkhattuṃ pa-
dakkhiṇaṃ katvā alaṃkatatṭhānaṃ adisvā kusumamissakaṃ⁵ gandhodaka-
bharitaṃ suvaṇṇabhīṃkāraṃ gahetvā ito ethā 'ti alaṃkataraṇatadāmasadisaṃ
hatthisoṇḍaṃ tesāṃ hatthe ṭhapetvā udakaṃ pātetvā alaṃkatavāraṇaṃ adāsi.

20 Tassa catūsu pādesu alaṃkāro cattāri satasahassāni ag-
ghati, ubhosu passesu dve satasahassāni agghati, heṭṭhā udare
kambalaṃ satasahassaṃ, piṭṭhiyaṃ muttājālaṃ kañcanaajālaṃ
mañijālan ti tīṇi jālāni tīṇi satasahassāni, ubhosu kaṇṇesu⁶ dve
satasahassāni⁶, piṭṭhiyaṃ attharaṇakambalaṃ satasahassaṃ,
25 kumbhālaṃkāro satasahassaṃ, tayo vaṭaṃsakā⁷ tīṇi satasa-
hassāni, kaṇṇacūlālaṃkāro dve satasahassāni, dvinnāṃ dantā-
naṃ 'alaṃkāro dve satasahassāni, soṇḍāya sovattikālaṃkāro
satasahassaṃ, naṅguṭṭhālaṃkāro satasahassaṃ, ṭhapetvā anag-
ghaṃ bhaṇḍaṃ kāyārūḷhapasādhanaṃ dvāvīsatisatasahassāni,
30 ārohaṇanisseni satasahassaṃ, bhuñjanakāṭāhaṃ satasahassan

¹ Bḍ -kacchā-. ² Bḍ -naṃ. ³ Bḍ opagu-. ⁴ Bḍ opagu-. ⁵ Bḍ kisumbhamissam.

⁶ C^o ghaṇṭā. ⁷ C^k omit u. k. dve s. ⁸ C^k -kāni.

[Fausbøll, *Jātaka*, vol. VI, p. 488]

"With hairy armpits, hairy heads, stained teeth, and dust on poll,
O brahmins, stretching forth your hands, what is it that you crave?"

To this the brahmins replied:

"We crave a precious thing, O prince that dost thy people save:
That choice and saving¹ elephant with tusks like any pole."

When the Great Being heard this, he thought, "I am willing to give anything that is my own, from my head onwards, and what they ask is something without me; I will fulfil their wish"; and from the elephant's back, he replied:

"I give, and never shrink from it, that which the brahmins want,
This noble beast, for riding fit, fierce tuskèd elephant";

and thus consenting:

"The king, the saviour of his folk, dismounted from its back,
And glad in sacrificing, gave the brahmins what they lack."

The ornaments on the elephant's four feet were worth four hundred thousand, those on his two sides were worth two hundred thousand, the blanket under his belly a hundred thousand, on his back were nets of pearls, of gold, and of jewels, three nets worth three hundred thousand, in the two ears two hundred thousand, on his back a rug worth a hundred thousand, the ornament on the frontal globes worth a hundred thousand, three wrappings² three hundred thousand, the small ear-ornaments two hundred thousand, those on the two tusks two hundred thousand, the ornament for luck on his trunk a hundred thousand, that on his tail a hundred thousand, not to mention the priceless ornaments on his body two and twenty hundred thousand, a ladder to mount, by one hundred thousand, the food-vessel a hundred thousand,

¹ *urūḥavo?*

² *vaṭṭṇasakā?*

ti, idaṃ tāva ettakam¹ catuvīsatisatasahassāni agghati, chatta-
 piṭṭhiyam² pana maṇi cūlāmaṇi³ muttāhāre maṇi amkuse maṇi
 hatthino kaṇṭhaveṭhanamuttāhāre maṇi hatthikumbhe maṇi
 imāni cha anagghāni, hatthi anaggho yevā⁴ 'ti hatthinā saddhim
 satta anagghāni, tāni sabbāni brāhmaṇānam adāsi, tathā hat- 5
 thino paricārakāni pañcakulasatāni hatthimeṇḍa⁵hatthigopakehi⁶
 saha, dānen⁷ eva pan⁸ assa heṭṭhāvuttanayen⁹ eva paṭhavikam-
 pādayo ahesum.

Tam atthaṃ pakāsento Satthā āha:

24. Tadāsi yaṃ bhimsanakam tadāsi lomahaṃsanam 10
 hatthināge padinnamhi medinī samakampatha¹. 1708.
 25. Tadāsi yaṃ bhimsanakam tadāsi lomahaṃsanam
 hatthināge padinnamhi khubbhittha nagaran tadā. 1709.
 26. Samākulam puram āsi ghoso ca vipulo mahā
 hatthināge padinnamhi Sivīnam ratṭhavaḍḍhane² ti. 1710. 15

Ta. tadāsīti tadā āsi⁷, hatthi - - ti hatthisaṃkhāte nāge, khubbhit-
 tha - - ti Jetuttaranagaram saṃkhubbhitam ahosi⁸, brāhmaṇā kira dakkhiṇa-
 dvārena hatthim labhītvā hatthipiṭṭhe nisīditvā mahājanaparivārā nagaramajjhena
 pāyimsu, mahājano disvā ambho brāhmaṇā ambhākam hatthim abbirūḍhā kuto
 netha no hatthin ti āha, brāhmaṇā Vessantaramahārājena no hatthi dinno ke 20
 tumhe ti mahājanam hatthavikārādīhi ghaṭṭetvā nagaramajjhena gantvā uttara-
 dvārena nikkhamimsu, nāgarā devatāvattanena Bodhisattassa kuddhā rājadvāre
 sannipattitvā mahantaṃ upakkosam akāmu.

Tam atthaṃ pakāsento Satthā āha:

27. Ath' ettha vattati saddo tumulo bheravo mahā 25
 hatthināge padinnamhi medinī samakampatha. 1711.
 28. Ath' ettha vattati saddo tumulo bheravo mahā
 hatthināge padinnamhi³ khubbhittha nagaran tadā. 1712.
 29. Ath' ettha vattati saddo tumulo bheravo mahā
 hatthināge padinnamhi Sivīnam ratṭhavaḍḍhane ti. 1713. 30

Ta. khubbhittha nagaram tadā ti evam khubbhittha nagaram tadā,
 ghoso ti upakkosasaddo patṭhaṭṭā tumulo uddhamgatattā mahā, Sivīnam
 ratṭhavaḍḍhane ti Siviratṭhassa vuddhikāre.

¹ Bā adds dhanam. ² Bā -piṇḍiyam. ³ Ck -cūlāni-, C^s -cūlāni-. ⁴ Bā adds
 saddhim adāsi. ⁵ Bā sampā-. ⁶ so Cks. Bā; B^s -no. ⁷ Bā add yanti yadā.
⁸ Cks omit jetuttaranagaram saṃkhubbhitam ahosi. ⁹ Cks omit medinī - - pa-
 diunamhi.

[Fausbøll, *Jātaka*, vol. VI, p. 489]

which comes to as much as four and twenty hundred thousand: moreover the jewels great and small upon the canopy, the jewels in his necklace of pearls, the jewels in the goad, the jewels in the pearl necklace about his neck, the jewels on his frontal globes, all these without price, the elephant also without price, making with the elephant seven priceless things—all these he gave to the brahmins; besides five hundred attendants with the grooms and stablemen: and with that gift the earthquake came to pass, and the other portents as related above.

To explain this, the Master spoke:

"Then was a mighty terror felt, then bristling of the hair;
When the great elephant was given the earth did quake for fear.

Then was a mighty terror felt, then bristling of the hair;
When the great elephant was given, trembled the town for fear.

With a resounding mighty roar the city all did ring
When the great elephant was given by Sivi's foster-king."

The city of Jetuttara all did tremble. The brahmins, we are told, at the southern gate received the elephant, mounted upon his back, and amidst a thronging multitude passed through the midst of the city. The crowd, beholding them, cried out, "O brahmins, mounted upon our elephant, why are ye taking our elephant?" The brahmins replied, "The great king Vessantara has given the elephant to us: who are you?" and so with contumelious gestures to the crowd, through the city they passed and out by the northern gate by aid of the deities.¹ The people of the city, angry with the Bodhisat, uttered loud reproaches.

To explain this, the Master said:

"Upon that loud and mighty sound, so terrible to hear,
When the great elephant was given the earth did quake for fear.

Upon that loud and mighty sound, so terrible to hear,
When the great elephant was given trembled the town to hear.

So loud and mighty was the sound all terrible did ring,
When the great elephant was given by Sivi's foster-king."

¹ *devatāvattanena* seems to be out of place; it should go with *nikkhamimsu* according to the Burmese, and common sense.

Ath' assa dānena saṁkhubhitacittā hutvā nagaravāsino
rañño ārocesum, tena vuttam¹:

30. Uggā ca rāja-puttā ca vesiyānā ca brāhmaṇā
hatthārūhā anīkaṭṭhā rathikā pattikārikā 1714.
- 5 31. Kevalo cāpi nigamo Sivayo² cāpi samāgatā
disvā nāgam niyyamānam te rañño paṭivedayum: 1715.
32. Vidhamam deva te raṭṭham, putto Vessantaro tava
kathan no hatthinam dajjā nāgam raṭṭhassa pūjitam. 1716.
33. Kathan nō kuñjaram dajjā Isādantam urūlhavam
10 khettaññum sabbayuddhānam sabbasetam gajuttamam 1717.
34. Paṇḍukambalasañchannam pabhinnam sattumaddanam
dantiṁ savāḷavijaniṁ setam Kelāsa-sādisam 1718.
35. Sasetacchattam saupatheyyam³ sāthabbanam⁴ sahatthipam
aggayānam rājavāhim brāhmaṇānam adā dhanam⁵ ti. 1719.
- 15 Ta. uggā ti uggatā paññātā, nigamo ti negamakuṭumbikajano, vidha-
mam -- ti deva tava raṭṭham vidhamam⁶, katham no -- ti kena kāraṇena
ambhākam hatthinam abhimaññalassammataṁ Kaliṅgeraṭṭhavāsīnam brāhmaṇānam
dadeyya⁷, khettaññum sabbayuddhānam ti sabbayuddhānam khettabhū-
misīsam jānanasamattham, dantiṁ ti manoramadantayuttam, savāḷa -- ti sa-
vāḷavijaniṁ⁸, saupatheyyam⁹ ti sabattharaṇabbhaṇḍam⁹, sāthabbanam⁴ ti
20 sahatthivejjam, sahatthipam ti paricārakānam¹⁰ pañcannam kulasetānam hatthi-
meṇḍahatthigopakānaṁ ca vasena sahatthipam.

Evañ ca pana vatvā puna āhamsu:

36. Annapānañ ca yo¹¹ dajjā vatthasenāsanāni ca
25 etam kho dānapatirūpam etam kho brāhmaṇārahām 1720.
37. Ayam te vaṁsarājā no Sivīnam raṭṭhavaḍḍhana¹²,
katham Vessantaro putto gajam bhājeti Sañjaya. 1721.
38. Sace tvaṁ na karissasi Sivīnam vacanam idam
mañne tam saha puttana Sivī hatthe karissare ti. 1722.
- 30 Ta. vaṁsa -- ti paveniyā āgato mahārājā, bhājetiti deti, Sivī -- ti
Siviraṭṭhavāsino saha puttana tam attano hatthe karissanti.

¹ nagara -- not in Ck. ² Bđ siviyo. ³ Bđ surupādheyam. ⁴ Bđ sādhabba-
nam. ⁵ Bđ dānam. ⁶ Bđ vidhamsitam. ⁷ adā dhananti -- dadeyya wanting
in Ck. ⁸ Bđ savāḷa-. ⁹ Bđ sa attharaṇam. ¹⁰ Bđ hatthipari-. ¹¹ Bđ so.
¹² Ck -nam, Bđ -no.

[Fausbøll, *Jātaka*, vol. VI, p. 490]

The citizens, trembling at heart for this gift, addressed themselves to the king. Therefore it is said:

"Then prince and brahmin, Vesiya and Ugga,¹ great and small,
Mahouts and footmen, charioteers and soldiers, one and all,

The country landowners, and all the Sivi folk come by.
Seeing the elephant depart, thus to the king did cry:

"Thy realm is ruined, sire: why should Vessantara thy son
Thus give away our elephant revered by every one?

Why give our saviour elephant, pole-tuskèd, goodly, white,²
Which ever knew the vantage-ground to choose in every fight?

With jewels and his yak-tail fan; which trampled down all foes;
Long-tuskèd, furious, white as Mount Kelāsa with his snows;

With trappings and white parasol, fit riding for a king,
With leech and driver, he has given away this precious thing."

After saying this, they said again:

"Whoso bestoweth food and drink, with raiment, fire and fleet,
That is a right and proper gift, for brahmins that is meet.

O Sañjaya, thy people's friend, say why this thing was done
By him, a prince of our own line, Vessantara, thy son?

The bidding of the Sivi folk if ye refuse to do,
The people then will act, methinks, against your son and you."

¹ Ugga: a mixed caste, by a Kshatriya father from a Śūdra mother. The scholiast, however, explains the word by *uggatā paññātā*, as though from *uggacchati*.

² This entire description is repeated below (p. 515).

Taṃ sutvā rājā „ete Ve-raṃ māretuṃ icchantīti“ saññāya ā.:

39. Kāmaṃ janapado māsi, raṭṭhañ cāpi vinassatu,
nāhaṃ Sivīnaṃ vacanā rājaputtaṃ adūsakaṃ
pabbājeyyaṃ sakā raṭṭhā, putto hi mama oraso. 1723.
40. Kāmaṃ janapado māsi, raṭṭhañ cāpi vinassatu, 5
nāhaṃ Sivīnaṃ vacanā rājaputtaṃ adūsakaṃ
pabbājeyyaṃ sakā raṭṭhā, putto hi mama atrajo. 1724.
41. Na cāhaṃ tassa dubbheyyaṃ, ariyasīlavato hi so,
asiloko pi me assa, pāpañ ca pasave bahuṃ,
kathaṃ Vessantaraṃ puttaṃ satthena ghātayāmaṣe ti. 1725. 10

Ta. māsi ti mā āsi², mā hotū 'ti a., ariyasīlavato ti ariyena sīlavatena
ariyāya ca ācārasampattiya samannāgato, ghātayāmaṣe ti ghāteṣṣāmi³.

Sivayo avocuṃ:

42. Mā naṃ daṇḍena satthena, na hi so bandhanāraho,
pabbājehi ca naṃ raṭṭhā, Vamaṃ vasatu pabbate ti. 1726. 15

Ta. mā naṃ - - ti deva tumhe taṃ daṇḍena vā sattheva vā mā ghāta-
yittha, na hi so - - ti raṭṭhā pabbājehi naṃ ti⁴.

Rājā āha:

43. Eso ce Sivīnaṃ chando chandaṃ na paṇudāmaṣe,
imaṃ so vasatu rattiṃ kāme ca paribhuñjatu. 1727. 20
44. Tato ratyā vivasane⁵ suriyass' uggamanam pati
saṃaggā Sivayo hutvā raṭṭhā pabbājayantu taṃ ti. 1728.

Ta. vasatū 'ti puttadārassa ovādaṃ dadamāno vasatu ekarattīṃ c' assa
okāsaṃ dethā 'ti vadati.

Te „ekarattimattaṃ vasatū“ ti rañño vacanaṃ sampañic- 25
chiṃsu. Atha ne uyyojetvā puttassa sāsaṇaṃ pesento kattā-
raṃ āmantetvā tassa santikaṃ pesesi, so „sādhū“ 'ti sampañic-
chitvā Vessantaraṃ nivesanaṃ gantvā taṃ pavattiṃ ārocesi.

¹ Ck^o ahosi. ² Ck^o -mi, B^d ghātayissāma. ³ B^d so bandhanāraho pi na hoti
yeva, B^e so bandhanaṃ na araho yeva in the place of raṭṭhā - -. ⁴ B^d -sāne.

[Fausbøll, *Jātaka*, vol. VI, p. 491]

Hearing this, the king suspected that they wished to slay Vessantara; and he said:

"Yea, let my country be no more, my kingdom no more be,
Banish I will not from his realm a prince from fault quite free,
Nor will obey the people's voice: my true-born son is he.

Yea, let my country be no more, my kingdom no more be,
Banish I will not from his realm a prince from fault quite free,
Nor will obey the people's voice: my very son is he.

No, I will work no harm on him; all noble is he still;
And it would be a shame for me, and it would cause much ill.
Vessantara, my very son, with sword how could I kill?"

The people of Sivi replied:

"Not chastisement doth he deserve, nor sword, nor prison cell,
But from the kingdom banish him, on Vanika's mount to dwell."

The king said:

"Behold the people's will! and I that will do not gainsay.
But let him bide one happy night before he go away.

After the space of this one night, when dawns the coming day,
Together let the people come and banish him away."

They agreed to the king's proposal for just the one night. Then he let them go away, and thinking to send a message to his son, he commissioned an agent, who accordingly went to Vessantara's house and told him what had befallen.

Tam atthaṃ pakāsetum imā gāthā vuttā:

45. Uṭṭhehi katte, taramāno gantvā Vessantaram vada:
Sivayo deva te kuddhā negamā ca samāgatā 1729.
46. Uggā ca rāja-puttā ca vesiyānā ca brāhmaṇā
5 hatthārūhā¹ anikaṭṭhā rathikā pattikārikā
kevalo cāpi nigamo Sivayo² cāpi samāgatā, 1730.
47. Asmā ratyā vivasane suriyass³ uggamanam pati
samaggā Sivayo hutvā raṭṭhā pabbājayanti⁴ taṃ. 1731.
48. Sa kattā taramāno va Sivirājena pesito
10 āmutta-hatthābharāṇo suvattho candanabhūsito 2732.
49. Sīsaṃ nahāto uduke so āmuttamaṇikuṇḍalo
upāgami purāṃ rammaṃ Vessantaranivesanaṃ. 1733.
50. Tatth' addasa kumāraṃ so ramamānaṃ sake pure
parikīṇṇaṃ amaccehi tidaśānaṃ va Vāsavaṃ. 1734.
- 15 51. So tattha gantvā taramāno⁵ kattā Vessantaraṃ bravi:
dukkhaṃ te vedayissāmi, mā me kujjhi ratthesabha. 1735.
52. Vanditvā rodamaṇo so kattā rājānaṃ abravi:
bhaddā me si mahārāja sabbakāmarasāhara,
dukkhaṃ te vedayissāmi, tattha assāsayantu maṃ. 1736.
- 20 53. Sivayo deva te kuddhā negamā ca samāgatā
uggā ca rāja-puttā ca vesiyānā ca brāhmaṇā 1737.
54. Hatthārūhā anikaṭṭhā rathikā pattikārikā
kevalo cāpi nigamo Sivayo² cāpi samāgatā, 1738.
55. Asmā ratyā vivasane suriyass³ uggamanam pati
25 samaggā Sivayo hutvā raṭṭhā pabbājayanti taṃ ti. 1739.

Ta. kumāraṃ ti mātāpitunnaṃ atthitāya kumāro t'eva⁶ saṃkhaṃ gataṃ
rājānaṃ. ramamānaṃ ti attanā dinnadānassa vaṇṇaṃ kathayamānaṃ soma-
nassappattaṃ⁶ hutvā nisīnaṃ, amaccehi⁷ attanā⁷ sabajātehi saddhiṃ sa-
hassehi amaccehi parivutaṃ samussitasetacchatte rājāsane nisīnaṃ, ved--ti
30 kathayissāmi, ta. ass--man ti tasmīṃ dukkhasāsanārocane kilantaṃ maṃ deva-
pādā assāsentu⁸ vissattho kathehi⁹ maṃ vadethā⁹ 'ti adhippāyena⁹ evaṃ āha.

Mahāsatto āha:

56. Kismiṃ me Sivayo kuddhā, nāhaṃ¹⁰ passāmi dukkaṭaṃ,
taṃ me katte viyācikkha kasmā pabbājayanti maṃ ti. 1740.

¹ Bđ -rohā. ² so all three MSS. for sivi. ³ Bđ -tu. ⁴ Cks ramamānaṃ ⁵ Bđ tveva. ⁶ Bđ -tto. ⁷ Cks omit attanā. ⁸ Bđ -rocite kathetuṃ avisahantena kilamantaṃ maṃ devo assāsayantu. ⁹ Bđ vadethā. ¹⁰ Bđ yo na.

[Fausbøll, *Jātaka*, vol. VI, p. 492]

To make this clear, the following stanzas were said:

"Rise, fellow, hie away post-haste, and tell the prince my word.
"The people all, and citizens, in wrath, with one accord,

Uggas and princes, Vesiyas and brahmins too, my son,
Mahouts and lifeguards, charioteers, and footmen, every one,
All citizens, all country folk, together here have run,—

After the space of this one night, when dawns the coming day,
They will assemble one and all and banish thee away."

This fellow sent by Sivi's king swift on his errand pressed,
Upon an armed elephant, perfumed, and finely drest,

Head bathed in water, jewelled rings in ears,—and on he rode
Till to that lovely town he came, Vessantara's abode.

Then he beheld the happy prince abiding in his land,
Like Vāsava the king of gods; round him the courtiers stand.

Thither in haste the fellow went, and to the prince said he—
"I bear ill tidings, royal sir: O be not wroth with me!"

With due obeisance, weeping sore, he said unto the king:

"Thou art my master, sire, and thou dost give me every thing:
Bad news I have to tell thee now: do thou some comfort bring.

The people all and citizens, in wrath, with one consent,
Uggas and princes, Vesiyas and brahmins, all are bent,

Mahouts and lifeguards, charioteers, the footmen every one,
All citizens and country folk together now have run,

After the space of this one night, when dawns the coming day,
Determined all to come in crowds and banish thee away."

The Great Being said:

"Why are the people wroth with me? for no offence I see.
Tell me, good fellow, wherefore pray they wish to banish me?"

Ta. kismīn ti katarasmīm karaṇe¹, viyā -- ti vitthārato kathehi.

Kattā āha:

57. Uggā ca rājaputtā ca vesiyānā ca brāhmaṇā
hatthārūbhā anīkaṭṭhā rathikā pattikārikā
nāgadānena khīyanti, tasmā pabbājayanti tan ti. 1741. 5
Ta. khīyantīti kujjhanti².

Taṃ sutvā Mahāsatto somanassappatto āha:

58. Hadayaṃ cakkhum p' ahaṃ³ dajjaṃ,
kim me bāhirakaṃ dhanam:
hiraññaṃ vā suvaṇṇam vā muttā veluriyā maṇi. 1742. 10
59. Adakkhinaṃ vāp' ahaṃ⁴ bāhum disvā yācakamāgate
dadeyyaṃ na vikampeyyaṃ, dāne me rāmatī mano. 1743.
60. Kāmaṃ maṃ Sivayo sabbe pabbājentu hanantu vā,
n' eva dānā viramissaṃ, kāmaṃ chindantu sattadhā ti. 1744.

Ta. yāca -- ti yācake āgate yācakaṃ disvā, neva -- ti neva dānā vira- 15
missāmīti.

Taṃ sutvā kattā⁵ n' eva rañña dinnam na nāgarehi din-
nam attano matiyā evaṃ aparaṃ sāsanaṃ kāthento āha:

61. Evaṃ taṃ Sivayo āhu negamā ca samāgatā:
Kontimārāya tīrena girim Ārañjaraṃ pati 20
yena pabbājitaṃ yanti tena gacchatu subbato ti. 1745.

Ta. Konti -- ti Kontimārāya nāma nadiyā tīre, giri -- ti Ārañjaraṃ
nāma girim abhimukho hutvā, yena 'ti yena maggena ratthā pabbājitaṃ rājāno
gacchanti tena subbato Vessantaro pi gacchatū 'ti evaṃ Sivayo kathenti āha.

Idaṃ kira so devatāya niḡgahito⁶ hutvā kathesi. Taṃ 25
suttvā Bo. „sādhu dosakāraṇānaṃ gamanamaggena gamissāmi,
maṃ kho pana nāgarā na aññena dosena pabbājenti, mayā
hatthidānassa dinnattā pabbājenti, evaṃ sante ahaṃ satta-sata-
kaṃ mahādānaṃ dassāmi, nāgarā me ekadivasaṃ dānaṃ dātum
okāsaṃ dentu, sve⁷ dānaṃ datvā tatiyadivase gamissāmīti ā.: 30

¹ C* -ṇena, B^d karaṇe. ² C* omits kujjhanti, B^s has khīyyakujjhanti. ³ B^d cak-
khumahaṃ. ⁴ so C^{ks}; B^d dakkhinaṃ vāmaṃ. ⁵ B^d adds devatāviggahitena.

⁶ B^d devatāviggahito. ⁷ C^{ks} so.

[Fausbøll, *Jātaka*, vol. VI, p. 493]

The agent said:

"Uggas and Vesiyas, charioteers, and brahmins every one,
Mahouts and lifeguards, charioteers and footmen, thither run,
All angry at thy giving gifts, and therefore banish thee."

Hearing this, the Great Being, in all content, said:

"My very eye and heart I'd give: why not what is not mine,
Or gold or treasure, precious stones, or pearls, or jewels fine?

Comes any one to ask of me, I'd give my hand, my right,¹
Nor for a moment hesitate: in gifts is my delight.

Now let the people banish me, now let the people kill,
Or cut me sevenfold, for cease from gifts I never will."

On hearing this, the agent again spoke, no message of the king's or of the people's, but another command out of his own mind:

"This is the Sivi people's will; they bade me tell you so:
Where Kontimārā by the hill Ārañjara doth flow,
Thither depart, where banished men, good sir, are wont to go."

This he said, we are told, by inspiration of a deity.

Hearing this, the Bodhisatta replied: "Very well, I shall go by the road that those go who have offended; but me the citizens do not banish for any offence, they banish me for the gift of the elephant. In this case I wish to give the great gift of the seven hundreds, and I pray the citizens to grant me one day's delay for that. To-morrow I will make my gift, the next day I will go":

¹ Reading *dakkhiṇaṇi* with B^d; *adakkhiṇam* violates the metre.

62. So 'haṃ tena gamissāmi yena gacchanti dūsakā,
rattimdivaṃ me khamatha yāva dānaṃ dadāmi' ahaṃ ti. 1746.
Kattā „sādhu deva nāgarānaṃ vakkhāmi” vatvā pakkāmi.
M. taṃ uyyojetvā senaguttaṃ pakkosāpetvā „ahaṃ sve satta-
5 satakaṃ nāma dānaṃ dassāmi, satta hatthisatāni satta assa-
satta ratha- satta itthi- satta dhenu- satta dāsi- satta dāsa-
satāni ca paṭiyādehi¹, nānappakārāni ca annapānādīni anta-
maso suraṃ pi sabbam dātabbayuttakaṃ upaṭṭhāpehīti” satta-
satakaṃ mahādānaṃ vicāretvā amacce uyyojetvā ekako va
10 Maddiyā vasanaṭṭhānaṃ gantvā sirisayanapiṭṭhe nisīditvā tāya
saddhim kathaṃ pavattesi.

Tam atthaṃ pakāsento Satthā āha :

63. Amantayittha rājā naṃ Maddim sabbaṅgasobhanaṃ
15 yaṇ te kiñci mayā dīnaṃ dhanam² dhaññaṃ ca vijjati 1747.
64. Hiraṇṇaṃ vā suvaṇṇaṃ vā muttā veluriyā bahū
sabbaṃ taṃ nidaheyyāsi yaṇ ca te pettikaṃ dhanan ti. 1748.

Ta. nidaheyyāsi³ti niddhim katvā ṭhappeyyāsi, pettikan ti pītito⁴
ābhataṃ⁵.

- 20 65. Tam abravī rājaputtī Maddī sabbaṅgasobhanā:
kuhiṃ deva nidaheyyāmi⁶ tam me akkhāhi pucchito ti. 1749.

Ta. tamabravīti mayhaṃ sāmīnā Ve-ena ettakaṃ kālaṃ dhanam niddhe-
hīti⁷ na vuttapubbaṃ idān' evaṃ vadati kuhiṃ nu kho niddhetabbaṃ pucchis-
sāmi naṃ ti cintetvā taṃ abravī.

- 25 Vessantaro āha: .

66. Silavantesu dajjāsi dānaṃ Maddi yathārahaṃ,
na hi dānā⁸ paraṃ atthi paṭiṭṭhā sabbapāṇinan ti. 1750.

- Ta. dajjāsi⁹ti bhadde Maddi¹⁰ koṭṭhāgārādīsu¹¹ anidāhitvā anugāmika-
niddhim nīdāhamānā silavantesu dadeyyāsi, dānā paraṃ ti dānato uttaritaraṃ
30 paṭiṭṭhā nāma na hi atthi, n' atthi saṃsaya¹².

¹ Cks -hīti. ² Ck -na. ³ Ck patino, Cs pītito. ⁴ B d āga-. ⁵ B d -hāmi. ⁶ B d niddhehīti, Cs natthehīti. ⁷ Cks dānaṃ. ⁸ Cks bhaddi. ⁹ B d koṭṭhādīsu, B s koṭṭhāgārādīsu, Cks koṭṭhāsādīsu. ¹⁰ natthisaṃsaya not in B d s.

[Fausbøll, *Jātaka*, vol. VI, p. 494]

"So I by that same road shall go as they who do offend:
But first to make a gift, one night and day I pray them lend."

"Very good," said the agent, "I will report this to the citizens," and away he went.

The man gone, the Great Being summoning one of his captains said to him, "To-morrow I am to make the gift called the gift of the seven hundreds. You must get ready seven hundred elephants, with the same number of horses, chariots, girls, cows, men slaves and women slaves, and provide every kind of food and drink, even the strong liquor, everything which is fit to give." So having arranged for the great gift of the seven hundreds, he dismissed his courtiers, and alone departed to the dwelling of Maddī; where seating himself on the royal couch, he began to address her.

The Master thus described it:

"Thus did the king to Maddī speak, that lady passing fair:
"All that I ever gave to thee, or goods or grain, beware,
Or gold or treasure, precious stones, and plenty more beside,
Thy father's dower, find a place this treasure all to hide."
Then out spake Maddī to the king, that princess passing fair:
"Where shall I find a place, my lord, to hide it? tell me where?"

Vessantara said:

"In due proportion on the good thy wealth in gifts bestow,
No other place than this is safe to keep it, well I know."

Sā „sādhū“ 'ti tassa vacanam sampatīcchi, atha nam
uttarim ovaḍanto ā.:

67. Puttesu Maddi dayyāsi¹ sassuyā sasuramhi ca,
yo ca tambhattā maññeyya sakkaccaṃ tam upaṭṭhahe. 1751.

68. No ce tambhattā maññeyya mayā vippavasena te 5
aññam bhattāram pariyesa, mā kisittha² mayā vinā ti. 1752.

Ta. dayyāsiti¹ dayam² mettam kareyyāsi, yo ca tam - - ti bhadde yo
ca mayi gate aham assā bhattā bhavissāmīti maññissati tam pi sakkaccaṃ
upaṭṭhaheyyāsi, mayā vippavasena te ti mayā saddhim tava vippavasena
sace koci ahan te bhavissāmīti tam na maññeyya atha sayam eva⁴ aññam bhat- 10
tāram pariyesa, mā kisitthā 'ti mayā vinā bhūtā⁵ mā kisā bhava, mā
kilamīti⁶ a.

Atha nam: Maddi „kin nu kho esa V-ro evarūpaṃ vaca-
nam bhaṇatīti“ cintetvā „kasmā deva imam ayuttakatham ka-
thesīti“ pucchi, M. „bhadde mayā hatthissa dinnattā Sivayo 15
kuddhā mam raṭṭhā pabbājenti, sve 'ham' sattasatakamahā-
dānam datvā tatiyadivase nagarā nikkhamissāmīti“ vatvā ā.:

69. Aham hi vanam gacchāmi ghoram vālamigāyutam,
saṃsayo jīvitam mayham ekakassa brahāvane ti. 1753.

Ta. saṃsayo ti na ekantikam⁸ sukhumālassa mama vane vasato kuto 20
jīvitam nicchayena marissāmīti adhippāyen' evam āha.

70. Tam abravī rājaṇi Maddi sabbaṅgasobhanā:
abhumme⁹ katham¹⁰ bhaṇasi, pāpakaṃ vata bhāsasi. 1754.

71. N' esa dhammo mahārāja yaṃ tvaṃ gaccheyya ekako,
aham pi tena gacchāmi yena gacchasi khattiya. 1755. 25

72. Maraṇam vā tayā saddhim jīvitam vā tayā vinā,
tad eva maraṇam seyyo yaṃ ce jīve tayā vinā. 1756.

73. Aggim nijjālayitvāna¹¹ ekajālasamāhitam,
tattha me maraṇam seyyo yaṃ ce jīve tayā vinā. 1757.

¹ B^d dayesi. ² C^s sikisittha, C^k sakittha. ³ C^k dayim, C^s dayi. ⁴ C^k athas-
sameva. ⁵ B^d hutvā. ⁶ B^d bhavi mā kilamasiti, C^k omit the latter mā. ⁷
B^d sobam sveham. ⁸ B^d anekapaccatthike ekikassa. ⁹ B^d abhume. ¹⁰ C^k
kathannu. ¹¹ B^d ujja-.

[Fausbøll, *Jātaka*, vol. VI, p. 495]

She consented, and withal he exhorted her in this wise:

"Be kind, O Maddī, to thy sons, thy husband's parents both,
To him who will thy husband be do service, nothing loth.

And if no man should wish to be thy husband, when I'm gone,
Go seek a husband for thyself, but do not pine alone."

Then Maddī thought, "Why I wonder does Vessantara say such a thing to me?" And she asked him, "My lord, why do you say to me what you ought not to say?" The Great Being replied, "Lady, the people of Sivi, angry with me for the gift of the elephant, are banishing me from the realm: to-morrow I am to make the gift of the seven hundreds, and next day I depart from the city." And he said:

"To-morrow to a forest drear, beset with beasts of prey,
I go: and whether I can live within it, who can say?"

Then spake the princess Maddī, spake the lady passing fair:
"It is not so! a wicked word! to say it do not dare!

It is not meet and right, my king, that thou alone shouldst fare:
Whatever journey thou shalt go, I also will be there.

Give me the choice to die with thee, or live from thee apart,
Death is my choice, unless I can live with thee where thou art.

Kindle a blazing fiery flame the fiercest that can be,—
There I would rather die the death than live apart from thee.

74. Yathā āraññakam nāgam dantiṃ¹ anveti hatthini² (Cfr. V ²³⁹/₂₁)
jessantaṃ³ giriduggesu samesu visamesu ca 1758.
75. Evan taṃ anugacchāmi putte ādāya pacchato,
subharā te gamissāmi⁴, na te hessāmi dubbharā ti. 1759.
- 5 Ta. abhumme⁵ ti abhūtaṃ⁶ vata me katheyyāsi⁷ tvaṃ, nesa dhammo
ti na esa sabhāvo n' etaṃ kāraṇaṃ, tadevā 'ti yaṃ tayā saddhīṃ maraṇaṃ
tad eva seyyo, tatthā 'ti tasmīṃ ekajālabbhūte dārucitake, jessantaṃ⁴ ti
vicarantaṃ⁸.
- Evam vatvā puna sā diṭṭhapubbaṃ viya Himavantappa-
10 desaṃ vaṇṇentī ā.:
76. Ime kumāre passanto mañjuka piyabhāṇino
āsīne vanagumbasmiṃ na rajjassa sarissasi. 1760.
77. Ime kumāre passanto mañjuka piyabhāṇine⁹
kilante vanagumbasmiṃ na rajjassa sarissasi. 1761.
- 15 78. Ime kumāre passanto mañjuka piyabhāṇine⁹
assame ramaṇīyamhi na rajjassa sarissasi. 1762.
79. Ime kumāre passanto mañjuka piyabhāṇine
kilante assame ramme na rajjassa sarissasi. 1763.
80. Ime kumāre passanto mālādhārī alaṃkate
20 assame ramaṇīyamhi na rajjassa sarissasi. 1764.
81. Ime kumāre passanto mālādhārī alaṃkate
kilante assame ramme na rajjassa sarissasi. 1765.
82. Yadā dakkhisi¹⁰ naccante kumāre mālādhārīne⁹
assame ramaṇīyamhi na rajjassa sarissasi. 1766.
- 25 83. Yadā dakkhisi naccante kumāre mālādhārīne⁹
kilante assame ramme na rajjassa sarissasi, 1767.
84. Yadā dakkhisi mātāṅgaṃ kuñjaraṃ saṭṭhihāyaṇaṃ
ekaṃ araṇṇe vicarantaṃ na rajjassa sarissasi. 1768.
85. Yadā dakkhisi mātāṅgaṃ kuñjaraṃ saṭṭhihāyaṇaṃ
30 sāyaṃ¹¹ pāto vicarantaṃ na rajjassa sarissasi. 1769.

¹ all three MSS. -ti. ² Bđ -ni, Cks atthini. ³ Bđ jayantaṃ. ⁴ Bđ bhavi-. ⁵
Bđ abhume. ⁶ Bđ abbhūtaṃ. ⁷ Cks gaccheyyāsi. ⁸ Cks viva-. ⁹ Bđ -no. ¹⁰
Bđ dakkhasi throughout. ¹¹ Cks sāyi.

[Fausbøll, *Jātaka*, vol. VI, p. 496]

As close behind an elephant his mate is often found
 Moving through mountain pass or wood, o'er rough or level ground,
 So with my boys I'll follow thee, wherever thou mayst lead,
 Nor shalt thou find me burdensome or difficult to feed."¹

With these words she began to praise the region of Himalaya as if she had seen it:

"When you shall see your pretty boys, and hear their prattle ring
 Under the greenwood, you'll forget that ever you were king.

To see your pretty boys at play, and hear their prattle ring
 Under the greenwood, you'll forget that ever you were king.

When you shall see your pretty boys, and hear their prattle ring
 In our fair home, you will forget that ever you were king.

To see your pretty boys at play, and hear their prattle ring
 In our fair home, you will forget that ever you were king.

To see your boys all gay-bedeckt, the flowers to watch them bring
 In our fair home, you will forget that ever you were king.

To see your boys at play all gay, the flowers to watch them bring
 In our fair home, you will forget that ever you were king.

When you behold your dancing boys their wreaths of flowers bring
 In our fair home, you will forget that ever you were king.

When you behold them dance and play, and wreaths of flowers bring
 In our fair home, you will forget that ever you were king.

The elephant of sixty years, all lonely wandering
 The woodland, will make you forget that ever you were king.

The elephant of sixty years, at even wandering
 And early, will make you forget that ever you were king.

¹ The last two stanzas are similar to two stanzas from Jataka No. 529 (Fausbøll, vol. V, p. 259, lines 21-24; Cowell, vol. V, p. 133): "As close behind old elephant a young one oft is found/Moving through mountain-pass or wood, o'er rough or level ground,/So bowl in hand I'll follow thee, wherever thou mayst lead,/Nor shalt thou find me burdensome or difficult to feed."

86. Yadā kaṇṇerasaṃghassa yūthassa¹ purato vajaṃ
koṇcaṃ² kāhiti³ mātaṅgo kuṇjaro saṭṭhihāyano
tassa taṃ nadato sutvā na rajjassa sarissasi. 1770.
87. Dubhato vanavikāse yadā dakkhisi kāmadaṃ⁴
vane⁵ vālamigākiṇṇe na rajjassa sarissasi. 1771. 5
88. Migam disvāna sāyaṇhaṃ⁶ pañcamālinam⁷ āgataṃ
kimpurise ca naccante na rajjassa sarissasi. 1772.
89. Yadā sossasi⁸ nigghosaṃ sandamānāya sindhuyā
gītaṃ kimpurisaṇaṃ ca na rajjassa sarissasi. 1773.
90. Yadā sossasi nigghosaṃ girigabbharacārino
vassamānassa⁹ lūkassa¹⁰ na rajjassa sarissasi. 1774. 10
91. Yadā sīhassa vyagghassa khaggassa gavayassa ca
vane sossasi vālānaṃ na rajjassa sarissasi. 1775.
92. Yadā morīhi parikiṇṇaṃ barihinaṃ¹¹ matthakāsinaṃ
moram dakkhisi naccantaṃ na rajjassa sarissasi. 1776. 15
93. Yadā morīhi parikiṇṇaṃ aṇḍajam citrapekkhunaṃ¹²
moram dakkhisi naccantaṃ na rajjassa sarissasi. 1777.
94. Yadā morīhi parikiṇṇaṃ nīlagīvaṃ sikhandaṇḍinaṃ
moram dakkhisi naccantaṃ na rajjassa sarissasi. 1778.
95. Yadā dakkhisi hemante pupphite dharaṇīruhe
surabhisampavāyante na rajjassa sarissasi. 1779. 20
96. Yadā hemantike māse haritaṃ dakkhisi mediniṃ
indagopakasaṇḍhannaṃ na rajjassa sarissasi. 1780.
97. Yadā dakkhisi hemante pupphite dharaṇīruhe
kuṭajam bimbajālaṃ ca pupphitaṃ lomapadmakaṃ¹³
surabhisampavāyante na rajjassa sarissasi. 1781. 25
98. Yadā hemantike māse vanaṃ dakkhisi pupphitaṃ
opupphāni ca padmāni na rajjassa sarissasīti. 1782.

¹ Ck yutassa, Cs sutassa, Bđ yudhassa. ² Bđ kuṇjam. ³ Bđ kāhati, Ck gāhīni, Cs gāhīti. ⁴ Bds -do. ⁵ Cks mano. ⁶ Cks sāyantaṃ, Bs sāyaṇhe. ⁷ Cks -nim. ⁸ Bđ sossasi throughout. ⁹ Bđ vasa-. ¹⁰ Ck Bđ -lūkassa, Bs -luṅgassa. ¹¹ Cks barihīnaṃ, Bđ parihīnaṃ. ¹² Bđ -pakkhu-. ¹³ Bđ loddapaddakaṃ.

[Fausbøll, *Jātaka*, vol. VI, p. 497]

When you behold the elephant his herd of subjects bring,
The elephant of sixty years, and hear his trumpeting,
To hear the sound you will forget that ever you were king.

The woodland glades, the roaring beasts, and every wished-for thing
When you behold, you will forget that ever you were king.

The deer that come at eventide, the varied flowers that spring,
The dancing frogs—you will forget that ever you were king.

When you shall hear the rivers roar, the fairy creatures sing,
Believe me, you will clean forget that ever you were king.

When you shall hear the screech-owl's note in mountain cave dwelling,
Believe me, you will clean forget that ever you were king.

Rhinoceros and buffalo, that make the woodland ring,
Lion and tiger—you'll forget that ever you were king.

When on the mountain top you see the peacock dance and spring
Before the peahens, you'll forget that ever you were king.

To see the egg-born peacock dance and spread his gorgeous wing
Before the peahens, you'll forget that ever you were king.

The peacock with his purple neck, to see him dance and spring
Before the peahens—you'll forget that ever you were king.

When in the winter you behold the trees all flowering
Waft their sweet odours, you'll forget that ever you were king.

When in the winter you behold the plants all flowering,
The *bimbajāla*, *kuṭaja*, and lotus,¹ scattering
Abroad their odours, you'll forget that ever you were king.

When in the winter you behold the forest flowering
And blooming lotus, you'll forget that ever you were king."

¹ The plants named are: *kuṭaja* (*Wrightia Antidysenterica*), *bimbajāla* (*Momordica Monodelpha*), *lemapadmaka* (hairy lotus).

- Ta. mañjuka ti madhurakathe, kaṇeru - ti hatthinighaṭṭāya, yūthassa
'ti hatthiyūthassa purato gacchanto, dubhato ti ubhato, vānavikāse ti vana-
ghaṭṭāyo, kāmadaṇṭṭi ti mayham sabbakāmadadaṇṭṭi², sindbuyā ti nadiyā,
vassamānassa lūkassā³ 'ti ulūkasakūṇassa vāsamānassa⁴, vāḷānaṇṭṭi
5 vāḷamigāṇaṇṭṭi tesaṇṭṭi hi sāyaṇhasamaye so saddo pañcaṅgikaturiyasaddo viya
bhavissati, tasmā na rajjassa sarissasāti vadati, barihinaṇṭṭi⁵ ti kalāpasaṇ-
channaṇṭṭi, matthakāsinaṇṭṭi ti pabbatamatthake nisinnaṇṭṭi, mattakāsinaṇṭṭi⁶ ti
pi pātho, kāmamadamaṇṭṭi hutvā āsinaṇṭṭi⁷ ti a., bimbajālaṇṭṭi ti rattaṇṭṭi
rakkhaṇṭṭi⁸, opupphāṇṭṭi⁹.

10 Evam Maddi Himavantavāsini viya ettakāhi gāthāhi Hima-
vantavaṇṇanaṇṭṭi vaṇṇesi. Himavantavaṇṇanaṇṭṭi niṭṭhitā.

Phusatī pi kho devī¹⁰ „puttassa me kaṭukasāsanaṇṭṭi gataṇṭṭi¹¹,
kin nu kho karoti, gantvā jānissāmīti“ sā paṭicchannayogena¹²
gantvā sirigabbhadvāre ṭhitā tesaṇṭṭi taṇṭṭi sallāpaṇṭṭi sutvā karu-
15 ṇaṇṭṭi paridevaṇṭṭi paridevi.

Ta. attham pakāsento Satthā āha:

99. Tesaṇṭṭi lālappitaṇṭṭi sutvā puttassa suṇisāya ca
karuṇaṇṭṭi paridevesi rājaputtī yasassini: 1783.
100. Seyyo viṣaṇṭṭi me khāyitaṇṭṭi papātā papateyyaṇṭṭi ahaṇṭṭi
20 [rajjuyā bajjha miyyāhaṇṭṭi], kasmā Vessantaraṇṭṭi puttaṇṭṭi
pabbājenti adūsakaṇṭṭi. 1784.
101. Ajjhāyakaṇṭṭi dānapatiṇṭṭi yācayogaṇṭṭi amacchariṇṭṭi
pūjitaṇṭṭi patirājeṇi¹³ kittimantaṇṭṭi yasassinaṇṭṭi
kasmā Vessantaraṇṭṭi puttaṇṭṭi pabbājenti adūsakaṇṭṭi. 1785.
- 25 102. Mātāpettibharaṇṭṭi jantaṇṭṭi kule jeṭṭhāpacāyikaṇṭṭi
kasmā Vessantaraṇṭṭi puttaṇṭṭi pabbājenti adūsakaṇṭṭi. 1786.
103. Raṇṇo hitaṇṭṭi devīhitaṇṭṭi¹⁴ nātinaṇṭṭi sakhinaṇṭṭi hitaṇṭṭi
[hitaṇṭṭi sabbassa raṭṭhassa], kasmā V. p. pabbājenti adūsakaṇṭṭi ti. 1787.

Ta. rājaputtīti Phusatī Maddarājadhītā, papateyyāhaṇṭṭi ti papa-
30 teyyaṇṭṭi ahaṇṭṭi, rajjuyā bajjha miyyāhaṇṭṭi ti rajjuyā gīvaṇṭṭi bandhivā ma-
reyyaṇṭṭi ahaṇṭṭi, kasmā ti evaṇṭṭi amatāyaṇṭṭi eva mayi kena nāma kārāṇa mama
puttaṇṭṭi adūsakaṇṭṭi pabbājenti, ajjhāyakaṇṭṭi ti tṭiṇṭṭi vedāṇṭṭi pāragataṇṭṭi uṇṇa-
sippesu ca nipphattiṇṭṭi pattaṇṭṭi.

¹ Ck -dā, Bđ -do. ² C -dada, Bđ kāmado. ³ Bđ vassamānassuluka-, Ck -ssa-
lukassā. ⁴ so C; Ck va-, Bđ vasato. ⁵ Cđ parihinaṇṭṭi, Ck barihinaṇṭṭi. ⁶ Ck
mattasinaṇṭṭi, Bđ matthakāsinaṇṭṭi. ⁷ all three MSS. āsi-. ⁸ Ck -kuravakaṇṭṭi, C -ratta-
kuravakaṇṭṭi, Bđ rattaṇṭṭi rakkhaṇṭṭi. ⁹ Ck -paṇṇāni, C -pattāni. ¹⁰ Ck devī
Bđ deva. ¹¹ Bđ kataṇṭṭi. ¹² Bđ -nnaṇṭṭi yoggena. ¹³ Bđ paṭirājūhi. ¹⁴ Ck deva-.

[Fausbøll, *Jātaka*, vol. VI, p. 498]

Thus did Maddī sing the praises of Himavat in these stanzas, as though she were dwelling therein. Here endeth the Praise of Himavat.¹

Now Queen Phusatī thought: "A harsh command has been laid upon my son: what will he do? I will go and find out." In a covered carriage she went, and taking up her position at the door of their chamber, she overheard their converse and uttered a bitter lamentation.

Describing this, the Master said:

"She heard the princess and her son, the talk that passed between,
Then bitterly she did lament, that great and glorious queen.

"Better drink poison, better leap from off a cliff, say I,
Or better bind a strangling noose about my neck and die:
Why banish they Vessantara my unoffending son?

So studious and free from greed, giving to all who came,
Respected by his rival kings, of great and glorious fame,
Why banish they Vessantara, my unoffending son?

His parents' prop, who did respect his elders every one,
Why banish they Vessantara, my unoffending son?

Belovèd by the king and queen, by all his kith and kin,
Belovèd by his friends, the realm and all that are therein,
Why banish they Vessantara, my unoffending son?"

¹ *Himavanta-vañṇanā*.

Iti sā karuṇaṃ paridevitvā puttaṃ ca suṇisaṃ ca assāsetvā
rañño santikaṃ gantvā ā.:

104. Madhūni va palātāni¹ ambā ca patitā chamā²
evaṃ hessati te raṭṭhaṃ, pabbājenti adūsakaṃ. 1788.
105. Haṃso nikhīṇapatto³ va pallalasmiṃ anūdaḥ
apaviddho⁴ amaccehi eko rāja vihiyasi. 1789.
106. Taṃ taṃ brūmi mahārāja attho te mā upaccagā,
mā naṃ Sivīnaṃ vacanā pabbājesi⁵ adūsakaṃ ti. 1790.

Ta. palātānīti⁶ palātamakkhikāni madhūni viya, patitā chamā ti
bhūmiyaṃ patitāni ambapakkāni viya ca evaṃ mama putte pabbājite deva⁷ 10
raṭṭhaṃ sabbasādhāraṇaṃ bhavissatīti dasseti, nikhīṇapatto⁸ ti paggharita-
patto⁹, amaccehīti mama puttena sahaṇātehi saṭṭhisahassehi amaccehi chaḍ-
ḍito hutvā, vihiyati¹⁰ kilamissasi, Sivīnaṃ -- ti Sivīnaṃ vacanena mā naṃ
adūsakaṃ puttaṃ pabbājesīti.

Taṃ sutvā rājā āha:

107. Dhammass¹⁰ apacitīm kummi Sivīnaṃ vinayaṃ dhajam
pabbājemi sakaṃ puttaṃ, paṇā piyataro hi me ti. 1791.

T. a.: bhadde ahaṃ Sivīnaṃ dhajam Vessantarakumāraṃ vinayanto
pabbājento Siviraṭṭhe porāṇakarājūnaṃ paṇeniyadhammassa¹¹ apacitīm kummi
karomi, tasmā sace pi me paṇehi piyataro hi me so tathāpi naṃ pabbājemīti. 20

Taṃ sutvā devī paridevamānā āha:

108. Yassa pubbe dhajaggāni kaṇikārā va¹² pupphitā
yāyantam¹³ anuyāyanti sv-ājj¹⁴ eko¹⁵ va gamissati¹⁵. 1792.
109. Yassa pubbe dhajaggāni kaṇikāravanāni va
yāyantam¹³ anuyāyanti sv-ājj¹⁴ eko va gamissati. 1793. 25
110. Yassa pubbe anīkāni kaṇikārā va pupphitā
yāyantam¹³ anuyāyanti sv-ājj¹⁴ eko va gamissati. 1794.
111. Yassa pubbe anīkāni kaṇikāravanāni va
yāyantam anuyāyanti sv-ājj¹⁴ eko va gamissati. 1795.

¹ C^s ca phalitāni, C^k ca palitāni. ² C^{ks} -mam. ³ C^s tikhīṇa-, C^k tikhīṇa-. ⁴
B^d pavīṭho. ⁵ C^{ks} -jehl. ⁶ C^k palitānīti, C^s phalitānīti. ⁷ B^d tava. ⁸ C^k B^d
nikhīṇa-. ⁹ B^d adda viya. ¹⁰ all three MSS. -ssa. ¹¹ C^k pameniya-. ¹²
C^{ks} ca. ¹³ C^{ks} -tim. ¹⁴ B^d svajjeko. ¹⁵ C^{ks} repeat this verse.

[Fausbøll, *Jātaka*, vol. VI, p. 499]

After this bitter lament, she consoled her son and his wife, and went before the king and said:

"Like mangoes fallen to the ground, like money waste and spent,
So falls thy kingdom, if they will banish the innocent.

Like a wild goose with crippled wing, when all the water's gone,
Deserted by thy courtiers, thou wilt live in pain alone.

I tell thee true, O mighty king: let not thy good go by,
Nor banish him, the innocent, because the people cry."

Hearing which, the king answered:

"Thy son, the people's banner, if I send to exile drear,
My royal duty I obey, than life itself more dear."

On hearing this, the queen said, lamenting:

"Once hosts of men escorted him, with goodly banners flown,
Like forests full of flowering trees: to-day he goes alone.¹

¹ Four stanzas, almost the same, are here condensed into one. The tree is *kaṇikāra* (Pterospermum Acerifolium).

112. Indagopakavaṇṇābhā Gandhārā paṇḍukambalā
yāyantam anuyāyanti, sv-ājī' eko va gamissati. 1796.
113. Yo pubbe hatthinā yāti sivikāya rathena ca
sv-ājī Vessantaro rājā katham gacchati pattiko. 1797.
- 5 114. Katham candanalittaṅgo naccagītappabodhano
kharājinam¹ pharasuṇ ca² khārikājam va hāhiti³. 1798.
115. Kasmā nābhiharīyanti⁴ kāsāvā ajināni vā,
pavisantaṃ brahāraññaṃ kasmā cīraṃ na bajjhare. 1799.
116. Kathaṃ nu cīraṃ dhārenti rājapabbajitā janā,
10 katham kusamayaṃ cīraṃ Maddī paridahessati. 1800.
117. Kāsiyāni ca dhāretvā khomakodumbarāni ca
kusacīrāni dhārentī⁵ katham Maddī⁶ karissati. 1801.
118. Vayhāhi pariyāyitvā sivikāya rathena ca
sā kath' ajja anuccaṅgī pathaṃ gacchati pattikā. 1802.
- 15 119. Yassā mudutalā hatthā caraṇā ca sukhe t̥hitā
sā kath' ajja anuccaṅgī vanaṃ gacchati bhīrukā. 1803.
120. Yassā mudutalā pādā caraṇā ca sukhe t̥hitā
pādukāhi suvaṇṇāhi pīlamānā⁷ va gacchati⁸
sā kath' ajja anuccaṅgī pathaṃ gacchati pattikā. 1804.
- 20 121. Yāssu⁹ itthisahassassa⁹ purato gacchati mālinī
sā kath' ajja anuccaṅgī vanaṃ gacchati ekikā. 1805.
122. Yāssu¹⁰ sivāya¹¹ sutvāna muhūṃ uttasate pure
sā kath' ajja anuccaṅgī vanaṃ gacchati bhīrukā. 1806.
123. Yāssu¹² Indassa gottassa ulūkassa pavassato
25 sutvāna nadato bhītā Vāruṇīva pavedhati
sā kath' ajja anuccaṅgī vanaṃ gacchati bhīrukā. 1807.
124. Sakuṇī hataputtā va suññaṃ disvā kulāvakaṃ
ciraṃ dukkhena jhāyissaṃ suññaṃ āgam'imaṃ puraṃ. 1808.

¹ Ck^s -nā. ² Ck^s parasuva, B^d pharussaṇca. ³ Ck^s gāhiti, B^d -kājañña na hārisi.
⁴ B^d -nobhiharissanti. ⁵ all three MSS. -i. ⁶ B^d pīli-. ⁷ Ck^s ca acchati. ⁸
Ck^s B^d yassu, B^s yassa. ⁹ B^d -ssānaṃ. ¹⁰ Ck^s yāsā. ¹¹ B^d sīlūgāya. ¹² Ck^s
yāsā, C^s yāsō, B^d yassu.

[Fausbøll, *Jātaka*, vol. VI, p. 500]

Bright yellow robes, Gandhāra make, once round about him shone,
Or glowing scarlet, as he went: to-day he goes alone.

With chariot, litter, elephant he went in former days:
To-day the King Vessantara afoot must tramp the ways.

He once by sandal-scent perfumed, awaked by dance and song,
How wear rough skins, how axe and pot and pingo bear along?

Why will they not bring yellow robes, why not the garb of skin,
And dress of bark, the mighty woods that he may enter in?

How can a banisht king put on the robe of bark to wear,
To dress in bark and grass how will the princess Maddī bear?

Maddī, who once Benares cloth and linen used to wear,
And fine kodumbara, how bark and grasses will she bear?

She who in litter or in car was carried to and fro,
The lovely princess, now to-day on foot how can she go?

With tender hands and tender feet in happiness she stood:
How can the lovely princess go trembling into the wood?

With tender hands and tender feet she lived in happy state:
The finest slippers she could wear would hurt her feet of late;
To-day how can the lovely one afoot now go her gait?

Once she would go begarlanded amidst a thousand maids:
How can the beauteous one alone now walk the forest glades?

Once if she heard the jackal howl she would be all dismayed:
How can the timid beauteous one now walk the forest glade?

She who of Indra's royal race would ever shrink afraid,
Trembling like one possest, to hear the hoot some owl had made,
How can the timid beauteous one now walk the forest glade?

Like as a bird beholds the nest empty, the brood all slain,
So when I see the empty place long shall I burn in pain.

125. Sakuṇī hataputtā va suññam disvā kulāvakaṃ
kisā paṇḍu bhavissāmi piye putte apassatī'. 1809.
126. Sakuṇī hataputtā va suññam disvā kulāvakaṃ
tena tena padhāvissam piye putte apassatī'. 1810.
127. Kurarī² hatachāpā va suññam disvā kulāvakaṃ 5
ciraṃ dukkhena jhāyissam suññam āgam' imam puram. 1811.
128. Kurarī² hatachāpā va suññam disvā kulāvakaṃ
kisā paṇḍu bhavissāmi piye putte apassatī'. 1812.
129. Kurarī² hatachāpā va suññam disvā kulāvakaṃ
tena tena padhāvissam piye putte apassatī'. 1813. 10
130. Sā nūna cakkavākīva pallalasmim anūdake
ciraṃ dukkhena jhāyissam suññam āgam' imam puram. 1814.
131. Sā nūna cakkavākīva pallalasmim anūdake
kisā paṇḍu bhavissāmi piye putte apassatī'. 1815.
132. Sā nūna cakkavākīva pallalasmim anūdake 15
tena tena padhāvissam piye putte apassatī'. 1816.
133. Evaṃ ce⁴ me vilapantiyā rājaputtam adūsakaṃ
pabbājesi⁵ vanam⁶ ratthā maññe hessāmi⁷ jīvitam ti. 1817.

Ta, kaṇikārā vā 'ti suvaṇṇābharaṇasuvavattatthapattimaṇḍitattā supup-
phitā kaṇikārā viya, yāyantam - - ti uyyānavanakīlādīnam atthāya gacchantam 20
anugacchanti⁸, svājjeko ti so ajja eko hutvā gamissatī, anīkānīti hatthānī-
kādinī, Gandhārā - - ti Gandhāraraṭṭhe uppannā sataṣaṣṣagghanikā senāya
pārutā rattakambalā, hāhitīti⁹ khandhe katvā harissanti, pavasantan ti
pavasantassa, kasmā - - ti kasmā bandhitum jānantā vācaciraṃ na bandhanti,
rājapabbajitā ti rājāno hutvā pabbajitā, khoma - - ti¹⁰ Kodumbararaṭṭhe 25
uppannānī¹¹, sā kathajjā 'ti sā katham ajja, anuccaṅgīti aninditaagara-
hitaṅgī, pīlamānā¹² vā¹³ 'ti kampitvā kampitvā tiṭṭhanti¹⁴ viya¹⁵ gacchati,
yāssu itthi - - ti ādisu padesu assū 'ti nipāto, yā ti attho, yā sā ti vā pāṭho,
sivāyā 'ti sigāliyā, pure ti pubbe¹⁶ nagare vasantī¹⁷, Indassa gottassa
'ti Kosiyagottassa, Vāruṇīvā 'ti devatābhūtatiṭṭhā¹⁸ yakkhadāsī viya gahitā¹⁹, 30
dukkhenā 'ti puttaviyogasokadukkhena, āgamimam param ti imam putte

¹ all three MSS. -i. ² so all three MSS. for āgamm? ³ C^s -vi, B^d kururī.

⁴ B^d omits ce. ⁵ C^s -jehi. ⁶ C^k ca na, C^s ca nam. ⁷ B^d hi-. ⁸ C^s add

dhajaggānīti vatthā. ⁹ B^d hārisitī, B^s hāritīti. ¹⁰ B^d adds khomaraṭṭhe. ¹¹ B^d

-nam sātakānī. ¹² C^s pīlaya-, B^d pīlīmānā. ¹³ C^s cā. ¹⁴ all three MSS. -i.

¹⁵ C^s add tāva. ¹⁶ C^s omit pubbe. ¹⁷ B^d devatāpaviṭṭhā. ¹⁸ B^d omits ga-

[Fausbøll, *Jātaka*, vol. VI, p. 501]

Like to a bird that sees the nest empty, the brood all slain,
Thin, yellow I shall grow to see my dear son ne'er again.

Like to a bird that sees the nest empty, the brood all slain,
I'll run distracted, if I see my dear son ne'er again.

As when an eagle sees its nest empty, its young brood slain,
So when I see the empty place long shall I live in pain.

As when an eagle sees its nest empty, its young brood slain,
Thin, yellow I shall grow to see my dear son ne'er again.

As when an eagle sees its nest empty, its young brood slain,
I'll run distracted, if I see my dear son ne'er again.

Like ruddy geese beside a pond from which the water's gone,
Long shall I live in pain, to see no more my dearest son.

Like ruddy geese beside a pond from which the water's gone,
Thin, yellow I shall grow to see no more my dearest son.

Like ruddy geese beside a pond from which the water's gone,
I'll fly distracted, if I see no more my dearest son.

And if you banish from the realm my unoffending son,
In spite of this my sore complaint, methinks my life is done."

gate puttassa nivesanam āgantvā¹, piye putte ti Vessantaraṇ ca Maddiṇ ca sandhāyāha, hatacchāpā vā 'ti hatapotakā², pabbājesi³ vanam ti yadidam Ve-ram raṭṭhā pabbājesīti.

Tam attham pakāsento Satthā āha:

- 5 134. Tassā lālappitam sutvā sabbā antepure bahu⁴
bāhā paggayha pakkandum Sivikaṇṇā samāgatā. 1818.
135. Sālā va sampamathitā mālutena pamadditā
senti puttā ca dārā ca Vessantaranivesane. 1819.
136. Tato ratyā vivasane suriyass' uggamanam pati
10 atha Vessantaro rājā dānam dātum upāgami: 1820.
137. Vatthāni vatthakāmānam soḍḍānam detha vārunim
bhojanam bhojanatthinam sammā detha pavecchatha⁵. 1821.
138. Mā ca kañci⁶ vanibbake heṭṭhāyittha idhāgate,
tappetha annapānena, gacchantu patipūjitā. 1822.
- 15 139. Te su mattā kilantā ca⁷ sampatanti vanibbakā
nikkhamante mahārāje Sivīnam raṭṭhavaddhane. 1823.
140. Acchecchum⁸ vata bho rukkhānānāphaladharam dumam
yathā Vessantaram raṭṭhā pabbājenti adūsakam. 1824.
141. Acchecchum vata bho rukkhānā sabbakāmadadam dumam
20 yathā Vessantaram raṭṭhā pabbājenti adūsakam. 1825.
142. Acchecchum vata bho rukkhānā sabbakāmarasāharam
yathā Vessantaram raṭṭhā pabbājenti adūsakam. 1826.
143. Ye vuddhā ye ca daharā ye ca majjhimaporisā
bāhā paggayha pakkandum nikkhamante mahārāje⁹
25 Sivīnam raṭṭhavaddhane. 1827.
144. Atiyakkhā vassavarā¹⁰ itthāgārāṇ ca rājino
bāhā paggayha pakkandum nikkhamante mahārāje⁹
Sivīnam raṭṭhavaddhane. 1828.
145. Thiyo pi tattha pakkandum yā tamhi nagare ahu
30 nikkhamante mahārāje Sivīnam raṭṭhavaddhane. 1829.
146. Ye brāhmaṇā ye ca samaṇā aññe cāpi vanibbakā
bāhā paggayha pakkandum: adhammo kira bho iti 1830.
147. Yathā Vessantaro rājā yajamāno sake pure
Sivīnam vacanatthena samhā raṭṭhā nirajjati¹¹. 1831.

¹ Pā gantvā. ² Ck hatacchāpā hi hatacchāpā. ³ Ck -jehl. ⁴ Bā ahu. ⁵ Bā sammadeva pavacchatha. ⁶ so C; Ck kañci, Pā kiñci. ⁷ Bā va. ⁸ Bā accheccham. ⁹ so all three MSS. ¹⁰ Pā vessantavarā. ¹¹ Bā nirajjati, C tirajjati.

[Fausbøll, *Jātaka*, vol. VI, p. 502]

Explaining this matter, the Master said:

"Hearing the queen bewailing sore, straight all together went
The palace dames, their arms outstretcht, to join in her lament.

And in the palace of the prince, prone lying all around
Women and children lay like trees blown down upon the ground.

And when the night was at an end, and the sun rose next day,
Then King Vessantara began his gifts to give away.

"Food to the hungry give, strong drink to those who drink require,¹
Give clothes to those who wish for clothes, each after his desire."

"Let not one suitor hither come go disappointed back,
Shew all respect, and food or drink to taste let no man lack."

And so they gathered thick and fast with joy and merry play,
As Sivi's great and fostering king prepared to go away.

They did cut down a mighty tree that full of fruit did stand,
When the innocent Vessantara they banished from the land.

They did cut down a wishing-tree, with every boon at hand,
When the innocent Vessantara they banished from the land.

They did cut down a wishing-tree, with choicest boons at hand,
When the innocent Vessantara they banished from the land.

Both old and young, and all between, did weep and wail that day,
Stretching their arms out, when the king prepared to go away,
Who fostered Sivi's realm.

Wise women,² eunuchs, the king's wives, did weep and wail that day,
Stretching their arms out, when the king prepared to go away,
Who fostered Sivi's realm.

And all the women in the town did weep and wail that day,
When Sivi's great and fostering king prepared to go away.

The brahmans and ascetics too, and all who begged for need,
Stretching their arms out, cried aloud, "It is a wicked deed!"

To all the city while the king his bounty did present,
And by the people's sentence, fared forth into banishment.

¹ The scholiast says: "He knew that the gift of spirits brings no fruit with it, but gave it nevertheless, that tipplers might have the "noble gift" and might not be able to say that they could not get what they wanted." This shows a tolerance not always seen in the pious.

² *atiyakkhā*: "bhūtavijjā ikkhaṇikā," "women possessed who have seen demons."

148. Satta hatthisate datvā sabbālaṃkārabhūsite
suvanṇakacche mātāṅge hemakappanavāsase¹ (cfr. supra $\frac{47}{22}$). 1832.
149. Ārūlhe gāmaṇīyehi tomaraṃkusapāṇihi (V $\frac{258}{28}$)
esa Vessantaro rājā samhā raṭṭhā nirajjati². 1833.
150. Satta assasate datvā sabbālaṃkārabhūsite
ajāṇīye ca jātiyā³ sindhave sīghavāhine 1834. 5
151. Ārūlhe gāmaṇīyehi illiyācāpadhārihi⁴
esa Vessantaro rājā samhā raṭṭhā nirajjati². 1835.
152. Satta rathasate datvā sannaddhe ussitaddhaje
dīpe atho pi veyyagghe sabbālaṃkārabhūsite 1836. 10
153. Ārūlhe gāmaṇīyehi cāpahatthehi vammīhi esa etc. 1837.
154. Satta itthisate datvā ekamekā rathe ṭhitā
sannaddhā nikkharajjūhi suvaṇṇena⁵ alaṃkatā 1838.
155. Pītālaṃkāra pītavaśanā pītābharaṇabhūsitā
aḷārapamukhā⁶ hasulā susaṇṇā⁷ tanumajjhimā
esa Vessantaro rājā samhā raṭṭhā nirajjati². 1839. 15
156. Satta dhenusate datvā sabbā kamsupadhāraṇā esa etc. 1840.
157. Satta dāsīate datvā satta dāsasatāni ca esa etc. 1841.
158. Hatthiassarathe datvā nāriyo ca alaṃkatā esa etc. 1842.
159. Tadāsi yaṃ bhīmsanakam tadāsi lomahaṃsanam
mahādāne padinnamhi medinī sanakampatha. 1843. 20
160. Tadāsi yaṃ bhīmsanakam tadāsi lomahaṃsanam
yaṃ pañjalikato rājā samhā raṭṭhā nirajjati². 1844.

Ta. Sivikaṇṇā ti bhī- Phusatīyā paridevitasaddam sutvā sabbāpi Saū-
jayassa Siviraṇṇo itthiyo samāgatā hutvā pakkandum rodimsu, Vessantara- 25
nivesane ti ta. itthīnam pakkanditasaddam sutvā Ve-assa nivesane tath' eva
pakkanditvā dvisu pi rājakulesu keci sakabhāvena saṇṭhātum asakkontā vāta-
vegena sampamatthitā sālā viya patitvā parivattamānā paridevimsu, tato ratyā
ti bhī- tato tassā ratīyā accayena suriye uggate dānaveyyavāṭiko⁸ dānam paṭi-
yādītan ti raṇṇo ārocesi¹⁰, atha Ve-rājā pāto va nabātvā sabbālaṃkārapati- 30
maṇḍito sādhusasabhojanam bhuñjitvā mahājanaparivuto sattaśatakamahādānam
dātum dānaggaṃ upāgami, dethā ti ta. gantvā saṭṭhisohassaamacce āṇāpento
evam āha. vāruṇin ti majjadānam nāma nipphalan ti jānāti, evam sante pi
surāsoṇḍā dānaggaṃ patvā Ve-assa dānagge suram na labbhimhā 'ti vattum mā
labhantū 'ti dāpesi, vanibbake ti vanibbakaṇesū kañci ekam pi yācakaṃ 35
mā vihetthayittha, patipūjitā ti mayā pūjitā hutvā yathā maṃ thomayamānā

¹ Ck -navāsaye, C^s -tivāsaye, B^d -nivāsane. ² B^d nirajhati. ³ B^d va jātiye. ⁴
B^d indriyā-, Ck illiyō-, C^s illiyecāpi. ⁵ B^d -ehi. ⁶ Ck ālāramukha, C^s -rapa-
mukha. ⁷ so all three MSS. for susaṇṇā? ⁸ Ck^s dhāriṇā. ⁹ B^d -kānam.
¹⁰ B^d -cayimsu.

[Fausbøll, *Jātaka*, vol. VI, p. 503]

Seven hundred elephants he gave, with splendour all bedight,¹
 With girths of gold, caparisoned with trappings golden bright,
 Each ridden by his own mahout, with spikèd hook in hand:
 Lo now the King Vessantara goes banished from the land!

Seven hundred horses too he gave, bedeckt in bright array,
 Horses of Sindh, and thorobreds, all fleet of foot are they,
 Each ridden by a henchman bold, with sword and bow in hand:
 Lo now the King Vessantara goes banished from the land!

Seven hundred chariots all yoked, with banners flying free,
 With tiger skin and panther hide, a gorgeous sight to see,
 Each driven by mailed charioteers, all armed with bow in hand:
 Lo now the King Vessantara goes banished from the land!

Seven hundred women too he gave, each standing in a car,—
 With golden chains and ornaments bedeckt these women are,
 With lovely dress and ornaments, with slender waist and small,
 Curved brows, a merry smile and bright, and shapely hips withal:
 Lo now the King Vessantara goes banished from the land!

Seven hundred kine he also gave, with silver milkpails all:
 Lo now the King Vessantara goes banished from the land!

Seven hundred female slaves he gave, as many men at call:
 Lo now the King Vessantara goes banished from the land!

Cars, horses, women, elephants he gave, yet after all,
 Lo now the King Vessantara goes banished from the land!

That was a thing most terrible, that made the hair to stand,
 When now the King Vessantara goes banished from the land!"²

¹ Compare this and the following lines with Jataka No. 529 (Fausbøll, vol. V, p. 258, line 28; Cowell, vol. V, p. 132); and Jataka No. 539 (Fausbøll, vol. VI, p. 47, line 22; Cowell, vol. VI, p. 30).

² The scholiast, in his comment paraphrasing the above, adds another stanza (Fausbøll, p. 504): "Then sounded forth a mighty sound, a terrible great roar;/For giving gifts they banish thee—now hast thou given more!"

gacchanti tathā karoṭhā 'ti vadatī, iti so suvaṇṇālamkāraṇaṃ suvaṇṇadhajānaṃ
hemajālapaṭicchannānaṃ haṭṭhīnaṃ sattasatāni tathārūpānaṃ űeva assānaṃ satta-
satāni sīhacammādīhi parikkhittānaṃ nānāratana-cittānaṃ suvaṇṇadhajānaṃ rathā-
naṃ sattasatāni sabbālamkārapatimaṇḍitānaṃ uttamarūpadharānaṃ khattiya-
5 kaṇḍīdīnaṃ iṭṭhīnaṃ sattasatāni suvinītānaṃ susikkhitānaṃ dāsīnaṃ sattasatāni
tathā dāsīnaṃ sattasatāni varausabhe ṭhitānaṃ kuṇḍipadohanīnaṃ¹ dhenūnaṃ
sattasatāni aparimāṇāni pānabhojanāni² ti satta-satakamahādānaṃ adāsi, tasmīṃ
evaṃ dānaṃ dadamāne Jetuttaranagaravāsīno khattiyabrāhmaṇavessasuddā: sāmī
Vessantara Siviraṭṭhavāsīno taṃ dānaṃ detīti³ pabbājenti, tvaṃ puna dānaṃ
10 eva desīti paridevīṃsu, tena vuttaṃ:

Ath' ettha vattati saddo tumulo bheravo mahā,

dānena taṃ nīharanti, puna dānaṃ adā⁴ tuvaṃ ti,

dānapaṭiggāhakaṃ pana dānaṃ gahetvā: idāni kira Ve- rājā amhe anāthe katvā
araṇṇe⁵ pavisissati, ito paṭṭhāya kassa santikaṃ gamissāma⁶ 'ti chinna-pādā viya

15 patantā āvaṭṭantā parivaṭṭantā mahāsaddena paridevīṃsu.

Tam atthaṃ pakāseto Satthā āha:

Te su mattā kilantā ca⁶ sampatanti vanibbakā

nikkhamante mahārāje Sivīnaṃ raṭṭhavaddhane ti ādi vuttaṃ.

Ta. tesumattā ti ettha sukāro nipātamatto, te vanibbakā ti a., mattā
20 kilantā cā 'ti mattā viya ca kilantā viya ca hutvā, sampatantīti parivaṭṭitvā
bhūmiyaṃ patanti, accheccchūṃ vatā 'ti chinḍīṃsu vata. yathā ti yena
kāraṇena, atiyakkhā ti bhūtavijjā ikkhaṇikāpi, vassavarā ti uddhaṭṭabījā
orodhapālakaṃ, vacanātthenā 'ti vacanakāraṇena, samhā raṭṭhā nirajja-
tīti attano raṭṭhā nigacchati⁷, gāmaṇīyehīti haṭṭhācariyehi, ajāniye⁸ ti jāti-
25 sampanne, gāmaṇīyehīti assācariyehi, illiyācāpadhārihīti⁹ illiyo ca
cāpe ca dhārentehi, dīpe atho pi veyyagghe ti dīpicammavyaggahacamma-
parikkhītte, ekamekā rathe ṭhitā ti so kira ekekaṃ itthiratanāṃ rathe ṭha-
petvā aṭṭhaṭṭhavaṇṇadāsīhi parivutaṃ adāsi, nikkharajjūhīti suvaṇṇanikkha-
suttamayehi pāmaṇgehī, aḷārapamukhā ti visālakkhigaṇḍā, hasulā¹⁰ ti
30 mīhitapubbaṅgamakathā, susaṇṇā ti sussaṇṇiyo, kāmupadhāraṇā¹¹ ti idha
kāmaṇ ti rajatassa nāmaṃ, rajatamayena khirapaṭicchannabhājanena¹² saddhīm
űeva adāsīti a., padinnambhīti diyyamāne, samakam-pathā 'ti dānavegena¹³
kampittha, yaṃ paṇḍalikato ti yaṃ Ve- rājā mahādānaṃ datvā aṇḍalim
paggayha attano dānaṃ namassamāno sabbaṇṇūtaṇṇāssa me idaṃ paccayo hotū
35 'ti paṇḍalikato ahoṣi tadāpi¹⁴ bhīṃsanakam eva ahoṣi, tasmīṃ khaṇe paṭṭhavi
kampitthā 'ti a., nirajjatīti evaṃ katvāpi nigacchati yeva, na naṃ koci nivā-
reyyā¹⁵ ti a.

¹ Bā -varausabhajeṭṭhānaṃ kuṇḍopadohanānaṃ. ² Ck -pānaṃ, Bā -pānaṃ. ³ Bā nissāya in the place of detīti. ⁴ Ck dadā. ⁵ Bā -am. ⁶ Bā va. ⁷ so all three MSS. ⁸ Ck jātiye, Bā avajātiye. ⁹ Ck illiyocā-, Bā indriyācā-. ¹⁰ Ck subulā, C bhasulā. ¹¹ Ck -rinā. ¹² so Ck; Bā khirapaṭicchadabhājanena. ¹³ Bā -tejena. ¹⁴ Ck tasmīpi. ¹⁵ Ck -yyāsī, Bā nivāreti.

[Fausbøll, *Jātaka*, vol. VI, p. 504]

[This page is entirely taken up with the scholiast's commentary.
The story continues on the next page.]

Api ca kho devatā sakala-Jambudīpe rājūnaṃ „Ve- khat-
 tiyakaññādīnaṃ mahādānaṃ detīti“ ārocayimṣu, tasmā khattiyā
 devatānubhāvena rathenāgantvā khattiyakaññādayo tassa dānaṃ
 gahetvā pakkamimṣu, evaṃ khattiyabrāhmaṇavessasuddādayo
 tassa dānaṃ gahetvā pakkamimṣu¹, tassa dānaṃ dentassa 5
 eva sāyaṃ ahosi, so attano nivesanam eva gantvā „mātā-
 pitaro vanditvā suve gamissāmīti“ alamkatarathena mātāpitun-
 naṃ vasanaṭṭhānaṃ gato, Maddidevī „aham pi iminā saddhim
 gantvā mātāpitaro anujānāpeyyan“ ti tena saddhim gatā, M.
 pitaraṃ vanditvā attano gamanabhāvaṃ kathesi. 10

Tam atthaṃ pakāsento Satthā āha:

161. Āmantayittha rājānaṃ Sañjayaṃ dhammiṇaṃ² varam:
 avaruddhasi maṃ deva, Vamkam gacchāmi pabbataṃ. 1845.
 162. Ye hi keci mahārāja bhūtā ye ca bhavissare
 atittā yeva kāmehi gacchanti Yamasādanaṃ⁴. 1846. 15
 163. So 'haṃ sake abhisasiṃ yajamāno sake pure,
 Sivīnaṃ vacanattena samhā raṭṭhā nirajj' ahaṃ'. 1847.
 164. Aghaṃ taṃ patisevissaṃ vane [vālamigākīṇṇe⁶ khagga]dīpinisevite
 ahaṃ puññāni karomi⁴,
 tumhe paṃkamhi sīdathā 'ti. 1848. 20

Ta. dhammiṇaṃ² - - ti dhammīkarājūnaṃ antare varam uttamaṃ, avaruddhasīti raṭṭhā nīharasi, bhūtā ti atittā bhavissare ti ye ca anāgate bhavissanti paccuppanne ca nibbattā, so haṃ sake abhisasiṃ ti so ahaṃ attano nagaravāsīno yeva pīlesim⁴ kiṃ karonto yajamāno sake pure ti Pāliyam pana so han ti likhitaṃ, nirajjahan³ ti nikkhante ahaṃ, aghantaṃ ti 25
 yam araṇṇe vasantena patisevitabbam dukkhaṃ taṃ patisevissāmīti, paṃkamhi ti tumhe pana kāmapiṇṇe sīdathā 'ti.

Iti M. imāhi catūhi gāthāhi pitarā saddhim kathetvā mātu
 santikaṃ gantvā pabbajjaṃ anujānāpento āha:

165. Anujānāhi maṃ amma, pabbajjā mama ruccati, 30
 so 'haṃ sake abhisasiṃ yajamāno sake pure,
 Sivīnaṃ vacanattena samhā raṭṭhā nirajj' ahaṃ'. 1849.

¹ Bđ apl ca kho pana devatānubhāvena brāhmaṇavessasuddādayo tassa dānaṃ gahetvā pakkamimṣu. ² Bđ -pessāmi. ³ Bđ -kam. ⁴ all three MSS. -sādha.

⁵ Bđ nirajjahan. ⁶ so all those Mss. ⁷ all those Mss. -si. ⁸ Bđ nirajhaham.

[Fausbøll, *Jātaka*, vol. VI, p. 505]

Now a deity told the news to the kings of all India: how Vessantara was giving great gifts of high-born maidens and the like. Therefore the Khattiyas by the divine power came in a chariot, and returned with the high-born maidens and so forth that they had received. Thus did Khattiyas, brahmans, Vessas, and Suddas, all receive gifts at his hands before they departed. He was still distributing his gifts when evening fell; so he returned to his dwelling, to greet his parents and that night to depart. In gorgeous chariot he proceeded to the place where his parents dwelt, and with him Maddī went, in order to take leave of his parents with him. The Great Being greeted his father and announced their coming.

To explain this, the Master said:

"Give greeting to King Sañjaya the righteous: bid him know
That since he now doth banish me, to Vamka hill I go.

Whatever beings, mighty king, the future time shall know,
With their desires unsatisfied to Yama's house shall go.

For wrong¹ I did my people, giving bounty from my hand,
By all the people's sentence I go banished from the land.

That sin I now would expiate i' the panther-haunted wood:
If you will wallow in the slough,² yet I will still do good."

These four stanzas the Great Being addressed to his father: and then he turned to his mother, asking her permission to leave the world with these words:

"Mother, I take my leave of you: a banished man I stand.
For wrong I did my people, giving bounty from my hand,
By all the people's sentence I go banished from the land.

¹ *abhisasim*: "*pīlesim*," schol.

² *paṇkamhi*: "*kāmapaṇkamhi*," schol.

166. Aghaṃ taṃ patisevissaṃ
vane [valamigākiṇṇe khagga] dīpinisevite,
ahaṃ puññāni karomi,
tumhe paṃkamhi sīdathā' 'ti. 1850.

5 Taṃ sutvā Phusatī āha:

167. Anujānāmi taṃ putta, pabbajjā te samijjhatu,
ayaṃ ca Maddī kalyāṇī susaṇṇā tanumajjhima
acchataṃ saha puttehi, kiṃ araṇṇe karissatīti. 1851.

Ta. samijjhatū 'ti jhānena samijjhatu samiddhā hotu, acchataṃ ti
10 acchatu, idh' eva hotū 'ti vadatī.

Vessantaro āha:

168. Nāhaṃ akāmā dāsim pi araṇṇaṃ netum ussahe,
sace icchati anvetu, sace n' icchati acchatū 'ti. 1852.

Ta. akāmā ti amma kin nāma' etaṃ kathetha ahaṃ anicchāya dāsim pi
15 netum na ussabāmi.

Tato puttassa kathaṃ sutvā rājā taṃ yācituṃ paṭipajji.

Tam atthaṃ pakāsento Satthā āha:

169. Tato suṇhaṃ mahārājā yācituṃ paṭipajjatha:
mā candanasamācāre rajojallaṃ adhārayi, 1853.
20 170. Mā kāsiyāni dhāretvā kusacīram adhārayi',
dukkho vāso araṇṇasmim, mā hi tvaṃ lakkhaṇe gamīti³. 1854.

Ta. paṭipajjathā 'ti bhi- puttassa kathaṃ sutvā rājā suṇhaṃ yācituṃ
paṭipajji, aha mā candana - - ti lohita-candanena parikiṇṇasaṇṇe, mā hi tvaṃ
lakkhaṇena samannāgate mā hi⁵ tvaṃ araṇṇaṃ gamissasīti.

- 25 171. Tam abravī rājaputtī Maddī sabbaṅgasobhanā:
nāhaṃ taṃ sukhaṃ iccheyyaṃ yaṃ me Vessantaraṃ vinā ti. 1855.
Ta. tamabravīti sasuraṃ abravī.

172. Tam abravī mahārājā Sivīnaṃ raṭṭhavadḍhana:
imgha Maddi nisāmehi vane ye honti dussahā 1856.
30 173. Bahū kīṭā paṭaṃgā ca makasā madhumakkhikā
te pi taṃ tattha himseyyuṃ, tan te dukkhataraṃ siyā. 1857.

¹ Bā vaṇkaṃ gacchāmi pabbataṃ in the place of tumbe - -. ² Cks - rāparādhayi.

³ Cks bhamīti. ⁴ Cks ca.

[Fausbøll, *Jātaka*, vol. VI, p. 506]

That sin I now would expiate i' the panther-haunted wood:
If you will wallow in the slough, yet I will still do good."

In reply, Phusatī said:

"I give you leave to go, my son, and take my blessing too:
Leave Maddī and the boys behind, for she will never do;
Fair rounded limbs and slender waist, why need she go with you?"

Vessantara said:

"Even a slave against her will I would not take away:
But if she wishes, let her come; if not, then let her stay."

On hearing what his son said, the king proceeded to entreat her.

Explaining this, the Master said:

"And then unto his daughter-in-law the king began to say:
"Let not your sandal-scented limbs bear dust and dirt, I pray,
Wear not bark-fibre wraps instead of fine Benares stuff;
Blest princess, go not! forest life indeed is hard enough."

Then princess Maddī, bright and fair, her father-in-law address:
"To be without Vessantara I care not to be blest."

Then Sivi's mighty fostering king thus spake to her again:
"Come, Maddī, listen while the woes of forests I explain.

The swarms of insects and of gnats, of beetles and of bees
Would sting you in that forest life, unto your great disease.

174. Apare passa santāpe nadīn' ūpa nisevite¹:
sappā ajagarā nāma avisā te mahabbalā 1858.
175. Te manussam' migam vāpi api-m-āsannam' āgataṃ
parikkhipitvā bhogehi vasam ānenti attano. 1859.
176. Aññe pi kaṇhajaṭiṇo⁴ acchā nāma aghammigā 5
na tehi puriso diṭṭho rukkhā āruyha muccati. 1860.
177. Saṃghaṭṭayantā siṃgāni tikkhaggā tippahārino
mahisā vicarant' ettha nadīm Sotumbarāṃ⁶ pati. 1861.
178. Disvā migānam yūthāni⁶ gavaṃ sañcarataṃ⁷ vane
dhenu va vacchagiddhā va kathāṃ Maddi karissasi. 1862. 10
179. Disvā sampatite ghore dumagge suplavaṃgame⁸
akhettaññāya te Maddi bhavitaṃ te⁹ mahabbhayaṃ. 1863.
180. Yā¹⁰ tvaṃ sivāya¹¹ sutvāna muhum uttasayī¹² pure
sā tvaṃ Vamkam anuppattā kathāṃ Maddi karissasi. 1864.
181. Thite majjhantike kāle sannisinnesu pakkhisu 15
sanate va brahāraññāṃ¹³, tattha kiṃ gantum icchasīti. 1865.

Ta. tamabravīti taṃ suṇham abravī, apare passa santāpe ti aññe santāpe pekkha¹⁴, nadīnūpanisevite¹ ti nadīnam¹⁵ ūpa nisevite¹⁶ āsan-
natṭhāne nadikūle vasante ti a., avisā ti nibbisā, apimāsannan¹⁷ ti āsannam
attano sarīrasamphassaṃ āgatan ti¹⁸ a., aghammigā ti aghakarā migā¹⁹, duk- 20
khāvahā ti a., nadīm Sotumbarāṃ⁶ patīti Sotumbarāya²⁰ nāma nadiyā
tīre, yūthānan ti yūthāni, ayam eva vā pāṭho, dhenu va vacchagiddhā
vā 'ti tara dārake apassanti va²¹ vacchagiddhā dhenu viya kathāṃ karissasi,
vakāro pan' ettha upātamatto va, sampatite ti sampatante, ghore ti virūpe,
suplavaṃgame²² ti makkate, akhettaññāyā²³ 'ti araññe abhūmikusalāya²⁴, 25
bhavitaṃ²⁵ ti bhavissati te, sutvānā ti sivāya²⁶ saddaṃ sutvā, muhum
ti nagare vasanti pi punappuna uttasasi, sanate vā 'ti sannatantaṃ²⁷ viya
bhavissati.

182. Tam abravī rājaputtī Maddī sabbaṅgasobhanā:
yāni etāni akkhāsi vane paṭibhayāni me 30
sābbāni abhisambhossam, gaccham nēva rathesabha. 1866.

¹ Cks nadīnūpatise-, Bđ nadīnupasevite. ² Cks -a. ³ Ck apipāsannam, Cs api-
pāsantam. ⁴ Bđ kaṇhajaṭilā. ⁵ Bđ sodu-. ⁶ Bđ -nam. ⁷ Ck -caritaṃ, Cs
-cavitaṃ. ⁸ Bđ dupla-. ⁹ Bđ bhavissate. ¹⁰ Cks yam. ¹¹ Bđ siṅgāya. ¹²
Bđ -sate. ¹³ Cks -ññā. ¹⁴ Bđ -pe bhayajanake pekkhasi. ¹⁵ Cks nadiyam. ¹⁶
Cks upasevite. ¹⁷ Cks apipāsannan. ¹⁸ Ck āganti, Cs āghante. ¹⁹ Cs aghammigā,
Cs omits aghakarā migā. ²⁰ Cks -ram. ²¹ Bđ yā. ²² Bđ dupla-. ²³ Cks
-ññātāya. ²⁴ Cks -kusalāya, Bđ araññābhūmi akusalatāya. ²⁵ Bđ bhavissate.
²⁶ Bđ siṅgāya. ²⁷ so Bđ; Cks nadati.

[Fausbøll, *Jātaka*, vol. VI, p. 507]

For dwellers on the river banks hear other plagues that wait:
The boa-constrictor (poisonless 'tis true, but strong and great),

If any man or any beast come near, will take firm hold,
And drag them to his lurking-place enwrapt in many a fold.

Then there are other dangerous beasts with black and matted hair;
They can climb trees to catch a man: this beast is called a bear.

Along the stream Sotumbarā there dwells the buffalo;
Which with his great sharp-pointed horns can give a mighty blow.

Seeing these herds of mighty kine wander the forest through,
Like some poor cow that seeks her calf say what will Maddī do?

When crowds of monkeys in the trees gather, they will affright
You, Maddī, in your ignorance with their uncomely sight.

Once on a time the jackal's howl would bring great fear to you:
Now dwelling on the Vamka hill, Maddī, what will you do?

Why would you go to such a place? Even at high midday,
When all the birds are stilled to rest, the forest roars away."

Then beauteous Maddī to the king spake up and answered so:
"As for these things so terrible, which you have tried to shew,
I willingly accept them all; I am resolved to go.

183. Kāsaṃ kusaṃ poṭakilaṃ¹ usīraṃ muñjapabbajam
urasā padahessāmi², nāssa hessāmi dunnayā. 1867.
184. Bahūhi vata cariyāhi kumārī vindate patim
udarass³ uparodhena³ gohanubbeṭhanena ca. 1868.
- 5 185. Aggissa paricariyāya udakummajjanena ca
vedhabbam⁴ kaṭukam loka gacchaṃ nēva rathesabha. 1869.
186. Api⁵ ssā hoti appatto ucchiṭṭham api bhuñjitum
yo⁶ nam hatthe gahetvāna akāmaṃ⁶ parikaḍḍhati,
vedhabbam⁴ kaṭukam loka gacchaṃ nēva rathesabha. 1870.
- 10 187. Kesaggahaṇamukkhepā bhūmyā ca parisumbhanā
datvā ca nopakkamati bahum dukkham anappakam.
vedhabbam etc. 1871.
188. Sukkacchavivedhaverā⁷ datvā subhagamānino
akāmaṃ⁶ parikaḍḍhanti ulūkam nēva⁸ vāyasā, ve- etc. 1872.
- 15 189. Api nātikule phīte⁹ kamsapajjotane vasam
n¹ evātivākyam na labhe bhātūhi sakhikāhi ca, ve- etc. 1873.
190. Naggā nadī anodakā¹⁰ naggam ratṭham arājikam
itthī pi vidhavā naggā yassāpi dasa bhātaro, ve- etc. 1874.
191. Dhajo rathassa paññānam¹¹, dhūmo paññānam¹² aggino,
20 rājā ratṭhassa paññānam¹³, bhattā paññānam¹² itthiyā ve-etc. 1875.
192. Yā daliddī daliddassa addhā addhassa kittimā
tam ve devā pasamsanti dukkaram hi karoti sā. 1876.
193. Sāmikam anubandhissam sadā kāsāyavāsini,
pathavyāpi abhejjantyā¹⁴ n¹ icche Vessantaram vinā, ve- etc. 1877.
- 25 194. Api sāgarapariyantam bahum vittadharam mahim
nānāratana-paripūram n¹ icche Vessantaram vinā. 1878.
195. Kathaṇ nu tāsam hadayam, sukharā vata itthiyo
yā sāmike dukkhitamhi sukham icchanti attano. 1879.
196. Nikkhamante mahārāje Sivīnam ratṭhavaḍḍhane
30 tam aham anubandhissam, sabbakāmadado hi me ti. 1880.

Ta. tamabravīti bhi- Maddī rañño vacanam sutvā tam rājānam abravī,
abhisambhossan ti sahissāmi adhivāsesāmi, poṭakilaṃ¹ ti poṭakillati-
ṇam¹ nāma padahessāmīti dvedhā¹⁴ katvā purato gamissāmi, udara ssu - - ti
upavāsena¹⁵, gohanubbe - - ti visālakaṭṭhonatauttarapassāvaṃ¹⁶ itthiyo¹⁶ sāmikam

¹ Cks pota-. ² all three MSS. panuda. ³ Cks uradassupa-. ⁴ Bđ vedhavyam.
⁵ Cks so. ⁶ Bđ -mā. ⁷ Cks sukha-, Bđ suka-. ⁸ so all three MSS. ⁹ Bđ
phīte? Cks pīte. ¹⁰ Bđ anu-. ¹¹ Cks paññāṇo, Bđ -nam. ¹² Bđ -nam. ¹³ Bđs
abhi-. ¹⁴ Cks vidhā. ¹⁵ Bđ adds khuddādhivāsena. ¹⁶ Cks -kaṭṭho uttarapassāva-

[Fausbøll, *Jātaka*, vol. VI, p. 508]

Through all the hill and forest grass, through clumps of bulrush reed,
With my own breast I'll push my way, nor will complain indeed.

She that would keep a husband well must all her duties do;
Ready to roll up balls of dung,¹ ready for fasting too,

She carefully must tend the fire, must mop up water still,
But terrible is widowhood: great monarch, go I will.

The meanest harries her about; she eats of leavings still:
For terrible is widowhood—great monarch, go I will.

Knocked down and smothered in the dust, haled roughly by the hair—
A man may do them any hurt, all simply stand and stare.
O terrible is widowhood! great monarch, go I will.

Men pull about the widow's sons with cruel blows and foul,
Though fair and proud of winning charm, as crows would peck an owl.
O terrible is widowhood! great monarch, go I will.

Even in a prosperous household, bright with silver without end,
Unkindly speeches never cease from brother or from friend.
O terrible is widowhood! great monarch, go I will.

Naked are rivers waterless, a kingdom without king,
A widow may have brothers ten, yet is a naked thing.
O terrible is widowhood! great monarch, go I will.

A banner is the chariot's mark, a fire by smoke is known,
Kingdoms by kings, a wedded wife by husband of her own.
O terrible is widowhood! great monarch, go I will.

The wife who shares her husband's lot, be it rich or be it poor,
Her fame the very gods do praise, in trouble she is sure.

My husband I will follow still, the yellow robe to wear,
To be the queen² of all the earth without, I would not care.
O terrible is widowhood! great monarch, go I will.

Those women have no heart at all, they're hard and cannot feel,
Who when their husbands are in woe, desire to be in weal.

When the great lord of Sivi land goes forth to banishment,
I will go with him; for he gives all joy and all content."

¹ *gohanubbeṭhanena*: *gohanam* is cowdung (see Cowell, vol. V, p. 246). I take this to refer to the patties of cowdung used as fuel.

² *icche* occurs for the first time here; it comes from Skt. *īś*, "to rule" (scholiast: "issarā hoti").

labhantīti katvā gohanunā kaṭṭhālakaṃ koṭṭhāpetvā¹ veṭhanena² passāni upanā-
metvā kumārīkā patīm paṭilabhanti, kaṭukan ti asādhukaṃ³, gacchaṃ nēvā
'ti gamissāmi yeva, appatto ti tassā vidhavāya ucchīṭṭhakaṃ paribhuñjitum
ananucchaviko yeva, yo na ti yo nīcājacco taṃ vidhavaṃ anicchamānaṃ nēva
hatthe gahetvā kaḍḍhati, kesaggahaṇamukkhepā bhumyā ca parisum- 5
bhanā ti assāmikaṃ itthim pādena kesaggahaṇam ukkhepā⁴ bhūmiyaṃ pāteṇi,
etā avamaññā nātikkamanti⁵, datvā cā 'ti assāmikāya itthiyā evarūpaṃ bahum
anappakaṃ dukkhaṃ paro⁶ puriso datvā na ca pakkamati⁷ nirāsamko⁸ olo-
kento va tiṭṭhati, sukkacchavīti⁹ nahānīyacunṇena¹⁰ upaṭṭhāpītachavivannā,
vedhaverā ti vidhavittakā¹¹, datvā 'ti kiñcid eva appamattakaṃ dhanam 10
datvā, subhagamānīno ti mayam subhagā ti maññamānā, akāmanā¹² ti taṃ
vidhavaṃ assāmikaṃ akāmanā¹³ ulūkaṃ vāyasā viya parikaḍḍhanti, kaṃsa
pajjotane ti suvaṇṇabhāya jotante¹⁴ vasanti evarūpe pi nātikule vasamānā,
nevātivākyaṃ na labhe ti ayaṃ nissāmikā¹⁵ yāvajīvaṃ ambakaṃ nēva bhārā
jātā¹⁶ ti ādīni vacanāni vadantehi bhātūhi pi sakhikāhi pi ativākyaṃ garahā- 15
vacanaṃ n'eva na labhati¹⁶, labhati yeva, paññānaṃ ti pākaṭabbhāvākāraṇam, yā
daliddīti devakittisampannā yā itthi attano sāmikassa daliddassa dukkhappat-
tassa kāle sayam pi daliddi samānā dukkhā va hoti tassa adḍhassa kāle ten'
eva saddhīm adḍhā sukhappattā hoti tam pi devatā pasamsanti, abhejjantya
ti abhejjantiyā, sace pi hi itthiyā sakalapāṭhavi na bhijjati sakalāya pāṭhaviyā 20
sā va¹⁷ issarā hoti tathāpi vedhabbaṃ kaṭukam evā 'ti a., sukhārā vata
itthiyo ti itthiyā hadayā, suṭṭhu kharā vata¹⁸ itthiyo.

197. Tam abravī mahārājā Maddim sabbaṅgasobhanaṃ:

ime te daharā puttā Jāli Kaṇhājina vubho¹⁹

nikkhippa lakkhaṇe gaccha, mayan te posiyāmasa²⁰ ti. 1881. 25

Ta. Jāli - - vubho¹⁹ ti Jāli ca Kaṇhājina cā 'ti ubho²⁰ nikkhipitvā ṭhapetvā
gacchā 'ti.

198. Tam abravī rāja-puttī Maddi sabbaṅgasobhanā:

piyā me puttakā deva Jāli Kaṇhājina vubho²¹,

ty-amhaṃ tattha ramessanti araṇṇe jīvasokina²² ti. 1882. 30

Ta. tyamhaṃ ti te dārakā amhakaṃ ta. araṇṇe, jīvasokina²² ti avi-
gatasokānaṃ hadayaṃ ramessanti ti a.

¹ Bđ -thalakaṃ koṭṭā-. ² Bđ veṭhakena. ³ Bđ asātaṃ, Ck asādukaṃ. ⁴ Bđ
-po. ⁵ so C; Ck etā avamaññatātikkamanti, Bđ etāni avamaññamāni ati-. ⁶
Bđ para. ⁷ Bđ datvā ca pana no pakkamati. ⁸ Cks -ke. ⁹ Bđ suka-, Cks
sukha-. ¹⁰ Cks -ena. ¹¹ C -vitthikā, Bđ vidhavittikāmā purisā. ¹² all three
MSS. -mā. ¹³ Cks omit ak-. ¹⁴ Bđ suvaṇṇabhājanābhāya pajjotante. ¹⁵ Bđ
-o -o. ¹⁶ Cks labhanti, C adds na. ¹⁷ Cks yā va. ¹⁸ Ck vantā, C vannā.
¹⁹ Bđ cubho. ²⁰ Bđ posissāmasa. ²¹ Bđ jivi-.

[Fausbøll, *Jātaka*, vol. VI, p. 509]

Then up and spake the mighty king to Maddī bright and fair:
"But leave your two young sons behind: for what can they do there,
Auspicious lady? we will keep and give them every care."

Then Maddī answered to the king, that princess bright and fair:
"My Jāli and Kaṇhājina are dearest to my heart:
They'll in the forest dwell with me, and they will ease my smart."

199. Tam abravi mahārājā Sivīnaṃ raṭṭhavaḍḍhano:
sālinam odanam bhutvā sucim māmsūpasecanam
rukkhaphalāni bhuñjantā katham kāhanti dārakā. 1883.
200. Bhutvā sataphale kamse sovaṇṇe satarājike
5 rukkhapattesu bhuñjantā katham kāhanti dārakā. 1884.
201. Kāsiyāni ca dhāretvā khomakodumbarāni ca
kusacīrāni dhārentā katham kāhanti dārakā. 1885.
202. Vayhāhi pariyāyitvā sivikāya rathena ca
pattikā paridhāvanta katham kāhanti dārakā. 1886.
- 40 203. Kūṭāgāre sayitvāna nivāse phussitaggaḷe
sayantā rukkhāmūlasimim katham kāhanti dārakā. 1887.
204. Pallāṃkesu sayitvāna gonake cittasanthate
sayantā tiṇasanthāre katham kāhanti dārakā. 1888.
205. Gandhikena¹ vilimpitvā agarucandanena² ca
15 rajojallāni dhārentā katham kāhanti dārakā. 1889.
206. Cāmaramorahatthehi³ vijitaṅgā⁴ sukhe ṭhitā
daṭṭhā⁵ ḍamsehi makasehi katham kāhanti dārakā ti. 1890.

Ta. kamse ti phalasatena katāya kañcanapāṭiyā, gonake cittasanthate
ti mahāpiṭṭhiyaṃ kālakojava⁶ c' eva vicittake santhare ca⁷, cāmara--⁸ ti
20 cāmarehi c' eva morahatthehi ca vijitaṅgā⁴.

Evam pi tesam sallapantānam ñeva atha ratti vibhāyi,
vibhātāya rattiyā suriyo uggañchi. Mahāsattassa catusindhava-
yuttaṃ alamkataratham ānetvā rājadvāre ṭhapyimsu. Maddi
sassusasure vanditvā sesitthiyo āpucchitvā apaloketvā dve putte
25 ādāya Vessantarato paṭhamataram gantvā rathe aṭṭhāsi.

Tam attham pakāsento Satthā āha:

207. Tam abravī rājaputtī Maddi sabbaṅgasobhanā:
mā deva paridevesi mā ca tvam vimano ahu,
yathā mayam bhavissāma tathā hessanti dārakā. 1891.
- 30 208. Idam vatvāna pakkāmi Maddi sabbaṅgasobhanā,
Sivimaggena anvesi putte ādāya lakkhaṇā ti. 1892.

Ta. Sivi-- ti Siviraṇṇo gantabbamagga⁹ eva, anvesitī, tam⁸ agamāsi,
pāsādā otaritvā ratham abhīruyha ṭhitā ti a.

¹ Bḍ gandha-. ² Bḍ aggalu-. ³ Bḍ cāmari-. ⁴ so Cks for vi-, Bḍ bijit-. ⁵ Bḍ
phuṭhā. ⁶ Cks gonakojjava ⁷ Bḍ adds santhate. ⁸ Bḍ omits tam.

[Fausbøll, *Jātaka*, vol. VI, p. 510]

Thus answer made the monarch great, thus Sivi's foster-king:
 "Fine rice has been their food and well-cooked viands hitherto:
 If they must feed on wild-tree fruit, what will the children do?

From silver dishes well adorned or golden hitherto,
 They ate: but with bare leaves instead what will the children do?

Benares cloth has been their dress, or linen hitherto:
 If they must dress in grass or bark, what will the children do?

In carriages or palanquins they've ridden hitherto
 When they must run about on foot, what will the children do?

In gabled chambers they would sleep safe-bolted hitherto:
 Beneath the roots of trees to lie, what will the children do?

On cushions, rugs or brodered beds they rested hitherto:
 Reclining on a bed of grass, what will the children do?

They have been sprinkled with sweet scents and perfumes hitherto:
 When covered all with dust and dirt, what will the children do?

When peacock's feathers, yak's tail fans have fanned them hitherto,
 Bitten by insects and by flies, what will the children do?"

As they conversed thus together, the dawn came, and after the dawn up rose the sun.
 They brought round for the Great Being a gorgeous carriage with a team of four Sindh
 horses, and stayed it at the door. Maddī did obeisance to her husband's parents, and,
 bidding farewell to the other women, took leave, and with her two sons went before
 Vessantara and took her place in the carriage.

Explaining this matter, the Master said:

"Then Maddī answered to the king, that lady bright and fair:
 "Do not lament for us, my lord, nor be perplexèd so:
 The children both will go with us wherever we shall go."

With these words Maddī went away, that lady bright and fair:
 Along the highroad, and the two children her path did share.

209. Tato Vessantaro rājā dānaṃ datvāna khattiyo
pitu mātuc ca¹ vanditvā katvā ca naṃ padakkhiṇaṃ 1893.

210. Catuvāhiṃ rathaṃ yuttam sīghaṃ āruyha sandanaṃ
ādāya puttadāraṇ ca Vamkaṃ pāyāsi pabbatan ti. 1894.

Ta tato ti bhi- tassā Maddiyā rathaṃ abhirūhitvā ṭhitakāle, datvā ti 5
bhiyyo² dānaṃ datvā, katvā ca - - ti padakkhiṇaṃ ca katvā, naṃ ti nīpāta-
mattaṃ.

211. Tato Vessantaro rājā yenāsi bahuko jano
āmanā kho taṃ gacchāma ārogā hontu nātayo ti. 1895.

T. a.: bhi- kato Ve- rājā yamhi ṭhāne rājānaṃ passissāmā 'ti bahuko 10
jano ṭhito āsi ta. rathaṃ pesetvā mahājanaṃ āpucchanto āmanā kho taṃ gac-
chāma ārogā hontu nātayo ti ā.. ta. taṃ ti nīpātamattaṃ, bhi- tato Ve- nātaye
ā.: tumhe āmantetvā mayaṃ gacchāma, tumhe sukhitaṃ hotha uddukkhā ti.

Evam Mahāsatte mahājane āmantetvā „appamattā dānā-
dīni puññāni karoṭhā“ 'ti tesam ovādaṇ ca datvā gacchante 15
pana Bodhisattassa mātā³ „putto me dānavittako dānaṃ detū“
'ti ābharāṇehi saddhiṃ sattaratanapūrāni sakaṭāni ubhosu
passesu pesesi, so pi attano kāyārūḷhaṃ eva ābharāṇabhaṇḍaṃ
omuñcitvā sampattayācakānaṃ aṭṭhārasa vāre datvā avasesaṃ
sabbam adāsi, so nagarā nikkhamitvā ca parivattitvā⁵ oloketu- 20
kāmo ahosi, ath' assa manāṃ paṭicca⁶ rathappamāṇe ṭhāne
paṭhavī bhijjitvā⁷ parivattitvā rathaṃ nagarābhimukhaṃ akāsi,
so mātāpitunnaṃ vasanaṭṭhānaṃ olokesi tena kāraṇena⁷ paṭha-
vikampādayo ahesuṃ, tena vuttaṃ:

212. Nikkhamitvāna nagarā nivattitvā vilokite 25
tadāpi paṭhavī kampi Sineruvanavaṭṭamsakā ti 1896.

sayam pana oloketvā Maddim pi olokāpetuṃ gātham āha:

213. Imgha Maddi nisāmehi rammarūpaṃ va dissati
āvāso Siviseṭṭhassa pettikaṃ bhavanaṃ mama ti. 1897.

Ta. nisāmehi⁸ ti olokehi. 30

¹ Cks pitumātucca, Bđ pitumātum ca. ² Bđ hi-. ³ Bđ adds cintesi. ⁴ Bđ
-vattetvā, Cks omiṭ pavivattitvā. ⁵ Cks paticca. ⁶ Bđ adds kulāla cakkam viya.

⁷ Cks kāruññena

[Fausbøll, *Jātaka*, vol. VI, p. 511]

Then King Vessantara himself, his vow performed as bound,
Does reverence to his parents both, and passes rightwise round.

Then, mounting in the chariot swift, drawn by its team of four,
With wife and children off he sped where Vamka's peak did soar.

Then drove the King Vessantara where most the crowd did swell,
And cried—"We go! a blessing on my kinsfolk—fare ye well!"

Addressing these words to the crowd, the Great Being admonished them to be careful, to give alms and do good deeds. As he went, the Bodhisat's mother, saying, "If my son desires to give, let him give," sent to him two carts, one on each side, filled with ornaments, laden with the seven precious things. In eighteen gifts he distributed to beggars he met on the road all he had, including even the mass of ornaments which he wore on his own body. When he had got away from the city, he turned round and desired to look upon it; then according to his wish the earth cleft asunder to the measure of the chariot, and turning round, brought the chariot to face the city, and he beheld the place where his parents dwelt. So then followed earthquakes and other wonders; wherefore it is said:

"When from the city he came forth, he turned again to look:
And, therefore, like a banyan tree great Mount Sineru shook."

And as he looked, he uttered a stanza to induce Maddī to look also:

"See, Maddī, see the lovely place from which we now have come—
The king of Sivi's dwelling-house and our ancestral home!"

Atha M. sahaajāte satṭhisahassee amacce ca sesajanañ ca
 oloketvā nivattāpetvā ratham pājento Maddim ā.: „bhadde
 sace pacchato yācakā āgacchanti upadhāreyyāsīti“, sāpi olo-
 kentī nisīdi, ath' assa sattasatakamahādānaṃ sampāpūṇitum
 5 asakkontā cattāro brāhmaṇā nagaraṃ āgantvā „kuhiṃ rājā“
 ti pucchitvā „dānaṃ datvā gato“ ti vutte „kiñci gahetvā gato“
 ti vatvā „rathena gato“ ti sutvā „asse naṃ yācissāmā“ 'ti
 anubandhimsu, atha Maddi te āgacchante disvā „yācakā devā“
 'ti ārocesi, M. ratham ṭhapesi, te āgantvā asse yācimsu, M.
 10 caturo haye tesaṃ adāsi.

Tam attham pakāsento Satthā āha:

214. Tam brāhmaṇā anvagamuṃ, te tam asse ayācisuṃ,
 yācito paṭipādesi catunnaṃ caturo haye ti. 1898.

Assesu pana dinnesu rathadhuraṃ ākāse yeva atṭhāsi,
 15 atha brāhmaṇesu gatamattesu yeva cattāro devaputtā rohitami-
 gāvaṇṇena āgantvā sampatichhitvā āgamimsu¹, M. tesaṃ deva-
 puttabhāvaṃ ñatvā imaṃ gātham āha:

215. Imgha Maddi nisāmehi: cittarūpaṃ va dissati,
 migarohiccavaṇṇena² dakkhiṇassā vahanti man ti, 1899.

20 Ta. dakkhiṇ - - ti susikkhitaassā viya maṃ vahanti.

Atha naṃ evaṃ gacchantam aparo brāhmaṇo āgantvā
 ratham yāci, M. puttadāraṃ otāretvā ratham tassa adāsi,
 rathe³ pana dinne³ devaputtā antaradhāyimsu.

Rathassa pana dinnabhāvaṃ pakāsento Satthā āha:

25 216. Ath' ettha pañcama āgā, so tam ratham ayācatha⁴,
 tassa tam yācito dāsi, na c' assu⁵ pahato mano. 1900.

217. Tato Vessantaro rājā oropetvā⁶ sakaṃ janaṃ
 assāsayaṃ assa ratham brāhmaṇassa dhanesino ti. 1901.

Ta. athenṭhā 'ti ath' etaṃmā ṭhāne, na cassa - - ti na c' assu olīno⁷,
 30 assāsayaṃti paritosento⁸ niyyādesi.

¹ Cks ag-. ² Cks migā-. ³ Cks -esu. ⁴ Bđ āyācitha. ⁵ so all three MSS.
 for cassa? ⁶ Bđ orohitvā. ⁷ Bđ na cassa mano olīno. ⁸ Cks parivutosento.

[Fausbøll, *Jātaka*, vol. VI, p. 512]

Then the Great Being looking towards the sixty thousand courtiers, who were born when he was, and the rest of the people, made them turn back; and as he drove on with the carriage, he said to Maddī: "Lady, look out and see if any suitors are walking behind." She sat watching. Now four brahmins, who had been unable to be present at the gift of the Seven Hundreds, had come to the city; and finding that the distribution was over, ascertained that the prince had gone. "Did he take anything with him?" they asked. "Yes: a chariot." So they resolved to ask for the horses. These men Maddī saw approaching. "Beggars, my lord!" said she; the Great Being stayed the chariot. Up they came and asked for the horses: the Great Being gave them.

Explaining this, the Master said:

"Then did four brahmins catch him up, and for the horses plead:
He gave the horses on the spot—each beggar had one steed."

The horses disposed of, the yoke of the chariot remained suspended in the air; but no sooner were the brahmins gone than four gods in the guise of red deer came and caught it. The Great Being who knew them to be gods uttered this stanza:

"See, Maddī, what a wondrous thing—a marvel, Maddī, see!
These clever horses, in the shape of red deer, drawing me!"

But then as he went up came another brahmin and asked for the chariot. The Great Being dismounted his wife and children, and gave him the chariot; and when he gave the chariot, the gods disappeared.

To explain the gift of the chariot, the Master said:

"A fifth came thereupon, and asked the chariot of the king:
He gave this also, and his heart to keep it did not cling.

Then made the King Vessantara his people to dismount,
And gave the chariot to the man who came on that account."

Tato paṭṭhāya pana sabb' ete pattikā va ahesum, atha
M. Maddim avoca:

218. Tvam Maddi Kaṇhājinaṃ gaṇha, lahukā esā kaniṭṭhikā,
aham Jālim gaṇhissāmi, garuko bhātiko hi so ti. 1902.

Evañ ca pana vatvā ubho pi dve dārake amkenādāya 5
pakkamiṃsu.

Tam attham pakāsento Satthā āha:

219. Rājā kumāram ādāya rājaputtī ca dārikam
sammodamānā pakkāmuṃ aṇṇamaṇṇam piyaṃvadā ti. 1903.
Dānakhaṇḍam niṭṭhitam. 10

Te paṭipathe gacchante manusse disvā „kuhiṃ Vaṃkapab-
bato“ ti pucchanti, manussā „dūre“ ti vadanti, tena vuttam:

220. Yadi keci manujā enti¹ anumagge paṭipathe²
maggan te paṭipucchāma: kuhiṃ Vaṃkatapabbato. 1904.
221. Te tattha ambe passitvā karuṇam paridevayum, 15
dukkhan te paṭivedenti: dūre Vaṃkatapabbato ti. 1905.

Maggassa ubhato passe³ vividhaphaladhārino rukke disvā
dārakā kandanti, M-assānubhāvena phaladhārino rukkhā ona-
mitvā hatthasamphassaṃ⁴ āgacchanti, tato supakkaphalāni ucci-
nitvā tesam deti, tam disvā Maddi⁵ acchariyam pavedesi, 20
tena vuttam:

222. Yadi passantī pavane dārakā phalite dume
tesam phalānam hetūhi⁶ uparodanti dārakā. 1906.
223. Rodante dārake disvā ubbiggā vipulā⁷ dumā
sayam ev' onamitvāna upagacchanti dārake. 1907. 25
224. Idam accherakam disvā abbhutam lomahamsanam
sādhukāram pavattesi Maddi sabbaṅgasobhanā: 1908.
225. Accheram vata lokasmiṃ abbhutam lomahamsanam
Vessantarassa tejena sayam ev' onatā dumā ti. 1909.

¹ Bḍ koci manujo eti. ² all three MSS. paṭi-. ³ Bḍ ubhosu passesu. ⁴ C^s
-passam, C^s passam. ⁵ C^s -i, Bḍ -im. ⁶ C^s -uhi, Bḍ -umhi, B^s -ubbhi. ⁷
Bḍ ubbidhā viputā, C^s ubbiggā vipphalā.

[Fausbøll, *Jātaka*, vol. VI, p. 513]

After this, they all went on afoot. Then the Great Being said to Maddī:

"Maddī, you take Kaṇhājinā, for she is light and young,
But Jāli is a heavy boy, so I'll bring him along."

Then they took up the two children, and carried them on their hips.

Explaining this, the Master said:

"He carrying his boy, and she her daughter, on they went,
Talking together on the road in joy and all content."¹

Vanappavesanakhaṇḍam

The Forest-Entry Section²

When they met anyone coming to meet them along the road, they asked the way to Vaṃka hill, and learnt that it was afar off. Thus it is said:

"Whenever they met travellers coming along the way,
They asked directions for their road, and where Mount Vaṃka lay.

The travellers all wept full sore to see them on the way,
And told them of their heavy task: "The road is long," they say."

The children cried to see fruit of all kinds on the trees which grew on both sides of the road. Then by the Great Being's power, the trees bowed down their fruit so that their hands could reach it, and they picked out the ripest and gave it to the little ones. Then Maddī cried out, "A marvel!" Thus it is said:

"Whene'er the children did behold trees growing on the steep
Laden with fruit, the children for the fruit began to weep.

But when they saw the children weep, the tall trees sorrowful
Bowed down their branches to their hands, that they the fruit might pull.

Then Maddī cried aloud in joy, that lady fair and bright,
To see the marvel, fit to make one's hair to stand upright.

One's hair might stand upright to see the marvel here is shewn:
By power of King Vessantara the trees themselves bend down!"

¹ "Here ends the Gift Section (Dāna-khaṇḍam)."

² [Title inserted from the scholiast. -- jrb]

Jetuttaranagarato Suvannagiritālo nāma pabbato pañcayo-
janāni, tato Kontimārā nāma nadī pañcayojanāni, tato c'
Arañjaragiri.¹ nāma pabbato pañca-, tato Dunnivīṭṭha-brāhmaṇa-
gāmo² nāma pañca-, tato mātulanagaram dasayojanāni, iti tam
5 maggaṃ Jetuttaranagarato tiṃsayojanaṃ hoti³, devatā maggaṃ
saṃkhipiṃsu, ekadivaseṇ⁴ eva te mātulanagaram sampāpu-
ṇiṃsu, tena vuttaṃ:

226. Saṃkhipiṃsu pathaṃ yakkhā anukampāya dārake,
nikkhaṇṭadivaseṇ⁵ eva Cetaraṭṭhaṃ⁶ upāgamun ti. 1910.

10 Upagacchantā pana Jetuttaranagarato pātarāsasamaye nik-
khamitvā sāyaṇhasamaye Cetaraṭṭhe⁷ mātulanagaram sampattā.

Tam atthaṃ pakāsento Satthā āha:

227. Te gantvā dīghaṃ addhānaṃ Cetaraṭṭhaṃ⁸ upāgamuṃ,
iddhaṃ phitaṃ janapadaṃ bahumaṃsasurodananti⁹. 1911.

15 Tadā mātulanagare satṭhikhattiyasahassāni vasanti, M.
antonagaram apavisitvā nagaradvāre sālāya nisīdi, ath' assa
Maddi M-assa pādesu rajaṃ puñjitvā pāde sambāhetvā „Ve-assa
āgatabhāvaṃ jānāpessāmīti“ sā sālato nikkhamitvā tassa cak-
khupathesu¹⁰ atṭhāsi, tena nagaram pavisantiyo ca nikkha-
20 mantiyo ca itthiyo naṃ disvā parivāresuṃ.

Tam atthaṃ pakāsento Satthā āha:

228. Cetiyo¹ parikirīṃsu² disvā lakkhaṇaṃ āgataṃ:
sukhumālī vata ayyā³ pattikā paridhāvati. 1912.

229. Vayhāhi pariyāyitvā sivikāya ca khattiyā¹⁰

25 sājja¹¹ Maddi araṇṇasmiṃ pattikā paridhāvati. 1913.

Ta. lakkhaṇaṃ ti lakkhaṇasampannaṃ Maddiṃ āgataṃ, paridhāva-
tīti evaṃ sukhumālī hutvā pattikā va vicarati, pariyāyitvā ti Jetuttaranagare
vicarītvā, sivikāya¹² ti suvaṇṇasivikāya.

¹ Ck marañjana-, Bc ārañjara-. ² Ck -ṭṭhi-, Bc tuṇṇavinālidaṇḍabra-. ³ Bc
-nāni honti. ⁴ Bc jeta-. ⁵ Ck māsasurodanti, Cc bahummaṃsasurodananti. ⁶
Bc -the. ⁷ Bc je-. ⁸ Bc -vāriṃsu. ⁹ Ck vanāyaṃ ayyā, Cc vayaṃ ayya. ¹⁰
Ck vattiyā, Bc rathena ca. ¹¹ Bc svajja.

[Fausbøll, *Jātaka*, vol. VI, p. 514]

From the city of Jetuttara, the mountain named Suvannagiritāla is five leagues distant; from thence the river Kontimārā is five leagues away, and five leagues more to Mount Arañjaragiri, five leagues again to the brahman village of Dunniviṭṭha, thence ten leagues to his uncle's city: thus from Jetuttara the journey was thirty leagues. The gods shortened the journey, so that in one day they came to his uncle's city. Thus it is said:

"The Yakkhas made the journey short, pitying the children's plight,
And so to Ceta kingdom they arrived before the night."

Now they left Jetuttara at breakfast time, and in the evening they came to the kingdom of Ceta and to his uncle's city.

Explaining this, the Master said:

"Away to Ceta they proceed, a journey great and long,
A kingdom rich in food and drink, and prosperous, and strong."

Now in his uncle's city dwelt sixty thousand Khattiyas. The Great Being entered not into the city, but sat in a hall at the city gate. Maddī brushed off the dust on the Great Being's feet, and rubbed them; then with a view to announce the coming of Vessantara, she went forth from the hall, and stood within sight. So the women who came in and out of the city saw her and came round.

Explaining this, the Master said:

"Seeing the auspicious lady there the women round her throng.
"The tender lady! now afoot she needs must walk along.

In palanquin or chariot once the noble lady rode:
Now Maddī needs must go afoot; the woods are her abode."

Mahājano tam Maddiñ ca Ve-rañ ca putte c' assa anātha-gamane¹ āgate disvā gantvā rājānañ ārocesi, satṭhisahassarājāno rodantā paridevantā tassa santikañ āgamiṃsu².

Tam atthañ pakāsento Satthā āha:

230. Tam disvā Cetapāmokkhā rodamānā upāgamuñ : 5
kaccin nu deva kusalañ, kacci deva anāmayāñ,
kacci pitā³ ārogo⁴ te Sivīnañ ca anāmayāñ. 1914.
231. Ko te balañ mahārāja, ko nu te rathamaṇḍalañ,
anassako arathako dīgham addhānañ āgato,
kacc' āmittehi pakato⁵ anuppatto s' imañ disan ti. 1915. 10

Ta. disvā ti dūrato va passitvā, Cetapā - - ti Cetarājāno, upāgamun ti upagamīṃsu, kusalan ti ārogyaṃ, anāmayan ti niddukkhabhāvaṃ, ko te balañ ti kuhiṃ tava balakāyo, ratha - - ti yenāsi alaṃkatarathena āgato so kuhin ti pucchanti, anassako ti na assako⁶ ti yeva, arathako ti ayānako, dīgham - - ti dīghamaggañ āgato, pakato ti abhibhūto. 15

Atha nesañ rājūnañ M. attano āgamanakāraṇaṃ kathento ā. :

232. Kusalañ c' eva me samma, atho samma anāmayāñ,
atho pitā arogo⁷ me Sivīnañ ca anāmayāñ. 1916.
233. Ahañ hi kuñjarañ dajjañ īsādantañ urūlhavañ (cfr. supra v. 33)
khettaññuñ sabbayuddhānañ sabbasetañ gajuttamañ 1917. 20
234. Paṇḍukambalasañchannañ pabhinnañ sattumaddanañ
dantiñ savālavijaniñ setañ Kelāsa-sādisañ 1918.
235. Sasetacchattañ saupatheyyaṃ⁸ sāthabbanāñ⁹ sahatthipañ
aggayānañ rājavāhiñ brāhmaṇānañ adās' ahañ. 1919.
236. Tasmīñ me Sivayo kuddhā, pitā c'¹⁰ upahato¹¹ mano, 25
avaruddhati¹² mañ rājā, Vamkañ gacchāmi pabbatañ,
okāsañ sammā jānātha vane yattha vasāmase¹³ ti. 1920.

Ta. tasmīñ me ti tasmīñ kāraṇe mayhañ Sivayo kuddhā, upahato - - ti upahatacitto kuddho va hutvā mañ raṭṭhā pabbājesi, yatthā 'ti yasmīñ vane mayāñ vaseyyāma ta. no vasanokāsañ jānāthā 'ti ā. 30

Te rājāno āhaṃsu:

¹ so Cks; Bđ anāthāgamanena. ² C* ag-, Bđ āgamaṃsu. ³ Cks pitā. ⁴ Ck ārogā, C* arogā, Bđ arogo. ⁵ Cks kacci tāmittehi kato. ⁶ Cks anassako. ⁷ Cks -gā. ⁸ Bđ saupājeyyaṃ, B* saupātheyyaṃ. ⁹ Ck sāpabbanañ, Bđ sādappannañ. ¹⁰ Cks ca. ¹¹ so all three MSS. ¹² Bđ -ddhāsi, Cks -ruddhesi. ¹³ Bđ vase-.

[Fausbøll, *Jātaka*, vol. VI, p. 515]

All the people then, seeing Maddī and Vessantara and the children arrived in this unbecoming fashion, went and informed the king; and sixty thousand princes came to him weeping and lamenting.

To explain this, the Master said:

"Seeing him, the Ceta princes came, with wailing and lament.
 "Greet thee, my lord: we trust that you are prosperous and well,¹
 That of your father and his realm you have good news to tell.
 Where is your army, mighty king? and where your royal car?
 With not a chariot, not a horse, you now have journeyed far:
 Were you defeated by your foes that here alone you are?"

Then the Great Being told the princes the cause of his coming:

"I thank you, sirs; be sure that I am prosperous and well;
 And of my father and his realm I have good news to tell.
 I gave the saviour elephant, pole-tuskèd, goodly white,²
 Which ever knew the vantage-ground to choose in every fight;
 His jewels, and his yak's tail fan; which trampled down the foes,
 Long-tuskèd, furious, white as Mount Kelāsa with his snows;
 With trappings and white parasol, fit riding for a king,
 With leech and driver: yes, I gave away this precious thing.
 Therefore the people were in wrath, my father took it ill:
 Therefore he banished me, and I now go to Vamka hill.
 I pray you, tell me of a place to be my dwelling still."

The princes answered:

¹ This expression is used twice again below (p. 532, line 14; and p. 584, line 11). See also *Mahābhārata* (Calcutta) XII, 13, 727.

² This description is repeated from above (p. 490).

237. Svāgatan te mahārāja atho te adurāgatam,
issaro si¹ anupatto yam idh' atthi pavedaya. 1921.

238. Sākam bhisam madhum mamsam suddham sālinam odanam
paribhuñja mahārāja, pāhuno² no si āgato ti. 1922.

3 Ta. pavedayā 'ti kathehi, sabbam paṭiyādetvā dassāma, bhisam ti bhi-
samūlam yam kiñci kandaḍḍatam vā.

Vessantaro āha:

239. Paṭiggahitam yam dinnam sabbassa agghiyaṃ kataṃ,
avaruddhati³ mam rājā, Vamkam gacchāmi pabbatam,
10 okāsam samma jānātha vane yattha vasāmasa ti, 1923.

Ta. paṭiggahitan ti sabbam etaṃ tumhehi dinnam mayā ca paṭigga-
hitaṃ eva hotu sabbassa tumhehi mayham agghiyaṃ ti agghiyaṃ nivediyaṃ
kataṃ, rājā pana mam avaruddhatīti⁴ raṭṭhā pabbājeti⁵, tasmā Vamkam eva
gamissāmi, tasmim me araṇṇe vasanāṭṭhānam jānāthā 'ti.

15 Te rājāno āhaṃsu:

240. Idh' eva tāva acchassu Cetaraṭṭhe rathesabha
yāva Cetā gamissantī raṇṇo santikaṃ yācituṃ
nījjhāpetuṃ mahārājaṃ⁶ Sivīnaṃ raṭṭhavaḍḍhanam. 1924.

241. Tam tam Cetā purakkhatvā patitā laddhapaccayā
20 parivāretvāna gacchanti, evaṃ jānāhi khattiyā 'ti. 1925.

Ta. raṇṇo -- ti raṇṇo santikaṃ yācanatthāya gamissantī⁷, nījjhā-
petuṃ ti tumhākaṃ niddosabbhāvaṃ jānāpetuṃ, laddha -- ti laddhapatiṭṭhā,
gacchantīti gamissantīti.

Mahāsatto āha:

25 242. Mā vo ruccittha gamanam raṇṇo santika⁸ yācituṃ
nījjhāpetuṃ mahārājaṃ, rājā tattha na issaro⁹. 1926.

243. Accuggatā hi Sivayo balatthā¹⁰ negamā ca ye
te padhamsetuṃ icchanti rājānam mama kāraṇā ti. 1927.

30 Ta. tatthā 'ti tasmim mama niddosabbhāvaṃ nījjhāpane, rājāpi anissaro,
accuggatā ti atikuddhā, balatthā¹¹ ti balakāyā¹², padhamsetuṃ te rāj-
jato nīharituṃ, rājānaṃ ti rājānam pi.

¹ Cks ti. ² so all three MSS. ³ Bđ -asi. ⁴ Bđ -ruddhāsi. ⁵ Bđ -si. ⁶
Cks -ja. ⁷ Cks gamanam. ⁸ Bđ -kam. ⁹ Bđ rājāpi tatthanissaro. ¹⁰ Bđ
baladaggā. ¹¹ Bđ balaggā. ¹² Cks balakāyanāyānā.

[Fausbøll, *Jātaka*, vol. VI, p. 516]

"Now welcome, welcome, mighty king, and with no doubtful voice:
Be lord of all that here is found, and use it at your choice.

Take herbs, roots, honey, meat, and rice, the whitest and the best:
Enjoy it at your will, O king, and you shall be our guest."

Vessantara said:

"Your proffered gifts I here accept, with thanks for your goodwill.
But now the king has banished me; I go to Vaṃka hill.
I pray you, tell me of a place to be my dwelling still."

The princes said:

"Stay here in Ceta, mighty king, until a message go
To tell the king of Sivi land what we have come to know."
Then they behind him in a throng escorting him did go,
All full of joy and confidence: this I would have thee know."

The Great Being said:

"I would not have you send and tell the king that I am here:
He is not king in this affair: he has no power, I fear.
The palace folk and townsfolk all in wrath came gathering,
All eager that because of me they might destroy the king."

Te rājāno āhaṃsu:

244. Sace esā pavatt' ettha raṭṭhasmiṃ raṭṭhavaddhana
idh' eva rajjaṃ kārehi Cetehi parivārīto. 1928.
245. Iddham phītaṃ c' idam raṭṭham iddho janapado mahā,
matim karohi tvaṃ deva rajjassa-m-anusāsītun ti. 1929. 5

Ta. sace esā -- ti sace etasmim raṭṭhe esā pavatti, rajjassa -- ti
rajjaṃ anusāsītun, ayam eva vā pāṭho.

Vessantaro āha:

246. Na me chando mati atthi rajjassa-m-anusāsītun
pabbājitassa raṭṭhasmā, Cetaputtā sunātha me. 1930. 10
247. Atuṭṭhā Sivayo assu¹ balatthā² negamā ca ye
pabbājitassa raṭṭhasmā, Cetā rajje hi secayum. 1931.
248. Asammodiyam pi vo assa accantaṃ mama kāraṇā
Sivīnaṃ bhaṇḍanaṃ cāpi, viggaho me na ruccati. 1932.
249. Ath' assa bhaṇḍanaṃ ghoram sampahāro anappako³,
ekassa kāraṇā mayham himseyyum bahuke jane⁴. 1933. 15
250. Paṭiggahitaṃ yaṃ dinnam sabbassa agghiyam kataṃ,
avaruddhati⁵ maṃ rājā, Vamkam gacchāmi pabbataṃ,
okāsam sammā jānātha vane yattha vasāmase ti. 1934.

Ta. Cetā rajjehi -- ti Cetaraṭṭhavāsino kira Ve-ram rajje abhiśiñcīmsū 20
'ti tumhākaṃ kupitā te atuṭṭhā assu⁶, asammodiyan ti asāmaggiyam, assā 'ti
mayham ekassa kāraṇā tumhākaṃ bhaṇḍanaṃ bhavissati.

Evam M. anekapariyāyena yācito pi r. na icchi, ath' assa
te pana rājāno mahantaṃ sakkāraṃ karimsu, so nagaram
pavisitum na icchati, atha naṃ sālāma eva alaṃkaritvā sāṇiyā 25
parikkhepaṃ katvā mahāsayanam paññāpetvā sabbe ārakkham
katvā parivārayimsu, so ekadivasaṃ⁷ ekarattim vasitvā tehi
gahitārakkho sālāyam vasitvā punadivase pāto va nānaggarasa-
bhojanaṃ paribhuñjitvā tehi rājūhi parivuto sālāya nikkhami,
saṭṭhisahassā khattiyā tena saddhim pannarasayojanaṃ maggaṃ 30

¹ Bā āsum. ² Bā balaggā. ³ Ck -rena campako, Cc -rena cappako. ⁴ Ck bhim-
seyyum bahum kopano, Cc himseyyum bahuko jano, Bā himseyya bahuko jano.

⁵ Bā -si. ⁶ Bā āsum. ⁷ Bā omits ekadi-.

[Fausbøll, *Jātaka*, vol. VI, p. 517]

The princes said:

"If in that kingdom came to pass so terrible a thing,
Surrounded by the Ceta folk stay here, and be our king.

The realm is prosperous and rich, the people strong and great:
Be minded, sir, to stay with us and govern this our state."

Vessantara said:

"Hear me, O sons of Ceta land! I have no mind to stay,
As I go forth a banished man, nor here hold royal sway.

The Sivi people one and all would be ill pleased to know
That you had sprinkled me for king, as banished forth I go.

If you should do it, that would be a most unpleasant thing,
To quarrel with the Sivi folk: I like not quarrelling.

Your proffered gifts I here accept, with thanks for your goodwill.
But now the king has banished me: I go to Vamka hill.
I pray you, tell me of a place to be my dwelling still."

Thus the Great Being, in spite of so many requests, declined the kingdom. And the princes paid him great honour; but he would not enter within the city; so they adorned that hall where he was, and surrounded it with a screen, and preparing a great bed, they kept careful watch round about. One day and one night he abode in the hall well-guarded; and next day, early in the morning, after a meal of all manner of fine-flavoured food, attended by the princes, he left the hall, and sixty thousand Khattiyas went with him for fifteen leagues,

gantvā vanadvāre thatvā purato pannarasayojanam maggam
ācikkhantā āhamasu:

251. Taggha te mayam akkhāma yathāpi kusalā tathā
rājisi yattha sammanti āhutaggī samāhitā. 1935.
- 5 252. Esa selo mahārāja pabbato¹ Gandhamādano
yattha tvaṃ saha puttehi saha bhariyāya c' acchasi². 1936.
253. Taṃ Cetā³ anusāsimsu assunettā⁴ rudammukhā,
ito gaccha mahārāja uju yen' uttarāmukho. 1937.
254. Atha dakkhasi bhaddan te Vipulam⁵ nāma pabbatam
10 nānādumagaṇākiṇṇam sītaccāyāṃ manoramam. 1938.
255. Tam atikkamma bhaddan te atha dakkhasi āpakam⁶
nadiṃ Ketumatim nāma gambhīram girigabbharam 1939.
256. Puthulomamacchākiṇṇam supatittham mahodakam.
tathā nahātvā pivitvā ca assāsetvā saputtake 1940.
- 15 257. Atha dakkhasi bhaddan te nigrodham maddhuvipphalam
rammake sikhare jātam sītaccāyāṃ manoramam. 1941.
258. Atha dakkhasi bhaddan te Nālikam nāma pabbatam
nānādiagaṇākiṇṇam selam kimpurisāyutam. 1942.
259. Tassa uttarapubbena Mucalindo nāmaso saro
20 puṇḍarīkehi sañchanno setasogandhiyehi ca. 1943.
260. So vanam meghasamkāsam dhuvam haritasaddalam
siho vāmisapekkhīva vanasaṇḍam vigāhiya
puppharukkhehi sañchannam phalarukkhehi c' ūbhayam. 1944.
261. Tattha bindussarā vaggū nānāvanna bahū dijā
25 kujjantam⁷ upakujjanti utusampupphite dume. 1945.
262. Gantvā girividuggānam nadīnam pabhavāni⁸ ca
so¹⁰ dakkhasi¹¹ pokkharaniṃ karaṇjakakudhāyutam 1946.
263. Puthulomamacchākiṇṇam supatittham mahodakam
saman ca caturassaṇ ca¹² sādum appaṭṭigandhiyam. 1947.
- 30 264. Tassā¹³ uttarapubbena paṇṇasālam amāpaya
paṇṇasālam amāpetvā uñchacariyāya ihathā 'ti. 1948.

Ta. rājisiṭṭi rājāno hutvā pabbajitā, samāhitā ti ekaggacittā, esā 'ti
dakkhiṇahattham ukkhipitvā iminā pabbatapādenagacchathā 'ti ācikkhantā¹⁴ vadanti.

¹ Ck^s sabbato. ² B^d vacchasi, C^k bhariyā ca acchasi, C^s gariyā ca a., B^s gariyo
ca a. ³ C^k cetam, B^d jetam. ⁴ C^k assa-. ⁵ B^d vepulam. ⁶ C^k āvakam,
B^d āpagam. ⁷ C^k -ram. ⁸ C^s B^d -tim. ⁹ C^k pahaṭāni. ¹⁰ C^k yo. ¹¹
B^d addasa. ¹² B^d caturamsaṇca. ¹³ B^d tassā. ¹⁴ B^d āgacchanta.

[Fausbøll, *Jātaka*, vol. VI, p. 518]

then standing at the entering in of the wood, they told of the fifteen leagues which yet remained of his journey.

"Yes, we will tell you how a king who leaves the world may be
Good, peaceful by his sacred fire, and all tranquillity.

That rocky mountain, mighty king, is Gandhamādana,
Where with your children and your wife together you may stay.

The Ceta folk, with faces all bewept and streaming eyes,
Advise you to go northward straight where high its peaks arise.

There you shall see Mount Vipula (and blessing with thee go),
Pleasant with many a growing tree that casts cool shade below.

When you shall reach it, you shall see (a blessing with thee still)
Ketumatī, a river deep and springing from the hill.

Full of all fish, a safe resort, its deep flood flows away:
There you shall drink, and there shall bathe, and with your children play.

And there, upon a pleasant hill, cool-shaded, you will see,
Laden with fruit as honey sweet, a noble banyan tree.

Then you will see Mount Nālika, and that is haunted ground:
For there the birds in concert sing and woodland sprites abound.

There further still towards the north is Mucalinda Lake,
On which the lilies blue and white a covering do make.

Then a thick forest, like a cloud, with grassy sward to tread,
Trees full of flowers and of fruit, all shady overhead,
Enter: a lion seeking prey wherewith he may be fed.

There when the forest is in flower, a shower of song is heard,
The twitter here and twitter there of many a bright-winged bird.

And if those mountain cataracts you follow to their spring,
You'll find a lily-covered lake with blossoms¹ flowering,

Full of all fish, a safe resort, deep water without end,
Foursquare and peaceful, scented sweet, no odour to offend:

There build yourself a leafy cell, a little to the north,
And from the cell which you shall make in search of food go forth."

¹ *karañja* (*Pongamia Glabra*), *kakudha* (*Terminalia Arjuna*).

acchasi¹ vasissasi, āpakan² ti nadim³ āpam⁴, girigabbharan ti giri-
 kucchito pavattam, madhuvipphalan⁵ ti madhuraphalam, rammake ti
 ramanīye, kimpurisāyutan ti kimpurisehi āyutam parikiṇṇam, setaso-
 gandhiyehi⁶ nānappakārehi setapupphehi⁷ c' eva sogandhiyehi ca samannā-
 gataṃ, sīho vāmisapekkhiti āmisam patthento sīho viya, bindussarā ti 5
 piṇḍitassara, vaggū ti madhurassarā, kujjantam - - ti⁸ paṭhamam kujjamānam
 pakkhim pacchā upakujjanti, utu - - ti utukālasamaye pupphite dume nisīditvā
 kujjantam anukujjanti, so dakkhasi⁹ so tvaṃ passasi¹⁰ a., karaṇja - - ti
 karaṇjarukkhehi ca kakudharukkhehi ca samparikiṇṇam, appaṭigandhiyan ti
 paṭikkūlagandharahitam madhurodakassa sampuṇṇam nānappakārapadumuppala- 10
 dīhi sañchannam paṇṇasālam, amāpayā¹¹ ti paṇṇasālam māpessasi¹², amā-
 petvā ti māpetvā, uñchacariyāya ihathā¹³ ti atha tumhe deva uñchacariyāya
 yāpento appamattā ihatha, āradhaviṇṇiyā hutvā vihareyyātha¹⁴ ti a.

Evan te rājāno tassa pannarasayojanam maggam ācik-
 khitvā taṃ uyyojetvā Vessantarassa antarāyabhayassa vinoda- 15
 nattham „mā kocid eva paccāmitto okāsam labheyyā“ ti cin-
 tetvā ekaṃ vyattam susikkhitam Cetaputtam „tvaṃ gacchante
 ca āgacchante ca parigaṇhāhīti“ vanadvāre ārakkhathāya ṭha-
 petvā sakalanagaram¹⁵ eva gamimsu, Ve-pi saputtadāro Gandha-
 mādanam gantvā taṃ divasam ta. vasitvā tato uttarābhimukho 20
 Vipulapabbatapādena¹⁶ gantvā Ketumatiyā nāma nadiyā tīre
 nisīditvā vanacarakena dinnam madhumamsam khāditvā tassa
 suvaṇṇasūcim datvā nahātvā pivitvā ca paṭippassaddhadaratho¹⁷
 nadim¹⁸ uttaritvā sānupabbatasikkhare ṭhitassa nigrodhassa
 mūle thokam nisīditvā nigrodhaphalāni khāditvā utthāyāsana 25
 gacchanto Nālikam nāma pabbatam patvā pariharanto Muca-
 lindasaratīrena pubbuttarakaṇṇam patvā ekapadikamaggena
 vanaghaṭam pavisi tvātam atikkamma giridugganadīpabhavānam¹⁹
 purato taṃ caturassapokkharaniṃ²⁰ sampāpuṇi, tasmim khaṇe
 Sakko devarājā²¹ āvajjanto taṃ kāraṇam natvā „M. Himavan- 30
 tam pavitṭho vasanatṭhānam laddhum vaṭṭatīti“ cintetvā Vissa-

¹ B² vacch-. ² C² āvakau. ³ C² nadī. ⁴ B² ti udakavāhanadī āvattam, B²
 āvaraṇam in the place of nadim āpam. ⁵ B² -vipphalan, B² madhurapphalan.
⁶ B² -tim-. ⁷ B² addasā ti. ⁸ B² passissasi. ⁹ B² māpeyyasi. ¹⁰ so all
 three MSS. for sakalā-? ¹¹ B² vepulla-. ¹² C² -ā. ¹³ B² nadīto. ¹⁴ B²
 atikkama girividuggānam nadīpabhavānam? ¹⁵ B² -raṇsapo-. ¹⁶ C² add nam.

[Fausbøll, *Jātaka*, vol. VI, p. 519]

Thus did the princes tell him of his fifteen-league journey, and let him go. But to prevent any fear of danger in Vessantara, and with a view to leave no hold for any adversary, they gave directions to a certain man of their country, wise and skilful, to keep an eye upon his goings and comings; whom they left at the entering in of the forest, and returned to their own city.

And Vessantara with his wife and children proceeded to Gandhamādana; that day he abode there, then setting his face northwards he passed by the foot of Mount Vipula, and rested on the bank of the river Ketumatī, to eat a goodly repast provided by the forester, and there they bathed and drank, presenting their guide with a golden hairpin. With mind full of calmness he crossed the stream, and resting awhile under the banyan which stood on a flat space on the mountain, after eating its fruit, he rose up and went on to the hill called Nālika. Still moving onwards, he passed along the banks of Lake Mucalinda to its northeastern corner: whence by a narrow footpath he penetrated¹ into the thick forest, and passing through, he followed the course of the stream which rose out of the mountain until he came to the foursquare lake.

At this moment, Sakka king of the gods looked down and beheld that which had happened. "The Great Being," he thought, "has entered Himavat, and he must have a place to dwell in."

¹ Read *pavisītvā taṃ*.

kammaṃ pakkosāpetvā „gaccha tāta tvaṃ Vaṃkapabbata-
 kucchimhi ramaṇīye tḥāne assamapadaṃ māpetvā ehīti“ Vissa-
 kammaṃ pesesi, so ta. gantvā dve paṇṇasālāyo dve caṃkame
 rattitṭhānadivatṭhānāni ca māpetvā caṃkammakoṭṭiyaṃ tesu
 5 tesu tḥānesu nānāpupphagacche kadalivanāni ca dassetvā sabbe
 pabbajitaparikkhāre ca paṭiyādetvā „ye keci pabbajitukāmā
 gaṇhantū“ 'ti akkharāni likhitvā amanusse ca bheravasadde
 migapakkhino ca paṭikkamāpetvā sakatṭhānaṃ eva gato, M. pi
 ekapadikamaggaṃ disvā „pabbajitānaṃ vasanaṭṭhānaṃ bha-
 10 vissatīti“ Maddiṇ ca dve putte ca assamapadadvāre tḥapetvā
 sayam assamapadaṃ pavisitvā akkharāni oloketvā „Sakken'
 amhi diṭṭho“ 'ti nātvā paṇṇasāladvāraṃ vivaritvā pavisitvā
 khaggaṇ ca dhanuṇ ca apanetvā sātāke omuñcitvā isivesaṃ
 gahetvā kattaradaṇḍaṃ ādāya paṇṇasālato nikkhamitvā caṃ-
 15 kamaṃ āruyha aparāparaṃ caṃkamitvā paccekabuddhena sadi-
 sena upasamena² puttadārānaṃ santikaṃ agamāsi, Maddi
 M-assa pādesu patitvā roditvā ten' eva saddhiṃ assamapadaṃ
 pavisitvā attano paṇṇasālaṃ gantvā tāpasavesaṃ gaṇhi, pacchā
 putte pi tāpasakumārake karimsu, cattāro khattiyā Vaṃka-
 20 pabbatakucchimhi vasimsu, atha Maddi M-am varam yāci:
 „deva tumhe phalāphalaṭṭhāya agantvā putte gahetvā idh' eva
 hotha, ahaṃ phalāphalaṃ āharissāmīti“, tato paṭṭhāya sā
 araṇṇato phalāphalāni āharitvā tayo jane paṭijaggati, Bo- pi
 taṃ varam yāci: „Maddi mayaṃ ito paṭṭhāya pabbajitā nāma
 25 itthi ca nāma brahmacariyassa malaṃ, ito 'paṭṭhāya akāle
 mama santikaṃ mā āgacchāhīti“, sā „sādhū“ 'ti sampaṭicchi,
 M-assa mettānubhāvena samantā tiyojane sabbe tiracchānāpi
 aññamaññaṃ mettaṃ paṭilabbimsu, Maddi devī pi pāto va
 utṭhāya pāṇiyaṃ paribhojanīyaṃ upaṭṭhāpetvā mukhodakaṃ
 30 āharitvā dantakatṭhaṃ datvā assamapadaṃ sammajjitvā dve
 putte ca pitu santike tḥapetvā pacchikhanittiaṃkusahatthā

¹ Bā sakkena diṇno smim. ² Cka upamena.

[Fausbøll, *Jātaka*, vol. VI, p. 520]

So he gave orders to Vissakamma: "Go, pray, and in the dells of Mount Vamka, build a hermitage on a pleasant spot." Vissakamma went and made two hermitages with two covered walks, rooms for the night and rooms for the day; alongside of the walks he plants rows of flowering trees and clumps of banana, and makes ready all things necessary for hermits. Then he writes an inscription, "Whoso wishes to be a hermit, these are for him," and driving away all unhuman creatures and all harsh-voiced beasts and birds, he went to his own place.

The Great Being, when he beheld a path, felt sure that it must lead to some hermits' settlement. He left Maddī and the two children at the entrance of the hermitage, and went in; when seeing the inscription, he recognized that Sakka's eye was upon him. He opened the door and entered, and putting off his bow and sword, with the garments which he wore, he donned the garb of a hermit, took up the staff, and coming forth entered the covered walk and paced up and down, and with the quietude of a Pacceka Buddha approached his wife and children. Maddī fell at his feet in tears; then with him entering the hermitage, she went to her own cell and donned the ascetic dress. After this they made their children to do the like. Thus the four noble hermits dwelt in the recesses of Mount Vamka.

Then Maddī asked a boon of the Great Being. "My lord, do you stay here with the children, instead of going out in search of wild fruits; and let me go instead." Thenceforward she used to fetch the wild fruits from the forest and feed them all three. The Bodhisatta also asked her for a boon. "Maddī, we are now hermits; and woman is the canker of chastity. Henceforward then, do not approach me unseasonably." She consented.

By the power of the Great Being's compassion, even the wild animals, all that were within three leagues of their borders, had compassion one of another. Daily at dawn, Maddī arises, provides water for their drinking and food to eat, brings water and tooth-brush for cleansing the mouth, sweeps out the hermitage, leaves the two children with their father, basket, spade, and hook in hand

araññam pavisitvā vanamūlaphalāphalāni ca ādāya pacchim
pūretvā sāyanhasamaye āgantvā pañnasāle phalāphalam t̥ha-
petvā nahātū 'ti' putte nahāpeti², atha cattāro pi khattiyā
pañnasāladvāre nisīditvā phalāphalam paribhuñjanti, tato Maddī
devaputte ādāya attano pañnasālam gacchati, iminā niyāmena
pabbatakucchimhi sattamāse vasimsū 'ti. Vanap'pavesana-
khaṇḍam niṭṭhitam.

Tadā Kālīngaratṭhe Dunniviṭṭhabrāhmaṇagāmavāsī Jūjako
nāma brāhmaṇo bhikkhācariyāya kahāpaṇasatam labhitvā ekas-
mim brāhmaṇakule t̥hapetvā puna dhanam pariyesanattāya
gato, tasmim cirāyante brāhmaṇakulā kahāpaṇe³ vaḷañjetvā
pacchā itarena āgantvā codiyamānā⁴ kahāpaṇe³ dātum asak-
kontā Amittatāpanam nāma dhītaram tassa adamsu, so tam
ādāya Kālīngaratṭhe Dun - - gāmaṁ gantvā vasi, Amittatāpanā
sammā brāhmaṇam paricarati, ath' aññe va taruṇabrāhmaṇā
tassā⁵ ācārasampattiṁ disvā „ayam mahallakabrāhmaṇam paṭi-
jaggati. tumhe amhesu kim pamajjathā“ 'ti attano bhariyāyo
tajjenti, tā „imam Amittatāpanam imamhā gāmā palāpessāmā“
'ti nadītitthādīsu sannipatitvā tam paribhāsimsu.

Tam attham pakāsento Satthā āha :

205. Ahu vāsī⁶ Kālīngesu Jūjako nāma brāhmaṇo
tassāpi⁷ daharā bhariyā nāmen-Āmittatāpanā. 1949.
206. Tā tam⁸ tattha gatā vocum nadīudakahārikā
thiyo tam paribhāsimsu samāgantvā kutūhalā: 1950.
207. Amittā nūna te mātā Amittā⁹ nūna te pitā
ye tam jīṇassa pādaṁsu evaṁ dahariyam sati. 1951.
208. Ahitam vata te nātī mantayimsu rahogatā
ye tam jīṇassa pādaṁsu evaṁ dahariyam sati. 1952.
209. Dukkaram vata te nātī mantayimsu rahogatā ye etc. 1953.
210. Pāpakam vata te nātī mantayimsu rahogatā ye etc. 1954.
211. Amanāpam vata te nātī mantayimsu rahogatā ye etc. 1955.

¹ B^d natvā for nhatvā? ² B^d nhāpesi. ³ B^d -ṇam. ⁴ C^k bhediya-, B^s khodiya-.

⁵ B^d tassa. ⁶ B^d vāsī, C^k ahucāsī. ⁷ C^k tassāsī. ⁸ C^s tam nam, C^k tā tam.

⁹ so all three MSS.

[Fausbøll, *Jātaka*, vol. VI, p. 521]

hies to the forest for wild roots and fruits, with which she fills her basket: at evening she returns, lays the wild fruits in the cell, washes the children; then the four of them sit at the door of the cell and eat their fruits. Then Maddī takes her two¹ children, and retires to her own cell. Thus they lived in the recesses of the mountain for seven months.²

Kumāra-pañham

The Children's Section³

At that time, in the kingdom of Kālīṅga, and in a Brahmin village named Dunniviṭṭha, lived a brahmin Jūjaka. He by quest of alms having obtained a hundred rupees deposited them with a certain brahmin family, and went out to get more wealth. As he was long away, the family spent that money; the other came back and upbraided them, but they could not return the money, and so they gave him their daughter named Amittatāpanā. He took the maiden with him to Dunniviṭṭha, in Kālīṅga, and there dwelt. Amittatāpanā tended the brahmin well. Some other brahmins, young men, seeing her dutifulness, reproached their own wives with it: "See how carefully she tends an old man, whilst you are careless of your young husbands!" This made the wives resolve to drive her out of the village. So they would gather in crowds at the river side and everywhere else, reviling her.

Explaining this, the Master said:

"Once in Kālīṅga, Jūjaka a brahmin spent his life,
Who had Amittatāpanā, quite a young girl, to wife.

The women who with waterpots down to the river came
Cried shame upon her, crowding up, and roundly cursed her name.

"A "foe" indeed your mother was, a "foe" your father too,⁴
To let an old decrepit man wed a young wife like you.

Your people brewed a secret plot, a bad, mean, cruel plan,
To let a fine young girl be wed to an old decrepit man.

¹ Read *dva* for *deva*.

² "Here ends the Entering into the Forest (Vanappavesana-khaṇḍam)."

³ [Title inserted from the scholiast. -- jrb]

⁴ A pun on *amitto*, "foe."

272. Amanāpavāsaṃ vasasi evaṃ dahariyaṃ sati
yā tvaṃ vasasi jīṇassa, mataṃ te jīvitaṃ varam. 1956.
273. Na hi nūna tuyhaṃ kalyāṇi pitā mātā ca sobhane
aṇṇaṃ bhattāraṃ vindimsu [ye taṃ jīṇa pādaṃsu]
5 evaṃ dahariyaṃ sati. 1957.
274. Duiyittham¹ te navamiyaṃ² akataṃ agghittakam ye etc. 1958.
275. Samaṇe brāhmaṇe nūna brahmacariyaparāyane
sā tvaṃ loke abhisasi sīlavante bahussute
yā tvaṃ vasasi jīṇassa evaṃ dahariyaṃ sati. 1959.
- 10 276. Na dukkhaṃ ahinā daḍḍhaṃ na dukkhaṃ sattiyā hataṃ
taṃ ca dukkhaṃ ca tippaṃ ca³ yaṃ passe jīṇakam patim. 1960.
277. N' atthi khiddā n' atthi rati jīṇena patinā saha,
n' atthi allāpasallāpo, jagghitam pi na sobhati. 1961.
278. Yadā daharo daharā ca mantayanti rahogatā
15 sabbāsaṃ sokā nassanti⁴ ye keci hadayanissitā. 1962.
279. Daharā tvaṃ rūpavatī purisānaṃ abhipatthitā⁵,
gaccha nātikule accha, kiṃ jīṇo ramayissatīti. 1963.

Ta. ahū 'ti ahoṣi, vāsi Kālīṅgesū 'ti Kālīṅgaratthe Dunnivīṭṭhabrah-
maṇagāmaṇāsi, tā naṃ tattha -- ti ta. gāme itthiyo nadiudakahārikā hutvā
20 gatā naṃ avocum, thiyo naṃ -- ti tāyo itthiyo na aṇṇaṃ kiñci avocum atha
kho taṃ paribhāsiṃsu, kutūhalā 'ti katūhalajātā viya hutvā, samāgantvā ti
samanatato parikkhipitvā, dahariyaṃ ti dahariṃ taruṇiṃ sobhaggappattam sa-
mānaṃ, jīṇassa 'ti jarājīṇassa gehe, duiyittham⁶ te navamiyaṃ⁷ ti
tayā navamiyaṃ⁸ yāgaṃ⁹ duiyittham⁷ bhavissati, so te yāgapīṇo¹⁰ paṭhamam
25 mahallakakākena gabito bhavissati, duiyitthā¹¹ te navamiyā ti pi pāṭho nava-
miyā tayā duiyitthā¹² bhavissatīti a., akataṃ -- ti agghijūhanam pi tayā aka-
taṃ bhavissati, abhisasīti akkoṣi, tassa te pāpassa idaṃ phalaṃ ti adhippāyen'
evaṃ āhaṃsu, jagghitam pi -- ti khaṇḍadante vivaritvā hasantaṃsa mahalla-
kassa hasitam pi na sobhati, sabbāsaṃ sokā nassantīti³ sabbe etesaṃ
30 sokā vinassanti¹³, kiṃ jīṇo ti ayaṃ jīṇo taṃ pañcabi kāmagaṇehi kathaṃ
ramayissati.

Sā tāsāṃ santikā parihāsaṃ¹⁴ labhitvā udakaghaṭam ādāya
rodamānā gharaṃ gantvā „bhoti kiṃ rodasīti“ brāhmaṇena
puṭṭhā tassa ārocentī imaṃ gātham āha:

¹ Ck duiyatttham, Cs duiyatttham, Bđ duiyittham. ² Bđ navamiyā, Cks uacamiyaṃ.
³ Cs nippaṇca. ⁴ so Cks; Bđ sabbā sokā vinassanti. ⁵ Cks -ttikā, Bđ purisā
tvamabhipatthitā. ⁶ Ck duiyatttham, Bđ duiyittham. ⁷ Bđ navamiyā. ⁸ Cs miyaṃ,
Bđ navamiyā. ⁹ Bđ yāga. ¹⁰ Bđ yāga-. ¹¹ Ck duiyattthā, Bđ duiyitthā. ¹² Ck
duiyattthā, Bđ duiyitthā. ¹³ Cks omit sokā vi-. ¹⁴ Bđ -bhāsaṃ.

[Fausbøll, *Jātaka*, vol. VI, p. 522]

A hateful thing your life must be, as youthful as you are,
With an old husband to be wed; nay, death were better far.

It surely seems, my pretty one, your parents were unkind
If for a fine young girl they could no other husband find.

Your fire-oblation, and your ninth¹ were offered all for naught
If by an old decrepit man so young a wife was caught.

Some brahmin or ascetic once no doubt you have reviled,
Some virtuous or learned man, some hermit undefiled,
If by an old decrepit man so young a wife was caught.

Painful a spear-thrust, full of pain the serpent's fiery bite:
But a decrepit husband is more painful to the sight.

With an old husband there can be no joy and no delight,
No pleasant talk: his very laugh is ugly to the sight.

When men and maidens, youth with youth, hold intercourse apart
They make an end of all the woes that harbour in the heart.

You are a girl whom men desire, you're young and you are fair:
How can an old man give you joy? Go home and tarry there!"

When she heard their mockery, she went home with her waterpot, weeping. "Why are you weeping?" the husband asked; and she replied in this stanza:

¹ A sacrifice nine days after birth? [Or possibly "praise", from the root *nu*? Cf. *naviya*, "praiseworthy". -- jrb]

280. Na te brāhmaṇa gacchāma nadiṃ udakahāriyā,
thiyo maṃ paribhāsanti tayā jīṇṇena brāhmaṇā 'ti. 1964.

T. a. : brāhmaṇa tayā jīṇṇena maṃ itthiyo paribhāsanti, tasmā ito paṭ-
ṭhāya tava udakaharikā hutvā nadiṃ na gamissāmīti.

Jūjako āha:

5

281. Mā me tvaṃ akarā kammaṃ, mā me udakam āhari,
ahaṃ udakaṃ āhissam, mā bhoti kupitā ahū 'ti. 1965.

Ta. udakamāhissan ti ahaṃ udakam āharissāmīti.

Brāhmaṇī āha:

282. Nāhaṃ tamhi kule jātā yaṃ tvaṃ udakam āhare,
evaṃ brāhmaṇa jānāhi na te vacchāma' ahaṃ ghare. 1966. 10

283. Sace me dāsaṃ dāsiṃ vā nānāyissasi brāhmaṇa
evaṃ brāhmaṇa jānāhi na te vacchāmi santike ti. 1967.

Ta. nāhaṃ ti yaṃ kule sāmikā kammaṃ karonti¹ nāhaṃ ta. jātā, yaṃ
tvaṃ ti yasmā² yaṃ udakam tvaṃ āharissasi na mayhaṃ ten' attho. 15

Jūjako āha:

284. N' atthi me sippaṭṭhānaṃ³ vā dhanadhaññaṃ vā brāhmaṇi
kuto 'haṃ dāsaṃ dāsiṃ vā ānāyissāmi bhotiyā,
ahaṃ bhotiṃ upaṭṭhissam, mā bhoti kupitā ahū 'ti. 1968.

Brāhmaṇī āha:

20

285. Ehi te ahaṃ akkhissam yathā me vacanaṃ sutam:
esa Vessantaro rājā Vamke vasati pabbate, 1969.

286. Tam tvaṃ gantvāna yācassu dāsaṃ dāsiṃ ca⁴ brāhmaṇa,
so te dassati yācito dāsaṃ dāsiṃ ca⁴ khattiyo ti. 1970.

Ta. ehi te - - ti ahaṃ te ācikkhissāmi idaṃ sā devatādhiggahitā hutvā āha. 25

Jūjako āha:

287. Jīṇṇo 'haṃ asmi abalo, dīgho c' addhā suduggamo,
mā bhoti paridevesi, mā ca tvaṃ vimaṇā ahu,
ahaṃ bhotiṃ upaṭṭhissam, mā bhoti kupitā ahū ti. 1971.

Ta. jīṇṇo - - ti hhadde ahaṃ jīṇṇo kathaṃ gamissāmīti.

30

¹ Bā kārenti. ² Bā tasmā. ³ Bā sippaṃṭhānaṃ. ⁴ so all three MSS.

[Fausbøll, *Jātaka*, vol. VI, p. 523]

"I cannot fetch the water home, the women mock me so:
Because my husband is so old they mock me when I go."

Jūjaka said:

"You need not fetch the water home, you need not serve me so:
Do not be angry, lady mine: for I myself will go."

The woman said:

"You fetch the water? no, indeed! that's not our usual way.
I tell you plainly, if you do, with you I will not stay.

Unless you buy a slave or maid this kind of work to do,
I tell you plainly I will go and will not live with you."

Jūjaka said:

"How can I buy a slave? I have no craft, no corn, no pelf:
Come, be not angry, lady mine: I'll do your work myself."

The woman said:

"Come now, and let me tell to you what I have heard them say.
Out yonder in the Vamka hill lives King Vessantara:

Go, husband, to Vessantara and ask him for a slave;
The prince will certainly consent to give you what you crave."

Jūjaka said:

"I am an old decrepit man; the road is rough and long;
But do not worry, do not weep—and I am far from strong:
But be not angry, lady mine: I'll do the work myself."

Brāhmaṇī āha:

288. Yathā āgantvā¹ saṃgāmaṃ² ayuddho va³ parājito
evam eva tuvaṃ brahme āgantvā va parājito. 1972.
289. Sace me dāsaṃ dāsiṃ vā nānāyissasi brāhmaṇa
5 evaṃ brāhmaṇa jānāhi, na te vacchāma⁴ ahaṃ ghare,
amanāpaṃ te karissāmi, taṃ te dukkhaṃ bhavissati. 1973.
290. Nakkhatte utupubbesu yadā maṃ dakkhasi 'laṃkataṃ'⁵
aṇṇehi⁶saddhiṃ ramamānaṃ tan te dukkhaṃ bhavissati, 1974.
291. Adassanena mayhaṃ te jipṇassa paridevato
10 bhiyyo Vaṃkā ca palitā⁷ bahū hessanti brāhmaṇā ti. 1975.

Ta. amanāpante ti Vessantarassa santikaṃ gantvā dāsaṃ vā dāsiṃ vā
anāharantassa taṃ⁸ aruccanakaṃ⁹ kammaṃ karissāmi¹⁰ti, nakkhatte -- ti nak-
khattayogavasena vā channaṃ utūnaṃ tassa tassa pubbavasena vā pavattesu chaṇesu.

Tam atthaṃ pakāseto Satthā āha:

- 15 292. Tato so brāhmaṇo bhūto brāhmaṇiyā vasānugo
atṭito kāmarāgena brāhmaṇiṃ etad abravī: 1976.
293. Pātheyyaṃ me karohi tvaṃ saṃkulyā sagulāni¹ ca
madhupiṇḍikā ca sukatāyo sattubhattaṇ ca brāhmaṇi. 1977.
294. Ānāyissaṃ methunake ubho dāsakumārake,
20 te taṃ paricarissanti rattindivam atanditā ti, 1978.

Ta. atṭito ti upadduto upapilīto, sagulāni cā² 'ti sagulapūve, sattub-
hattan ti baddhasattu³ c' eva abaddhasattu puvabhattaṇ ca, methunake
ti jātigottakulapadesehi sadiṣe, dāsakumārake ti tava dāsathāya⁴ kumārake.

- Sā khippaṃ pātheyyaṃ paṭiyādetvā brāhmaṇassārocesi,
25 so gehe dubbalaṭṭhānaṃ thiraṃ katvā dvāraṃ paṭisaṃkharitvā
araṇṇā dārūni āharitvā ghaṭena udakaṃ āharitvā sabbabhā-
janāni pūretvā tatth⁵ eva tāpasavesaṃ gahetvā „bhadde ito
paṭṭhāya vikāle mā nikkhami, yāva mamāgamaṇā appamattā
hohīti“ ovaditvā upāhanaṃ⁶ āruya⁷ 10 pātheyyapasibbakaṃ aṃse
30 laggetvā Amittatāpanaṃ padakkhiṇaṃ katvā assupunṇehi
nettehi pakkāmi.

¹ C^s B^d ag-. ² C^k agāmaṃ, B^s sagā-. ³ C^{ks} ayuddhe cassa. ⁴ read: maṃ
dakkhasi alaṃ kataṃ, omitting yadā? ⁵ B^d vaṃkāpatitā ca. ⁶ B^d taṃ aṇ-
nucchavikaṃ. ⁷ B^d sakalāni. ⁸ C^{ks} -tyāya. ⁹ C^{ks} -nā. ¹⁰ C^k or-.

[Fausbøll, *Jātaka*, vol. VI, p. 524]

The woman said:

"You're like a soldier who gives in before the fight: but why?
And do you own that you are beat before you go¹ and try?
Unless you buy a slave or maid this kind of work to do,
I tell you plainly, I will go, I will not live with you.
That will be a most unpleasant thing, a painful thing for you.
When happy in another's arms you shall behold me soon,
Drest gaily at the season's change, or changes of the moon.
And as in your declining years my absence you deplore,
Your wrinkles and your hoary hairs will double more and more."

Explaining this, the Master said:

"And now the brahmin full of fears to his wife's will gives way;
So then tormented by his love, you might have heard him say:
"Get me provision for the road: make me some honey-cake,
Prepare some bannocks too, and set the barley-bread to bake.
And then an equal² pair of slaves with me I'll bring away,
Who without wearying shall wait upon you night and day."

Quickly she prepared the provision, and informed him that it was done. Meanwhile he repairs the weak places about his cottage, secures the door, brings in wood from the forest, draws water in the pitcher, fills all the pots and pans, and donning the garb of the ascetic he leaves her with the words, "Be sure not to go out at improper times, and be careful until I return." Then putting on his shoes, he puts his bag of provisions over his shoulder, walks round his wife rightwise, and departs with streaming eyes.

¹ Reading *agantva*.

² Scholiast: "Equal in caste, quality, and position."

Tam attham pakāsento Satthā āha:

295. Idam katvā¹ brahmabandhu paṭimuñci upāhanam²,
tato so mantayitvāna³ bhariyam katvā padakkhiṇam 1979.
296. Pakkāmi so ruṇṇamukho brāhmaṇo sahitabbato
Sivīnam nagaram phītam⁴ dāsapariyesanam caran ti. 1980. 5

Ta. ruṇṇamukho ti rudammukho, sahitabbato ti samādinnavato,
gahitatāpasaveso ti a., caran ti dāsadāsi-pariyesanam caranto Sivīnam nagaram
ārabbha pakkāmi.

So tam nagaram gantvā sannipatitam janam „Ve- kuhin“
ti pucchi. 10

Tam attham pakāsento Satthā āha:

297. So tattha⁵ gantvā avaca ye tatthāsum samāgatā:
kuhim Vessantaro rājā, kattha passemu khattiyam. 1981.
298. So jano tam avacāsi ye tatthāsum samāgatā:
tumhehi brahme pakato atidānena khattiyo 15
pabbājito sakā raṭṭhā, Vamke vasati pabbate. 1982.
299. Tumhehi brahme pakato atidānena khattiyo
ādāya puttadāraṇ ca Vamke vasati pabbate ti. 1983.

Ta. pakato ti upadduto pīlito attano nagare vasitum alabhitvā idāni
V- pabbate vasati. 20

„Evam amhākam rājānam nāsetvā puna pi āgato⁶, idha
tiṭṭhā⁷ 'ti te⁸ leḍḍudaṇḍādi-hatthā brāhmaṇam anubandhimsu,
so devatādhiggaḥito hutvā V-pabbatamaggam eva gaṇhi.

Tam attham pakāsento Satthā āha:

300. So codito brāmaṇiyā brāhmaṇo kāmagiddhimā 25
aghan tam patisevittha¹⁰ vane [vālamigākiṇṇe
khagga]dīpinisevite. 1984.
301. Ādāya beluvaṁ daṇḍam aggi-huttam kamaṇḍalum
so pāvisi brahāraṇṇam yattha assosi kāmadaṁ. 1985.
302. Tam pavitṭham brahāraṇṇam kokā nam parivārayum, 30
vikkandi so¹⁰ vippanaṭṭho dūre pathā¹¹ apakkami. 1986.
303. Tato so brāhmaṇo gantvā bhogaluddho¹² asaṇṇato
Vamkass' oharāṇe naṭṭho¹³ imā gāthā abhāsathā 'ti. 1987,

¹ Bđ vatvā. ² Cks -nā. ³ Bđ ām-. ⁴ Cks pītam. ⁵ Ck teca, Cs neca. ⁶ Cks
omit āgato. ⁷ Cks tiṭṭhathā. ⁸ Cks omit te. ⁹ Bđ -vissam. ¹⁰ Cks yo. ¹¹ so
Bđ; Cks patthā. ¹² Cks -luddo. ¹³ Bđ -orohaṇe naṭṭhe

[Fausbøll, *Jātaka*, vol. VI, p. 525]

Explaining this, the Master said:

"This done, the brahmin dons his shoes; then rising presently,
And walking round her towards the right he bids his wife good-bye.

So went he, dressed in holiness, tears standing in his eyes:
To the rich Sivi capital to find a slave he hies."

When he came to that city, he asked the assembled people where Vessantara was.

Explaining this, the Master said:

"When further he had come, he asked the people gathered round—

"Say, where is King Vessantara? where can the prince be found?"

To him replied the multitude who were assembled round:

"By such as you he's ruined; for by giving, giving still,
He's banisht out of all the realm and dwells in Vaṃka hill.

By such as you he's ruined; for by giving, giving still,
He took his wife and children and now dwells in Vaṃka hill."

"So you have destroyed our king, and now come here again! Stand still, will you," and with sticks and clods, kicks and fisticuffs, they chased him away. But he was guided by the gods into the right road for Vaṃka hill.

Explaining this, the Master said:

"So he, upbraided by his wife, in greedy passion's sway,
Paid for his error in the wood where beasts and panthers prey.

Taking his staff and begging-bowl and sacrificial spoon,
He sought the forest where abode the giver of every boon.

Once in the forest, came the wolves thronging around his way:
He leapt aside, and went confused far from the path astray.¹

This brahmin of unbridled greed, finding himself astray,
The way to Vaṃka now quite lost, began these lines to say.

¹ The scholiast says: "When he entered the wood, not knowing the road to Vaṃka hill he became perplexed and went astray: as he sat there, the dogs of a countryman of Ceta surrounded him to keep watch; then he climbed up a tree and cried with a loud voice" (*kandi*). I take it rather from Skt. *skand*, as in Jataka No. 507 (Fausboll, vol. IV, p. 471, line 1; Cowell, vol. IV, p. 292), i.e. he leapt aside, went astray. The scholiast anticipates what is soon to come.

Ta. aghantan ti taṃ mahājanena anubandhanadukkhaṃ c' eva vanam
 pariyoḡāhanadukkhaṃ ca, aggibhuttaṃ ti aggijūhanakakaṭacchum, kokā naṃ
 parivārayun ti so araṇṇaṃ pavistvā V-pabbatagāmimaggaṃ ajānanto magga-
 mūlho hutvā vicarati, atha naṃ ārakkhatthāya nisinnassa Cetaputtassa sunakhā
 5 parivārayīmeū 'ti a., vikkandi so ti so rukkhāṃ āruya mahantena ravena
 kandi, vippanaṭṭho ti vinaṭṭhamaggo, dūre pathā¹ ti V-pabbatagāmipa-
 thato² dūre apakkamī, bhogaluddho³ ti ativiya bhogaluddho⁴, asaṇṇato
 ti dussilo, oharāṇe⁵ ti V-pabbatassa gamanamagge vippanaṭṭho⁶, so sunakhehi
 parivārīto rukkhe nisinno va imā gāthā abhāsatha:

- 10 804. Ko rājaputtaṃ nisabhaṃ jayantaṃ aparājitaṃ
 bhaye khemassa dātāraṃ ko me Vessantaraṃ vidū. 1988.
 805. Yo yācataṃ paṭiṭṭhāsi bhūtānaṃ dharaṇī-riva
 dharaṇūpamaṃ mahārājaṃ ko me Vessantaraṃ vidū. 1989.
 806. Yo yācataṃ gatī āsi savantīnaṃ va⁷ sāgaro
 15 udadhūpamaṃ⁸ mahārājaṃ ko me Vessantaraṃ vidū. 1990.
 807. Kalyāṇatitthaṃ supipim⁹ sītūdakaṃ¹⁰ manoramaṃ
 puṇḍarīkehi saṇchannaṃ yuttaṃ kiṇṇakkhareṇunā¹¹
 rahadhūpamaṃ mahārājaṃ ko me Vessantaraṃ vidū. 1991.
 808. Assatthaṃ va pathe jātaṃ sītacchāyaṃ manoramaṃ
 20 santānaṃ vissametāraṃ¹² kilantānaṃ paṭiggahaṃ
 tathūpamaṃ mahārājaṃ ko me Vessantaraṃ vidū. 1992.
 809. Nigrodhaṃ va pathe jātaṃ sītacchāyaṃ manoramaṃ
 santānaṃ vissametāraṃ¹² kilantānaṃ paṭiggahaṃ
 tathūpamaṃ mahārājaṃ ko me Vessantaraṃ vidū. 1993.
 25 810. Ambaṃ iva pathe jātaṃ sītacchāyaṃ manoramaṃ
 santānaṃ vissametāraṃ¹² kilantānaṃ paṭiggahaṃ
 tathūpamaṃ mahārājaṃ ko me Vessantaraṃ vidū. 1994.
 811. Sālaṃ iva pathe jātaṃ sītacchāyaṃ manoramaṃ
 tathūpamaṃ vissametāraṃ¹² kilantānaṃ paṭiggahaṃ
 30 tathūpamaṃ mahārājaṃ ko me Vessantaraṃ vidū. 1995.
 812. Dumāṃ iva etc. 1996.
 813. Evaṃ ca me vilapato pavitṭhassa brahāvane
 ahaṃ jānaṃ ti yo vajjā nandiṃ so janaye mamaṃ. 1997.
 814. Yo me evaṃ vilapato¹³ pavitṭhassa brahāvane
 35 ahaṃ jānaṃ ti yo vajjā [tāya so ekavācāya]
 pasave puṇṇaṃ anappakaṃ ti. 1998.

¹ so Bd; Cks patthā. ² Cks patthato, Bd -gāmi ca maggato. ³ Cks -luddo. ⁴ Cks omīti ativiya bho-. ⁵ Cks oharāṇā, Bd oharāṇe naṭhe. ⁶ Bd -naṭhe. ⁷ Cks -naṃ ca. ⁸ Bd sāgarupamaṃ. ⁹ so Cks; Bd suclmaṃ. ¹⁰ Bd sītūdakaṃ, Cks sītacchāyaṃ. ¹¹ Bd kiṇṇikkha-. ¹² Cks -tānaṃ. ¹³ Bd evaṃca me vi-.

[Fausbøll, *Jātaka*, vol. VI, p. 526]

"Who'll tell me of Vessantara, the prince all conquering,
Giver of peace in time of fear, the great and mighty king?

Refuge of suitors, as the earth to all that living be,
Who'll tell me of Vessantara, the great and mighty king?

All who seek favours go to him as rivers to the sea:
Who'll tell me of Vessantara, the great and mighty king?

Like to a safe and pleasant lake, with water fresh and cool,
With lilies spread, whose filaments cover the quiet pool:
Who'll tell me of Vessantara, the great and mighty king?

Like a great fig-tree on the road, which growing there has made
A rest for weary wayfarers who hasten to its shade:
Who'll tell me of Vessantara, the great and mighty king?

Like banyan, sāl, or mango-tree, which on the road has made
A rest for weary wayfarers that hasten to its shade:
Who'll tell me of Vessantara, the great and mighty king?

Who will give ear to my complaint, the forest all around?
Glad I should be, could anyone tell where he may be found!

Who will give ear to my complaint, the forest all around?
Great blessing it would be, if one could tell where he may be found."

Ta jayantan ti maccheracittam vijayantam¹, ko me -- ti ko mayham Vessantaram ācikkheyyā 'ti vadati, patitthāsīti patitthā āsi, santāna ti pariyantānam², kilantāna ti maggakilantānam, paṭiggahaṇa ti patiggāhaṇam³ patitthābhūtam, ahaṃ jānanti yo vajjā ti ahaṃ Ve-ram jānāmīti yo vadeyya 'ti.

Tassa tam paridevasaddam sutvā⁴ ārakkhatthāya thapito 5
Cetaputto migaluddako hutvā araṇṇe vicaranto cintesi⁵ „ayam
brāhmaṇo Ve-rassa vasanaṭṭhānatthāya paridevati, na kho pan'
esa dhamme sudhammatāya āgato, Maddim vā dārake vā yā-
cissati, idh' eva nam māressāmīti“ tassa santikam gantvā
„brāhmaṇa na⁶ te jīvitam dassāmīti“ so dhanum ākaḍḍhitvā tajjesi. 10

Tam attham pakāsento Satthā āha:

315. Tassa Ceto paṭissosi araṇṇe luddako caram:
tumhehi brahme pakato atidānena khattiyo,
pabbājito sakā raṭṭhā Vamke vasati pabbate. 1999.
316. Tumhehi brahme pakato atidānena khattiyo 15
ādāya puttadāraṇ ca Vamke vasati pabbate. 2000.
317. Akiccakārī dummedho⁷ raṭṭhā vivanam āgato
rājaputtam gavesanto bako maccham ivōdake. 2001.
318. Tassa ty-āham na dassāmi jīvitam idha brāhmaṇa,
ayam hi te mayā nunno⁸ saro pāssati⁹ lohitaṃ. 2002. 20
319. Siro te vajjhayitvāna hadayaṃ chetvā sabandhanam
panthasakunam¹⁰ yajissāmi tuyham māmsena brāhmaṇa¹¹. 2003.
320. Tuyham māmsena medena matthakena ca brāhmaṇa
ahutiṃ paggaḥessāmi chetvāna hadayaṃ tava. 2004.
321. Tam me suyittham suhutaṃ tuyham māmsena brāhmaṇa 25
na ca tvaṃ rājaputtassa bhariyam putte ca nessasīti. 2005.

Ta. akiccakārīti tvaṃ akiccakāriko, dummedho ti nippaṇṇo,
raṭṭhā -- ti raṭṭhato mahāraṇṇam āgato, saro passatīti¹² saro pivissati,
vajjhayitvānā 'ti¹³ māretvā rukkhā patitassa te sīsam tālaphalam viya
luñcitvā sabandhanam hadayamaṃsam chinditvā panthadevatāya¹⁴ panthasaku- 30
nam¹⁴ nāma yajissāmi, na ca tvaṃ ti evaṃ sante tvaṃ rājaputtassa bhariyam
vā putte vā na nessasīti.

¹ so B^s; B^d maccheravijāham, C^k maccheravijitā. ² so C^k for parisantānam?
B^d pariāhasantānam. ³ C^k -kam. ⁴ C^k omit sutvā. ⁵ C^k sutvā for cintesi.
⁶ C^k omit na. ⁷ C^k -dha. ⁸ C^s nunno corr. to nunṇo, B^d asamhite mayā
rūlho. ⁹ so C^k = S. pāsyati, C^s passati, B^d pissati. ¹⁰ so C^k; B^d bandha-,
C^s pattha-. ¹¹ C^k -ṇam. ¹² B^d pissati. ¹³ C^k add maṃ. ¹⁴ B^d bandha-,
C^s pattha-.

[Fausbøll, *Jātaka*, vol. VI, p. 527]

Now the man who had been set to watch, who was ranging the woods as a forester, heard this lamentable outcry; and thought he—"Here is a brahmin crying out about Vessantara's dwelling-place; he cannot be here for any good purpose. He will ask for Maddī or the children, no doubt. Well, I will kill him." So he approached the man, and as he drew his bow, threatened him with the words—"Brahmin, I will not spare your life!"

Explaining this, the Master said:

"The hunter ranging in the wood heard this lament, and said:

"By such as you he's ruined; for by giving, giving still,
He's banisht out of all the realm and dwells in Vaṃka hill.

By such as you he's ruined; for by giving, giving still,
He took his wife and children and now dwells in Vaṃka hill.

A good-for-nothing fool you are, if leaving home you wish
To seek the prince in forests, like a crane that seeks a fish.

Therefore, my worthy man, I will not spare your life; and so
My arrow now shall drink your blood when shot from out my bow.

I'll split your head, tear out your heart and liver in a trice,
Like birds to spirits of the road I'll make you sacrifice.

I'll take your flesh, I'll take your fat, I'll take your heart and head,
And you shall be a sacrifice¹ as soon as you are dead.

You'll be a welcome sacrifice, a goodly offering;
And then you'll not destroy the wife and children of the king."

¹ Reading *āhutīm*. (Cf. Skt.)

So tassa vacanam sutvā maraṇabbhayatajjito musā kathento ā.:

322. Avajjho brāhmaṇo dūto, Cetaputta suṇohi me,
tasmā dūtam na hananti, esa dhammo sanantano. 2006.
323. Nijjhata Sivayo sabbe, pitā nam datṭhum icchati
5 mātā ca dubbalā tassa¹, acirā cakkhūni jīyare². 2007.
324. Tes' āham pahito dūto, Cetaputta suṇohi me,
rājaputtam nayissāmi, yadi jānāsi saṃsa me ti. 2008.

Ta. nijjhata ti saṇṇata³, acirā - -² ti niccam⁴ rodanena nacirass' eva cakkhūni jīyissantiti.

- 10 Tadā Cetaputto „Ve-raṃ kira ānetum gacchatiti⁵“ soma-
nassappatto sunakhe bandhitvā ṭhapetvā brāhmaṇam⁶ otāretvā
sākhāyantare nisīdāpetvā imaṃ gātham āha:

325. Piyassa me piyo dūto, puṇṇapattam dadāmi te
imaṃ ca madhuno tumbaṃ migasatthiṃ ca brāhmaṇa,
15 taṃ ca te desam akkhissam yattha sammati kāmado ti. 2009.

Ta. piyassa me ti mama piyassa Vessantarassa tvam piyo dūto, tava ajjhāsayapūraṇam puṇṇapattam dadāmiti. Jūjakakhaṇḍam⁷ niṭṭhitam.

- Cetaputto brāhmaṇam bhojetvā pātheyyatthāy' assa madhu-
lābun c' eva⁸ pakkamigasatthiṃ ca⁹ datvā magge ṭhapetvā
20 dakkhiṇahattham ukkhipitvā Mahāsattassa vasanokāsam ācik-
khanto āha:

326. Esa selo mahābrahme pabbato Gandhamādano
yattha Vessantaro rājā saha puttehi sammati 2010.
327. Dhārento brāhmaṇam¹⁰ vaṇṇam āsadaṃ ca masaṃ jaṭam,
25 cammavāsī chamā seti jātavedam namassati. 2011.
328. Ete nīlā padissanti nānāphaladharā dumā
uggatā abbhakūtā va nīlā añjanapabbatā. 2012.
329. Dhavassakaṇṇā khadirā sālā phandanamālurvā
sampavedhenti vātena sakim pitā va māṇavā. 2013.
30 330. Upari dumapariyāyesu¹¹ saṃgītiyo va sūyare,
najjuhā¹² kokilā¹³ saṃghā sampatanti dumā dumam. 2014.

¹ Cks cassa. ² Cks jīyati. ³ Bđ saṭhuṇātā. ⁴ Cks nicca. ⁵ Bđ āgato ti. ⁶ Bđ adda rukkhato. ⁷ Cks jūjapabbam. ⁸ Bđ madhuno tumbaṃ ceva. ⁹ Bđ paṇṇamigasandhiṇca. ¹⁰ Bđ brahmaṇa. ¹¹ Cks -pariyāsu. ¹² Cks -bhā. ¹³ so all three MSS.

[Fausbøll, *Jātaka*, vol. VI, p. 528]

The man, on hearing these words, was frightened to death, and made a false reply.

"The ambassador's inviolate, and no man may him kill:
This is a very ancient rule; so listen, if you will.

The people have repented them, his father misses him,
His mother pines away for grief—her eyes are waxing dim.

I come as their ambassador, Vessantara to bring:
Hear me, and tell me if you know where I may find the king."

Then the man was pleased to hear that he was come to fetch Vessantara; he fastened up his dogs, and called the brahmin down, and seating him upon a pile of twigs he recited this stanza:

"I love the envoy and the prince: and here I give to you
A gift of welcome—leg of deer and pot of honey too;
Our benefactor how to find I'll tell you what to do."

So saying, the man gave the brahmin food, with a gourd of honey and a roast leg of deer, and set him on his way, raising his right hand to point out the place where the Great Being lived: and he said—

"Sir brahmin, yonder rocky mount is Gandhamādan hill
Where lives the King Vessantara with wife and children still.

With brahmin's dress, with hook¹ and spoon, the ascetic's matted hair,
Skinclad he lies upon the ground and tends the fire with care.

See yonder, trees with many fruits, green on the mountain side,
While the dark mountain-peaks uplift till in the clouds they hide.

There shrubs, and creepers, horseear, sāḷ, and many another tree²
Sway in the wind like drunken men for anyone to see.

High up above the rows of trees the birds in concert sing,
Najjuha,³ cuckoo, flocks of them, from tree to tree flitting.

¹ *āsadañcamasañjaṭaṇi*. The division of the words is doubtful. Scholiast: *ākaḍḍhitvā phalānaṇi gaṇhanattham amkusañ ca aggidahanañ ca jaṭaṇi ca dhārento*. I see nothing to suggest a "hook," unless perhaps *āsada*, "food-giver" (cf. Skt. *āśa*, "food"): but the rest of the couplet describes the religious trappings of the ascetic. *camasa* should be "bowl" or "spoon," and *āsada*, perhaps "fire," as suggested by schol. B^d, *aggijuhana-kaṭacchusankhātimsaṇi ca*. This couplet might have described the ascetic who comes in later.

² *dhara* (Grislea Tomentosa), *assakaṇṇa* (Vatica Robusta), *khadira* (Acacia Catechu), *phandana* (Butea Frondosa).

³ *najjuha* [Skt. *dātyūha*, variously identified as a swallow, moorhen, or cuckoo (Cuculus Melanoleucus), but perhaps also the *cātaka*, frequently mentioned in Indian poetry. -- jrb]

331. Avhayant' eva gacchantam sākḥāpattasameritā¹
 ramayant' eva āgantum modayanti nivāsinam
 yattha Vessantaro rājā saha puttehi sammati. 2015.
332. Dhārento brāhmaṇam² vaṇṇam āsadañ ca masañjaṭam,
 cammavāsī chamā seti jātavedam namassatīti. 2016.

5

Ta. Gandhamādano ti esa G-pabbato, etassa pādena uttarābbimukho gacchanto yattha Sakkadattiye assame Ve-ro rājā s. puttehi vasati tam passissasīti a., brāhmaṇam² vaṇṇam ti seṭṭham pabbajitavesam, āsadañ ca -- ti ākaḍḍhitvā phalānam gaṇhanattham añkusañ ca³ aggidahanāñ ca⁴ jaṭañ ca dhārento, cammavāsīti ajīnacammadharo⁵, chamā setīti paṭhaviyaṃ paṇṇa- 10
 santhare sayati, dhavassakaṇṇā khadirā ti dhavā ca assakaṇṇā ca khadirā ca, sakim -- ti ekavāram eva pītā majjapānasodā viya, uparidumapariyāyesu⁶ 'ti rukkhāsākhāsu, saṃgītiyo -- ti nānāsakuṇānam vassantānaṃ dibbasamgītāni viya sūyanti, najjuhā⁷ ti najjuhasakuṇā, sampatantīti vikūjantā vicaranti, sākḥāpattasameritā ti sākḥānam pattehi saṃghaṭitā hutvā vikū- 15
 jantā sakuṇā⁸, vātena sameritā paṇṇasākhā yeva vā⁹, āgantun ti āgantukajanaṃ, yatthā 'ti yasmiṃ assamapade Ve- vasati ta. gantvā imaṃ assamapadasam-
 pattim passissasī.

Tato uttarim pi assamapadam vaṇṇento āha:

333. Ambā kapitthā panasā sālā jambū vibhītakā¹⁰ 20
 harītakā āmalakā assatthā padarāni ca 2017.
334. Cārū timbarukkhā c' ettha nigrodhā ca kapitthanā
 madhumadhukā¹¹ thevanti nīce pakkā c' udumbarā 2018.
335. Pārevatā bhavēyyā ca muddikā ca madhutthikā¹²
 madhum anelakam tattha sakam ādāya bhuñjare. 2019. 25
336. Aññ' ettha pupphitā ambā aññe tiṭṭhanti dovilā¹³
 aññe āmā ca pakkā ca bhekavaṇṇā¹⁴ tadūbhayaṃ. 2020.
337. Ath' ettha heṭṭhā puriso ambapakkāni gaṇhati
 āmāni c' eva pakkāni vaṇṇagandharasuttame¹⁵. 2021.
338. Ath' eva me¹⁶ acchariyam himkāro¹⁷ paṭibhāti maṃ 30
 devānam iva āvāso sobhati Nandanūpumo. 2022.
339. Vibhedikā nāḷikerā khajjurīnam brahāvane
 mālā va ganthitā ṭhanti¹⁸ dhajaggān' eva dissare
 nānāvaṇṇehi pupphehi nabham tārācitāṃ iva 2023.

¹ Bđ -īritā. ² Bđ brahmaṇa. ³ Bđ añkusakañca. ⁴ Bđ aggiḷhanakatacchu-
 sañkhātimasañca. ⁵ Cks añjana-. ⁶ Cks -pariyāsu. ⁷ Cks -bhā. ⁸ Bđ -ṇānam.
⁹ Bđ samīritā pattasākhāyo vā. ¹⁰ Bđ vibhedakā. ¹¹ Cks madhummadhukā. ¹²
 so Ck; C Bđ -ttikā. ¹³ Cks domilā. ¹⁴ Bđ bhiṇṇa-. ¹⁵ Bđ -maṃ. ¹⁶ so
 Bđ; Cks atemaṃ me. ¹⁷ Cks bhikkāro for bhikkāro? ¹⁸ Cks yanti.

[Fausbøll, *Jātaka*, vol. VI, p. 529]

Thronging among the leafy twigs they bid the stranger come,
Welcome the guest, delighting all who make the woods their home,
Where with his children now abides Vessantara the king.

With brahmin's dress, with hook and spoon, the ascetic's matted hair,
Skinclad he lies upon the ground, and tends the fire with care."

Moreover he said, in praise of the hermitage:

"Mango, rose-apple, jackfruit, sāl, all kinds of myrobolan,
Bo, golden tindook, many more, including the banyan;¹

Plenty of figs, all growing low, all ripe, as sweet as sweet,
Dates, luscious grapes, and honeycomb, as much as you can eat.

The mango-trees are some in flower, some with the fruit just set,
Some ripe and green as any frog, while some are unripe yet.

A man may stand beneath the trees and pluck them as they grow:
The choicest flavour, colour, taste, both ripe and unripe shew.

It makes me cry aloud to see that great and wondrous sight,
Like heaven where the gods abide, the garden of delight.

Palmyra, date-palm, coconut grow in that forest high,
Festoons of flowers garlanded as when the banners fly,
Blossoms of every hue and tint like stars that dot the sky.

¹ Other trees mentioned are: *kapittha* (*Feronia Elephantum*), *kapitthana* = *kapitana*? (*Thespesia Populneoides*).

340. Kuṭajī kuṭṭhatagarī pāṭaliyo ca pupphitā
punnāgā¹ giripunnāgā² kovilārā ca pupphitā 2024.
341. Uddhālakā somarukkhā agarubhalliyo³ bahū
puttajīvā⁴ ca kakudhā asanā c' ettha pupphitā 2025.
- 5 342. Kuṭajā salaḷā nīpā kosambalabujā dhavā
sālā ca pupphitā tattha palālakhalasannibhā. 2026.
343. Tassāvidūre pokkharāṇī bhūmibhāge manorame
padumuppalasañchannā devānaṃ iva Nandane. 2027.
344. Ath' ettha pupparasamattā kckilā nuṇjubhāṇikā
10 abhinādenti pavanaṃ utusāmpupphite dume. 2028.
345. Bhassanti makarandehi pokkhare pokkhare madhū,
ath' ettha vātā vāyanti dakkhiṇā atha pacchimā,
padumakiṇṇajakkhareṇuhi okiṇṇo hoti assamo. 2029.
346. Thūlā siṃghāṭakā c' ettha saṃsādiyā⁵ pasādiyā⁶
15 macchakacchapavyāvidhā bahu c' ettha-m-upayānakā
madhum bhīmsehi savati khīraṃ sappi⁷ muḷālihi. 2030.
347. Surabhī taṃ vanaṃ vāti nānāgandhasameritaṃ.
sammaddat' eva⁸ gandhena pupphasākhāhi taṃ vanaṃ. 2031.
348. Bhamarā pupphagandhena samantā-m-abhinādītā⁹
20 ath' ettha sakuṇā santi nānāvaṇṇabahū dijā,
modanti saha bhariyāhi aññamaññaṃ pakūjino 2032.
349. Nandikā jīvaputtā ca jīvaputtā piyā ca no¹⁰
piyā puttā piyā nandā dijā pokkharāṇigharā. 2033.
350. Mālā va ganthitā ṭhanti¹¹ dhajaggān' eva dissare
25 nānāvaṇṇehi pupphehi kusaleh' eva sugandhikā
yattha Vessantaro rājā saha puttehi sammati,
dhārento brāhmaṇaṃ vaṇṇaṃ āsadañ ca masaṇjaṭaṃ
cammavāsī chamā seti jātavedaṃ namassatīti. 2034.

Ta. cārū timbarukkhā ti suvaṇṇatimbarukkhā¹², madhumadbukā¹³
30 ti madhurasā madbukā, thevantīti virocanti, madhutthikā te madhum eva
paggharantiyo madhuratāsavā¹⁴ madhuttheva sadisā, sakamādāyā¹⁵ 'ti taṃ
sayam eva gahetvā bhuñjanti, dovīlā ti sañjāyamānaphalā, tadūbhayan ti
ubho pi, āmā ca pakkā ca maṇḍukapiṭṭhivaṇṇā yeva, athettha heṭṭhā puriso
ti ath' ettha assame tesāṃ ambānaṃ heṭṭhā ṭhitako¹⁶ va puriso ambāni gaṇhāti

¹ Bđ punṇavā. ² Bđ aggaluphalliyā. ³ Bđ puttajīvā. ⁴ Bđ -sāriyā. ⁵ Bđ
-sāriyā. ⁶ so all three MSS. for sappin? ⁷ so Cks; Bđ -bhi. ⁸ so Cks; Bđ
samoditeva. ⁹ Bđ samantā abhi-, Cks samantamabhi-. ¹⁰ Cks ca yā ca te ¹¹
Cks yanti. ¹² Cks madhummadbukā. ¹³ so Cks; Bđ -yavā.

[Fausbøll, *Jātaka*, vol. VI, p. 530]

Ebony, aloe, trumpet-flower, and many another tree,¹
Acacias, berries, nuts, and all as thick as thick can be.

Hard by there is a lake bespread with lilies blue and white,
As in the garden of the gods, the Garden of Delight.

And there the cuckoos make the hills re-echo as they sing,
Intoxicated with the flowers which in their season spring.

See on the lilies drop by drop the honey-nectar fall,
And feel the breezes blowing free from out the south and west,
Until the pollen of the flowers is waften over all.

Plenty of rice and berries² ripe about the lake do fall,
Which fish and crabs³ and tortoises dart seeking with a zest,
And honey drips like milk or ghee from the flowers one and all.

A frequent breeze blows through the trees where every scent is found,
And seems to intoxicate with flowers the forest all around.

The bees about the scented flowers fly thronging with their hum,
There fly the many-coloured birds together, all and some,
Cooing and chirping in delight, each with his mate they come.

"O pretty chicky, happy chap!" they twitter and they tweet—
O lovey dovey, deary dear, my pretty little sweet!"⁴

Festoons of flowers garlanded as when the banners fly,
Blossoms of every hue and tint, sweet odours wafted by,
Where with his children now abides Vessantara the king.
With brahmin's dress, with hook and spoon, the ascetic's matted hair,
Skinclad he lies upon the ground and tends the fire with care."

¹ The names of the trees are given in full, and may be found in Childers. We may add the following: *kuṭajī* = *kuṭajo?*, *kuṭṭha* (*Costus Speciosus*; Skt. *kuṣṭha*); *uddhālaka* (unknown), *somarukkha* = *somavakka?*, *puttajīva* (*Putranjīva* Roxburghii).

² The words *siṃghātakā*, *samsādiya*, *pasādiya* need explanation. They appear to be plants; the two latter are explained as a kind of rice. The *bhīm̐sa* is a flower (Skt. *bhīṣmam*). [See Émile Senart, *Mahāvastu*, vol. I (1882), p. 230, and vol. III, pp. 94-95; J. J. Jones, *The Mahāvastu*, vol. I (1949), pp. 186-187, and vol. III (1956), pp. 97-98. -- jrb]

³ *upayanakā*: "*kakkaṭakā*."

⁴ This couplet is made up of words which express joy and affection, and seems to contain names for the birds playfully made; *jīvaputto* means one who has living children. Perhaps it is not too fanciful to hear an echo of their melodious chirping. The scholiast says: *tesam etān' eva nāmāni ahesuṃ*.

ārohanakiccam n' atthi, vanna - - me ti etehi vaṇṇādīhi uttamāni, ateva me
 acchariyaṇ ti ativiya me acchariyaṇ, hikkāro¹ ti hīn ti kāraṇaṇ², vi-
 bhedikā ti tālā, mālāvaganthitā ti samphusitarukkhānaṇ uparī ganthitā
 mālā viya pupphāni viya tiṭṭhanti, dhajaggānevā³ 'ti tāni alaṇkatadhajaggāni
 viya dissanti, kuṭajikuṭṭhatagarā⁴ ti kuṭaji nāma⁵ ekā rukkhajāti kutṭhā ca
 tagaragacchā ca, giripunnāgā⁶ ti mahāpunnāgā⁷, bhallīyo ti bhallīrukkhā
 nāma, palālakhalaṇannibhā⁸ ti tesāni heṭṭhā paggharitaṇupphalakhalaṇadisā⁹
 ti vadati, pokkharāṇi¹⁰ ti caturassapokkharāṇi, Nandane ti N-vane Nandā-
 pokkharāṇi viya, puppharasaṇmattā¹¹ ti puppharasehi mattā calitā¹², maka-
 randehi¹³ ti kiṇṇakkharato¹⁴ bhassandareṇūhi¹⁵, pokkhare pokkhare ti pa-
 duminipaṇṇesu, tesu tesu hi kiṇṇakkharato reṇu bhassitvā pokkharamadhun nāma
 hoti, atha pacchimā ti ettāvata sabbā disā vidisāpi vātā dassitā honti,
 thūlā sīmghātakā¹⁶ ti mahantā sīmghātakā ca, saṇsādiyā¹⁷ ti sayamjāta-
 khuddikasālī, yaṇsūkarasālī¹⁸ pi vuccati, pasādiyā¹⁹ ti te yeva bhūmiyaṇ pa-
 titā, vyāviddhā ti pasanne uḍake vyāviddhā paṭipātiyaṇ gacchantā dissanti,
 upayānakā²⁰ ti kakkaṭakā, madhun ti bhiṇṇasakotṭiyā bhinnāya paggharanakaraso
 madhusadiso hoti, khīraṇ sappiṇ ti muḷālakehi paggharanakaraso khīraṇissa-
 kanavagorasasappi viya hoti, sammodayatevā²¹ 'ti sampattajanaṇ madayati²²
 viya, samaṇtā-m-abhināditā²³ ti samantā abhinadantā²⁴ vicaranti, nandikā
 ti ādini tesāni nāmāni, tesāni paṭhamā: sāmi Ve-ra imasmiṇ vane vasanto
 nandā ti vadanti dutiyā: tvaṇ ca sukhena jīvaṇputtā ca te ti vadanti tatiyā: tvaṇ
 ca jīvaṇpiyaṇputtā ca te ti vadanti, catutthā ca: tvaṇ ca Nandapiyaṇputtā ca te ti
 vadanti, teṇa tesāni etāni²⁵ eva nāmāni ahesuṇi, pokkharāṇi²⁶ uigharā ti pok-
 kharāṇi vāsino.

Evam Cetaputtena Ve-rassa vasaṇaṭṭhāne akkhāte Jūjako
 tussitvā paṭisaṇthāraṇ karonto imaṇ gātham āha:

351. Idaṇ ca me sattubhattaṇ madhunā paṭisaṇyutaṇ
 madhupiṇḍikā ca sukatāyo sattubhattaṇ dadāmi te ti. 2035.

Ta sattubhattaṇ ti madhusaṇnibhaṇ sattusaṇnikhātāni bhattaṇ, i. v. h
 idaṇ mama atthi, taṇ te dammi, gaṇhāhi taṇ ti. 30

Taṇ sutvā Cetaputto āha:

352. Tuyh' eva sambalaṇ hotu, nāhaṇ icchāmi sambalaṇ,
 ito hi²⁷ brahme gaṇhāhi, gaccha brahme yathāsukhaṇ. 2036.

¹ Ck^s hikkāro ² Ck^s hihākāraṇ. ³ B^d puṇṇavā ⁴ B^d mahāpuṇṇavā. ⁵ so
 Ck^s; B^d -pupphapuṇḍāpalālakhalaṇannibhā. ⁶ B^d balitā. ⁷ so Ck^s; B^d kiṇ-
 cikkharehi ⁸ so Ck^s; wanting in B^d. ⁹ B^d saṇsāriyā. ¹⁰ so Ck^s; B^d suka-
 sālī. ¹¹ B^d pasāriyā. ¹² Ck^s sammo-, B^d samoditevā. ¹³ B^d modayati. ¹⁴
 B^d samantā abbi-. ¹⁵ B^d abhinādanā. ¹⁶ B^d pi.

[Fausbøll, *Jātaka*, vol. VI, p. 531]

Thus did the countryman describe the place where Vessantara lived; and Jūjaka delighted saluted him in this stanza:

"Accept this piece of barley-bread all soaked with honey sweet,
And lumps of well-cookt honey-cake: I give it you to eat."

To this the countryman answered:

"I thank you, but I have no need: keep your provision still;
And take of my provision; then go, brahmin, where you will."

353. Ayam ekapadī eti, ujum gacchati assamaṃ,
isi pi Accuto tattha paṃkadanto rajassiro 2037.

354. Dhārento brāhmaṇaṃ vaṇṇaṃ āsadaṃ ca masaṇjaṭaṃ,
cammavāsī chamā seti, jātavedaṃ namassati,

5 tam tvaṃ gantvāna pucchassu, so te maggaṃ pavakkhatīti. 2038.

Ta. sambalan ti pātheyyaṃ, etīti yo ekapadikamaggo aṇhākaṃ abhi-
mukho etī esa assamaṃ ujum gacchati, A ccuto ti evaṇṇāmaḥ isi ta. vasatīti.

355. Idam sutvā brahmabandhu Cetam katvā padakkhiṇaṃ
udaggacitto pakkāmi yenāsi Accuto isīti. 2039.

10 Ta. yenāsīti yasmiṃ tīhāne¹ A. isi ahoṣi ta. gato ti. Cullavana-
vaṇṇaṇā nīṭṭhitā.

356. Gacchanto Bhāradvājo so addasa Accutaṃ isinṃ,
disvāna tam Bhāradvājo sammodi isinā saha. 2040.

357. Kacci nu bhoto kusalaṃ, kacci bhoto anāmayam, (cfr. V p. 323)
15 kaccī uñchena yāpesi, kacci mūlaphalā bahū. 2041.

358. Kacci ḍaṃsā ca makasā ca appam eva sirimsapā,
vane vālamigākiṇṇe kacci himsā na vijjati. 2042.

Ta. Bhāradvājo ti Jūjako, appamevā¹ ti appā¹ yeva, himsā ti tesam
vasena tumhākaṃ vihiṃsā.

20 Tāpaso āha:

359. Kusalaṃ c' eva me brahme atho brahme anāmayam,
atho uñchena yāpemi, atho mūlaphalā bahū. 2043.

360. Atha ḍaṃsā ca makasā ca appam eva sirimsapā,
vane vālamigākiṇṇe himsā mayham na vijjati. 2044.

25 361. Bahūni vassapūgāni assame vasato mama,
nābhijānāmi uppannaṃ ābādham amanoramam. 2045,

362. Svāgatan te mahābrahme atho te adurāgataṃ,
anto pavisa bhaddan te, pāde pakkhālayassu te. 2046,

363. Tiṇḍukāni piyālāni madhuke kāsūmāriyo
30 phalāni khuddakappāni bhuñja brahme varam varam. 2047.

364. Idam pi pāṇīyam sītam ābhataṃ girigabbharā,
tato piva mahābrahme sace tvaṃ abhikamkhasi. 2048.

Jūjako āha:

¹ C^k appam, C^s appa.

[Fausbøll, *Jātaka*, vol. VI, p. 532]

Straight onward to a hermitage the pathway there will lead,
Where Accata a hermit dwells, black-tooth'd, with dirty head,
With brahmin dress, with hook and spoon, the ascetic's matted hair,
Skinclad he lies upon the ground and tends the fire with care:
Go thither, ask the way of him, and he will give you speed."

When this he heard, the brahmin walked round Ceta towards the right,
And went in search of Accata, his heart in high delight.

Then Bhāradvāja¹ went along until he came anigh
Unto the hermit's place, to whom he spake thus courteously:

"O holy man, I trust that you are prosperous and well,²
With grain to glean and roots and fruit abundant where you dwell.
Have you been much by flies and gnats and creeping things annoyed,
Or from wild beasts of prey have you immunity enjoyed?"

The ascetic said:

"I thank you, brahmin—yes, I am both prosperous and well,
With grain to eat and roots and fruit abundant where I dwell.

From flies and gnats and creeping things I suffer not annoy,
And from wild beasts of prey I here immunity enjoy.

In all the innumerable years I've lived upon this ground,
No harmful sickness that I know has ever here been found.

Welcome, O brahmin! bless the chance directed you this way,
Come enter with a blessing, come, and wash your feet I pray.

The tindook and the piyal leaves, and kāsūmārī sweet,
And fruits like honey, brahmin, take the best I have, and eat,

And this cool water from a cave high hidden on a hill,
O noble brahmin, take of it, drink if it be your will."

Jūjaka said:

¹ I.e., Jūjaka.

² This and several following lines occur in a substantially similar form in Jataka No. 503 (Fausbøll, vol. IV, p. 434; Cowell, vol. IV, p. 270) and Jataka No. 532 (Fausbøll, vol. V, p. 323; Cowell, vol. V, pp. 170-171).

366. Paṭiggahītaṃ yaṃ dinnam sabbassa agghiyaṃ kataṃ,
Sañjayassa sakam puttāṃ Sivīhi vippavāsitaṃ
tam ahaṃ dassanam āgato, yadi jānāsi saṃsa me ti. 2049.

Ta. taṃ ahaṃ - - ti ahaṃ taṃ dassanāya āgato.

Tāpaso āha:

5

366. Na bhavaṃ eti puññattham Sivirājassa dassanam,
maññe bhavaṃ patthayati rañño bhariyaṃ patibbatam. 2050.
367. Mañye Kaṇhājinaṃ dāsiṃ Jāliṃ dāsaṃ ca icchasi,
athavā tayo mātāputte araṇṇā netum āgato,
na tassa bhogā vijjanti dhanadhaññaṃ ca brāhmaṇā 'ti. 2051. 10

Ta. na tassa bhogā ti bho brahme tassa Ve-rassa araṇṇe viharantassa
n' eva bhogā vijjanti, dhanadhaññaṃ ca na vijjati, duggato hutvā vasati, tassa
santikam gantvā kiṃ karissasiti.

Taṃ sutvā Jūjako āha:

368. Akuddharūp' āham bhotā¹, nāhaṃ yācitum āgato, 15
sādhū dassanam ariyānam, sannivāso saḍā sukho. 2052.
369. Aditṭhapubbo Sivirājā Sivīhi vippavāsito,
tam ahaṃ dassanam āgato, yadi jānāsi saṃsa me ti. 2053.

I. v. h.: ahaṃ bho tāpasa akuddharūpo, ahaṃ ettāvatā, ahaṃ pana na
kiñci Ve-ram yācitum āgato, ariyānam pana dassanam sādhū, sannivāso pi 20
etehi saddhīm sukho, ahaṃ tassa ācariyabrāhmaṇo, mayā ca so yato² Sivīhi
vippavāsito tato patṭhāya aditṭhapubbo, tenāhaṃ nam dassanāya āgato, yadi
tassa vasanattṭhānam jānāsi saṃsa me ti.

So tassa³ saddahitvā „hotu saṃsissāmi te, ajja tāva idh'
eva tāva vasā“ 'ti taṃ phalāphalehi santappetvā punadivase 25
maggam dassento hattham pasāretvā ā.:

370. Esa selo mahābrahme pabbato Gandhamādano
yattha Vessantaro rājā saha puttehi sammati 2054.
371. Dhārento brāhmaṇam vaṇṇam āsadaṃ ca masañjaṭam,
cammavāsī chamā seti, jātavedam namassati. 2055. 30
372. Ete nilā padissanti nānāphaladharā dumā
uggatā abbhakūṭā va nilā añjanapabbatā

¹ Bds bhoto. ² Cks no. ³ Bd adds vacanam.

[Fausbøll, *Jātaka*, vol. VI, p. 533]

"Accepted is your offering, and your oblation, sir.
I seek the son of Sañjaya, once banisht far away
By Sivi's people: if you know where he abides, please say."

The ascetic said:

"You seek the King of Sivi, sir, not with a good intent:
Methinks your honour's real desire upon his wife is bent:
Kaṇhājinā for handmaiden, Jāli for serving-man,
Or you would fetch the mother with her children, if you can,
The prince has no enjoyments here, no wealth or food, my man."

On hearing this, Jūjaka said:

"I wish no ill to any man, no boon I come to pray:
But sweet it is to see the good, pleasant with them to stay.
I never saw this monarch, whom his people sent away:
I came to see him: if you know where he abides, please say."

The other believed him. "Good, I will tell you; only stay with me here to-day." So he entertained him with wild fruits and roots; and next day, stretching out his hand, he shewed him the road.

"Sir brahmin, yonder rocky mount is Gandhamādan hill
Where lives the King Vessantara with wife and children still.
With brahmin's dress, with hook¹ and spoon, the ascetic's matted hair,
Skinclad he lies upon the ground and tends the fire with care.²

¹ *āsadañcamasañjaṭaṇi*. The division of the words is doubtful. Scholiast: *ākaḍḍhitvā phalānaṇi gaṇḥanattam aṇkusaṇ ca aggidahanaṇ ca jaṭaṇ ca dhārento*. I see nothing to suggest a "hook," unless perhaps *āsada*, "food-giver" (cf. Skt. *āśa*, "food"): but the rest of the couplet describes the religious trappings of the ascetic. *camasa* should be "bowl" or "spoon," and *āsada*, perhaps "fire," as suggested by schol. B^d, *aggijuhana-kaṭacchusank-hātimasaṇ ca*. This couplet might have described the ascetic who comes in later.

² These two stanzas are repeated from above (p. 528).

dhavassakaṇṇā khadirā sālā phandanamāluvā
sampavedhenti vātena sakim pītā va māṇavā. 2056.

373. 374. 375. = 330. 331. 332. 2057—59.

376. Karerimālā vitatā bhūmibhāge manorame

5 saddalā haritā bhūmi, na tatth' uddhamsate rajo. 2060.

377. Mayūragīvasamkāsā tūlaphassasamūpamā

tiṇāni nātivattanti samantā caturaṅgulā
ambā jambū kapitthā ca nice pakkā c' udumbarā
paribhogeḥi rukkehi vanam tam rativaḍḍhanam 2061.

10 378. Veluriyavaṇṇasannibham¹ macchagumbanisevitam²
sucim sugandham salilam āpo tattha pi sandati³. 2062.

379. Tassāvidūre pokkharāṇi bhūmibhāge manorame
padumuppalasañchannā devānam iva Nandane. 2063.

380. Tīṇi uppalajātāni tasmim sarasi brāhmaṇa

15 vicitram⁴ nīlān⁵ ekāni setā lohitakāni cā⁶ 'ti. 2064.

Tass' attho heṭṭhāvattasadiṣo va, kareri -- ti kareripupphehi vitatā,
saddalā -- ti dhuvasaddaleṇa haritā; na tatthu -- ti tasmim ṭhāne appa-
mattako pi rajo na uddhamsati, tūlaphassasamūpamā ti muduphassatāya
tūlaphassasadiṣā, tiṇāni -- ti tāni tassā bhūmiyā mayūragīvavaṇṇāni tiṇāni
20 samantato caturaṅgulān⁷ eva⁸ vattanti, tato pana uttari na vaḍḍhanti, ambā
jambu -- ti ambā ca jambū ca kapitthā ca, paribhogeḥi nānāvidhehi
pupphupagaphalupagehi paribhogarukkehi, āpo tattha pi sandatīti⁹ tasmim
vanasande Vamkapabbate kunnadīhi otarantaṁ udakam sandati pavattatīti a,
vicitram nīlānekāni -- ti ekāni nīlāni ekāni setāni ekāni lohitānīti imehi
25 tīhi uppalajātikehi tam sarasim vicitram sajjitapupphacamgoṭakam viya so-
bhatīti dasseti.

Evam caturassapokkharāṇim⁷ vaṇṇetvā puna Mucalind-
saram vaṇṇento āha:

381. Khomā va tattha padumā, setasogandhigeḥi ca

30 kalambakehi sañchanno Mucalindo nāma so saro. 2065.

382. Ath' ettha padumā phullā apariyantā va dissare

gimhā hemantikā phullā jannutagghā upattharā. 2066.

383. Surabhī sampavāyanti vicittā pupphasanthatā

bhamarā pupphagandhena samantā-m-abhināditā ti. 2067.

¹ Ck -vaṇṇūpaṇikam, Cs -vaṇṇapaṇibham. ² Bđ -kumbha-. ³ Cks si kandati.

⁴ Cks -trā. ⁵ Bđ -gulappamāṇāneva. ⁶ so Bds; Cks sikandati in the place of

āpo -- . ⁷ Bđ -rassapok-.

[Fausbøll, *Jātaka*, vol. VI, p. 534]

The foliage of the pepper-tree in that fair spot is seen,
No dust is ever blown aloft, the grass is ever green.

The grasses like a peacock's neck, soft-cotton to the touch,
Grow never more than inches four, but always just so much.

Kapittha, mango, rose-apple, and ripe figs dangling low,
All trees whose fruit is good to eat in that fine forest grow.

There sweet and clean and fragrant streams as blue as beryl flow,
Through which disporting up and down the shoals of fishes go.

A lake lies in a lovely spot, with lilies blue and, white,
Hard by, like that which is in heaven i' the Garden of Delight.

Three kinds of lilies in that lake present them to the sight,
With varied colours: some are blue, some blood-red, others white."

Thus he praised the foursquare lake of lilies, and went on to praise Lake Mucalinda:

"As soft as linen are the flowers, those lilies blue and white,
And other herbs grow there: the lake is Mucalinda hight.

And there in number infinite the full-blown flowers you see,
In summer and in winter both as high as to the knee.

Always the many-coloured flowers blow fragrant on the breeze,
And you may hear drawn by the scent the buzzing of the bees.

Ta. khomā vā 'ti khomamayā viya paṇḍarā, setasogandhiyehi cā 'ti
setuppalehi ca sogandhiyehi ca kalambakehi ca so saro sañchanno, apari-
yantā -- ti aparimāṇā¹ viya dissanti, gimhā -- ti gimhehi ca hemantikehi ca
pupphitapadumā, jannutagghā -- ti jannupamāne udaye upattharā phullā
honti santhatā viya kbāyanti, vicittā -- ti vicitrā hutvā pupphehi santhatā 5
sadā² surabhī sampavāyanti.

384. Ath' ettha udakantasmim rukkhā tiṭṭhanti brāhmaṇa
kadambā pāṭali phullā kovilārā ca pupphitā 2068.
385. Amkolā kaccikārā ca pārijaṇṇā ca pupphitā
vāraṇā sāyanā³ rukkhā Mucalindam abhito saram⁴. 2069. 10
386. Sirisā setavārisā⁵ sādhu vāyanti padmakā⁶
niggunḍī siriniggunḍī⁷ asanā c' ettha pupphitā 2070.
387. Paṇḍurā vakulā sālā sobhaṇjanakā ca pupphitā
ketakā kaṇikārā ca mahānāmā ca pupphitā 2071.
388. Ajjunā ajjukannā ca mahānāmā ca pupphitā 15
sompupphitagga tiṭṭhanti pajjalant' eva kimsukā. 2072.
389. Setapaṇṇi sattapaṇṇā kadaliyo kusumbharā
dhanutakkārī pupphehi siṃsapā varaṇehi⁸ ca 2073.
390. Acchivā sibalā⁹ rukkhā sallakiyo ca pupphitā
setagerū ca tagarā¹⁰ māmsikuṭṭhā kulāvarā 2074. 20
391. Daharā ca rukkhā vuddhā ca akuṭṭilā c' ettha pupphitā
assamam ubhato ṭhanti¹¹ agyāgāram samantato ti. 2075.

Ta. tiṭṭhantīti saram parikkhipitvā tiṭṭhanti kadambā ca kaccikārā ti
evamūnāmarukkhā, pārijaṇṇā ti katamālā¹², vāraṇā sāyanā¹³ ti nāga-
rukkhā¹⁴, mucalind -- ¹⁵ti mucalindassa ubhayapasseu, setapārisā ti 25
setaccharukkhā¹⁶, te kira setakkhandhā mahāpaṇṇā kaṇikārasadisapupphā honti,
niggunḍī siriniggunḍīti¹⁷ pakatiniggunḍī c' eva kālaniggunḍī ca, paṇḍurā
ti paṇḍurarukkhā, kusumbharā ti eke gacchā, dhanutakkārī pupphehi sobhitā¹⁸,
acchivā ti ādayo rukkhā yeva, setagerutagarakā¹⁹ ti setagerū ca tagarakā
ca²⁰, māmsikuṭṭhā²¹ kulāvarā ti māmsigacchā ca kuṭṭhagacchā²² ca kulā- 30
varā ca, akuṭṭilā ti ujukā, agyāgāram -- ti agyāgāram parikkhipitvā ṭhitā ti a.

¹ Cks -ṇānī. ² Cks sarā. ³ Bḍ sa-. ⁴ Bḍ usatosaram. ⁵ Bp -pārisā. ⁶ Bḍ
paddakā. ⁷ Bḍ saranigg-. ⁸ Bḍ -ṇānī. ⁹ Cks acci-. ¹⁰ Ck setaṇḍaru nagarakā,
Ck setaheru, tagarakā, Bḍ setaggāru ca taggarā, Bḍ takeru ca garakā. ¹¹ Cks
yanti. ¹² Bḍ rattakamālā. ¹³ Cks vāyanā, Bḍ vayanā? ¹⁴ Bḍ vāraṇarukkhā
cavhayanā rukkhā ca. ¹⁵ Bḍ ubhatosaram. ¹⁶ Bḍ setagaccharukkhā. ¹⁷ Bḍ
saranigg-. ¹⁸ Cks -tani. ¹⁹ Ck -turakā, Cks tatatarakā, Bḍ setaggaru ca tag-
garā. ²⁰ Bḍ setaggaru ca taggarā ca. ²¹ Cks -kuṭṭhā. ²² Bḍ kuṭṭhu-.

[Fausbøll, *Jātaka*, vol. VI, p. 535]

All round about the water's edge are standing in a row
The ebony, the trumpet-flower, and tall kadamba-trees.

Six-petals and many another tree¹ with flowers all a-blow,
And leafy bowers all standing round about the lake one sees.

There trees of every shape and size, there flowers of every hue,
All shrubs and bushes, high and low are spread before the view:

The breezes sweetly waft the scent from flowers white, blue, and red,
That grow about the hermitage wherein the fire is fed.

¹ Again I omit many names in this description, for which I know no English equivalents.

392. Ath' ettha udakantasmiṃ bahujāto phaṇijjako
muggatiyo karatiyo sevālasimsakam bahu 2076.
393. Uddhā¹ pavattam ullulitam makkhikā hiṅgujālaka
dāsimaṅcako² c' ettha bahu nīcekāmbakā. 2077.
- 5 394. Elambarakasaṃchannā³ rukkhā tiṭṭhanti brāhmaṇa
sattāham dhārayamānānam gandho tesam na chijjati. 2078.
395. Ubhato saram mucalindam pupphā tiṭṭhanti sobhanā⁴,
indivarehi saṅchannam vanan tam upasobhitam⁵,
addhamāsam dhārayamānānam gandho tesam na chijjati. 2079.
- 10 396. Nilapupphisekadhārī⁶ pupphitā girikaṇṇikā,
kaṭerukkhehi saṅchannam vanan tam tulasīhi ca 2080.
397. Sammaddat' eva⁷ gandhena pupphasākhāhi tam vanam,
bhamarā pupphagandhena samantā-m-abhināditā. 2081.
398. Tiṇi kakkarujātāni tasmiṃ sarasi brāhmaṇa
15 kumbhamattāni c' ekāni murajamattāni tā⁸ ubho ti. 2082.

Ta. phaṇijjako⁹ ti bhūtanako, muggatiyo ti ekā muggajāti, karatiyo
ti rājamāso, sevālasimsakan ti ime pi¹⁰ gacchā yeva, api ca siṃsakan ti
rattacandanam vuttam, uddhā¹ pavattam -- ti tam upakam tiramariyā daban-
dhanam vātāhataṃ ullulitam hutvā tiṭṭhati, makkhikā -- ti hiṅgujālakasamkhāte
20 pi vikaṣitapupphagacche pañcavaṇṇā madhumakkhikā madhurassarena viravantiyo
ta. vicarantīti a., dāsimaṅcako¹¹ c' etthā¹² ti, imāpi dve rukkhajātiyo ettha,
nīcekāmbakā ti nīcakāmbakā, elambarakasaṃchannā ti evam nāmi-
kāya valliya saṅchannā, tesam ti tesam tassā valliya pupphānam sabbesam pi
tesam dāsimaṅcādinam pupphānam sattāham gandho na chijjati evam gandha-
25 sampānnāni pupphāni rajatapattasadisavālukāpupphabhūmibhāge, gandho tesam
ti tesam divarapupphādinam gandho addhamāsam na chijjati, nilapupphiti
ādikā pupphavalliyo, tulasīhi cā¹³ ti tulasigacchehi ca, kakkarujātāniti
valliphalāni, ta. ekissā valliya phalāni mahāghaṭamattāni dvinnam mutiṅga-
mattāni, tena vuttam mutiṅgamattāni tā¹⁴ ubho ti.

- 30 399. Ath' ettha sāsapo bahuko nādiyo¹⁵ haritāyuto
asī tālā va tiṭṭhanti chejjā divarā bahū. 2083.
400. Apphotā¹⁶ suriyavallī ca kāḷiyā¹⁷ madhugandhiyā
asokā mudayanti ca vallibho khuddapupphiyo 2084.
401. Korandakā anojā ca pupphitā nāgavallikā¹⁸
35 rukkham āruyha tiṭṭhanti phullā kimsukavalliyo. 2085.

¹ Cks uddā. ² Cks -makacako. ³ Bđ elampurukkhā-. ⁴ Bđ bhāgasā. ⁵ Bđ varam
tamupasobhati. ⁶ Bđ -setavāri. ⁷ Bđ sammoditeva. ⁸ Bđ vā. ⁹ Cks pa-. ¹⁰
Cks hi. ¹¹ Cks -makasako. ¹² Bđ murajamattāni te. ¹³ Bđ nāriyo. ¹⁴ Cks
appo-. ¹⁵ Bđ ko-. ¹⁶ Bđ mullikā.

[Fausbøll, *Jātaka*, vol. VI, p. 536]

Close round about the water's edge grow many plants and trees,
Which tremble as they echo to the murmurs of the bees.

The scent of all the lovely blooms that grow about that shore
Will last you if you keep them for a week, or two, or more.

Three kinds of gourds, all distinct, grow in this lake, and some
Have fruit as big as waterpots, others big as a drum.

Mustard, green garlic, lilies blue to pick, and flowers full-blown,
Jasmine, sweet sandal, creepers huge about the trees are grown.

402. Kaṭeruhā ca vāsanti¹ yūthikā madhugandhiyo
nīliyā² sumanā bhaṇḍī sobhati padumuttaro. 2086.
403. Pāṭalisamuddakappāsī kaṇikārā ca pupphitā
hemajālā va dissanti rucirā aggisikhūpamā. 2087.
404. Yāni kāni ca pupphāni thalajān' udakāni ca
sabbāni tattha dissanti, evaṃ rammo mahodadhīti. 2088. 5

Ta. sāsapo ti siddhatthako, bahuko³ ti bahu, nādiyo⁴ haritāyuto ti haritena āyuto⁵ nādiyo⁶, ime dve 'lasunajātīyo, so pi lasuno ta. bahuko¹ a., asī--ti asīti evannāmikā rukkhā sīnidhāya bhūmiyaṃ thitā tālā viya tiṭṭhanti, chejjā--ti udakapariyante bahū suvaṇṇaīndīvarā muṭṭhinā chīnditabbā 10 hutvā thitā. apphoṭā⁶ ti apphoṭavalli⁶, vallibho--ti vallibho ca khudda-pupphiyo ca nāgavallikā⁷ ti vallināgā⁸, kiṃsuka--ti sugandhamattā vallijāti, kaṭeruhā ca vāsanti⁹ ime ca dve pupphagacchā, madhugandhiyā ti madhusamānagandhā, nīliyā sumanā bhaṇḍīti vallisumanā ca¹⁰ bhaṇḍi ca, padumuttaro ti eko rukkho, kaṇikārā ti vallikārāpi¹¹ rukkhakaṇikā- 15 rāpi, hemajālā vā ti pasāritahemajālā viya dissanti, mahodadhīti mahato udakassa ādhārabhūto Mucalindasaro.

405. Ath' assā pokkharaniyā pahūtā¹² vārigocarā
rohitā naḷapī siṅgū kumbhilā makarā susū 2089.
406. Madhū ca madhulaṭṭhī ca tālisā ca piyaṅgukā
unnakā¹³ bhaddamuttā ca satapupphā¹⁴ ca lolupā 2090. 20
407. Surabhī ca rukkhā tagarā pahūtā¹² tuṅgavaṇṭakā¹⁵
padmakā naradā kuṭṭhā jhāmakā ca hareṇukā 2091.
408. Haliddakā gandhasilā hiriverā¹⁶ ca guggulā
vibhedikā corakā kuṭṭhā kappurā ca kalimgu cā¹⁷ 'ti. 2092. 25

Ta. Athassā po--ti idha pokkharaniṣadisatāya saram eva pokkharanīti vadati, rohitā ti ādīni tesam vārigocarānam nāmāni, madhū cā 'ti nimmak-khikamadhuṇ c' eva, madhulaṭṭhī cā 'ti laṭṭhimadhuṇ ca, tālisā ti ādikā sabbagandhajātīyo.

409. Ath' ettha sīhavyagghā ca purisālū ca hatthiyo
eṇeyyā pasadā c' eva rohiccasarabhā migā 2093. 30
410. Kotṭhusunā sulopī¹⁸ ca tuliyaṃ naḷasannibhā
camarī calanī laṃghī jhāpitā makkaṭṭa picu¹⁹. 2094.

¹ Bđ vāsanti, Cks vāsenti. ² Bđ nīliyā, Cc nīliyā, Ck nīliyā. ³ Cks pahūto. ⁴ Bđ nāriyo. ⁵ Bđ ayu-. ⁶ Cks appo-. ⁷ Bđ -mallikā. ⁸ Bđ adda ca mallikā ca. ⁹ Cks vāsenti, Bđ vāsinti. ¹⁰ Bđ adda pakatisumanā ca. ¹¹ so Cks for vallī-kaṇikārāpi? Bđ vaṇṇikaṇikārāpi. ¹² Bđ bahukā. ¹³ Bđ kuṭṭantajā. ¹⁴ Bđ seta-. ¹⁵ Bđ tuṅkavallikā. ¹⁶ Bđ hari-. ¹⁷ Bđ -gukā. ¹⁸ Bđ sunopī, Cks salopī. ¹⁹ Bđ pica, Cc ca.

[Fausbøll, *Jātaka*, vol. VI, p. 537]

Sweet jasmine, cotton, indigo, and plants of many a name,
Cress, trumpet-flower, grow all around like tongues of golden flame.

Yea, every kind of flower that grows in water or on land,
In and about this lovely lake lo and behold they stand.

There crocodiles and water-beasts abide of every sort,
Red deer and other animals for water do resort.

Turmeric, camphor, panick-seed, the liquorice-plant, and all
Most fragrant seeds and grasses grow with stalks exceeding tall.

There lions, tigers, elephants a seeking for a mate,
Deer red and dappled, jackals, dogs, and fawns so swift of gait,

411. Kakkaṭā¹ katamāyā² ca ikkā goṇasirā bahū
khaggā varāhā nakulā kālak' ettha bahūtasā³ 2095
412. Mahisā soṇā sigālā ca pampakā ca samantato
ākuccā pacalākā ca citrakā cāpi dīpiyo 2096.
- 5 413. Pelakā ca vighāsādā sīhā kokanisātakā⁴
aṭṭhapādā ca romā⁵ ca bhassarā⁶ ca kukutthakā⁷ 2097.
414. Camkorā kukkuṭā nāgā aññamaññam pakūjino
bakā balākā najjuhā dindibhā koṇcavādikā⁸ 2098.
415. Vyaghīnasā lohapiṭṭhā pampakā jīvajīvākā
10 kapiñjarā⁹ tittirāyo kulāvā paṭikuttakā
416. Maddālakā cetakedu¹⁰ bhaṇḍutittiranāmakā
celāvākā piṅgulāyo godhakā aṅgaḥetukā 2099.
417. Karaviyā ca saggā ca uhumkāra ca kukkuhā
nānādi jaggaṇākiṇṇam nānāsaranikuḍḍitan ti. 2100.
- 15 Ts. parisālū 'ti vaḷavāmukhaḥpekkhiyo¹¹, rohicca--ti rohitā c' eva
sarabhamigā ca, koṭṭhasunā ti sigālasunakhā, katthusonā¹² ti pi paṭbo, sulo-
picā¹³ 'ti esāpi ekā khuddakamigajāti, tuliyā ti jakkhabhīlārā¹⁴, naḷa-
sannibhā ti naḷapupphavaṇṇā rukkhāsunnakhā ca, camarī calanīlanḍhit
camarā migā ca calanī ca lanḍhī ca calanti¹⁵ vātamigā ca¹⁶, jhāpitā--t
20 dve pi makkatajātiyo, picū ti sarajariyante gocharagāhikā ekā makkatajāti
kakkaṭā katamāyā¹⁷, ti dve mahāmigā, ikkā ti acchā, goṇasirā ti araṇṇa-
goṇakā, kālakettha bahūtasā¹⁸ ti kālakamigā nām' ettha¹⁹, soṇā sigālā
ti rukkhāsunnakhā ca sigālā ca, pampakā ti assamapadam parikkhipitvā thitā
mahāveṇupampaṭikā²⁰, ākuccā²¹ ti godhā, pacalākā ti gajakumbhamigā,
25 citrakāpi dīpiyo ti citramigā ca dāpimigā ca, pelakā cā 'ti sāsā²², vighā-
sādā ti ete sakunā, sīhā ti kesarasīhā, kokanisātakā²³ ti kokam gahetvā
khādanasīlā duṭṭhamigā, bhassarā²⁴ ti setthasā, kakutthakā²⁵ ti kakuttha-
sakunā²⁶, camkorā ca vanakukkuṭā ca, dindibhā koṇcavādikā²⁷ ti
ime tayo pi sakunā yeva, vyagghīnasā ti senā, lohapiṭṭhā ti lohitavaṇṇa-
30 sakunā, pampukā ti pampaṭakā, kapiñjarā--ti kapiñjarā ca tittirā ca,
kulāvā--ti ime dve pi sakunā, maddālakā cetakedū 'ti maddālakā ca
celakedu ca²⁷, bhaṇḍutittiranāmakā ti bhaṇḍū ca tittirā ca nāmāka ca,

¹ Bā kakkaṭā, Cks kakkakā. ² Bā kala-. ³ so Bā; Cks -tayo. ⁴ Bā -nisātakā.
⁵ Bā morā. ⁶ Cks ha-. ⁷ Cks kuka-, Bā kukkuṭhakā. ⁸ Cks kuñja-, Bā koṇca-
vājjikā. ⁹ Bā kampicānā, Ck -jatā. ¹⁰ so Cks; Bā celaketu. ¹¹ Bā -yakkhiṇiyo.
¹² Bā koṭṭhasonā. ¹³ Bā sunopicā. ¹⁴ Bā pakkhipilārā. ¹⁵ Cā cantī, Bā omīta
calanti. ¹⁶ Cks omīta ca. ¹⁷ Bā kakkaṭākaṭa-. ¹⁸ Cks tayo. ¹⁹ Bā ettha sare
kalākā ca bahūtasā ca. ²⁰ Bā -velukkā pampaṭhakā. ²¹ Bā amattākucchā. ²²
Cks sāsā. ²³ Bā -ṇisātakā. ²⁴ Bā kukkuṭhatā. ²⁵ Bā kukkuṭhakā-. ²⁶ Bā
-vājjikā. ²⁷ Bā mandālakā ca celaketu ca.

[Fausbøll, *Jātaka*, vol. VI, p. 538]

Yaks, antelopes, and flying fox, and monkeys great and small,
Bears, bulls, and other mighty beasts come flocking one and all:
Rhinoceros, mungoose, squirrel, boar, dog, jackal, buffalo,
Loris, hare, speckled panther, wolf and lizard, there they go:
Spiders and snakes and hairy things, and every kind of bird,
Which as they chirp and twitter round all make their voices heard:
Hawk, woodcock, heron, piper, owl, the cuckoo with his flute,
Partridge, geese, ospreys, pheasants, cranes, and redbacks, follow suit.

celābakā piṅgulāyo ti dve sakunajātiyo ca, tathā godhakā aṅgahetukā ti
saggā ti vānakasakunā¹, ubumkāra ti ulūkā.

418. Ath' ettha sakunā santi nīlakā² mañjubhāṇakā
modanti saha bhariyāhi aññamaññam pakūjino. 2101.
419. Ath' ettha sakunā santi dijā mañjussarā sitā³ 5
setacchakūtā bhadraṅghā aṇḍajā citrapekḥunā⁴. 2102.
420. Ath' ettha sakunā santi dijā mañjussarā sitā
sikhandinīlagīvāhi aññamaññam pakūjino 2103.
421. Kukutthakā⁵ kuḷirakā koṭṭhapokkharasātakā⁶
kāḷameyyā baḷiyakkhā kadambā suvasālikā 2104. 10
422. Haliddā lohitā setā ath' ettha naḷakā bahū
vāraṇā hīṅgurājā⁷ ca kadambā suvakokilā 2105.
423. Kukkusā⁸ kurarā⁹ hamsā āṭā¹⁰ parivattantikā¹¹
pākahamsā atibalā najjuhā jīvajīvaka 2106.
424. Pārepatā ravihamsā cakkavākā nadīcarā 15
vāraṇābhīrudā ramā ubho kālūpakūjino. 2107.
425. Ath' ettha sakunā santi nānāvaṇṇā bahū dijā
modanti saha bhariyāhi aññamaññam pakūjino. 2108.
426. Atth' ettha sakunā santi nānāvaṇṇā bahū dijā
sabbe mañjūni kūjanti¹² Mucalindam abhito¹³ saram. 2109. 20
427. Ath' ettha sakunā santi karavī nāma te dijā
modanti saha bhariyāhi aññamaññam pakūjino. 2110.
428. Ath' ettha sakunā santi karavī nāma te dijā
sabbe mañjūni kūjanti¹⁴ Mucalindam abhito saram. 2111.
429. Eṇeyyapasadākiṇṇam nāgasamsevitam vanam 25
nānālatāhi sañchanam kadālimigasevitam. 2112.
430. Ath' ettha sāsapo bahuko¹⁵ nivāro varako bahu
sāli akatṭhapāko va ucchu tattha anappako. 2113.
431. Ayam ekapadī eti, ujum gacchati assamam,
khudam piṇḍasam aratim tattha patto na vindati 30
yattha Vessantaro rājā saha puttehi sammati. 2114.
432. Dhārento brāhmaṇam vaṇṇam āsadañ ca masāñjaṭam
camavāsī chamā seti jātavedam namassatīti. 2115.

¹ Bḍ jātasakunā, B^s cāta. ² so C^k; C^s sīlakā, Bḍ sālīkā ³ C^s ṭhitā. ⁴ C^s
-pekḥanā, Bḍ -pakkhanā ⁵ Bḍ kukkuṭhakā. ⁶ Bḍ -ṭakā. ⁷ Bḍ bhīṅga-. ⁸
Bḍ ukkusā. ⁹ Bḍ kuru:ū ¹⁰ C^s āvā. ¹¹ Bḍ parivattantikā. ¹² C^k kūjanti.
¹³ Bḍ ubhato. ¹⁴ C^s kūjanti. ¹⁵ Bḍ sayā bahukā.

[Fausbøll, *Jātaka*, vol. VI, p. 539]

There sweetly singing to their mates the gorgeous-coloured things,
White-tufted, blue-neckt, peacock-hued flutter their pretty wings.

Why should I try their thousand names in detail to rehearse?
Imagine every kind of bird, and add them to my verse.

There a melodious company their thousand songs they make
And fill the air with pleasant noise round Mucalinda Lake.

The wood is full of elephants, of antelopes and deer,
Where hanging down from all the trees great creepers do appear.

There mustard grows, and sugar-cane, and many kinds of rice,
And beans and other plants and herbs, all comers to suffice.

Yonder the footpath leads you straight unto his settling-ground
Where never hunger, never thirst, and no distaste is found,
Where with his children now abides Vessantara the king:

With brahmin's dress, with hook and spoon, the ascetic's matted hair,
Skinclad he lies upon the ground, and tends the fire with care."

Ta. nīlakā¹ ti rājimattapattā², mañjussarā sitā³ ti nibaddha-
 madhurassarā, setacchakūṭā⁴ bhadraṅghā ti ubhapassesu setehi akkhi-
 kūṭehi samannāgatā sundarakhā, aṇḍajācittapekkhanā⁵ ti aṇḍena jātā,
 citrachattā⁶, kuḷīrakā ti kakkatākā⁷, koṭṭhā ti ādayo sakunā va, vāraṇā ti
 5 hatthīsakunā⁸, kadambā ti mahākadambā⁹ gahitā, suvakokilā ti kokilāhi¹⁰
 saddhīm vicaraṇasukā¹¹ c'eva kokilā ca, kukkusā¹² ti kālakabarā¹³, kurarā¹⁴
 ti setakurarā¹⁴, āṭā¹⁵ ti dabbimukhasakunā, parivadantikā¹⁶ ti ekā sakuna-
 jāti, vāraṇā -- ti rammābhirudā vāraṇā, ubho -- ti sāyaṃ pāto¹⁷ pabbata-
 pādaṃ ekaninnādaṃ karontā nikūjanti, eṇeṇ -- ti eṇimigehi ca pasatamigehi
 10 ca ākiṇṇaṃ, ta patto ti brāhmaṇa Vessantarassa assamaṃ patto puriso ta
 assame chātakaṃ vā pāṇiyaṃ pipāsaṃ¹⁸ vā ukkaṇṭhitāṃ vā na paṭilabhatīti.

499. Idam sutvā brahmabandhu isim katvā padakkhiṇaṃ
 udaggacitto pakkāmi yattha Vessantaro ahū ti. 2116.

Ta. yattha -- ti yasmiṃ ṭhāne Ve- ahosi taṃ ṭhānaṃ gato ti. Mahā-
 15 vanavaṇṇanā nīṭṭhitā.

Jūjako pi Accutatāpasena kathitamaggena gantvā catu-
 rassarapokkharāṇiṃ patvā „ajja atisāyaṇho, idāni Maddi araṇ-
 ñato āgamissati, mātugāmo hi nāma¹⁹ antarāyakaro hoti, sve
 tassā araṇṇagatakāle assamapadaṃ gantvā Ve-raṃ dārake yā-
 20 citvā tāya anāgatāya te gahetvā pakkamissāmīti“, ath' assa
 avidūre ekasmiṃ sānupabbataṃ āruya phāsukaṭṭhāne nipajji,
 taṃ rattim paccūsakāle Maddi supinaṃ addasa, evarūpo su-
 pino ahosi: eko puriso kaṇho dve kāsāyāni paridahitvā dvīsu
 kaṇṇesu rattamālā²⁰ pilandhitvā²¹ āvudhahattho tajjento²² āgan-
 25 tvā paṇṇasālaṃ pavisitvā Maddiṃ jaṭāsu gahetvā ākaḍḍhitvā
 bhūmiyaṃ uttānaṃ pādetvā viravantiyā tassā dve akkhini up-
 pādetvā dve bāhāni chinditvā uraṃ bhinditvā paggharantaṃ
 lohitabinduṃ hadayamaṃsaṃ ādāya pakkāmi, sā pabujjhitvā
 bhītatasitā „pāpako me supino diṭṭho, supinapāṭhako pana me
 30 Vessantarena sadiso nāma n' atthi, pucchissāmi na“ ti cin-

¹ Bde sālikā. ² so Ck; Bde citrarājisatapattā. ³ Bde jītā. ⁴ Bde setakkhi. ⁵
 Bde citrapakkhiro. ⁶ so Ck; Cde -jantā, Bde -pattā. ⁷ Bde kukkuṭā. ⁸ Bde
 hatthilīṅgasakunā. ⁹ Bde -basakunā. ¹⁰ Bde kolehi. ¹¹ Bde -ṇakasuvakā. ¹²
 Bde ukkusā. ¹³ Bde kālakururā. ¹⁴ Ckde Bde kururā. ¹⁵ Ckde āṭā. ¹⁶ Ckde -de-
 vantikā. ¹⁷ Ck pāta, Cde pātaṃ. ¹⁸ so Cde; Ck pāṇiyaṃpāṇiyaṃ pipāsaṃ, Bde
 vā pāṇiyapipāsaṃtam. ¹⁹ Bde adda dānassa. ²⁰ Bde -laṃ. ²¹ Bde pinalantitvā.
²² Bde tajjento.

[Fausbøll, *Jātaka*, vol. VI, p. 540]

When this he heard, the brahmin walked around him towards the right,
And went to seek Vessantara, his heart in high delight.

Jūjaka went on by the road pointed out to him by Accata the Hermit, and arrived at the foursquare lake. "It is now late evening," he thought: "Maddī will by now be returned from the forest, and women are always in the way. To-morrow, when she has gone into the forest, I will go to Vessantara, and ask him for the children, and before she comes back I will be away." So he climbed a flat-topt hill not far off, and lay down in a pleasant spot. Now at dawn of the next morning, Maddī had a dream, and her dream was after this fashion: A black man clothed in two yellow robes, with red flowers in his two ears, came and entered the hut of leaves, clutched Maddī by the hair of her head and dragged her out, threw her down on the ground backwards, and amidst her shrieks tore out her two eyes, cut off two arms, cut open her breast, and tearing out the heart dripping with blood carried it away. She awoke in affright, thinking—"An evil dream have I seen; I have no one here but Vessantara to interpret my dream, so I will ask him about it."

tetvā paṇṇasālaṃ gantvā Mahāsattassa paṇṇasāladvāraṃ āko-
 ṭesi, M. „ko eso“ ti ā., „ahaṃ deva Madditī“, „bhadde am-
 hākaṃ katikavattaṃ bhinditvā kasmā akāle āgatā“ ti, „deva
 na kilesavasenaḡacchāmi, api ca kho me pāpako supino diṭṭho“
 ti', „tena hi' kathehi Madditī“, sā attanā diṭṭhaniyāmen' eva
 kathesi, M. supinaṃ parigaṇhitvā „mayhaṃ dānapārami' pū-
 rissati, sve mayhaṃ yācako āgantvā putte yācissatīti, Maddim
 assāsetvā uyyojessāmīti“ cintetvā „Maddi tava dussayana-
 dubbhojanehi cittaṃ āluṭitaṃ bhavissati, mā bhāyīti“ mohetvā
 assāsetvā uyyojesi, sā vibhātāya rattiyā sabbam kattabbayutta- 10
 kaṃ katvā dve putte āliṅgitvā sīsaṃ cumbitvā „ajja me
 dussupino diṭṭho, appamattā tātā bhavēyyāthā“ ti ovaditvā
 „deva dārakesu appamattā hothā“ 'ti Mahāsattaṃ⁴ putte pa-
 ṭicchāpetvā pacchiādīni ādāya assūni puñjantī mūlaphalatthāya
 vanam pāvisi, Jūjako pi „idāni gatā bhavissatīti“ sānupabbatā 15
 oruyha ekapadikamaggena assamābhimukho agamāsi. M. pi
 paṇṇasālato nikkhamitvā pāsānaphale⁵ suvaṇṇapaṭimā viya
 nisīditvā „idāni yācako āgamissatīti“ pipāsito viya surāsonḡo
 tassāgatamaggaṃ⁶ olokento va nisīdi, puttāpi 'ssa pādamūle
 kiṇṇanti, so maggaṃ olokento brāhmaṇam āgacchantam disvā 20
 sattamāse nikkhattadānadhuraṃ ukkhipanto viya „ehi tvaṃ
 tāva brāhmaṇā“ 'ti somanassappatto Jālikumāraṃ āmantento
 imaṃ gātham āha:

434. Uṭṭhehi Jāli patitṭha, porāṇam viya dissati,

brāhmaṇam viya passāmi, nandiyo⁷ m' ābhikīrare ti. 2117. 25

Ta. porāṇam - - ti pubbe Jetuttaranagare nānādisāhi⁸ yācakānaṃ āgama-
 naṃ viya ajja yācakānaṃ āgamaṇam dissati, nandiyo⁷ mābhikīrare ti
 etassa brāhmaṇassa diṭṭhakālato paṭṭhāya maṃ somanassāni abhikīranti abhik-
 kamanti. ghammābhītattassa sīte sītūdekassa ghaṭasatasahasseehi abhisīḡcanakālo
 viya jāto ti. 30

Taṃ sutvā kumāro āha:

¹ C sī. ² Cks yaṃ devaṃ in the place of tena hi. ³ Cks -im. ⁴ Ck -tta,
 Bđ -ttassa. ⁵ Cks -palake. ⁶ Bđ tassāgamana-. ⁷ Cks nandiso. ⁸ Bđ -sānti.

[Fausbøll, *Jātaka*, vol. VI, p. 541]

Then going to the hut of the Great Being, she knocked at the door. "Who's there?" "I, my lord, Maddī." "Lady, why have you come here unseasonably, and broken our compact?" "My lord, it is not from desire that I come; but I have had an evil dream." "Tell it to me then, Maddī." She told it as it had appeared: the Great Being understood what the dream meant. "The perfection of my giving," he thought, "is to be fulfilled: this day comes a suitor to ask for my children. I will console Maddī and let her go." So he said, "Your mind must have been disturbed by uneasy sleep or by indigestion; fear nothing." With this deceit he consoled her, and let her go. And when the night grew light, she did all that had to be done, embraced and kissed the children, and said, "Last night I had a bad dream; be careful, my dears!" Then she gave them in charge of the Great Being, begging him to take care of them, took her basket and tools, wiped her tears, and away to the woods for fruits and roots.

But Jūjaka, thinking that she would now be gone, came down from the hill and went up the footpath towards the hermitage. And the Great Being came out of his hut, and seated himself upon a slab of stone like a golden image. "Now the suitor will come!" he thought, like a drunkard, thirsting for a draught, and sat watching the road by which he would come, his children playing about his feet. And as he looked down the road, he saw the brahmin coming; taking up as it were the burden of his giving, for seven months laid down, he cried in joy—"Brahmin, pray draw near!" and to the boy Jāli he addressed this stanza:

"Jāli, arise and stand: behold a brahmin in my sight!

'Tis the old time come back again, and fills me with delight!"

Hearing this, the boy says:

435. Aham pi tāta passāmi, yo so brahmā va dissati,
atthiko¹ viya āyāti, atithī no bhavissatīti 2118.

vatvā ca pana kumāro tassa apacitiṃ karonto utthāyāsana
brāhmaṇaṃ paccuggantvā parikkhāragahaṇatthaṃ āpucchi, brāh-
5 maṇo taṃ oloketvā „ayaṃ V-rassa putto Jālikumāro nāma
bhavissati, ādito paṭṭhāy’ eva ca pharusavacanaṃ kathessā-
mīti“ cintetvā „apehi apehīti“ accharam pahari, kumāro āgantvā
„ayaṃ brāhmaṇo ativiya pharuso kin nu kho“ ti tassa sarīraṃ
olokento atthārassa purisadose passi, brāhmaṇo pi Bo-aṃ upa-
10 saṃkamitvā paṭisanthāraṃ karonto āha:

436. Kacci nu bhoto kusalam, kacci bhoto anāmayam, (V $\frac{323}{10}$, $\frac{317}{21}$)
kacci uñchena yāpetha, kacci mūlaphalā bahū. 2119.

437. Kacci ḍaṃsā ca makasā ca² appam eva sirīmsapā,
vane vālamigākiṇṇe kacci himsā na vijjatīti. 2120.

15 Bo. tena saddhiṃ paṭisanthāraṃ karonto āha:

438. Kusulaṇ c’ eva no brahme atho brahme anāmayam,
atho uñchena yāpema, atho mūlaphalā bahū. 2121.

439. Atho ḍaṃsā ca makasā ca³ appam eva sirīmsapā,
vane vālamigākiṇṇe himsā amham na vijjati. 2122.

20 440. Satta no māse vasataṃ araṇṇe jīvasokinam⁴
imam⁵ pi paṭhamam passāma brāhmaṇaṃ devavaṇṇinaṃ
ādāya beluvaṃ daṇḍam aggihuttaṃ kamaṇḍalum. 2123.

441. Svāgatan te mahābrahme atho te adurāgataṃ,
anto pavisa bhaddan te, pāde pakkhālayassu te. 2124.

25 442. Tindukāni⁵ piyālāni madhuke kāsūmāriyo
phalāni khuddakappāni, bhuñja brahme varaṃ varaṃ. 2125.

443. Idam pi pāṇiyam sītam ābhataṃ girigabbharā,
tato piva mahābrahme sace tvaṃ abhikaṃkhasīti 2126.

vatvā ca pana M. cintesi: „ayaṃ brāhmaṇo na akāraṇena imam
30 brahāraṇṇam āgato, āgamanakāraṇam ūatvā taṃ papañcam
akatvā pucchissāmi nan“ ti cintetvā imam gātham āha:

¹ Bā addhiko. ² Bā omits ca. ³ Bā jivi-. ⁴ C² Bā idam. ⁵ Bā tinḍu-.

[Fausbøll, *Jātaka*, vol. VI, p. 542]

"Yes, yes, my father, I behold the brahmin whom you see;
He comes as though a boon to ask; our guest he needs must be."

And with these words, to shew him honour, the boy rose up from his seat, and went to meet the brahmin, offering to relieve him of his baggage. The brahmin looked at him, and thought, "This must be Jāli, the son of Vessantara: from the very first I will speak harshly to him." So he snapt his fingers at him, crying—"Go away, go away!" The boy thought, "A harsh man this, to be sure!" and looking at his body, he perceived in him the eighteen blemishes of a man. But the brahmin came up to the Bodhisatta, and politely greeting him, said:

"O holy man, we trust that you are prosperous and well,
With grain to glean and roots and fruit abundant where you dwell.
Have you been much by flies and gnats and creeping things annoyed,
Or from wild beasts of prey have you immunity enjoyed?"

The Bodhisatta answered politely:

"I thank you, brahmin, and reply: we prosper and are well
With grain to glean and roots and fruit abundant where we dwell.
From flies and gnats and creeping things we suffer no annoy,
And from wild beasts of prey we here immunity enjoy.¹
Seven months we have lived happy in this forest, and have not
Once seen a brahmin, as we now see you, godlike, I wot,
With vilva-staff and tinder-box, and with the waterpot.
Welcome, O brahmin! blest the chance directed you this way;
Come, enter with a blessing, come and wash your feet, I pray.
The tindook and the piyal leaves, the kāsūmāri sweet,
And fruits like honey, brahmin, take the best I have, and eat.
And this cool water from a cave high hidden on a hill,
O noble brahmin, take of it, drink if it be your will."²

After these words, the Great Being thought: "Not without cause is this brahmin come to this great forest; I will ask him the reason without delay "; and he recited this stanza:

¹ See p. 532, line 16, above; Fausbøll, vol. V, p. 323, line 16, and p. 377, line 21 (Cowell, vol. V, pp. 171 and 199); cp. Fausbøll, vol. IV, p. 427, line 26 (Cowell, vol. IV, p. 266).

² See p. 532, line 31, above.

444. Atha tvaṃ kena vaṇṇena kena vā pana hetunā
anupatto brahāraṇṇaṃ, tam me akkhāhi pucchito ti. 2127.

Ta. kena vaṇṇenā 'ti kena kāraṇena, hetunā ti paccayena.

Jūjako āha:

445. Yathā vārivaho pūro sabbakāle¹ na khīyati
evan taṃ yācit' āgañchīm, putte me dehi yācito ti. 2128. 5

Ta. vārivaho ti pañcasu mahānadīsu udavaho, na khīyatīti pīpāsītehi
āgantvā hatthehi pi bhājanehi pi ussīñcitvā khīyamāno² pi na khīyati³ evaṃ taṃ
yācitum gacchanti⁴, tvam pi saddhāya pūritattā⁵ evarūpo yevā 'ti maññamāno
aham taṃ yācitum āgañchīm, putte me - - ti mayā yācito tava putte mayhaṃ 10
dāsathāya dehīti.

Taṃ sutvā M. somanassajāto hutvā pasāritahatthe⁶ sa-
hassatthavikaṃ ṭhapento viya pabbatapādaṃ unnādentō i. g. ā.:

446. Dadāmi na vikampāmi, issaro naya brāhmaṇa,
pāto gatā⁷ rājaputtī⁸ sāyaṃ uñchāto ehiti. 2129. 15
447. Ekarattim vasitvāna pāto gacchasi brāhmaṇa
tassā nahāte upaghāte⁹ atha ne māladhārīne 2130.
448. Ekarattim vasitvāna pāto gacchasi brāhmaṇa
nānāpupphehi sañchanne nānāgandhavibhūsite
nānāmūlaphalākiṇṇe gacchiss-ādāya¹⁰ brāhmaṇā 'ti. 2131. 30

Ta. issaro ti tvaṃ mama puttānaṃ issaro sāmiko hutvā etto¹¹ naya
nayāhi, api ca kho pan' etam¹² kāraṇaṃ atthi: etesaṃ mātā rājaputtī phalā-
phalatthāya pāto gatā sāyaṃ araṇṇato āgamissati tāya ānītāni madhuraphalā-
phalāni paribhuñjitvā idh' eva ṭhāne¹³ ajj' ekarattim vasitvā pāto va dārake
gabtvā gamissasīti¹⁴, tassa nahāte ti tāya nahāpīte, upaghāte¹⁵ ti sī- 25
samhi¹⁶ upasiṃghite¹⁷, atha te māladhārīne¹⁸ ti atha vicitrāya mālāya
alamkate mālāni vahaṃāno, pālipotthakesu pana atha te māladhārīno ti likhitāṃ,
tass' attho na vicārīto, mūlaphalākiṇṇe ti maggapātheyyass' atthāya diṇnehi
nānāphalāphalehi ākiṇṇe, gacchissā ti gamissasīti¹⁹.

Jūjako āha:

30

¹ Bds -lain. ² Cks -ne, Bd pivamāno. ³ Bd adds na sussati. ⁴ Bd evaṃ taṃ
yācitāgañchīnti. ⁵ Cks add yeva. ⁶ Cks -tam hatthe. ⁷ Bd gato; gatā wanting
in Cks. ⁸ all three MSS -ī. ⁹ Bd upagghāte. ¹⁰ Bd gaccha ādāya. ¹¹ Bd
ete. ¹² Cks ekaṃ. ¹³ Bd vane. ¹⁴ Cks omit ga-. ¹⁵ Bd upagghāte. ¹⁶ Cks
sīsam. ¹⁷ Cks -siṃghāte. ¹⁸ Cks -no. ¹⁹ gacchissā - - wanting in Bd.

[Fausbøll, *Jātaka*, vol. VI, p. 543]

"Now tell me what may be the cause, what can the reason be,
That brings you to this mighty wood? I pray you tell it me."

Jūjaka said:

"As a great water-flood is full, and fails not any day,
So you, from whom I come to beg—give me your children, pray!"

On hearing this, the Great Being was delighted in heart; and said, like one who sets in the
outstretched hand a purse of a thousand pieces of money:¹

"I give, and shrink not: you shall be their master. But my queen
Went out this morning for our food; at evening she'll be seen.

Stay here this night: the morning light shall see you on your way.
She'll wash them and perfume them both,² and garland them with flowers.

Stay here this night: the morning light shall see you on your way.
Deckt out with flowers they both shall be, with scents and perfumes sweet;
Take them away, and plenty take of fruits and roots to eat."

Jūjaka said:

¹ Perhaps with an allusion to his mother's gift above (p. 485). So the Burmese.

² *upaghāte*: "*sīsaṃhi upasiṅghite*."

449. Na vāsam abhirocāmi, gamanaṃ mayha ruccati,
antarāyo pi me assa, gacchaṇ ñeva rathesabha. 2132.
450. Na h' etā yācayogī naṃ, antarāyassa kāriyā,
itthiyo¹ mantam jānanti, sabbam gaṇhanti vāmato. 2133.
- 5 451. Saddhāya dānaṃ dadato māsaṃ addakkhi mātaram,
antarāyam pi sā kayirā, gacchaṇ ñeva rathesabha. 2134.
452. Amantayassu te putte, mā te mātaram addasum,
saddhāya dānaṃ dadato evaṃ puññaṃ pavaḍḍhati. 2135.
453. Amantayassu te putte, mā te mātaram addasum,
10 mādisassa dhanam datvā rāja saggaṃ gamissatīti. 2136.

Ta. na hetā yācayogī nan ti ettha nan ti nīpātamattaṃ, i. v. h.: mahārāja etā itthiyo nāma na hi yācayogī yācanāya² anucchavikā na honti kevalaṃ antarāyassa kāriyā ti dāyakanāṃ puññaṃ antarāyaṃ yācakanāṃ ca lābhan-tarāyaṃ karonti, mantan ti itthiyo³ māyaṃ nāma jānanti, vāmato ti sab-bam⁴ vāmato gaṇhati na dakkhiṇato⁵, saddhāya - - ti kammaṇ ca phalaṇ ca saddahitvā dānaṃ dadato, māsaṃ ti mā āsaṃ⁶ mātaram addakkhi, kayirā ti kareyya, amantayassute ti jānāpehi mayā saddhim pesehīti vadati, dadato ti dadantassa.

Vessantaro āha:

- 20 454. Sace tvaṃ n' icchase datṭhum mama bhariyaṃ patibbatam
ayyakass' api dassehi⁷ Jālim Kaṇhājinam ubho⁸. 2137.
455. Ime kumāre disvāna mañjuke piyabbhāṇine
patito sumano vitto⁹ bahum dassati¹⁰ te dhanan ti. 2138.

Ta. ayyakassā 'ti mayham pituno Sañjaya-mahārājassa dvinnan ku-mārānaṃ ayyakassa, dassatīti¹¹ so rājā tuyham bahum dhanam dassati¹².

Jūjako āha:

456. Acchedanassa bhāyāmi, rājaputta suṇohi me,
rājā¹³ daṇḍāya maṃ dajjā vikkineyya haneyya vā
jino dhanā ca dāse¹⁴ ca gārayhassa brahmabandhuyā ti. 2139.

30 Ta. acchedanassā 'ti acchinditvā gahaṇassa bhāyāmi, rājā¹⁵ - - ti ayaṃ brāhmaṇo dārakacoro¹⁶ daṇḍam assa upanethā¹⁷ ti evaṃ daṇḍatthāya maṃ

¹ Bḍ itthikā. ² Cks yācamānāya. ³ Cks itthi. ⁴ Cks sabbā. ⁵ Cks -to. ⁶ Cks etesaṃ. ⁷ so Cks; Bḍ ayyakassāmi me dehi; read: ayyakassāp' ime dehi? ⁸ Bḍ jālikaṇhājinācubho. ⁹ Bḍ citto. ¹⁰ Cks dasseti. ¹¹ Ck dassati no ti, Ck dassati to ti, Bḍ dassati ne dhananti. ¹² Cks dassasīti. ¹³ Ck Bḍ rāja. ¹⁴ Bḍ dāsāṇ. ¹⁵ Bḍ rāja. ¹⁶ Cks add ti. ¹⁷ Bḍ dethā.

[Fausbøll, *Jātaka*, vol. VI, p. 544]

"No, mighty monarch, I would go; I do not wish to stay:
I'll go, lest some impediment should thwart me in the way.

Women no generous givers are, to thwart they always try,
They know all sorts of cunning spells, and always go awry.

Let him who gives a gift in faith not see his mother's face,
Or she will find impediments: O king, I'd go apace.

Give me your children; let them not behold their mother's face:
For he that gives a gift in faith, his merit grows apace.

Give me your children; let them not behold their mother's face:
He who gives wealth to such as I, to heaven he goes apace."

Vessantara said:

"If you wish not to see my wife,—a faithful wife is she!
Let Jāli and Kaṇhājinā their grandsire go and see.

When these fair children, sweet of speech, shall come within his sight,
He'll give you wealth in plenty, full of joy and high delight."

Jūjaka said:

"I fear the spoiling of my goods: O prince, I prithee hear!
The king may deal me punishment, may slay, or sell, I fear;
Sans wealth and servants, how my wife would mock at me, and jeer!"

rājānam¹ dadeyya, gārayh' assa -- ti kevalam brāhmaṇiyā ca garahitabbā² bhavissāmīti.

Vessantaro āha :

457. Ime kumāre disvāna muñjuke piyabhāṇine
dhamme t̥hito mahārājā Sivīnam raṭṭhavaḍḍhano 5
laddhā pītisomanassam bahum dassati te dhanan ti. 2140.

Jūjako āha:

458. Nāhan tam pi karissāmi yam mam tvaṁ anusāsasi,
dārake ca aham nessam brāhmaṇiyā paricārake ti. 2141.

Ta. dārake cā 'ti alam mayham aññena dhanena aham ime dārake' ca 10
attano brāhmaṇiyā paricārike³ nessāmīti.

Tam tassa pharusavacanam sutvā dārakā piṭṭhipaṇṇasālam
gantvā tato piṭṭhipaṇṇasālato pi palāyitvā gumbagahane nili-
yitvā⁴ tatrāpi Jūjakenāgantvā gahitam⁵ viya attānam sampassa-
mānā kampantā katthaci t̥hātum⁶ asamatthā ito c' ito ca dhā- 15
vitvā caturassapokkharanīṭīram gantvā ḍalham vākacīram nivā-
setvā udakam oruyha pokkharapattam sīse t̥hapetvā udakena
paṭicchannā hutvā atṭhamasu.

Tam attham pakāsento Satthā āha :

459. Tato kumārā vyadhitā⁷ sutvā luddassa bhāsitam 20
tena tena padhāvimsu Jāli Kaṇhājīnā ubho⁸ ti. 2142.

Jūjako pi kumāre adisvā Bo-am apasādesi „bho Ve-ra
tvaṁ idān' eva mayham dārake datvā mayā 'nāham Jetuttara-
nagaram gamissāmi dārake mama' brāhmaṇiyā paricārike
nessāmīti' vutte iṅgitasaññam datvā putte palāpetvā ajānanto 25
viya nisinno, n' atthi maññe lokasmiṁ tayā sadiso musāvādo⁹
ti¹⁰, tam sutvā M. kampito hutvā „te palātā bhavissantīti¹¹
cintetvā „brāhmaṇa mā cintayi, ānemi¹² te kumāre“ ti utṭhāya
piṭṭhipaṇṇasālam gantvā tesam vanagahanam¹² pavitṭhabhāvam

¹ so Cks; Bđ amaccānam. ² so all three MSS. for -o? ³ Cks -rikā. ⁴ Bđ niliyimsu. ⁵ Cks -tā. ⁶ Bđ sandhāretum. ⁷ so Cks for vyadhitā? Bđ byādhitā.
⁸ Bđ cubho. ⁹ Cks mam. ¹⁰ Bđ -diti. ¹¹ Bđ ānessāmi. ¹² Bđ gumba-.

[Fausbøll, *Jātaka*, vol. VI, p. 545]

Vessantara said:

When these fair children, sweet of speech, shall come within his sight,
The foster-king of Sivi folk, who always does the right,
Will give you wealth in plenty, filled with pleasure and delight."

Jūjaka said:

"No, no, I will not do this thing which you would recommend:
I'll take the children, on my wife as servants to attend."

The children, hearing these harsh words, slunk behind the hut, and away they ran from behind the hut, and hid close to a clump of bushes. Even there they seemed to see themselves caught by Jūjaka: trembling, they could not keep still anywhere, but ran hither and thither, until they came to the bank of the square lake; where, wrapping the bark garments tightly about them, they plunged into the water and stood there concealed, their heads hidden under the lily leaves.

Explaining this, the Master said:

"So Jāli and Kaṇhājinā hither and thither ran,
In deep distress to hear the voice of the pursuing man."

And Jūjaka, when he saw nothing of the children, upbraided the Bodhisatta: "Ho Vessantara! when you gave me the children just now, as soon as I told you that I would not go to the city of Jetuttara, but would make the children my wife's attendants, you made them some sign, and caused them to run away, sitting there like innocence itself! Such a liar there is not in the world, I'm thinking." The Great Being was moved. "They have run away, no doubt," he thought, and said aloud, "Do not trouble about it, sir, I'll fetch them." So he arose and went behind the hut; perceiving that they must have fled to the woods,

ñatvā padavaḷaṇḍjānusārena p-tīraṃ gantvā uḍake otiṇṇapadaṃ
disvā „udakaṃ oruyha t̥hitā bhavissantīti“ ñatvā „tāta¹ Jālīti“
pakkositvā gāthādvayaṃ āha:

460. Ehi tāta piyaputta², pūretha mama pāramim,
5 hadayaṃ me 'bhisiṇcetha, karotha vacanaṃ mama. 2143.
461. Yānanāvā³ ca me hotha acalā bhavasāgare,
jātipāraṃ tarissāmi santāressaṃ sadevakaṃ ti⁴. 2144.

Tāta Jālīti pakkosi⁵, kumāro pitu saddaṃ sutvā evaṃ
cintesi: „brāhmaṇo maṃ yathāruciṃ karotu pitarā saddhiṃ
10 dve kathā na kathessāmīti“ sīsaṃ nīharitvā pokkharapattāni
viyūhanto udakā uttaritvā M-assa dakkhiṇapāde patitvā gop-
phakasandhiṃ daḷhaṃ gahe tvā parodi, atha naṃ M. āha: „tāta
bhaginī te kuhin“ ti, „tāta ime sattā nāma bhaye uppanne attā-
nam eva rakkhantīti“, atha M. „puttehi me katikā kathā bha-
15 vissantīti“ ñatvā „ehi amma Kaṇhe“ ti pakkositvā gāthādvayaṃ ā.:

462. Ehi amma piyadhīti⁶, pūrethā mama pāramim⁶,
hadayaṃ me 'bhisiṇcetha, karotha vacanaṃ mama. 2145.
463. Yānanāvā⁷ ca me hotha acalā bhavasāgare,
jātipāraṃ tarissāmi uddharissaṃ⁸ sadevakaṃ ti. 2146.
20 Sāpi „pitarā saddhiṃ dve kathā na kathessāmīti“ tath'
eva uttaritvā M-assa vāmapāde patitvā gopphakasandhiṃ⁹ daḷ-
haṃ gahe tvā parodi, tesaṃ assūni M-assa phullapadumavaṇṇe
pādapiṭṭhe patanti, tassa assūni tesaṃ suvaṇṇaphalakasadisāya
piṭṭhiyā patanti, atha M. kumāre utthāpetvā assāsetvā „tāta
25 Jālī, kiṃ tvaṃ mama dānavittabhāvaṃ na jānāsi, ajjhāsayam
me tāta matthakaṃ pāpehīti“ vatvā goṇe agghāpento viya
tatth' eva t̥hitō kumāre agghāpesi, so kira puttaṃ āmantetvā
āha: „tāta Jālī, tvaṃ bhujisso hotukāmo brāhmaṇassa nikkha-

¹ Cks ammatāta. ² Bđ piyāputtā. ³ Bđ adds tattha hadayaṃ me bhisiṇcethā
ti brāhmaṇa akkosanena uḷhaṃ mama hadayaṃ vupasametha bhavasāgare ti
sāgarasadiṣe bhava acalā yānā ca nāvā ca me hotha ahaṃ sadevakaṃ lokaṃ jāti-
pāraṃ tāressāmīti. ⁴ Bđ omits tāta - -. ⁵ Eđ piyā dhītā. ⁶ Cks piyā me dāna-
pārami. ⁷ Cks yanā-. ⁸ Cks -rissāmi ⁹ all three MSS. goppa-.

[Fausbøll, *Jātaka*, vol. VI, p. 546]

he followed their footprints to the lakeside, and then seeing a footprint where they went down into the water, he perceived that they must have gone into the water: so he called, "Jāli, my boy!" reciting these two stanzas:

"Come hither, my beloved son, my perfect state fulfil;
Come now and consecrate my heart, and follow out my will.

Be thou my ship to ferry me safe o'er existence' sea,
Beyond the worlds of birth and gods I'll cross and I'll be free."

"Come, Jāli, my boy!" cried he; and the lad hearing his voice thought thus:—"Let the brahmin do with me what he will, I, will not quarrel with my father!" He raised his head, parted the lily-leaves, and came out of the water, throwing himself upon the Great Being's right foot; embracing the ankle he wept. Then the Great Being said: "My boy, where is your sister?" He answered, "Father, all creatures take care of themselves in time of danger." The Great Being recognized that the children must have made a bargain together, and he cried out, "Here, Kaṇhā!" reciting two stanzas:

"Come hither, my beloved girl, my perfect state fulfil,
Come now and consecrate my heart, and follow out my will.

Be thou my ship to ferry me safe o'er existence' sea,
Beyond the worlds of men and gods I'll cross and lift¹ me free!"

She also thought, "I will not quarrel with my father "; and in a moment out she came, and falling on her father's left foot clasped his ankle and wept. Their tears fell upon the Great Being's feet, coloured like a lily-leaf; and his tears fell on their backs, which had the colour of golden slabs. Then the Great Being raised up his children and comforted them, saying, "My son Jāli, don't you know that I have gladly given you away? So do that my desire may attain fulfilment." And then and there he put a price on the children, as one puts a price on cattle. To his son he said: "Son Jāli, if you wish to become free, you must pay the brahmin

¹ *uddharissam*: of coming out of the river on the other side. So in the Kacchapa-Jātaka of the Mahavastu (Émile Senart, *Mahāvastu*, vol. II (1890), p. 244, lines 8-9): *naḍṭo kacchapo uddharitvā*. [J. J. Jones, *The Mahāvastu*, vol. II (1952), p. 231, has: "It plunged into the river and came up again to the bank not far away". -- jrb]

sahassam datvā bhujisso bhavyeyyāsi, bhaginī pi kho pana te
uttamarūpadharā, koci nīcajātiko brāhmaṇassa kiñcid eva
dhanam datvā tava bhaginim bhujissam katvā jātisambhedam
kareyya, aññatra raññā sabbasatadāyako nāma n' atthi, tasmā
bhaginī te bhujissā hotukāmā brāhmaṇassa dāsasatam dāsi- 5
satam hatthis. assas. usabhas. nikkhasatan ti sabbasatam' datvā
bhujissā hotū“ 'ti evam kumāre agghāpetvā samassāsetvā
assamapadam netvā kamaṇḍalunā udakam gahetvā „ehi vata
bho brāhmaṇā“ 'ti' sabbaññutañāṇassa' patthanam katvā uda-
kam pātetvā „puttena me sataguṇena sahasaguṇena satasa- 10
hassaguṇena sabbaññutañāṇam eva piyataran“ ti paṭhaviṃ unnā-
dento brāhmaṇassa piyaputtadānam adāsi.

Tam attham pakāsento Satthā āha :

404. Tato kumāre ādāya Jālim Kaṇhājinaṃ ubho¹
brāhmaṇassa adā dānam Sivinaṃ raṭṭhavaḍḍhano. 2147. 15
405. Tato kumāre ādāya Jālim Kaṇhājinaṃ ubho¹
brāhmaṇassa adā vitto² puttake dānam uttamaṃ. 2148.
406. Tadāsi yaṃ bhimsanakam tadāsi lomahamsanam,
yaṃ kumāre padinnamhi medinī samakampatha. 2149.
407. Tadāsi yaṃ bhimsanakam tadāsi lomahamsanam, 20
yaṃ pañjalikato rājā kumāre sukhavacchite³
brāhmaṇassa adā dānam Sivinaṃ raṭṭhavaḍḍhano ti. 2150.

Ta. vitto⁴ ti pītisomanasajāto hutvā, tadāsi yaṃ bhimsanakaṃ ti
tadā dānatejasa unnadanti⁵ mahāpaṭhavī kampi, Sinerupabbatarājā onami, sabbe
devā sādhu-kāram adamsu, yāva Brahmalokā ekakolāhalam ahosi, khaṇikavassam 25
vassi⁶, akālavijjulatā niccharimsu, Himavantavāsino sīhādayo sakala-Himavantaṃ
ekaniṇṇādam karimsu, evaṇupamā bhimsanakam ahosi, Pāliyaṃ pana medinī
samakampathā⁷ 'ti ettakam eva vuttam, yaṃ ti yadā, sukhavacchite ti su-
khasamvaḍḍhite sukhavasite sukhaparipālīte adāsīti, bho brāhmaṇa puttena me
sataguṇena sahasag. satasahasag. sabbaññutañāṇam eva piyataran ti tass' 30
atthāya adāsīti.

¹ Bḍ -tāni. ² Bḍ adds āmantetvā. ³ Bḍ adds paccayo hotuti. ⁴ Cs -jinā ubho,
Bḍ -jinaṃ cubho, Ck jālikāṇhājinaṃ ubho. ⁵ Cks citto. ⁶ Cks -vajjite. ⁷ Cks
-ti, Bḍ unnādenti. ⁸ Bḍ ghanika-, Cks vasi. ⁹ Bḍ sampakampathā.

[Fausbøll, *Jātaka*, vol. VI, p. 547]

a thousand pieces of gold¹. But your sister is very beautiful; if any person of low birth should give the brahmin so and so much to make her free, he would break her birthright. None but a king can give all things by the hundred; therefore if your sister would be free let her pay the brahmin a hundred male and a hundred female slaves, with elephants, horses, bulls, and gold pieces, all a hundred each." Thus did he price the children, and comforted them, and took them back to the hermitage. Then he took water in his waterpot, and calling the brahmin to come near, he poured out the water, praying that he might attain omniscience. "Dearer than my son a hundredfold, a thousandfold, a hundred thousandfold is omniscience!" he cried, making the earth resound, and to the brahmin he gave this precious gift of his children.

Explaining this, the Master said:

"The foster-king of Sivi land then took his children both,
And gave this gift most precious to the brahmin, nothing loth.

Then was there terror and affright, and the great earth did quake,
What time the king with folded hands bestowed the children both;
Then was there terror and affright, and the great earth did shake,
When Sivi's king his children gave the brahmin, nothing loth."

¹ *nikkha*: equal to five *suvāṇṇas*.

M. dānaṃ datvā „aho sudinnaṃ me dānaṃ“ ti pītiṃ up-
pādetvā kumāre olokento atṭhāsi. Jūjako pi vanagumbaṃ pavi-
sitvā valliṃ dantehi bhinditvā ādāya kumārassa dakkhiṇa-
hattham kumārikāya vāmahatthena saddhiṃ ekato bandhitvā
5 tam eva vallikoṭṭhi poṭhayamāno gahetvā pāyāsi.

Tam attham pakāsento Satthā āha:

468. Tato so brāhmaṇo luddo lataṃ dantehi chindiya
latāya hatthe bandhitvā latāya anumajjatha. 2151.
469. Tato so rajjum ādāya daṇḍam ādāya¹ brāhmaṇo
10 ākoṭayanto te² neti³ Sivirājassa pekkhato ti. 2152.

Ta. tesam pahaṭṭhāne chavi chijjati lohitaṃ paggharati,
paharaṇakāle aṇṇamaṇṇaṃ piṭṭhiṃ dadanti⁴, ath' ekasmiṃ
visamaṭṭhāne brāhmaṇo pakkhalitvā pati, kumārānaṃ mudu-
hatthehi thaddhavalli gaḷitvā gatā, te rodamānā palāyitvā
15 M-assa santikaṃ āgamimsu.

Tam attham pakāsento Satthā āha:

470. Tato kumārā pakkāmuṃ brāhmaṇassa pamuñciya,
assupunṇehi nettehi pitaraṃ so udikkhati. 2153.
471. Vedham assatthapattam va pitu pād' abhivandati,
20 pitu pādāni vanditvā idaṃ vacanam abravī: 2154.
472. Ammā ca tāta nikkhantā, tvaṇ ca no tāta dassasi,
yāva ammam pi passemu atha no tāta dassasi. 2155.
473. Ammā ca tāta nikkhantā, tvaṇ ca no tāta dassasi,
mā no tvaṃ tāta adadā yāva ammapī eti⁵ no,
25 tadāyaṃ brāhmaṇo kāmam vikkiṇātu hanātu vā: 2156.
474. Balaṃkapādo addhanakho⁶ atha ovaḍḍhapiṇḍiko⁷
dīghuttaroṭṭho capalo kaḷāro bhaggaṇāsako 2157.
475. Kumbhūdarō bhaggaṇapitṭhi atho visamacakkhulo⁸
lohamassu⁹ haritakeso valīnaṃ¹⁰ tilakāhato 2158.
30 476. Piṅgalo ca vinato ca vikato¹¹ ca brahā kharo¹²
ajināni ca sannaddho amanusso bhayānako 2159.

¹ Bḍ daṇḍañcādāya. ² Cks so. ³ Cks nete. ⁴ Bḍ piṭṭhiyo namanti. ⁵ Bḍ etu.
⁶ so Cks; Bḍ andha-. ⁷ Bḍ obandha-. ⁸ Bḍ -uko. ⁹ Cks lomahassu. ¹⁰ Bḍ
valīnani. ¹¹ Bḍ -to. ¹² Cks karo.

[Fausbøll, *Jātaka*, vol. VI, p. 548]

When the Great Being had made the gift, he was joyful, thinking how good a gift he had made, as he stood looking upon the children. And Jūjaka went into the jungle, and bit off a creeper, and with it he bound the boy's right hand to the girl's left, and drove them away beating them with the ends of the creeper.

Explaining this, the Master said:

"The cruel brahmin bit a length of creeper off; which done,
He with the creeper bound their hands, and dragged the children on.¹

And then the brahmin, staff in hand, holding the creeper tight,
Beat them and drove them on and on before their father's sight."

Where he struck them, the skin was cut, the blood ran, when struck they staggered against each other back to back. But in a rugged place the man stumbled and fell: with their tender hands the children slipt off the light bond, and ran away weeping to the Great Being.

Explaining this, the Master said:

"The children thus at liberty then from the brahmin fly;
The boy looks on his father's face, the tears are in his eye.

Then like a fig-leaf in the wind the little boy did quake,
Embracing threw his arms around his father's feet, and spake

"Father, will you dispose of us while mother is away?
O do not give us till she come! till she return, O stay!

And will you then dispose of us while mother is away?
O wait until she shall return, then give us if you will!
Then let the brahmin sell us both, then let the brahmin kill!

His foot is huge, his nails are torn, his flesh hangs sagging down,
Long underlip and broken nose, all trembling, tawny-brown,

Pot-bellied, broken-backed, with eyes that chew an ugly squint,²
All spots and wrinkles, yellow-haired, with beard of bloody tint,

Yellow, loose-jointed, cruel, huge, in skins of goats bedight,
A crooked and inhuman thing, a most terrific sight;

¹ *anumajjatha?*

² *visamacakkhulo*: or "of different colors," as the Burmese version has it.

477. Manusso udāhu yakkho maṃsalohitabhojano
gāmā araṇṇāṃ āgamma dhanam tam tātā¹ yācati,
nīyamāne pisācena kin nu tātā udikkhasi. 2160.
478. Asmā² nūna te hadayaṃ āyasaṃ dalhabandhanam
yo no baddhe na jānāsi brāhmaṇena dhanesinā
accāyikena luddena yo no gāvo va sumbhati. 2161.
479. Idh' eva acchataṃ Kaṇhā na sā jānāti kismici
migīva khīrasammattā³ yūthā hīnā pakandatīti. 2162.

Ta. udikkhatīti pitu santikaṃ gantvā pakampamāno oloketi, vedhan
ti vedhamāno, tvaṇca no tātā dassasīti tātā tvaṇ ca ambe tāya anāgatāya 10
eva brāhmaṇassa adāsi, mā evaṃ kari, adhivāsehi tvam kalam tātā yāva ammam
pi passemu, atha no tātā ammāya dīṭṭhakāle tvam pi dassasi, vikkiṇātu ha-
nātu vā ti tātā ammāya āgatakāle esa ambe vikkiṇātu vā hanātu vā yaṃ vā
icchatī tam vā karotu, api ca kho paṇ' esa kakkhaḷo pharuso aṭṭhārasahi purisa-
dosehi samannāgato ti aṭṭhārasapurisadose kathesi: tattha balaṃkapādo pat- 15
tharitapādo⁴, addhanakho⁵ ti pūtinakho ti a., atho ovaḍḍhapiṇḍiko⁶ ti
hetṭhā galitapiṇḍikatamaṃ⁷, dīghuttaroṭṭho ti mukham pidahitvā thitena⁸
uttaroṭṭhena samannāgato, capalo ti paggharitalālo, kaḷāro ti sūkaradāṭṭhehi
samannāgato, bhaggaṇāsako ti bhaggāya nāsāya s., lohamassū⁹ ti tamba-
vaṇṇamassu, haritakeso ti suvaṇṇavaṇṇakeso virūḷhakeso, valinan ti sarīra- 20
cammassa valinagahito¹⁰, tilakāhato ti kālātilakehi parikkhitto¹¹, piṇḍalo ti
bilālakkhisadisehi akkhīhi s., vī nato ti kaṭṭhiyaṃ ca piṭṭhiyaṃ ca khandhe cā 'ti
tisu thānesu vaṃko, vikato ti vikatapādo¹² abaddhasandhīti pi vuttaṃ, katākato¹³
ti vīvarantehi aṭṭhisandhīhi samannāgato, brahā ti dīgho, amanusso ti na
manusso manussavesena vicaranto pi yakkho esa, bhayānako ti ativiya bhīm- 25
sanako, manusso vā udāhu yakkho ti tātā sace evaṃ koci puccheyya atha maṃ-
salohitabhojano ti vattum yuttaṃ, dhanau tam tātā yācatīti tātā esa an-
hākaṃ maṃsaṃ khādītukāmo tumhe puttadhanam yācati, udikkhasīti maj-
jhattam¹⁴ pekkhasi, asmā¹⁵ nūna te hadayan ti tātā mātāpitunnam hadayan
nāma puttesu mudukaṃ hoti puttānam dukkhaṃ na sahati¹⁶, tava pana pāsāṇo¹⁷ 30
viya maṇṇe hadayaṃ athavā¹⁸ āyasaṃ dalhabandhanam, tena ambākaṃ evarūpe
dukkhe uppanne¹⁹ na jānāsīti ajānanto viya acchasi, accāyikena luddena
'ti ativiya luddena pamāṇātikantena, yo no ti brāhmaṇena no ambe kanittha-
bhātike baddhe bandhite yo tvam na jānāsi²⁰, sumbhatīti poṭheti²¹, idheva

¹ Cks dhanam tātāva. ² Cks add ha. ³ Bđ khīrasampattā, Cks sara-. ⁴ Bđ patthaṭa-.
⁵ Bđ anta-, Bs andha-. ⁶ Cks ovaḍḍhi, Bđ obandha-. ⁷ so Ck; Cs -piṇḍitata-
mam, Bđ -piṇḍimaso. ⁸ Bds add dīghena. ⁹ Cks lomahamsū. ¹⁰ so Cks;
Bđ valigahitam. ¹¹ Bđ -kinno. ¹² Ck vīnata-, Bđ vikato ti vikaṭa-. ¹³ Bđ
katakatā. ¹⁴ Bđ ajhu. ¹⁵ Cks amma. ¹⁶ Bđ -anti. ¹⁷ Bđ -ṇa. ¹⁸ Cks ti. ¹⁹
Bđ add na ruffati. ²⁰ Cks omit yo no ti - -. ²¹ Bđ poth-.

[Fausbøll, *Jātaka*, vol. VI, p. 549]

A man, or monstrous cannibal? and canst thou tamely see
This goblin come into the wood to ask this boon of thee?
And is thy heart a piece of stone fast bound about with steel,
To care not when this greedy man, who can no pity feel,
Binds us, and drives us off like kine? At least I would appeal
That sister Kaṇha, who as yet no trouble knows, may stay,
Now crying like a sucking fawn lost from the herd away."

acchatan ti tāta ayam Kaṇhājīnā na kiñci dukkham jānāti, yathā nāma khīra-sammattā¹ migapotikā yūthaparilīnā mātaraṃ apassantī khīratthāya pakandati evaṃ ammaṃ apassantī kanditvā sussitvā marissatīti, tasmā mañ ñeva brāhmaṇassa dehi, ahaṃ gamissāmi, ayam Kaṇhājīnā idb' eva hotū 'ti.

5 Evam vutte² M. na kiñci kathesi, tato kumāro mātāpi-tunnaṃ ārabha paridevanto āha:

480. Na me idaṃ tathā dukkham labbhā hi pumunā idaṃ (supra p. 50)
yañ ca ammaṃ na passāmi³ tam me dukkhataraṃ ito. 2163.
481. Na me idaṃ tathā dukkham labbhā hi pumunā idaṃ
10 yañ ca tātaṃ na passāmi³ tam me dukkhataraṃ ito. 2164.
482. Sā nūna kapaṇā amma cīrarattāya rucchiti⁴
Kaṇhājīnaṃ apassantī kumāriṃ cārudassaniṃ. 2165.
483. So nūna kapaṇo tāto cīrarattāya rucchiti⁵
Kaṇhājīnaṃ apassanto kumāriṃ cārudassaniṃ. 2166.
- 15 484. Sā nūna kapaṇā amma cīraṃ rucchiti assame
Kaṇhājīnaṃ apassantī kumāriṃ cārudassaniṃ. 2167.
485. So nūna kapaṇo tāto cīraṃ rucchiti assame
Kaṇhājīnaṃ apassanto kumāriṃ cārudassaniṃ. 2168.
486. Sā nūna kapaṇā amma cīrarattāya rucchiti⁴,
20 aḍḍharatte va⁷ ratte vā nadīva avasucchati⁶. 2169.
487. So nūna kapaṇo tāto cīrarattāya rucchiti⁶,
aḍḍharatte va⁷ ratte vā nadīva avasucchati⁶. 2170.
488. Ime te jambukā rukkhā vedisā sindhuvāritā
vividhāni rukkhajātāni—tāni ajja jahāmase. 2171.
- 25 489. Assatthā panasā cēme⁹ nigrodhā ca kapitthanā
vividhāni phalajātāni—tāni ajja jahāmase. 2172.
490. Ime tiṭṭhanti ārāmā ayam sītodakā nadī
yatth' assu pubbe kilāma—tāni ajja jahāmase. 2173.
491. Vividhāni pupphajātāni asmim upari pabbate
yān' assu pubbe dhārema—tāni ajja jahāmase. 2174.
- 30 492. Vividhāni phalajātāni asmim upari pabbate
yān' assu pubbe bhuñjāma—tāni ajja jahāmase. 2175.
493. Ime no hatthikā assā balivaddā ca no ime
yehi-ssu pubbe kilāma—tāni ajja jahāmase ti. 2176.

¹ Ck -sammattā, Bd -samattā. ² Ck -o. ³ Bd passissam. ⁴ Bd rucchati, B^s rujjati. ⁵ Bd cīraṃ rucchati assame. ⁶ Bd rucchati. ⁷ Cks ca. ⁸ Cks -sujjhati, Bd -sussati. ⁹ Bds cime.

[Fausbøll, *Jātaka*, vol. VI, p. 550]

To this the Great Being answered not one word. Then the boy said, lamenting on account of his parents:¹

"I care not for the pain of death, that is the lot of all:
Ne'er more to see my mother's face, 'tis this that doth appal.

I care not for the pain of death, that is the lot of all:
Ne'er more to see my father's face, 'tis this that doth appal.

Long will my parents mourn and weep, long will they nurse their woe,
At midnight and at dawn their tears will like a river flow,
No more to see Kaṇhājinā, whom they had cherished so.

Those clusters of rose-apple trees which droop around the lake,
And all the fruitage of the woods this day we do forsake.

Fig-tree and jack-fruit, banyan broad and every tree that grows,
Yea! all the fruitage of the woods this day we do forsake.

There stand they like a pleasant park, there cool the river flows,
The place where once we used to play, this day we do forsake.

The fruit that once we used to eat, the flowers we used to wear,
That yonder grow upon the hill, this day we do forsake.

And all the pretty little toys that once we played with there,
The horses, oxen, elephants, this day we do forsake."

¹ On the longing for absent kin, see Jataka No. 543 (Cowell, vol. VI, pp. 80-113). The present verses have been compressed in translation.

Ta pumunā ti bhavē vicarantena¹ pumunā purisena mādīsena, labbhā ti labhītabbam eva, tamme dukkhataram ito ti tam me ammaṃ passitum alabhaṇtassa dukkhaṃ hoti ito² poṭhena dukkhato sataguṇena dukkhataram, rucchitīti rodissati, addharatteva rattevā ti sakalaratte vā amhe saritvā ciraṃ rodissati, avasucchatīti³ appodakā kunnadī viya avasucchissati⁴, yathā⁵ 5
khippam eva sussaṭi evaṃ aruṇe uggacchante yeva sussitvā marissatīti adhippā-
yen' evaṃ āha, vedisā ti olambanasākhā, tānīti yesaṃ no mūlapupphaphalāni⁶
gaṇhantehi⁷ ciraṃ kilītaṃ tāni ajja ubho pi mayaṃ jahāma, hatthikā ti ten'
eva ambhākaṃ kilānatthāya katahatthikā⁸.

Evaṃ paridevamānam eva saddhiṃ bhaginiyā Jūjako pi 10
āgantvā poṭhento' gahetvā pakkāmi.

Tam atthaṃ pakāsento Satthā āha:

494. Niyamānā kumārā te pitaraṃ etad abruvum:
ammaṃ ārogyaṃ vajjāsī tvaṃ ca tāta sukhī bhava. 2177.

495. Ime no hatthikā assā balivaddā ca no ime 15
tāni ammaṃ dajjāsī sokaṃ tehi viñessati. 2178.

496. Ime no hatthikā assā balivaddā ca no ime
tāni ammaṃ udikkhantī¹⁰ sokaṃ pativiñessatīti. 2179.

Mahāsattassa putte arabbha balavasoko uppajji hadaya-
maṃsaṃ uṇhaṃ ahosi, so¹¹ kesarasīhena gahitamattavāraṇo viya 20
Rāhumukhe pavitṭhacando viya kampamāno sakabhāvena san-
dhāretum asakkonto assupunnehi nettehi paṇṇasālaṃ pavisitvā
karuṇaṃ paridevi.

Tam atthaṃ pakāsento Satthā āha:

497. Tato Vessantaro rājā dānaṃ datvāna khattiyo 25
paṇṇasālaṃ pavisitvā karuṇaṃ paridevayīti. 2180.

Tatoparaṃ Mahāsattassa vilāpagāthā honti:

498. Ka nv' ajja chātā tasitā uparucchanti dāraṇā,
sāyaṃ saṃvesanākāle ko ne dassati bhojanaṃ. 2181.

499. Ka nv' ajja chātā tasitā uparucchanti dāraṇā, 30
sāyaṃ saṃvesanākāle amma chāt' amha detha no. 2182.

¹ Ck' -to ² Ck' lmenā. ³ Cks -sujjhati. Bđ -sussati ⁴ Cks -sujjhissati, Bđ
-sussissati. ⁵ Cks tathā ⁶ Cks mūle pupphaphalābhi. ⁷ Bđ gaṇhitehi. ⁸ Bđ
hatthirūpakā ⁹ Bđ adds te. ¹⁰ Cks -ti, Bđ udikkhati. ¹¹ Cks sokena.

[Fausbøll, *Jātaka*, vol. VI, p. 551]

In despite of these lamentations, Jūjaka came and drove him away with his sister.

Explaining this, the Master said:

"The children to their father said as they were led away:

"O father! wish our mother well, and happy be your day!

These oxen, horses, elephants wherewith we used to play,
Give them to mother, and they will somewhat her grief allay.

These oxen, horses, elephants wherewith we used to play,
When she looks on them, will anon somewhat her grief allay."

Now great pain arose in the Great Being because of his children, and his heart grew hot within him: he trembled violently, like an elephant seized by a maned lion, like the moon swallowed in Rāhu's jaws. Not strong enough to endure it, he went into the hut, tears streaming from his eyes, and wept pitifully.

Explaining this, the Master said:

"The warrior prince Vessantara thus gave his gift, and went,
And there within his leafy bower he sadly did lament."

What follow are the verses of the Great Being's lamentation.

"O when at morning or at eve for food my children cry,
Opprest by hunger or by thirst, who will their want supply?"

500. Kathan nu patham̐ gacchanti pattikā anupāhanā
santāsunehi¹ pādehi, ko ne hatthe gahessati. 2183.
501. Kathan nu so na lajjeyya sammukhā paharam mama
adūsakānam puttānam alajjī vata brāhmaṇo. 2184.
- 5 502. Yo hi me dāsīdās² assa añño vā pana pessiko
tassāpi suvihīnassa³ ko lajjī⁴ paharissati. 2185.
503. Vārijassēva me sato⁵ baddhassa kumināmukhe
akkosati paharati piye putte apassato ti. 2186.

Ta. Kanvajjā 'ti kathan nu ajja⁶, uparucchantīti saṭṭhiyojanamaggam̐
10 upagantvā rodissanti, saṁvesanākāle ti mahājanassa paribbuñjanakāle⁷, ko
ne dassatīti ko nesam̐ bhojanam̐ dassati, kathan nu patham̐ gacchanti
kathan nu saṭṭhiyojanamaggam̐ gamissanti, pattikā ti batthiyānādirahitā, anu-
pāhanā ti upāhanamattehi viyuttā sukhumālā vatapādā⁸, gahessatīti kila-
mathavinodanattāya ko gaṇhissati, dāsīdāsassa⁹ 'ti dāsīdāso assa, añño
15 vā -- ti tassa pi dāso ti evam̐ paramparāyo mayham̐ catuttho pesīyo pesana-
kāraḥ assa, tassa evam̐ suvihīnassa⁹ 'ti ayam̐ Vessantarassa dāsapatidāso ti
ñātvā ko lajjī paharissatīti lajjāsampanno ko pahareyya, yuttan nu kho
tassa nillajjassa mama putte¹⁰ paharītun ti, vārijassevā 'ti kumināmukhe bad-
dhassa macchassēva sato mama, apassato ti akāro nipātamattam̐ passantassā¹¹
20 eva piyaputte¹⁰ akkosati c' eva garahati ca aho vata dāruṇo ti.

Atha M-assa kumāresu sinehena evam̐ parivitaḥko udapādi
„ayam̐ brāhmaṇo mama putte ativiya vihetṭetīti“, sokam̐ san-
dhāretum̐ asakkonto „brāhmaṇam̐ anubandhitvā jīvitakkhayam̐
pāpetvā ānessāmi te kumāre“ ti, tato „aṭṭhānam̐ etam̐, kumā-
25 rānam̐ pīḷanam̐ atidukkham̐ iti dānam̐ datvā anutappanam̐
nāma sataṁ dhammo na hotīti“ cintesi, tadatthajotanāya ime
dve parivitaḥkagāthā nāma honti:

504. Ādu cāpam̐ gahetvāna khaggaṁ bandhitvā vāmato (III p. 340)
ānayāmi sake putte, puttānam̐ hi vadho dukho. 2187.
- 30 505. Addhā hi me¹¹ tam̐ dukkharūpam̐ yaṁ kumārā vihaṇṇare,
sataṁ ca dhammam̐ aññāya ko datvā anutappatīti. 2188.

Ta satan ti pubba-Bodhisattānam̐ pavenīyam̐ dhammam̐, so kira tasmiṁ
khaṇe Bodhisattapavenim̐ anussari, tato sabba-Bodhisattānam̐ dhanapariścāgam̐

¹ so C^s B^d; C^k yan-. ² C^k B^d -i, C^s ajjī. ³ C^k supihīnassa, C^s supibīnassa, B^d suvihīnassa. ⁴ C^k -i, B^d lajja. ⁵ B^d pemāto. ⁶ B^d kam̐ nu ajja. ⁷ B^d parivasanā-. ⁸ so C^s; C^k vana-, B^d sukhumālāpādā, omitting vata. ⁹ C^k su-
vihitassā, B^d supihīnassā. ¹⁰ C^k add koci. ¹¹ B^d aṭṭhāna me.

[Fausbøll, *Jātaka*, vol. VI, p. 552]

How will their little trembling feet along the roadway go,
Unshod? who'll take them by the hand and lead them gently so?

How could the brahmin feel no shame, while I was standing by,
To strike my harmless innocents? a shameless man say I!

No man with any sense of shame would treat another so,
Were it a servant of my slave, and I brought very low.

I cannot see him, but he scolds and beats my children dear,
While like a fish caught in a trap I'm standing helpless here."

These thoughts came into the Great Being's mind, through his affection for the children; he could not away with the pain to think how the brahmin cruelly beat his children, and he resolved to go in chase of the man, and kill him, and to bring the children back. But no, he thought: that was a mistake; to give a gift, then to repent because the children's trouble would be very great, that was not the way of the righteous. And the two following stanzas contain the reflexions which throw light on that matter.

"He bound his sword upon his left, he armed him with his bow;
I'll bring my children back again; to lose them is great woe.

But even if my children die 'tis wicked to feel pain:¹
Who knows the customs of the good, yet asks a gift again?"

¹ This line does not scan, and does not give the required sense, "it is nothing to me" (*mama na kiñci hotu*, sch.). Read with *B^d aṭhāna me* for *aṭṭhānam* (cp. line 25 of text), "this is wrong," and omit *taṃ* (or omit *me*).—Perhaps *aṭṭhānam etaṃ* is concealed here.

aṅgapariccāgaṃ jīvitap. puttap. bhariyapariccāgaṃ ti ime pañca mahāpariccāge
 apariccajītvā Buddha-bhūtapubbā nāma n' atthi, ahaṃ tesaṃ abbhantaro¹,
 mayāpi puttadhītaro adatvā na sakkā Ruddhena bhavitun ti cintetvā kiṃ tvaṃ
 Vessantara pasesaṃ dāsathāya dinnaputtānaṃ dukkhabhāvaṃ na jānāsi yena²
 brāhmaṇaṃ anubandhitvā jīvitakkhayaṃ pāpessāmīti saññaṃ uppādesi, dānaṃ
 datvā pacchā anutāpo³ nāma tava ananurūpo ti evaṃ attānaṃ paribhāsītvā sace
 pi so kumāre māressāti⁴ dinnakālato paṭṭhāya mama na kiñci hotū 'ti evaṃ⁵
 dālhasamādānaṃ adhiṭṭhāya paṇṇasālato nikkhamītvā paṇṇasāladvāre pāsāpa-
 phalake kañcanapaṭimā viya nisīdi.

Jūjako pi⁶ kumāre poṭhetvā nesi. Tato kumāro vilapanto ā.: 10

506. Saccam kir' evam āhaṃsu narā ekacchiyā idha
 yassa n' atthi sakāmatā yathā n' atthi' tath' eva so. 2189.
507. Ehi Kaṇhe marissāma n' atth' attho jīvitena no
 dinn' amhā ti⁷ janindena brāhmaṇassa dhanesino
 accāyikassa luddassa yo no gāvo va sumbhati. 2190. 15
508. Ime te jambukā rukkhā vedisā sindhuvāritā (cfr. supra v. 488)
 vividhāni rukkhajātāni tāni Kaṇhe jahāmase. 2191.
509. Assatthā panasā cēme⁸ nigrodhā ca kapitthanā
 vividhāni phalajātāni tāni Kaṇhe¹⁰ jahāmase. 2192.
510. Ime tiṭṭhanti ārāmā ayaṃ sītodakā nadī
 yatth' assu pubbe kilāma tāni Kaṇhe¹⁰ jahāmase. 2193. 20
511. Vividhāni pupphajātāni asmiṃ upari pabbate
 yān' assu pubbe dhārema tāni Kaṇhe¹⁰ jahāmase. 2194.
512. Vividhāni phalajātāni asmiṃ upari pabbate
 yān' assu pubbe bhuñjāma tāni Kaṇhā¹⁰ jahāmase. 2195. 25
513. Ime no hatthikā assā balivaddā ca no ime
 yehi-ssu pubbe kilāma tāni Kaṇhe¹⁰ jahāmase ti. 2196.
- Ta. yassā 'ti yassa santike sakāmatā n' atthi.

Puna brāhmaṇo ekasmiṃ visamaṭṭhāne pakkhalitvā patito,
 tesaṃ hatthato bandhanaṃ¹¹ muñcitvā gataṃ¹², te paṇṇakukkuṭā
 viya kampamānā palāyitvā ekavegen' eva pitu santikaṃ gatā.

Tam atthaṃ pakāsento Satthā āha:

514. Niyyamānā kumārā te brāhmaṇassa pamuñciya
 tena tena padhāvimsu Jāli Kaṇhājina vubho¹³ ti. 2197.

¹ Bā adds hoti. ² Bā kena. ³ Cks -tappo. ⁴ Bā māressati, Cks omit mā-. ⁵
 Bā na kiñci katabaṃ hotīti so. ⁶ Bā adds bodhisattassa mukhe. ⁷ Bā pitā
 atthi. ⁸ Cks Bā al. ⁹ Bā cime. ¹⁰ Cks -hā. ¹¹ Bā bandhunavallī. ¹² Bā
 galitaṃ. ¹³ Bā cubho.

[Fausbøll, *Jātaka*, vol. VI, p. 553]

Meanwhile Jūjaka beat the children as he led them along. Then the boy said lamenting:

"How true that saying seems to be which men are wont to tell:
Who has no mother of his own is fatherless as well.¹

Life's nothing to us: let us die; we are his chattels now,
This cruel greedy violent man, who drives us like his cow.

These clusters of rose-apple trees, which droop around the lake,
And all the verdure of the woods, O Kaṇhā, we forsake.

Fig-tree and jack-fruit, banyan tree, and every tree that grows,
Yea all the many kinds of fruit, O Kaṇhā, we forsake.

There stand they like a pleasant park, there cool the river flows;
The place where once we used to play, O Kaṇhā, we forsake.

The fruit that once we used to eat, the flowers we used to wear,
That yonder grow upon the hill, O Kaṇhā, we forsake.

And all the little pretty toys that once we played with there,
The horses, oxen, elephants, O Kaṇhā, we forsake."

Again the brahmin fell down in a rough place: the cord fell from his hand, and the children, trembling like wounded fowls, ran away without stopping back to their father.

Explaining this, the Master said:

"Now Jāli and Kaṇhājīnā, thus by the brahmin led,
Somehow got free, and then away and on and on they fled."

¹ Reading: *sakā mātā, pitā n' atthi* (*B^d* has *pitā*). So the Burmese version.

Ta tena tenā 'ti tena muttakhaṇena¹ yena disābhāgena tesam pitā atthi
tena padhāvimsu, padhāvitvā pītu santikam eva gamimsū 'ti a.

Jūjako vegen' utthāya vallidaṇḍahattho kappuṭṭhānaggi viya
uggiranto' āgantvā „atīviya palāyitum chekā tumhe“ ti hatthe
5 bandhitvā puna nesi.

Tam attham pakāsento Satthā āha:

515. Tato so rajjum ādāya daṇḍam ādāya brāhmaṇo
ākoṭayanto te² neti Sivirājassa pekkhato ti. 2198.

Evam niyyamānesu Kaṇhājina nivattitvā olokenā pitarā
10 sallapi.

Tam attham pakāsento Satthā āha:

516. Tam tam Kaṇhājina voca ayaṁ maṁ tāta brāhmaṇo
latthiyā patikoṭeti ghare jātam va dāsiyam. 2199.

517. Na cāyam brāhmaṇo tāta, dhammikā honti brāhmaṇā,
15 yakkho brāhmaṇavaṇṇena khādītum tāta neti⁴ no,
niyyamāne pisācena kin nu tāta udikkhasīti. 2200.

Ta. taṁ ti taṁ passamānam nisinnam pitarā Sivirājam, dāsiyam ti
dāsikam, khādītum ti khādanatthāya ayaṁ no giridvāram asampatte yeva
ubho hi cakkhūhi surattalohitabindū⁵ paggharantehi khādissāmīti netīti, khādītum
20 paritum⁶ vā neti, kim amhe udikkhasi, sabbadā tvaṁ sukhito lohīti⁷.

Daharakumārikāya vilapantiyā kampamānāya gacchantiyā
M-assa balavasoko uppajji hadayavatthum uṇham ahosi, nāsi-
kāya appahontiyā mukhena uṇhe assāsapassāse vissajjesi, assūni
lohitabindūni hutvā netthehi nikkhamimsu, so idaṁ evarūpaṁ
25 dukkham sinehadosen' eva jāyati⁸ na aññena kāraṇena, sineham
akatvā majjhatten' eva bhavitabban ti tathārūpaṁ sokasallam
attano ñāṇabalena vinodetvā pakatinisinnākāren' eva⁹ nisīdi.
Giridvāram asampatte yeva kumārī vilapantī agamāsi:

518. Ime no pādukā dukkhā, dīgho c' addhā suduggamo,
30 nice c' olambate¹⁰ suriyo, brāhmaṇo ca tareti¹¹ no. 2201.

¹ Ck -kāraṇena, C^s vuttakāraṇena. ² B^d avattharanto. ³ C^s so. ⁴ C^s netu
⁵ B^d rattalohitehi. ⁶ C^s paccel-. ⁷ C^s hotīti. ⁸ B^d jātam. ⁹ C^s -kāraṇe-
neva. ¹⁰ Ck nīcovo-, C^s nīcovā-, B^d niceco. ¹¹ Ck va taroti, C^s va tarohi

[Fausbøll, *Jātaka*, vol. VI, p. 554]

But Jūjaka quickly got up, and followed them, cord and stick in hand, spitting like the fire at the world's end; "Very clever you are indeed," said he, "at running away"; and he tied their hands and brought them back.

Explaining this, the Master said:

"And so the brahmin took his cord, and so his staff he took,
And brought them back with beating, while the king was forced to look."

As they were led away, Kaṇhājinā turned back, and lamented to her father. Explaining this, the Master said:

"Then spake Kaṇhājinā and said: "My father, prithee see—
As though I were a home-born slave this brahmin thrashes me!
Brahmins are men of upright life: no brahmin he can be.
A goblin sure in brahmin-shape, that leads us off to eat.
And can you stay and see us led to be a goblin's meat?"

As his young daughter lamented, trembling as she went, dire grief arose in the Great Being: his heart grew hot within him; his nose was not large enough, so from his mouth he sent forth hot pantings; tears like drops of blood fell from his eyes. Then he thought: "All this pain comes from affection, and no other cause; I must quiet this affection, and be calm." Thus by power of his knowledge he did away with that keen pang of sorrow, and sat still as usual.

Ere they had yet reached the entering in of the mountains, the girl went on lamenting:

"Sore are these little feet of mine, hard in the way we go,
The brahmin drives us on and on, the sun is sinking low.

519. Okandāmasi¹ bhūtāni pabbatāni vanāni ca,
sarassa sirasā vandāma supatitthe ca āpake² 2202.
520. Tiṇalatā ca³ osadhyo pabbatāni vanāni ca
ammaṃ ārogyaṃ vajjātha: ayan no neti brāhmaṇo. 2203.
521. Vajjantu bhonto ammaṃ ca Maddim amhāka mātaraṃ: 5
sace anupatitukāmāsi khippaṃ anupatiyāsi no, 2204.
522. Ayaṃ ekapadī eti ujum gacchati assamaṃ
tam eva anupatiyāsi⁴, api passesi no⁵ lahum. 2205.
523. Aho vata re jaṭini vanamūlaphalahārike
suññāṃ disvāna assamaṃ tan te dukkhaṃ bhavissati. 2206. 10
524. Ativelanī nūna ammiāya uñchāladdho⁶ anappako
yā no baddhe na jānāti brāhmaṇena dhanesinā
accāyikena luddena yo no gāvo va sambhati. 2207.
525. Ah' ajja⁷ ammaṃ passemu sāyaṃ uñchāto āgataṃ,
dajjā amma brāhmaṇassa phalaṃ khuddena missitaṃ, 2208. 15
526. Tadāyaṃ asito⁸ dhāto⁹ na bālhaṃ tarayeyya¹⁰ no,
sutā¹¹ ca vata no pādā, bālhaṃ tāreti¹² brāhmaṇo,
iti tattha vilapimsu kumārā mātugiddhino¹³ ti. 2209.

Ta pāduka ti khuddapādā, okandāmasīti¹⁴ avankandāma¹⁵, apacittim
nīcavuttim dassentā jānāpema, sarassā 'ti imassa padumasarassa pariggāhikān' 20
eva¹⁶ nāgakulāni sirasā vandāma, supatitthe¹⁷ va āpake¹⁸ ti sobhanatit-
thāya¹⁹ nadiyā adhivatthadevatāpi vandāma, tiṇalatā cā 'ti²⁰ tiṇāni ca olam-
banalatāyo ca, osadhyo ti osadhiyo sabbattha adhivatthā ca devatā sandhāy'
evam āha, anupatitukāmā ti sace pi sā amhākaṃ padānupadam āgantukāmā,
api passesi no²¹ lahum ti api nāma etāya ekapadiyā anupatamānā puttake 25
te²² lahum passeyyāsīti evaṃ taṃ vadeyyāthā 'ti, jaṭinīti baddhajaṭaṃ ārabha
āha, mātaraṃ pamukhaṃ²³ viya ālapanena ālapantī āha, ativelan ti pamānā-
tikkantaṃ katvā uñchācariyāya laddhaṃ vanamūlaphalāphalaṃ, khuddena
missitan ti taṃ ca khuddakamadhunā missitaṃ, asito ti asitāsano²⁴ pari-
bhuttaphalo, dhāto²⁵ ti suhito, na bālhaṃ tarayeyya²⁶ 'ti na thaddha- 30
vegena nayeyya²⁷, mātugiddhino ti matari giddhena samannāgatā balava-
sinehā evaṃ vilapimsu 'ti. Kumārappabbaṃ nīttitaṃ.

¹ Cks okanda-, Bđ okkandāmasi. ² Cks va āvake. ³ Bđ tiṇalatāni. ⁴ Bđ -pa-
theyyāsi. ⁵ Cks ne. ⁶ so all three MSS. ⁷ Bđ apijja. ⁸ Cks asino. ⁹ Ck dāto,
Cđ dāto corr. to dhāto. ¹⁰ Cks taraseyya, Bđ dhārayeyya. ¹¹ Bđ punā. ¹² Bđ
dhāreti. ¹³ Bđ -gaddhino. ¹⁴ Bđ okkandā-. ¹⁵ Bđ -kantāma. ¹⁶ Cks parigga-
hineva, Bđ -ggāhikādeva. ¹⁷ Bđ -tiṭhe. ¹⁸ Cks āvake. ¹⁹ Bđ supatitthāya. ²⁰
Bđ tiṇalatāni. ²¹ Cks ne. ²² Bđ amhe. ²³ Bđ parammukhā. ²⁴ so Bđ; Cks
āsito ti nisinnō. ²⁵ Bđ tato. ²⁶ Cks tareyyā, Bđ dhārayeyya. ²⁷ Bđ dhārayeyya.

[Fausbøll, *Jātaka*, vol. VI, p. 555]

On hills and forests, and on those that dwell in them, we call,
We reverently bow to greet the spirits, one and all

That haunt this lake; its plants and roots and creepers, and we pray
To wish our mother health: but us the brahmin drives away.
If she would follow after us, let her make no delay.

Straight leads unto the hermitage this path by which we go;
And if she will but follow this, she soon will find us so.

Thou gatherer of wild fruits and roots, thou of the knotted hair,
To see the empty hermitage will cause thee great despair.

Long stayed our mother on her quest, great store she must have found,
Who knows not that a cruel man and greedy hath us bound,
A very cruel man, who now like cattle drives us round.

Ah, had our mother come at eve, and had they chanced to meet,
Had she given him a meal of fruit with honey mixt, to eat,—

He would not drive us cruelly, when he his meal had hent:
Cruel he drove us, and our feet loud echoed as we went!"
So for their mother longing sore the children did lament.¹

¹ Scholiast: "Here ends the Children's Section (*kumārapañhaṇ*)."

Yam pana tam raññā paṭhaviṃ unnādetvā brāhmaṇassa
 piyaputtesu dinnesu yāva Brahmaloḷkā ekakoḷāhalam ahosi tena
 bhijjitahadayā Himavantavāsīnīdevatāyo tesam brāhmaṇena niy-
 yamānānam vilāpaṃ sutvā mantayimsu: „sace Maddī sakālass’
 5 eva’ assamaṃ āgamiṣṣati tattha puttake adisvā Ve-ram puc-
 chitvā brāhmaṇassa dinnabhāvaṃ sutvā balavasinehena padānu-
 padaṃ dhāvitvā mahantaṃ dukkhaṃ anubhaveyyā” ’ti, atha
 te’ devaputte „tumhe sīhavyagghadīpivesena’ nimmitvā deviyā
 gamanamaggaṃ⁴ rumbhitvā⁵ yāciyamānāpi⁶ yāva suriyass’
 10 atthaṃgamā maggaṃ adatvā yathā candālokena assamaṃ pa-
 visati evam assā sīhādīhi aviheṭṭhanatthāya ārakkhaṃ kareyyā-
 thā” ’ti ānāpesuṃ.

Tam atthaṃ pakāsento Satthā āha:

527. Tesam lālappitaṃ sutvā tayo vālā vane migā
 15 sīho vyaggho ca dīpī ca idaṃ vacanaṃ abravuṃ: 2210.
 528. Mā h’ eva no rājaputtī sāyaṃ uñchāto āgamā
 mā h’ ev’ amhākaṃ nibbhoge heṭṭhayittha vane migā. 2211.
 529. Sīho ce’ naṃ viheṭṭheyya vyaggho dīpī ca lakkhaṇaṃ
 n’ eva Jātikumār’ assa kuto Kaṇhājīnā siyā.
 20 ubhayen’ eva jīyetha paṭiṃ putte ca lakkhaṇā ti. 2212.

Ta. idaṃ vacanamabravuṃ ti tumhe tayo janā sīho ca vyaggho ca
 dīpī cā ’ti evaṃ tayo vālamigā hothā ’ti idan tāva devatā tayo devaputte abra-
 vum, māheva no ti Maddī rājaputtī uñchāto sāyaṃ mā no āgamā candālokena
 sāyaṃ eva gacchatū ’ti vadanti, mā hevaṃ amhākaṃ nibbhoge ti amhākaṃ
 25 bhoge vijite amhākaṃ vanaghaṭṭāya mā naṃ koci migo heṭṭhetī⁸, yathā na heṭ-
 ṭhetī⁹ evam assa ārakkhaṃ gaṇṭhatā ’ti vadanti, sīho ce’ naṃ ti sace hi naṃ
 anārakkhaṃ sīhādīsu koci viheṭṭheyya ath’ assā jīvitakkhayaṃ pattāya n’ eva
 Jāli assa kuto Kaṇhājīnā siyā, evaṃ sā lakkhaṇasampannā, ubhayeneva -- ti
 dvīhi koṭṭhāsehi jīyeth’ eva, tasmā susaṃvihitaṃ assā ārakkhaṃ karoṭha ’ti.

30 Atha te devaputtā „sādhū” ’ti tāsāṃ devatānaṃ vacanaṃ
 paṭisunītvā sīhavyagghadīpino hutvā gantvā tassā āgamana-
 magge paṭipāṭiyā nipajjimsu. Maddī pi kho „ajja mayā dussu-

¹ Bā kālasseva. ² Bā tayo. ³ Cks -se. ⁴ Bā āga-. ⁵ Ck rūbahitvā. ⁶ Cks
 yācamānāpi, ⁷ Cks va. ⁸ Bā hedhayittha. ⁹ Bā vihedhesi.

[Fausbøll, *Jātaka*, vol. VI, p. 556]

Maddipabbam

The Chapter of Maddī¹

Now whereas the king gave his dearly beloved children to the brahmin, the earth did resound with a great uproar that reached even to Brahma's heaven and pierced the hearts of the deities which dwelt in Himavat: who, hearing the children's lamentation as the man drove them along, thought with themselves, "If Maddī come betimes to the hermitage, not seeing her children she will ask Vessantara about it; great will be her longing when she hears that they have been given away; she will run after them, and will get into great trouble: so they instructed three² of the gods to take upon them the shape of a lion and a tiger and a pard, and to obstruct³ her way, not to let her go back for all her asking until the setting of the sun, that she might only get back by moonlight, guarding her safe from the attacks of lions and other wild beasts.

Explaining this, the Master said:

"A Lion, Tiger, and a Pard, three creatures of the brake,
Which heard this lamentation loud, thus each to other spake:

"Let not the princess back return at eve from seeking food,
Lest the wild beasts should slay her in our kingdom of the wood.

If lion, pard, or tiger should the auspicious mother slay,
O where would then Prince Jāli be, O where Kaṇhājīnā
The parent and the children both do you preserve this day."

They agreed, and obeyed the words of the gods. Becoming a lion, a tiger, and a pard, they lay down near the road by which she must go Now Maddī was thinking to herself,

¹ [Title inserted from the scholiast. -- jrb]

² *te*. So the Burmese version. The versicle has *tayo*.

³ *rumbhivā*?

pino ditṭho, sakālass' eva mūlaphalaṃ gahetvā assamaṃ gamissāmīti¹ kampamānā mūlaphalāni upadhāresi, ath' assa hatthato khaṇitti¹ patati, tathā amsato uggīvaṇ ca patati, dakkhiṇakkhi ca phandati, phalino rukkhā aphalā viya aphalā ca rukkhā phalino viya khāyimsu, dasa disā na paññāyimsu, sā 5
 „kin nu kho idaṃ pubbe abhūtapubbaṃ ajja hotīti“ cintetvā āha :

530. Khaṇittikam me patati dakkhiṇakkhi ca phandati
 aphalā phalino rukkhā sabbā muyhanti me disā'. 2213.
531. Tassā sāyaṇhakālamhi assamāgamanam pati
 atthamitamhi suriyamhi vālā panthe upaṭṭhahum. 2214. 10
532. Nice c' olambate² suriyo dūre ca vata assamo,
 yaṇ ca tesam ito hassam³ tan te bhuñjeyyum bhojanam. 2215.
533. So nūna khattiyo eko paṇṇasālāya acchati
 tosentō dārake chāte mamaṃ disvā anāyatiṃ. 2216.
534. Te nūna puttakā mayhaṃ kapaṇāya varākiyā 15
 sāyaṃ saṃvesanākāle khīrapitā va acchare. 2217.
535. Te nūna puttakā mayhaṃ kapaṇāya varākiyā
 sāyaṃ saṃvesanākāle vāripitā va acchare. 2218.
536. Te nūna puttakā mayhaṃ kapaṇāya varākiyā
 paccuggatā maṃ tiṭṭhanti vacchā bālā va mātaram. 2219. 20
537. Te nūna puttakā mayhaṃ kapaṇāya varākiyā
 paccuggatā maṃ tiṭṭhanti haṃsā va upari pallale. 2220.
538. Te nūna puttakā mayhaṃ kapaṇāya varākiyā
 paccuggatā maṃ tiṭṭhanti assamassāvidūrato. 2221.
539. Ekāyano ekapatho sarā sobbhā ca passato 25
 aññam maggaṃ na passāmi yena gaccheyya assamaṃ. 2222.
540. Migā nam' atthu rājāno kānanasmim mahabbalā,
 dhammena bhātaro hotha, maggaṃ me detha yācitā. 2223.
541. Avaruddhass' ahaṃ bhariyā rājaputtassa sirīmato
 taṇ cāhaṃ nātimaññāmi Rāmaṃ Sītā v' anubbatā. 2224. 30
542. Tumhe ca putte passatha⁴ sāyaṃ saṃvesanam pati
 abhaṇ ca putte passeyyam Jālim⁵ Kaṇhājinam c' ubho⁷. 2225.
543. Bahuṇ c' idaṃ mūlaphalaṃ bhakkho cāyaṃ anappako
 tato upaḍḍham dassāmi maggaṃ me detha yācitā. 2226.

¹ so all three MSS. ² B^d adds: evaṃ sā paridevanti pakkāmi. ³ C^s ol-. ⁴ C^k bhassam, B^d hāyam for hāsam? ⁵ B^d passatha ⁶ C^k B^d jāli. ⁷ B^d -nā-vubho 3: -nāv' ubho?

[Fausbøll, *Jātaka*, vol. VI, p. 557]

"Last night I saw a bad dream; I will collect my fruits and roots and get me betimes to the hermitage." Trembling she searched for the roots and fruits: the spade fell from her hand, the basket fell from her shoulder, her right eye went a-throbbing, fruit-trees appeared as barren and barren trees as fruitful, she could not tell whether she were on head or heels.¹ "What can be the meaning," she thought, "of this strangeness to-day!" and she said—

"Down falls my spade, a throbbing now in my right eye I feel,
The fruitful trees unfruitful seem, all round me seems to reel!"

And when she turned at evening time to go, the day's work done,
Wild beasts beset her homeward path at setting of the sun.

"The hermitage is far, methinks, the sun is sinking low
And all the food they have to eat is what I bring, I know.
And there my prince sits all alone within the leafy hut,
The hungry children comforting; and I returning not.

It is the time of evening meal, O woe is me! 'tis late:
Thirsting for water or for milk my children me await;

They come to meet me, standing like calves looking for their dam;
Like wild-goose chicks above the lake—O wretched that I am!

This is the sole and only path, with ponds and pits around:
And I can see no other road now I am homeward bound.

O mighty monarchs of the woods, O royal beasts, I cry,
Be brothers now in righteousness,² and let me safe go by!

I am a banisht prince's wife, a prince of glory fair;
As Sītā did for Rāma, so I for my husband care.

When you go home at evening time, your children you can see:
So Jāli and Kaṇhājina be given once more to me!

Here are abundant roots and fruits, much food I have to chew:
The half I offer now to you: O let me safely go!

¹ *dasa disā na paññāyimsu.*

² Scholiast: She appeals to them as a princess.

544. Rājaputtī ca no mātā rājaputto ca no pitā
dhammena bhātaro hotha maggaṃ me detha yācitā ti. 2227.

Ta. tassā ti tassā mama, assamāgamanampatīti assamaṃ paṭicca
sandhāya āgacchantiyā, [upaṭṭhahun ti upaṭṭhāya] hitā, te kira paṭhamam
5 paṭipāṭiyā nipaṭṭhitvā tāya āgamanakāle utṭhāya vijambhivā maggaṃ rumbhantā¹
paṭipāṭiyā tiriyam aṭṭhamasu, yañca tesaṃ ti ahaṇ ca yaṃ ito mūlaphalam
tesam harissan tam Ve-ro ca puttakā c' assā 'ti te tayo pi janā bhuñjeyyūṃ,
aññam tesaṃ bhojanam n' atthi, anāyatin ti anāgacchantim maṃ natvā ekako
va nūna dārake tosentō nisinno ti, samvessanākāle ti aññesu divasesu attano
10 khādāpanapivāpanakāle, khīrapitā vā 'ti yathā khīrapākā² khīrass' atthāya
kanditvā tam alabbhivā kandantā va niddam okkamanti evam phalāphalattāya
kanditvā alabbhivā kandamānā va niddam upagatā bhavissantīti vadati, vārīpitā
vā 'ti pade yathā pipāsītā pāṇiyattāya kanditvā alabbhivā kandantā va niddam
okkamantīti iminā nāyēn' attho daṭṭhabbo, acchare ti acchanti, paccug-
15 gatā -- ti maṃ paccuggatā hutvā tiṭṭhanti, paccuggantun ti pi pātho, paccug-
gantvā ti a, ekāyano ti ekass' eva³ ayano ti ekapadimaggo ekapatho ti so ca
eko va dutiyo n' atthi, okkamitvāpi gantum na sakkā, kasmā yasmā: sarā sobbhā
ca passato, nam' atthū 'ti sā aññam maggaṃ adievā ete yācitvā paṭikkamā-
pessāmīti phalapacchim sīsato otāretvā añjalim paggayha namassamēnā evam
20 āha, bhātaro ti mayam hi manussarājaputtā tumhe mīgarājaputtā itī me
dhammena bhātaro hotha, avaruddhassā, ti ratṭhato pabbajitassa⁴, Rāmaṃ
Sītāvanubātā ti yathā Dasaratha-rājaputtam Rāmaṃ tassa kaṇiṭṭhā bhaginī⁵
Sītā devī tass' eva aggamaheṣī hutvā tam anubbatā patidevatā hutvā appamattā
upaṭṭhāsi tathā aham pi Vessantaram upaṭṭhāmi nātimaññāmīti vadati,
25 tumhe cā 'ti tumhe ca mayham maggaṃ datvā sayam gocaragahaṇakāle putte
passetha ahaṇ ca passeyyam, detha me maggaṃ ti yācati.

Atha te devaputtā velam oloketvā „idāni 'ssā maggaṃ
dātum velā“ ti natvā utṭhāya⁷ apagacchimsu.

Tam attham pakāsento Satthā imam gātham āha:

30 545. Tassā lālapamānāya bahukāruṇṇasamhitam⁸
sutvā nelapatiṃ⁹ vācam vālā patthā¹⁰ apakkamun ti. 2228.

Ta. nelapatin ti¹¹ na elapatim¹² elapātarahitam¹³ visadam madhuravācam.

Sāpi kho vālesu apagatesu assamaṃ agamāsi, tadā ca
punṇamūposatho hoti, sā camkamanakoṭiyam patvā yesu ṭhānesu
35 pubbe putte passati tesu apassanti āha:

¹ Ck rumgantā, Cs ruyhantā, Bs rumbhivā. ² Bđ khīrapitā. ³ Cks ekappasseva.
⁴ Bđ pabbā-. ⁵ Cks omīti bha-. ⁶ Cks velam. ⁷ Bđ adda magga. ⁸ Cks ba-
hum-. ⁹ Ck te-, Cs nelapanam. ¹⁰ so Cks for panthā? Bđ pantā. ¹¹ Ck
telapittanti, Cs telapitanti. ¹² Ck Bđ -ti. ¹³ Ck elā-, Cs elāpatā-.

[Fausbøll, *Jātaka*, vol. VI, p. 558]

A king my father, and a queen my mother—hear my cry!
Be brothers now in righteousness, and let me safe go by!"

Then the gods, observing the time, saw that it was time to let her go; and they rose up and departed. The Master explained it thus:

"The beasts that heard her thus lament with great exceeding woe,
In voice of sweet and gentle sound, went off and let her go."

When the beasts had departed, she returned to the hermitage. Now it was the night of the full moon; and when she came to the end of the covered walk, where she had been used to see her children, and saw them not, she cried out:

546. Imamhi naṃ padesamhi puttakā paṃsukunṭhitā¹
paccuggatā maṃ tiṭṭhanti vacchā bālā va mātaraṃ. 2229.
547. Imamhi naṃ padesamhi puttakā paṃsukunṭhitā¹
paccuggatā maṃ tiṭṭhanti haṃsā v' upari pallale. 2230.
548. Imamhi naṃ padesamhi puttakā paṃsukunṭhitā
paccuggatā maṃ tiṭṭhanti assamassāvidūrato. 2231.
549. Te² migā viya ukkaṇṇā³ samantā-m-abhidhāvino⁴
ānanditā⁵ pamuditā vaggamānā va⁶ kampare,
ty-ajja putte na passāmi Jālim⁷ Kaṇhājinaṃ c' ubho⁸. 2232.
550. Chakaliva⁹ migi chāpaṃ pakkhī muttā va¹⁰ pañjarā
ohāya putte nikkhamim¹¹ sīhī vāmi-āgiddhinī¹²,
ty-ajja putte na passāmi Jālim¹³ Kaṇhājinaṃ c' ubho¹⁴. 2233.
551. Idaṃ tesam parakkantaṃ nāgānam iva pabbate,
citakā parikiṇṇāyo¹⁵ assamassāvidūrato,
ty-ajja putte na passāmi Jālim⁷ Kaṇhājinaṃ c' ubho¹⁴. 2234.
552. Vālukāya pi okiṇṇā puttakā paṃsukunṭhitā
samantā-m-abhidhāvanti, te na passāmi dārake. 2235.
553. Ye maṃ pure paccudenti araṇṇā dūraṃ āyatim
ty-ajja putte na passāmi Jālim¹³ Kaṇhājinaṃ c' ubho¹⁴. 2236.
554. Chakaliva migi¹⁴ chāpā paccuggantvāna assamā
dūre maṃ pavilokenti, te na passāmi dārake. 2237.
555. Idaṃ ca tesam¹⁷ kilānakam¹⁸ patitaṃ paṇḍubeluvam,
ty-ajja putte na passāmi Jālim¹⁹ Kaṇhājinaṃ c' ubho¹⁴. 2238.
556. Thanā ca mayh' ime pūrā uro ca sampadālati²⁰,
ty-ajja putte na passāmi Jālim¹⁹ Kaṇhājinaṃ c' ubho¹⁴. 2239.
557. Uccaṇge me vicinanti²¹ thanā ekā vilambati,
ty-ajja putte na passāmi Jālim²¹ Kaṇhājinaṃ c' ubho¹⁴. 2240.
558. Y' assu²³ sāyaṇhasamayam puttakā paṃsukunṭhitā²⁴
uccaṇge me²⁵ vivattanti te na passāmi dārake. 2241.
559. Ayam so assamo pubbe samajjo paṭibhāti maṃ,
ty-ajja putte apassantiyā bhamate viya assamo. 2242.

¹ Bđ -kunṭhitā. ² Bđ dve. ³ Cks okiṇṇā. ⁴ Cks abhiyācino. ⁵ Bđ ānandino.
⁶ Cks ca. ⁷ Cks jāli, Bđ jāli. ⁸ Ck -jināvubho, Cs -jināvubho, = Jāli-Kaṇhā-
jināv ubho? Bđ -jinā cubho. ⁹ all three MSS. ca. ¹⁰ Bđ ca. ¹¹ Bđ nikkhami,
Cks nikkhami. ¹² Cks Bđ cā-. ¹³ Ck jāli, Cs jāli. ¹⁴ Cks -jināvubho, Bđ
-jināvubho. ¹⁵ Bđ upakaṇṇāyo. ¹⁶ read: chakalim va nigim? ¹⁷ Bđ no-. ¹⁸
Bđ kilānakam. ¹⁹ Cks jāli. ²⁰ Cs -jālini, Ck -jālati. ²¹ Bđ vicinanti, Ck me
kovicinanti, Cs he kovicinanti. ²² all three MSS. jāli. ²³ Bđ yassu, Cks yassa.
²⁴ Bđ -kunṭhitā. ²⁵ Cks maṃ.

[Fausbøll, *Jātaka*, vol. VI, p. 559]

"The children, dusty, close to home, are wont to meet me here
Like calves that seek the mother-cow, like birds above the mere.

Like little deer, with prickt-up ear, they meet me on the way:
With joy and happiness they skip and frolick in their play:
But Jāli and Kaṇhājinā I cannot see to-day.

As goat and lioness may leave their young, a bird her cage,
To seek for food, so have I done their hunger to assuage:
But Jāli and Kaṇhājinā I cannot see to-day.

Here are their traces, close by home, like snakes upon the hill,
The little heaps of earth they made all round, remaining still:
But Jāli and Kaṇhājinā I cannot see to-day.

All covered up with dust to me my children used to run,
Sprinkled with mud, but now indeed I can see neither one.

Like kids to welcome back their dam they ran from home away
As from the forest I returned; I see them not to-day.

Here they were playing, here this yellow vilva fruit let fall:
But Jāli and Kaṇhājinā I cannot see to-day.

These breasts of mine are full of milk, my heart will break withal:
But Jāli and Kaṇhājinā I cannot see to-day.

They used to cling about my hips, one hanging from my breast:
How they would meet me, dust-begrimed, at time of evening rest!
But Jāli and Kaṇhājinā I cannot see to-day.

Once on a time this hermitage became our meeting-ground:
But now I see no children here, the whole place spins around.

560. Kim idaṃ appasaddo va assamo paṭibhāti maṃ,
kākolāpi na vassanti, matā me nūna dārakā. 2243.

561. Kim idaṃ appasaddo va assamo paṭibhāti maṃ,
sakuṇāpi na vassanti, matā me nūna dārakā ti. 2244.

5 Ta. naṃ ti nipātamattaṃ, paṃsu -- ti paṃsumakkhitā, paccuggatā-
man ti maṃ paccuggatā hutvā, paccuggantun ti pi pāḥo, paccuggantvāṃ' eva
attho, ukkaṇṇā¹ ti yathā migapotikā mātaraṃ disvā kaṇṇe ukkhipitvā gīvaṃ
pasāretvā mātaraṃ upagantvā haṭṭhatuṭṭhā samantā abhidhāvino, vaggamānā -- ti
vaggamānā mātuhadayamaṃsaṃ kampenti² viya evaṃ pubbe mama puttakā,
10 tyajjā 'ti te ajja na passaṃi, chakalīva migī chāpan ti yathā chakalī
migī va³ pañjarasaṃkhātā kulāvakā muttapakkhī va⁴ āmisagiddhinī sīhī va⁵
attano chāpaṃ ohāya gocarāya pakkamanti tathāhaṃ ohāya putte gocarāya nik-
khamīn ti vadati, idaṃ tesāṃ parakkantaṃ⁶ ti vassāratto sānupabbate nā-
gānaṃ padavalaṇṇaṃ viya idaṃ tesāṃ⁷ kilanattāne ādhāvanaparidhāvanaparak-
15 kantaṃ⁸ paññāyati, citakā ti sañcitanicitā vālikapuñjā, parikiṇṇāyo ti vip-
kiṇṇāyo, samantāmaḥidhāvantīti aññesu divasesu samantā abhidhāvanti,
paccudentīti paccuggacchanti, dūramāyatīn ti dūrato āgacchantīm, cha-
kalīva migī chāpā ti attano mātaraṃ chakalī va⁹ migī viya¹⁰ ca chāpā, idaṃ
tesaṃ ti haṭṭhirūpakādīhi kilantānaṃ idaṃ ca tesāṃ suvaṇṇavaṇṇaṃ kilāna-
20 beḷuvaṃ parigaḷḷitvā patitaṃ, mayhime ti mayhaṃ ime thanā khīrassa pūrā,
uro ca sampadālatīti hadayaṃ ca phalati, ucchaṅge me vivattantīti
mama ucchaṅge āvattanti vivattanti, samajjo¹¹ -- ti samajjattānaṃ¹² viya
upaṭṭhāti, tyajjā 'ti te ajja, apassantya ti apassantiyā mama, bhamate
viyā 'ti kulālacakkaṃ viya bhamati, kākolā ti vanakākā, matā nūnā 'ti
25 addhā hatā vā¹³ kenaci nītā bhaviṣṣanti, sakuṇā ti avasesasakuṇā, matā nūnā
'ti addhā matā bhaviṣṣanti.

Iti sā vilapantī M-assa santikaṃ gantvā phalapacchīm otā-
retvā M-aṃ tuṇhīm¹⁴ āsīnaṃ disvā dārake c' assa santike
apassantī āha:

30 562. Kim idaṃ tuṇhībhūto si, api ratte va me mano,
kākolāpi na vassanti, hatā¹⁵ me nūna dārakā. 2245.

563. Kim idaṃ tuṇhībhūto si, api ratte va me mano,
sakuṇāpi na vassanti, matā me nūna dārakā. 2246.

564. Kacci nu me ayyaputta migā khādīmsu dārake,
35 araṇṇe īrine¹⁶ vivane kena nītā me dārakā. 2247.

¹ Cks okiṇṇā. ² Cks kampanti. ³ Bđ ca. ⁴ Bđ padakkantaṃ. ⁵ Bđ ne-. ⁶ Bđ -nupadakkantaṃ. ⁷ Bđ -lī viya ca. ⁸ Cks vāya. ⁹ Cks samajj-. ¹⁰ Bđ addhā matā. ¹¹ all three MSS. -im. ¹² Bđ matā. ¹³ Bđ idīne, Cks irino.

[Fausbøll, *Jātaka*, vol. VI, p. 560]

My children must be dead! the place so silent has become—
The very ravens do not caw, the very birds are dumb."

Lamenting in this fashion, she came up to the Great Being, and set down the basket of fruit. Seeing him sitting in silence, and no children with him, she said:

"Why art thou silent? how that dream comes to my thought again:
The birds and ravens make no sound, my children must be slain!

O sir, have they been carried off by some wild beast of prey?
Or in the deep deserted wood have they been led astray?

565. Ādu te pahitā dūtā ādu suttā piyamvadā
 ādu bahi nu¹ nikkhantā khiddāsu pasutā nu te. 2248.
566. N' ev' assa kesā dissanti hatthapādā ca Jālino
 sakunānañ ca² opāto, kena nītā me dārakā ti. 2249.

Ta. apirattevame ti api balavapaccūse supīnañ passantiyā viya me 5
 mano, migā ti sīhādayo vālamigā, iriṇe³ ti niroje, vivane ti vivitte, dūtā
 ti ādu Jetuttaranagare Sīvirāṇṇo santikañ tayā dūtā⁴ katvā pesitā, suttā ti
 paṇṇasālañ pavisitvā sayitā, ādu bahi no⁵ ti ādu te dārakā khiddāpasutā
 hutvā bahi nikkhantā ti pucchatī, nevassakesā dissantīti sāmi Ve-ra n'
 eva tesam⁶ kāḷaṇṇavanāṇā kesā dissanti na jālino ti kaṇṇanajālavicittā⁷ 10
 hatthapādā, sakunānañ ca⁸ opāto ti Himavantapadesa hatthiliṅgasakuṇā
 nāma atthi, te opatitvā ākāsen' eva gacchanti, ten' etaṃ⁹ pucchāmi: kin tehi
 sakunehi nītā, ito aññesam pi kesañci tesam sakunānañ viya opāto jāto,
 akkhāhi me: kena nītā me dārakā ti.

Evam vutte pi M. na kiñci āha, atha nañ sā „deva kasmā 15
 mayā saddhiṃ na kathesi ko mama doso“ ti vatvā āha:

567. Idam tato dukkhatarañ sallaviddho yathā vaṇo,
 ty-ajja putte na passāmi Jālim Kaṇhājinañ c' ubho. 2250.
568. Idam pi dutiyam sallam kampeti hadayañ mama
 ty-ajja⁹ putte na passāmi tvañ ca mañ nābhībhasasi. 2251. 20
569. Ajj' eva me imam rattim rājaputta na saṃsasi,
 maññe¹⁰ ukkantasattam¹¹ mañ pāto dakkhisi no matan ti. 2252.

Ta. idam tato -- ti sāmi Ve-ra yañ mama raṭṭhā pabbājītāya araṇṇe
 vasantiyā putte ca apassantiyā dukkhañ idam tava¹² mayā saddhiṃ akathanañ
 mayhañ tato dukkhatarañ, tvañ hi mañ ajja daḍḍhañ¹³ patidahaṇto viya 25
 tālā¹⁴ patitañ daḍḍena poṭhento viya¹⁵ tuṇṭībhaṇena kilamesi, idam hi me
 hadayañ sallaviddho yathā vaṇo tath' eva kampati¹⁶ c' eva rujati¹⁷ ca, sañ-
 viddho¹⁸ ti pi pātho, sampativeddho ti attho, ukkantasattam¹⁹ man ti
 apagatajīvitam, dakkhisi no ti ettha nokāro nipātamatto, mañ kālass' eva
 matam passissasīti²⁰ attho. 30

M. „kakkhaḷakathāya nañ puttasaṃsaṃ jahāpessāmīti“
 cintetvā imam gātham āha:

¹ Bđ no. ² Ck -nañ va, Cs -nañ ca. ³ Cks iriṇe, Bđ idine. ⁴ Bđ dūte. ⁵
 Cks te. ⁶ so Bđ; Cks na jālino vivittā. ⁷ Cks -nañ va. ⁸ Ck teneta, Bđ tena
 tam. ⁹ Cks yañca. ¹⁰ Bđ aññe. ¹¹ Cs -santā? Ck -sattā, Bđ okkantasattam.
¹² Cks tava idam. ¹³ Bđ hi mayhañ ajagaradaḍḍham. ¹⁴ Bđ papātā. ¹⁵ Bđ
 add sallaṇa vaṇaṃ vijhanto viya. ¹⁶ Bđ -peti. ¹⁷ Bđ rujjati. ¹⁸ Bđs sampa-
 viddho. ¹⁹ Bđ okkantasanta. ²⁰ Cks passatīti.

[Fausbøll, *Jātaka*, vol. VI, p. 561]

O do the pretty prattlers sleep? on errands do they fare?

O have they wandered out afar in frolic or in play?

I cannot see their hands and feet, I cannot see their hair:

Was it a bird that swooped? or who has carried them away?"

To this the Great Being made no reply. Then she asked, "My lord, why do you not speak to me? what is my fault?" and said:

"'Tis like the wound of arrow-shot, and still more bitter smart
(But Jāli and Kaṇhājina I cannot see to-day!)

This is a second wound that thou hast struck me to the heart,
That I my children cannot see, that thou hast nought to say.

And so, O royal prince! this night since thou wilt not reply,
I think my days are done indeed, and thou wilt see me die."

The Great Being thought that he would assuage his pain for the children by harsh speech, and recited this stanza:

570. Nanu Maddī varārohā rājaṇṇa yasassinī,
pāto gatāsi uñchāya, kim idaṃ sāyaṃ āgatā ti. 2253.

Ta. kim - - ti Maddī tvaṃ abhirūpā pāsādikā, Himavante nāma bahuvana-
carakā tāpasavijjādhārādayo vicaranti, ko jānāti kiñci tayā kataṃ, tvaṃ pāto va
5 gantvā kim idaṃ sāyaṃ āgacchasi, daharakumārake ohāya araṇṇaṃ gatitthiyo
nāma sasāmiṇitthiyo evarūpā na honti, ko nu kho me dārakānaṃ pavatti kim
vā me sāmī¹ cintesevatti ettakam pi nāhosi, pāto va gantvā candālokena āgac-
chasi, mama duggatabhāva² eva doso ti tujjtvā vañcetvā kathesi, sā tassa
kathaṃ sutvā āha:

10 571. Nanu tvaṃ saddam assosi ye saraṃ³ pātum āgatā
sīhassa vinadantassa vyagghassa ca nikujjitam. 2254.
572. Ahu pubbanimittam me vicarantya brahāvane:
khaṇitto⁴ me hatthā patito ugghāvaṇ cāpi amsato. 2255.
573. Tadāhaṃ vyādhitā bhītā puthum⁵ katvāna añjalim
15 sabbā disā namassisaṃ api sotthi ito siyā. 2256.
574. Mā h' eva no rājaṇṇaṃ hato sīhena dīpinā
dārakā vā parāmatthā acchakokataracchihi. 2257.
575. Sīho vyaggho ca dīpī ca tayo vālā vane migā
te maṃ pariyāvarum⁶ maggaṃ, tena sāyaṃ āgatā ti. 2258.

20 Ta. ye⁶ saraṃ pātun ti ye paṇiyam pātum imaṃ saraṃ āgatā, vyag-
ghassa cā 'ti vyagghassa aññesaṃ ca hatthiādinaṃ c' eva sakunassamghassa
nikujjitam⁷ ekaṇiṇṇādaṃ saddam kiṃ tvaṃ na assositi pucchati, so pana
M-ena puttānaṃ dinnavelāya saddo ahosi, ahu pubbanimittam ti deva
imaṃ me dukkhassa anubhavanatthāya pubbanimittam ahosi, ugghāvaṇ ti
25 amsakūṭe pacchilagganakaṃ, puthun ti visum visum sabbā disā vidisā na-
massisaṃ, mā heva no ti ambhakaṃ rājaṇṇaṃ sīhādīhi hato mā hotu dārakā
acchādīhi parāmatthā mā houtū 'ti patthayanti namassim, te maṃ pariyāva-
rum maggan ti sāmī ahaṃ hi imāni ca bhimsakāni mahantāni dussupina ca
me diṭṭho ajja sakālass' eva gamissāmīti⁸ phalitarukkhe pi aphale viya aphale
30 ca phalite viya passantī kicchena phalāphalāni gabetvā giridvāraṃ sampāpuṇim
atha te sīhādayo maṃ dievā maggaṃ paṭipāṭiyā rumbitvā⁹ atthamsu, tena sāyaṃ
āgat' amhi, khamāhi me sāmīti.

M. tāya saddhim ettakam eva kathaṃ¹⁰ vatvā yāva aru-
nuggamanā na kiñci kathesi, tato paṭṭhāya Maddī nānappa-
35 kāraṃ vilapanti āha:

¹ Bḍ kiṇdiso me sāmiko. ² Bḍ sayam, Ckḍ sāyam. ³ Bḍ khaṇitti. ⁴ Cḍ Bḍ -u.

⁵ Ckḍ Paṭiyāru. ⁶ Bḍ adde saram. ⁷ Ckḍ nikku-. ⁸ Bḍ āg-. ⁹ Bḍ rumpitvā.

¹⁰ Bḍ ettha -, Ckḍ ekameva gātham.

[Fausbøll, *Jātaka*, vol. VI, p. 562]

"O Maddī, royal princess born, whose glory is so great,
Thou wentst for food in early morn: why comest thou so late?"

She replied:

"Did you not hear the lion and the tiger loudly roar
When by the lake their thirst to slake they stood upon the shore?

As in the woods I walked, there came the sign I knew so well:
My spade fell from my hand, and from my arm the basket fell.

Then hurt, alarmed, I worshipt all the quarters, one by one,
Praying that good might come of this, my hands outstretcht in prayer:

And that no lion and no pard, hyena, wolf or bear,
Might tear or harry or destroy my daughter or my son.

A lion, tiger, and a pard, three ravening beasts, laid wait
And kept me from my homeward path: so that is why I'm late."

This was all that the Great Being said to her until sunrise: after which Maddī uttered a long lament:

576. Ahaṃ patiṇ ca putte ca āceram iva māṇavo
anuṭṭhitā divārattim jaṇinī brahmacārinī. 2259.
577. Ajināni paridahitvā vanamūlaphalabhāriyā
vicarāmi divārattim tuyham¹ kāmāhi puttakā, 2260.
578. Ahaṃ² suvaṇṇahāliddim³ ābhataṃ paṇḍubeluvam
rukkhapakkāni cāhāsim, ime te⁴ puttā kilanā. 2261. 5
579. Imam muḍālavaṭakam⁵ sālukam piṇjarodakam⁶
bhuñja khuddehi saṃyuttam saha puttehi khattiya. 2262,
580. Padumam Jālino dehi kumudam pana kumāriyā,
māline passa naccante Sivi puttā ti c' avhaya⁷. 2263. 10
581. Tato Kaṇhājīnāyāpi nisāmehi rathesabha
mañjussarāya vagguyā assamam upayantiyā⁸. 2264.
582. Samānasukhadukkh' ambā ratthā pabbājita ubho,
api Siviputte⁹ passesi Jālim Kaṇhājīnā c' ubho. 2265.
583. Samaṇe brāhmaṇe nūna brahmacariyaparāyane
aham loke abhisasim¹⁰ sīlavante bahussute, 15
ty-ajja putte na passāmi Jālim Kaṇhājīnā c' ubho ti. 2266.

Ta. āceram -- ti vattasampanno antevāsī ācariyam viya, anuṭṭhitā ti
pāricariyānuṭṭhānena anuṭṭhitā apamattā hutvā paṭijaggāmi, tuyham¹ kāmā
ti tumhākam kāmena tumhe patthayanti, puttakā ti kumāre ālapanti paride- 20
vati, suvaṇṇa -- ¹¹ti puttakā aham tumhākam nabāpanatthāya suvaṇṇavaṇṇam
hāliddim ghaṃsitvā¹² ādāya āgatā, beluvan ti kilanatthāya ca vo idam su-
vaṇṇavaṇṇam beluvapakkam pi mayā āgataṃ rukkhapakkāni ti kilanatthāya
aṇṇāni pi manāpāni rukkhaphalāni āhāsim, ime te¹³ ti puttā ime vo kilanā
ti vadati, muḍālavaṭakan¹⁴ ti muḍālakaṇḍakan¹⁵, sālukan ti idam uppalā- 25
disālukam pi me bahum ābhataṃ piṇjarodakan¹⁶ ti siṃghātakam, bhuñjā
'ti idam sabbam khuddakamadhunā saṃyuttam puttehi saddhim bhuñjā 'ti pari-
devati, Siviputtā ti c' avhaya¹⁷ 'ti sāmī Sivirāja paṇṇasālāya sayāpitattā-
nato sīgham putte pakkosa, api Siviti¹⁸ sāmī Sivirāja api putte passesi¹⁹
sace passasi dassēhi, kim mam atikilamesi, abhisasin²⁰ ti tumhākam putta- 30
dhitaro mā passitthā 'ti eva nūna akkosī.

¹ Bḍ tumham. ² Bḍ imam. ³ Bḍ -ddham. ⁴ Bḍ vo. ⁵ so Cks; Bḍ -livaṭṭakam.
⁶ Bḍ ciñca-. ⁷ Bḍ nicāvaya, Cḥ nicāvaya, Ck nicāvayaṃ. ⁸ Bḍ -gantiyā. ⁹
Bḍ siviputte pi. ¹⁰ Cks abhisim, Bḍ abhisasi. ¹¹ Bḍ -ddan. ¹² Cks ghasitvā,
Bḍ -ddam nissadāyam ghaṃsitvā. ¹³ Bḍ vo. ¹⁴ Cks -vatakan, Bḍ -livaṭṭakan.
¹⁵ Bḍ -kuṇḍalikam. ¹⁶ Bḍ jiñca-. ¹⁷ Bḍ -puttānicāvaya. ¹⁸ Bḍ sivi putte pi
passesiti. ¹⁹ Cks passasi. ²⁰ Cḥ ahassin, Bḍ abhisasin.

[Fausbøll, *Jātaka*, vol. VI, p. 563]

"My husband and my children I have tended day and night,
As pupil tends a teacher, when he tries to do the right.

In goatskins clothed, wild roots and fruits I from the forest brought,
And every day and every night for your convenience sought.

I brought you yellow vilva fruit, my little girl and boy,
And many a ripe woodland fruit, to play and make you joy.

This lotus root and lotus stalk, of golden yellow hue,
Join with your little ones, O prince, and eat your portion too.

Give the white lily to your girl, to Jāli give the blue,
And see them dance in garlands deckt: O call them, Sivi, do!

O mighty monarch! lend an ear while with delightful sound
Kaṇhājinā sings sweetly, and enters our settling-ground.

Since we were banisht, joy and woe in common shared has been:
O answer! my Kaṇhājinā and Jāli hast thou seen?

How many holy brahmins I must have offended sore,
Of holy life, and virtuous, and full of sacred lore,
That Jāli and Kaṇhājinā I cannot see to-day!"

Evam vilapamānāya M. na kiñci kathesi, sā tasmim aka-
thente kampamānā candālokena putte vicinantī yesu yesu jam-
burukkhādīsu ṭhānesu te² pubbe kīlīmsu tāni tāni patvā pari-
devantī āha:

- 5 584. Ime te jambukā rukkhā vedisā sindhuvāritā
vividhāni rukkhajātāni, te kumārā na dissare. 2267.
585. Assatthā panasā cēme nigrodhā ca kapitthanā
vividhāni phalajātāni, te kumārā na dissare. 2268.
586. Ime tiṭṭhanti āramā ayam sītodakā nadī
10 yatth' assu pubbe kīlīmsu, te kumārā na dissare. 2269.
587. Vividhāni pupphajātāni asmim upari pabbate
yān' assu pubbe dhāriṃsu, te kumārā na dissare, 2270.
588. Vividhāni phalajātāni asmim upari pabbate
yān' assu pubbe bhuñjiṃsu, te kumārā na dissare. 2271.
15 589. Ime te hatthikā assā balivaddā ca te³ ime
yehi-ssu³ pubbe kīlīmsu, te kumārā na dissare ti. 2272.

Ta. ime te hatthikā ti pabbatūpari dārake adisvā paridevamānā tato
oruyha puna assamapadam āgantvā ta. te upadhārentī kīlanabhaṇḍāni tesaṃ
disvā evam āha:

- 20 590. Ime sāmā sasolūkā⁴ bahukā kadalimigā
yehi-ssu³ pubbe kīlīmsu, te kumārā na dissare. 2273.
591. Ime haṃsā ca koñcā ca mayūrā cittapekkhanā⁵
yehi-ssu³ pubbe kīlīmsu, te kumārā na dissare. 2274.

Ta. sāmā ti khuddakā sāmā suvaṇṇamigā, sās olūkā⁴ ti sasā ca ulūkā⁶ ca.

- 25 Sā assamapade piyaputte adisvā nikkhamitvā pupphitavana-
ghaṭaṃ pavisitvā taṃ taṃ ṭhānaṃ oloketvā⁷ āha:

592. Imā tā vanagumbāyo pupphitā sabbakālikā⁸
yatth' assu pubbe kīlīmsu, te kumārā na dissare. 2275.
593. Imā [tā] pokkharāṇiyo raṇṇmā cakkavākūpakūjitā⁹ (VI $\frac{47}{19}$)
30 mandālakehi¹⁰ sañchannā padumappalakehi ca
yatth' assu pubbe kīlīmsu, te kumārā na dissare. 2276.

¹ Ck^s tesu. ² Ck^s no. ³ Ck^s yehiṃsu. ⁴ B^d sasollukā, C^k sasālukā, C^s sasālūkā.

⁵ so Ck^s for -pekkhunā, see Subhūti Abhidh. 627; B^d citrapakkhino. ⁶ B^d ullukā.

⁷ B^d -kentī. ⁸ C^k -kāmikā, C^s -kāṭikā. ⁹ C^k -kuñjitā, C^s -kuñchitā. ¹⁰

Ck^s maddā.

[Fausbøll, *Jātaka*, vol. VI, p. 564]

To this lament the Great Being answered not one word. As he said nothing, trembling she sought her children by the light of the moon; and wheresoever they used to play, under the rose-apple trees or where not, she sought them, weeping the while, and saying:

"These clusters of rose-apple trees, that droop around the mere,
And all the fruitage of the woods—my children are not here!

Fig-tree and jack-fruit, banyan broad, and every tree that grows,
Yea, all the fruitage of the woods—my children are not here!

There stand they like a pleasant park, there cool the river flows,
The place where once they used to play—but now they are not here.

The fruit that once they used to eat, the flowers they used to wear
That yonder grow upon the hill—the children are not there!

And all the little toys that once they played with, there are those,
The oxen, horses, elephants—the children are not there!

Here are the many hares and owls, the dark and dappled deer,
With which the children used to play, but they themselves not here!

The peacocks with their gorgeous wings, the herons and the geese,
With which the children used to play, but they themselves not here!"

Not finding her darling children in the hermitage, she entered a clump of flowering plants and looked here and there for them, saying:

"The woodland thickets, full of flowers that every season blow,
Where once the children used to play, but they themselves not here!

The lovely lakes that listen, when the ruddy geese give call,
When lotus white and lotus blue and trees like coral grow,¹
Where once the children played, but now no children are at all."

¹ This first two lines of this stanza are also found in Jataka No. 494 (Fausbøll, vol. IV, p. 359, lines 1-2; Cowell, vol. IV, p. 226).

Ta. vanagumbāyo ti vanagumbā.

Sā katthaci putte adisvā puna M-assa santikaṃ gantvāna dummukhaṃ disvā āha:

594. Na te kaṭṭhāni bhinnāni, na te udakam ābhatam,
aggī pi te na hāpito, kin nu mando va jhāyasi. 2277. 5
595. Piyo piyena saṅgāmma samo me¹ vyapahaññati,
ty-ajja putte na passāmi Jālim Kaṇhājinaṃ c' ubho ti. 2278.

Ta. na hāpito ti na jalito, i. v. h.: sāmi tvaṃ pubbe kaṭṭhāni bhindasi udakaṃ āharitvā ṭhapesi aṅgārakapalle aggim karosi ajja tesu ekaṃ pi akatvā kin nu mando va jhāyasi tava kiriyaṃ mayhaṃ na ruccatīti, piyo -- ti Ve-ro 10
mayhaṃ piyo ito me piyataro nāma n' atthi iminā piyena saṅgāmma samā-gantvā pubbe samo me¹ vyapahaññati dukkhaṃ vigacchatī ajja pana me imam passantiyāpi soko na vigacchatī kin nu kho kāraṇaṃ ti, ty ajjā 'ti hotu diṭṭham me kāraṇaṃ: te ajja putte 'na passāmi tena me imam passantiyāpi soko na vigacchatīti. 15

Tāya evaṃ vutte M. tuṇhībhūto va nisīdi, sā tasmim aka-thente sokasamappitā paṇṭakukkuṭi viya kampamānā pana paṭhamam vicaritaṭṭhānāni vicaritvā paccāgantvā āha:

596. Na kho no deva passāmi yena te nibhita² matā,
kākolāpi na vassanti, hatā³ me nūna dārakā. 2279. 20
597. Na kho no deva passāmi yena te nibhita² matā,
sakuṇāpi na vassanti, matā me nūna dārakā ti. 2280.

Ta. na kho no ti deva na kho amhākaṃ putte passāmi, yena te ni-hita² matā ti kenaci tesam nibhitaḥāvam⁴ pi na jānāmīti adhippāyen' evaṃ ā.

Evaṃ vutte pi M. na kiñci kathesi, sā puttāsokena⁵ putte 25
upadhārentī tatiyaṃ pi tāni ṭhānāni vātavegena vicari, ekarattim vicaritaṭṭhānaṃ parigaṇhantānaṃ⁶ pannarasayojanamattaṃ ahosi, atha ratti vibhāyi⁷, aruṇodaye jāte sā punāgantvā M-assa san-tike ṭhitā paridevi.

Tam atthaṃ pakāsento Satthā āha:

598. Sā tattha paridevitvā pabbatāni vanāni ca
puna-d-ev'⁸ assamaṃ gantvā sāmikass' anti rodati⁹. 2281. 30

¹ Bā samohaṃ. ² Bā te nibhita. ³ Bā matā. ⁴ Bā nihta-. ⁵ Bā adds phuṭhā.
⁶ so Cā; Ck -gaṇhānaṃ, Bā niparigaṇhānaṃ. ⁷ Ck vibhāyi, Bā vibhāsi. ⁸
Ck punadeva. ⁹ Bā antikerodi, Ck antirodi.

[Fausbøll, *Jātaka*, vol. VI, p. 565]

But nowhere could she see the children. Then returning to the Great Being, whom she beheld with his face cast down, she said to him:

"The kindling wood you have not split, the fire you have not lit,
Nor brought the water as before: why do you idly sit?

When I return unto my den my toil is done away,
But Jāli and Kaṇhājina I cannot see to-day!"

Still the Great Being sat silent; and she distressed at his silence, trembling like a wounded fowl, went again round the places which she had searched before, and returning said:

"O husband mine, I cannot see by whom their death has come:
The very ravens do not caw, the very birds are dumb."

Still the Great Being said no word. And she, in her longing for the little ones, a third time searched the same places quick as the wind: in one night the space which she traversed in seeking them was fifteen leagues. Then the night gave place to dawn, and at sunrise she came again to the Great Being, and stood before him lamenting. The Master explained it thus:

"When she had traversed in the search each forest and each hill,
Back to her husband she returned, and stood lamenting still.

599. Na kho no deva passāmi yena te nibitā¹ matā,
kākolāpi na vassanti, batā¹ me nūna dārakā. 2282.
600. Na kho no deva passāmi yena te nibitā¹ matā,
sakunāpi na vassanti, matā me nūna dārakā. 2283.
- 5 601. Na kho no deva passāmi yena te nihitā¹ matā
vicarantī rukkhamūlesu¹ pabbatesu guhāsu ca. 2284.
602. Iti Maddī varārohā rājaputtī yasassinī
bāhā paggayha kanditvā tatth' eva patitā⁴ chamā ti. 2285.

Ta. sāmikassantirodatīti⁵ bhī. sā Maddī ta. Vamkapabbatakucchiyaṃ
10 sānupabbatavanāni vicarantī paridevitvā punāgantvā sāmikaṃ nissāya tass'
antike ʔhitā puttānaṃ atthāya rodātī², na kho no ti ādini vadantī parideva-
tīti a., itī Maddīti bhī. evaṃ sā uttamasarīrā varārohā Maddī rukkhamūlādisu
vicarantī dārake adisvā nissamsayaṃ matā bhavissantīti, bāhā paggayha kan-
ditvā tass' eva V-rassa pādāmūle chinnaṣuvaṇṇakadalī viya chamāya pati.

- 15 M. „matā“ ti saññāya kampamāno „atthāne videse matā
Maddī, sace hi-ssā Jetuttaranagare kālakiriya abhavissa ma-
hanto parihāro' abhavissa, dve ratthāni caleyyum, ahaṃ pana
araññe ekako, kin nu kho karissāmīti“ uppannabalavasoko
satim paccupaṭṭhāpetvā „jānissāmi pi tāvā“ 'ti utthāya tassā
20 hadaye hattham ʔhapetvā santāpavattim⁶ ʔatvā kamaṇḍalunā
udakaṃ āharitvā sattamāse kāyasaṃsaggaṃ⁷ anāpannapubbo pi
balavasokena pabbajitabhāvaṃ sallakkhetum asakkonto assu-
pūṇehi nettehi tassā sīsaṃ ukkhipitvā urūsu ʔhapetvā udakena
paripphosetvā¹⁰ mukhaṃ ca hadayaṃ ca parimajjanto nisīdi,
25 Maddī pi kho thokaṃ vītināmetvā satim paṭilabbhitvā utthāya
hirottappam paccupaṭṭhāpetvā M-am vanditvā „sāmi V-ra dārakā
te kuhiṃ gatā“ ti ā. „Devi ekassa me brāhmaṇassa dā-
satthāya dinnā“ ti.

Sam attham pakāsento Satthā āha:

- 30 603. Tam ajjhapattaṃ¹¹ rājaputtim udakena abhisīncatha,
assattham naṃ viditvāna atha naṃ etad abravīti. 2286.

¹ B^d nihatā. ² B^d matā. ³ C^k -le. ⁴ C^k papatā. ⁵ C^k santirodatīti,
C^s santirodatīti, B^s sāmikassantirodītī. ⁶ B^d rodantī, B^s rodī. ⁷ B^d -vāro. ⁸
B^d santāpavattim. ⁹ B^d omits saṃ. ¹⁰ C^k paṭipposetvā. ¹¹ so all three MSS.

[Fausbøll, *Jātaka*, vol. VI, p. 566]

"In hills, woods, caves I cannot see by whom their death has come:
The very ravens do not caw, the very birds are dumb."

Then Maddī, dame of high renown, princess of royal birth,
Lamenting with her arms outstretcht fell down upon the earth."

"She's dead!" thought the Great Being, and trembled. "Ah, this is no place for Maddī to die! Had she died in Jetuttara city, great pomp there would have been, two kingdoms would have quaked. But I am alone in the forest, and what can I do?" Great trouble came upon him; then recovering himself somewhat, he determined to do what he could. Rising up he laid a hand on her heart, and felt it to be still warm: he brought water in a pitcher, and although for seven months past he had not touched her body, in his distress he could no longer keep to the ascetic's part, but with tears in his eyes he raised her head and laid it upon his lap, sprinkling it with water, and chafing her face and bosom as he sat. Then Maddī after a little while regains her senses, and, rising up in confusion, does obeisance to the Great Being, and asks, "My lord Vessantara, where are the children gone?" "I have given them," says he, "to a brahmin." The Master thus explained it:

"He sprinkled her with water as she fell down faint as dead,
And when she had come back again to consciousness, he said":—

Ta. ajjhapattan ti attano santikaṃ pattam, pādamūle patitvā visaññi-bhūtan ti a, nam etadabravīti etaṃ ekassa me brāhmaṇassa dāsathāya dinnā ti vacanam abravī.

Tato tāya „deva putte brāhmaṇassa datvā mama sabbarattim paridevitvā vicarantiyā kin nācikkhīti“ vutte M. āha: 5

604. Adiyen' eva te Maddi dukkham na kātum icchisaṃ¹,
daliddo yācako vuddho brāhmaṇo gharam āgato
tassa dinnā² mayā puttā, Maddi mā bhāyi assasa. 2287.
605. Maṃ passa Maddi mā putte mā bālham paridevasi,
lacchāma putte jīvantā ārogā ca bhavāmase. 2288. 10
606. Putte pasuṇ ca dhaññaṇ ca yaṇ ca-m-aññaṇ ghare dhanam
dajjā sappuriso dānam disvā yācakamāgate,
anumodāhi³ me Maddi, puttake dānam uttaman ti. 2289.

Ta. ādiyen evā 'ti ādikenā, i. v. h. sace te aham ādito va tam attham ācikkhissam tava sokam dhāretum⁴ asakkantiyā hadayam phaleyya tasmā ādiyen' 15
eva te Maddi dukkham n' akkhātum icchisan ti, gharam āgato ti imam am-bākam vasanaṭṭhānam āgato, arogā ca bhavāmase ti yathā⁵ mayam arogā homa jīvamānā avassam putte passissāma, yañcamaññaṇ ti yaṇ ca aññaṇ⁶ ghare, dhanam ti saviññāpakāviññāpakam dhanam, dajjā--ti sappuriso hi uttamattam patthento uram bhinditvā hadayamaṃsam pi dānam dadeyyā 'ti. 20

Maddi āha:

607. Anumodāmi te deva, puttake dānam uttamam,
datvā cittam pasādehi, bhiyyo dānadado bhava⁷ 2290.
608. Yo tvaṃ maccherabhūtesu manussesu janādhipa
brāhmaṇassa adā dānam Sivīnam raṭṭhavaḍḍhano ti. 2291. 25

Ta. anumodāmi te ti dasa māse kurchiyam dhāretvā divasassa dvittik-khattum nahāpetvā pāyetvā bhojetvā ure nipajjāpetvā paṭijaggītaputtakesu Bo-ena diñnesu sayam patim anumodanti evam ā, iminā kāraṇena jānītabbam⁸ pitā va dāraṇam sāmiko ti, bhiyyo--ti mahārāja uttarim pi punappuna dāna-dāyako bohi sudinnam te dānam ti cittam pasādehi yo tvaṃ maccherābhībū- 30
tesu sattesu piyaputte adāsīti.

Evam vutte M. „Maddi kin nām' etaṃ kathesi, sace hi mayā putte datvā cittam pasādetum nābhavissa⁹ imāni me acchariyāni na pavatteyyun“ ti vatvā sabbāni paṭhavininnādā-

¹ B^d -issam, C^k -iyam. ² C^k diṇna. ³ C^k -modanā. ⁴ B^d dha-, B^d sandhā-.
⁵ C^k add tathā. ⁶ C^k -a. ⁷ C^k bhavam. ⁸ B^d -ā. ⁹ B^d na bhavissam.

[Fausbøll, *Jātaka*, vol. VI, p. 567]

She asked him, "My dear, if you had given the children to a brahmin, why did you let me go weeping about all night, without saying a word?" The Great Being replied:

"I did not speak at once, because I shrank to cause you pain.
A poor old brahmin came to beg, and so, of giving fain,
I gave the children: do not fear, O Maddī! breathe again.

O Maddī, do not grieve too sore, but set your eyes on me:
We'll get them back alive once more, and happy shall we be.

Good men should ever give when asked, sons, cattle, wealth, and grain.
Maddī, rejoice! a greater gift than children cannot be."

Maddī replied:

"I do rejoice! a greater gift than children cannot be.
By giving set your mind at rest; pray do the like again:

For you, the mighty fostering king of all the Sivi land,
Amidst a world of selfish men gave gifts with lavish hand."

To this the Great Being answered: "Why do you say this, Maddī? If I had not been able to set my mind at peace by giving my children, these miracles would not have happened to me"; and then he told her all the earth-rumblings and what else had happened.

dīni kathesi, tato Maddī tāni acchariyāni kittetvā dānaṃ anumodanti' āha:

609. Ninnāditā te paṭhavi, saddo te tidivaṃ gato
samantā vijjūtā āgum girīnaṃ va paṭissutā ti. 2292.

5 Ta. vijjūtā - - ti akālavijjūtā Himavantappadesa samantā vicarīṃsu, girīnaṃ - - ti girīnaṃ paṭissutasaddo viya viravā utṭhahīṃsu².

610. Tassa te anumodanti ubho Nārada-Pabbatā,
[Indo ca Brahmā ca Pajāpatī ca
Somo Yamo Vessavano ca rājā]
10 sabbe devā anumodanti Tāvatiṃsā sa-Indakā. 2293.

611. Iti Maddī varārohā rājaputtī yasassinī
Vessantarassa anumodi: puttake dānaṃ uttaman ti. 2294.

Ta. Nārada - - ti ime pi te dve devanikāyā attano attano vimānadvāre
ṭhitā va sudinnaṃ te dānaṃ ti anumodanti, tāvatīṃsā - - ti Inda-jetṭhakā
15 tāvatīṃsāpi te dānaṃ anumodantīti.

Evam M-ena attano dāne vaṇṇite tam ev' atthaṃ parivattetvā „mahārāja Ve-ra sudinnaṃ nāma te dānaṃ“ ti Maddī pi tad eva³ dānaṃ vaṇṇayitvā anumodamānā nisīdi, tena Satthā iti Maddīti gātham āhā 'ti. Maddipabbam niṭṭhitam.

20 Evam tesu aññamaññaṃ sammodanīyaṃ kathaṃ kathentesu Sakko cintesi: „Ve-rājā hiyyo Jūjakassa paṭhaviṃ unnādetvā dārake adāsi, idāni naṃ koci hīnapuriso upasamkamitvā sabba-lakkhaṇasampannaṃ sīlavatiṃ Maddiṃ yācitvā rājānaṃ ekakaṃ katvā Maddiṃ gahetvā gaccheyya, tato so anātho nippaccayo
25 bhaveyya⁴, brāhmaṇavaṇṇena naṃ upasamkamitvā Maddiṃ yācitvā pāramikūtaṃ gāhāpetvā kassaci avissajjiyaṃ katvā puna naṃ tass' eva datvā āgamissāmīti“ so suriyuggamanavelāya tassa santikaṃ agamāsi.

Tam atthaṃ pakāsento Satthā āha:

30 612. Tato ratyā vivasane suriyass' uggamanam pati
Sakko brāhmaṇavaṇṇena pāto tesam adissathā 'ti. 2295.

¹ Cks -denti. ² Bd upaṭṭha-. ³ Bd tatheva. ⁴ Bd adda nunāhain.

[Fausbøll, *Jātaka*, vol. VI, p. 568]

Then Maddī rejoicing described the miracles in these words:

"The earth did rumble, and the sound the highest heaven fills,
The lightning flared, the thunder woke the echoes of the hills!

Then Nārada and Pabbata both greatly did rejoice,
Yea, all the Three and Thirty Gods with Indra, at that voice.¹

Thus Maddī, dame of royal birth, princess of high degree,
Rejoiced with him: a greater gift than children none can be."

Thus the Great Being described his own gift; and thus did Maddī repeat the tale, affirming that he had given a noble gift, and there she sat rejoicing in the same gift: on which occasion the Master repeated the stanza, "Thus Maddī," etc.²

Sakkapabbam

The Sakka Chapter³

As they were thus talking together, Sakka thought: "Yesterday Vessantara gave his children to Jūjaka, and the earth did resound. Now suppose a vile creature should come and ask him for Maddī herself, the incomparable, the virtuous, and should take her away with him leaving the king alone: he will be left helpless and destitute. Well, then, I will take the form of a brahmin, and beg for Maddī. Thus I will enable him to attain the supreme height of perfection; I shall make it impossible that she should be given to anyone else and then I will give her back." So at dawn, to him goes Sakka. The Master explained it thus:

"And so when night was at an end, about the peep of day,
Sakka in brahmin's form to them first early made his way.

¹ This couplet is interrupted by four lines, in another metre, mentioning the names of the gods Indra, Brahma, and Prajāpati, and the kings Soma, Varna, and Vessavana.

² Scholiast: "Here ends the Chapter of Maddī (*Maddī-pabbam*)"

³ [Title added from the scholiast. -- jrb]

Ta. pāto -- ti pāto va tesam dvinnam janānam paññāyamānarūpo purato
atthāsi thitvā ca pana paṭisanthāram karonto ā.:

613. Kaccin nu bhoto kusalam, kacci bhoto anāmayam, (V $\frac{323}{23}$)

kacci uñchena yāpetha, kacci mūlaphalā bahū. 2296.

614. Kacci dāmsā ca makasā ca appam eva sirimsapā,

5

vane vālamigākiṇṇe kacci himsā na vijjatīti. 2297.

Mahāsatto āha:

615. Kusalañ c' eva no brahme, atho brahme anāmayam,
atho uñchena yāpema, atho mūlaphalā bahū. 2298.

616. Atho dāmsā ca makasā ca appam eva sirimsapā,

10

vane vālamigākiṇṇe himsā amham¹ na vijjati. 2299.

617. Satta no māse vasatam araṇṇe jīvisokinam

idam pi dutiyam passāma brāhmaṇam devavaṇṇinam
ādāya beluвам даṇḍam dhārentam ajinakkhipam. 2300.

618. Svāgatan te mahābrahme atho te adurāgataṃ ($\frac{85}{24}$)

15

anto pavisa bhaddan te pāde pakkhālayassu te. 2301.

619. Tindukāni² piyālāni madhuke kāsūmāriyo

phalāni khuddakappāni³ bhuñja brahme varam varam. 2302.

620. Idam pi pāṇiyam sītam ābhatam girigabbharā,

tato piva mahābrahme sace tvaṃ abhikaṃkhasīti. 2303.

20

Evam tena saddhim paṭisanthāram katvā

621. Atha tvaṃ kena vaṇṇena kena vā pana hetunā

anuppatto brahāraṇṇam, tam me akkhāhi pucchito ti 2304.

āgamanakāraṇam pucchi, atha nam Sakko: „mahārāja, aham
mahallako idhāgacchanto tava bhariyam Maddim yācitum āgato, 25
tam me dehīti“ vatvā imam gātham āha:

622. Yathā vārivaho pūro sabbakālam na khīyati

evam tam yācit' āgañchim bhariyam, me dehi yācito ti. 2305.

Evam vutte M. „hiyyo brāhmaṇassa dārakā dinnā, araṇṇe
ekako va hutvā katham te Maddim dassāmīti“ avatvā pasārita- 30
hatthe sahasatthavikam thapento viya asajjetvā⁴ abajjhivā
anolīnamanaso⁵ girim unnādentō imam gātham āha:

¹ Bā mayham. ² Bā tinḍu-. ³ Cks - pakkāni. ⁴ Cks - itvā. ⁵ Cks anolīna-,
Bā anolīnamānaso hutvā.

[Fausbøll, *Jātaka*, vol. VI, p. 569]

"O holy man, I trust that you are prosperous and well,
With grain to glean, and roots and fruit abundant where you dwell.¹
Have you been much by flies and gnats and creeping things annoyed,
Or from wild beasts of prey have you immunity enjoyed?"

The Great Being replied:

"Thank you, brahmin—yes, I am both prosperous and well,
With grain to glean, and fruits and roots abundant where I dwell.
From flies and gnats and creeping things I suffer no annoy,
And from wild beasts of prey I here immunity enjoy.
I've lived here seven sad months, and you the second brahmin found,
Holding a goat-staff in his hand, to reach this forest-ground.
Welcome, O brahmin! blest the chance directed you this way;²
Come enter with a blessing, come, and wash your feet, I pray.
The tindook and the piyal leaves, and kāsūmārī sweet,
And fruits like honey, brahmin, take the best I have, and eat.
And this cool water from a cave high hidden on a hill,
O noble brahmin! take of it, drink if it be your will."³

As thus they talked pleasantly together he asked of his coming:

"And now what reason or what cause directed you this way?
Why have you sought the mighty woods? resolve me this, I pray."

Then Sakka replied: "O king, I am old, but I have come here to beg your wife Maddī;
pray give her to me," and he repeated this stanza:

"As a great water-flood is full and fails not any day,
So you, from whom I come to beg—give me your wife, I pray."

To this the Great Being did not reply—"Yesterday I gave away my children to a brahmin,
how can I give Maddī to you and be left alone in the forest!" No, he was as though
putting a purse of a thousand pieces in his hand: indifferent, unattached, with no clinging
of mind, he made the mountain re-echo with this stanza:

¹ See p. 532 above.

² See pp. 532 and 542 above; and Jataka No. 540 (Cowell, vol. VI, p. 48).

³ See p. 542 above; and Jataka No. 540 (Cowell, vol. VI, p. 48).

622. Dadāmi na vikampāmi yaṁ maṁ yācasi brāhmaṇa,
santaṁ na-ppatigūhāmi¹, dāne me ramatī mano ti. 2306.

Ta. santaṁ - - ti vijjamānaṁ na nigūhāmi¹.

Evañ ca pana vatvā siḡham eva kamaṇḍalunā udakaṁ
5 āharitvā udakaṁ hatthe pātetvā bhariyaṁ brāhmaṇassa adāsi,
taṁ khaṇaṁ űeva heṭṭhāvuttappakārāni sabbāni paṭihāriyāni
pātur ahesuṁ.

Taṁ atthaṁ pakāsento Satthā āha:

624. Maddiṁ hatthe gahetvāna udakassa ca kamaṇḍalum
10 brāhmaṇassa adā dānaṁ Sivīnaṁ raṭṭhavaḍḍhano. 2307.

625. Tadāsi yaṁ bhimsanakam tadāsi lomahaṁsaṇaṁ
Maddiṁ pariccajantassa medinī samakampatha. 2308.

626. N' ev' assa Maddibhakuṭi², na sandhiyati na rodati,
pekkhat' ev' assa tuṇhī sā³, eso jānāti yaṁ vāraṇ ti. 2309.

15 Ta. adā dānaṁ ti ambho brāhmaṇa Maddito⁴ me sataguṇena sahasa-
guṇena satasahasaguṇena sabbaññūtañānaṁ eva piyatarāṁ, idaṁ me dānaṁ sab-
baññūtañānapaṭivedhassa paccayo hotū 'ti vatvā dānaṁ adāsi. Vuttam pi c' etaṁ:

627. Jāliṁ Kaṇhājinaṁ dhītaṁ⁵ Maddideviṁ patibbataṁ
cajamāno na cintesiṁ bodhiyā yeva kāraṇā. 2310.

20 628. Na me dessā ubho puttā, Maddī devī na dessiyā,
sabbaññutam piyaṁ mayhaṁ, tasmā piye adās' ahaṇ ti. 2311.

Ta. samakampathā 'ti udakapariyaṇtaṁ katvā kampittha, nevassa
Maddibhakuṭiṭi bhi. tasmiṁ khaṇe Maddideviyā mahallakabrāhmaṇassa maṁ
rājā detīti kodhavasena mukhe bhakuṭi nāhosi, na sandhiyati na rodati
25 n' eva maṁku ahoṣi na akkhīni pūretvā rodī, atha kho tuṇhiyā hutvā mādisiṁ
itthiṁ dadamāno na nikkāraṇā dassatī, eso ca⁶ yaṁ varam taṁ jānāti⁷ phulla-
padumavaṇṇaṁ assa mukhaṁ pekkhat' eva olokayamānā va ṭhitā ti a.

Ath' assā M. „kīdisā.⁸ Maddīti“ pucchitvā⁹ mukhaṁ olokesi,
sā „kiṁ maṁ deva olokesīti“ vatvā sihanādaṁ nadantī i. g. ā.:

30 629. Komārī yassāhaṁ¹⁰ bhariyā sāmiko mama issaro,
yass' icche tassa maṁ dajjā vikkīneyya haneyya vā ti. 2312.

¹ Bđ -guyhāmi. ² Cks -ṭī, Bđ maddimbhakuṭi. ³ Bđ yā. ⁴ Bđ -iyā. ⁵ Bđ
dhītyaṁ. ⁶ Cks ma. ⁷ Bđ yaṁ varam jānāti taṁ samijjhatū 'ti. ⁸ Cks -saṁ.
⁹ Bđ atha mahāsatto kidisā maddī taṁ taseā. ¹⁰ Bđ komāriyāhaṁ.

[Fausbøll, *Jātaka*, vol. VI, p. 570]

"Weary am I, nor hide I that: yet in my own despite,
I give, and shrink not: for in gifts my heart doth take delight."

This said, quickly he drew water in a pitcher, and poured it upon his hand,¹ and made over Maddī to the brahmin. At that moment, all the portents which had occurred before were again seen and heard. The Master thus explained it:

"Then he took up a water-jar, the king of Sivi land,
And taking Maddī, gave her straight into the brahmin's hand.

Then was there terror and affright, then the great earth did quake,
What time he rendered Maddī for his visitor to take.

The face of Maddī did not frown,² she did not chafe or cry,
But looked on silent, thinking, He knows best the reason why.

"Both Jāli and Kaṇhājīnā I let another take,
And Maddī my devoted wife, and all for wisdom's sake.

Not hateful is my faithful wife, nor yet my children are,
But perfect knowledge, to my mind, is something dearer far."

Then the Great Being looked upon Maddī's face to see how she took it; and she, asking him why he looked upon her, cried aloud with a lion's voice in these words:

"From maidenhood I was his wife, he is my master still:
Let him to whomso he desire or give, or sell, or kill."

¹ As a symbol of donation, water was poured upon the right hand (*dakḥhinodakam*).

² *bhakuṭī* (Skt. *bhṛkūtī*) "a frown." Not in Childers.

Ta. yassa 'ti yassa tavāham kumāriyā bhariyā so tvaṃ nēva mama sāmī
tvaṃ pana issaro ca nāma, dāsiṃ yassa' iccatti tassa vā dadeyya dhanena vā
atthe sati vikkineyya maṃsena vā atthe sati haneyya, tasmā yaṃ vo rucati
taṃ karotha, nāhaṃ kujjhāmitī.

Atha Sakko tesam paṇitajjhāsayaṃ viditvā thutim akāsi. 5

Tam atthaṃ pakāsento Satthā āha:

630. Tesam saṃkappam aññāya devindo etad abravī:
sabbe jītā te paccūhā¹ ye dibbā ye ca mānusa. 2313.
631. Ninnāditā te paṭhavi, saddo te tidivaṃ gato,
samantā vijjutā āgum² girīnaṃ va patissutā. 2314. 10
632. Tassa te anumodanti ubho Nārada-Pabbatā (cfr. v. 610)
[Indo ca Brahmā ca Pajāpatī ca
Somo Yamo Vessavaṇo ca rājā],
sabbe devā anumodanti dukkaram hi karoti so, 2315.
633. Duddadam dadamānānaṃ dukkaraṃ kamma kubbataṃ (IV $\frac{63}{7}$) 15
asanto nānukubbanti,
sataṃ dhammo durannayo. (Saṃyutta I $\frac{19}{3}$ etc.) 2316.
634. Tasmā sataṃ ca asataṃ ca nānā hoti ito gati:
asanto nirayaṃ yanti santo saggaparāyanā. 2317.
635. Yam etaṃ kumāre adadā bhariyaṃ adadā vane vasaṃ 20
brahmayānaṃ anokkamma sagge te taṃ vipaccatū³ 'ti. 2318.

Ta. paccūhā⁴ ti paccatthikā, dibbā ti dibbassa paṭibāhaka⁵, mānusa
ti mānusa-sapaṭibāhaka, ke pana te ti macchariyadhammā te sabbe putta-
dāraṃ dadantena M-ena jītā, tenāha sabbe jītā te paccūhā⁴ ti, dukkaraṃ hi
karoti so ti V-ro rājā ekako va araṇṇe vasanto bhariyaṃ brāhmaṇassa 25
dento dukkaraṃ karotīti evaṃ⁶ sabbe devā anumodantīti vadatī, yametaṃ ti
gāthaṃ anumodanaṃ karonto āha, vane vasaṃ ti vane vasanto, brahma-
yānaṃ ti seṭṭhayānaṃ tividho hi⁷ sucaritadhammo evarūpo dānadhammo ariya-
maggassa paccayo hotīti brahmayānaṃ ti vuccati yasmā⁸ yantaṃ idaṃ ajja
dānaṃ dadato nippannaṃ brahmayānaṃ aṭṭayabhūmiṃ anokkamitvā sagge te 30
etaṃ vipaccatu vipāka-pariyosāne ca sabbaññūtañāṇadāyakaṃ hotū 'ti.

Evam assa Sakko anumodanaṃ katvā „idāni mayā idha
papañcaṃ akatvā imaṃ imass' eva datvā gantuṃ vaṭṭatīti“
cintetvā āha:

¹ Bā -uhā, Cks -ubhā. ² Cks āgu. ³ Cks -tan. ⁴ Cks -ubhā, Bā -uhā. ⁵ Bā
dibbasampatti-paṭi-. ⁶ Cks add sabbante. ⁷ Cks ti. ⁸ Bā tasmā.

[Fausbøll, *Jātaka*, vol. VI, p. 571]

Then Sakka, seeing her excellent resolution, gave her praise; and the Master explained it thus:

"Thereat spake Sakka, seeing how her wishes did incline:

"Conquered is every obstacle, both human and divine.

The earth did rumble, and the sound the highest heaven fills,
The lightning flares, the thunder wakes the echoes of the hills.

Now Nārada and Pabbata to hear this mighty voice,
Yea, all the Three and Thirty Gods at this hard feat rejoice.

'Tis hard to do as good men do, to give as they can give,
Bad men can hardly imitate the life that good men live.

And so, when good and evil go to pass away from earth,
The bad are born in hell below, in heaven the good have birth.¹

This is the Noble Vehicle:² both wife and child were given,
Therefore let him descend³ no more, but this bear fruit in heaven."

When thus Sakka had expressed his approval, he thought, "Now I must make no more delay here, but give her back and go"; and he said:

¹ This stanza is also found in Jataka No. 180 (Fausbøll, vol. II, p. 86; Cowell, vol. II, p. 59), and No. 450 (Fausbøll, vol. IV, p. 65; Cowell, vol. IV, p. 42).

² "Noble Vehicle" = *brahmayānam*. No trace has hitherto been found in the South of the Three Vehicles of Northern Buddhism (C. Bendall and W. H. D. Rouse, *Śikṣāsamuccaya* (1922), p. 292; cp. M. E. Burnouf, *Lotus de la Bonne Loi* (1852), p. 315-316); it is therefore worthwhile quoting the scholiast's note on the word *brahmayānari*:

"setṭhayānam, tividho hi sucaritadhammo evarūpo dānadhammo ariyamaggassa paccayo hotīti, brahmayānam ti vuccati."

³ *anokkamma*: "apāyabhūmim anokkamitvā" used absolutely. No example in Childers.

636. Dadāmi bhoto bhariyaṃ Maddiṃ sabbaṅgasobhanaṃ
tvaṃ ñeva Maddiyā channo¹ Maddī ca patinā saha. 2319.
637. Yathā payo ca saṃkho ca ubho samānavanṇino
evaṃ tuvaṇ ca Maddī ca samānamanacetasā. 2320.
- 5 638. Avaruddh' ettha araṇṇasmim ubho sammataassame²
khattiyā gottasampannā sajātā mātupettito
yathā puṇṇāni kayirātha dadantā aparāparan ti. 2321.

Ta. channo³ ti anurūpo, samānavanṇino ti samānavanṇā ubho pi
parisuddhā yeva, samānamana -- ti ācārādīhi kammehi⁴, samānena mana-
10 saṃkhātena⁵ cetasā samannāgatā, avaruddhetthā 'ti raṭṭhato pabbajitā hutvā
ettha araṇṇe vasatha, yathā puṇṇānīti Jetuttaranagare vo bahūni puṇṇāni
katāni biyyo puttānaṃ aḷḷa bharīyā dānavasena pi katānīti ettaken' eva
paritosam akatvā ito uttarim pi aparāparam dadantā yathānurūpāni puṇṇāni
kareyyātha yevā 'ti.

15 Evam vatvā varam dātum attānaṃ ācikkhanto āha:

639. Sakko 'ham asmi devindo, āgato 'smi tav' antike,
varam varassu rājisi, vare aṭṭha dadāmi te ti. 2322.

Kathento yeva ca dibbabhāvena jalanto taruṇasuriyo viya
ākāse aṭṭhāsi. Tato Bo. varam gaṇhanto āha:

- 20 640. Varaṇ ce me ado Sakka sabbabhūtānaṃ issara
pitā maṃ anumodeyya ito pattam sakam gharam,
āsanena nimanteyya, paṭhaman tam varam vare. 2323.
641. Purisassa vadham na roceyyam, api kibbisakārikam
vajjham vadhamhā moceyyam, dutiy' etam varam vare. 2324.
- 25 642. Ye ca vuddhā ye ca daharā ye ca majjhimaṇḍisā
mam eva upajīveyyum, tatiy' etam varam vare. 2325.
643. Paradāram na gaccheyyam, sadārapasuto siyam,
thīnam vasam na gaccheyyam, catutth' etam varam vare. 2326.
644. Putto me Sakka jāyetha yo ca dīghāyuko siyā,
30 dhammena jine paṭhavim, pañcam' etam varam vare. 2327.
645. Tato ratyā vivasane suriyass' uggamanam pati
dibbā bhakkhā pātubhaveyyum, chaṭṭham etam varam vare. 2328.
646. Dadato me na khīyetha, datvā nānutappeyy' aham,
dadam cittam pasādeyyam, sattam' etam varam vare. 2329.

¹ Ck jatto, Cs canto, Bd chando. ² Bd samatha-, read: sammatha? ³ Ck janto, Cs janno, Bd chando. ⁴ Ck omit ka-. ⁵ Ck samtena.

[Fausbøll, *Jātaka*, vol. VI, p. 572]

"Sir, now I give you Maddī back, your fair and lovely wife,
A pair well-matched, and fitted for a most harmonious life.

Like the inevitable bond 'twixt water and a shell,
So you with Maddī; mind and heart are both according well.

Of equal birth and family on either parents' side
Here in a forest hermitage together you abide,
That ye may go on doing good where in the woods you dwell."

This said, he went on, offering a boon:

"Sakka the King of Gods am I, here come thy place to see:
Choose thou a boon, O royal sage, eight boons I give to thee."

As he spoke, he rose into the air ablaze like the morning sun. Then the Bodhisatta said, choosing his boons:

"Sakka, the lord of all the earth, has given me a boon.

Prithee my father reconcile, let him recall me soon
And set me in my royal seat: this the first boon I crave.

May I condemn no man to death, not though he guilty be:
Condemned, may I release from death: this second boon I crave.

May all the people for their help look only unto me,
The young, the old, the middle-aged: this the third boon I crave.

May I not seek my neighbour's wife, contented with my own,
Nor subject to a woman's will: this the fourth boon I crave.

I prithee, Sakka, grant long life to my beloved son,
Conquering the world in righteousness: this the fifth boon I crave.

Then at the end of every night, at dawning of the day,
May food celestial be revealed: this the sixth boon I crave.

May means of giving never fail, and may I give alway
With hearty gladness and content: this the seventh boon I crave.

647. Ito vimuccamān' āham saggaṅgāmī visesagū
anibbattī tato assam, aṭṭham' etaṃ varam vare ti. 2330.

Ta. anumodeyyā 'ti sampaticcheyya na kujjheyya, ito pattan ti imambhā araṇṇā sakam gharam anuppattam, āsanenā 'ti rājāsanena, rajjam me detū 'ti vadati, api kibbisa -- ti rājā hutvā rājāparādhikam¹ pi vajjham va- 5
dhambhā² moceyyam, evarūpassa pi me vadho nāma mā ruccatu³, mameva upajīveyyun ti sabbe te mañ ñeva nissāya⁴ upajīveyyum, dhammena jīne ti dh. jīnātu, samma rajjam kāretū 'ti a., visesagū ti visesagamano hutvā Tusitapure nibbatti hotū 'ti⁵ vadati, anibbattī tato assan ti tato Tusita-
bhavanato cavitvā manussattam āgato va punabbhave anibbattī assam, sabbaññū- 10
tam pāpuṇeyyan ti vadati.

648. Tassa tam vacanam sutvā devindo etad abravī:
aciram vata te tāto pitā tam datṭhum essatīti. 2331.

Ta. datṭhum -- li mahārāja tava tāto tava pitā aciren' eva tam passitu-
kāmo hutvā idhāgamissati āgantvā ca pana setacchattam datvā Jetuttaranagaram 15
eva nessati, sabbe te manorathā matthakam pāpuṇissanti, mā cintayī, appa-
matto hohi mahārāja 'ti.

Evam Mahāsattass' ovādam datvā Sakko sakatṭhānam
eva gato.

Tam attham pakāsento Satthā imam gātham āha: 20

649. Idam vatvāna Maghavā devarājā Sujāmpati
Vessantare varam datvā saggaṅkāyam apakkamīti. 2332.

Ta. Ve-re ti Ve-rassa, apakkamīti gato anupatto vā ti. Sakka-
pabbam nīṭṭhitam.

Bo. ca Maddi ca sammodamānā Sakka-dattiye assame 25
vasimsu. Jūjako pi kumāre gahetvā satṭhiyojanam paṭipajji,
devatā kumārānam ārakkham akaṃsu, Jūjako pi suriye attha-
mite kumāre gacche⁶ bandhitvā bhūmiyam nipajjāpetvā sayam
caṇḍavālamigabbhayena rukkham āruyha viṭapantare sayati, tas-
mim khane eko devaputto Vessantaravaṇṇena ekā devadhītā 30
Maddivaṇṇenāgantvā kumāre mocetvā hatthapāde sambāhetvā
nahāpetvā maṇḍetvā bhojanam bhojetvā dibbasayane sayāpetvā

¹ all three MSS. rājapa-. ² Cks vadha ³ Cks mā na rācci. ⁴ Cks omit ni-.

⁵ Bā homīti. ⁶ Bā kacche.

[Fausbøll, *Jātaka*, vol. VI, p. 573]

Hence freed, may I be straight advanced to heaven, then that I may
No more be born upon the earth: this the eighth boon I crave."

When Sakka, King of Gods, had heard his saying, thus said he:

"Ere long, the father whom you love, will wish his son to see."

With this address, Sakka went back to his own place. Explaining this, the Master said:

"The Mighty One, the King of Gods, this said, Sujampati,
After the giving of the boons straight back to heaven went he."¹

Mahārājāpabbam

The Mahārājā Section²

Now the Bodhisatta and Maddī lived happily together in the hermitage which Sakka had given them; but Jūjaka, with the children, went on a journey of sixty leagues. The deities watched over the children; Jūjaka when the sun went down used to tie up the children with osiers and leave them lying upon the ground, but himself in fear of cruel and wild beasts would climb up a tree and would sit in the fork of the boughs. Then a god would come to the children in the form of Vessantara, and a goddess in the form of Maddī; they would set free the children, and chafe their hands and feet, wash them and dress them, would give them food and put them to rest on a celestial couch:

¹ Scholiast: "Here ends the Sakka Chapter (*Sakka-pabbam*)."

² [Title added from the scholiast. -- jrb]

arunuggamanakāle baddhākāren'¹ eva sayāpetvā antaradhāyanti,
 evaṃ te devatāsaṃgahena arogā hutvā gacchanti, Jūjako pi
 devatādhiggaḥito hutvā „Kaliṅgaratṭhaṃ gacchāmiti“ adḍha-
 māsenā Jetuttaranagaram patto. Taṃ divasaṃ paccūsakāle
 5 Sañjāyo pi Sivirājā supinaṃ passi, evarūpo supino ahosi:
 rañño mahāvinicchaye nisinnassa eko puriso dve padumāni
 āharitvā rañño hatthe ṭhapesi, rājā dvīsu kaṇṇesu pilandhi,
 tesam reṇu bhassitvā rañño udare patati, so pabujjhivā pāto
 va brāhmaṇe pucchi, te „ciraṃ pavutthā te deva bandhavā
 10 āgamissantīti“ vyākariṃsu, so pāto va nānaggarasabhojanaṃ
 bhuñjitvā vinicchaye nisīdi, devatā brāhmaṇaṃ ānetvā rājā-
 gaṇe ṭhapayīṃsu, tasmiṃ khaṇe rājā olokento kumāre disvā āha:

650. Kass' etaṃ mukhaṃ ābhāti hemaṃ vuttattam agginā²
 nikkhaṃ va jātārūpassa ukkāmmukhapahamsitaṃ³ 2333.

15 651. Ubho sadisapaccaṅgā ubho sadisalakkhaṇā,
 Jālissa sadiso eko, ekā Kaṇhājīnā yathā. 2334.

652. Sīhā bilā va nikkhantā ubho sampatirūpakā,
 jātārūpamayā yeva ime dissanti dārakā ti. 2335.

Ta. vuttattamaggīnā⁴ ti uttattam agginā, bilā--ti gubato nik-
 20 khantasīhā viya.

Evaṃ rājā tīhi⁵ gāthāhi kumāre vaṇṇetvā ekaṃ amaccaṃ
 āṇāpesi: „gacch' etaṃ brāhmaṇaṃ dārakehi saddhiṃ ānehīti“,
 so vegena gantvā ānesi, atha brāhmaṇaṃ rājā āha:

653. Kuto nu bhavaṃ Bhāradvāja ime ānesi dārake⁶ ti. 2336.

25 Jūjako āha:

654. Mayhan te dārakā deva dinnā vittena Sañjāya⁷,
 ajja pannarasā rattī yato dinnā⁸ me dārakā ti. 2337.

Ta. vittena⁹ 'ti tuṭṭhena paṇṇena, ajja--ti mayā imesaṃ laddhadiva-
 sato ajja pannarasa rattīti vadati.

¹ B^d bandhanākāreneva. ² B^d -ttamaggīnā. ³ C^k pabhaṃ-. ⁴ C^k uttatta ag-.

⁵ C^k add kṛāṇehi. ⁶ B^d adds: ajja juṭhaṃ anuppatto kuto gacchasi brāhmaṇa.

⁷ B^d siṅcaya. ⁸ B^d laddhā.

[Fausbøll, *Jātaka*, vol. VI, p. 574]

then at dawn they would lay them down again in their bonds, and would disappear. Thus by help of the gods the children went on their way unhurt. Jūjaka also was guided by the gods, so that intending to go to the kingdom of Kalinga, in fifteen days he came to the city of Jetuttara. The same night, Sañjaya, king of Sivi, dreamt a dream, and his dream was on this fashion: As he was seated in high durbar, a man came and gave him two blossoms into his hand, and he hung them one on either ear; and the pollen fell from them upon his chest. When he awoke in the morning, he asked his brahmins what it meant. They said, "Some knights of yours, sire, who have been long absent, will return." So next morning, after feasting on many a dainty dish, he sat in his durbar, and the deities brought this brahmin and set him in the courtyard of the palace. In a moment the king saw the children, and said:

"Whose face is this that yellow shines, dry as though fire did scorch,
Like some gold bangle—one as though all shrivelled with a torch?

Both like in body, like in marks—who can these children be?
Like Jāli is the boy, and like Kaṇhājinā is she.

They're like two little lion cubs that from their cave descend,
And like each other: and they seem all golden as they stand."

After thus praising them in three stanzas the king sent a courtier to them, with instructions to bring them to him. Quickly he brought them; and the king said to the brahmin:

"Good Bhāradvāja, tell me whence you have those children brought?"

Jūjaka said:

"A fortnight since one gave them me, well pleased with what he wrought."

Rājā āha:

655. Kena vā vācāpeyyena sammāñāyena saddahe,
ko te taṃ dānam adadā puttake dānam uttaman ti. 2338.

Ta. kena vā -- ti brāhmaṇa kena piyavacanena te tayā laddhā. sammā
ñāyena -- ti musāvādam akatvā sammāñāyena ambe saddahāpeyya, puttake 5
ti attano puttake uttamadānam katvā ko te etaṃ adadā.

Jūjako āha:

656. Yo yācataṃ patitṭhāsi bhūtānaṃ dharaṇī-r-iva
so me Vessantaro rājā putte dāsi¹ vane vasaṃ. 2339.
657. Yo yācataṃ gatī āsi savantīnaṃ va sāgaro 10
so me Vessantaro rājā putte dāsi¹ vane vasaṃ ti. 2340.

Ta. patiṭṭhāsīti patiṭṭhā āsi.

Taṃ sutvā amaccā Ve-raṃ garahamānā āhaṃsu:

658. Dukkataṃ vata bho raññā saddhena gharaṃmesinā,
kathaṃ nu puttake dajjā araṇṇe avaruddhake². 2341. 15
659. Idam bhonto nisāmetha yāvant' ettha samāgatā,
kathaṃ Vessantaro rājā putte dāsi¹ vane vasaṃ. 2342.
660. Dāsaṃ dāsīṃ ca so³ dajjā assaṇ c' assatarī⁴ rathaṃ,
hatthiṃ ca kuṇjaraṃ dajjā, kathaṃ so dajjā dārake ti. 2343.

Ta. saddhena 'ti saddhāsampannenāpi satā gharaṃ āvasantena raññā 20
idam dukkataṃ vata ayuttaṃ vata kataṃ, avaruddhake² ti ratṭhā pabbājite⁵
araṇṇe vasaṃ⁶, idam bhonto ti bho nagaravāsino yāvanto ettha samāgatā
sabbe imaṃ nisāmetha upadhāretha kathaṃ nāma so putte dāse katvā adāsī,
kena nām' evarūpaṃ katapubban ti adhippāyen' evaṃ āhaṃsu, dajjā ti dāsīdā-
sādīsū kiñci detu⁷, kathaṃ dajjā dārake ti ime pana dārake kena kā- 25
raṇena adāsīti.

Taṃ sutvā kumāro pitu garaham asahanto vātābhihatassa
Sineruno bāhunā⁷ chaḍḍento⁸ viya imaṃ gātham āha:

661. Yassa n' atthi ghare dāso asso c' assatarī ratho
hatthi ca kuṇjaro nāgo kim so dajjā pitāmahā 'ti. 2344. 30

Rājā āha:

¹ Cks adāsī. ² Bđ -o ³ Cks yo. ⁴ so Cks for -rīm? Bđ -rī. ⁵ Cks pabba-
jite, Bđ pabbājite. ⁶ Bđ dāsādīsū yaṃ kiñci dhanam detu. ⁷ Cks sineru
bāham. ⁸ Bđ oḍḍento.

[Fausbøll, *Jātaka*, vol. VI, p. 575]

The king said:

"By what soft speech or word of truth did you make him believe?
From whom these children, chiefest of all gifts, did you receive?"

Jūjaka said:

"It was the King Vessantara, in forest lands who lives,
Gave them as slaves, who like the earth to all suitors freely gives.
'Twas King Vessantara who gave his own as slaves to me,
To whom all suitors go, as go all rivers to the sea."

Hearing this, the courtiers spake in dispraise of Vessantara:

"Were he at home, it were ill done by any king that's good:
How could he give his children then, when banisht in the wood?
O listen to me, gentles all, that here assembled stand,
How could the king his children give to serve another's hand?
Slaves male or female he might give, a horse, a mule, a car,
Or elephants: but how give those who his own children are?"

But the boy hearing this, could not stomach his father's blame; but as though raising with his arm Mount Sineru smitten by the windblast,¹ he recited this stanza:

"How, grandsire, can he give, when none in his possession are,
Slaves male or female, elephants, a horse, a mule, a car?"

The king said:

¹ The world is destroyed sometimes by fire or water, sometimes by wind. The construction is difficult; I take *vātābhīhatassa sineruno* as genitive absolute, and the object as understood.

662. Dānam assa pasamsāma nāvanindāma¹ puttakā,
kathan nu hadayaṃ āsi tumhe datvā vanibbake². 2345.

Ta. dāna massā 'ti puttaka mayam tava pitu dānam pasamsāmā na nindāmāti.

Kumāro āha:

- 5 663. Dukkha' assa hadayaṃ āsi atho uṇham pi passasi
Rohiṇi h' eva³ tambakkhī pitā assūni vattayīti. 2346.

Ta. dukkhassā 'ti pitāmahā⁴ Kaṇhājināya vuttam etam⁵ vacanam sutvā
tassa hadayaṃ dukkham⁶ āsi, Rohiṇi heva⁷ -- ti tambavaṇṇā ti Rohiṇi viya
tambakkhīhi mama pitā, tasmim khaṇe assūni vattayī.

- 10 Idāni tam vacanam dassento āha:

664. Yan tam⁸ Kaṇhājinā voca: ayam mam tāta brāhmaṇo
latṭhiyā patikoṭeti ghare jātam va dāsiyam 2347.

665. Na cāyam brāhmaṇo tāta, — dhammikā honti brāhmaṇā —
yakkho brāhmaṇavaṇṇena khāditum tāta neti no,
15 niyyamāne pisācena kin nu tāta udikkhasīti. 2348.

Atha ne kumāre brāhmaṇam amuñcantam disvā rājā g. ā.:

666. Rājaputtī ca vo mātā rājaputto ca vo pitā,
pubbe me amkam āruyha kim nu tiṭṭhatha ārakā ti. 2349.

Ta. pubbe me ti tumhe ito pubbe mam disvā vegena āgantvā nīma
20 amkam āruyha idāni kin nu ārakā tiṭṭhatha.

Kumāro āha:

667. Rājaputtī ca no mātā rājaputto ca no pitā,
dāsā mayam brāhmaṇassa, tasmā tiṭṭhāma ārakā ti. 2350.

Ta. dāsā mayan ti idāni pana mayam brāhmaṇassa dāsā bhavāmā 'ti.

- 25 Rājā āha:

668. Mā samm' evam avacuttha, dayhate⁹ hadayaṃ mama,
citakā viya me kāyo, āsane na sukham labhe. 2351.
669. Mā samm' evam avacuttha, bhiyyo sokaṃ janetha mam,
nikkiṇissāma daḍḍena¹⁰, na vo dāsā bhavissatha. 2352.

¹ B^d naci-, B^s naca-. ² B^d balabbake. ³ so all three MSS. ⁴ so Cks; B^d sitāmasā. ⁵ Cks ekam. ⁶ Cks omit du-. ⁷ B^d sova. ⁸ so Cks; B^d tantam.
⁹ B^d da-. ¹⁰ so Cks; B^d appena.

[Fausbøll, *Jātaka*, vol. VI, p. 576]

"Children, I praise your father's gift: no word of blame I say.
But then how was it with his heart when he gave you away?"

The lad replied:

"All full of trouble was his heart, and it burned hot as well,
His eyes were red like Rohinī, and down the teardrops fell."

Then spake Kaṇhājinā and said:

"Father, this brahmin see—
With creepers, like his homeborn slave, my back he loves to beat.
This is no brahmin, father dear! for brahmins righteous be;
A goblin this in brahmin shape, who drives us off to eat.
How can you see us driven off with all this cruelty?"

The king, seeing that the brahmin did not let them go, recited a stanza:

"You children of a king and queen, royal your parents are:
Once you would climb upon my hip; why do you stand afar?"

The lad replied:

"We're children of a king and queen, royal our parents are,
But now a brahmin's slaves are we, and so we stand afar."

The king said:

"My dearest children, speak not so; my heart is parcht with heat,
My body's like a blazing fire, uneasy is this seat.

My dearest children, speak not so; you make me sorrow sore.
Come, I will buy you with a price, ye shall be slaves no more.

670. Kimagghiyaṃ hi vo tāta brāhmaṇassa pitā adā,
yathābhūtaṃ me akkhātha, paṭipādentu brāhmaṇaṃ ti. 2353.

Ta. sammā 'ti piyavacanāṃ, citakā - - ti idāni mama kāyo aṃgārācīta-
kāya āropito viya, janetha maṃ ti janetha me, ayam eva vā pāṭho, nikkī-
nissāma daṇḍenā¹ 'ti dhanāṃ datvā mocessāmi, kimagghiyaṃ ti kim 5
agghaṃ katvā, paṭipādentū 'ti dhanāṃ paticchādentu.

Kumāro āha:

671. Sahassagghaṃ hi maṃ tāta brāhmaṇassa pitā adā
atha² Kaṇhājinaṃ kaṇṇaṃ hatthinā ca³ satena cā⁴ 'ti. 2354.

Ta. saḥassagghaṃ hiti deva maṃ tāto nikkhasaḥassaṃ agghāpetvā adāsi 10
kaṇiṭṭhaṃ⁵ pana Kaṇhājinaṃ hatthinā satena assena ca rathena cā 'ti sabbesaṃ
tesaṃ satena antamaso maṃ ca⁶ paṭipāḍake⁷ upādāya sabbasatena⁸ agghāpesīti.

Rājā kumārānaṃ nikkayaṃ dāpento āha:

672. Utṭhehi katte taramāno, brāhmaṇassa avākara,
dāsisataṃ dāsaṃ gavaṃ hatthūsaḥaṃ sataṃ 15
jātarūpasahassaṃ ca puttānaṃ dehi nikkayaṃ ti. 2355.

Ta. avākara 'ti dehi.

673. Tato kattā taramāno brāhmaṇassa avākari
dāsisataṃ dāsaṃ gavaṃ hatthūsaḥaṃ sataṃ
jātarūpasahassaṃ ca puttānaṃ dāsi nikkayaṃ ti. 2356. 20

Ta. avākariṭi adāsi, nikkayaṃ ti brāhmaṇassa sabbasataṃ ca nikkha-
saḥassaṃ ca kumārānaṃ nikkayaṃ adāsi.

Tathā sattabhūmakaṃ ca pāsādaṃ adāsi, brāhmaṇassa
parivāro mahā ahosi, so dhanāṃ paṭisāmetvā pāsādaṃ abhi-
ruya sādhubhojanaṃ bhuñjitvā mahāsayane nipajji, kumāre 25
pi nahāpetvā bhojetvā alaṃkāretvā⁹ ekaṃ ayyako ekaṃ ayyakā
ti dve pi ucchaṅge upavesayum.

Tam atthaṃ pakāsento Satthā āha:

674. Nikkinitvā nahāpetvā bhojayitvāna dārake
samalaṃkaritvā bhaṇḍe¹⁰ ucchaṅge upavesayum. 2357. 30

¹ so Cks; Bḍ dabbena. ² Bḍ acchaṃ. ³ Bḍ di. ⁴ Cks vā. ⁵ Bḍ acchandi-
niṭṭhaṃ. ⁶ C^s paṇca. ⁷ Bḍ piṭṭhapaḍake. ⁸ Cks sabbasatena. ⁹ Cks -karitvā.
¹⁰ Bḍ -ḍe, Cks bhaṇḍena.

[Fausbøll, *Jātaka*, vol. VI, p. 577]

Come tell me truly as it is,—I will the brahmin pay—
What price your father set on you when he gave you away?"

The lad replied:

"A thousand pieces was my price: to set my sister free,
Of elephants and all the rest¹ a hundred each fixed he."

The king bade pay the price for the children.

"Up, bailiff, pay the brahmin quick, and let the price be told:
A hundred male and female slaves, and cattle from the fold,
A hundred elephants and bulls, a thousand pounds in gold.'

The bailiff paid the brahmin quick, at once the price was told:
A hundred male and female slaves, and cattle from the fold,
A hundred bulls and elephants, a thousand pounds in gold."

Thereto he gave him a seven-storeyed palace; great was the brahmin's pomp! He put
away all his treasure, and went up into his palace, and lay down on his fine couch, eating
choice meats.

The children were then washed and fed and drest; the grandfather took one on his hip, the
grandmother took the other. To explain this, the Master said:

"The children bought, well washt and drest, richly adorned, and fed,

¹ Reading *hatthinādisatena* with B^d. This must be the sense, but the reading is uncertain.

675. Sisaṃnahāte sucivatthe sabbābharāṇabhūsite
rājā aṃke karitvāna ayyako paripucchatha. 2358.
676. Kuṇḍale ghusite māle sabbālaṃkārabhūsite
rājā aṃke karitvāna idaṃ vacanam abravī: 2359.
677. Kacci ubho ārogā te Jāli mātāpitā tava,
kacci uñchena yāpenti, kacci mūlaphalā bahū. (V $\frac{323}{17}$). 2360.
678. Kacci ḍaṃsā ca makasā ca appam eva sirimsapā,
vane vālamigākiṇṇe himsā tesam na vijjatīti. 2361.

Ta. kuṇḍale ti kuṇḍalāni pīlandhāpetvā, ghusite ti ugghosite mano-
10 ramam ravam ravante, māle ti pupphāni pīlandhāpetvā. aṃke -- ti Jālikumā-
ram aṃke nīśīdāpetvā.

Kumāro āha:

679. Atho ubho arogā me deva mātāpitā mama,
atho uñchena yāpenti, atho mūlaphalā bahū. 2362.
- 15 680. Atho ḍaṃsā ca makasā ca appam eva sirimsapā,
vane vālamigākiṇṇe himsā tesam na vijjati. 2363.
681. Khaṇant' ālukalambāni bilālitaḥkalāni ca (IV $\frac{371}{23}$)
kolam bhallāṭakam bellam sā no āhatva posati. 2364.
682. Yaṇ c' eva sā āharati vanamūlaphalahārikā
20 tam no sabbe samāgantvā rattiṃ bhuñjāma no divā. 2365.
683. Ammā va no kisā paṇḍu āharanti dumapphalam
vātātapena sukhumālapadumam hatthagatām iva. 2366.
684. Ammāya patanūkesā vicarantiyā brahāvane
vane vālamigākiṇṇe khaggadīpinisevite. 2367.
- 25 685. Kesesu jaṭam bandhitvā kacche jallam adhārayi,
camnavāsī chamā seti jātavedam namassatīti, 2368.

Ta. khaṇantā -- ti khaṇanti ālūni ca kalambāni ca, iminā mātāpitunnam
kicchajīvikam vaṇṇeti, ettha no ti nīpāṭamattam, padumam -- ti hatthena
madditam padumam viya jātā, patanūkesā ti deva ammāya me brahāvane
30 vicarantiyā te bhamaravaṇṇā kālakesā rukkhāsākhādīhi viluttā patanūkesā jātā,
jallamadhārayīti ubho hi kacchehi jallikam dhāreti kilīṭṭhavesena¹ vicaratīti.

Evam mātu dukkhitabhāvaṃ kathetvā ayyakam codento
imam gātham āha:

686. Puttā piyā manussānam lokasmiṃ udapajjissuṃ,
35 na ha² nūn' amhākam ayyassa putte³ sineho⁴ ajāyathā⁴ 'ti. 2369.

¹ Cks -vasena. ² Bd hi. ³ Ck -ā, Cs -a. ⁴ Cks -ham.

[Fausbøll, *Jātaka*, vol. VI, p. 578]

And set on their grandparents' hips, the king then spake and said:

"Jāli, your parents are we trust both prosperous and well,
With grain to glean and roots and fruits abundant where they dwell.¹

Have they been much by flies and gnats and creeping things annoyed,
And have they from wild beasts of prey immunity enjoyed?"

The lad replied:

"I thank thee, king, and answer thus: my parents both are well,
With grain to glean and roots and fruits abundant where they dwell.

From flies and gnats and creeping things they suffer not annoy,
And from wild beasts of prey they there immunity enjoy.

Wild bulbs and radishes she digs, catmint and herbs seeks she,²
With jujubes, nuts, and vilva fruit she finds us food alway.

And when she brings wild fruits and roots, whatever they may be,
We all together come and eat by night and eke by day.

Our mother's thin and yellow grown by seeking for our food,
Exposed to heat, exposed to wind in the beast-haunted wood.

Like to a tender lotus flower held in the hand which fades:
Her hair is thin³ with wandering amid the forest glades.

Beneath her armpits clotted dirt, her hair in topknot bound,
She tends the fire, and clothed in skins she sleeps upon the ground."

Thus having described his mother's hardships, he reproached his grandfather in these words:

"It is the custom in the world that each man loves his son;
But this in one case it would seem your honour has not done."

¹ A recurring theme: See pp. 532, 542, and 569 above, and 584 below.

² See Fausbøll, vol. IV, p. 371, line 23 (Cowell, vol. IV, p. 234).

³ Scholiast: "Torn out by the twigs of the trees."

Ta. udapajjissun ti uppajjanti¹.

Tato rājā attano dosaṃ āvikaronto āha:

687. Dukkataṇ ca hi no putta bhūnahaccaṃ katam mayā
yo 'haṃ Sivīnaṃ vacanā pabbājesiṃ adosakaṃ. 2370.
688. Yam me kiñci idha atthi dhanadhaññaṇ ca vijjati
etu Vessantaro rājā Siviraṭṭhe pasāsatu 'ti. 2371.

Ta. puttā 'ti putta Jālī etaṃ ambhakaṃ dukkataṃ, bhūna- ti vaḍḍhi-
ghātakammam, yamme- ti tāta yaṃ kiñci idha atthi sabban te pitu demī,
Siviraṭṭhe ti imasmiṃ nagare so rājā hutvā pasāsatu.

Kumāro āha:

689. Na deva mayhaṃ vacanā ehiti Sivis' uttamo,
sayam eva devo gantvā[na] siñca bhogehi atrajan ti. 2372.

Ta. Sivisuttamo ti Siviseṭṭho, siñcā 'ti mahāmegho viya vuṭṭhiyā
bhogehi abhisīca.

690. Tato senāpatim rājā Sañjāyo ajjhabhāsatha:
hatthi assā rathā patti senā sannāhayantu naṃ,
negamā ca maṃ anventu brāhmaṇā ca purohitā. 2373.
691. Tato saṭṭhisahassāni yudhino cārudassanā
khippam āyantu sannaddhā nānāvaṇṇeh' alamkatā². 2374.
692. Nīlavaṇṇadharā³ neke pītā neke nivāsītā
aṇṇe lohitatuphīsā suddhā neke nivāsītā
khippam āyantu sannaddhā nānāvatttheh' alamkatā⁴. 2375.
693. Himavā yathā Gandharo pabbato Gandhamādano
nānārukkhehi sañchanno mahābhūtagaṇālayo 2376.
694. Osadhehi ca dibbehi disā bhāti pavāti ca⁵
khippam āyantu sannaddhā disā bhāti pavāti ca, 2377.
695. Tato nāgasahassāni yojayantu catuddasa
suvanṇakacchā mātāṅgā hemakappanavāsasā. 2378.
696. Ārūḷhā gāmaṇīyehi tomaramkusapāṇihi
khippam āyantu sannaddhā hatthikkhandhehi dassitā. 2379.
697. Tato assasahassāni yojayantu catuddasa
ājāṇīyā va jātiyā sindhavā sīghavāhanā. 2380.
698. Ārūḷhā gāmaṇīyehi illiyācāpadhārihi⁶ (V ²³⁹/₄)
khippam āyantu sannaddhā assapiṭṭhehi⁷ alamkatā⁷. 2381.

¹ Bḍ -issu. ² Cks -ehilam-. ³ Bḍ nilavatta-. ⁴ all three MSS. -ehilam-. ⁵
Bḍ disvā bhantu pavantu ca. ⁶ Cks illiyo-, Bḍ indivā-. ⁷ Cks -ehilam-, Bḍ
-the alaū-.

[Fausbøll, *Jātaka*, vol. VI, p. 579]

The king acknowledged his fault:

"It was ill done of me indeed to ruin the innocent,
When by the people's voice I drove my son to banishment.

Then all the wealth which I possess, all that I have in hand,
Be his; and let Vessantara come and rule in Sivi land."

The lad replied:

"Not for my word will he return, the chief of Sivi land:
Then go thyself and fill thy son with blessings from thy hand."

Then to his general-in-chief King Sañjaya thus said:

"My horses, chariots, elephants, and soldiers go prepare,
And let the people come around, the chaplains all be there.

The sixty thousand warrior lords armed and adorned so fair,
Drest up in blue or brown or white, with bloodred crests, be there.

Like as the spirit-haunted hills, where trees a plenty grow,
Are bright and sweet with plants divine, so here the breezes blow.

Bring fourteen thousand elephants, with trappings all of gold,
With drivers holding lance and hook: as many horse be told.

Sindh horses, all of noble breed, and very swift to go,
Each ridden by a henchman bold, and, holding sword and bow.¹

¹ Compare Fausbøll, vol. V, p. 259, line 4 (Cowell, vol. V, p. 132).

699. Tato rathasahassāni yojayantu catuddasa
ayosukatanemiyo suvaṇṇacitapakkhare¹. 2382.
700. Aropentu dhaje tattha cammāni kavacāni ca
vipphālentū ca cāpāni daḥhadhammā pahārino
khippam āyantu sannaddhā rathesu rathajīvino ti. 2383.
- 5 Ta. sannāhayantu nan ti sannayhantu², saṭṭhi--ti mama puttena
sahajātā saṭṭhisahassā amaccā, nīlavaṇṇa--ti eke nīlavaṇṇadharā nīlavatthāni
nīvāsītā hutvā, mahābhūta--ti yakkhaganānaṃ ālayo, bhāti pavāti cā 'ti³
vuttappakāro H¹mavā viya ābharavilepanādīhi obhāsāyantu c' eva pavāyantu
ca, hatthikkhandhehīti te hatthigāmaṇiyo⁴ hatthikkhandhehi khippam
10 āyantu, dassitā ti dassitavibhūsanā, ayo--ti ayena suṭṭhuparikkhitanemiyo⁵,
suvaṇṇa--⁶ti suvaṇṇena khacitapakkhare evarūpe catuddasasahassee rathe yo-
jontū 'ti vadati, vipphālentū 'ti aropentu.

Evam rājā senaṅgaṃ vicāretvā „puttassa me Jettutarana-
garato yāva Vaṃkapabbatā aṭṭhūsabhavitthāraṃ āgamanamag-
15 gaṃ samatalaṃ katvā maggālaṃkāratthāya idaṃ c' idaṃ ca
karoṭhā“ 'ti ānāpento āha:

701. Lājā olopiyā⁷ pupphā mālagandhavilepanā
agghiyāni ca tiṭṭhantu yena maggena ehiti. 2384.
702. Gāme gāme satam kumbhā⁸ merayassa surāya ca
20 maggamhi patitiṭṭhantu yena maggena ehiti. 2385.
703. Mamsā pūvā saṃkuliyo kummāsā macchasaṃyutā
maggamhi patitiṭṭhantu yena maggena ehiti. 2386.
704. Sappi telaṃ dadhim khīraṃ kaṅgu vihi bahū surā
maggamhi patitiṭṭhantu yena maggena ehiti 2387.
- 25 705. Alārikā ca sūdā ca naṭanattakagāyanā
pāṇissarā kumbhathūniyo mandakā⁹ sokajjhāyikā¹⁰. 2388.
706. Ahaṇṇantu sabbavīṇā bheriyo deṇḍimāni ca,
kharamukhāni dhamantu¹¹ vadatam¹² ekapokkharā. 2389.
707. Mutiṅgā paṇavā saṃkhā godhā parivadentikā¹³
30 dindimāni¹⁴ ca haṇṇantu kuṭumbā tindimāni¹⁵ cā 'ti. 2390.

Ta. olopiyā ti lājehi saddhim lājapaṇcamakāni pupphāni okirantānaṃ
okiraṇapupphāni paṭipādeyyāsīti ānāpeti, mālagandhavilepanāni maggavitāne olam-

¹ Ck^s -pekkhare, B^d -cattirapekkhare. ² B^d sannīpātyantu. ³ B^d bhantū pa-
vantu cā. ⁴ B^d -ṇino. ⁵ B^d -kkhitta-. ⁶ B^d cittarapakkhare. ⁷ B^d okirayā.
⁸ Ck^s -am. ⁹ B^d mundakā? Ck^s maddakā. ¹⁰ B^d -cehāyikā. ¹¹ B^d -entu. ¹²
B^d nadantu. ¹³ B^d -dantikā. ¹⁴ C^s da-, B^d nindi-. ¹⁵ C^s niddhimāni, C^s
tiddhi-? B^d kudumba dindi-.

[Fausbøll, *Jātaka*, vol. VI, p. 580]

Let fourteen thousand chariots be yoked and well arrayed,
Their wheels well wrought of iron bands, and all with gold inlaid.

Let them prepare the banners there, the shields and coats of mail,
And bows withal, those men of war that strike and do not fail."

Thus the king described the constitution of his army; and he gave orders to level the road from Jetuttara away to Mount Varṇka to a width of eight rods,¹ and thus and thus to decorate it. He said:

"Strow lāja flowers all about, and scented garlands strow,
Let there be pious offerings on the way that he shall go.

Each hamlet bring a hundred jars of wine for those who wish,
And set them down beside the road by which my son shall go.

Let flesh and cakes be ready there, soup garnisht well with fish,
And set them down beside the road by which my son shall go.

Wine, oil, and ghee, milk, millet, rice, and curds in many a dish,
Let them be set beside the road by which my son shall go.

Cooks and confectioners be there, and men to sing or play,
Dancers and tumblers, tomtom men, to drive dull care away.

The lutes give voice, the harsh-mouth'd conch, and let the people thrum
On timbrels and on tabours and on every kind of drum."

¹ *usabham* = 20 *yatthis*.

bamālā c' eva gandhaviḷeṇāni ca, agghīyāni cā 'ti pupphaagghiyaratanaag-
ghīyāni cā 'ti, yena maggena mama putto ebhīti tattha tattha tiṭṭhantu, gāme
gāme ti gāmadvāre gāmadvāre patitiṭṭhantū 'ti pīpāsītānaṃ pīvanattāya paṭi-
yādītā hutvā surāmerayakumbhā tiṭṭhantu, maccheśāññutā ti macchehi yuttā,
kaṅguvīhīti kaṅgupiṭṭhamayā ca vīhipiṭṭhamayā 'ca, mandakā¹ ti mundagā- 5
yīno² sokajjhāyikā³ ti māyākārā aññe pi vā ye keci uppaṇṇasokaṃ haraṇa-
samatthā, kharamukhānīti sāmuddikamabāsāmkhā muṭṭhisāmkhā nāḷisāmkhā,
godhāparivadantikā dindimāni kuṭumbadindimānīti imāni cattāri turīyaṇ' eva.

Evam rājā maggālaṃkāram vicāresi. Jūjako pi pamāṇā-
tikkantaṃ bhuñjitvā jīrāpetuṃ asakkonto tatth' eva kālam akāsi, 10
rājā tassa sarīrakiccaṃ kārāpetvā nagare bheriṃ carāpetvā
kañci 'ssa nātakam na passi, dhanam puna rañño yeva ahosi.
Atha sattame divase sabbā senā sannipati, rājā mahantena
parivārena Jālim magganāyakam katvā nikkhami.

Tam atthaṃ pakāsento Satthā āha:

15

708. Sā senā mahatī āsi uyyuttā Sivivāhinī,
Jālinā magganāyena Vamkam payāsi pabbatam. 2391.
709. Kuñcam nadati mātāngo kuñjaro saṭṭhahāyano
kacchāya baddhamānāya kuñcam nadati vāraṇo. 2392.
710. Ajāniyā hasissimsu, nemighoso ajāyatha, 20
abbham rajo acchādesi uyyuttā Sivivāhinī. 2393.
711. Sā senā mahatī āsi uyyuttā hārahārini,
Jālinā magganāyena Vamkam pāyāsi pabbatam. 2394.
712. Te pāvisuṃ brahāraññaṃ bahusākhā bahūdijam⁴
puppharukkhehi saṃchannaṃ phalarukkhehi c' ūbhayaṃ. 2395. 25
713. Tattha bindussarā vaggū nānāvanna bahūdijā
kujjantam upakujjanti utusampupphite dume. 2396.
714. Te gantvā digham addhānam ahorattānam accaye
padesan tam upāgañchum yattha Vessantaro ahū 'ti. 2397.

Ta. mahatīti dvādasa akkhohinī saṃkhātā, uyyuttā ti payātā, kuñ- 30
cam nadatīti Kaliṅgaratṭhavāsino brāhmaṇā attano ratṭhe deve vutṭhe⁵ tam
nāgam āharitvā Sañjayassa adamsu, so hatthi sāmikam vata passitum labhissāmīti
tutṭho kuñcanādem akāsi, tam sandhāy' etam vuttam, kacchāyā 'ti suvaṇṇa-
kacchāya bājhamānāya pi tussitvā koñcam nadi, hasissimsu⁶ 'ti hasimsu

¹ Bḍ mundakā? Ck^s moddrakā. ² Ck^s maddakagāyanā. ³ Bḍ -jāyikā, Bḍ -va-
dantikā. ⁴ Bḍ koñcam. ⁵ Bḍ bajha-. ⁶ Ck^s hasissimsu. Bḍ hasissanti. ⁷ Ck^s
-saṃkhā, C^s -sākhā, Bḍ -sukham. ⁸ Bḍ mahodakam. ⁹ Ck^s vatṭe, Bḍ vutṭhe.
¹⁰ Ck^s bahissimsūti, Bḍ hasissanti.

[Fausbøll, *Jātaka*, vol. VI, p. 581]

Thus the king described the preparation of the road.

But Jūjaka ate too much and could not digest it, so he died on the spot. The king arranged for his funeral: proclamation was made through the city by beat of drum, but no relative could be found, and his goods fell to the king again.

On the seventh day, all the host assembled. The king in great ceremony set out with Jāli as his guide. This the Master explained as follows:

"Then did the mighty host set forth, the army of the land,
And went towards the Vamka hill, while Jāli led the band.

The elephant of sixty years gave forth a trumpet sound,¹
Loud trumpeted the mighty beast what time his girth they bound.

Then rattled loud the chariot wheels, then neighed the horses loud,
As the great army marched along the dust rose in a cloud.

For every need provided well the host marcht with a will,
And Jāli led the army on as guide to Vamka hill.

They entered in the forest wide, so full of birds and trees,
With every kind of flowering plant and any fruit you please.

There when the forest is in flower, a shower of song is heard,
The twitter here and twitter there of many a bright-winged bird.

A night and day they marcht, and came to the end of their long road,
And entered on the district where Vessantara abode."²

¹ Scholiast: "The people of Kāsi had returned him to Sañjaya, ruin having fallen in their country; he trumpeted with joy because he expected to see his mother again."

² Scholiast: "Here ends the Mahārājā Section (*Mahārājā-pabbāṇ*)."

saddam akāmsu, hārahārinīti haritabbaharaṇasamattā, pāvisun si pavisiṃsu, bahusākhān ti bahurukkhasākhān, dīgham- ti satthiyojanamaggān, upāgacchun ti yattha Ve- ahosi tam padesaṃ upagatā ti. Mahārājapabbam nitthitam.

- 5 Jālikumāro Sumucalindasaratīre khandhāvāram nivāsāpetvā
catuddasarathasahassāni āgatamaggābhīmukhān' eva ṭhapāpetvā
tasmiṃ tasmiṃ padese sīhavyagghakhaggādisu¹ ārakkham
samvidahi, hatthiādīnam saddo mahā ahosi. M. tam sutvā
„kinu nu kho me paccāmittā pitaram ghātetvā mam' atthāya
10 āgatā“ ti maraṇabbhayaena bhīto Maddim ādāya pabbatam
āruya senam olokesi.

Tam attham pakāsento Satthā āha:

715. Tesam sutvāna nigghosaṃ bhīto Vessantaro ahu,
pabbatam abhirūhitvā bhīto senam udikkhati. 2398.
15 716. Imgha Maddi nisāmehi nigghoso yādiso. vane
ājāniyyā hasissanti² dhajaggāni ca dissare. 2399.
717. Ime ca³ nūna araṇṇasmiṃ migasaṃghāni luddakā
vāgurāhi⁴ parikkhippa sobbham pātetvā tāvade⁵
vikkosamānā tippāhi hanti nesaṃ varamvaram⁶. 2400.
20 718. Yathā mayam adūsakā araṇṇe avaruddhakā
amittahatthathagatā⁷, passa dubbalaghātakan ti. 2401.

- Ta. imghā 'ti codanatthe nipāto, nisāmehi ti sakasenā vā paras. vā ti
upadhārehi, ime ce³ nūna - - ti ādīnam adḍhatiyagāthānam evam atthasam-
bandho veditabbo: Maddi yathā araṇṇasmiṃ migasaṃghāni luddakā vigurāhi
25 parikkhippa athavā pana sobbhe pātetvā tāvad eva hanatha are duṭṭhamige ti
vikkosamānā tippāhi migamāraṇasattihi nesaṃ migānam varamvaram⁸ hanti⁹
ime ce nūna tath' eva amhe asabbhāhi vācāhi vikkosamānā tippāhi sattīhi ha-
nissantī mayaṃ ca¹⁰ adūsakā araṇṇe avaruddhakā raṭṭhā pabbājitā vasāma, evam
sante pi amittahatthathagatā ti amittānam hatthatham¹¹ gatā, passa imam
30 dubbalaghātakan ti maraṇabbhayaena paridevi.

Sā tassa vacanam sutvā senam oloketvā „sakasenāya bha-
vitabban“ ti M-am assāsenti imam gātham āha:

¹ Bā adds maggādisu. ² Ck hasissanti. ³ Ck ce, Bā omits ca. ⁴ Bā vāku-.
⁵ Ck pātetvā tamvade, Bā pātiratāvade. ⁶ Bā varāva-. ⁷ Bā -ttham-. ⁸ Bā
adds thūlamthūlam, Bā mūlamthūlam. ⁹ Bā add hananti. ¹⁰ Ck yamañca.
¹¹ Ck atthatham, Bā pattha, Bā hattha.

[Fausbøll, *Jātaka*, vol. VI, p. 582]

Chakhattiyakhaṇḍam

The Section of the Six Princes¹

On the banks of Lake Mucalinda, Prince Jāli caused them to intrench a camp: the fourteen thousand chariots he set facing the road by which they came, and a guard here and there to keep off lions, tigers, rhinoceros, and other wild beasts. There was a great noise of elephants and so forth; this the Great Being heard, and scared to death thought he—"Have they killed my father and come hither after me!" Taking Maddī with him he climbed a hill and surveyed the army. Explaining this, the Master said:

"The noise of this approaching host Vessantara did hear;
He climbed a hill and looked upon the army, full of fear.

O listen, Maddī, how the woods are full of roaring sound,
The neighing of the horses hear, the banners see around.

Can they be hunters, who with pits or hunting-nets or knives
Seek the wild creatures in the woods with shouts to take their lives?

So we, exiled though innocent, in this wild forest land,
Expect a cruel death, now fallen into an enemy's hand."

When she had heard these words, she looked at the army, and convinced that it was their own army, she recited this stanza to comfort him:

¹ [Title added from the scholiast. -- jrb]

719. Amittā na-ppasaheyyum aggīva udakannave
tad eva tvaṃ vicintehi api sotthi ito siyā ti. 2402.

Ta. aggīva -- ti yathā tīṇukkādivasena upanīto aggī aṇṇavasamkhātāni
puthulagambhīrāni udakāni na-ppasahati tāpetum na sakkoti tathā taṃ amittā
na saheyyum nābhībhavissanti, tadevā 'ti yaṃ Sakkena tuyhaṃ varaṃ datvā 5
mahārāja na cirass' eva te pitā ebhīti¹ vuttam tad eva tvaṃ vicintehi, api ca²
nāma ito balakāyato ambhakaṃ sotthi siyā ti.

Atha M. sokaṃ apanuditvā tāya saddhiṃ pabbatā oruyha
paṇṇasāladvāre nisīdi.

Tam atthaṃ pakāsento Satthā āha:

10

720. Tato Vessantaro rājā orohitvāna pabbatā
nisīdi paṇṇasālāyaṃ daḥhaṃ katvāna mānasā ti. 2403.

Ta. daḥhaṃ -- ti mayāṃ pabbajitā nāma ambhakaṃ ko³ kiṃ karissatīti⁴
thiraṃ daḥhaṃ katvā nisīdiṃsu.

Tasmīṃ khaṇe Saṅjāyo devīṃ āmantetvā „bhadde Phusati, 15
amhesu sabbesu ekato gatesu soko mahā bhavissati, paṭhamam
tāva ahaṃ gacchāmi, tato 'idāni sokaṃ vinodetvā nisinnā bha-
vissantīti' sallakkhetvā tvaṃ mahantena parivārena gaccheyyā-
sīti" atha| thokaṃ kalam vītināmetvā Jālīṃ ca Kaṇhājinaṃ ca
„āgacchantū" ti vatvā ratham nivattetvā āgatamaggābhīmu- 20
khaṃ katvā tattha tattha ārakkhaṃ samvidahitvā alaṃkata-
hatthikkhandhagato⁵ puttassa santikaṃ agamāsi.

Tam atthaṃ pakāsento Satthā āha:

721. Vinivattayitvā ratham votthāpetvāna seniyo
ekaṃ araṇṇe viharantaṃ pitā puttāṃ upāgami. 2404.

25

722. Hatthikkhandhato oruyha ekaṃso pañjalikato
parikkhitto amaccehi puttāṃ siñcitum āgami. 2405.

723. Tatth' addasa kumāraṃ so rammarūpaṃ samāhitam
nisinnaṃ paṇṇasālāyaṃ jhāyantaṃ akutobhayaṃ ti. 2406.

Ta. votthāpetvāna -- ti ārakkhanatthāya balakāye ca vavatthapetvā, 30
ekaṃso ti ekaṃsakatauttarāsaṅgo, siñcitum -- ti rajje⁷ abhisīñcitum upā-
gami, rammarūpaṃ ti anañjitaṃ amaṇḍitaṃ.

¹ so Bḍ for ebhīti? C* ebhīti, C² ebhīti. ² Bḍ omits ca. ³ Bḍ omits ko. ⁴
C² -ssāmīti. ⁵ Bḍ jāli ca k-jinā ca parchato āgacchatū. ⁶ Bḍ hatthikkhandato
oruyha. ⁷ Bḍ -ena.

[Fausbøll, *Jātaka*, vol. VI, p. 583]

"All will be well: thy enemies can do no hurt to thee,
No more than any flame of fire could overcome the sea."

So the Great Being was reassured, and with Maddī came down from the hill and sat before his hut. This the Master explained:

"Then King Vessantara hereat descended from the hill,
And sat before his leafy hut and bade his heart be still."

At that moment, Sañjaya sent for his queen, and said to her: "My dear Phusatī, if we all go together it will be a great shock, so I will first go alone. When you feel that they must be quiet and reassured, you may come with a company." After a little time he told Jālī and Kaṇhājinā to come. He turned his chariot to face the road by which he had come, and set a guard in this place and in that, mounted upon his caparisoned elephant, and went to seek his son. The Master explained it thus:

"He set his army in array, his car turned to the road,
And sought the forest where his son in loneliness abode.

Upon his elephant, his robe over one shoulder thrown,
Clasping his upraised hands, he went to give his son the throne.

Then he beheld the beauteous prince, fearless, composed in will,
Seated before his hut of leaves and meditating still.

724. Tañ ca disvāna āyantañ pitarañ puttagiddhināñ
Vessantaro ca Maddī ca paccuggantvā avandisum. 2407.

725. Maddī ca sirasā pāde sasurassābhivādayi,
Maddī ahañ hi te deva pāde vandāmi te husā¹,
5 te su tattha palissajja pāṇinā parimajjathā 'ti. 2408.

Ta. pāde - - ti ahañ te husā pāde vandāmīti evaṃ vatvā vandi, tesu
tatthā 'ti te ubho jane² tasmim Sakkadattiye assame palissajjivā hadaye nī-
pajjāpetvā paricumbitvā mudukena pāṇinā parimajjatha piṭṭhiyo tesam parimajji.

Tato roditvā paridevitvā rājā soke nibbute tehi saddhim
10 paṭisanthārañ karonto āha:

726. Kacci vo kusalañ putta, kacci putta anāmayam,
kacci uñchena yāpetha, kacci mūlaphalā bahū. 2409.

727. Kacci ḍamsā ca makasā ca appam eva sirimsapā,
vane vālamigākiṇṇe kacci himsā na vijjatīti. 2410.

15 Pitu vacanañ sutvā Mahāsatto āha:

728. Atthi no jīvikā deva yā ca yādisi kīdisā,
kasirā hi³ jīvikā homa, uñchācariyena jīvitam⁴. 2411.

729. Aniddhināñ mahārāja damet' assaṃ va sārathi
ty-amhā aniddhikā dantā, asamiddhi dameti no. 2412.

20 730. Api no kisāni maṃsāni pitu mātu adassanā
avaruddhānañ mahārāja araṇṇe jīvisokinañ⁵ ti. 2413.

Ta. yādisikīdisā ti yā vā sā vā, lāmakā ti a., kasirā hi yīvikā
homā 'ti tāta amhākañ uñchācariyāya jīvitam nāma kīdisaṃ, dukkhā no jīvikā
ahosi, aniddhināñ ti mahārāja aniddhim asamiddhim daliddapurisañ nāma
25 dameti sā va⁶ aniddhi cheko⁷ sārathi assaṃ viya, dametīti nibbisevanā karoti,
te mayam idha vasantā aniddhikā dantā nibbisevanā katā, asamiddhi yeva no
dametīti, dametha no ti pi pāṭho damayittha no ti a., jīvisokinañ⁸ ti avigata-
sokānañ kim nāma amhākañ sukhañ ti vadati.

Evañ ca pana vatvā puna puttānañ pavattim pucchanto āha:

30 731. Ye pi te Sivisetṭhassa dāyādappattamānasā
Jāli Kaṇhājina c' ubho⁹ brāhmaṇassa vasānugā
accāyikassa luddassa yo ne gāvo va sumbhati 2414.

¹ Bā tusā. ² Cks janā. ³ Cks kayirā hi, Bā kasirā, omitting hi, read: kasira-?

⁴ Cks -kañ. ⁵ Cks jīvasokatan. ⁶ Bā ca. ⁷ Cks ko. ⁸ Cks jīva-. ⁹ Cks
vubho throughout.

[Fausbøll, *Jātaka*, vol. VI, p. 584]

Vessantara and Maddī then their father went to greet,
 As they beheld him drawing nigh, eager his son to see.
 Then Maddī made obeisance, laid her head before his feet,
 Then he embraced them; with his hand he stroked them pleasantly."

Then weeping and lamenting for sorrow, the king spoke kindly to them.

"I hope and trust, my son, that you are prosperous and well,
 With grain to glean and fruits and roots abundant where you dwell.
 Have you been much by flies and gnats and creeping things annoyed,
 And have you from wild beasts of prey immunity enjoyed?"

The Great Being answered his father:

"My lord, the life we had to live a wretched life has been;
 We had to live as best we could, to eat what we could glean.
 Adversity breaks in a man, just as a charioteer
 Breaks in a horse: adversity, O king, has tamed us here.
 But 'tis our parents' absence which has made our bodies thin,
 Banisht, O king, and with the woods and forests to live in."

After this he asked the fate of his children.

"But Jāli and Kaṇhājīnā, your hapless heirs, whom now,
 A brahmin cruel, merciless, drives on like any cow,

732. Te rājaputtiyā putte yadi jānātha saṁsatha,
pariyāpuṇātha¹ no khippam sappadaṭṭham² va māṇavan ti. 2415.

Ta. dāyādappattamānasā ti mahārāja ye te tava Siviseṭṭhassa dāyādā
appattamānasā asampunṇamanorathā hutvā brāhmaṇassa vasānugā jātā te dve
kumārā yo so³ brāhmaṇo gāvo va sumbhati⁴ te rājaputtiyā putte yadi diṭṭha- 5
vasena vā sutavasena vā jānātha saṁsatha, sappadaṭṭham vā 'ti visam
nimmadanatthāya sappadaṭṭham māṇavan tikicchantā⁵ viya khippam no pariyā-
puṇātha kathetā 'ti vadati.

Rājā āha:

733. Ubho kumārā nikkītā⁶ Jāli Kaṇhājina c' ubho 10
brāhmaṇassa dhanam datvā putta mā bhāyi assasā 'ti. 2416.

Ta. nikkītā ti nikkayam datvā gahitā.

Tam sutvā M. paṭiladdhassāso pitarā saddhim paṭisan-
thāram akāsi:

734. Kaccin nu tāta kusalam kacci tāta anāmayam, 15
kacci nu tāta me mātu cakkhum na parihāyatīti. 2417.

Ta. cakkhum ti puttassokena rodantiyā cakkhum na parihāyatī.

Rājā āha'

735. Kusalaṁ c' eva me putta, atho putta anāmayam
atho pi putta te mātu cakkhum na parihāyatīti. 2418. 20

Mahāsatto āha:

736. Kacci ārogam yoggan te, kacci vahati vāhanam,
kacci phītā janapadā, kacci vuṭṭhi na chijjatīti'. 2419.

Tattha vuṭṭhīti vuṭṭhidhārā⁸.

Rājā āha:

737. Atho ārogam yoggam me, atho vahati vāhanam,
atho phītā janapadā, atho vuṭṭhi na chijjatīti'. 2420. 25

Evam sallapantānam¹⁰ ñeva Phusatī pi kho devī „idāni
sokam tanum katvā nisinnā bhavissantīti“ sallakkhetvā¹⁰ mahā-
parivārena saddhim puttassa santikam agamāsi. 30

¹ C^s -yāya; C^k pariyāyā. ² C^s -daṭṭhu, B^d sabbadaḍḍham. ³ C^{ks} yena yo. ⁴
B^d adds haratī. ⁵ B^d -to. ⁶ so all three MSS. for nikkītā? ⁷ C^k vi-. ⁸
C^{ks} omit dhārā. ⁹ C^k vijjatīti. ¹⁰ C^{ks} add sā.

[Fausbøll, *Jātaka*, vol. VI, p. 585]

If you know anything of these the royal children, tell,
As a physician tries to make a man with snake-bite well."

The king said:

"Both Jāli and Kaṇhājinā, your children, now are bought:
I paid the brahmin: therefore be consoled, my son, fear nought."

The Great Being was consoled to hear this, and conversed pleasantly with his father.

"I hope, dear father, you are well, and trouble comes no more,
And that my mother does not weep until her eyes are sore."

The king replied:

"Thank you, my son, I am quite well, and trouble comes no more,
So too your mother does not weep until her eyes are sore."

The Great Being said:

"I hope the kingdom all is well, the countryside at peace,
The animals all strong to work, the rain clouds do not cease."

The king replied:

"O yes, the kingdom all is well, the countryside at peace,
The animals all strong to work, the rain clouds do not cease."

As they thus talked together, Queen Phusatī, feeling sure that they must be all relieved from anxiety, came to her son with a great company.

Tam atthaṃ pakāśento Satthā āha :

738. Icc-eva mantayantānaṃ mātā tesāṃ adissatha
rājaputtī giridvāre pattiya¹ anupāhanā. 2421.
739. Taṇ ca disvāna āyantim² mātaraṃ puttagiddhinim
5 Vessantaro ca Maddī ca paccuggantvā avandayum³. 2422.
740. Maddī ca sirasā pāde sassuyā abhivādayi:
Maddī aham pi te ayye pāde vandāmi te husā. 2423.
741. Maddiṇ ca puttakā disvā dūrato sotthim āgatā
kandantā abhidhāvimsu vacchā bālā va mātaraṃ. 2424.
10 742. Maddī ca puttake disvā dūrato sotthim āgate
vāruṇīva pavedhentī thanadhārābhisiṇcathā 'ti. 2425.

Ta. Maddī ca 'ti tesāṃ hi Phusatidevīm vanditvā t̥hitakāle puttā kumārakumārīkāhi parivutā ṭgamimsu, Maddī tesāṃ āgamanamaggaṃ olokontī yeva at̥thāsi, sā te sotthim āgacchante disvā sakabhāvena sandhāretum asakkontī
15 taruṇamacchā viya bhāvam pavedhamānā tato pāyāsi, te pi taṃ disvā paridevantā tadabbhimukhā va pāyimsu, kandantā abhidhāvimsū 'ti kandantā abhidhāvimsu, vāruṇīva 'ti yakkhāvit̥thā ikkhaṇīkā viya pavedhamānā, thanadhārā abhisiṇcathā 'ti sā kira mahantena saddena paridevitvā kampamānā visaṇṇī hutvā dīghato paṭhaviyaṃ patī, kumārāpi vegenāgantvā visaṇṇī⁴ hutvā
20 mātu upari yeva patitā, tasmiṇ khaṇe tassā dvīhi thanehi dve khīradhārā nikkhamitvā tesāṃ mukhe yeva pavisimsu, sace kira ettako assāso 'nābhavissa dve kumārā sukkahadayā hutvā anassimsu, Ve- pi piyaputte disvā sokaṃ sandhāretum asakkonto visaṇṇī hutvā tatth' eva papatī, mātāpitaro pi visaṇṇī hutvā tatth' eva papatimsu, tatthā saha-jātā sat̥thisahassā amaccā, taṃ kārūṇāṃ passanto⁵ tesu eko pi sandhāretum nāsakkhi, sakalaassanapadaṃ yugantavāta-mathitam viya sālavanam ahosi.

Tasmiṃ khaṇe pabbatā nadimsu paṭhavī kampi mahāsamuddo samkhubhi Sineru girirājā onami, chakāmāvacaradevalokā ekakolāhalā ahesum, Sakko devarājā „cha khattiyā sapa-
30 risā visaṇṇā jātā, tesu eko pi ut̥thāya kassaci sarīre udakaṃ siṇciturū samattho n' atthi, pokkharavassam vassāpessāmīti“ cintetvā chakhattiyasamāgame p-vassam vassāpesi, ye ta. temitukāmā⁶ te⁷ tementi atemitukāmānam upari ekabindum pi na saṇṭhāti, padumapattato udakaṃ viya vinivaṭṭetvā gacchati, iti
35 pokkharavane patitam vassam viya taṃ vassam ahosi, cha

¹ B^d -kā. ² B^d -taṃ. ³ B^d -disum. ⁴ B^d -ino. ⁵ C^k -tā, B^d -tesu. ⁶ so B^d; C^k temetukāmā tementi in the place of tattha - - -. ⁷ C^k omit te.

[Fausbøll, *Jātaka*, vol. VI, p. 586]

The Master explained it thus:

"Now while they talked together thus, the mother there was seen
Approaching to the door afoot, barefooted though a queen.

Vessantara and Maddī then their mother went to greet,
And Maddī ran and laid her head before her mother's feet.

The children safe and sound afar then Maddī did espy,
Like little calves that see their dam loud greetings they did cry.

And Maddī saw them safe and sound: like one possessed she sped,
Trembling, and felt all full of milk the breasts at which they fed."

At that moment the hills resounded, the earth quaked, the great ocean was troubled,
Sineru, king of mountains, bent down: the six abodes of the gods were all one mighty
sound. Sakka, king of the gods, perceived that six royal personages and their attendants
lay senseless on the ground, and not one of them could arise and sprinkle the others with
water; so he resolved to produce a shower of rain. This he did, so that those who wished
to be wet were wet, and those who did not, not a drop of rain fell upon them, but the
water ran off as it runs from a lotus-leaf. That rain was like rain that falls on a clump of
lotus-lilies.

khattiyā assāsam paṭilabhiṃsu, mahājano „nātisamāgame pokkharavassam vassi, mahāpaṭhavī kampīti“ acchariyam pavadesi¹.

Tam attham pakāsento Satthā āha:

743. Samāgatānam nātīnam mahāghoso ajāyatha,
pabbatā samanādīṃsu, mahī ākampitā ahu. 2426. 5
744. Vuṭṭhidhāram paveccanto² devo pāvassi tāvade,
atha Vessantaro rājā nātihi samapajjatha³. 2427.
745. Nattāro suṇisā putto rājā devī ca ekato
yadā samāgatā āsum tadāsi lomahamsanam,
pañjalikā tassa yācanti rodantā bheravā vane. 2428. 10
746. Vessantaraṇ ca Maddiṇ ca sabbe raṭṭhā samāgatā:
tvaṇ no si issaro rājā, rajjam kāretha no ubho ti. 2429.

Ta ghoso ti kārūṇṇaghoso, pañjalikā ti sabbe nāgarā c' eva nega-
majānapadā ca paggabitañjali hutvā, tassayācatīti tassa pādesu patitvā roditvā
kanditvā deva tvaṇ no sāmī issaro pitā te idh' eva abhisiñcitvā nagaram netu- 15
kāmo kulasantakam setacchattam paṭicchathā 'ti yācanti. Chakhattiya-
khaṇḍam nīṭṭhitam⁴.

Tam sutvā M. pitarā saddhiṃ sallapanto imam g. ā.:

747. Dhammena rajjam⁵ kārentam raṭṭhā pabbājayittha mam
tvaṇ ca jānapadā c' eva negamā ca samāgatā ti. 2430. 20

Tato rājā puttam khamāpento

748. Dukkataṇ ca hi no putta bhūnahaccaṃ katam mayā
yo 'ham Sivīnam vacanā pabbājesiṃ adūsakan ti 2431.

imam gātham vatvā attano dukkhaharaṇattham yācanto imam⁶,
gātham āha: 25

749. Yena kenaci vaṇṇena pitu dukkham udabbahe
mātu bhaginiyā cāpi api pāṇehi attano ti. 2432.

Ta udabbahe ti hareyya, api pāṇehi tāta puttana nāma jīvitaṃ
pariccajītvā mātāpītuṇaṃ sokadukkham haritabban, tasmā mama vacanam karohi:
imam isiliṅgam haritvā rājavesam gaṇha tāta 'ti iminā kira nam' adhippāyen' 30
evam āha.

¹ Bḍ pavattesi. ² Bḍ pavattento. ³ Bḍ samāgacchatha. ⁴ Ck^s omit chakhatt-.

⁵ Ck^s khomam. ⁶ Bḍ itaram. C^s namnam, Bḍ omits nam.

[Fausbøll, *Jātaka*, vol. VI, p. 587]

The six royal persons were restored to their senses, and all the people cried out at the marvel, how the rain fell on the group of kinsfolk, and the great earth did quake. This the Master explained as follows:

"When these of kindred blood were met, a mighty sound outspake,
That all the hills reechoed round, and the great earth did quake.

God brought a mighty cloud wherefrom he sent a shower of rain,
When as the King Vessantara his kindred met again.

King, queen, and son, and daughter-in-law, and grandsons, all were there,
When they were met their flesh did creep with rising of the hair.
The people clapt their hands and loud made to the king a prayer:

They called upon Vessantara and Maddī, one and all:
"Be thou our lord, be king and queen, and listen to our call!"¹

Vessantara's Return

Then the Great Being addressed his father:

"You and the people, countryfolk and townsfolk, banished me,
When I upon my royal throne was ruling righteously."

The king replied, to allay his son's resentment:

"It was ill done of me indeed to ruin the innocent,
When by the people's voice I drove my son to banishment."

After reciting this verse, he added yet another, to ask for relief from his own sorrow:

"A father's or a mother's pain, or sister's, to relieve,
A man should never hesitate his very life to give."

¹ Scholiast: "Here ends the Section of the Six Princes (*Chakhattiya-khaṇḍan*)."

Bo- rajjam kāretukāmo va¹ ettake pana akathite „garu-
kam nāma na hotīti“ tattha rājānam² kathesi, M. „sādhū“³ 'ti
sampaṭicchi, ath' adhivāsanaṃ veditvā saha-jātā saṭṭhisahassā
amaccā

5 750^a. Nahānakāle⁴ mahārāja rajojallam pavāhayā⁵ 'ti

vadiṃsu, atha ne M. „thokaṃ adhivāsethā“⁶ 'ti vatvā paṇṇa-
sālam pavisitvā isibhaṇḍam omuñcitvā paṭisāmetvā p-sālato
nikkhamitvā „idam mayā navamāse aḍḍhamāsaṃ ca samaṇa-
dhammassa kataṭṭhānam, pāramikūṭam gaṇhantena dānam datvā
10 paṭhaviyā kampitaṭṭhānan“⁷ ti p-sālam tikkhattuṃ padakkhiṇam
katvā pañcapaṭiṭṭhitena vanditvā aṭṭhāsi⁸, ath' assa kappakā-
dayo massukammādīni karimṃsu, tam enaṃ sabbābharaṇabhūsitam
devarājam iva virājamānam rajje abhisiñciṃsu, tena vuttaṃ:

750^b. tato Vessantaro rājā rajojallam pavāhayāti⁹. 2433.

15 Ta. pavāhayāti hāresi, hāretvā ca pana rājavesam gaṇhatīti a.

Ath' assa yaso mahā ahosi, olokitolokitaṭṭhānam kampati,
mukhaṃaṅgalikā maṅgalāni nigghosayimṃsu, sabbaturiyāni pag-
gaṇhimṃsu, mahāsamuddakucchiyaṃ meghatthanitanigghoso viya
ahosi, hatthiratanam alaṃkaritvā upanayimṃsu, so khaggaratanam
20 bandhitvā hatthiratanam abhiruyhi⁷, tāvad eva nam saha-jātā
saṭṭhisahassā amaccā sabbālaṃkārapatimaṇḍitā parivārayimṃsu⁸,
Maddim pi devim nahāpetvā alaṃkaritvā abhisiñcitvā sīse pan'
assā abhisekaudakam āsiñcamānā „Vessantaro tam pāletū“⁹ 'ti
ādīni maṅgalāni vadiṃsu.

25 Tam attham pakāsento Satthā āha:

751. Sīsam nahāto sucivattho sabbābharaṇabhūsito

paccayam nāgam āruya khaggaṃ bandhi parantapam. 2434.

752. Tato saṭṭhisahassāni yudhino cārudassanā

saha-jātā parikarimṃsu⁹ nandayantā¹⁰ rathesabham. 2435.

¹ Bđ pi. ² so Bđ; Cks rājā. ³ Bđ -lo. ⁴ Cks -sāti, Bđ pavāpahayāti. ⁵ Cks
omit aṭṭhāsi. ⁶ Ck -hasīti. ⁷ Bđ -rūhi. ⁸ Ck -bhārayimṃsu, Cē -hara-. ⁹ Bđ
paramkirimṃsu. ¹⁰ Bđ nandā-.

[Fausbøll, *Jātaka*, vol. VI, p. 588]

The Bodhisat, who had been desirous of resuming his royalty, but had refrained from saying so much in order to inspire respect, now agreed; whereupon the sixty thousand courtiers, his birthmates, cried out—

"'Tis time to wash, O mighty king—wash off the dust and dirt!"

But the Great Being replied, "Wait a little." Then he entered his hut, and took off his hermit's dress, and put it away. Next he came out of the hut, and said, "This is the place where I have spent nine months and a half in ascetic practices, where I attained the summit of perfection in giving, and where the earth did quake": thrice he went about the hut rightwise and made the five-fold prostration before it.¹ Then they attended to his hair and beard, and poured over him the water of consecration, while he shone in all his magnificence like the king of the gods. So it is said,

"Then did the King Vessantara wash off the dust and dirt."

Great was his glory: every place quaked that he looked on, those skilled in auspicious words uttered them, they caught up all manner of musical instruments; over the mighty ocean there was a sound like the noise of thunder; the precious elephant they brought richly caparisoned, and girding himself with the sword of price he mounted the precious elephant, whilst the sixty thousand courtiers, his birthmates, compassed him around in gorgeous array.

Maddī also they bathed and adorned and sprinkled with the water of consecration, and as they poured the water they cried aloud, "May Vessantara protect thee!" with other words of good omen. The Master explained it thus:

"With washen head and goodly robes and ornaments of state,
Girt with his awful sword he rode the elephant his mate."²

And then the sixty thousand chiefs, so beauteous to view,
His birthmates, came about their lord and did obeisance due.

¹ Touching the earth with forehead, elbows, waist, feet, and knees.

² *paccayo*: "born on the same day as himself." (Scholiast)

753. Tato Maddim pi nahāpesum Sivikaññā samāgatā:

Vessantaro tam pāletu Jāli-Kaṇhājinā c' ubho,

atho pi tam¹ mahārājā Saṇjāyo abhirakkhatū 'ti. 2436.

Ta. paccayam - - ti tam attanno jātadivase uppannam hatthināgam, parantapan ti amittatāpanam, parikarimsū² 'ti parivārayimsū, nandayantā³ ti 5
tosentā, Sivi - - ti Sivirañño pajāpatiyo sannipatitvā gaudhodakena nahāpesum,
Jālikaṇhājinā cubho ti ime te⁴ puttā pitaram rakkhantū 'ti.

754. Idañ ca paccayam laddhā pubbe ca⁵ kilesam attano

ānandiyam ācarimsu ramaṇīye Giribbaje. 2437.

755. Idañ ca paccayam laddhā pubbe ca⁵ kilesam attano 10

ānandi vittā sumanā putte saṅgama lakkhaṇā. 2438.

756. Idañ ca paccayam laddhā pubbe ca⁵ kilesam attano

ānandi vittā patitā saha puttehi lakkhaṇā ti. 2439.

Ta. idaṇca - - ti bhī. Ve- ca Maddi ca idam paccayam imam patittham
labhitvā rajje patitthahitvā ti a. pubbe⁶ ti ito pubbe attano vanavāsakilesam 15
anussaritvā, ānandiyam ācarimsu ramaṇīye - - ti ramaṇīye Vamkagiri-
kucchimbi Vessantarassa rañño āpā ti kaṇcanalatāvinaddham⁷ ānandabheriṇ
carāpetvā ānandachanam ācarimsu, ānandi vittā - - ti lakkhaṇasampannā Maddi
putte saṅgama sampāpunitvā vittā sumanā hutvā ativiya ānandi nandittha
'ti a., patitā ti pavattapītisomanassā hutvā. 20

Evam patitā hutvā ca pana putte āha:

757. Ekabhaddā pure āsim niccam thaṇḍilasāyinī,

iti me tam vataṁ āsi tumham⁸ kāmāhi puttakā. 2440.

758. Tam me tam vataṁ samiddh' ajja tumhe saṅgama puttakā,

mātujam pi tam pāletu pitujam pi ca puttakā, 25

atho pi tam mahārājā Saṇjāyo abhirakkhatu. 2441.

759. Yam kiñc' atthi kataṁ puñṇam mayhañ c' eva pitu ca te

saccena tena kusalena ajaro tvaṁ amaro bhavā 'ti. 2442.

Ta. tumham⁸ kāmāhi - - ti puttakā tumhakaṁ kāmā tumhe patthaya-
mānā pure tumbesu brāhmaṇena nītesu ekabhaddam bhuñjitvā bhūmiyam sayim, 30
iti me⁹ tumhakaṁ kāmā¹⁰ etam vataṁ āsīti¹¹ vadati, samiddhajjā 'ti tam
me vataṁ ajja samiddham, mātujam pi tam pāletu pitujam pi ca puttakā
ti puttakā¹² mātu jātasomanassam pitu jātasomanassam pi pāletu mātnpittunnam
santakaṁ puñṇam tam pāletu 'ti a. yeva, ten' evāha: yam kiñ c' atthi kataṁ
puñṇam ti. 35

¹ Cks mam. ² Bā pakirimsu. ³ Bā uandā-. ⁴ Bā dve. ⁵ Bā omits ca. ⁶ Cks
add vā. ⁷ Bā vinandam. ⁸ Cks -hā. ⁹ Cks ime. ¹⁰ Cks kāmāya. ¹¹ Cks
adāsīti. ¹² Bā puttajālakaṁ.

[Fausbøll, *Jātaka*, vol. VI, p. 589]

The women then bathed Maddī, and all together pray—
"Vessantara and Sañjaya preserve you all alway!"

Thus reestablished, and their past trouble remembering,
There in the pleasant master's land they made a merry cheer.

Thus reestablished, and the past trouble remembering,
Happy and glad the lady went with her own children dear."

So in happiness she said to her children:

"I only ate one meal a day, I slept upon the ground,
That was my vow for love of you until you should be found.

But now my vow is brought to pass, and now again I pray,
What good so ever we have done preserve you both alway,
And may the great king Sañjaya preserve you both alway

What good so ever has been done by father or by me,
By that truth grow thou never old, immortal do thou be."

Phusatī pi devī „ito paṭṭhāya mama suṇhā imān' eva
vatthāni nivāsetu, imāni ābharaṇāni dhāretū“ 'ti samugge pū-
retvā pahīni.

Tam atthaṃ pakāseto Satthā āha:

- 5 760. Kappāsikaṇ ca koseyyaṃ khomakodumbarāni ca
sassū suṇhāya pāhesi yehi Maddī asobhatha. 2443.
761. Tato khomaṇ ca' kāyūraṃ aṅgadaṃ² maṇimekhalam
sassū suṇhāya pāhesi yehi Maddī asobhatha. 2444.
762. Tato khomaṇ ca kāyūraṃ gīveyyaṃ ratanāmayam sassū- etc. 2445.
10 763. Uṇṇataṃ mukhaphullaṇ ca' nānāratte ca⁴ maṇiye⁵ sassū- etc. 2446.
764. Uggatthanaṃ giṃgamakaṃ⁶ mekhalam pālipādakaṃ⁷
sassū suṇhāya pāhesi yehi Maddī asobhatha. 2447.
765. Suttaṇ ca suttavajjaṇ ca upanijjhāya seyyasī
asobhatha rājaputtī devakaṇṇā va Nandane. 2448.
15 766. Sīsam nahātvā sucivatthā sabbābharaṇabhūsitā
asobhatha rājaputtī tāvatimsā va accharā. 2449.
767. Kadalīva vātacchupitā jātā cittalatāvane
dantāvaraṇasampannā rājaputtī asobhatha. 2450.
768. Sakuṇī mānusiṇīva jātā cittapattā⁸ pati⁹
20 nigrodhapattabimbotṭhī rājaputtī asobhatha. 2451.

Ta. khomaṇca¹⁰ - - ti suvaṇṇamayaṃ gīvapasādhanaṃ, aṅgadaṃ - - ti
aṅgadābharaṇaṇ ca maṇimayamekhalāṇ ca, dutiyagāthāya khomaṇ ca kāyūraṇ ti
suvaṇṇamayaṃ vanakhajjūrīphalasaṇṭhānaṃ gīvapasādhanaṃ eva, ratana mayan
ti aparaṃ pi ratanamayaḡīveyyaṃ, uṇṇatan ti ekaṃ pasādhanaṃ, mukha-
25 phullaṇ ti ualāṭante tilakamālābharaṇaṃ, nānāratte ti nānāvaṇṇe, maṇiye
ti maṇimaye¹¹, uggatthanaṃ giṃgamakaṇ¹² ti etāni pi dve ābharaṇāni,
mekhalan ti suvaṇṇarajataṃ mayam mekhalam, pālipādakaṇ¹³ ti pādapasā-
dhanam, suttaṇca - - ti suttārūḷhaṇ ca pasādhanaṃ, Pāliyaṇ ca pana suppaṇ
ca suppavajjaṇ cā ti likhitaṃ, upanijjhāya seyyasīti etaṃ suttārūḷhaṇ ca
30 asuttārūḷhaṇ ca ābharaṇaṃ taṃ taṃ ūnaṭṭhānaṃ oloketvā alamkaritvā ṭhitā sey-
yasī uttamarūpadharā Maddī devakaṇṇā va Nandane asobhatha, vātacchupitā
ti cittalatāvane jātā vātasamputṭhā¹⁴ suvaṇṇakadali viya taṃ divasaṃ¹⁵ sā
vijambhamānā asobhatha, dantāvaraṇasampannā ti bimbaphalasadisehi
d-vaṇṇehi samannāgatā, sakuṇī mānusiṇī va jātā cittakatā¹⁶ patīti yathā

¹ Bđ hemaṇca. ² Bđ aṅgāraṇ. ³ Cks -llaṇ va. ⁴ Cks na. ⁵ Bđ -ke. ⁶ Bđ
kiṇka-. ⁷ so Cks; Bđ pati-. ⁸ Cks cittapatā, Bđ -latā. ⁹ Bđ patti. ¹⁰ Bđ
hemaṇca. ¹¹ Cks maṇivade. ¹² Bđ kiṇkamakaṇ. ¹³ Bđ paṭipā-, Ck phāli-. ¹⁴
Bđ -saṃphutṭhā. ¹⁵ Bđ divaṃ, Ck omits di-. ¹⁶ so Bđ; Cks cittalatā.

[Fausbøll, *Jātaka*, vol. VI, p. 590]

Queen Phusatī said also, "Henceforth let my daughter-in-law be robed in these robes, and wear these ornaments!" These she sent her in boxes. This the Master explained thus:

"Garments of cotton and of silk, linen and cloth so fine
Her mother-in-law to Maddī sent which made her beauty shine.

Necklet and bracelet, frontlet-piece, foot-bangle, jewelled zone
Her mother-in-law to Maddī sent, wherewith her beauty shone.

And when the princess passing fair her jewellery surveyed,
She shone, as shines in Nandana the goddesses arrayed.

With washen head and ornaments and goodly robes to see,
She shone, like to some heavenly nymph before the Thirty-Three.

As when in Cittalatā Grove¹ the wind a plantain sways,
The princess of the beauteous lips looked lovely as that tree.

Like as a brilliant-feathered bird that flies the airy ways,
She with her pretty pouting lips and beauty did amaze.

¹ One of Indra's gardens.

manussasarīre jātā mānusiṇī nāma sakuṇī cittapattā ākāse patamānā pakkhe pasāretvā gacchantī sobhati evaṃ sārattatāya nigrodhapakkabimbapakkasadisā-
oṭṭhi¹ asobhatha.

769. Tassā ca nāgam ānesuṃ nātivaddhaṃ ca kuṇjaraṃ
sattikkhamam sarakkhamam īsādantaṃ urūlhavam². 2452. 5
770. Sā Maddī nāgam āruyhi³ nātivaddhaṃ ca kuṇjaraṃ
sattikkhamam sarakkhamam īsādantaṃ⁴ urūlhavan ti. 2453.

Ta. tassā cā 'ti bhi. tassāpi Maddiyā sabbālamkārapatimaṇḍitaṃ katvā
nātivaddham sattisarapahārakkhamam⁵ 'ekam taruṇahatthim upanesuṃ, nāga-
māruyhi⁶ ti gandhahatthipittim⁷ abhiruyhi. 10

Iti te ubho pi mahantena yasena khandhāvāram agamaṃsu⁸.
Saṅjayarājā dvādasahi akkhohiṇīhi saddhim māsamattaṃ pab-
batakīlam vanakīlam kīli. M-assa tejena tāva mahante araṇṇe
koci vālamigo vā pakkhī vā kañci na heṭhesi.

Tam attham pakāsento Satthā āha: 15

771. Sabbamhi tamhi araṇṇamhi yāvant' ettha migā ahū
Vessantarassa tejena nāṇṇamaṇṇam⁹ aheṭhayum⁷. 2454.
772. Sabbamhi tamhi araṇṇamhi yāvant' ettha dijā ahū
Vessantarassa tejena nāṇṇamaṇṇam⁹ aheṭhayum⁷. 2455.
773. Sabbamhi tamhi araṇṇamhi yāvant' ettha migā ahū 20
ekajjham sannipatimsu Vessantare payātamhi
Sivīnam raṭṭhavaḍḍhane. 2456.
774. Sabbamhi tamhi araṇṇamhi yāvant' ettha dijā ahū
ekajjham sannipatimsu Vessantare payātamhi
Sivīnam raṭṭhavaḍḍhane. 2457. 25
775. Sabbamhi tamhi araṇṇamhi yāvant' ettha migā ahū
nāssu⁸ mañjūni kujjimsu Vessantare payātamhi Si- etc. 2458.
776. Sabbamhi tamhi araṇṇamhi yāvant' ettha dijā ahū
nāssu⁹ mañjūni kujjimsu Vessantare payātamhi etc. 2459.

Ta. yāvant - - ti yāvanto ettha, ekajjham - - ti ekasmiṃ ṭhāne sanni- 30
patimsu sannipatitvā ca paṇa ito paṭṭhāya idāni ambhākam aṇṇamaṇṇam lajjā
vā samvaro vā na bhavissatīti domanassapattā ahesuṃ, nāssu mañjūni
kujjimsu 'ti M-assa viyogadukkhita¹⁰ madhuraravam na raviṃsu.

¹ B^d -patta-patta-. ² B^d urūlavam, C^s urūlhava, C^k uparūlhavam. ³ B^d ārūhi.
⁴ C^{ks} -danti. ⁵ B^d āg-. ⁶ so B^d; C^{ks} aṇṇ-. ⁷ B^d vihe-. ⁸ C^k nāssa. ⁹
C^{ks} nāssa. ¹⁰ B^d -itāya.

[Fausbøll, *Jātaka*, vol. VI, p. 591]

They brought a fine young elephant, a mighty and a strong,
Which neither spear nor battle din could fright, whose tusks were long.

She mounts upon the elephant, so mighty and so strong,
Which neither spear nor battle din could fright, whose tusks were long."

So they two in great pomp proceeded to the camp. King Sañjaya and his innumerable host¹ amused themselves in hill sports and woodland sports for a whole month. During that time, by the Great Being's glory, no hurt was done in all that great forest by wild beast or bird. The Master thus explained it:

"By glory of Vessantara, through all that mighty wood,
No beast or bird did any harm to the others, all did good.

And when he was to go away, they all with one consent,
Birds, beasts, and all the creatures of the wood, together went:
But silent were all pleasant sounds when he had left the wood."

¹ *akkhohint*, the proverbial word for an army complete in all points and numbering 10,000,000⁶.

Saṅjayanarindo māsamattaṃ kīlītvā senāpatiṃ pakkosā-
petvā „tāta ciraṃ no araṇṇe vutthaṃ, kin te mama puttassa
gamanamaggo alaṃkato“ ti pucchitvā „āma deva kālo vo ga-
manāyā“ 'ti vutte Ve-rassa ārocāpetvā senaṃ ādāya nikkhami,
5 Vamkagirikucchito yāva Jetuttaranagarā saṭṭhiyojanaṃ alaṃ-
katamaggaṃ M. mahantena parivārena paṭipajji.

Tam atthaṃ pakāsento Satthā āha:

777. Paṭiyatto rājamaggo vicitto pupphasanthato¹
vasi Vessantaro yattha yāvatā va Jetuttarā. 2460.
10 778. Tato saṭṭhisahassāni yudhino cārudassanā
samantā parikarīṃsu² Vessantare payātamhi Si- etc. 2461.
779. Orodhā ca kumārā ca vesiyānā ca brāhmaṇā
samantā parikarīṃsu Vessantare payātamhi Si- etc. 2462.
780. Hatthārohā anīkaṭṭhā rathikā pattikārikā
15 samantā parikarīṃsu Vessantare payātamhi Si- etc. 2463.
781. Karoṭiyā³ cammadharā khaggahatthā⁴ suvammīno
purato paṭipajjīṃsu Vessantare payātamhi Si- etc. 2464.

Ta paṭiyatto ti visākhapūjakāle⁵ viya alaṃkato, vicitto ti kadali-puṇṇa-
ghaṭṭadhajapaṭākādīhi vicitto, pupphasanthato ti lājapaṇcamakehi pupphehi
20 santhato, yatthā 'ti yattha Vamkapabbate Ve- vasi tato paṭṭhāya yāvatā⁶ Je-
tuttarā nīrantaraṃ alaṃkato ca, karotiya³ ti sīsakarotiko³ ti laddhanāmā sīse
paṭimukkakarotino yodhā, cammadharā ti kaṇḍavāraṇacammadharā, suvam-
mīno ti citrāhi jālikāki suṭṭhu vammikā, purato paṭi- -ti evarūpā matta-
hatthīsu pi āgacchatesu anivattino sūragodhā raṇṇo Ve-rassa purato paṭipajjīṃsu.

25 Rājā saṭṭhiyojanaṃ maggaṃ dvīhi māsehi atikkamma Je-
tuttaranagaraṃ patto alaṃkatapaṭiyattaṃ nagaraṃ pavisitvā
pāsādaṃ abhiruyhi.

Tam atthaṃ pakāsento Satthā āha:

782. Te pāvisum⁷ puram rammaṃ bahupākāratorañam
30 upetaṃ annapānehi naccagītehi c' ūbhayaṃ. 2465.
783. Mittā jānapadā āsum negamā ca samāgatā
anuppatte kumāramhi Sivīnam raṭṭhavaddhane. 2466.
784. Celukkhepo avattittha⁸ āgate dhanadāyake
nandi-ppavesi nagare bandhanamokkho⁹ aghosathā 'ti. 2467.

¹ Bḍ sandhito. ² Bḍ -kirīṃsu. ³ Cks karotiya-. ⁴ Bḍ indīhatthā. ⁵ Bḍ visā-
khapūṇṇamapūjanakālo. ⁶ Bḍ yāva. ⁷ Cks pāvisīṃsu. ⁸ Bḍ pavattittha. ⁹
Bḍ bandhanā-.

[Fausbøll, *Jātaka*, vol. VI, p. 592]

After the month's merry-making, Sañjaya summoned his captain-in-chief, and said, "We have stayed a long time in the forest; is the road ready for my son's return?" He replied, "Yes, my lord, it is time to go." He sent word to Vessantara, and with his army departed, following with all his host the road which had been prepared from the heart of Vamka hill to the city of Jetuttara. This the Master explained as follows:

"The royal road was newly made, with flowers and bunting fair arrayed
From where he lived in forest glade down to the town Jetuttara.

His sixty thousand mates around, and boys and women places found,
Brahmins and Vesiya, homeward bound unto the town Jetuttara.

There many an elephant mahout, the charioteers and men afoot,
With all the royal guard to boot were going to Jetuttara.

Warriors that skulls¹ or pelties wore, of mailed men with swords good store,
To guard the prince went on before down to the town Jetuttara."

The king traversed this journey of sixty leagues in two months. He then entered Jetuttara, decorated to receive him, and went up to the palace. This the Master explained:

"Then the fair city entered they, with walls and arches high,
With songs and dances, food and drink in plentiful supply.

Delighted were the country folk and people of the town
To welcome back to Sivi land their prince of high renown.

All waved their kerchiefs in the air to see the giver come;
Now is a jail-delivery proclaimed by beat of drum."

¹ karotiyā: sīsakarotiko ti laddhanāmā sīse paṭimukkakaroṭino yodhā.

Ta. bahupākāra -- ti bahukehi pākārehi toraṇehi ca samanūgataṃ, naccagītehi -- ti naccagītehi ca ubhayehi s-gataṃ, vittā ti tuṭṭhā somanassappattā, āgate dhana -- ti mahājanassa dhanadāyake Mahāsatte āgate nandippavesīti Vessantarassa mahārājassa āṇā ti nagare bheriṃ cari, bandhana -- ¹ ti sabbasattānaṃ bandhanamokkho ghoṣito.

5

Antamaso bilāle upādāya Vessantaramahārājā sabbasatte ² vissajjāpesi, so nagaraṃ pavitṭhadvase yeva paccūsakāle ciutesi: „sve vibhātāya rattiyaṃ mamāgatabhāvaṃ sutvā yācakā āgamissanti, tes' āhaṃ kiṃ dassāmīti“. Tasmiṃ khaṇe Sakassa āsanaṃ uphākāraṃ dassesi, so āvajjanto taṃ kāraṇaṃ ¹⁰ ñatvā rājanivesanassa pacchimavatthuṃ ca purimavatthuṃ ca kaṭippamaṇaṃ pūrento ghanamegho viya sattaratanavassaṃ vassāpesi, sakalanagare jaṇṇupparamāṇaṃ vassāpesi. Punadvase M. tesāṃ tesāṃ kulānaṃ purimapacchimavatthusu „vaṭṭadha-
naṃ ³ tesāṃ yeva hotū“ ⁴ ti dāpetvā avasesaṃ āharāpetvā attano ¹⁵ gehavatthusmiṃ dhanena saddhiṃ koṭṭhāgāresu okirāpetvā dānaṃ paṭṭhapesi.

Tam atthaṃ pakāsento Satthā āha:

785. Jātarūpamayaṃ vassaṃ devo pāvassi tāvade

Vessantare pavitṭhamhi Sivīnaṃ raṭṭhavaḍḍhane. 2468.

20

786. Tato Vessantaro rājā dānaṃ datvāna khattiyo

kāyassa bhedā sappanā ⁵ saggaṃ so upapajjathā 'ti. 2469.

Ta. saggaṃ so -- ti tato cuto duttiyacittena Tusitapure upapajjatīti ⁶.

Satthā imaṃ gāthāsahassapatimaṇḍitaṃ Vessantaradhammadesa-
naṃ ⁷ āharitvā jātakaṃ samodhānesi: „tadā Jūjako Devadatto ahosi, ²⁵ Amittatāpanā Ciñcamānavikā, Cetaputto Channo, Accutatāpaso Sāri-
putto, Sakko Anuruddho, Sañjayanarindo Suddhodanamahārājā, Phusatī
devī Mahāmāyā, Maddī devī Rāhulamātā, Jālikumāro Rāhulo, Kaṇhā-
jinā Uppalavaṇṇā, sesaparisā Buddhaparisā, Vessantararājā aham
evā“ ⁸ ti ⁹. Vessantaravaṇṇanā samattā.

30

¹ Bḍ bandhanā-. ² Bḍ adds bandhanā. ³ Bḍ vutthitaṃ. ⁴ Cks -ā. ⁵ Ck up-
pajjatīti, Bḍ upapajjiti. ⁶ Bḍ mahāveś-. ⁷ Bḍ ahamēva Sammāsambuddho
loke udapādinti. Mahāveśsantarajātakaṃ niṭṭhitaṃ

[Fausbøll, *Jātaka*, vol. VI, p. 593]

So King Vessantara set free all creatures, down to the very cats; and on the day that he entered the city, in the evening, he thought: "When day dawns, the suitors who have heard of my return will come, and what shall I give them?" At that moment Sakka's throne grew hot: he considered, and saw the reason. He brought down a rain of the seven kinds of jewels like a thundershower, filling the back and front of the palace with them waist-high, and over all the city knee-deep. Next day, he allotted this or that place to various families and let them pick up the jewels; the rest he made to be collected and placed in his own dwelling with his treasure; and in his treasures he had enough to distribute always in future. This the Master explained as follows:

"When as Vessantara came back, Sivi's protector king,
The god a shower of precious gold upon the place did bring.
So when Vessantara the prince his generous gifts had given;
He died at last, and fully wise, he passed away to heaven."

* * * * *

When the Master had ended this discourse of Vessantara, with its thousand stanzas, he identified the Birth:

"At that time, Devadatta was Jūjaka,
the lady Cincā was Amittatāpanī,
Channa was Cetaputta,
Sāriputta was the ascetic Accuta,
Anuruddha was Sakka,
King Suddhodana was King Sañjaya,
Mahāmāyā was Phusatī,
Rāhula's mother was Queen Maddī,
Rāhula was Prince Jāli,
Uppalavaṇṇā was Kaṇhājīnā,
the followers of Buddha were the rest of the people,
and King Vessantara was I myself."

The Vessantara Commentary is ended.

*Jātidukkhātivattassa sujātassa mahesino
jātiyo dīpayantassa Jātakass' Atthavaṇṇanā
Āraddhā (add: va) mayā loke dhammālokassa bhūriṇo
paññācakkhupakārassa icchantena ciratṭhitim |

- 5 Yā esā vīsati dvādasa bhāṇavārā santantiyā
vihāre suvihārānaṃ bhikkhūnaṃ rativaddhanam | (?)
Iminā puññakammena ito 'haṃ dutiye bhave
uppañjitvā' surāvāse sundare Tusite pure |
Metteyyalokaṇāthassa suṇanto dhammadesanaṃ
10 tena saddhim ciraṃ kālāṃ vindanto mahatim sirim
Buddhe jāte Mahāsatte ramme Ketumatīpure
vipparamse janitvāna tihetupaṭṭisandhiko |
Cīvaraṃ piṇḍapātaṃ ca anagghaṃ vipulaṃ varaṃ
senāsanaṃ ca bhesajjaṃ datvā tassa mahesino |
15 Sāsane pabbajitvāna jotento tam anuttaraṃ
iddhimā satimā sammā dhārento Piṭakattayaṃ |
Vyākato tena 'Buddho 'yaṃ hessatīti' anāgate
uppannuppannabuddhānaṃ dānaṃ datvāna tehi pi |
Samsāre samsaranto va kapparukkho va paṇinaṃ
20 icchiticchitaṃ annādim' dadam cittasamāhito |
Sīlanekkhamaṇapaññādim pūretvā sabbapāraṇim
pāramisikharaṃ patvā Buddho hutvā anuttaro |
Desetvā madhuraṃ dhammaṃ jantūnaṃ sivaṃ āvaṇaṃ
sabbam sadevakaṃ lokaṃ brahā samsārabandhanā
25 mocayitvā varaṃ khemaṃ pāpuṇeyyaṃ sivaṃ padaṃ ||
Puññenānena pappomi nibbutim yāvatā v' ahaṃ
uppañjeyyaṃ kule suddhe saddhe aḍḍhe mahaddhane |
Asesadesabhāsāsu kalāsu sakalāsu ca
kusalo lokapaṇḍicco caṇḍanimaddanesu³ ca |
30 Piṭakesu ca Vedesu nekavyākaraṇesu ca
takkādisu pan' aññesu satthesu ca visārado |
Kavicāgamakovādo paravādappamaddano (?)
ekasutidharo nekasahassānaṃ pi ganthato⁴ |

* The following verses are not to be found in B^d. The first one seems to be due to the author of the Nidānakathā, the others are copyists' verses.
read: uppañjeyyaṃ? ² C^k - tamattādim. ³ C^s - niccadda-. ⁴ C^s - santhato.

[Fausbøll, *Jātaka*, vol. VI, p. 594]

[The remaining pages contain only commentary.]¹

¹ Rouse: "A number of verses follow, describing the contents of the Jātaka book. They are the work of some copyist."

Ganthasatasahassam pi sutamattena dhāraye
 atthavyañjanato cāpi sahassanayato pi ca |
 Vasāsīhassa pakkhittam yathā kañcanapātiyā
 silālekhe va me niccam sabbam sutam na nāsaye | (?)
 Mahiddhiko mahātejo kataññū kusalo balī 5
 dhitimā jātisampanno bhavēyyam jātijātiyam |
 Paro pi mam na himseyya¹ na himseyyam param pi ca
 adaṇḍena asatthēna dameyyam sabbapāṇinam |
 Kuditṭhim pāpamittaṇ ca na seveyyam kudācanam
 hitacittēna sattānam bhaṇēyyam madhuram giram | 10
 Nipunam duddasam pañham yena kenaci pucchito
 muhuttēna pakāseyyam tosentō sakalam pajam |
 Atekkicchāpi ye rogā te mayā pekkhitakkhaṇe
 nissesā byapagacchantu udabhinḍu va pokkharā |
 Dasikasumattam pi² yam kiñci mama santakam (?) 15
 rājacorāppiyā³ sattā agginā udakena vā
 na vinassantu me bhogā mā gayha-ḍayha-vuyhatu |
 Rogavyādh' antarāyantu⁴ na pappontu kadāci mam
 devā manussā asurā gandhabbā yakkharakkhasā |
 te pi mam anurakkhantu bhavē saṃsarato mama 20
 Adinnam paradāraṇ ca surāpānam vihiṃsanam
 asaccam supinenāpi na bhaṇēyyam kudācanam |
 Pañcānantariyam kammam pañca duccharitam pi ca
 manasāpi na cintēyyam sabbakālam itoparam |
 Na kareyyam na kāreyyam na cintēyyam kudācanam 25
 pāpakam aṇumattam pi tathā dukkhaṇ ca pāṇinam |
 Niraye ca Tiracchāne Pete Asurayoniyam
 yam hi dukkham taṇ sabbam na phuseyya mam⁵ kudācanam |
 Yāni sippāni lokasmiṇ aṇumthūlāni vijjare
 tāni sabbāni sippāni sayam siddhā bhavantu me | 30
 Pūretvā bodhisambhāre Buddho hessam anāgate
 desetvā jantunam dhammam pūrayissam sivaṇ padam ||
 Paṭisandhi mānusi bhogā vāsanā Piṭakattaye
 dānasīlamayā paññā mama hotu bhavābhavē |
 Anena me sabbabhavā bhavēyyum 35
 jātissaro sabbaguṇūpapanno

¹ both MSS. -yyam. ² so C^o; C^k dasikasuttampi. ³ C^o corapiyā. ⁴ so both MSS. for antaradhāyantu? ⁵ both MSS. phuseyyam, omitting mam.

[Fausbøll, *Jātaka*, vol. VI, p. 595]

dhanena rūpena kulena cāyo
 Buddho bhavissāmi anāgatesu ||
 Imaṃ likhitapuññaṇa Metteyyaṃ upasaṃkami
 patitṭhabhivā sarāṇe suppatitṭhāmi sāsane¹ ||

5 Saddhāsīlādīpaṇṇā-
 siridhitisatimā cāgamettādayālu
 santo danto sucitto
 sakalavigamako dassaneyyābhirūpo
 tejāniddhī ca jāti-
 10 ssaramati suvaco sussaro 'nantabhogo
 saddhammo yeva tāṇo
 bhavatu bhavabhava pāpuṇeyyā va bodhim ||
 Iminā puññaṇakammena yāva Buddho bhavāmi¹ aham
 Vessantaro va dānena Jotisetṭhiva bhoginā
 15 Mahosadho va nāṇena hotu mayham bhavābhava |¹
 Icchitam patthitam mayham khippam eva samijjhatu
 pūrentu cittasaṃkappā Cando pannarasī yathā |¹
 Sarvārtthasiddhir astu.

22 June 1895.

V. Fausbøll.

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25

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¹ this verse is not in C^s.

[Fausbøll, *Jātaka*, vol. VI, p. 596]