



JĀTAKAGĀTHĀVANNĀ
THE JĀTAKA VERSES AND THEIR WORD COMMENTARIES
TRANSLATED BY ĀNANDAJOTI BHIKKHU

Jātakagāthāvaṇṇanā

The Jātaka Verses and their Word Commentaries

Introduction

When the team led by Prof. E B Cowell translated the Jātakaṭṭhavaṇṇanā¹ into English in the late 19th century it was a breakthrough effort that took decades to complete, and laid a strong foundation for the translation of the rest of the texts in the Pāli canon.

Most of the interest in these early translations was in their folk-story character, how many of them had entered into traditional stories in the west, and how they migrated from culture to culture. Consequently they were much less interested in doctrinal matters, which became very apparent when updating the translation last year.²

They were also not so interested in such things as the grammatical explanations provided in the commentary, and they didn't translate the *gāthāvannanā* (explanations of the verses), even though it makes up roughly 20% of the commentary, and the translators only rarely quoted some of what they found the more interesting material from these sections.

Although the early dictionaries, like Pali Text Society's Pali-English Dictionary and A Critical Pāli Dictionary, did utilize the Jātaka word definitions considerably, up and till now no one has translated the word commentaries into English in full. It is this gap that the present work seeks to fill with a new translation of the 500 verses of the first three books, together with their explanations, which takes us up to Jātaka 300.

¹ Also known as the Jātakaṭṭhakathā.

² See The Jātaka Translation, revised by Ānandajoti Bhikkhu elsewhere on this website.

Text and Translation

The text used for this translation is essentially that found on Cst4 (Cst), which is a digitalisation of the Chaṭṭha Saṅgāyana Tipiṭaka from the Burmese tradition. I have occasionally compared this with PTS (Faüsboll, 1877-1896), and rarely I have preferred the PTS reading. All such changes are recorded in the footnotes.

The text, which is published in full elsewhere on this website, has been reformatted, repunctuated and redivided in accordance with the standards I have developed, and does not match that found on Cst4. The equivalent PTS page numbers, which are added for reference, are placed in curly braces, and are in the form {vol.page}. Most of the word commentaries are from the Jātaka verse under consideration, but some have been brought in from other volumes, when we are referred to them by the original story. These are marked with green text.

In what follows the canonical materials are shown in black text, as are, for instance, all the verses, which are considered canonical, and other quotations from the canon found in the commentary.

The commentary is shown in blue for Pāli and red for the translation. When a word from the verse is quoted verbatim, I have placed it in *italics*. I also use *italics* when filling in sections when quoting from the canon. They were marked with ...pe... in the original, but I believe the *bhāṇaka* would have filled them in, as I do here. The two usages should be easily distinguishable.

The Cowell-led translation, although it managed to get the gist of the verses over most times, was not at all accurate or precise in its translation, so this work also acts as a corrective there, and perhaps also as a warning about how loose some of the early translations were.

The translation of the verses is in metered English. Siloka verses are generally translated with 8-syllable lines, but I have sometimes taken the pair of lines together as one 16-syllable line. Occasionally these verses are translated as 6-syllabic lines. Tuṭṭhubha (11 syllables in Pāli), and Jāgatī (12-syllables) are

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normally translated into 10-syllabic lines, as are the Mattacchandas verses, and occasionally with 12-syllabic lines.³

Unlike the Dhammapada, for instance, where the verses stand as ethical statements in and of themselves, the verses from the Jātakas often refer back to the story itself, and are only properly understood within that context, so I have included a synopsis of the story for reference. For the complete story I refer the student to my revised translation of the Jātaka.

Elsewhere I have also retranslated in full the first three Jātakas, and also two others, Ja 273 and 526, which were only partially translated in the Cowell translation.

At present I am publishing the verses and commentary from the first book (Ekanipāta, 150 verses) of the Jātaka, and will add in verses from the second (200 verses), and third book (150 verses), which are out for review at the moment, as soon as they are ready.

Quotations from the Tipiṭaka

As will be seen below the commentaries are sometimes of great interest, though it is true that many times they are also fairly mundane. Of the 150 verses in the first book, only Ja 5 has no commentary on the verse, and some have extensive disquisitions.

The word commentary on the first Jātaka (Apañṇakajātaka), quotes the Apañṇakasutta (AN 3.16) in its commentary, and the (Abhidhamma) Vibhaṅga (para 809, PTS pg. 317), besides having many other interesting comments.⁴

Other places where the Mūla texts are quoted include the following:

³ See below for an analysis of the verses.

⁴ This Jātaka and Ja 2, Ja 3, Ja 273 and Ja 526 I have translated in full, including the word commentaries, elsewhere on the website.

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Ja 2, includes a section from SN 2.22; a versification of a section found in MN 70, and *passim*.

Ja 6 quotes from AN 3.40, and from the *Paṭisambhidāmagga* (PTS vol. 1 p. 122), MN 49 Brahmanimantanikasutta, and the (Abhidhamma) Vibhaṅga 18.6.1 (PTS p. 422). It also an original and interesting disquisition on the doctrinal terms *hiri-ottappa*, conscience and concern.

Ja 9 quotes the first 2 lines of Thag 73, and the two lines that make up the verse strike me as genuine, though not now found in the canon.

Ja 61 quotes Ja 534 Mahāhaṁsa-jātaka, vs. 30, calling it a discourse (sutta).

Ja 70 quotes Dhammapada 103, also calling it a discourse (sutta).

Ja 96 quotes the Dhammapada verses 35-39, followed by verse 33; it also quotes DN 31 Siṅgālasutta; Ja 514 Chaddantajātaka, vs 8; Ja 377 Setaketujātaka, vs. 2, and Khp 6, Snp 2.1 Ratanasutta.

A special note must be made of the quotation at Ja 262 Mudupāṇijātaka, as the discourse quoted is no longer found in the form in the Tipiṭaka. A very similar discourse is found at AN 2.62, but there two items, and here three are listed.

Commentarial Methods

There are various types of definition that are employed in the Jātakapadavāṇjanā. A non-exhaustive list, with examples, includes the following:

More regular form

(Ja 21):

ye kukkanā ti ye sunakhā.

those hounds means those dogs.

Amplification

(Ja 48):

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Cetā ti Cetaraṭṭhavāsino corā.

Cetā (thieves) means the thieves from the country of Cetā.

Playing on words (homonym)

(Ja 56):

**Pahaṭṭhamanaso ti tāya eva vinīvaraṇatāya pahaṭṭhamānaso, suvaṇṇam
viya pahāṁsitvā.**

Cheerful in his mind means being free from hindrances he is cheerful in his mind, like gold that is beaten.

Paraphrase

(Ja 40):

Tatthāyam piṇḍattho:

In this connection, this is the substance of it:

followed by a prose restatement of the verse.

(Ja 44):

Matiyā upeto ti paññāya samannāgato.

Endowed with wisdom means endowed with wisdom.

Synonym(s)

(Ja 45):

medhāvī ti pañḍito ḥāṇī vibhāvī.

intelligent means, wise, knowledgeable, understanding.

Rephrasing

(Ja 34):

Na mām jālasmi bādhanan-ti yam-pi me jālasmiṁ bādhanam ahosi.

Not the being caught in a net means it is not me being caught in a net.

(Ja 44):

Matiyā upeto ti paññāya samannāgato.

Endowed with wisdom means endowed with wisdom.

(Ja 67):

Tattha, ucchānge, deva, me putto ti deva, mayham putto ucchānge yeva.

Herein, *king, (I can find) a son on my lap* means king, (I can find) a son on my lap.

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Explaining a vocative

(Ja 15):

Kharādiye ti tam nāmena ālapati.

Kharādiya, he calls him by name.

Folk etymology

(Ja 36):

Jagatiruhan-ti jagati vuccati pathavī,

Tree means jagati is said to be the earth,

tattha jātattā rukkho jagatiruho ti vuccati.

as trees are born there jagatiruha (tree) is said.

Definition

(Ja 39):

Tattha, yassā ti yassa kassaci puggalassa.

Herein, he who means whatever person.

Analysing a compound

(Ja 61):

Lokitthiyo ti loke itthiyo.

Worldly women means women of the world.

Case usage

Accāsanassā ti, karaṇatthe sāmivacanam.

For one sitting too long, this is a genitive in the instrumental sense.

Explaining (bad) grammar

(Ja 45):

Yañ-ce bālānukampako ti ettha yan-ti liṅgavipallāso kato.

*Is a fool with compassion, here with *yam*, a change of gender has been made.*

Atha vā yan-ti paṭisedhanatthe nipāto, no ce bālānukampako, ti attho.

*Or, *yam* is a particle with a negative meaning, if not a fool with compassion, this is the meaning.*

(Ja 82):

Pāsāñāsīno ti vattabe,

Pāsāñāsīno should be said,

byañjanasandhivasena makāram ādāya: Pāsāña-m-āsīno ti vuttam.

but because of the junction of letters *-m-* is inserted, and *pāsāña-m-āsīno* is said.

By no means are all words or phrases explained only those considered to be difficult, or ambiguous by the commentator, and as he says at Ja 13:

Sesam-ettha uttānattham-eva.

The meaning of the rest is clear.

Ito param pana ettakam-pi avatvā,

From here on without saying this much again,

yam yam anuttānam tam tad-eva vaṇṇayissāma.

only whatever is not clear will be explained.

I have also added an Appendix giving an extract of the actual word definitions found in the commentary.

Metres of the Verses

There are very few surprises in this analysis of the 150 verses that make up the first book of the Jātakas. The Siloka verse form dominates (72%), as it does throughout the Tipiṭaka, and there are just 13 verses in Tuṭṭhubha (9%) and 2 in Jagatī (1%). The Mattacchandas metres Vetālīya and Opacchandasaka account for just 6 verses (4%). The Old Gīti is represented by one verse; and there are mixed metres in 8 of the verses (5%). Below is an analysis and breakdown of the verses:

Siloka (108 verses): 1, 3, 4, 6, 7, 8, 9, 10, 11, 12, 13, 17, 18, 20, 21, 23, 24, 25, 28, 30, 33, 34, 35, 37, 38, 39, 40, 41, 43, 45, 48, 49, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 71, 72, 73, 74, 75, 76, 78, 81, 82, 88, 89, 90, 92, 93, 94, 95, 97, 98, 100, 103, 104, 105, 106, 107, 108, 109, 110, 112, 113, 114, 115, 116,

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117, 118, 119, 120, 122, 124, 125, 126, 127, 128, 129, 130, 135, 136, 137, 138, 139,
140, 141, 142, 143, 145, 146, 147, 148, 149, 150.

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Tuṭṭhubha (13 verses): 2, 5, 16, 22, 26, 31, 32, 44, 79, 83, 101, 102, 121, 131.

Jagatī (2 verses): 132, 133.

Vetālīya (4 verses): 14, 27, 91, 134.

Opacandasaka (2 verses): 87, 144.

Old Gīti (1 verse): 96.

Mixed Verses (8 verses):

Siloka/Jagatī: 36, 41, 43 (3 verses).

Siloka/Tuṭṭhubha: 123 (1 verse).

Siloka/Vetālīya/Āpātalikā: 112 (1 verse).

Jagatī/Tuṭṭhubha: 42 (1 verse).

Opacandasaka/Vetālīya/Tuṭṭhubha: 77 (1 verse).

Vetālīya/Opacandasaka: 80, 111 (1 verse).

Of the Siloka the variations break down like this:

Siloka pathyā (173 pādayugas, 72%): 1b, 3ab, 4ab, 6ab, 7a, 8ab, 9a, 10ab, 11abc, 12ab, 13ac, 17ab, 18b, 20ab, 21ab, 23ab, 24b, 25a, 28ab, 30b, 33b, 34ab, 35b, 36c, 37a, 38ab, 39a, 40b, 41c, 43c, 45b, 48ab, 49ab, 53b, 54b, 55abc, 56abc, 57ab, 58ab, 59b, 60b, 61abc, 62ab, 63a, 64b, 65ab, 66ab, 67ab, 68b, 69ab, 71ab, 72ab, 73ab, 74ab, 75ab, 76ab, 78b, 81ab, 82b, 88ab, 89ab, 90ab, 92ab, 93ab, 94b, 95ab, 97ab, 98ab, 100ab, 103b, 104bc, 105ab, 106b, 107ab, 108ab, 109a, 110ab, 112a, 113b, 114b, 115b, 116ab, 117b, 118b, 119ab, 120ab, 122b, 124b, 125ab, 126ab, 127a, 128a, 129b, 130a, 135ab, 136ab, 137ab, 138a, 139a, 140b, 141ab, 142ab, 143b, 145a, 146ab, 147ab, 148b, 149ab, 150a.

Siloka mavipulā (19 pādayugas, 8%): 7b, 15b, 18a, 19b, 29b, 37b, 45a, 46b, 47b, 51b, 52b, 85a, 94a, 106a, 113a, 123a, 127b, 128b, 139b.

The Section with One Verse – 10

Siloka navipulā (17 pādayugas, 7%): 13b, 25b, 29a, 30a, 33a, 35a, 40a, 51a, 52a, 68a, 82a, 103a, 117a, 124a, 140a, 145b, 148a.

Siloka bhavipulā (11 pādayugas, 5%): 24a, 59a, 60a, 64a, 70ab, 104a, 118a, 138b, 143a, 150b.

Siloka ravipulā (7 pādayugas, 3%): 1a, 9b, 19a, 39b, 109b, 114a, 129a.

Siloka javipulā (5 pādayugas, 2.5%): 15a, 54a, 78a, 85b, 115a.

Siloka savipulā (5 pādayugas, 2%): 28b, 46a, 47a, 63b, 130b.

Siloka tavipulā (1 pādayuga): 53a.

Acknowledgements

Any work of this difficulty and complexity has to be reviewed by competent experts in the field before publication. I have been very fortunate indeed to have Prof Kapila Abhayavansa read the whole work through and make many valuable corrections, which has saved me from numerous mistakes.

Dr Junko Matsumura, though being inundated with other work, read through the first 17 of the translations, and this helped me enormously in understanding the structure of the language.

Dr Matsumura and Dr Aleix Ruiz-Falqués also read through a number of specific sentences I was having difficulty in interpreting, and that has helped me to understand them better.

I have many times spoken with Ven Shravasti Dhammika, who has wide knowledge both of ancient Indian culture and of the flora and fauna of the region, and this helped me understand context and specifics in these areas of research.

Of course, in such a large work, despite all the help I have received, there are sure to be inaccuracies remaining, and these are my fault alone. I would be grateful to anyone who can send corrections, and I always update promptly, and with acknowledgement of help received.

Ānandajoti Bhikkhu

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1. Ekakanipāto

The Section with One Verse

Ja 1 Apaññakajātaka

The Story about what is Unquestionable

In the present 500 friends of Anāthapiṇḍika convert to Buddhism, but later fall away. The Buddha reproves them for failing in their refuge, and tells a story of a wise and a foolish merchant in the past. The foolish one listened to Yakkhas who led him astray, and he lost all his men and merchandise; the wise one safely guided his caravan across the desert.

—◦—|—◦—||—◦—|—◦— Siloka ravipulā

1. Apaññakam ṭhānam-eke, dutiyam āhu takkikā,

Some have an unquestionable basis, (while) the foolish speak of another way,

—◦—|—◦—||—◦—|—◦— Siloka pathyā

Etad-aññāya medhāvī, tam gañhe yad-apaññakan-ti.

The intelligent, understanding it, should take hold of the unquestionable.

Tattha, {1.104} **apaññakan-ti ekaṁsikam aviraddham niyyānikam.**

In this connection, *unquestionable*⁵ means being sure, unfailing, leading to deliverance.

Thānan-ti kāraṇam.

Basis means cause.

⁵ I base this translation on Weber Ind. Str. iii.150 & Kuhn, Beitr. p. 53, as reported in PED: **a-prasna-ka*. In the word commentary italics indicate the word of the verse being commented on.

Kāraṇañ-hi yasmā tad-āyattavuttitāya phalam tiṭṭhati nāma,

Because whatever has a cause has what is known as a fruit as a dependent condition,

tasmā ṭhānan-ti vuccati.

therefore *basis* is said.

“Thānañ-ca ṭhānato, aṭṭhānañ-ca aṭṭhānato” ti, ādīsu,

“A basis comes from having a basis, lacking a basis comes from lacking a basis,” and so on,⁶

cassa payogo veditabbo.

and this is how its application should be seen.

Iti Apaṇṇakam ṭhānan-ti padadvayenāpi,

Thus with the two words: *Unquestionable basis*,

yam ekantahitasukhāvahattā paṇḍitehi paṭipannam,

whatever absolutely brings benefit and happiness when practiced by the wise,

ekamṣikakāraṇam, aviraddhakāraṇam,

that is a definite cause, an unfailing cause,

niyyānikakāraṇam tam idan-ti dīpeti.

a cause that leads to deliverance, this is the explanation.

Ayam-ettha saṅkhepo,

Herein, this is the summary,

pabhedato pana tīṇi saraṇagamanāni, pañca silāni, dasa silāni,

but from the divisions, the three goings for refuge, the five virtuous practices, the ten virtuous practices,

⁶ Vibh. 809. Quotations from the canon are shown in black.

pātimokkhasaṁvaro, indriyasamāvāro,

the restraint according to the regulations, the restraint of the senses,

ājīvapārisuddhi, paccayapaṭisevanaṁ,

the purity of livelihood, the (correct) use of the requisites,

sabbam-pi catupārisuddhisilam̄,

all the virtuous practices in the four purities,⁷

indriyesu guttadvāratā, bhojane mattaññutā, jāgariyānuyogo,

the guarding of the sense doors, knowing the measure in food, being devoted to wakefulness,

jhānam̄, vipassanā, abhiññā, samāpatti, ariyamaggo, ariyaphalam̄ –

the absorptions, insights, super knowledges, attainments, noble path, noble fruit –

sabbam-petam̄ apaṇṇakaṭṭhānam̄, apaṇṇakapaṭipadā,

all of these form an unquestionable basis, an unquestionable practice,

niyyānikapaṭipadā, ti attho.

a practice that leads out, this is the meaning.

Yasmā ca pana niyyānikapaṭipadāya etam̄ nāmam̄,

Wherefore what is called the practice that leads out,

tasmā yeva Bhagavā Apaṇṇakapaṭipadam̄ dassento imam̄ suttam-āha:

that the Fortunate One shows in this discourse about the Unquestionable Practice.⁸

⁷ The four purities comprise the four just mentioned: the restraint according to the regulations ... restraint of the senses ... purity of livelihood ... the (correct) use of the requisites.

⁸ This seems to be an alternative title for the discourse.

Apaññakasutta⁹
The Discourse about the Unquestionable

“Tīhi, bhikkhave, dhammehi samannāgato,

“Endowed with three things, monastics,

bhikkhu apaññakapaṭipadām paṭipanno hoti,

a monastic practices an unquestionable practice,

yoni cassa āraddhā hoti āsavānam khayāya.

that is the reason for his success in the destruction of the pollutants.

Katamehi tīhi?

What three?

Idha, bhikkhave, bhikkhu indriyesu guttadvāro hoti,

Here, monastics, a monastic is one who guards the doors of the senses,

bhojane mattaññū hoti, jāgariyam anuyutto hoti.

who knows the measure in food, and is devoted to wakefulness.

1. Kathañ-ca, bhikkhave, bhikkhu indriyesu guttadvāro hoti?

1. And how, monastics, is a monastic one who guards the doors of the senses?

Idha, bhikkhave, bhikkhu

Here, monastics, a monastic,

cakkhunā rūpam disvā, na nimittaggāhī hoti

having seen a form with the eye, does not grasp at the sign,

⁹ AN. 3.16, *Apaññakasutta*.

nānubyañjanaggāhī,¹⁰ yatvādhikaraṇamenam:

nor does he grasp at the details, for this reason:

cakkhundriyam asaṁvutam viharantam,

were he to live with the eye sense faculty unrestrained,

abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ.

wicked, unskilful thoughts like greed and aversion might flood in.

Tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyam,

He therefore practices restraint, guards the eye sense faculty,

cakkhundriye saṁvaraṁ āpajjati.

and achieves the restraint of the eye sense faculty.

Sotena saddam sutvā,

Having heard a sound with the ear,

na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam:

he does not grasp at the sign, nor does he grasp at the details, for this reason:

sotindriyam asaṁvutam viharantam,

were he to live with the ear sense faculty unrestrained,

abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ.

wicked, unskilful thoughts like greed and aversion might flood in.

Tassa saṁvarāya paṭipajjati, rakkhati sotindriyam,

He therefore practices restraint, guards the ear sense faculty,

sotindriye saṁvaraṁ āpajjati.

and achieves the restraint of the ear sense faculty.

¹⁰ What follows in italics, is not quoted directly in the Jātaka commentary, but has to be inferred from the abbreviation markers.

*Ghānena gandham ghāyitvā,
Having smelt an odour with the nose,*

na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam:
*he does not grasp at the sign, nor does he grasp at the details, for this
reason:*

ghānindriyam asamvutam viharantam,
were he to live with the nose sense faculty unrestrained,

abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum.
wicked, unskilful thoughts like greed and aversion might flood in.

Tassa samvarāya paṭipajjati, rakkhati ghānindriyan,
He therefore practices restraint, guards the nose sense faculty,

ghānindriye samvaraṁ āpajjati.
and achieves the restraint of the nose sense faculty.

*Jivhāya rasam sāyitvā,
Having savoured a taste with the tongue,*

na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam:
*he does not grasp at the sign, nor does he grasp at the details, for this
reason:*

jivhindriyam asamvutam viharantam,
were he to live with the tongue sense faculty unrestrained,

abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum.
wicked, unskilful thoughts like greed and aversion might flood in.

Tassa saṁvarāya paṭipajjati, rakkhati jivhindriyam,
He therefore practices restraint, guards the tongue sense faculty,

jivhindriye saṁvaraṁ āpajjati.
and achieves the restraint of the tongue sense faculty.

Kāyena phoṭṭhabbaṁ phusitvā,
Having felt a touch with the body,

na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam:
he does not grasp at the sign, nor does he grasp at the details, for this reason:

kāyindriyam asaṁvutam viharantam,
were he to live with the body sense faculty unrestrained,

abhijjhādomanassā pāpakaṁ akusalā dhammā anvāssaveyyum.
wicked, unskilful thoughts like greed and aversion might flood in.

Tassa saṁvarāya paṭipajjati, rakkhati kāyindriyam,
He therefore practices restraint, guards the body sense faculty,

kāyindriye saṁvaraṁ āpajjati.
and achieves the restraint of the body sense faculty.

Manasā dhammam viññāya,
Having cognised a thought with the mind,

na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam:
he does not grasp at the sign, nor does he grasp at the details, for this reason:

manindriyam asaṁvutam viharantam,
were he to live with the mind sense faculty unrestrained,

abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum.
wicked, unskilful thoughts like greed and aversion might flood in.

Tassa samvarāya paṭipajjati, rakkhati manindriyam,
He therefore practices restraint, guards the mind sense faculty,
manindriye samvaram āpajjati.
and achieves the restraint of the mind sense faculty.

Evaṁ kho, bhikkhave, bhikkhu indriyesu guttadvāro hoti.
Thus, monastics, a monastic is one who guards the doors of the senses.

2. Kathañ-ca, bhikkhave, bhikkhu bhojane mattaññū hoti?

2. And how, monastics, is a monastic one who knows the measure in food?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso āhāram āhāreti:
Here, monastics, a monastic takes his food after making thorough reflection:

“**Neva davāya na madāya na maṇḍanāya,**
“Not for sport, not for showing off, not for ornament,

na vibhūsanāya, yāvad-eva imassa kāyassa ṭhitiyā yāpanāya,
not for adornment, but only to maintain this body, and to carry on,

vihimśūparatiyā brahmacariyānuggahāya,
to inhibit annoyance, and to assist in the spiritual life,

iti purāṇañ-ca vedanam paṭihaṅkhāmi,
and so I will get rid of any old feeling,

navañ-ca vedanam na uppādēssāmi,
and not produce any new feeling,

yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā” ti.
and I will carry on, being blameless, and living comfortably.”

Evaṁ kho, bhikkhave, bhikkhu bhojane mattaññū hoti.

Thus, monastics, a monastic knows the measure in food.

3. Kathañ-ca, bhikkhave, bhikkhu jāgariyām anuyutto hoti?

3. And how, monastics, is a monastic one who is devoted to wakefulness?

Idha, bhikkhave, bhikkhu divasam, caṅkamena nisajjāya,

Here, monastics, a monastic is one who by day, whether walking or sitting,

āvaraṇīyehi dhammehi cittam parisodheti.

purifies his mind from thoughts which are obstacles.

Rattiyā pathamam yāmam, caṅkamena nisajjāya,

In the first watch of the night, whether walking or sitting,

āvaraṇīyehi dhammehi cittam parisodheti.

he purifies his mind from thoughts which are obstacles.

Rattiyā majjhimam yāmam,

In the middle watch of the night,

dakkhiṇena passena sīhaseyyam kappeti, pāde pādam accādhāya,

he lies down in the lion posture on his right side, placing one foot on top of the other,

sato sampajāno utṭhānasaññam manasi karityvā.

with mindfulness and full awareness, having fixed his mind on the time for waking.

Rattiyā pacchimam yāmam, paccuṭṭhāya, caṅkamena nisajjāya

In the last watch of the night, having risen, whether walking or sitting,

āvaraṇīyehi dhammehi cittam parisodheti.

he purifies his mind from thoughts which are obstacles.

Evaṁ kho, bhikkhave, bhikkhu jāgariyam anuyutto hotī” ti.

Thus, monastics, a monastic is one who is devoted to wakefulness.”

Imasmīñ-cā pi sutte tayo va dhammā vuttā.

These are the three things spoken of in the discourse.

Ayam pana apaṇṇakapaṭipadā yāva Arahattaphalam labbhateva. {1.105}

This is the unquestionable practice up and to the attainment of the fruit of Arahatta.

Tattha, Arahattaphalam pi,

In this connection, the fruit of Arahatta,

phalasamāpattivihārassa ceva, anupādāparinibbānassa ca,

for one dwelling in fruit attainment, and for one having complete emancipation without attachment,

paṭipadā yeva nāma hoti.

this is known as the practice.

Eke ti ekacce paṇḍitamanussā.

Some means some wise people.

Tattha, kiñcāpi: “Asukā nāmā” ti, niyamo natthi,

In this connection, although: “Being called such and such,” is not certain,

idam pana saparisam Bodhisattam yeva sandhāya vuttanti, veditabbam.

but they speak (like this) when referring to the Bodhisatta and his company, this is how it should be understood.¹¹

¹¹ In the story as we have it, this is not said of the Bodhisatta and his company, but of the foolish merchant’s wares. Perhaps the story has changed since the word commentary was written, and originally it had a repetition of the discussion between the Yakkha and the foolish merchant, which is now abbreviated in the encounter with the Bodhisatta.

Dutiyam āhu takkikā ti.

The foolish speak of another way.

Dutiyān-ti paṭhamato,

Another way means (a way) apart from the first,

apaṇṇakaṭṭhānato, niyyānikakāraṇato,

apart from the unquestionable basis, apart from the cause leading to deliverance,

dutiyam takkaggāhakāraṇam, aniyyānikakāraṇam, āhu takkikā ti.

*those who grasp at foolishness¹² have another way as a cause, which is not a cause that leads to deliverance, so *the foolish speak*.*

Ettha pana saddhim purimapadena ayam yojanā:

Herein this is the interpretation together with the first line:

apaṇṇakaṭṭhānam, ekamīsikakāraṇam,

the unquestionable basis, the cause for being sure,

aviraddhakāraṇam niyyānikakāraṇam,

the cause for unfailing, the cause for leading to deliverance,

eke Bodhisattappamukhā pañditamanussā gaṇhiṁsu.

some wise people, with the Bodhisatta at the head, took hold of it.

Ye pana bālasatthavāhaputtappamukhā, takkikā āhu,

But the foolish, with the foolish son of the caravan leader at the head, say

te dutiyam sāparādham, anekamīsikaṭṭhānam,

*they have *another* and offending way, that is not a cause for being sure,*

¹² It is hard to get this over in English. *Takka* means reason, logic, but in Buddhism it usually means it in a derogative manner, implying someone who has no direct experience, but merely thinks for himself, and is in fact behaving foolishly.

viraddhakāraṇam, aniyyānikakāraṇam, aggahesum.

that is a cause for failing, that is not a cause that leads to deliverance, (and this) they grasp at.

Tesu ye apanṇakaṭṭhānam aggahesum, te sukkapaṭipadam paṭipannā.

Amongst those who take hold of an unquestionable basis, their practice is a pure practice.

Ye dutiyam: “Purato bhavitabbam udakenā” ti,

They who have *another way* say: “In front there should be water,”¹³

takkaggāhasaṅkhātam aniyyānikakāraṇam aggahesum.

the so-called fools grasp at a cause that does not lead to deliverance.

Te kaṇhapaṭipadam paṭipannā.

They practice a dark practice.

Tattha, sukkapaṭipadā aparihānipaṭipadā,

In this connection, the pure practice is a practice that does not regress,

kaṇhapaṭipadā parihānipaṭipadā.

the dark practice is a practice that does regress.

Tasmā ye sukkapaṭipadam paṭipannā,

Therefore those who practice a pure practice,

te aparihīnā sotthibhāvam pattā.

do not regress and they attain safety.

Ye pana kaṇhapaṭipadam paṭipannā,

Those who practice a dark practice,

¹³ In the story the Yakkha deceives the foolish merchant by convincing him there is water in abundance ahead.

te pariññā anayabyasanam āpannā ti.

regress and fall into misfortune.

Imam-atthaṁ Bhagavā Anāthapiṇḍikassa gahapatino vatvā,

This was the Fortunate One's meaning when speaking to the householder
Anāthapiṇḍika,

uttari idam-āha:

and further he said this:

Etad-aññāya medhāvī, tam gaṇhe yad-apaññakan -ti.

The intelligent one, understanding it, takes hold of what is unquestionable.

Tattha etad-aññāya medhāvī ti.

In this connection, *the intelligent one, understanding it.*

Medhā, ti laddhanāmāya,

The intelligent one, the one so-called,

vipulāya visuddhāya uttamāya paññāya samannāgato.

being endowed with vast, purified, ultimate wisdom.

Kulaputto etam apaññake ceva sapaññake cā ti,

*The son of a good family knows¹⁴ what is unquestionable and what is
questionable,*

dvīsu atakkaggāhatakkaggāhasaṅkhātesu ṭhānesu,

*and out of the two bases, what is reckoned as taking up the logical and grasping
at the illogical,¹⁵*

¹⁴ Translating *ñatvā* from the end of the sentence, it seems in the commentarial language the absolute is sometimes used as a finite verb (which is otherwise missing from the sentence). There are many other cases below.

¹⁵ Here we have the second meaning of *takka* coupled with the first. *The fools who are illogical.*

guṇadosam vuddhihāniṁ atthānattham ānatvā, ti attho.

knowing what is virtuous and what is faulty, what develops and what destroys,
this is the meaning.

Taṁ gaṇhe yad-apaññakan-ti yam apanñakam ekāṁsikam,

Should take hold of the unquestionable means that which is unquestionable,
definite,

sukkapaṭipadā-aparihāniyapaṭipadāsaṅkhātam,

what is reckoned as the pure practice, the practice that does not regress,

niyyānikakāraṇam, tad-eva gaṇheyya.

that is a cause leading to deliverance, that should be taken hold of.

Kasmā? Ekāṁsikādibhāvato yeva.

Why? It has the nature of being sure and so on.

Itaram pana na gaṇheyya.

But the other (practice) should not be taken hold of.

Kasmā? Anekāṁsikādibhāvato yeva.

Why? It has the nature of being indefinite and so on.

Ayañ-hi apanñakapaṭipadā nāma sabbesam,

For everyone this is known as the unquestionable practice,

Buddha-Pacceka-buddha-Buddha-puttānam paṭipadā.

the practice of Buddhas, Independent Buddhas and the Buddha's children.

Sabba-Buddhā hi apanñakapaṭipadāyam-eva ṫhatvā,

Because all the Buddhas are established in this unquestionable practice,

daļhena viriyena, pāramiyo pūretvā, Bodhimūle Buddhā nāma honti.

firmly, energetically, having fulfilled the perfections, they are called Buddhas at
the root of the Bodhi (tree).

Paccekabuddhā pacceka**bodhim uppādenti,******

(Also) the Independent Buddhas who have generated independent awakening,

Buddhaputtā sāvakapāramiññāṇam paṭivijjhanti.

and the Buddha's children who have comprehended the disciples' perfections.

Ja 2 Vaññupathajātaka **The Story about a Sandy Place**

In the present a monk gives up easily on his quest for insight. He is brought to the Buddha who points out that in an earlier life he had saved a caravan by his perseverance, and he then told the story of a caravan that became lost during the night, and was saved when a young boy followed his master's orders and struck water.

—
—
— Tuṭṭhubha

1. Akilāsuno, vaññupathe khaṇantā,

Untiring, digging in a sandy place,

—
—
— Tuṭṭhubha

Udaṅgane tathā papām avindum,

In the open, they found drinking water,

—
—
— Tuṭṭhubha

**Evaṁ munī viriyabalu

panno,¹⁶**

So the sage, endowed with strength of effort,

—
—
— Tuṭṭhubha

Akilāsu vinde hadayassa santin-ti.

Untiring, finds peace (right here) in his heart.

¹⁶ Cst has the Sanskritised *viryā-* which spoils the metre.

Tattha, {1.109} **akilāsuno ti nikkosajjā, āraddhaviriyā.**

In this connection, *untiring* means not being lazy, having made an effort.

Vaññupathe ti vaññu vuccati, vālukā; vālukāmagge ti attho.

The sandy place is said to be sandy, having sand; on a sandy path is the meaning.

Khaṇṭā ti bhūmim khaṇamānā.

Digging means digging the ground.

Udaṅgaṇe ti ettha udā ti nipāto,

In the open, uda here is an indeclinable particle,

aṅgaṇe ti manussānam sañcaraṇaṭṭhāne,

in the open, in a place where people wander about,

anāvāṭe bhūmibhāge, ti attho.

on an open piece of land, this is the meaning.

Tatthā ti tasmin vaññupathe.

There means there on a sandy road.

Papām avindun-ti udakām paṭilabhiṁsu.

They found water means they obtained water.

Udakañ-hi papiyanabhāvena papā ti vuccati.

Because water is in a drinkable state *drinking water* is said.

Pavaddham vā āpām papām, mahodakan-ti attho.

Or, a lot of water is *drinking water*, a great deal of water is the meaning.¹⁷

¹⁷ This sounds odd, but it probably means that when there is a lot of water, as in a large river or lake, it will be relatively clean, and therefore drinkable. Whereas a small puddle of water may be muddy and undrinkable.

Evan-ti opammapaṭipādanam.

So is used (to indicate) the simile.

Munī ti monam vuccati nāṇam, kāyamoneyyādīsu vā aññataram,

The sage, sageness is said to be knowledge, or a certain sagacity of body and so on,¹⁸

tēna samannāgatattā puggalo munī ti vuccati.

the person who is endowed with that is said to be *a sage*.

So panesa agāriyamuni, anagāriyamuni,

These: a sage with a home, a sage without a home,

sekhamuni, asekhamuni,

a sage in training, a sage beyond training,

Paccekabuddhamuni, Munimunī ti anekavidho.

a sage who is an Independent Buddha, a Sage of Sages, these are the various kinds.

Tattha agāriyamunī ti gihī āgataphalo viññātasāsano.

In this connection, a sage with a home means a householder who has attained fruition, one who knows the dispensation.

Anagāriyamunī ti, tathārūpo va pabbajito.

A sage without a home means such a one who has gone forth.

Sekhamunī ti satta sekkhā.

A sage in training means in one of the seven trainings.¹⁹

¹⁸ The three sagacities are sagacity of body, speech and mind.

¹⁹ I.e. one who has attained Path or Fruit as a Stream-Enterer, a Once-Returner, a Non-Returner, as one who has the Path to Worthiness (*Arahatta*).

Asekkhamunī ti, khīṇāsavo.

A sage beyond training is one who has destroyed the pollutants.²⁰

Paccekabuddha**munī ti, Pacceka**sambuddho**.**

A sage who is an Independent Buddha means an Independent Sambuddha.

Munimunī ti, Sammāsambuddho.

A Sage of Sages means a Perfect Sambuddha.

Imasmīm panatthe sabbasaṅgāhakavasena {1.110} moneyyasaṅkhātāya,

But in this meaning, because of being a benefactor of all he is reckoned a sage,

paññāya samannāgato munī, ti veditabbo.

when endowed with wisdom he is a *sage*, so it should be seen.

Viriyabalūpapanno ti viriyena ceva kāyabalañāñabalena ca samannāgato.

Endowed with strength of effort means endowed with effort and strength of body and the strength of knowledge.

Akilāsū ti nikkosajjo:

Untiring means not being lazy, thinking:

Kāmaṁ taco ca nhāru ca aṭṭhi ca avasissatu,

Willingly, let (only) skin, tendons and bones remain,

Upasussatu nissesam̄ sarīre māmsalohitan-ti.

Let the flesh and blood in the body dry up completely.²¹

²⁰ i.e. one who has Fruit of Worthiness (*Arahatta*).

²¹ This is a versification of a phrase said many times in the discourses, where it appears in this prose phrase: *kāmaṁ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upassussatu māmsalohitam*. See MN 70 Kīṭāgirisutta, *passim*.

evam vuttena caturaṅgasamannāgatena,
so one who is said to be endowed with the four factors,²²

viriyena samannāgatattā, analaso.
who is endowed with effort, is not lazy.

Vinde hadayassa santin-ti
Finds peace (right here) in his heart means

cittassa pi hadayarūpassa pi sītalabhāvakaraṇena,
by causing a coolness of mind, of the heart-material,

santin-ti saṅkhami gataṁ,
peace comes to be reckoned,

jhānavipassanābhiññā-Arahattamaggañāṇasaṅkhātam
what is reckoned as the absorptions, insight, super knowledges, the Path to
knowledge of Arahatta,

Ariyadhammam vindati paṭilabhatī, ti attho.
the noble Dhamma is found, is received, this is the meaning.

Bhagavatā hi:
Therefore the Fortunate One said:

Dukkhami, bhikkhave, kusīto viharati
The lazy one suffers, monastics,²³

vokiṇo pāpakehi akusalehi dhammehi,
being full of unskilful wrong thoughts,

²² Presumably referring to the four factors of being *tapassī*, *lūkha*, *jegucchī* and *pavivitta* (ascetic, coarse, scrupulous and secluded), see Mahāśīhanādasutta (MN 12), and *passim*.

²³ SN 2.22 Dutiyadasabalasutta.

mahantañ-ca sadattham parihāpeti.

bringing to ruin his greatest good.

Āraddhaviriyo ca kho, bhikkhave, sukham viharati

One with effort aroused lives happily, monastics,

pavivitto pāpakehi akusalehi dhammehi,

secluded from unskillful wrong thoughts,

mahantañ-ca sadattham paripūreti.

fulfilling his greatest good.

Na, bhikkhave, hīnena aggassa patti hotī. ti

The highest (good), monastics, is not attained by the weak.

Evaṁ anekehi suttehi kusītassa dukkhavīhāro,

Thus in many discourses it is explained in detail that the lazy one has a life of suffering,

āraddhaviriyassa ca sukhavīhāro samvaṇṇito.

and that the one with effort aroused has a life of happiness is explained.

Idhāpi āraddhaviriyassa akatābhinivesassa, vipassakassa,

But here the one with effort aroused, free from clinging, having insight,

viriyabalenā adhigantabbam, tam-eva sukhavīhāram, dassento:

whose happy life would be attained by strength of effort, is being shown:

“Evaṁ munī viriyabalūpapanno,

“So the sage, endowed with strength of effort,

Akilāsu vinde hadayassa santin,”-ti āha.

Untiring, finds peace (right here) in his heart,” is said.

Idam vuttam hoti:

This is what is said:

Yathā te vāṇijā akilāsuno vaṇṇupatthe khaṇantā, udakam labhimisu,

Just as tradesmen who are *untiring, digging in a sandy place*, obtain water,

evam imasmim-pi sāsane,

so in this dispensation,

akilāsu hutvā, vāyamamāno paṇḍito bhikkhu

being *untiring*, the wise monastic who exerts himself

imaṁ jhānādibhedam hadayassa santim labhati.

obtains peace in his heart, which consists of the absorptions and so on.

“So tvam, bhikkhu, pubbe, udakamattassa atthāya, viriyam katvā,

“You, monk, previously, just for the purpose of (gaining) water, made an effort,

idāni evarūpe maggaphaladāyake niyyānikasāsane,

but now in such a dispensation that leads out through giving path and fruit,

kasmā viriyam ossajasī” ti?

why would you give up effort?”

Ja 3 Serivavāṇijajātaka

The Story about the Tradesman from Serivā

In the present a monk is about to give up striving. The Buddha tells a story of two merchants called Serivā, one of whom attempts to cheat a poor family out of its riches, while the other paid a decent price for their golden bowl.

—|—||—|—|— Siloka pathyā

1. Idha ce nam virādhesi Saddhammassa niyāmatam,

If here you miss being certain of (results in) the True Dhamma,

—|—||—|—|— Siloka pathyā

Cirām tvām anutappesi, Serivāyām va vāṇijo ti.

For a long time you will suffer, like the merchant in Serivā.

Tattha, {1.113} *idha ce nam virādhesi, saddhammassa niyāmatan-ti,*

In this connection, if here you miss being certain of (results in) the True Dhamma, means:

imasmin sāsane etam Saddhammassa,

in this dispensation of the True Dhamma,

niyāmatāsaṅkhātaṁ Sotāpattimaggaiṁ virādhesi.

you miss the Path of Stream-Entry which is reckoned as a certainty.

Yadi virādhesi, viriyam ossajanto,

If you miss, through giving up effort,

nādhigacchasi na paṭilabhasī ti attho.

and do not attain, do not gain (these), is the meaning.

Cirām tvām anutappesi ti,

For a long time you will suffer,

evām sante tvām dīgham-addhānam socanto, paridevanto, anutapessasi,
in this case while grieving, lamenting for a long period of time, you will feel
remorse,

atha vā ossat̄thaviriyatāya, Ariyamaggassa virādhitattā,
or, through giving up effort, and losing the Noble Path,

dīgharattam nirayādīsu uppanno,
and being reborn in hell and so forth for a long time,

nānappakārāni dukkhāni anubhavanto,
while experiencing various sufferings,

anutappissasi kilamissasī, ti ayam-ettha attho.
you will become remorseful and weary, this is the meaning here.

Katham?

How?

Serivāyam va vāñijo ti.

Like the merchant in Serivā.

Serivā, ti evamnāmako ayam vāñijo yathā.

Serivā, such is the name of this trader.

Idam vuttam hoti:

This is what is said:

Yathā pubbe Serivanāmako vāñijo,

Just as formerly the trader called Serivā,

satasahassagghanikam suvañnapātim labhitvā,

having received the golden dish worth a hundred thousand,

tassā gahaṇatthāya viriyam akatvā, tato pariḥīno anutappi,
because of not having made a (proper) effort to take it, was remorseful at his loss,

evam-eva tvam-pi imasmin sāsane,
so you, in this dispensation,

paṭiyattasuvanṇapātisadisam̄,
like the decorated golden dish,

Ariyamaggam ossaṭṭhaviriyatāya, anadhigacchanto,
through giving up effort, not attaining the Noble Path,

tato pariḥīno, dīgharattam̄ anutappissasi.
then losing out, you will have remorse for a long time.

Sace pana viriyam na ossajissasi,
But if you do not give up effort,

pañḍitavāṇijo suvaṇṇapātim̄ viya,
like the wise trader and the golden dish,

mama sāsane navavidham-pi lokuttaradhammadam paṭilabhissasī ti.
you will attain the supermundane in nine ways²⁴ in my dispensation.

²⁴ i.e., the four Paths, the four Fruits, and Nibbāna.

Ja 4 Cūlasetṭhijātaka The Story about the Little Merchant

In the present the story is told of Mahāpanthaka and his brother, Cūlapanthaka. The former, gaining faith, attained easily, while the latter struggled till he was directly guided by the Buddha himself. The Buddha then tells a story showing how, in a previous life, Cūllapanthaka had taken his advice and become rich beyond measure.

—◦—◦|◦—◦||—◦—◦|◦—◦— Siloka pathyā

1. Appakena pi medhāvī pābhatena vicakkhaṇo,

Even with little, an intelligent, skilled person, by a present,

◦—◦—|◦—◦||◦—◦—|◦—◦— Siloka pathyā

Samuṭṭhāpeti attānam, aṇum aggim va sandhaman-ti.²⁵

Raises himself up, like a small fire that has been fanned (is raised up).

Tattha, {1.122} *appakena pī ti thokena pi parittakena pi.*

In this connection, *even with a little* means even with a little, even with a small amount.

Medhāvī ti paññavā.

A intelligent (person) means a wise (person).

Pābhatenā ti bhaṇḍamūlena.

By a present means by (giving) wares or money.

Vicakkhaṇo ti voḥārakusalo.

A skilled one means one skilled in business.

²⁵ PTS reads: *aggīva santhaman-ti*. I do not find *santhama* in the dictionaries.

Samuṭṭhāpeti attānaṁ-ti mahantam dhanañ-ca yasañ-ca uppādetvā,
Raises himself up means having produced great wealth and fame,

tattha attānaṁ saṇṭhāpeti patiṭṭhāpeti.
he establishes, sets himself up there.

Yathā kim?

Why is that?

Añum aggim va sandhamam yathā
Like a small fire that has been fanned

pañḍitapuriso parittam aggim anukkamena,
a wise person gradually (builds) a small fire,

gomayacuṇḍadīni pakkhipitvā, mukhavātena dhamanto,
having placed cow-dung and so on, and blowing with the mouth,

samuṭṭhāpeti vadḍheti mahantam aggikkhandham karoti,
produces and develops a large bonfire,

evam-eva pañḍito thokam-pi pābhatam labhitvā,
even so can a wise man, having received a present,

nānā-upāyehi payojetvā, dhanañ-ca yasañ-ca vadḍheti, {1.123}
engaging in various means, develop wealth and fame,

vadḍhetvā ca pana tattha attānaṁ patiṭṭhāpeti,
and having produced them can establish himself there,

tāya eva vā pana dhanayasamahantatāya attānaṁ samuṭṭhāpeti,
and through that great wealth and fame he establishes himself,

abhiññātām pākaṭam karotī, ti attho.
and makes (himself) well-known and famous, this is the meaning.

Ja 5 Taṇḍulanālijātaka The Story about the Measure of Rice

In the present a foolish monk manages to become steward for the Saṅgha, but doesn't understand how to properly value the distribution. The Buddha shows how he was also a fool in the past by telling the story of a valuer who was easily bribed into giving wrong prices.

—००|—००|—०— Tuṭṭhubha

1. Kim-agghati taṇḍulanālikāyam?

What value does a measure of rice have?

—०—|—००|—०— Tuṭṭhubha

Assāna' mūlāya vadehi, rāja?

Do you speak of the price of horses, king?

—०—|—००|—०— Tuṭṭhubha

Bārāṇasim santarabāhiram,²⁶

Benares, on the inside and outside,

००—०|०—०|०—०— Tuṭṭhubha

Ayam-agghati taṇḍulanālikā ti!

He values it at a measure of rice!

[There is no word commentary to this verse, and PTS omits the verse itself.]

²⁶ The metre is one syllable short in this line.

Ja 6 Devadhammajātaka The Story about having Deva-nature

In the present a rich man ordains in the Saṅgha, and makes sure he has all provisions for his life. The Buddha tells a story of three princes who go to the forest together, awaiting their father's passing. While there, a Water Rakkhasa captures two of the brothers when they cannot explain what is truly godlike. The Bodhisatta explains it well though, and the brothers are released.

—|—|—||—|—|— Siloka pathyā

1. Hiri-ottappasampannā, sukkadhammasamāhitā,

Endowed with conscience and concern, having an unsullied nature,

—|—|—||—|—|— Siloka pathyā

Santo sappurisā loke Devadhammā ti vuccare ti.

Those virtuous and good people in the world are said to have Deva-nature.

Tattha, {1.129} **hiri-ottappasampannā ti,**

In this connection, *endowed with conscience and concern,*

hiriyā ca ottappena ca samannāgatā.

endowed with both conscience and concern.²⁷

Tesu kāyaduccaritādīhi hiriyatī ti hirī, lajjāyetam adhivacanam.

Amongst these two those who have a conscience about wrong bodily actions and so on have conscience, this is a term for shame.

Tehi yeva ottappatī ti ottappam, pāpato ubbegassetam adhivacanam.

For those who are concerned (about something) there is concern, this is a term for fear of wrong.

²⁷ Analysing the compound.

Tattha ajjhattasamuṭṭhānā hirī, bahiddhāsamuṭṭhānam ottappam.

Herein conscience arises internally, concern arises externally.

Attādhipateyyā hirī, lokādhipateyyam ottappam.

Conscience depends on oneself as authority, concern depends on worldly authority.

Lajjāsabhāvasaṇṭhitā hirī, bhayasabhāvasaṇṭhitam ottappam.

Shame arises naturally with conscience, fear arises naturally with concern.

Sappatissavalakkhaṇā hirī,

Conscience is marked by respect,

vajjabhīrukabhayadassāvilakkhaṇam ottappam.

concern is marked by avoidance, timidity and seeing danger.

Tattha, ajjhattasamuṭṭhānam hirim catūhi kāraṇehi samuṭṭhāpeti:

In this connection, conscience arising internally is made to arise in four ways:

jātim paccavekkhitvā, vayam paccavekkhitvā, {1.130}

through reflection on birth, through reflection of age,

sūrabhāvam paccavekkhitvā, bāhusaccam paccavekkhitvā.

through reflection on valour, through reflection on being learned.

Katham?

How?

“Pāpakaraṇam nāmetam na jātisampannānam kammam,

“What is known as wrong-doing is not a deed that comes with (good) birth,

hīnajaccānam kevaṭṭādīnam kammam,

it is a deed for those of low birth, like fishermen and so on,

mādisassa jātisampannassa idam kammam kātum na yuttan,”-ti
for one with a birth like mine this deed is not suitable to be done,”

evaṁ tāva jātiṁ paccavekkhitvā
thus reflecting on birth

pāṇātipātādipāpam akaronto hirim samuṭṭhāpeti.
causing conscience to arise, there is a non-doing of wrong deeds like killing
living beings and so on.

Tathā: “Pāpakaraṇam nāmetam daharehi kattabbam kammam,
Then: “What is known as wrong-doing is something that should not be done
(even) by children,

mādisassa vaye ṭhitassa idam kammam kātum na yuttan,”-ti
for one of my age this deed is not suitable to be done,”

evam vayam paccavekkhitvā
thus reflecting on age

pāṇātipātādipāpam akaronto hirim samuṭṭhāpeti.
causing conscience to arise, there is a non-doing of wrong deeds like killing
living beings and so on.

Tathā: “Pāpakammaṁ nāmetam dubbalajātikānam kammam,
Then: “What is known as a wrong deed is something that is done by the weak,

mādisassa sūrabhāvasampannassa idam kammam kātum na yuttan,”-ti
for one endowed with my valour this deed is not suitable to be done,”

evam sūrabhavam paccavekkhitvā
thus reflecting on valour

pāṇātipātādipāpaṁ akaronto hiriṁ samuṭṭhāpeti.

causing conscience to arise, there is a non-doing of wrong deeds like killing living beings and so on.

Tathā: “Pāpakammāṁ nāmetam

Then: “What is known as a wrong deed

andhabālānam kammāṁ, na pañḍitānam,

is something that is done by blind fools, not by the wise,

mādisassa pañḍitassa bahussutassa idam kammāṁ kātum na yuttan”-ti
for a learned wise one one like me this deed is not suitable to be done,”

evam bāhusaccām paccavekkhitvā

thus reflecting on being learned

pāṇātipātādipāpaṁ akaronto hiriṁ samuṭṭhāpeti.

causing conscience to arise, there is a non-doing of wrong deeds like killing living beings and so on.

Evam ajjhattasamuṭṭhānam hiriṁ catūhi kāraṇehi samuṭṭhāpeti.

Thus conscience arising internally is made to arise in four ways.

Samuṭṭhāpetvā ca pana attano citte hiriṁ pavesetvā,

Having been made to arise in his own mind, conscience enters,

pāpakammāṁ na karoti.

and he does not do a wrong deed.

Evam hiri ajjhattasamuṭṭhānā nāma hoti.

Thus conscience is known as arising internally.

Katham ottappam bahiddhāsamuṭṭhānam nāma?

How does what is known as concern arise externally?

“Sace tvam pāpakammaṁ karissasi,

“If you do a wrong deed,

catūsu parisāsu garahappatto bhavissasi, garahissanti tam viññū,

you will be blamed amongst the four assemblies, the wise will blame you,

asucim nāgariko yathā vajjito sīlavantehi,

just as a foul city dweller is avoided by the virtuous,

katham bhikkhu karissasi” ti?²⁸

what will you do, monk?”

Evam paccavekkhanto hi bahiddhāsamuṭṭhitena ottappaṇa,

Thus reflecting because of concern that has arisen externally,

pāpakammam na karoti.

he does not do a wrong deed.

Evam ottappam bahiddhāsamuṭṭhānam nāma hoti.

Thus what is called concern arises externally.

Katham hirī attādhipateyyā nāma?

How does what is called conscience depend on self as authority?

Idhekacco kulaputto, attānam adhipatim, jeṭṭhakam katvā:

Here a certain son of a good family, having control of himself, putting (the world) to the fore,

²⁸ Dhs-a, PTS p. 126.

“Mādisassa saddhāpabbajitassa bahussutassa dhutaṅgadharassa
thinking: “For one like me, having gone forth in faith, being learned, and
engaged in the ascetic practices,

na yuttam pāpakammam kātun,”-ti pāpam na karoti.
this wrong deed is not suitable to be done,” he does nothing wrong.

Evam hirī attādhipateyyā nāma hoti.
Thus what is called conscience arises internally.

Tenāha Bhagavā:

This was said by the Fortunate One:²⁹

“So attānam yeva adhipatim katvā,
“Having made himself the master,

akusalam pajahati, kusalam bhāveti,
he abandons the unwholesome, develops the wholesome,

sāvajjam pajahati, anavajjam bhāveti,
he abandons the blameworthy, develops the blameless,

suddham-attānam pariharati” ti.
taking care to purify himself.”

Katham ottappam lokādhipateyyam nāma?

How does concern depend on what is called the world as authority?

Idhekacco kulaputto, lokam adhipatim, jeṭṭhakam katvā
Here a certain son of a good family, controlled by the world, putting (the world)
to the fore,

²⁹ AN 3.40.

pāpakammām na karoti.

does no wrong deed.

Yathāha: “Mahā kho panāyām lokasannivāso.”

Just as it is said: “Great is the world community.”

Mahantasmim kho pana lokasannivāse santi samaṇabrahmaṇā

In this great world community there are ascetics and brahmins

iddhimanto dibbacakkukā paracittaviduno,

who have spiritual power, the divine eye, and can read other's minds,

te dūrato pi passanti, āsannāpi na dissanti,

they can see from afar, (so how) will what is near not be seen,

cetasā pi cittam jānanti, te pi mām evam jānissanti:

they know (someone's) intention by their minds, and they will know me thus:

‘Passatha, bho, imam kulaputtam,

‘See, dear, this son of a good family,

saddhā agārasmā anagāriyam {1.131} pabbajito

who went forth from home life to the homeless life

samāno vokiṇo viharati pāpakehi akusalehi dhammehī.’ ti

is now living full of wrong, unwholesome thoughts.’

Santi Devatā iddhimantiyo dibbacakkukā paracittaviduniyo,

There are Devatās who have spiritual power, the divine eye, and can read others' minds,

tā dūrato pi passanti, āsannāpi na dissanti,

they can see from afar, (so how) will what is near not be seen,

cetasā pi cittam jānanti, tā pi mām evam jānissanti:

they know (someone's) intention by their minds, therefore they will know me in this way:

'Passatha, bho, imaiñ kulaputtam,

'See, dear, this son of a good family,

saddhā agārasmā anagāriyam pabbajito {1.131}

who went forth from home life to the homeless life

samāno vokiñño viharati pāpakehi akusalehi dhammehī.' ti

is now living full of wrong, unwholesome thoughts.'

"So lokam yeva adhipatim, jetṭhakam karitvā,³⁰

"Being controlled by the world, putting himself to the fore,

akusalam pajahati, kusalam bhāveti,

he abandons the unwholesome, develops the wholesome,

sāvajjam pajahati, anavajjam bhāveti,

he abandons the blameworthy, develops the blameless,

suddham-attānam pariharati" ti.

taking care to purify himself."

Evañ ottappam lokādhipateyyam nāma hoti.

Thus concern depends on what is called the world as authority.

"Lajjāsabhāvasan̄thitā hirī, bhayasabhāvasan̄thitam ottappan"-ti.

"Conscience arises from the state of fear, concern arises from the state of fear."

³⁰ AN 3.40.

Ettha pana lajjā ti lajjanākāro, tena sabhāvena sañṭhitā hirī.

But here *shame* is an aspect of shamefulness, naturally through this conscience arises.

Bhayan-ti apāyabhayam, tena sabhāvena sañṭhitam ottappam.

Fear means fear of the downfall, naturally through this concern arises.

Tad-ubhayam-pi pāpaparivajjane pākaṭam hoti.

This pair are clearly seen as avoiding wrong.

Ekacco hi yathā nāmeko kulaputto uccārapassāvādīni karonto,

Just as a certain person, known as a son of a good family, when passing excrement, urine and so on,

lajjitabbayuttakam ekam disvā, lajjanākārappatto bhaveyya hīlito,

seeing it as something shameful, having become ashamed, would despise it,

evam-evam ajjhattam lajjidhammam okkamitvā,

in the same way, having developed shame internally,

pāpakammam na karoti.

he does not do a wrong deed.

Ekacco apāyabhayabhīto hutvā, pāpakammam na karoti.

A certain person, being fearful and dreading the downfall, does not do a wrong deed.

Tatridam opammam:

In this connection, this is the simile:

Yathā hi dvīsu ayoguļesu

Just as with two iron balls

eko sītalo bhaveyya gūthamakkhito, eko uṇho āditto.

one might be cold and covered with excrement, and the other is blazingly hot.

Tattha, pañđito sītalām gūthamakkhitattā jīgucchanto na gañhāti,

In this connection, the wise person, being disgusted, does not grasp at the cold (ball) covered with excrement,

itaram dāhabhayena.

(nor) the other (ball) through fear of the heat.

Tattha, sītalassa gūthamakkhitassa jīgucchāya agañhanam viya,

In this connection, like being disgusted, and not grasping at the cold (ball) covered with excrement,

ajjhattām lajjidhammadām okkamitvā, pāpassa akarañam,

having developed shame internally, he does no wrong deed,

uñhassa dāhabhayena agañhanam viya apāyabhayena,

and like not grasping at the hot (ball) through fear of the heat, through fear of the downfall,

pāpassa akarañam, veditabbam.

he does no wrong deed, so it should be understood.

“**Sappatissavalakkhañā hiri,**

“Respect is a mark of conscience,

vajjabhīrukabhayadassāvilakkhañam ottappan”-ti.

avoidance, timidity and recognising fear is a mark of concern.”³¹

Idam-pi dvayam pāpaparivajjane yeva pākaṭam hoti.

These two things are clearly seen as avoiding wrong.

Ekacco hi jātimahattapaccavekkhañā,

Therefore some, reflecting on having an outstanding birth,

³¹ This quotation is found only in the commentaries.

satthumahattapaccavekkhaṇā,
(some,) reflecting on having an outstanding teacher,

dāyajjamahattapaccavekkhaṇā,
(some,) reflecting on having an outstanding inheritance,

sabrahmacārimahattapaccavekkhaṇāti
(some,) reflecting on having an outstanding spiritual life,

catūhi kāraṇehi sappatissavalakkhaṇam,
through these four causes have a mark of respect,

hirim samuṭṭhāpetvā pāpam na karoti.
and through the arising of conscience he does no wrong.

Ekacco attānuvādabhayaṁ, parānuvādabhayaṁ,
Some fear self reproach, (others) fear the reproach of others,

daṇḍabhyam, duggatibhayan-ti.
fear punishment, (or) fear a bad destination.

Catūhi kāraṇehi vajjabhīrukabhayadassāvilakkhaṇam,
Through these four causes there is the mark of avoidance, timidity and a
recognising of fear,

ottappam samuṭṭhāpetvā pāpam na karoti.
and having made concern arise he does no wrong.

Tattha, jātimahattapaccavekkhaṇādīni ceva,
In this connection, reflecting on having an outstanding birth, and so on,

attānuvādabhayādīni ca vitthāretvā kathetabbāni.
and fearing self reproach, and so on, he should speak in detail.

Tesam vitthāro Aṅguttaranikāyaṭṭhakathāyām vutto.

These things are spoken of extensively in the commentary on the Numerical Collection.³²

Sukkadhammasamāhitā ti idam-eva hirottappam ādim katvā,

Being unsullied means having conscience and concern and so on,

kattabbā kusalā dhammā sukkadhammā nāma,

he should do wholesome things which are known as bright things,

te sabbasaṅgāhakanayena catubhūmakalokiyalokuttaradhammā.

through them all being ways of support they (bring about) the four mundane stages and the supermundane.

Tehi samāhitā samannāgatā, ti attho.

Through these one is endowed with concentration, (this) is the meaning.

Santo sappurisā loke ti kāyakammādīnam santatāya santo,

Those virtuous and good people in the world means those virtuous people who continually do (good) deeds through the body and so on,

kataññukataveditāya sobhanā purisā ti sappurisā.

and those people who shine through feeling gratitude are good people.

Loko pana saṅkhāraloko, sattaloko, okāsaloko,

World is the world of processes, the world of beings, the visible world,

khandhaloko, āyatanaloko, dhātuloko ti anekavidho.

the world of the aggregates, the world of the sense spheres, the world of the elements, (these) various ways.

³² See PTS 2.57ff. AN 1.418.

Tattha:

In this connection:

Eko loko: sabbe sattā āhāraṭṭhitikā

One world:³³ all beings subsist on food.

Dve lokā: nāmañ-ca rūpañ-ca.

Two worlds: mind and body.

Tayo lokā: tisso vedanā.

Three worlds: the three feelings.

Cattāro lokā: cattāro āhārā.

Four worlds: the four foods.

Pañca lokā: pañcupādānakkhandhā.

Five worlds: the five constituent groups (of mind and body) that provide fuel for attachment.

Cha lokā: cha ajjhattikāni āyatanāni.

Six worlds: the six internal sense spheres.

Satta lokā: satta viññāṇaṭṭhitayo.

Seven worlds: the seven stations of consciousness.

Aṭṭha lokā: aṭṭha lokadhammā.

Eight worlds: the eight worldly conditions.

Navā lokā: navā sattāvāsā.

Nine worlds: the nine dwellings for beings.

³³ Paṭis. PTS vol. 1 p. 122.

Dasa lokā: dasāyatanañi.

Ten worlds: the ten sense spheres.³⁴

Dvādasalokā: dvādasāyatanañi.

Twelve worlds: the twelve sense spheres.

Aṭṭhārasa lokā: aṭṭhārasa dhātuyo.

Eighteen worlds: the eighteen elements.

Ettha, saṅkhāraloko vutto,

Here, when the world of processes is spoken of,

khandhalokādayo tad-antogadhā yeva.

the world of the aggregates and so on are included.

Ayam loko, paraloko, Devaloko, manussaloko ti ādīsu

This world, the other world, the Deva world, the human world, and so on,

pana sattaloko vutto. {1.132}

(with this) the world of beings is spoken of.

Yāvatā candimasūriyā pariharanti disā bhanti virocamañā,

As far as moon and sun³⁵ revolve in the directions, shining, radiant,

Tāva sahassadhā loko, ettha te vattate vaso ti.

So far is the thousand-fold world, right there you wield your influence.

Ettha okāsaloko vutto.

Here the visible world is spoken of.

Tesu idha sattaloko adhippeto.

With these here the world of beings is intended.

³⁴ Omitting the mind and its objects (which are included in the next category).

³⁵ MN 49, Braхmanimantanikasutta.

Sattalokasmīñ-hi ye evarūpā sappurisā,
In the world of beings whatever good people there are,

te Devadhammā ti vuccanti.
these are spoken of as having *Deva-nature*.

Tattha, Devā ti Sammutidevā,
In this connection, *Deva* means Devas through convention,

Upapattidevā, Visuddhidevā ti: tividhā.
Devas spontaneously reborn, Devas through purity: (these) three ways.

Tesu Mahāsammatakālato paṭṭhāya,
Amongst them, beginning from the time of Mahāsammata,

lokena Devā ti sammatattā rājarājakumārādayo Sammutidevā nāma.
Devas, kings, princes and so on are known as Devas through convention by the people.

Devaloke upannā upapattidevā nāma.
Those who are reborn in the Deva world are known as Devas spontaneously reborn.

Khīṇāsavā pana Visuddhidevā nāma.
Those who have destroyed the pollutants are known as Devas through purity.

Vuttam-pi cetā:
This is what is said:³⁶

Sammutidevā nāma rājāno deviyo rājakumārā.
Kings, queens and princes are known as Devas by convention.

³⁶ (Abhidhamma) Vibhaṅga 18.6.1, PTS p. 422.

Upapattidevā nāma Bhummadeve upādāya tad-uttaridevā.

Those reborn as earth-bound Devas and so on up from there are known as Devas spontaneously reborn.

Visuddhidevā nāma Buddhā Pacceka-buddhā khīṇā-savā ti.

Buddhas, Independent Buddhas and those who have destroyed the pollutants are known as Devas through purity.

Imesam Devānam dhammā ti Devadhammā.

The nature of these Devas is *Deva-nature*.

Vuccare ti vuccanti.

Are said means are spoken of.

Hirottappamūlakā hi kusalā dhammā,

Conscience and concern are therefore the root of wholesome things,

kulasampadāya ceva Devaloke nibbattiyyā ca visuddhibhāvassa ca,

success in family, rebirth in the Deva world, and purity,

kāraṇattā, kāraṇaṭṭhena tividhānam-pi

having a cause, in the sense of being caused in these three ways,

tesam Devānam dhammā ti Devadhammā.

for the nature of these Devas is *Deva-nature*.

Tehi Devadhammehi samannāgatā puggalā pi Devadhammā.

Through being endowed with Deva-nature people have Deva-nature.

Tasmā puggalādhiṭṭhāna-desanāya, te Dhamme dassento:

Therefore for people having a foundation in the teaching, they show the Dhamma:

santo sappurisā loke, devadhammā ti vuccare, ti āha.

those virtuous and good people in the world are said to have Deva-nature, is said.

Ja 7 Kāṭṭhahārijātaka The Story about the Wood Gatherer

In the present the king of Kosala, learning of the low birth of his queen, rejected her, and her son. The Buddha convinces him otherwise, and tells a story of the past where he had been born of a king and claimed his rightful place at court.

—|—|—||—|—|— Siloka pathyā

1. Putto tyāham mahārāja, tvam mām posa janādhipa,

I am your son, great king, you must support me, leader of men,

—|—|—||—|—|— Siloka mavipulā

Aññe pi devo poseti, kiñ-ca devo sakam pajan-ti?

The king supports others, so why not his own son?

Tattha, {1.135} **putto tyāhan-ti putto te aham.**

In this connection, *I am your son* means your son am I.³⁷

Putto ca nāmesa atrajo, khettajo, antevāsiko, dinnako ti catubbidho.

He is known as a son in four ways: being born from oneself,³⁸ born by proxy, a pupil, an adopted son.

Tattha, attānam pāticca jāto atrajo nāma.

In this connection, born because of oneself one is called *born from oneself*.

Sayanapiṭhe pallanke ure ti evam-ādīsu nibbatto khettajo nāma.

Being born by laying (the child) on the bed, on the sofa, (or) on the chest, and so on *one is born by proxy*.³⁹

³⁷ Analysing the compound.

³⁸ i.e. a biological son.

³⁹ PD says: *a type of son (fathered by an appointed substitute for the husband)*. Hindu law, as explained in SED says: *kṣetraja, kṣetra-ja m. (scil. putra)* “born from the womb”, *a son who is the offspring of the wife by a kinsman or person duly appointed to raise up*

Santike sippuggaṇhanako antevāsiko nāma.

Dwelling near while learning a craft one is known as *a pupil*.⁴⁰

Posāvanatthāya dinno dinnako nāma.

One given for nurturing is called *an adopted son*.

Idha pana atrajam sandhāya, putto ti vuttam̄.

But here referring to one who is born from oneself, *son* is said.

Catūhi saṅgahavatthūhi janam̄ rañjetī ti rājā, mahanto rājā mahārājā.

One who pleases the people with the four bases of kindness is a king, a king who is great is a *great king*.⁴¹

Tam-ālapanto āha: mahārājā ti.

Addressing him, he said: *great king*.

Tvam̄ mām̄ posa janādhipā ti janādhipa mahājanajeṭṭhaka,

You must support me, leader of men, means leader of men, great elder of men,

tvam̄ mām̄ posa, bharassu vadḍhehi.

you must support me, you must maintain (me) through development.

Aññe pi devo posetī ti aññe pi hatthibandhādayo manusse,

The king supports others means others, men such as elephant-keepers and so on,

hatthiassādayo tiracchānagate ca bahujane devo poseti.

elephants, horses and so on, animals and the many folk the king supports.

issue to the husband (this is one of the twelve kinds of issue allowed by the old Hindū law) Baudh. Gaut. Mn. ix, 159 ff. Yājñ. i, 68 and 69; ii, 128. Perhaps *khetta* is a short form for *khettagāra*, a husbandman, one who tends (someone else's) field?

⁴⁰ Literally: *one who lives inside*.

⁴¹ Analysing the compound.

Kiñ-ca devo sakam pajan-ti?

So why not his own son?

Ettha pana kiñ-cā ti garahatthe ca anuggahaṇatthe ca nipāto.

But here *why* is a particle with the meaning of both blaming and encouraging.

“Sakam pajam attano puttam mām devo na posetī” ti,

“The king does not support the son who is his own offspring,”

vadanto garahati nāma,

speaking thus he blames him,

“Aññe bahujane posetī” ti, vadanto anuggaṇhati nāma.

“Many other people he supports,” speaking thus he encourages him.

Iti Bodhisatto garahanto pi anuggaṇhanto pi:

Thus the Bodhisatta both blamed and encouraged him,

“Kiñ-ca devo sakam pajan?”-ti āha.

saying: “*So why not his own son?*”

Ja 8 Gāmanijātaka The Story about (Prince) Gāmani

In the present a monk goes to the forest and strives, but fails to attain. When brought to the Buddha he is reproved and told about a previous life where, though the youngest of a hundred sons of king Gāmaṇi of Benares, won the affection of all and attained precedence through his efforts.

—|—|—||—|—|— Siloka pathyā

1. Api ataramānānam phalasā va samijjhati,

By proceeding steadily the one who desires the fruit succeeds,

—|—|—||—|—|— Siloka pathyā

Vipakkabrahmacariyosmi, evam jānāhi Gāmaṇī ti.

I have the fruit of the spiritual life, know this, Gāmaṇi.

Tattha, {1.136} **api ti nipātamattam.**

In this connection, *api* is merely a particle.⁴²

Ataramānānan-ti, pañditānam ovāde ṭhatvā, ataritvā avegāyitvā,

Proceeding steadily, being established in the (good) advice of the wise ones, proceeding steadily, without hurry,

upāyena kammam karontānam.

doing their deeds with skill.

Phalasāva samijjhati ti yathāpatthike phale āsā,

The one who desires the fruit succeeds means he desires a fruit such as he wishes for,

tassa phalassa nipphattiyā samijjhati yeva.

and through gaining that fruit he succeeds.

⁴² Inserted *metri causa* (hereafter, m.c.)

Atha vā phalāsā ti āsāphalam, yathāpatthitam phalam,

Or, *desires the fruit* means that in desiring the fruit, such a fruit as he wishes for,

samijjhati yevā, ti attho.

he is successful, this is the meaning.

Vipakkabrahmacariyosmī ti,

I have the fruit of the spiritual life,

ettha cattāri saṅgahavatthūni,

here the four bases of kindness,

seṭṭhacariyattā, brahmacariyam nāma,

being the highest life, it is known as the spiritual life,

tañ-ca tam-mūlikāya yasasampatti�ā paṭiladdhattā, vipakkaṁ nāma.

and being rooted in that, through the attainment of fame, they are called mature.

Yo vāssa yaso nipphanno, so pi seṭṭhaṭṭhena brahmacariyam nāma.

The one whose fame is accomplished, he who is in the highest position is called living the spiritual life.

Tenāha vipakkabrahmacariyosmī ti.

Therefore *I have the fruit of the spiritual life* is said.

Evaṁ jānāhi Gāmaṇī ti, {1.137}

Know this, Gāmaṇī,

katthaci gāmikapuriso pi gāmajetṭhako pi Gāmaṇī.

wherever there is a village person, a village elder (he is called) Gāmaṇī.

Idha pana sabbajanajeṭṭhakam attānam sandhāyāha.

But here what is said concerns the one who is elder of all the people.

Ambho Gāmaṇi, tvam etam kāraṇam evam jānāhi ācariyam nissāya,
My good Gāmaṇi, know thus that because of my dependence on the teacher,

bhātikasataṁ atikkamitvā,
having overcome the one hundred brothers,

idam mahārajjam pattrosmī ti, udānam udānesi.
I have attained the great kingship here, and uttered this exalted utterance.

Ja 9 Makhādevajātaka **The Story about (King) Makhadeva**

In the present, after the Buddha's Awakening the monks are discussing his Great Renunciation; the Buddha then tells the story of a previous life where upon the sight of just one grey hair, he renounced the world.

—◦—◦|◦—◦||◦—◦|◦—◦— Siloka pathyā

1. Uttamaṅgaruhā mayham ime jātā vayoharā,
These (greying hairs) growing on my head carry off my youthful life,

—◦—|—◦—||—◦—|◦—◦— Siloka ravipulā

Pātubhūtā devadūtā, pabbajjāsamayo mamā ti.
Divine messengers manifest, it is time for me to go forth.

Tattha, {1.138} uttamāṅgaruhā ti kesā.

In this connection, *these (greying hairs) growing on my head* means head hairs.

Kesā hi sabbesam hatthapādādīnam aṅgānam,
Because there are hairs on all limbs, such as hands, feet, and so on,

uttame sirasmiṁ ruhattā uttamāṅgaruhā ti vuccanti.
when growing on the head *growing on the head* is said.

Ime jātā vayoharā ti:

Carry off my youthful life means:

'Passatha tātā, palitapātubhāvena tiṇṇamī vayānamī {1.139} haraṇato,'

'Look, dear, the three ages (of man) are borne away by what is visibly grey,' (so),

ime jātā vayoharā.

these (greying hairs) carry off my youthful life.

Pātubhūtā ti nibbattā.

Manifest means appears.

Devadūtā ti devo vuccati maccu, tassa dūtā ti devadūtā.

Divine messengers, divine (here) is said to be death, the messengers of that means *divine messengers*.

Sirasmiñhi palitesu pātubhūtesu maccurājassa santike ṭhito viya hoti,

When grey hairs manifest on the head it is like the king of death is standing nearby,

tasmā palitāni maccudevassa dūtā ti vuccanti.

therefore they say grey hairs are messengers of the god of death.

Devā viya dūtā ti pi devadūtā.

Like messengers who are divine, this also means divine messengers.

Yathā hi alaṅkatapatiyattāya Devatāya ākāse ṭhatvā:

Like a decorated and adorned Devatā standing in the sky, saying:

"Asukadivase tvām marissasi" ti, vutte tam tatheva hoti,

"On such and such a day you will die," and having said that, it is simply the truth,

evam sirasmiñhi palitesu pātubhūtesu

so when grey hairs manifest on the head

Devatāya byākaraṇasadisam-eva hoti,

it is like an announcement by a Devatā,

tasmā palitāni devasadisā dūtā ti vuccanti.

therefore greying hairs are similar to messengers from the divine is said.

Visuddhivedānam dūtā ti pi devadūtā.

Messengers from those divine through purity are also divine messengers.

Sabbabodhisattā hi jīṇabyādhimatapabbajite disvā va,

Therefore all the Bodhisattas, having seen ageing, sickness, death, and one gone forth,

samvegamāpajjitvā, nikkhamma pabbajanti.

after arousing spiritual anxiety, depart and go forth (themselves).

Yathāha:

Just so this is said:

Jīṇañ-ca disvā, dukhitañ-ca byādhitam,

Seeing one aged,⁴³ suffering from sickness,

Matañ-ca disvā, gatamāyusañkhayam,

Seeing one dying, with his life force gone,

Kāsāyavattham pabbajitañ-ca disvā,

Seeing one gone forth dressed in yellow clothes,

Tasmā aham pabbajitomhi rājā ti.

(Seeing these) I therefore went forth, O king.

⁴³ The first lines correspond to Thag 73ab, the last two lines are only found in the commentaries, although they seem to be quotes, probably of a form of the verse lost to the canon.

Iminā pariyāyena palitāni visuddhidevānam dūtattā,

Through this means grey hairs are messengers of those divine through purity,

devadūtā ti vuccanti.

and they say *divine messengers.*

Pabbajāsamayo mamā ti gihibhāvato nikkhantaṭṭhena pabbajā ti,

It is time for me to go forth, through leaving the state of the householder going forth is said,

laddhanāmassa samaṇaliṅgagahaṇassa kālo mayhan-ti dasseti.

it is the right time for my gaining the name of one who has taken hold of the signs of an ascetic life, this is the explanation.

Ja 10 Sukhavīhārijātaka

The Story about the One who lives Happily

In the present a monk, who was previously a king, expresses his satisfaction with his way of life. This is taken as boasting by the monks, and he is taken to the Buddha, who explains that in a previous life also he had expressed his happiness with the ascetic life, and tells his story.

—◦—|◦—||—◦—|◦— Siloka pathyā

1. Yañ-ca aññe na rakkanti, yo ca aññe na rakkhati,

He who others do not guard, also he who does not guard others,

◦—◦|◦—||—◦◦|◦— Siloka pathyā

Sa ve rāja sukham seti, kāmesu anapekkhavā ti.

Lives easily, king, not having desire for sensual pleasures.

Tattha, {1.141} yañ-ca aññe na rakkhantī ti

In this connection, *he who others do not guard* means

yam puggalam aññe bahū puggalā na rakkhanti.
that person who is not guarded by a lot of other people.

Yo ca aññe na rakkhatī ti,
He who does not guard others,

yo ca: “Ekako aham rajjam kāremī” ti,
he who, thinking: “I alone rule over myself,”

aññe bahū jane na rakkhati.
does not guard the many other folk.

Sa ve rāja sukham setī ti,
Lives easily, king,

mahārāja so {1.142} puggalo eko adutiyō pavivitto,
great king, that person who is alone, without a second, secluded,

kāyikacetasikasukhasamaṅgī hutvā sukham seti.
being endowed with physical happiness and mental happiness, *lives easily.*

Idañ-ca desanāśīsam-eva.
This is an abbreviated teaching.

Na kevalam pana seti yeva evarūpo pana puggalo sukham –
But such a person does not merely live easily –

gacchati tiṭṭhati nisīdati sayatī ti –
he goes, stands, sits and lays down –

sabbiriyāpathesu sukhappatto va hoti.
in all postures he attains ease.

Kāmesu anapekkhavā ti,
Not having desire for sensual pleasures,

vatthukāmakilesakāmesu apekkhārahito,

being bereft from looking for the objects of sensuality and the defilements of sensuality,

vigatacchandarāgo nittaṇho,

he is without the will for lust, without craving,

evarūpo puggalo sabbiriyāpathesu sukham viharati, mahārājā ti.

such a person in all postures lives easily, great king.

Ja 11 Lakkhaṇajātaka

The Story about (the Deer named) Lakkhaṇa

In the present Devadatta goes off with 500 disciples, and the Buddha sent Vens. Sāriputta and Moggallāna to bring them back to the fold. He then tells a story where in the past Devadatta, then known as Kāla, through carelessness, had lost the herd he was in charge of, while Sāriputta had preserved all alive.

—◦—◦|—◦—◦||—◦—◦|—◦—◦ Siloka pathyā

1. Hoti sīlavatam attho, paṭisanthāravuttinam,

The virtuous one will prosper, he whose way of life is friendly,

—◦—◦|—◦—◦||—◦—◦|—◦—◦ Siloka pathyā

Lakkhaṇam passa āyantam, nātisaṅghapurakkhatam,

Look at Lakkhaṇa approaching, surrounded by his relatives,

—◦—◦|—◦—◦||—◦—◦|—◦—◦ Siloka pathyā

Atha passasimam Kālam, suvihinam va nātibhī ti.

Then look at this Kāla, who has completely lost his relatives.

Tattha, {1.144} sīlavatan-ti,

In this connection, *the virtuous one*,

sukhasīlatāya sīlavantānam ācārasampannānam.

endowed with conduct that is virtuous, with the happiness of virtue.

Attho ti vuddhi.

*Prosper*s means develops.

Paṭisanthāravuttinan-ti,

He whose way of life is friendly,

Dhammapaṭisanthāro ca āmisapaṭisanthāro ca,

friendly in Dhamma and friendly in worldly things,

etesam vuttī ti paṭisanthāravuttino,

living with these he is one whose way of life is friendly,

tesam paṭisanthāravuttinam.

these are those *whose way of life is friendly*.

Ettha ca pāpanivāraṇaovādānusāsanivasena Dhammapaṭisanthāro ca,

Here because of instructing and advising on the avoidance of wrong doing he is friendly in Dhamma,

gocaralābhāpanagilānupaṭṭhānadhammadikarakkhāvasena,

and because of righteous protection by looking after the sick and those things gained on almsround,

āmisapaṭisanthāro ca veditabbo.

he is friendly in worldly things, (so) it is to be understood.

Idam vuttam hoti:

This is what is said:

Imesu dvīsu paṭisanthāresu t̄hitānam,

For those established in two friendlinesses,

ācārasampannānam pañditānam, vuḍḍhi nāma hotī ti.

for the wise endowed with (good) conduct, this is called development.

Idāni tam vuḍḍhiṁ dassetum, puttamātarāṁ ālapanto viya:

Now to show this development, like one speaking to a mother and child, he says:

Lakkhaṇam passā, ti ādim-āha.

Look at Lakkhaṇa, and so on.

Tatrāyam saṅkhepattho:

In this connection, this is the meaning in brief:

Ācārapaṭisanthārasampannām, attano puttam, {1.145}

His own son, endowed with friendly conduct,

ekamigam-pi avināsetvā,

without ruining even one deer,

ñātisaṅghena purakkhatām parivāritām āgacchantām passa.

see him coming at the front, surrounded by his relatives.

Tāya pana ācārapaṭisanthārasampadāya vihīnam, dandhapaññām.

But you, having given up the attainment of friendly conduct, have dull wisdom.

Atha passasimām Kālam:

Then look at this Kāla:

ekam-pi ñātim anavasesetvā, suvihīnam-eva ñātibhi,

who, without even one exception, *has completely lost his relatives*,

ekakām āgacchantan-ti.

and comes alone.

Ja 12 Nigrodhamañjātaka The Story about the Deer (named) Nigrodha

In the present the Buddha defends a nun who was found to be pregnant as it happened before her ordination. She later has a child, who becomes a famous monk in the dispensation. The Buddha then tells a story of two herds of deer in previous times, and how the king of one, Sākha, condemned a pregnant doe to die for the king's lunch; while the other king, Nigrodha, stepped in to take her place. The king of Benares, impressed with his compassion, decided to free all animals in his kingdom.

—०—॥०—०॥०—०—०— Siloka pathyā

1. Nigrodhama-eva seveyya, na Sākham-upasamvase,
Associate with Nigrodha, associate not with Sākha,

—०—॥०—०॥०—०—०— Siloka pathyā

Nigrodhasmim matam seyyo, yañ-ce Sākhasmi⁴⁴ jīvitati.
Better is death with Nigrodha, than is having life with Sākha.

Tattha, {1.152} **Nigrodhama-eva seveyyā ti,**
In this connection, *associate with Nigrodha*,

tāta, tvam vā añño vā attano hitakāmo,
my dear, you, or another, who desires benefit for oneself,

Nigrodhama-eva seveyya bhajeyya upasaṅkameyya.
should approach and associate with, keep company with, Nigrodha.

Na sākhamupasamvase ti,
Associate not with Sākha,

⁴⁴ PTS reads *Sākhasmin* which ruins the cadence.

Sākhamigam pana na upasamvase,
but you should not associate with the deer Sākha,

upagamma na samivaseyya,
having approached you should not associate,

etam nissāya jīvikam na kappeyya.
you should not make a living dependent on this one.

Nigrodhasmim mataṁ seyyo ti,
Better is death with Nigrodha,

Nigrodharañño pādamūle maraṇam-pi seyyo varam uttamam.
better, preferable, best is death at the feet of king Nigrodha.

Yañ-ce Sākhasmi jīvitān-ti,
Than is having life with Sākha,

yam pana Sākhassa santike jīvitam,
but whoever has life in the presence of Sākha,

tam neva seyyo na varam na uttaman-ti attho.
that is neither better, nor preferable, nor best, this is the meaning.

Ja 13 Kāṇḍinajātaka The Story about the Dart

In the present a monk, through love of his former wife, is in danger of falling away from the spiritual life. The Buddha tells a story about the same person's past in which, as a stag attached to his doe, he had been caught, killed and roasted because of his attachment.

—॒—|—॒—||—॒—|—॒— Siloka pathyā

1. Dhi-r-atthu kāṇḍinam, sallam, purisam gālhavedhinam,

Cursed be the dart, the barb, that strongly pierces into a person,

—॒—|—॒—||—॒—|—॒— Siloka navipulā

Dhi-r-atthu tam janapadam yathitthī pariṇāyikā,

Cursed be the country where women are the advisors (of the king),

—॒—|—॒—||—॒—|—॒— Siloka pathyā

Te cāpi dhikkitā sattā ye itthīnam vasam gatā ti.

Blameable are those beings who come under the sway of women.

Tattha, {1.155} **dhi-r-atthū ti garahaṇatthe nipāto,**

In this connection, *cursed* is a particle⁴⁵ expressing blame,

svāyam-idha uttāsubbegavasena garahaṇe daṭṭhabbo.

so here because of fear and anxiety blame is to be seen.

Uttasitubbiggo hi honto Bodhisatto evam-āha.

Because of the existence of fear and anxiety the Bodhisatta said this.

Kāṇḍam-assa atthī ti kāṇḍī, tam kāṇḍinam.

His shaft has a pointed tip, this is a *dart*.

⁴⁵ It is interesting that the commentary describes it as a particle, as it seems to be a combination of a particle (*dhi*) with a verb (*atthu*) joined by a glide (-r-).

Tam pana kaṇḍam anupavisanaṭṭhena sallan-ti vuccati,

But because the dart enters right in *barb* is said,

tasmā kaṇḍinam sallan-ti ettha sallakaṇḍinan-ti attho.

therefore *the dart, the barb*, here a barb-like dart, this is the meaning.

Sallam vā assatthī ti pi saldo, tam sallam.

A barb made of fig-tree wood is also a barb, that is a barb.

Mahantam vaṇamukham katvā, balavappahāram dento,

Having made a large wound, giving a strong blow,

gāḥham vijjhati ti gāḥhavedhī,

it penetrates strongly, strongly pierces,

tam gāḥhavedhinam.

that is *strongly pierces*.

Nānappakārena kaṇḍena, kumudapattasaṇṭhānathalena,

In various ways a barb, having a hilt the shape of a waterlily leaf,

ujukagamaneneva sallena ca samannāgatam,

endowed with a barb that flies on a straight path,

gāḥhavedhinam purisam dhi-r-atthū, ti ayam-ettha attho.

which strongly pierces into a person, *let it be cursed*, this is the meaning here.

Pariṇāyikā ti issarā samvidhāyikā.

The advisors means the lord's managers.

Dhikkitā ti garahitā.

Blameable means reproachable.⁴⁶

⁴⁶ Using a more regular word to define an obscure one.

Sesam-ettha uttānattham-eva.

The meaning of the rest is clear.

Ito param pana ettakam-pi avatvā,

From here on, without saying this much again,

yam Yam anuttānam tam tad-eva vaṇṇayissāma.

only whatever is not clear will be explained.⁴⁷

Ja 14 Vātamigajātaka

The Story about the Wind-Deer

In the present an ascetic, and highly regarded, monk is enticed back to his familial home by the power of taste. When this is told to the Buddha he relates a story in which the most timid of creatures is enticed by the gardener Sañjaya into the palace by taste.

—◦◦◦!◦◦◦— Vetālīya

1. Na kiratthi rasehi pāpiyo,

It seems that there is nothing worse than tastes,

—◦◦◦!◦◦◦— Vetālīya

Āvāsehi va,⁴⁸ santhavehi vā.

Amongst (those in) homes, or acquaintances.

—◦◦!◦◦— Vetālīya

Vātamigam gehanissitam,⁴⁹

The wind-deer, who depended on his home,

⁴⁷ i.e. he is not going to keep on saying: *the rest is clear*; if it is not explained it is to be taken as clear.

⁴⁸ PTS *vā*, spoiling the metre.

⁴⁹ Cst: *gahananissitam*, spoiling the metre.

००—००।—००— Vetālīya

Vasam-ānesi rasehi Sañjayo ti.

Was brought under Sañjaya's control by taste.

Tattha, {1.158} **kirā ti anussavanatthe nipāto.**

In this connection, *seems* this is a particle with the meaning of what has been heard.

Rasehī ti jivhāviññeyyehi madhurambilādīhi.

Tastes means (tasting) with tongue-consciousness, sweet, sour and so on.⁵⁰

Papiyo ti pāpataro.

Worse means worse.⁵¹

Āvāsehi va santhavehi vā ti,

Amongst (those in) homes or acquaintances,

nibaddhavasanaṭṭhānasaṅkhātesu hi āvāsesu pi,

amongst those who are constantly dwelling in one place is amongst homes,

mittasanthavesu pi, chandarāgo pāpako va,

amongst friends, acquaintances, (there is) desire, lust, wickedness,

tehi pana sacchandarāgaparibhogehi,

through enjoying these with wilful lust,

āvāsehi vā mittasanthavehi vā,

amongst (those in) homes or acquaintances,

sataguṇena ca sahassaguṇena ca satasahassaguṇena ca,

a hundred fold, a thousand fold, a hundred-thousand fold,

⁵⁰ Six tastes are normally recognised, see Mil.56: sour (*ambila*), salt (*lavaṇa*), bitter (*tittika*), pungent (*kaṭuka*), astringent (*kasāya*), sweet (*madhura*).

⁵¹ Explained using different form.

dhuvapatiṣevanatṭhena āhāram,
through firmly making use of food,

vinā jīvitindriyapālanāya abhāvena ca,
without guarding the life faculty through not taking,

sacchandarāgaparibhogarassā va, pāpatarā ti.
there is an enjoyment through wilful lust for tastes, which is worse.

Bodhisatto pana anussavāgataṁ {1.159} viya, imam-attham katvā:
The Bodhisatta, like one who had heard the tradition, making this meaning,

Na kiratthi rasehi pāpiyo, āvāsehi va santhavehi vā ti āha.
said: *It seems that there is nothing worse than tastes, amongst (those in) homes or acquaintances.*

Idāni tesam pāpiyabhāvam dassento, vātamigan-ti ādim-āha.
Now, showing what has the state of being worse, *the wind-deer* and so on is said.

Tattha, gehanissitan-ti gahanaṭṭhānanissitam.
In this connection, *who depended on his home* means who depended on his jungle home.

Idam vuttam hoti:
This is what is said:

Passatha rasānam pāpiyabhāvam,
Look at tastes, which have the state of being worse,

idam nāma araññayatane gahananissitam vātamigam,
this wind-deer, who normally depended on his home in the wilderness,

Sañjayo uyyānapālo madhurasehi attano vasam ānesi sabbathā pi,
the park-keeper Sañjaya brought under control in every way with sweet tastes,

sacchandarāgaparibhogehi rasehi nāma,
with what is known as the taste of enjoying with wilful lust,

aññam pāpataram lāmakataram natthī ti,
he said there is not anything worse, more base,

rasataṇhāya ādīnavam kathesi.
than the danger of craving for tastes.

Kathetvā ca pana tam migam araññam-eva pesesi.
But after saying that, he sent the deer (back) to the wilderness.

Ja 15 Kharādiyajātaka The Story about the Deer (named) Kharādiyā

In the present a monk proves to be unteachable and is brought to the Buddha who explains that he was like this in a previous life. He then tells how the monk was once his nephew, a deer who could not be taught even after seven successive days, and so fell to a hunter. The Bodhisatta then speaks this verse to his sister Kharādiyā.

—◦—|◦—◦—||◦—◦—|◦—◦— Siloka javipulā

1. Atṭhakkhuram Kharādiye, migam vaṇkātivāṇkinam,
The deer has eight hoofs, Kharādiyā, and very crooked antlers,

—◦—|—◦—||◦—◦—|◦—◦— Siloka mavipulā

Sattahi kālātikkantam⁵² na nam ovaditussahe ti.
I will not endeavour to advise him for more than seven times.

Tattha, {1.160} *atṭhakkhuran-ti*
In this connection, *eight hoofs*,

⁵² The metre is faulty in the opening. Cst: *kālātikkantam* fixes the metre, but at the price of the grammar.

ekekasmim pāde dvinnam dvinnam vasena aṭṭhakkhuram.

because there are two (hoofs) on each individual foot, (there are) eight hoofs.⁵³

Kharādiye ti tam nāmena ālapati.

Kharādiyā, he calls her by name.⁵⁴

Migan-ti sabbasaṅgāhikavacanam.

Deer is a comprehensive word.⁵⁵

Vaṅkātivaṅkinan-ti mūle vaṅkāni,

Very crooked antlers means crooked at the root,

agge ativaṅkānī ti, vaṅkātivaṅkāni,

and very crooked at the tips, (these are) very crooked antlers,

tādisāni siṅgāni assa atthī ti vaṅkātivaṅkī,

such horns as he has are very crooked antlers,

taṁ vaṅkātivaṅkinam.

that is *very crooked antlers*.

Sattahi kālātikkantan-ti sattahi ovādakālehi ovādam atikkantam.

For more than seven times means by advising with advice for more than seven times.

Na nam ovaditussahe ti,

I will not endeavour to advise him,

etam dubbacamigam aham ovaditum na ussahami,

I will not strive to advise this obstinate deer,

⁵³ i.e. four split hoofs.

⁵⁴ i.e. this is a vocative.

⁵⁵ Elsewhere it can indicate animals in general, but here it means many different types of deer, as we are talking about eight-hooved animals.

etassa me ovādatthāya cittam-pi na uppajjatī, ti dasseti.

for the purpose of advising my mind is not available, this is the explanation.

Atha nām dubbacamigam pāse baddham luddo,

Then the hunter, capturing this obstinate deer with a noose,

māretvā māmsam ādāya, pakkāmi.

after killing (him) and taking away the meat, departed.

Ja 16 Tipallatthamigajātaka

The Story about the Deer having Three Postures

This story is related to the previous one, but its opposite: in the present the Buddha's son Rāhula is so keen to keep the rules he even sleeps in the outhouse at night. The Buddha explains that he was also conscientious in the past, and that was what saved his life.

—॒—।—॒—।—॒— Tuṭṭhubha

1. Migam tipallattham-anekamāyam,

The deer in three postures, with many tricks,

—॒—।—॒—।—॒— Tuṭṭhubha

Atṭhakkhuram, aḍḍharattāpapāyim,

Using eight hoofs, and drinking at midnight,

—॒—।—॒—।—॒— Tuṭṭhubha

Ekena sotena chamāssasanto,

Breathing through just one nostril on the ground,

—॒—॒—॒।—॒—॒।—॒— Tuṭṭhubha

Chahi kalāhitibhoti bhāgineyyo ti.

(My) nephew beats (the hunter) in six ways.

Tattha, {1.163} migan-ti bhāgineyyamigam.

In this connection, *deer* means the nephew deer.

The Section with One Verse – 78

Tipallatthan-ti,

Three postures,

pallatthām vuccati sayanaṁ ubhohi passehi,

posture is said (meaning) lying down on both sides,

ujukam-eva ca nipannakavasenā ti,

and because of lying straight down,

tīhākārehi pallatthām assa.

his posture was in these three ways.

Tīni vā pallatthāni assā, ti tipallattho, tam tipallatthām.

Or, three postures was his, means three postures, this is three postures.

Anekamāyan-ti bahumāyam bahuvacanām.⁵⁶

With many tricks means a lot of tricks, (it is) a term for many.

Atṭhakkhuran-ti, ekekasmim pāde dvinnam dvinnam vasena

Eight hoofs, because there are two (hoofs) on each individual foot

aṭṭhahi khurehi samannāgatam.

he is endowed with eight hoofs.

Aḍḍharattāpapāyin-ti purimayāmāt atikkamitvā,

Drinking at midnight, the earlier watch having passed,

majjhimayāme araññato āgamma pānīyassa pivanato aḍḍharatte,

he came from the wilderness in the middle watch to drink water at midnight,

āpam pivatī, ti aḍḍharattāpapāyī.

he drinks water, so drinking at midnight (is said).

⁵⁶ Cst prints *bahuvañcanām* here.

Tam aḍḍharatte apāyin-ti attho.

He drank at midnight is the meaning.

Mama bhāgineyyam migām aham sādhukam migamāyam uggañhāpesim.

I thoroughly taught my nephew deer the way of the deer.

Katham?

How?

Yathā ekena sotena chamāssasanto, chahi kalāhitibho ti bhāgineyyo ti.

Since breathing through just one nostril on the ground, my nephew beats (the hunter) in six ways.

Idam vuttam hoti:

This is what is said:

Ahañ-hi tava puttām tathā uggañhāpesim,

Surely I made your son learn,

yathā ekasmim uparimanāsikāsote vātam sannirumbhitvā,

just as through blocking the air in the passageway of the nostril on the top side,

pathaviyā allīnena,

while stuck on the ground,

ekena hetṭhimasotena tattheva chamāyam assasanto,

he was breathing through the lower passageway while lying right there on the ground,

chahi kalāhi luddakam atibhoti,

(so) he deceived the hunter in six ways,

chahi koṭṭhāsehi ajjhottarati vañcetī ti attho.

deceitfully covering (himself) with (these) six components is the meaning.

Katamāhi chahi?

With which six?

Cattāro pāde pasāretvā ekena passena seyyāya,

Straightening out his four legs he lay on one side,

khurehi tiṇapāṁsukhaṇanena,

by digging the grass and mud with his paws,

jīvhāninnāmanena,

by sticking out his tongue,

udarassa uddhumātabhāvakaraṇena,

by making the stomach appear bloated,

uccārapassāvavissajjanena,

by eliminating excrement and urine,

vātasannirumbhanenā ti.

and by blocking the air.

Aparo nayo:

Another method:

Pādena pañsumi gahetvā,

By having taken the mud with one foot,

abhimukhākaḍḍhanena,

by dragging along the floor,

paṭipaṇāmanena,

by turning away,

ubhosu passesu sañcaraṇena,

by moving on both sides,

udaram uddham pakkhipanena,

by placing the stomach upwards,

adho avakkhipanenā ti.

by throwing down below.

Imāhi chahi kalāhi yathā atibhoti,

With these six ways he deceived (the hunter),

‘Mato ayan’-ti saññam uppādetvā vañceti.

deceiving him into the perception that: ‘This one is dead’.

Evaṁ tam migamāyam uggaṇhāpesin-ti, dīpeti.

Thus he taught him the way of the deer, this is the explanation.

Aparo nayo:

Another method:

tathā nam uggaṇhāpesim,

similarly he taught him,

yathā ekena sotena chamāssasanto chahi kalāhiti,

while breathing on the ground through one passageway in six ways,

dvīsu pi nayesu dassitehi,

through demonstrating these two ways,

chahi kāraṇehi kalāhiti kalāyissati.

with six deeds he will trick, beat (the hunter).

Luddam vañcessatī, ti {1.164} attho.

He deceives the hunter, this is the meaning.

Bhotī ti bhaginim ālapati.

Madam means he calls his sister.⁵⁷

Bhāgineyyo ti, evam chahi kāraṇehi vañcanakaṁ bhāgineyyam niddisati.

Nephew, he indicates the nephew deceiving (the hunter) with these six deeds.

Evam Bodhisatto bhāgineyyassa migamāyā

Thus the Bodhisatta reassures his sister by showing how he has taught

sādhukam uggahitabhāvam dassento bhaginim samassāse ti.

the way of the deer thoroughly to his nephew.

Ja 17 Mālutajātaka The Story about the Wind

In the present two elders cannot settle a question about which half of the month is cold. They go to the Buddha who explains that he had settled this question for them in a previous life by showing time is not important, the wind is what makes for the cold.

— — — | — — — || — — — | — — — Siloka pathyā

1. Kāle vā yadi vā junhe, yadā vāyati māluto,

Whether in the dark or bright (fortnight), whenever the wind does blow,

— — — | — — — || — — — | — — — Siloka pathyā

Vātajāni hi sītāni, ubhottha-m-aparājītā ti.

Because the cold is caused by the wind, both are undefeated here.

Tattha, {1.165} kāle vā yadi vā junhe ti kālapakkhe vā junhapakkhe vā.

In this connection, *whether in the dark or bright* means whether in the dark fortnight or the bright fortnight.

⁵⁷ This is indeed strange. The word is *atibhoti, he beats, or he deceives*. For some unknown reason the commentator here extracts a part of the word, and comments on it.

Yadā vāyati māluto ti yasmim samaye puratthimādibhedo vāto vāyati,
Whenever the wind does blow means at whatever time the wind blows from the east side and so on,

tasmin samaye sītam hoti.

at that time it is cold.

Kimkāraṇā?

What is the reason?

Vātajāni hi sītāni,

Because the cold is caused by the wind,

yasmā vāte vijjante yeva sītāni honti,

whenever wind is found there is cold,

kālapakkho vā juñhapakkho vā,

whether in the dark fortnight or bright fortnight,

ettha apamāṇan-ti vuttam hoti.

it is said here meaning without a limit.

Ubhottha-m-aparājitā ti ubho pi tumhe imasmim pañhe aparājitā ti.

Both are undefeated here means both of you are undefeated in this question.

Evaṁ Bodhisatto te sahāyake saññāpesi.

Thus the Bodhisatta persuades his companions.

Ja 18 Matakabhattajātaka The Story about Feasts for the Dead

In the present the monks hear about a Feast for the Dead which involves animal sacrifice, and ask the Buddha if any good can come of it. The Buddha replies that it cannot, and tells a story of a goat who laughed and cried when being prepared for slaughter: he laughed as this was his final punishment for making a sacrifice, and cried in compassion for those who would suffer a similar fate.

—|—||—|—|— Siloka mavipulā

1. Evam ce sattā jāneyum: dukkhāyam jātisambhavo,

If beings knew thus: this leads to a rebirth full of suffering,

—|—||—|—|— Siloka pathyā

Na pāṇo pāṇinam haññe, pāṇaghātī hi socatī ti.

No one would kill living beings, for the slayer of beings grieves.

Tattha, {1.168} *evam ce sattā jāneyyun-ti ime sattā evam ce jāneyum.*

In this connection, *if beings knew thus* means if these beings knew thus.

Katham?

What?

Dukkhāyam jātisambhavo ti,

This leads to a rebirth full of suffering,

ayam tattha tattha jāti ca jātassa anukkamena,

this gradually here and there, birth after birth,

vaddhiśaṅkhāto sambhavo ca,

leads to what is considered growth (entailing),

jarābyādhimaraṇaappiyasampayogapiyavippayoga-
old age, sickness, death, being joined to what is not dear, being separated from
what is dear,

hatthapādacadchedādīnām,
having the hands and feet cut off,

dukkhānam vatthubhūtattā,
this is the foundation of (the various) sufferings,

dukkho ti yadi jāneyyam.
if (beings only) knew this (leads to) suffering.

Na pāṇo pāṇinam haññe ti:
No one would kill living beings:

“Param vadhamto jātisambhave vadham labhati,
“Slaying another leads to birth and getting slain,

pīleno pīlam labhatī” ti.
being oppressed and getting crushed.”

Jātisambhavassa dukkhavatthutāya dukkhabhāvam jānanto
Knowing that this leads to a rebirth having a foundation in suffering, a state of
suffering,

koci pāṇo aññam pāṇinam na haññe,
he would not kill any other living beings,

satto sattam na haneyyā, ti attho.
a living being would not kill living beings, this is the meaning.

Kimkāraṇā?

What is the reason?

Pāṇaghātī hi socatī ti,

For the slayer of beings grieves,

yasmā, sāhatthikādīsu chasu payogesu,

wherefore, with one's own hand and so on in six ways,

yena kenaci payogena parassa jīvitindriyupacchedanena,

using whatever means to cut off the life faculty of another,

pāṇaghātī puggalo,

the person who slays living beings,

aṭṭhasu mahānirayesu, soḷasasu ussadananirayesu,

in the eight great hells, in the sixteen prominent hells,

nānappakārāya tiracchānayoniyā, pettivisaye, Asurakāye ti,

in the manifold animal kingdoms, in the realm of the ancestors, amongst the body of Asuras,

imesu catūsu apāyesu mahādukkham anubhavamāno,

in these four downfalls there is an experiencing of great suffering,

dīgharattam antonijjhāyanalakkhaṇena sokena socati.

(so he) grieves by internally meditating on the sign of grief for a long time.

Yathā vāyam eļako maraṇabhayena socati,

Since this goat, through fear of death, grieves,

'Evam dīgharattam socatī' ti, pi ñatvā,

knowing: 'He grieves in this way for a long time,'

na pāṇo pāṇinam haññe,
no living being will kill (other) living beings,

koci pāṇatipātakammaṁ nāma na kareyya.
he will certainly not do the deed of killing any living beings.

Mohena pana mūlhā avijjāya andhikatā,
Only through delusion, confusion, ignorance, blindness,

imam ādīnavam apassantā, pāṇatipātam karontī ti.
not seeing the danger in this, do they kill living beings.

Ja 19 Āyacitabhattajātaka **The Story about the Feasts following a Vow**

In the present the monks hear about a tradition of making a sacrifice following a journey, after making a vow to the gods, and ask the Buddha if any good can come of it. The Buddha replies that it cannot, and tells a story of someone who wanted to make a sacrifice to a Tree Devatā, only to be reproved by that very same god.

—|---||---|---|--- Siloka ravipulā

1. Sace mucce pecca mucce, muccamāno hi bajjhati,

If you would be released after dying, (know that) releasing surely binds (you),

—|---||---|---|--- Siloka mavipulā

Na hevam dhīrā muccanti, mutti bālassa bandhanan-ti.

For the wise do not release in this way, (such) release is (only) a fool's bondage.

Tattha, {1.169} sace mucce pecca mucce ti,

In this connection, *if you would be released after dying,*

bho purisa tvam sace mucce, yadi muccitukāmosi.
dear fellow, if you would be released, if you desire release.

Pecca mucce, ti yathā paraloke na bajjhasi, evam muccāhi.
Released after dying, just as you do not (want to be) bound in the after life, so you must release (others now).

Muccamāno hi bajjhatī ti,
Releasing surely binds (you),⁵⁸

yathā pana tvam pāṇam vadhitvā, muccitum icchasi,
just as, having slain a living being, you wish to be released,

evam muccamāno hi pāpakammaṇa bajjhati.
so surely releasing (in this way) binds you through a wicked deed.

Tasmā na hevam dhīrā muccantī ti,
Therefore *the wise do not release in this way,*

ye paṇḍitapurisā te evam paṭissavato na muccanti.
whatever wise people there are promise not to release in this way.

Kimkāraṇā?
What is the reason?

Evarūpā hi mutti bālassa bandhanam,
Such *release is a fool's bondage,*

esā pāṇātipātām katvā,
having killed these living beings,

⁵⁸ This is very elliptic and sounds awkward in English, but it means releasing another creature from its life. We can compare the English phrase: relieving someone of life.

mutti nāma bālassa bandhanam-eva hotī ti,
what is called release is (only) a fool's bondage,

Dhammām desesi.
(this is) the Dhamma he taught.

Tato paṭṭhāya manussā evarūpā pāṇātipātakammā viratā,
Beginning from then, such people, putting aside deeds (such as) killing living
beings,

Dhammām caritvā, Devanagaram pūrayim̄su.
and living according to Dhamma, filled up the city of the Devas.

Ja 20 Naṭapānajātaka **The Story about Cane Juice**

In the present the monks find that the cane sticks their novices
collect are useless, as they are hollow throughout. The Buddha tells
how this came about in a previous life when through the power of
the truth he determined it should be so.

—◦◦◦|◦—◦||—◦◦|◦—◦— Siloka pathyā

1. Disvā padam-anuttin̄nam, disvānotaritam padam,
Seeing footsteps that didn't cross, seeing footsteps that descended,

◦—◦—|◦—◦||—◦◦|◦—◦— Siloka pathyā

Naļena vārim pivissāma, neva mām tvam vadhiſſasi ti.⁵⁹
We will drink the water with reeds, but you will surely not kill me.

⁵⁹ Cst prints these two lines “Naļena ... vadhiſſasi,” as part of the explanation, but it clearly belongs to the verse.

Tassattho: {1.171}

This is the meaning:

bhikkhave, so kapirājā,
monastics, the king of monkeys,

tassā pokkharaṇiyā ekam-pi uttiṇṭapadam nāddasa,
did not see in that lake even one footprint that crossed over,

otaritam pana otiṇṭapadam-eva addasa.
but he saw a footprint that descended.

Evaṁ disvā padam anuttīṇnam, disvāna otaritam padam.
Thus *seeing footsteps that didn't cross, seeing footsteps that descended.*

“Addhāyan pokkharaṇī Amanussapariggahitā” ti, ñatvā,
Knowing: “For sure this lake is possessed by Amanussas,”

tena saddhim sallapanto sapariso āha:
conversing with his group he said:

Nalena vārim pissāmā ti.
We will drink the water with reeds.

Tassattho: mayam tava pokkharaṇiyam nalena pānīyam pivissāmā ti.
This is the meaning: we will drink water with reeds from your lake.

Puna Mahāsatto āha:
Again the Great Being said:

Neva mām tvam vadhiṣṣasi ti.
But you will surely not kill me.

Evaṁ nañena pānīyam pivantam saparisam-pi

In this way drinking water with a reed together with my group

maññ tvam̄ neva vadhiśasī, ti attho.

you will never slaughter me, this is the meaning.

Ja 21 Kuruñgamigajātaka **The Story about the Antelope**

In the present the monks discuss Devadatta and his attacks on the Buddha. The Buddha explains to them he did this in previous lives too, and tells a story of a wise antelope who lived on a Sepaññi tree, and evaded destruction at the hands of a hunter by reading the signs.

—◦—!◦—॥—◦—!◦— Siloka pathyā

1. Ñātam-etañ kuruñgassa yam̄ tvam̄ Sepaññi seyyasi,

For the antelope knows who it is drops (fruit) from the Sepaññi,

—◦—!◦—॥—◦—!◦— Siloka pathyā

Aññam̄ Sepaññi gacchāmi, na me te ruccate phalan-ti.

I will go to another Sepaññi, I do not like your fruit.

Tattha, {1.174} ñātan-ti pākañam jātam̄.

In this connection, *knows* means becomes clear.

Etan-ti idam̄.

(*This*) (*untranslated*) means this.

Kuruñgassā ti kuruñgamigassa.

For the antelope means for the antelope deer.

Yam̄ tvam̄ Sepaññi seyyasī ti,

Who it is drops (fruit) from the Sepanni,

yam tvam ambho Sepaṇṇirukkhapurato phalāni pātayamāno,
you dear, from the front of the Sepaṇṇi tree are dropping fruits,

seyyasi viseyyasi visinṇaphalo hosi,
you have dropped, dumped, this broken fruit,

tam sabbam kuruṅgamigassa pākaṭam jātam.
all this became clear to the antelope deer.

*Na me te rucate phalan-ti.
I do not like your fruit.*

Evaṁ phalam dadamānāya, na me tava phalam rucati,
Thus though you are giving fruit, I do not like your fruit,

‘Tiṭṭha tvam, aham aññattha gacchissāmī’ ti, agamāsi.
saying: ‘You stay, I will go elsewhere,’ he left.

Ja 22 Kukkurajātaka The Story about the Dog

In the present the Buddha reconciles the king of Kosala to his queen, and then tells this story about a king who condemned all dogs to die for destroying the straps of his carriages. The Bodhisatta, as a leader of the dogs, showed the king that not all dogs were guilty, and thereby earned them a reprieve.

—◦—!—◦◦!—◦— Tuṭṭhubha

1. Ye kukkurā rājakulamhi vaddhā,

Those hounds reared by the royal family,

—◦—!—◦◦!—◦— Tuṭṭhubha

Koleyyakā vanṇabalūpapannā,

Well-bred and endowed with good looks and strength,

—◦—!—◦◦!—◦— Tuṭṭhubha

Te me na vajjhā, mayam-asma vajjhā,

These are not slaughtered, but we are slaughtered,

—◦—!—◦◦!—◦— Tuṭṭhubha

Nāyam saghaccā dubbalaghātikāyan-ti.

This is not just, (only) the weak are killed.

Tattha, {1.177} ye kukkurā ti ye sunakhā.

In this connection, *those hounds* means those dogs.⁶⁰

Yathā hi dhāruṇho pi passāvo pūtimuttan-ti,

Just as urine that has been held and heated is called fermented urine,

⁶⁰ Employing a more common word to define the term.

tad-ahujāto pi siṅgālo jarasiṅgālo ti,
and even a jackal born that day is called an old jackal,

komalā pi galocilatā pūtilatā ti,
and even a lotus that has medicinal creepers⁶¹ is called a stinking creeper,⁶²

suvaṇṇavaṇṇo pi kāyo pūtikāyo ti vuccati,
and a golden body is (nevertheless) called a stinking body,

evam-evam vassasatiko pi sunakho kukkuro ti vuccati.
so too even a one hundred year old dog is called a hound.

Tasmā mahallakā kāyabalūpapannā pi, te kukkurā tveva vuttā.
Therefore though endowed with an old and weak body, those hounds is still said.

Vaddhā ti vadḍhitā.

Reared means raised.

Koleyyakā ti rājakule jātā sambhūtā saṁvadḍhā.
Well-bred means born, produced, bred in the royal family.

Vanṇabalūpapannā ti sarīravāṇṇena ceva kāyabalaṇa ca sampannā.
Endowed with good looks and strength means endowed with a good looking body, and with strength of body.

Te me na vajjhā ti te ime sassāmikā sārakkhā na vajjhā.
These are not slaughtered means those who have a master, who have protection, are not slaughtered.

⁶¹ Tinospora Cordifolia, usually spelt *galocī*.

⁶² Coccolus Cordifolius.

Mayam-asma vajjhā ti assāmikā anārakkhā mayam vajjhā nāma jātā.

But we are slaughtered means we who have no master, who are without protection, will normally⁶³ be slaughtered.

Nāyam saghaccā ti evam sante ayam avisesena saghaccā nāma na hoti.

This is not just means in this way because of not being special there is certainly no justice.

Dubbalaghātikāyan-ti

(Only) the weak are killed means

ayam pana dubbalānam yeva ghātanato dubbalaghātikā nāma hoti.

this killing of the weak is what is called the killing of the weak.⁶⁴

Rājūhi nāma corā niggaṇhitabbā, no acorā.

The thieves should certainly be captured by the kings, but not those who are not thieves.

Idha pana corānam kiñci bhayam natthi,

But here the thieves have no fear,

acorā marañam labhanti.

and those who are not thieves are sentenced to death.

Aho, imasmiṁ loke ayuttam vattati,

Alas, in this world the unsuitable exists,

aho, adhammo vattatī ti.

alas, unrighteousness exists.

⁶³ This translation of *nāma* by *normally*, which I don't find in the dictionaries, seems to fit in numerous places in these word definitions better than *known as* or *called*, or its being used as an emphatic.

⁶⁴ Analysing the compound.

Ja 23 Bhojājānīya jātaka The Story about the Well-Bred (Horse)

In the present a monk easily gives up striving, to encourage him the Buddha tells a story of a warhorse who strove on and helped capture seven enemy kings for his own king, even though it eventually cost him his life. He also ensured justice for the captors.

— — — | — — — || — — — | — — — Siloka pathyā

1. Api passena semāno, sallabhi sallalīkato,
Though lying on my side, and pierced by arrows,

— — — | — — — || — — — | — — — Siloka pathyā

Seyyo va valavā bhojjho, yuñja mām yeva⁶⁵ sārathī ti.
A well-bred horse beats a mare, harness me, driver.

Tattha, {1.180} *api passena semāno ti ekena passena sayamānako pi.*

In this connection, *though lying on my side* means though lying down on one side.

Sallabhi sallalīkato ti sallabhi viddho pi samāno.

Pierced by arrows means being struck with arrows.

Seyyo va valavā bhojjho ti.

A well-bred horse beats a mare.

Valavā ti sindhavakulesu ajāto khaluṅkasso.

A mare means an inferior horse born to a Sindh horse family.⁶⁶

⁶⁵ PTS: *mām ñeva*, which is a hybrid form.

⁶⁶ SED s.v. vadaba, says: m. (also written vadava, bađava, bađaba) a male horse resembling a mare (and therefore attracting the stallion) Vait.

Bhojjho ti bhojājānīyasindhavo.

A well-bred horse means a well-bred Sindh horse.

Iti etasmā vaļavā sallēhi viddho pi

Thus compared to a mare struck with arrows

Bhojājānīyasindhavo va seyyo varo uttamo.

a well-bred Sindh horse is better, finer, superior.

Yuñja maññeva sārathī ti,

Harness me, driver,

yasmā eva gato pi aham-eva seyyo,

since when walking I am better,

tasmā mamaññeva yojehi, mām vammehī, ti vadati.

therefore harness me up, put on my armour, is said.

Ja 24 Ājaññajātaka

The Story about the (Horse) that was Bred Well

A similar story to the previous one, but this time involving a pair of warhorses. In the present a monk easily gives up striving. To encourage him the Buddha tells a story of a pair of warhorses who strove on and helped capture seven enemy kings for their own king, even though it eventually cost one of them his life. Before dying he also ensured justice for the captors.

—-—|-—-—||—-—|—-— Siloka bhavipulā

1. Yadā yadā, yattha yadā, yattha yattha, yadā yadā,

Whenever (the time), wherever, wherever (the place), whenever,

—-—|—-—||—-—|—-— Siloka pathyā

Ājañño kurute vegam, hāyanti tattha vāļavā ti.

The thoroughbred is energetic, the mare fades right there.

Tattha, {1.181} **yadā yadā ti pubbañhādīsu yasmim yasmim kāle.**

In this connection, *whenever (the time)* means whatever the time, in the morning and so forth.

Yatthā ti yasmim thāne magge vā saṅgāmasīse vā.

Wherever means whatever place on the road, or at the front of a battle.

Yadā ti yasmim khaṇe.

Whenever (untranslated in this place) means at whatever time.

Yattha yatthā ti sattannam balakoṭṭhakānam vasena

Wherever (the place) means concerning the seven strongholds

bahūsu yuddhamāṇdalesu.

and the many battle-fields.

Yadā yadā ti yasmim yasmim kāle,

Whenever means at whatever time,

pahāram laddhakāle vā aladdhakāle vā.

at the time of receiving or not receiving blows.

Ājañño kurute vegan-ti sārathissa cittarucitam kāraṇam

The thoroughbred is energetic means with the charioteer's agreement

ājānanasabhāvo ājañño Varasindhavo

the thoroughbred noble Sindh horse

vegam karoti, vāyamati, viriyam ārabhati.

is energetic, strives, makes an effort.

Hāyanti tattha vālavā ti,

The mare fades right there,

tasmim vege kariyamāne itare, vaṭavasaṅkhātā,
right there the energy of the other, reckoned as a mare,

khaṭuṅkassā hāyanti, pariḥāyanti.
being an untrainable horse, fades, diminishes.

Tasmā imasmīn rathe mām yeva yojehī ti āha.
Therefore you should harness me in this chariot is what is said.

Ja 25 Titthajātaka **The Story about the Ford**

In the present Ven. Sāriputta has a co-resident monk whom he has difficulty teaching, so he takes him to the Buddha, who, understanding the monk's disposition, gives him a suitable subject, so that he easily attains. The Buddha then tells a story of a horse who wouldn't allow himself to be washed. The Bodhisatta realised that the horse needed both clean water and variety, and he had him washed elsewhere.

—◦—|◦—◦—||◦—◦—|◦—◦— Siloka pathyā

1. Aññamaññehi titthehi assām pāyehi, sārathi,
In different places let the horse drink, driver,

—◦—|◦◦—||◦—◦—|◦—◦— Siloka navipulā

Accāsanassa puriso, pāyāsassa pi tappatī ti.
For one sitting too long, e'en milk-rice is torment.

Tattha, {1.185} **aññamaññehī ti aññehi aññehi.**
In this connection, *in different* means in one (place) or another.

Pāyehī ti desanāśīsam-etām, nhāpehi ca pāyehi cā ti attho.
Let ... drink, this is an abbreviated teaching, let bathe and let drink is the meaning.

Accāsanassā ti, karaṇatthe sāmivacanam,

For one sitting too long, this is a genitive in the instrumental sense,

ati-asanena atibhuttenā ti attho.

by sitting too much, through a surfeit (of sitting), is the meaning.

Pāyāsassa pi tappatī ti,

E'en milk-rice is torment,

sappi-ādīhi abhisāñkhatena madhurapāyāsenā tappati titto hoti,

(even) sweet milk-rice prepared with ghee is a torment, a dissatisfaction,

dhāto, suhito, na puna bhuñjītukāmatāṁ āpajjati.

a satiation, a glut, and he experiences no desire to eat.

Tasmā ayam-pi asso imasmin titthe nibaddham nhānena

Therefore constantly bathing this horse in this fording place

paryattim āpanno bhavissati, aññattha nam nhāpethā ti.

will not be adequate, let him bathe in other places.

Ja 26 Mahilāmukhajātaka

The Story about Mahilāmukha (the Mad Elephant)

In the present a monk ordained under the Buddha is easily persuaded to partake of Devadatta's good food, rather than go on almsround. He is brought to the Buddha who tells a story about an elephant named Mahilāmukha who was easily led astray by bad company, and reformed by good company.

—|—|— Tuṭṭhubha

1. Purāṇacorāna⁶⁷ vaco nisamma,
Considering the former thieves' word,

—|—|— Tuṭṭhubha

Mahilāmukho pothayam-anvacāri,
Mahilāmukha roamed round lashing out,

—|—|— Tuṭṭhubha

Susaññatānañ-hi vaco nisamma,
Considering the word of the restrained,

—|—|— Tuṭṭhubha

Gajuttamo sabbagūṇesu aṭṭhā ti.

The elephant supreme was established in all virtues.⁶⁸

Tattha, {1.188} **purāṇacorānan-ti porāṇacorānam.**⁶⁹

In this connection, *former thieves* means former thieves.

⁶⁷ = *porāṇacorānam*; metrically there is no reason for the dropped ending here, as the break —— is perfectly acceptable, even if less regular than ——.

⁶⁸ There is too much information in this line to be got across, and I exceed the syllabic count.

⁶⁹ Both PTS and CST have the same reading, but it seems to me it should read: *purāṇacorānā ti porāṇacorānam*, which would show the ellipsis at the end of the first word, m.c. As it is the word is defined with the same word.

Nisammā ti sutvā, paṭhamam corānam vacanam sutvā, ti attho.

Considering, having heard, recently having heard the word of the thieves, this is the meaning.

Mahiļāmukho ti hatthinimukhena sadisamukho.

Mahiļāmukha means having a face the same as the face of a female elephant.⁷⁰

Yathā mahiļā purato olkiyamānā sobhati, na pacchato,

Just as when looked at from the front a woman looks beautiful, (but) not from the back,

tathā so pi purato olkiyamāno sobhati.

so he, when looked at from the front, was beautiful.

Tasmā Mahiļāmukho tissa nāmaṁ akāṁsu.

Therefore Mahiļāmukha (Lady-Face) was his name.

Pothayam-anvacārī ti pothayanto mārento anucārī.

Roamed round lashing out means he roamed round lashing out, killing.

Ayam-eva vā pāṭho.

This is another reading.⁷¹

Susaññatānan-ti suṭṭhu saññatānaṁ sīlavantānaṁ.

The restrained means extremely restrained, virtuous.

Gajuttamo ti uttamagajo maṅgalahatthī.

The elephant supreme means the supreme elephant, the auspicious elephant.

Sabbaguṇesu aṭṭhā ti sabbesu porāṇaguṇesu patiṭṭhito.

Established in all virtues means being grounded in all the virtues of old.

⁷⁰ *Mahiļāmukha* is a name and an epithet meaning *lady-face*.

⁷¹ Meaning *anu-* and *anva-* are alternative readings. They are alternative spellings of the same word, but as far as I can see *anu-* is the normal spelling and *anva-* only occurs here.

Ja 27 Abhiñhajātaka The Story about Habituation

In the present a monk and lay disciple are the best of friends, and always associate together. When this is brought to the attention of the Buddha he tells a story of a past life in which a state elephant was best friends with a dog, and when the latter went missing wouldn't eat, until he was brought back.

—○—|—○—○— Vetālīya

1. Nālam kabalam padātave,

No morsel is sufficient to receive,

○—○—○—|—○—○— Vetālīya

Na ca piṇḍam, na kuse, na ghamsitum,

No rice, and no grass, and no rubbing down,

—○—|—○—○— Vetālīya

Maññāmi abhiñhadassanā,

I think through seeing him regularly,

—○—|—○—○— Vetālīya

Nāgo sneham-akāsi kukkure ti.

The elephant had affection for the dog.

Tattha, {1.190} **nālan-ti na samattho.**

In this connection, [not] sufficient means not able.

Kabañan-ti bhojanakāle pañhamam-eva dinnam kañukakabalañam.

Morsel means at food time, the spicy morsel given first.

Padātave ti, pa-ādātave, sandhivasena ā-kāralopo, veditabbo,

To receive, (it analyses as) pa plus ādātave, because of junction ā- has been ellided, (so) it should be understood,

gahetun-ti attho.

to take is the meaning.⁷²

Na ca piṇḍan-ti vadḍhetvā dīyamānam bhattapiṇḍam-pi nālam gahetuṁ.

No rice means though having piled up and given a ball of rice, it is not sufficient to take.

Na kuse ti khādanatthāya dinnāni tiṇāni pi nālam gahetuṁ.

No grass means the grass given in order to chew on is not enough to take.

Na ghamsitun-ti nhāpiyamāno sarīram-pi ghamsitum nālam.

No rubbing down means bathing and rubbing down the body is not enough.

Evaṁ yam yam so hatthī kātum na samattho,

So since he is not able to make the elephant (be satisfied),

taṁ taṁ sabbam rañño ārocetvā,

therefore having announced all this to the king,

tassa asamatthabhāve attanā, sallakkhitakāraṇam, ārocento:

announcing his own inability, considering the reason,

Maññāmī ti ādim-āha.

he said: *I think* and so on.

⁷² Elsewhere the same word, which is an infinitive, means *to give*.

Ja 28 Nandivisālajātaka The Story about (the Bull) Nandivisāla

In the present the Group of Six make disparaging remarks about the monks. The Buddha reproves them and tells a story about a bull, who, spoken to harshly, lost his master a thousand, and spoken to kindly gained him two thousand, by pulling a hundred carts all by himself.

—|—|—||—|—|— Siloka pathyā

1. Manuññam-eva bhāseyya, nāmanuññam kudācanam,

You should surely speak pleasantly, and speak nothing unpleasantly,

—|—|—||—|—|— Siloka pathyā

Manuññam bhāsamānassa garum bhāram udaddhari,

For the one who spoke pleasantly he pulled a very heavy load,

—|—|—||—|—|— Siloka savipulā

Dhanañ-ca nam alabhesi tena cattamano ahū ti.

Because of that he received wealth and satisfaction, it is said.

Tattha, {1.193} manuññam-eva bhāseyyā ti,

In this connection, *you should surely speak pleasantly,*

parena saddhim, bhāsamāno catudosavirahitam,

with another, putting aside the four faults in speaking,

madhuram manāpam sañham mudukam piyavacanam-eva bhāseyya.

you should speak sweet, pleasing, gentle, mild, loving words.

Garum bhāram udaddharī ti Nandivisālo balibaddo,

He pulled a very heavy load means the bull Nandivisāla,

amanāpam bhāsamānassa, bhāram anuddharitvā,

being spoken to unpleasantly, did not lift the load,

pacchā manāpam piyavacanam bhāsamānassa brāhmaṇassa,
and later being spoken to with the brahmin's pleasing, loving words,

garum bhāraṁ uddhari,
lifted the heavy load,

uddharityā kaḍḍhitvā, pavaṭṭesī, ti attho.
and after lifting and pulling it, he set it in motion, this is the meaning.

Da-kāro panettha byañjanasandhivasena padasandhikaro.

But here the syllable *-da-* is because of consonant junction, supporting the junction of words.⁷³

Ja 29 Kāṇhajātaka The Story about (the Bull) Blackie

In the present the Buddha, having bettered all his competitors, is praised by the monks. He then tells a story of how he was once a bull named Kāṇha who earned his owner a fortune by pulling carts no one else could pull, and taking the reward to his poor owner.

—|—|—||—|—|— Siloka navipulā

1. Yato yato garu dhuram, yato gambhīravattanī,
However onerous the load, however deep the pathway is,

—|—|—||—|—|— Siloka mavipulā

Tadāssu Kāṇham yuñjanti, svāssu tam vahate dhuran-ti.
At that time they harness Kāṇha, and he carries away the load.

⁷³ The commentator is talking about the *-da-* element in *u-da-ddhari* at the end of the second *pādayuga*, and indicating it is because of junction (*sandhi*), though in fact it seems to be used simply to meet the needs of the metre. The normal form is *uddhari*.

Tattha, {1.196} **yato yato garu dhuran-ti,**

In this connection, *however onerous the load,*

yasmin yasmin ṭhāne dhuram garu bhāriyam hoti,

in whatever place the heavy load is borne,

aññe balibaddā ukkhipitum na sakkonti.

other oxen are unable to raise it.

Yato gambhīravattanī ti,

However deep the pathway is,

vattanti etthā ti vattanī maggassetam nāmaṁ,

what is said here is that pathway is a name for the path,

yasmin ṭhāne udakacikkhallamahantatāya vā,

in whatever place there is a lot of water and mud,

visamacchinnataṭabhāvena vā,

or an unevenly cut riverbank,

maggo gambhīro hotī, ti attho.

that path is deep, this is the meaning.

Tadāssu Kaṇham yuñjantī ti ettha assū ti nipātamattam,

At that time they harness Kaṇha, here assu (untranslated) is a mere particle,⁷⁴

tadā Kaṇham yuñjantī, ti attho.⁷⁵

at that time they harness Kaṇha, this is the meaning.

Yadā dhurañ-ca garu hoti maggo ca gambhīro,

Whenever the load is heavy the path is deep,

⁷⁴ Inserted to meet the needs of the metre.

⁷⁵ In this restatement the particle is omitted as having no meaning to add to the sentence.

tadā aññe balibadde apanetvā, Kāñham-eva yojetī ti vuttam hoti.

therefore having dismissed the other oxen, they harness Kāñha, this is what is said.

Svāssu tam vahate dhuran-ti etthā pi assū ti nipātamattam-eva,
And he carries away the load, here assu (again) is a mere particle,

so tam dhuram vahatī ti attho.

he carries the load is the meaning.⁷⁶

Ja 30 Munikajātaka **The Story about (the Pig) Munika**

In the present a monk is in danger of being seduced from his monastic life by a sensual girl. The Buddha tells how in a previous life a pig called Munika was fattened up and sent to his death by the same girl, and his life, though it looked like he was prospering, was nothing to be envious of.

—◦—|◦◦◦◦||—◦—|◦◦— Siloka navipulā

1. Mā Munikassa pihayi, āturannāni bhuñjati,
 Do not envy Munika,⁷⁷ he eats food ending in misery,

—◦—|◦◦◦◦||—◦—|◦◦— Siloka pathyā

Appossukko bhusam khāda, etam dīghāyulakkhaṇan-ti.
 Being unconcerned eat your chaff, that is the mark of a long life.

Tattha, {1.197} mā Munikassa pihayī ti

In this connection, *do not envy Munika* means

⁷⁶ In this restatement the particle is omitted as having no meaning to add to the sentence, and the middle *vahate* is changed to the active *vahati*.

⁷⁷ Cf. Ja 286 Sālukajātaka.

Munikassa bhojane pihām mā uppādayi,
do not let envy arise on account of Munika's food,

“Esa Muniko subhojanām bhuñjatī” ti, mā munikassa pihayi,
do not envy Munika, thinking: “This Munika eats good food,”

“Kadā nu kho aham-pi evam sukhito bhaveyyan?”-ti
thinking: “When can I be happy like this?”

mā Munikabhāvam patthayi,
do not wish for Munika's state,

ayañ-hi āturannāni bhuñjati.
for he eats food ending in misery.

Āturannānī ti maraṇabhojanāni.
Ending in misery means the food of death.

Appossukko bhusam khādā ti tassa bhojane nirussukko hutvā,
Being unconcerned eat your chaff means be unconcerned about your food,

attanā laddham, bhusam khāda.
whatever you receive, *eat your chaff*.

Etam dīghāyulakkhaṇa-ti etam dīghāyubhāvassa kāraṇam.
That is the mark of a long life means this is the cause of longevity.

Ja 31 Kulāvakajātaka The Story about the Nestlings

In the present one monk, driven by necessity kills living beings by drinking unfiltered water, against the rules of the order. When the Buddha hears of this he tells a story of how Sakka, king of the Devas, had avoided hurting living beings, by ordering his charioteer Mātali to change course, and had thereby won the day in the war between the Devas and the Asuras.

—◦—|—◦◦|—◦— Tuṭṭhubha

1. Kulāvakā Mātali simbalismim

May nestlings amongst the silk-cotton trees

—◦—|—◦◦|—◦— Tuṭṭhubha

Īsāmukhena parivajjayassu,

Avoid the chariot pole, Mātali,

—◦—|—◦◦|—◦— Tuṭṭhubha

Kāmam cajāma Asuresu pāṇam,

We forsake our lives to the Asuras,

—◦—|—◦◦|—◦— Tuṭṭhubha

Mā me⁷⁸ dijā vikulāvā ahesun-ti.

Gladly, let not the birds be without nests.

Tattha, {1.203} **kulāvakā ti Supaṇṇapotakā.**

In this connection, *nestlings* means the young of Supaṇṇas.

Mātali, ti sārathim āmantesi.

Mātali, he addresses the charioteer.⁷⁹

⁷⁸ PTS: *Mā-y-ime*, which ruins the opening.

⁷⁹ i.e. it is a vocative.

Simbalismiṇ-ti,
In the silk-cotton forest,

passa ete simbalirukkhe olambantā ṭhitā, ti dasseti.

see these silk-cotton trees standing there and hanging down, this is the explanation.

Īsāmukhena parivajjayassū ti,
Avoid the chariot pole,

ete etassa rathassa īsāmukhena yathā na haññanti,
let not these be killed by the chariot pole of this chariot,

evam te parivajjayassu.
in this way you should avoid them.

Kāmam cajāma Asuresu pāṇan-ti,
We forsake (our) lives⁸⁰ to the Asuras, gladly,

yadi amhesu Asurānam pāṇam cajantesu etesam sotthi hoti,
if the forsaking of our lives is auspicious for these Asuras,

kāmam cajāma,
gladly we will forsake (them),

ekamseneva mayam Asuresu amhākam pāṇam cajāma.
certainly we forsake our lives for these Asuras.

Mame dijā vikulāvā ahesun-ti,
Let not the birds be without nests,

ime pana dijā ime Garuḍapotakā,
these birds, these young of Garuḍas,

⁸⁰ *Pāṇam* here is used as a plural.

viddhastavicuṇṇitakulāvakatāya vikulāvā mā ahesum,
let these nestlings not be without their crumbling, crushed nests,

mā amhākamī dukkhamī etesaṁ upari khipa,
let not these suffer through us by being thrown upwards,

nivattaya nivattaya rathan-ti!
turn the chariot round!

Ja 32 Naccajātaka The Story about the Dance

In the present a rich man ordains in the Saṅgha, and makes sure he has all provisions for his life. When taken to the Buddha because of his indulgence he flings off his clothes in protest, and later disrobes. The Buddha tells a story of how the king of the birds allowed his daughter to choose a suitor. She chose a peacock, but when he danced for her, he exposed himself, and the king reprimanded him, and gave her to another.

—◦—|—◦◦|—◦— Tuṭṭhubha

1. Rudam manuñnam, rucirā ca piṭṭhi,
A pleasing voice and a brilliant back,

—◦—|—◦◦|—◦— Tuṭṭhubha

Velur'yavaṇṇūpanibhā ca gīvā.
A neck coloured like lapis lazuli.

—◦—|—◦◦|—◦— Tuṭṭhubha

Byāmamattāni ca pekuṇāni:
Tail-feathers a fathom in length:

—◦—|—◦◦|—◦— Tuṭṭhubha

Nacceña te dhītaram no dadāmī ti.
Because of the dance, I don't give you our daughter.

Tattha, {1.207} *rudam manuññan-ti*,

In this connection, *a pleasing voice*,

ta-kārassa da-kāro kato, rutam manāpamī,

substituting the letter *-d-* for *-t-*, a pleasing cry,⁸¹

vassitasaddo madhuro, ti attho.

endowed with a sweet sound, this is the meaning.

Rucirā ca piṭṭhī ti piṭṭhi pi te citrā ceva sobhanā ca.

And a brilliant back means also his back is beautiful and radiant.

Veṭuriyavaṇṇūpanibhā ti veṭuriyamaṇivanaṇṇasadisā.

Coloured like lapis lazuli means coloured like the lapis lazuli gem.

Byāmamattānī ti ekabyāmappamāṇāni.

A fathom in length means a measure of one fathom.

Pekhupānī ti piñchāni.

Tail-feathers means tail-feathers.⁸²

Naccena te dhītaram no dadāmī ti,

Because of the dance, I don't give you our daughter,

hirottappam bhinditvā,

after destroying conscience and concern,

naccitabhāveneva te evarūpassa nillajjassa dhītaram no dadāmī ti.

because of such a shameless dance I do not give you our daughter.

⁸¹ Meaning the normal form is *ruta*, but here *-d-* has been substituted for *-t-*, giving *ruda*.

⁸² Definition by synonym.

Ja 33 Sammodamānajātaka The Story about being in Agreement

In the present the Sākiyas and the Koliyas fall into a dispute over water. The Buddha reconciles them and then tells a story of the past showing how, when quails were united, they lifted the net and flew away safely from their hunter; but as soon as he managed to sow discord, they fell to him as prey.

—◦—|—,——||—◦—|◦—◦— Siloka mavipulā

1. Sammodamānā gacchanti, jālam-ādāya pakkhino,

Joyously the birds fly away, carrying the net (together),

◦—◦|◦——||◦——|◦—◦— Siloka pathyā

Yadā te vivadissanti, tadā ehinti me vasan-ti.

When they begin to quarrel, then they will come into my power.

Tattha, {1.209} **yadā te vivadissantī ti,**

In this connection, *when they begin to quarrel,*

yasmin kāle te vaṭṭakā nānāladdhikā nānāgāhā hutvā vivadissanti,
at whatever time the quails, having various views, various ideas, begin to quarrel,

kalaham karissantī, ti attho.

begin to dispute, this is the meaning.

Tadā ehinti me vasan-ti,

Then they will come into my power,

tasmim kāle sabbe pi te mama vasam āgacchissanti.

at that time they will all come under my power.

Athāham te gahetvā, tava mukham hāsento āgacchissāmī ti,
Then I, having caught them, will come laughing in front of you,

bhariyam samassāsesi.

(so) did he console (his) wife.

Ja 34 Macchajātaka The Story about the Fish

In the present a monk is overcome by passion thinking about his former wife. When the Buddha hears about this he tells a story of the past in which, blinded by passion, a fish had almost lost his life, and grieved that his wife may think him unfaithful, while she herself had escaped capture. The Bodhisatta saved him from his fate.

—|—||—|—|— Siloka pathyā

1. Na mām sītam na mām uṇham, na mām jālasmi⁸³ bādhanam,

It's not the cold or heat for me, not the being caught in a net,

—|—||—|—|— Siloka pathyā

Yañ-ca mām maññate macchī: ‘Aññam so ratiyā gato’ ti.

But my lady⁸⁴ thinking of me: ‘He went for joy to another.’⁸⁵

Tattha, {1.211} na mām sītam na mām uṇhan-ti,

In this connection, it's not the cold or heat for me,

macchānam udakā nīhaṭakāle sītam hoti,

cold at the time of the fish being removed from the water,

⁸³ PTS: *jālasmin*, spoiling the cadence.

⁸⁴ The word really means *a female fish*, but this is hard to get across fluently in the verse.

⁸⁵ This line also occurs at Ja 216.

tasmin vigate uṇham hoti, tad-ubhayam-pi sandhāya:
or hot when departing there, referring to both of them,

“Na mām sītam na mām uṇham bādhatī” ti, paridevati.
he laments: “Being caught, it is not the cold or heat for me.”

Yam-pi aṅgāresu paccanamūlakam dukkham bhavissati,
The suffering that will originate from being cooked in the embers,

tam-pi sandhāya: “Na mām uṇhan”-ti paridevateva.
referring to that, he lamented: “It’s not the heat.”

Na mām jālasmi bādhanan-ti yam-pi me jālasmiṁ bādhanam ahosi,
Not the being caught in a net means it is not me being caught in a net,

“Tam-pi mām na bādhetī” ti, paridevati.
“Not my being caught,” he lamented.

Yañ-ca man-ti ādīsu, ayam piṇḍattho:
But my and so on, this is the substance of it:

sā macchī mama jāle patitassa imehi kevaṭṭehi gahitabhāvam ajānantī,
that lady-fish, not knowing these fishermen had grabbed me, and dropped me in
a net,

mām apassamānā:
not seeing me,

“So maccho idāni aññām macchim kāmaratiyā gato bhavissatī” ti, cinteti,
will think: “Now that fish, having sensual delight, will be with another female
fish,”

tam tassā domanassappattāya cintanām: “Mam bādhatī” ti.
being sorrowful for her, thinking: “I am caught.”

Vālikāpiṭṭhe nipanno, paridevati.

While lying on his back in the sand, he laments.

Ja 35 Vatṭakajātaka⁸⁶

The Story about the (Young) Quail

In the present the Buddha and the monks, when traveling through a forest, were surrounded by fire, but in the exact spot they stood it did not burn. The monks think this is due to the Buddha's current excellence; but he tells how, when he was a baby quail, he had made an assertion of truth in the past, which had stayed the fire in those parts for an aeon.

—◦—{◦◦◦—॥—◦—{◦◦— Siloka navipulā

1. Santi pakkhā apatanā, santi pādā avañcanā,

Having wings that fly not, having feet that run not,

—◦—{◦—{—॥—◦—◦!◦◦— Siloka pathyā

Mātāpitā ca nikkhantā: Jātaveda paṭikkamā ti.

Abandoned by parents: Jātaveda, go back!

Tattha, {1.214} santi pakkhā apatanā ti,

In this connection, *having wings that fly not,*

mayham pakkhā nāma atthi upalabbhanti,

knowing I have what are called my wings,

no ca kho sakkā etehi uppatitum ākāsenā gantun-ti, apatanā.

but being unable to go up in the air and fly with them, (they) fly not.

⁸⁶ See reference to this story under Jātaka No. 20, above.

Santi pādā avañcanā ti, pādā pi me atthi,
Having feet that run not, I have feet,

tehi pana vañcitum padavāragamanena gantum na sakkā ti, avañcanā.
but being unable to walk about on them, and go on a journey, (they) run not.

Mātāpitā ca nikkhantā ti ye ca mamā añnattha neyyum,
Abandoned by parents means those who could lead me elsewhere,

te pi marañabhayena, mātāpitaro nikkhantā.
through fear of death, I was abandoned by (my) parents.

Jātavedā ti aggiñ ālapati.
Jātaveda, he calls on fire.

So hi jāto va vedayati paññāyati,
Because he is known or experienced (by all) that is born,

tasmā Jātavedo ti vuccati.
therefore Jātaveda is said.⁸⁷

Pañikkamā ti: “Pañigaccha nivattā” ti, Jātavedam āñāpeti.
Go back means: “Having turned round, return,” so he ordered Jātaveda.

⁸⁷ It is rather obscure. This is what SED says: *jātavedas, jāta-vedas (-ta-) mfn. (fr. vid cl. 6) “having whatever is born or created as his property”, “all-possessor” (or fr. vid cl.2. “knowing [or known by] all created beings”; cf. Nir. vii, 19 ŠBr. ix, 5, 1, 68 MBh. ii, 1146 &c.; N. of Agni) RV. AV. VS. &c.; m. fire...*

Ja 36 Sakunajātaka The Story about the Bird

In the present a monk is given a subject for meditation and goes to practice with it. Shortly thereafter his hut becomes unliveable, and the villagers do not repair it. At the end of his retreat he meets the Buddha who tells him a story of a warning he once gave when he was king of the birds. Some listened to him, and their lives were saved. Others perished.

—◦—|◦◦◦|—◦—◦ Jagatī

1. Yam nissitā jagatiruham vihaṅgamā,

You birds who depend on this tree,

—◦—|◦—◦ Siloka

Svāyam aggim pamuñcati,

(Beware), the fire has been set free,⁸⁸

◦◦◦|◦—◦||—◦◦|◦—◦ Siloka pathyā

Disā bhajatha vakkaṅgā, jātam saraṇato bhayan-ti!

Birds! Resort to the quarters, danger arises from our refuge!

Tattha, {1.216} jagatiruhan-ti jagati vuccati pathavī,

In this connection, *tree, jagatī* is said to be the earth,⁸⁹

tattha jātattā rukkho jagatiruho ti vuccati.

as trees are born there *jagatiruha* (*tree*) is said.

⁸⁸ i.e. it is no longer held back, and is running wild.

⁸⁹ i.e. it is a name for the earth, DPD: *jagatī; fem, intens; earth; world, lit. always going; root: √gam • I a (go); base: √gam + gam > jagam (intens); constr: jagam + tī; ph: g > j / mt > t; sk: jagat, √gam cl. I (go).*

Vihaṅgamā ti viham vuccati ākāsamā,

Birds, *viha* is said to be the sky,⁹⁰

tattha gamanato pakkhī vihaṅgamā ti vuccanti.

as birds fly there *vihaṅgama* (sky-flyer) is said.

Disā bhajathā ti imam rukkham muñcityvā,

Resort to the quarters, having left this tree,

ito palāyantā, catasso disā bhajatha.

fleeing from there, they resort to the four quarters.

Vakkaṅgā! ti sakuṇe ālapati.

Birds! is said calling on the birds.⁹¹

Te hi uttamaṅgam galam kadāci kadāci vañkam karonti,

Sometimes their heads sit crooked on their necks,

tasmā vakkaṅgā ti vuccanti.

therefore *vakkaṅga* (crooked limb) is said.

Vañkā vā tesam ubhosu passesu pakkhā jātā ti vakkaṅgā.

Birds are born crooked in both their wings, so *vakkaṅga* (is said).

Jātam saraṇato bhayan-ti,

Danger arises from our refuge,

amhākam avassayarukkhato yeva bhayam nibbattamā,

danger is born from our support tree,

“Etha añnattha gacchāmā” ti.

“Come, let us go elsewhere.”

⁹⁰ DPD: *viha*, *masc*, *in comps*, *sky*, *air*.

⁹¹ i.e. it is a vocative.

Ja 37 Tittirajātaka The Story about the (Elder) Partridge

In the present Ven. Sāriputta fails to get lodging when the Group of Six take all that is available. When the Buddha discovers this affront in the morning he tells a story of an elephant, a monkey and a partridge, how they decided to live respecting elders, and how they subsequently found out which one was eldest.

—◦◦|◦—◦||◦—◦|◦◦— Siloka pathyā

1. Ye vuḍḍham-apacāyanti narā Dhammassa kovidā,

Those people who are skilled in Dhamma pay homage to an elder,

—◦—|—◦—||—◦—|◦◦— Siloka mavipulā

Ditṭhe va dhamme pāsamsā, samparāye⁹² ca suggatī ti.

Praised in this life, in the next world (they will go to) a happy state.

Tattha, {1.219} ye vuḍḍham-apacāyantī ti,

In this connection, *those people ... pay homage to an elder*,

jātivuḍḍho, vayovuḍḍho, gunavuḍḍho ti, tayo vuḍḍhā.

an elder from birth, an elder from age, an elder from virtue, these three elders.

Tesu jātisampanno jātivuḍḍho nāma,

Out of these, one endowed with birth, is known as an elder from birth,

vaye ṭhito vayovuḍḍho {1.220} nāma,

one standing on age, is known as an elder from age,

guṇasampanno guṇavuḍḍho nāma.

one endowed with virtue, is known as an elder from virtue.

⁹² Thai: *samparāyo*; but a locative is required by the sense.

Tesu, guṇasampanno vayovuḍḍho, imasmim ṭhāne vuḍḍho ti adhippeto.

Out of these, an elder from age endowed with virtue, an elder in this way is intended.

Apacāyantī ti jeṭṭhāpacāyikakammaṇa pūjenti.

Pay homage means they worship the deeds of those honourable elders.

Dhammassa kovidā ti jeṭṭhāpacāyanadhammassa kovidā kusalā.

Skilled in Dhamma means having the wholesome skills in the Dhamma of those honourable elders.

Diṭṭheva dhamme ti imasmim yeva attabhāve.

In this life means in this individuality.

Pāsaṁsā ti pasamsārahā.

Praised means those deserving praise.

Samparāye ca suggatī ti,

In the next world (they will go to) a happy state,

samparetabbe imam lokam hitvā,

having abandoned this world, they should pass over,

gantabbe paraloke pi, tesam sugati yeva hotī ti.

should go to the next world, (where) they will have a happy state.

Ayam panettha piṇḍattho:

But here is the substance of it:

Bhikkhave, khattiyā vā hontu brāhmaṇā vā vessā vā suddā vā,

Monastics, whether they are nobles, brahmins, merchants, workers,⁹³

⁹³ Naming the four general classes of ancient India.

gahaṭṭhā vā pabbajitā vā tiracchānagatā vā,
householders, those gone-forth, or (even) animals,

ye keci sattā jeṭṭhāpacitikamme chekā kusalā,
whatever beings are skilled, shrewd, in the deeds of those honourable elders,

guṇasampannānam vayovuḍḍhānam apacitīm karonti,
they respect elders from age who are endowed with virtue,

te imasmiñ-ca attabhāve jeṭṭhāpacitikārakā ti,
these individuals are honourable elders,

pasāmsam vaṇṇanām thomanām labhanti,
they receive praise, plaudits, commendation,

kāyassa ca bhedā sagge nibbattantī ti.
and at the break up of the body they are reborn in heaven.

Ja 38 Bakajātaka The Story about the Crane

In the present one monk, who was good at tailoring, deceived his fellow monks with his work, and made a good profit, until he himself was deceived in return. When this is told to the Buddha he tells a story of a crane who deceived the fish and ate them all up, until a crab deceived him and nipped his head off.

— — — | — — — || — — — | — — — Siloka pathyā

1. Nāccantām nikatippañño nikatyā sukhām-edhati,
The clever cheat cannot attain final happiness through cheating,

— — — | — — — || — — — | — — — Siloka mavipulā

Ārādhethi nikatippañño, bako kakkaṭakā-m-ivā ti.
The clever cheat gets a (like) return, just like the crane with the crab.

Tattha, {1.223} *nāccantaṁ nikatippañño, nikatyā sukham-edhatī ti,*

In this connection, *the clever cheat cannot attain final happiness through cheating,*

nikati vuccati vañcanā.

cheating is said to be deceiving.

Nikatippañño vañcanapañño, puggalo tāya nikatyā nikatiyā, {1.224}

One who is wise in cheating, wise in deceiving, that person who cheats you and cheats you,

vañcanāya na accantaṁ sukham-edhati.

through deceiving cannot be finally happy.

Niccakāle sukhasmim yeva patiṭṭhātum na sakkoti,

He is not able to be established in happiness constantly,

ekamisena pana vināsam pāpuṇāti yevā, ti attho.

but he certainly attains (his own) ruin, this is the meaning.

Ārādhetī ti paṭilabhati.

Gets a (like) return means receives back.

Nikatippañño ti kerāṭikabhāvam sikkhitapañño pāpapuggalo,

The clever cheat means the bad person cleverly trained in dishonesty,

attanā katassa pāpassa, phalam ārādheti paṭilabhati vindatī, ti attho.

for his own bad deeds, is found to receive back, get a (like) fruit in return, this is the meaning.

Katham?

How?

Bako kakkaṭakām-iva,

Just like the crane with the crab,

yathā bako kakkaṭakā gīvacchedam pāpuṇāti,

just as the crab gained the cutting of the crane's neck,

evam pāpapuggalo, attanā katapāpato,

so the bad person, from his own bad deed,

diṭṭhadhamme vā samparāye vā, bhayam ārādheti paṭilabhatī ti.

in this life or in the next life gets back, gets in return, (something) fearful.

Imam-atthaṁ pakāsento Mahāsatto vanam unnādento Dhammaṁ desesi.

The Great Being making this known made the Dhamma teaching resound in the forest.

Ja 39 Nandajātaka

The Story about (the Slave) Nanda

In the present a pupil of Ven. Sāriputta's becomes puffed up when he goes into the countryside with him, but is docile again when back in Jetavana. When the Buddha hears of this he tells a story about the servant Nandaka in olden times who was entrusted with the secret location of a treasure, and would become conceited when he was close to the spot. The treasure's rightful heir regained his fortune by following the Bodhisatta's advice.

—|—|—||—|—|—|—|— Siloka pathyā

Maññe sovaṇṇayo rāsi, sovaṇṇamālā ca Nandako,

I know that the valuable stack, the (father's) valuable array,

—|—|—||—|—|—|—|— Siloka ravipulā

Yattha dāso āmajāto ṭhito thullāni gajjati ti!

Is where the slave-born servant Nandaka stands and loudly curses!

Tattha, {1.226} **maññe ti evam aham jānāmi.**

In this connection, *I know* means I know thus.⁹⁴

Sovaṇṇayo ti sundaro vanṇo etesan-ti sovaṇṇāni.

Valuable means those valuable things of beautiful colour.

Kāni tāni?

What things?

Rajatamañikañcanapavālādīni ratanāni.

Silver, jewels, gold, coral, and so on are treasures.

Imasmiñ-hi ṭhāne sabbānetāni suvaṇṇānī ti adhippetāni,

For in this place all these valuable things is the intention,

tesam rāsi sovaṇṇayo rāsi.

a stack of them, a stack of valuable things.⁹⁵

Sovaṇṇamālā cā ti tuyham pitusantakā,

Valuable array means your father's property,

suvaṇṇamālā ca etthevā, ti maññāmi.

that valuable array is surely here, this I know.

Nandako yattha dāso ti yasmiñ ṭhāne ṭhito Nandako dāso.

Is where the ... servant Nandaka means in whatever place the servant Nandaka stands.

Āmajāto ti.

Slave-born.

⁹⁴ *Maññati* can mean both *I think*, and *I know*, here it is defined as the latter.

⁹⁵ The term is being used to signify any valuable things, rather than strictly just gold itself, which is what *sovaṇṇa* normally means.

“Āma, aham vo dāsī” ti.,

Saying: “Yes, I am your female slave.”

Evaṁ dāsabyam̄ upagatāya

Thus having come into a state of slavery,

āmadāsisaṅkhātāya dāsiyā putto.

the son of this female slave is known as a slave of one who said yes.⁹⁶

Thito thullāni gajjati ti.

Stands and loudly curses.

“So yasmin ṭhāne ṭhito thullāni pharusavacanāni vadati,

“In whatever place he stands and loudly calls out with rough words,

tattheva te kulasantakam̄ dhanam̄, evam̄ aham̄ tam̄ maññāmī” ti.

right there is the family’s property, this is what I know.”

Bodhisatto kumārassa dhanaggahaṇūpāyam̄ ācikkhi.

The Bodhisatta pointed out the means to seize his riches to the young man.

⁹⁶ We can compare the idea of the yes-man in English.

Ja 40 Khadiraṅgārajātaka The Story about the Embers

In the present a Devatā works to dissuade her landlord, Anāthapiṇḍika, from his allegiance to the Buddha, and is expelled from her home in his house for the trouble. When the Buddha hears of this he tells a story of how Māra, in a previous life, had tried to dissuade him from giving to a Pacceka-buddha by making a fiery abyss appear between them. The Bodhisatta crossed over and made his gift anyway.

—◦—|◦◦◦—||—◦—|◦◦— Siloka navipulā

1. Kāmam patāmi nirayam uddhampādo avam̄siro,

Gladly will I fall headfirst, (or fall) head over heels into hell,

—◦—|◦— —||—◦—|◦◦— Siloka pathyā

Nānariyam karissāmi, handa piṇḍam paṭiggahā ti.

But I will not do anything ignoble, come, accept this rice.

Tatthāyam, {1.233} piṇḍattho:

In this connection, this is the substance of it:

Bhante Paccekavarabuddha, sace paham tumhākam piṇḍapātam dento
Venerable, Noble, Independent Buddha, if in giving alms-food to you

ekam̄se neva imam̄ nirayam, uddhampādo avam̄siro hutvā, patāmi,
certainly into this hell, having gone head over heels, I fall,

tathā pi yad-idam adānañ-ca asīlañ-ca,
so this non-giving, non-virtue,

ariyehi akattabbattā, anariyehi ca kattabbattā, anariyan-ti vuccati,
should not be done by the noble, it is done (only) by the ignoble, (therefore)
ignoble is said.

“Na tam anariyam karissāmi,

“I will not do anything ignoble,

handā, imam̄ mayā dīyamānam piṇḍam paṭiggaha⁹⁷ paṭiggaṇhāhī” ti.,

come, receive in the container this alms that is being given by me.”

Ettha ca handā ti vossaggatthe nipāto.

Here *come* is a particle with the meaning of relinquishment.⁹⁸

Ja 41 Losakajātaka

The Story about (the Unfortunate Monk) Losaka

In the present Ven. Sāriputta comes across a poor boy and ordains him, but, as in his lay life, he is very unfortunate and can hardly get enough alms to eat, but yet he does become an Arahat. The Buddha tells a story of the past, during which a man had prevented an Arahat from receiving food. Everywhere he was born from there on he was unfortunate. In the present life Mittavindaka (Mittaka) grabbed ahold of a goat and was arrested.

—॒—।—॒॒।—॒—॒— Jagatī

1. Yo atthakāmassa hitānukampino

He who does not take the advice of one who seeks

—॒—।—॒॒।—॒—॒— Jagatī

Ovajjamāno na karoti sāsanam,

His good, (though) taught by those concerned for his welfare,

⁹⁷ I don't understand this form, one would expect accusative *paṭiggaham*, but both PTS and Cst print it as here, without comment.

⁹⁸ I don't think this is well said. It is really an exhortative, or, in this context, a particle with the meaning of encouragement.

○○--!○---॥-○-○|○--- Siloka pathyā

Ajiyā pādam-olamba Mittako viya socatī ti.

Grieve like Mittaka holding onto the goat's foot.

Tattha, {1.241} **atthakāmassā ti vuḍḍhim icchantassa.**

In this connection, *one who seeks his good* means one wishing for his development.

Hitānukampino ti hitena anukampamānassa.

Those concerned for his welfare means for the one having concern for his welfare.

Ovajjamāno ti mudukena hitacittena ovadiyamāno.

Taught means being taught with gentleness, with a mind (seeking) welfare.

Na karoti sāsanān-ti anusīṭṭham na karoti, dubbaco anovādako hoti.

Does not take the advice means does not follow instruction,⁹⁹ being hard to speak to, one hard to advise.

Mittako viya socatī ti,

Grieves like Mittaka,

yathāyam Mittavindako ajikāya pādam gahetvā, socati, kilamati,

just as this Mittavindaka, having seized the goat's leg, grieves, is troubled,

evam niccakālam socatī ti.

so he constantly grieves.

Imāya gāthāya Bodhisatto Dhamman desesi.

With this verse the Bodhisatta taught the Dhamma.

⁹⁹ Because of the context, this must be the meaning. cf. *sāsanakara; adj, comp; following instructions; practising the teaching; complying with orders, lit. doing teaching; constr: sāsana + kara; dutiyā tappurisa (sāsanam + kara); sk: śāsana + kara.*

Evaṁ tena therena ettake addhāne,

So this elder during so much time,

tīsu yeva attabhāvesu kucchipūro laddhapubbo.

only received a bellyful during three lifetimes.

Yakkhena hutvā ekadivasam gabbhamalam laddham,

Having become a Yakkha one day he received after-birth,

sunakhena hutvā, ekadivasam bhattavamanam,

and after becoming a dog, one day he received vomit,

Parinibbānadivase

and on the day of his entry into Nibbāna

Dhammasenāpatissānubhāvena catumadhuram laddham.

by the power of the Captain of the Dhamma he was given the four sweet things.

Evaṁ parassa lābhantarāyakaraṇam nāma mahādosan-ti veditabbam.

Thus because of making an obstacle of gains for another he had certainly a great fault, so it is to be understood.

Ja 42 Kapotajātaka The Story about the Pigeon

In the present one monk is very greedy and goes from supporter to supporter collecting food. The Buddha tells how this monk was also greedy in a previous life when, as a crow, he deceived his friend the pigeon in order to get access to a kitchen, which he stole from. But there the cook caught and plucked him and left him to die.

—०—|—००—|—०— Jagatī

1. Yo atthakāmassa, hitānukampino

He who does not take the advice of one who seeks

—०—|—००—|—०— Jagatī

Ovajjamāno na karoti sāsanam,

His good, (though) taught by those concerned for his welfare,

०—०—|०००—|—०— Tuṭṭhubha

Kapotakassa vacanam akatvā,

Like the one who heeded not the pigeon's advice,

०—०—|०००—|—०— Tuṭṭhubha

Amittahatthatthagato va setī ti.

He shall fall into the hands of his enemies.

Tattha, {1.241} **atthakāmassā ti vuḍḍhim icchantassa.**

In this connection, *one who seeks his good* means one wishing for his (own) development.

Hitānukampino ti hitena anukampamānassa.

Those concerned for his welfare means for the one being concerned for his welfare.

Ovajjamāno ti mudukena hitacittena ovadiyamāno.

Taught means being taught with gentleness, with a mind (seeking) welfare.

Na karoti sāsanan-ti anusīttham na karoti, dubbaco anovādako hoti.

Does not take the advice means does not follow instruction, being hard to speak to, one hard to advise.

Tattha, {1.244} kapotakassa vacanam akatvā ti

In this connection, *one who heeded not the pigeon's advice* means

pārāvatassā hitānusāsanavacanam akatvā.

one who heeded not the beneficial advice of the pigeon.¹⁰⁰

Amittahatthatthagato va setī ti

He shall fall into the hands of his enemies means

amittānam anatthakārakānam,

fallen¹⁰¹ into the hands of enemies, who work for his harm,

dukkhuppādakapuggalānam hatthattham hatthapatham gato.

into the power and authority¹⁰² of people who cause him suffering.

Ayam kāko viya, so puggalo,

Like this crow, that person,

mahantām byasanam patvā, anusocamāno setī ti.

after arriving at great disaster, continues to grieve.¹⁰³

¹⁰⁰ *Kapota* and *pārāvata* are synonyms.

¹⁰¹ Lit: *go into*.

¹⁰² These two compounds are difficult, but this seems to be the meaning. Referring to this passage PED says (s.v. *Hattha*): *As pp. hatth-attha-gata in somebody's power; the second compound must be analogous.*

¹⁰³ This seems to be an idiom in Pāli: present participle + verb of being = continues to do the action.

Ja 43 Vēlukajātaka The Story about (the Viper) Vēluka

In the present one monk is disobedient and wilful. The Buddha tells a story about a previous life in which he had kept a viper called Vēluka as a pet, and even when advised against it, kept him on anyway. One day the viper turned on him and killed him.

—॒—।—॒॒।—॒—॒— Jagatī

1. Yo atthakāmassa, hitānukampino

He who does not take the advice of one who seeks

—॒—।—॒॒।—॒—॒— Jagatī

Ovajjamāno na karoti sāsanam,

His good, (though) taught by those concerned for his welfare,

—॒—॒।॒—॒—॥—॒—॒।॒—॒— Siloka pathyā

Evaṁ so nihato seti, Vēlukassa yathā pitā ti.

Are in this way destroyed, like Vēluka's father.

Tattha, {1.241} *atthakāmassā* ti vuḍḍhim icchantassa.

In this connection, *one who seeks his good* means one wishing for his (own) development.

Hitānukampino ti hitena anukampamānassa.

Those concerned for his welfare means for the one being concerned for his welfare.

Ovajjamāno ti mudukena hitacittena ovadiyamāno.

Taught means being taught with gentleness, with a mind (seeking) welfare.

Na karoti sāsanan-ti anusīṭham na karoti, dubbaco anovādako hoti.

Does not take the advice means does not follow instruction, being hard to speak to, one hard to advise.

Tattha, {1.246} *evam so nihato setī ti,*

In this connection, *are in this way destroyed,*

yo hi isīnam ovādaṁ na gaṇhāti so yathā esa tāpaso,

just like the ascetic not taking the advice of the seers,

āśivisamukhe pūtibhāvam patvā, nihato seti.

after becoming infected through the mouth of the poisonous snake, one is destroyed.

Evam mahāvināśam patvā, nihato setī, ti attho.

Thus after arriving at great disaster, he was destroyed, this is the meaning.

Ja 44 Makasajātaka The Story about the Mosquito

In the present some foolish villagers the Buddha came across on his walking tour, aiming to clear the clouds of mosquitos manage to shoot themselves instead. The Buddha tells of a previous life in which a son, aiming to save his father from a mosquito, had, through his recklessness, killed him with an axe instead.

—०—|—०—|—०— Tuṭṭhubha

1. Seyyo amitto matiyā upeto

Better is a foe endowed with wisdom

—०—|—०—|—०— Tuṭṭhubha

Na tveva mitto mativippahīno,

Than a friend who is lacking in wisdom,

००—०—|—०—|—०— Tuṭṭhubha

‘Makasam vadhisson’-ti hi eḷamūgo

Thinking: ‘I will kill a mosquito,’ the

—○—|—○—|—○— Tuṭṭhubha

Putto pitū¹⁰⁴ abbhidā uttamaṅgan-ti.

Foolish son split his father's head open.¹⁰⁵

Tattha, {1.248} **seyyo ti pavaro uttamo.**

In this connection, *better* means distinguished, supreme.

Matiyā upeto ti paññāya samannāgato.

Endowed with wisdom means endowed with wisdom.¹⁰⁶

Elamūgo ti lālāmukho bālo.

Foolish means a fool who dribbles at the mouth.

Putto pitu abbhidā uttamaṅgan-ti,

The ... son split his father's head open,

attano bālatāya putto pi hutvā,

through his own foolishness the son,

pitu uttamaṅgam matthakam: “Makasam paharissāmī” ti dvidhā bhindi.

thinking: “I will give a blow to the mosquito,” split his father's head, his crown, in two.

Tasmā bālamittato paṇḍita-amitto va seyyo ti.

Therefore a wise enemy is better than a foolish friend.

¹⁰⁴ PTS: *pitu*, spoiling the metre.

¹⁰⁵ Lit: *supreme limb = head*.

¹⁰⁶ Paraphrasing by saying the same thing with different words.

Ja 45 Rohinījātaka

The Story about (the Slave) Rohinī

In the present a maid kills her mother while trying to swat mosquitos which had landed on her. The Buddha tells a story of the exact same circumstances happening in the past to the same people in their previous incarnations, where the maid was called Rohinī.

—◦—|—◦—||—◦—|◦— Siloka mavipulā

1. Seyyo amitto medhāvī yañ-ce bālānukampako,

Worse than an intelligent foe is a fool who has compassion,

—◦—|◦—||—◦—|◦— Siloka pathyā

Passa Rohinikāṁ jammīm, mātarām hantvāna, socatī ti.¹⁰⁷

Look at that common girl Rohinī: killing her mother, she grieved.

Tattha, {1.249} **medhāvī ti pañđito nāñī vibhāvī.**

In this connection, *intelligent* means, wise, knowledgeable, understanding.

Yañ-ce bālānukampako ti ettha yan-ti liñgavipallāso kato,

*Is a fool who has compassion, here with *yan*, a change of gender has been made,*¹⁰⁸

ce ti nāmatthe nipāto.

and *ce* (untranslated) is a particle with the meaning of *nāma*.¹⁰⁹

¹⁰⁷ The opening section of the second half of the *pādayuga* is hypermetrical. We could read *hantvā* to correct it.

¹⁰⁸ We would have expected the masculine form *yo*, whereas *yamī* is neuter.

¹⁰⁹ Nāma itself has various meanings: it is an emphatic, it may mean a noun, or carry the meaning of *name*, it sometimes means *known as*, or *called*, and it sometimes seems to mean *normally*. And a completely different meaning that of a mental object). It is hard to know which to apply here, and none seem to fit well.

Yo nāma bālo anukampako,
Whoever is called a fool who has compassion,

tato sataguṇena sahassaguṇena,
a hundredfold, a thousandfold,
pañḍito amitto honto pi seyyo yevā, ti attho.
a wise foe is better than that, this is the meaning.

Atha vā yan-ti paṭisedhanatthe nipāto,
Or, *yam* is a particle with a negative meaning,

no ce bālānukampako, ti attho.
if not a fool with compassion, this is the meaning.¹¹⁰

Jammin-ti lāmikam dandham.
Common means inferior, sluggish.

Mātaram hantvāna socatī ti,
Killing her mother, she grieved,

“Makkhikā māressāmī” ti, mātaram hantvā,
thinking: “I will kill the mosquito,” after killing her mother,

idāni ayam bālā sayam-eva rodati paridevati.
now that fool on her own accord cries, laments.

“Iminā kāraṇena imasmim loke amitto pi pañḍito seyyo” ti.
“For this reason in this world a wise foe is better.”

¹¹⁰ The commentator is saying we can interpret this two ways: either *yañ-ce* means *yo nāma, whoever is known*, or *yam* is a negative, and *ce* retains its normal meaning of *if*, giving the meaning *if not...* Neither explanation is satisfactory, but that is because of poor word choice in the verse. *Hoti bālānukampako* fits the metre, and would perhaps have been a better choice of word.

Ja 46 Ārāmadūsakajātaka The Story about Spoiling the Park

In the present while on walking tour the monks come to a certain village and notice that there is an area of barren land. Upon enquiry it turns out a village lad had dug up the trees to water the roots by size. The Buddha tells a story of how the boy was a monkey in the past who ordered his troop to do the same, thereby ruining the king's gardens.

—◦—◦|◦—◦||◦—◦|◦—◦— Siloka savipulā

Na ve anatthakusalena atthacariyā sukhāvahā,

Not with one skilled in harm does the one who lives well find happiness,

—◦—|—◦—||◦—◦|◦—◦— Siloka mavipulā

Hāpeti attham dummedho, kapi ārāmiko yathā ti.

The unintelligent ruins what is good, like the monkey in the park.

Tattha, {1.251} **ve ti nipātamattam.**

In this connection, *ve* is simply a particle.¹¹¹

Anatthakusalenā ti anatthe anāyatane kusalena,

With one skilled in harm means with one skilled in what is baseless, what is harmful,

atthe āyatane kāraṇe akusalena vā, ti attho.

because of being unskilled in the cause that has basis, that is beneficial, this is the meaning.

Attacariyā ti vuḍḍhikiriyā.

The one who lives well means the one who works for their own development.

¹¹¹ i.e. it has no meaning here, but is inserted merely to make up the requirements of the metre.

Sukhāvahā ti evarūpena anatthakusalena,

Find happiness means that because of the one who is such that he is skilled in harm,

kāyikacetasikasukhasaṅkhātassa atthassa cariyā na sukhāvahā,

the one who lives well, who benefits what is called bodily and mental happiness, does not himself find happiness,

na sakkā āvahitun-ti attho.

is not able to profit, this is the meaning.

Kimkāraṇā?

What is the reason?

Ekanteneva hi hāpeti attham dummedho ti,

Certain it is that the unintelligent ruins what is good,

bālapuggalo: “Attham karissāmī” ti, attham hāpetvā,

the foolish person, thinking: “I will create benefit,” having neglected (true) benefit,

anattham-eva karoti.

actually makes a loss.

Kapi ārāmiko yathā ti

Like the monkey in the park means

yathā ārāme niyutto ārāmarakkhanako makkāṭo: “Attham karissāmī” ti,

like the monkey in the park, appointed to protect the park, thinking: “I will create benefit,”

anattham-eva karoti.

(he) actually makes a loss.

Evaṁ yo koci anatthakusalo,
Thus, whoever is skilled in harm,

tena na sakkā attacariyam āvahitum,
because of that is unable to profit the one who lives well,

so ekamsena attham hāpeti yevā ti.
he certainly neglects his own benefit.

Ja 47 Vāruṇijātaka The Story about Spoiling the Drinks

In the present an apprentice at a tavern notices his clients taking salt for an appetizer, and decides to salt the liquor, thereby driving them away. The Buddha tells how he did the exact same thing in a past life when he was called Koṇḍañña.

—◦—◦|◦—◦||—◦—|◦—◦ Siloka savipulā

1. Na ve anatthakusalena attacarīyā sukhāvahā,
Not with one skilled in harm does the one who lives well find happiness,

—◦—|—◦—||◦—◦|◦—◦ Siloka mavipulā

Hāpeti attham dummedho, Koṇḍañño vāruṇim yathā ti.
The unintelligent ruins what is good, just like Koṇḍañña's liquor.

Tattha, {1.252} **Koṇḍañño vāruṇim yathā ti**
In this connection, *just like Koṇḍañña's liquor* means

yathā ayam Koṇḍaññanāmako antevāsiko:
like this apprentice named Koṇḍañña, thinking:

“Attham karissāmi” ti, loṇam pakhipitvā,
“I will create benefit,” after pouring the salt,

vāruṇim hāpesi parihāpesi vināsesi.

he ruined, wasted, destroyed, the liquor.

Evanī sabbo pi anathakusalo attham hāpetī ti.

Thus everyone skilled in loss neglects benefit.

Ja 48 Vedabbajātaka

The Story about the Vedabba (Brahmin)

In the present the Buddha hears of an undisciplined monk, and tells a story of how in a past life, despite being warned against it, he was a brahmin named Vedabba, and had exercised his powers to gain treasure, which fell from the sky, and how this had led to his own destruction at the hands of the thieves from Cetā, and the destruction of 1,000 more.

—|—||—|— Siloka pathyā

1. Anupāyena yo attham icchati so vihaññati,

He who by the wrong means wishes for benefit suffers hardship,

—|—||—|—|— Siloka pathyā

Cetā haniṁsu Vedabbam, sabbe te byasanam-ajjhagū ti.

The Cetā (thieves) killed Vedabba, and they all came to destruction.

Tattha, {1.256} **so vihaññatī ti,**

In this connection, *he ... suffers hardship,*

so anupāyena: “Attano attham vuḍḍhim sukham icchāmī” ti,

he who by the wrong means, thinking: ‘I desire benefit, development, happiness for myself,’ ”

akāle vāyāmam karonto,

at the wrong time making endeavour,

puggalo vihaññati kilamati, mahāvināsam pāpuṇāti.

that person suffers hardship, is wearied, achieves total destruction.

Cetā ti Cetaraṭṭhavāsino corā.

Cetā (thieves) means the thieves residing in the country of Cetā.

Haniṁsu Vedabban-ti,

Killed Vedabba,

Vedabbamantavasena, Vedabbo ti laddhanāmā brāhmaṇām haniṁsu.

because of the Vedabba mantra, they killed the brahmin with the given name
Vedabba.

Sabbe te byasanamajjhagū ti,

They all came to destruction,

te pi ca anavasesā aññamaññām ghātayamānā,

killing each other without remainder,

byasanām adhigacchimṣu paṭilabhimsū ti.

they experienced, received, destruction.

Ja 49 Nakkhattajātaka The Story about the Constellations

In the present a family agrees to marry their son off and picks a day, then asks their family ascetic if it is auspicious. Peeved that they didn't consult him before setting the day, he tells them it is inauspicious. The other family, disappointed on the day, marry her off to another. The Buddha hearing of it, tells how the same thing had happened to the same people in a past life.

— — — | — — — || — — — | — — — Siloka pathyā

1. Nakkhattam patimānentam attho bālam upaccagā,

While waiting on (his) lucky stars, benefit passes the fool by,

— — — | — — — || — — — | — — — Siloka pathyā

Attho atthassa nakkhattam, kim karissanti tārakā ti?

Benefit is benefit's lucky star, what can the stars achieve?

Tattha, {1.258} **patimānentan-ti,**

In this connection, *while waiting*,

olokentam: “Idāni nakkhattam bhavissati,

looking round, thinking: “Now there will be lucky stars,

idāni nakkhattam bhavissatī” ti, āgamayamānam.

now there will be lucky stars,” while waiting.

Attho bālam upaccagā ti,

Benefit passes the fool by,

etam nagaravāsikam bālam dārikāpaṭilābhasaṅkhāto attho atikkanto.

benefit, such as receiving this girl, is passing this city-dwelling fool by.

Attho atthassa nakkhattan-ti yam attham pariyesanto carati,
Benefit is benefit's lucky star means whoever lives seeking good,

so paṭiladdho attho va, atthassa nakkhattam nāma.
he receives back good, which is known as benefit's lucky star.

Kim karissanti tārakā ti itare pana ākāse tārakā kim karissanti?
What can the stars achieve means what can the stars in the sky do?

Kataram attham sādhessantī? ti attho.
Which benefit (actually) succeeds? this is the meaning.

Ja 50 Dummedhajātaka **The Story about the Unintelligent**

In the present the monks talk about the effort the Buddha makes to help and save others. The Buddha tells a story of how, when he was once proclaimed king, he had frightened a dissolute people into obedience by threatening to offer them up to the gods in sacrifice if they broke the precepts.

— — — | — — — || — — — | — — —
1. Dummedhānam sahassena yañño me upayācito,
The unintelligent by the thousand begged me for sacrifice,

— — — | — — — || — — — | — — —
Idāni khoham yajissāmi bahu adhammiko jano ti.
Now I will make a sacrifice of many unrighteous people.

Tattha, {1.261} dummedhānam sahassenā ti,
In this connection, the unintelligent by the thousand,

“Idam kammaṁ kātum vat̄atī, idam na vat̄atī” ti,
thinking: “It is suitable to do this deed, it is not suitable,”

ajānanabhāvena dasasu vā pana akusalakammapathesu samādāya,
through ignorance they undertake the ten paths of unwholesome deeds,

vattanabhāvena duṭṭhā medhā etesan-ti dummedhā,
through their conduct, the unintelligent, those of corrupt intelligence,

tesam dummedhānam nippaññānam bālapuggalānam gaṇitvā,
having considered those unintelligent, unwise, foolish people,

gahitena sahassena.

they were grabbed by the thousand.

Yañño me upayācito ti,

Begged me for sacrifice,

mayā Devatām upasaṅkamitvā: “Evam yajissāmī” ti, yañño yācito.

having approached my Devatā, thinking: “Thus I will sacrifice,” they begged for a sacrifice.

Idāni khoham yajissāmī ti,

Now I will make a sacrifice,

so aham iminā āyācanena rājjassa paṭiladdhattā, idāni yajissāmi.

because of this begging personally received by the sovereign, now I will make a sacrifice.

Kimkāraṇā?

What is the reason?

Idāni hi bahu adhammiko janο, tasmā idāneva nam gahetvā,

Now there are *many unrighteous people*, therefore having grabbed them now,

balikammaṁ karissāmī ti.

I will make an offering.

Ja 51 Mahāsilavajātaka The Story about One with Great Virtue

In the present a monk gives up striving. To encourage him the Buddha tells a story of a king of old who persevered in mercy even when threatened with death; how he escaped being buried in the charnel ground, settled a dispute for two Yakkhas, and won back his kingdom and the lives of his subjects by his righteousness.

— — — | ◻ ◻ — || ◻ — — | ◻ — — Siloka navipulā

1. Āśisetheva puriso, na nibbindeyya pañdito,

Certainly keep up hope, my man, the wise one should not be weary,

— ◻ — | — — — || ◻ — — | ◻ — — Siloka mavipulā

Passāmi voham attānam yathā icchim tathā ahū ti.

I see myself as one who really is resolved (on being king).

Tattha, {1.267} *āśisethevā ti,*

In this connection, *keep up hope*,

“Evāham viriyam ārabhanto imamhā dukkhā muccissāmī” ti,

thinking: “Having established effort in this way I will be released from this suffering,”

attano viriyabalaena āsam karothева.

he has hope in the strength of his effort.

Na nibbindeyya pañdito ti,

The wise one should not be weary,

pañdito upāyakusalo yuttaṭṭhāne viriyam karonto:

the wise man, skilled in means, in a suitable place, engaged in making effort,

“Aham imassa viriyassa phalam na labhissāmī” ti,
thinking: “I will not receive the fruit of this effort,”

na ukkaṇṭheyya, āsacchedam kareyyā, ti attho.
should not be dissatisfied, should not cut off hope, this is the meaning.

Passāmi voham attānan-ti ettha vo ti nipātamattam,
I see myself as one, here vo is merely a particle,¹¹²

aham ajja attānam passāmi.
today I see myself.

Yathā icchim tathā ahū ti,
As one ... really ... resolved (on being king),

ahañ-hi āvāte nikhāto tamhā dukkhā muccitvā,
surely after being released from the suffering of being buried in this pit,

puna attano rajjasampattim icchim,
desiring the success of sovereignty for myself,

so aham imam sampattim pattam attānam passāmi.
I see myself as one who attains this success.

Yathevāham pubbe icchim, tatheva me attā jāto ti.
Just as I desired it formerly, so it arises for myself.

¹¹² Inserted *metri causi*.

Ja 52 Cūlajanakajātaka The Short Story about (King) Janaka

In the present a monk has given up his efforts. The Buddha tells the story of how when he was lost at sea, he persevered and eventually was rescued by a Devatā and made it to land.

—◦—|◦◦◦—||◦—◦—|◦—◦— Siloka navipulā

1. Vāyamethева puriso, na nibbindeyya pañđito,

A person must make an effort, the wise one should not be weary,

—◦—|—◦—||◦◦◦|◦—◦— Siloka mavipulā

Passāmi voham̄ attānam̄ udakā thalam-ubbhatan-ti.

I see myself as one who lifted myself from water to land.

Tattha, {1.268} *vāyamethevā ti vāyāmam̄ karothева.*

In this connection, *must make an effort* means must make an effort.

Udakā thalamubbhatan-ti

From water to land means

udakato thalam-uttinñam̄, thale patit̄hitam̄ attānam̄ passāmī ti.

having emerged from the water onto land, I see myself standing on land.

Ja 53 Puṇapātijātaka The Story about the Liquor Dish

In the present some poor drunks try to fool Anāthapiṇḍika into taking a drugged drink, so they could rob him. When they don't drink the liquor themselves he understands their trickery and scolds them. When the Buddha hears of this, he tells of a similar happening in a past life, when the same people tried to trick him in a similar way.

—◦—|—◦—||—◦—|—◦— Siloka tavipulā

1. Tatheva puṇā pātiyo, aññāyam vattate kathā,¹¹³

The dishes are still full, while the talk is about something other,

—◦—|—◦—||—◦—|—◦— Siloka pathyā

Ākāraṇena jānāmi na cāyam bhaddikā surā ti.

For this reason I know that this spirit cannot have excellence.

Tattha, {1.270} **tathevā ti yathā mayā gamanakāle ditṭhā,**

In this connection, *still* means just as was seen by me at the time of leaving,

idāni pi imā surāpātiyo tatheva puṇā.

so these dishes of spirits are still full.

Aññāyam vattate kathā ti

While the talk is about something other means

yā ayam tumhākam surāvaṇṇanakathā vattati,

you continue to speak praise of your spirits,

sā aññā va abhūtā atacchā.

which is something other, false, untrue.

¹¹³ The opening *tavipulā* variation is very rare.

Yadi hi esā surā manāpā assa, tumhe pi piveyyātha,

If these spirits were agreeable, you would drink them,

upadḍhapātiyo avasisseyyuṁ.

you would not leave (even) half of the dishes.

Tumhākam pana ekenā pi surā na pītā.

But amongst you not even one has drunk these spirits.

Ākāraṇena jānāmī ti tasmā iminā kāraṇena jānāmi.

For this reason I know that means therefore through this reason I know.

Na cāyam bhaddikā surā ti,

This spirit cannot have good quality,

“Nevāyam bhaddikā surā, visasamyojītāya etāya bhavitabban”-ti

thinking: “This spirit certainly has no excellence, it must be mixed with poison,”

dhutte niggan̄hitvā, yathā na puna evarūpam karonti,

after catching the rogues, just as they did not do such a thing,

tathā te tajjetvā, vissajjesi.

having frightened them, he ejected them from there.

Ja 54 Phalajātaka The Story about the Fruit

In the present the monks come across a clever gardener, who knows all the fruits and their various stages. When the Buddha hears of this, he tells of how in a past life his knowledge of fruits had saved the lives of the men of his caravan, when he had correctly identified a poisonous fruit that looked like a mango.

—|—|—|—|— Siloka javipulā

1. Nāyam rukkho durāruho, na pi gāmato ārakā,

This tree is not hard to climb up, nor is it far from the village,

—|—|—||—|—|— Siloka pathyā

Ākāraṇena jānāmi nāyam sāduphalo dumo ti.

For this reason I know that this tree does not have delicious fruit.

Tattha, {1.272} nāyam rukkho durāruho ti,

In this connection, *this tree is not hard to climb up,*

ayaṁ visarukkho na dukkhāruho,

this poisonous tree is not hard to climb,

ukkhipitvā ṭhapitanisseñī viya sukhenārohitum sakkā, ti vadati.

having ascended, by placing (something) like a ladder, he is able to climb up easily, this is what is said.

Na pi gāmato ārakā ti gāmato dūre ṭhito pi na hoti,

Nor is it far from the village means it stands not far from the village,

gāmadvāre ṭhito yevā, ti dīpeti.

it stands just at the gate to the village, this is the explanation.

Ākāraṇena jānāmī ti

For this reason I know means

iminā duvidhena kāraṇenāhaṁ imaiṁ rukkhaiṁ jānāmi.

because of these two reasons I know this tree.

Kinti?

In what way?

Nāyam sādūphalo dumo ti.

This tree does not have delicious fruit.

Sace hi ayam madhuraphalo ambarukkho abhavissa,

If this would have been a sweet fruit on a mango tree,

evam sukhārulhe, avidūre ṭhite, etasmim ekam-pi phalam na tiṭṭheyya,

so easy to climb, and standing not far away, not one fruit would persist on it,

phalakhādakamanussehi niccam parivuto va assa.

for it would be constantly surrounded by people eating fruit.

Ja 55 Pañcāvudhajātaka The Story about (Prince) Pañcāvudha

In the present a monk gives up the struggle easily. The Buddha tells him a story about a past life in which he refused to give up the fight even though ensnared by a Yakkha and threatened with death. The Yakkha, recognising his courage, lets him go.

—॒—॑|॒—॒—॑|॒—॒॒॑|॒—॒—॑ Siloka pathyā

1. Yo alīnena cittena, alīnamanaso naro,

That person who has an alert heart, who is alert in his mind,

—॒॒॑|॒—॒—॑॥॒—॒—॑|॒—॒—॑ Siloka pathyā

Bhāveti kusalam dhammam, yogakkhemassa pattiya,

Who cultivates wholesome thoughts, in order to attain safety,

—॒॒॑|॒—॒—॑॥॒—॒—॑|॒—॒—॑ Siloka pathyā

Pāpuṇe anupubbena sabbasamyojanakkhayati.

Gradually arrives at the destruction of all of the fetters.

Tatrāyam, {1.275} piṇḍattho:

In this connection, this is the substance of it:

yo puriso alīnena asamkuṭitena cittena,

that person who has an alert, unshrunken, heart,

pakatiyā pi alīnamano alīnajjhāsayo va hutvā, anavajjatṭhena,

naturally having an alert mind, an alert disposition, being blameless,

kusalam sattatiṁsabodhipakkhiyabhedam dhammam bhāveti vadḍheti,
cultivates, develops, the wholesome thirty-seven things on the side of
Awakening,¹¹⁴

visālena cittena vipassanam anuyuñjati,
with an extensive heart devoted to insight,

catūhi yokehi khemassa, Nibbānassa pattiya.
for safety from the four yokes,¹¹⁵ in order to attain Nibbāna.

So evam sabbasaṅkhāresu: “Aniccam dukkham anattā” ti,
Thinking about all the processes: “(This is) impermanent, suffering, non-self,”

tilakkhaṇam āropetvā, taruṇavipassanato paṭṭhāya,
after taking up the three marks,¹¹⁶ beginning from immature insight,

uppanne Bodhipakkhiyadhamme bhāvento,
and developing the things arising on the side of Awakening,

anupubbena ekasamyojanam-pi anavasesetvā,
gradually, without one fetter remaining,

sabbasamyojanakkhayakarassa catutthamaggassa,
he makes a destruction of all the fetters¹¹⁷ with the four paths,

¹¹⁴ The four ways of attending to mindfulness, the four right endeavours, the four bases of spiritual power, the five faculties, the five strengths, the seven factors of awakening, the noble eightfold path, making thirty-seven in all.

¹¹⁵ The yokes of sense desire, craving for existence, wrong views and ignorance. These are the same as the *āsava*, the pollutants.

¹¹⁶ Impermanence, suffering, and non-self.

¹¹⁷ The fetters are ten: personality view; doubt; clinging to virtue and vows; lust for sensuality; ill-will; lust for form worlds; lust for formless worlds; conceit; restlessness; ignorance.

pariyosāne uppannattā: “**Sabbasamyojanakkhayo**” ti, saṅkham gatam,¹¹⁸ until at the end the fact arises, and: “The destruction of all of the fetters,” is reckoned,

Arahattam pāpuṇeyyā ti.

and he would attain Arahatta.

Ja 56 Kañcanakkhandhajātaka The Story about the Block of Gold

In the present a newly ordained monk is finding the many rules burdensome and is about to disrobe. The monks take him to the Buddha who asks him to follow just three rules, related to mind, voice and body. He does so and becomes an Arahat. The Buddha tells a story of a farmer who found a huge block of gold that he couldn't carry away, until he decided to cut it into four, at which point it was easy to move.

—◦—|—◦—||—◦—|—◦— Siloka pathyā

1. Yo pahaṭṭhena cittena, pahaṭṭhamanaso naro,

That person who has a cheerful heart, who is cheerful in his mind,¹¹⁹

—◦—|—◦—||—◦—|—◦— Siloka pathyā

Bhāveti kusalam dhammam, yogakkhemassa pattiya,

Who cultivates wholesome thoughts, in order to attain safety,

—◦—|—◦—||—◦—|—◦— Siloka pathyā

Pāpuṇe anupubbena sabbasamyojanakkhayati.

Gradually arrives at the destruction of all of the fetters.

¹¹⁸ Cst reads: *saṅkhyam gatam*, which doesn't make sense. PTS as here.

¹¹⁹ This verse varies by only one word from the verse 55, substituting *pahaṭṭh-* for *alīn-*.

Tattha, {1.278} **pahaṭṭhenā ti vinīvaraṇena.**

In this connection, *cheerful* means free from hindrances.

Pahaṭṭhamano ti tāya eva vinīvaraṇatāya pahaṭṭhamānaso,

Cheerful in his mind means being free from hindrances he is cheerful in his mind,

suvaṇṇam̄ viya pahamsitvā,

like gold that is beaten,¹²⁰

samujjotitasappabhāsacitto hutvā, ti attho.

having become radiant, luminous, and resplendent, this is the meaning.

Ja 57 Vānarindajātaka **The Story about the Lord of the Monkeys**

In the present Devadatta sets out to kill the Buddha, who replies that he did this in the past also, and tells a story of how, when he was a monkey, he outwitted a crocodile and escaped being eaten.

— — — | — — — || — — — | — — — Siloka pathyā

1. Yassetē cature dhammā, vānarinda, yathā tava:

He who,¹²¹ monkey-king, like you, has these four things:

— — — | — — — || — — — | — — — Siloka pathyā

Saccam̄ dhammo dhiti cāgo, diṭṭham̄ so ativattatī ti.

Truth, wisdom, courage, charity, will overcome his foe.

¹²⁰ The commentator plays on the meaning of the homonym *pahamsati*, which means *cheerful, gladdened* when derived from *pa+hassati*; and *strike, beat* when derived from *pa+ghamsati*.

¹²¹ This verse appears verbatim at Ja 224 Kumbhilajātaka.

Tattha, {1.280} **yassā ti yassa kassaci puggalassa.**

In this connection, *he who* means whatever person.

Ete ti idāni vattabbe paccakkhato niddisati.

These indicates that what should be said now is from personal experience.

Caturo dhammā ti cattāro guṇā.

Four things means four virtues.

Saccan-ti vacīsaccamī: “**Mama santikam āgamissāmī**” ti, vatvā,

Truth means truthful speech, saying: “I will come into your presence,”

musāvādām akatvā, āgato yevā, ti etam te vacīsaccamī.

not making false speech, (and then) surely coming, this is your truthful speech.

Dhammo ti vicāraṇapaññā:

Wisdom means investigative wisdom:

“Evam kate idam nāma bhavissati” ti, esā te vicāraṇapaññā atthi.

“It will surely be so because of this,” this is your investigative wisdom.

Dhitī, ti abbocchinnam viriyam vuccati, etam-pi te atthi.

Courage, this is said to be your uninterrupted effort, this is also yours.

Cāgo ti attapariccāgo,

Charity means self-sacrifice,

tvam attānam pariccajītvā, mama santikam āgato.

having forsaken yourself, coming into my presence.

Yam panāham gaṇhitum nāsakkhim mayham-evesa doso.

But that I was unable to capture (him) is my fault.

*Dīṭṭhan-ti*¹²² paccāmittam.

Foe means adversary.

So ativattatī ti yassa puggalassa yathā tava,

Will overcome for that person like you,

evam ete cattāro dhammā atthi, so yathā mam ajja tvam atikkanto,

having these four things, just as today you overcame me,

tatheva attano paccāmittam atikkamati abhibhavatī ti.

so will he overthrow, conquer his enemy.

Ja 58 Tayodhammajātaka

The Story about the Three Things

In the present Devadatta sets out to kill the Buddha, who replies that he did this in the past also, and tells a story of how, when he was a monkey, he outwitted his father; and the Rakkhasa who was meant to kill him became his handiman. Terrified by this, his father passed away and he became the new king.

—॒—॒॑—॥—॒—॒॑— Siloka pathyā

1. Yassa ete tayo dhammā, vānarinda yathā tava:

He who, monkey-king, like you, has these three things:

—॒—॒॑—॥—॒—॒॑— Siloka pathyā

Dakkhiyam sūriyam paññā, dīṭṭham so ativattatī ti.

Dexterity, heroism, wisdom, will overcome his foe.

Tattha, {1.282} **dakkhiyan-ti dakkhabhāvo,**

In this connection, dexterity means being adroit,

¹²² *dīṭṭha* here being equal to Sanskrit *dviṣṭa*, not in PED.

sampattabhayaṁ vidhamitum jānanapaññāya,
having the knowledge and wisdom to destroy the fear that is present,

sampayutta-uttamaviriyassetam nāmam.
this is known as being associated with supreme effort.

Sūriyan-ti sūrabhāvo, nibbhayabhāvassetam nāmam.
Heroism means being heroic, this is known as the development of fearlessness.

Paññā ti paññāpadaṭṭhānāya upāyapaññāyetam nāmam.
Wisdom means this is known as the wisdom in inference,¹²³ wisdom in means.

Ja 59 Bherivādajātaka **The Story about the Drummer**

In the present the Buddha meets with a disobedient monk and tells him a story of how, through disobedience, he had drummed continuously, and lost all their earnings to thieves in a past life when they were drummers.

—◦—|—◦—||◦—◦—|◦—◦— Siloka bhavipulā

1. Dhame dhame nātidhame, atidhantañ-hi pāpakam,
Play, play, but don't play too much, only the bad one plays in excess,

—◦—|◦—◦—||◦—◦—|◦—◦— Siloka pathyā

Dhantena hi satam laddham, atidhantena nāsitan-ti.
Through playing a hundred was gained, through playing too much it was lost.

Tattha, {1.284} **dhame dhame ti dhameyya no na dhameyya,**
In this connection, *play, play* means you should play and you should definitely¹²⁴ play,

¹²³ *Padaṭṭhāna*, lit: *wisdom in footprints*, metaphorically it means *inference*.

¹²⁴ A double negative: *not not*, something avoided in English, it has emphatic meaning.

bherim vādeyya, no na vādeyyā, ti attho.

you should beat the drum, definitely beat it, this is the meaning.

Nātidhame ti atikkamitvā pana nirantaram-eva katvā na vādeyya.

Don't play too much means do not overstep (the bounds), beat it endlessly.

Kimkāraṇā?

What is the reason?

Atidhantañ-hi pāpakaṁ,

Only the bad one plays in excess,

nirantaraṁ bherivādanam idāni amhākaṁ pāpakaṁ lāmakam jātam.

the bad one, of inferior birth, now beats the drum endlessly.

Dhantena hi satam laddhan-ti,

Through playing a hundred was gained,

nagare dhamantena bherivādanena kahāpaṇasatam laddham.

through playing the drum in the city one hundred coins¹²⁵ were gained.

Atidhantena nāsitan-ti idāni pana me puttena vacanam akatvā,

Through playing too much it was lost means at this time through my son not doing my bidding,

yad-idam aṭaviyam atidhantam, tena atidhantena sabbam nāsitan-ti.

namely, by playing too much in the wilderness, through this playing too much, all was lost.

¹²⁵ *Kahāpaṇa* was a type of coin, sometimes gold (and therefore more valuable), and sometimes copper.

Ja 60 Saṅkhadhamanajātaka The Story about the Conch Blower

An analogue to the previous story, in this one after meeting with a disobedient monk, the Buddha tells him of how, when they were conch blowers in a past life, his father hadn't listened to his good advice, but had attracted the attention of thieves, and lost all their earnings.

—|—|—||—|—|— Siloka bhavipulā

1. Dhame dhame nātidhame, atidhantañ-hi pāpakaṁ,

Blow, blow,¹²⁶ but don't blow too much, only the bad one blows in excess,

—|—|—||—|—|— Siloka pathyā

Dhantenādhigatā bhogā, te tāto vidhamī dhaman-ti.

Through blowing riches were achieved, (but) your father, blowing, lost (it).

Tattha, {1.284} **te tāto vidhamī dhaman-ti,**

In this connection, *your father, blowing, lost,*

te saṅkham dhamitvā, laddhabhoge,

the wealth that had been gathered through blowing on the conch,

mama pitā punappunañ dhamanto vidhami viddhamsesi vināsesī ti.

my father blowing again and again, lost, demolished, destroyed.

¹²⁶ This is the same word (*dhame* = *play*) as in the previous verse, but here, because of the context, we have to translate as *blow*.

Ja 61 Asātamantajātaka The Story about the Disagreeable Charms

In the present a young monk, being driven by his desire for a young woman, is on the verge of quitting the monastic life. The Buddha tells a story of the past as an example of the wickedness of women in which an old woman was even willing to kill her dutiful son in order to gain her sensual desires.

—|—|—||—|—|— Siloka pathyā

1. Asā lokitthyo nāma, velā tāsam̄ na vijjati,

Those known as free, worldly women, there is no restriction for them,

—|—|—||—|—|— Siloka pathyā

Sārattā ca pagabbhā ca, sikhī sabbaghaso yathā,

Obsessed and arrogant, like a fire that feeds on everything.

—|—|—||—|—|— Siloka pathyā

Tā hitvā pabbajissāmi, vivekam-anubrūhayan-ti.

Having renounced them I go forth, nurturing solitude.

Tattha, {1.288} **asā ti asatiyo lāmikā.**

In this connection, *free*¹²⁷ means heedless, inferior (women).

Atha vā sātam̄ vuccati sukhām tam̄ tāsu natthi.

Or, it is said, there is nothing in them that is agreeable, pleasant.

Attani paṭibaddhacittānam, asātam-eva dentī ti pi asā,

Infatuated with themselves, allowing the disagreeable they are free,¹²⁸

¹²⁷ CPD: *asa*: 2 *a-sa*, *mfn.*, (1) perh. (cf. *a-sva* "without owner", *Saund XVII 16*, see *a-saka*, *a-ssa*) whom nobody can claim as his own, said of women.

¹²⁸ This plays on *asātam*, *disagreeable*, and *asā*, *free* (without an owner).

dukkhā dukkhavatthubhūtā, ti attho.

suffering, they are beings based in suffering, this is the meaning.

Imassa panatthassa sādhanatthāya idam Suttaṁ āharitabbam:

But in order to substantiate this interpretation, this Discourse¹²⁹ should be delivered:

“Māyā cetā marīcī ca, soko rogo cupaddavo,

“They are deceitful, an illusion, grief, illness, and misfortune,

Kharā ca bandhanā cetā, Maccupāsā guhāsayā,

They have a harsh bondage, the snare of Death, hidden deep in the heart,

Tāsu yo vissase poso, so naresu narādhamo” ti.

Whatever man has faith in them, he is a vile man amongst men.”

Lokitthiyo ti loke itthiyo.

Worldly women means women of the world.¹³⁰

Velā tāsam na vijatī ti,

There is no restriction for them,

amma, tāsam itthīnam kilesuppattim patvā,

mother, having learned the defilements that have arisen in these women,

velā samvaro mariyādā pamāṇam nāma natthi.

(I know) there is certainly no restriction, restraint, boundary, or limit (on them).

Sārattā ca pagabbhā cā ti,

Obsessed and arrogant,

¹²⁹ Ja 534 *Mahāhamsajātaka*, vs. 30. Notice this Jātaka is called a *sutta* here, and elsewhere in this commentary.

¹³⁰ Analysing the compound.

velā ca etāsam̄ natthi,
there is no restriction for them,

pañcasu kāmaguṇesu sārattā allīnā,
they are obsessed by the five strands of sensual pleasure, attached,

tathā kāyapāgabbhiyena, vācāpāgabbhiyena, manopāgabbhiyenā ti,
because of that through impudence of body, speech and mind,

tividhena pāgabbhiyena samannāgatattā, pagabbhā cetā.
endowed with this threefold impudence, they are arrogant.

Etāsañ-hi abbhantare kāyadvārādīni patvā,
Having learned about the internal bodily door and so on,

samīvaro nāma natthi, lolā kākapaṭibhāgā, ti dasseti.
I know there is certainly no restraint, agitated, they are like crows, this is the explanation.

*Sikhī sabbaghaso yathā ti,
Like a fire that feeds on everything,*

amma, yathā jālasikhāya, Sikhī ti saṅkham gato,
mother, like a blazing fire, it goes by the name of *Sikhi*,

aggi nāma gūthagatādibhedam̄, asucim pi,
what is called fire, consisting of excrement¹³¹ and so on, is impure,

sappimadhpahānitādibhedam̄ sucim pi,
(what) consists of ghee, honey, molasses and so on is pure,

¹³¹ Fires are often made from the excrement of animals, like cows, in Asia.

itṭham-pi aniṭṭham-pi yam yad-eva labhati,
it receives whatever is likeable or dislikeable,

sabbam ghasati khādati, tasmā sabbaghaso ti vuccati.
it feeds on, eats up everything, therefore *that feeds on everything* is said.

Tatheva tā itthiyo pi hatthimēḍagomēḍādayo vā hontu,
Right there those women, they are like elephants, cows, and so on,

hīnajaccā hīnakammantā,
they are low born, having low deeds,

khattiyādayo vā hontu uttamakammantā,
or they are nobles and so on, performing good deeds,

hīnukkaṭṭhabhāvam acintetvā,
having not reflected on a low and high nature,

lokassādavasena, {1.289} kilesasanthave uppanne yam yam labhanti,
because of feeding on the world, whatever they receive arises in association with
the defilements,

sabbam-eva sevantī ti sabbaghasasikhisadisā honti.
keeping company with everything means they are like a fire feeding on
everything.

Tasmā sikhī sabbaghaso yathā, tathevetā, ti veditabbā.
Therefore they are truly *like a fire that feeds on everything*, so it should be
understood.

Tā hitvā pabbajissāmī ti,
Having renounced them I go forth,

aham tā lāmikā dukkhavatthubhūtā itthiyo hitvā,
having renounced inferior (women) who are the basis for suffering,

araññam pavisitvā, isipabbajjam pabbajissāmi.
and entered the wilderness, I will go forth in the seer's going-forth.¹³²

Vivekam-anubrūhayan-ti,
Nurturing solitude,

kāyaviveko cittaviveko upadhiviveko, ti tayo vivekā,
bodily solitude, mental solitude, attachment solitude, these three solitudes,

tesu idha kāyaviveko pi vaṭṭati cittaviveko pi.
of these here bodily solitude is suitable and mental solitude.

Idam vuttam hoti:

This is what is said:

aham, amma, pabbajitvā kasiṇaparikammam katvā,
mother, having gone forth, and performed the preparatory duties regarding the
meditation object,¹³³

aṭṭha Samāpattiyo ca Pañcābhiññā ca uppādetvā,
and produced the eight Attainments¹³⁴ and the five Super Knowledges,¹³⁵

¹³² The seer's going forth is what exists when there is no Buddhasāsana.

¹³³ This is defined as one of three moments on the way to full absorption: preparatory (*parikamma*), neighbourhood (*upacāra*) and fixed (*appanā*) absorption (*jhāna*).

¹³⁴ That is, the eight absorptions, four are with form, four are formless.

¹³⁵ The five are: magical powers (*iddhividha*); divine ear (*dibbasota*); knowledge of the minds of others (*cetopariyañāṇa*); recollection of former existences (*pubbenivāsānussati*); divine eye (*dibbacakkhu*). The sixth *abhiññā*, extinction of all cankers (*āsavakkaya*) marks *Arahatta*, and would indicate that there are no more rebirths, so the Bodhisatta doesn't attain this until his last existence.

gaṇato kāyam, kilesehi ca cittam vivecetvā,

having solitude of body, away from a crowd, and of mind, away from the defilements,

imam vivekam brūhento vadḍhento,

nurturing, developing this solitude,

Brahmalokaparāyaṇo bhavissāmi,

I will be destined for the Brahmā Realm,

alam me agārenā ti.

having this building is enough for me.

Ja 62 Aṇḍabhūta-jātaka The Story about being Inexperienced

In the present a monk is driven by lust to renounce the celibate life.

To deter him the Buddha tells a story of a past life in which a young girl, even though brought up in seclusion from birth, still managed to trick her husband and take a lover.

—◦—;◦—◦॥—◦◦;◦— Siloka pathyā

1. Yam brāhmaṇo avādesi vīṇam samukhaveṭhito,

That brahmin who, with a veil that covered his face, played the lute,

—◦—;◦—;◦—॥—◦—;◦— Siloka pathyā

Aṇḍabhūtā bhatā bhar'yā, tāsu ko jātu vissase ti?

Supported his inexperienced wife, who could have faith in these?

Tattha, {1.293} yam brāhmaṇo avādesi, vīṇam samukhaveṭhito ti,

In this connection, *that brahmin who, with a veil that covered his face, played the lute,*

yena kāraṇena brāhmaṇo,
for whatever reason the brahmin,

ghanasāṭakena saha mukhena veṭhito hutvā, viṇamī vādesi,
after covering his face with a thick cloth, played the lute,

tam kāraṇam na jānātī, ti attho.
and for that reason he does not know, this is the meaning.

Tañ-hi sā vañcetukāmā evam-akāsi.
She did it thus, desiring to deceive him.

Brāhmaṇo pana tam itthim bahumāyābhāvam ajānanto,
But the brahmin, not understanding the woman's great deceitfulness,

mātugāmassa saddahitvā: “Mam esā lajjatī” ti, evamśaññī ahosi.
having faith in the woman, had the perception: “She is being shy with me.”

Tenassa aññāṇabhāvam pakāsento, rājā evam-āha, {1.294}
Explaining his ignorance, the king spoke thus,

ayam-etthādhippāyo.
this is the intention here.

Añḍabhūtā bhatā bhariyā ti,
Supported his inexperienced wife,

añḍam vuccati bijam.
añḍa is said to be a seed.¹³⁶

¹³⁶ This seems a rather unhelpful comment, but what it is trying to explain is the first half of the compound *añḍabhūtā*, *a being who is like an egg*, or here, *like a seed*, that is, metaphorically, *one who is undeveloped, underdeveloped, or inexperienced*.

Bījabhūtā mātukucchito anikkhantakāle yeva

The being who from before the time of leaving the mother's womb

ābhata ānītā, bhatā ti vā puṭṭhā ti attho.

has been reared, brought up, *supported* or nourished, this is the meaning.

Kā sā?

Who is she?

Bhariyā pajāpatī pādaparicārikā.

Wife means spouse, one who follows in his footsteps.¹³⁷

Sā hi bhattavatthādīhi bharitabbatāya,

Because she should be supported with food, clothes and so on;

bhinnasamvaratāya lokadhammehi bharitatāya vā:

or, because she is supported from being one without restraint regarding worldly conditions, (therefore):

“Bhariyā” ti, vuccati.

“*Bhariyā*,”¹³⁸ is said.

Tāsu ko jātu vissase ti?

Who could have faith in these?

Jātū ti ekamsādhivacanām,

Jātu (untranslated here) is an emphatic expression.

Tāsu mātukucchito paṭṭhāya rakkhiyamānāsu pi,

Although protected from their start in the mother's womb,

¹³⁷ This compound could also mean *one who attends on or at his feet*.

¹³⁸ Meaning literally *one who is supported*.

evam vippakaram apajjantisu bhariyasu.

in those wives such a change was brought about.

Ko nama pañdito puriso, ekamisena vissase,

Who is called a wise man, sure in faith,

“Nibbikara esā mayī” ti, ko saddaheyā? ti attho.

who would have the faith: “She is unchanged towards me?” this is the meaning.

Asaddhammavasena hi āmantakesu nimantakesu vijjamānesu,

Because of not understanding the true Dhamma, amongst his advisors, hosts,

mātugāmo nama na sakkā rakkhitun-ti.

a woman is indeed impossible to protect.

Ja 63 Takkajātaka

The Story about the Buttermilk Salesman

In the present one monk was besieged by lust. The Buddha told a past life story in which a woman brought down an ascetic from his high estate, and later sought to have him killed so that her life with a thief might be secured. When her treachery was discovered it led to her death.

—◦—◦;◦—◦;◦◦—◦—◦—◦ Siloka pathyā

1. Kodhanā akataññū ca, pisuṇā mittabhedikā,

(Women are) angry, ungrateful, slanderers, those who break up friends,

—◦—◦;◦—◦;◦◦—◦—◦—◦ Siloka savipulā

Brahmacar'yam cara bhikkhu, so sukham na vihāhasī ti.

Live the spiritual life, monk, you should not give up happiness.

Tatrāyam {1.298} piñdattho:

In this connection, this is the substance of it:

Bhikkhu, itthiyo nāmetā kodhanā,

Monk, these women are known as angry,

uppannaiṁ kodhaṁ nivāretum na sakkonti.

they are not able to restrain the anger that has arisen.

Akataññū ca, atimahantam-pi upakāram na jānanti.

Ungrateful, they do not acknowledge even great help.

Pisunā {1.299} ca, piyasuññabhāvakaṇam-eva katham kathenti.

Slanderers, they speak saying something that is empty of affection.

Mittabhedikā,

Those who break up friends,

mitte bhindanti, mittabhedanakatham kathanaśilā yeva,

they break up friends, speaking in such a way as to break up friends,

evarūpehi pāpadhammehi samannāgatā etā.

these are endowed with such bad thoughts.

Kim te etāhi, brahmacariyāṁ cara bhikkhu,

This is why you, because of this, must live the spiritual life, monk,

ayañ-hi methunavirati parisuddhaṭṭhena brahmacariyāṁ nāma tam cara.

therefore, abandoning sexual activity, through being established in purity, live what is called the spiritual life.

So sukham na vihāhisī ti,

You should not give up happiness,

so tvāṁ etāṁ brahmacariyavāsaṁ vasanto,

you, living the spiritual life,

jhānasukham maggasukham phalasukhañ-ca na vihāhisī,
not giving up the happiness in the absorptions, paths and fruits,

etamī sukhām na vijahissati,
this is the happiness you should not give up,

etasmā sukhā na parihāyissasi, ti attho.
you will not be deprived of these happinesses, this is the meaning.

Na parihāhisī ti, pi pāṭho, ayam-evattho.

Na parihāhisi, (not be deprived) is also a reading,¹³⁹ this is the meaning.

Ja 64 Durājānajātaka

The Story about what is Difficult to Know

In the present a lay brother cannot make out the moods of his wife, who is meek on some days and haughty on others. The Buddha explains this is part of women's nature and tells a past life story in which the same characters appear.

—◦—◦|—◦—◦—||—◦—◦|◦—◦— Siloka bhavipulā

1. Mā su nandi: “Icchati mām,” mā su soci: “Na icchati,”¹⁴⁰

Do not rejoice, thinking: “She desires me,” do not grieve, thinking: “She doesn't desire (me),”

—◦—◦|◦—◦—||—◦—◦|◦—◦— Siloka pathyā

Thīnamī bhāvo durājāno, macchassevodake gatan-ti.

Women are difficult to understand, they move around like a fish in water.

¹³⁹ It is not clear where we could take the alternative reading offered. Does it mean instead of reading *etasmā sukhā na parihāyissasi*, we could read *etasmā sukhā na parihāhisi*? Or is to be applied to the verse, and instead of *so sukhām na vihāhasī* we could read *so sukhām na parihāhisi*? *Pāṭha* normally seems to apply to the canonical reading, but I am not sure here.

¹⁴⁰ Cst reads *micchati*, but as it is this makes no sense.

Tattha, {1.300} **mā su nandi:** “*Ikchati man*”-ti,

In this connection, *do not rejoice, thinking: “She desires me,”*

su-kāro nipātamattaiṁ.

the syllable *su* is merely a particle.¹⁴¹

“Ayam itthī mām icchati pattheti, mayi sineham karotī” ti, mā tussi.

Do not be satisfied thinking: “This woman desires me, wishes for me, makes love to me.”

Mā su soci: “*Na icchatī*” ti.

Do not grieve, thinking: “She doesn’t desire (me).”

“Ayan mām na icchatī” ti, pi mā soci.

Do not grieve, thinking: “This one does not desire me.”

Tassā icchamānāya nandim, na icchamānāya ca sokam akatvā,

Neither rejoicing in her desire, nor grieving about a lack of desire,

majjhatto va hohī, ti dīpeti.

maintain balance, this is the explanation.

Thīnam bhāvo durājāno ti,

Women are difficult to understand,

itthīnam bhāvo nāma, itthimāyāya paṭicchannattā, durājāno.

what is known as the nature of women, because of being concealed by women’s deceit, is difficult to understand.

Yathā kim?

Why is that?

¹⁴¹ Inserted m.c.

Macchassevodake gatan-ti,

They move around like a fish in water,

yathā macchassa gamanam udakena paṭicchannattā dujjānam,

just as the moving around of a fish in the water is concealed and hard to know,

teneva so kevaṭte āgate, udakena gamanam paṭicchādetvā, palāyati,

because of that, when a fisherman comes, having concealed (themselves), they move around in the water, and escape,

attānam gaṇhitum na deti,

and it is not possible to take hold of them,

evam-eva itthiyo mahantam-pi dussilakammam katvā:

so women, having performed a great deal of unvirtuous deeds, (declare):

“Mayam evarūpaṁ na karomā” ti,

“We do not do such a thing,”

attanā katakammam itthimāyāya paṭicchādetvā, sāmike {1.301} vañcenti.

after concealing the deeds they have done with a woman’s deceit, they deceive their husbands.

Evam itthiyo nāmetā pāpadhammā durājānā,

Thus these women are known as having a bad nature, being difficult to understand,

tāsu majjhutto yeva sukrito hotī ti.

maintaining balance in regard to them is happiness.

Ja 65 Anabhiratijātaka The Story about Discontent

In the present a lay brother is absent from attendance on the Buddha for a while after finding his wife is unfaithful. The Buddha explains that this is the nature of women, and shows how the same thing happened to the pair of them in a past life.

—|—|—||—|—|— Siloka pathyā

1. Yathā nadī ca panto ca, pānāgāram sabhā papā,

Just like rivers and highways, taverns, assembly halls and cisterns,

—|—|—||—|—|— Siloka pathyā

Evaṁ lokitthiyo nāma – nāsam kujjhanti paṇḍitā ti.

So are women in the world – the wise do not get angry with them.

Tattha, {1.302} *yathā nadī ti*,

In this connection, *just like rivers*,

yathā anekatitthā nadī nhānatthāya sampattasampattānam,

just as having arrived at the banks of rivers to bathe,

caṇḍālādīnam-pi khattiyādīnam-pi sādhāraṇā,

outcastes and so on, nobles and so on, use it in common,

na tattha koci nhāyitum na labhati nāma.

and no one is unable to bathe.

Panto ti ādīsu pi,

Also *highways* and so on,

yathā mahāmaggo pi sabbesam sādhāraṇo,

just as on the main path all use it in common,

na koci tena gantum na labhati.

and no one is unable to travel.

Pānāgāram-pi, surāgehami sabbesam sādhāraṇam,

Also *taverns*, in liquor houses all use them in common,

yo yo pātukāmo, sabbo tattha pavisateva.

whoever desires to drink, all of them can enter there.

Puññatthikehi tattha tattha manussānam nivāsatthāya katā sabhā pi,

For the purpose of housing people from here and there *assembly halls* were made by those desiring merit,

sādhāraṇā na tattha koci pavisitum na labhati.

they are used in common and no one is found unable to enter.

Mahāmagge pānīyacāṭīyo ṭhapetvā, katā papā pi sabbesam sādhāraṇā,

Having placed water pots along the main path, *cisterns* are also made to be used in common,

na tattha koci pānīyam pivitum na labhati.

no one is unable to drink water from there.

Evam lokithiyo nāmā ti,

So are women of the world,

evam-eva, tāta māṇava, imasmim loke itthiyo pi sabbasādhāraṇā va,

just so, dear student, in this world women are all used in common,

teneva ca sādhāraṇaṭṭhena nadīpanthapānāgārasabhāpapāsadisā.

and because of that, in the sense of being used in common, they are like rivers, highways, taverns, assembly halls and cisterns.

Tasmā nāsam kujjhanti paṇḍitā.

Therefore *the wise do not get angry with them*.

Etāsam̄ itthīnam̄:

About these women,

“Lāmikā etā anācārā dussilā sabbasādhāraṇā” ti cintetvā,

thinking: “These are all used in common, (they are) inferior, unfit, lacking in virtue,”

paññitā chekā buddhisampannā na kujjhantī ti.

the really wise, endowed with intelligence, do not get angry.

Ja 66 Mudulakkhaṇajātaka **The Story about (Queen) Mudulakkhaṇā**

In the present a meditating monk is overwhelmed with lust when he sees a naked woman. The Buddha explains that this had happened even to himself in the past, and tells how, when an ascetic with higher knowledges, saw queen Mudulakkhaṇā naked he was overcome with lust. And how she cured him, so that he returned to the higher life.

—|—|—||—|—|— Siloka pathyā

1. Ekā icchā pure āsi, aladdhā Mudulakkhaṇam̄,

Before, not having Mudulakkhaṇā, I had but one desire,

—|—|—||—|—|— Siloka pathyā

Yato laddhā alārakkhī, icchā iccham̄ viyāyathā ti.

When I had gained her of wide eyes, desire after desire was born.¹⁴²

Tatrāyam̄ {1.306} piṇḍattho:

In this connection, this is the substance of it:

mahārāja, mayham̄ imam̄ tava devim̄ Mudulakkhaṇam̄ alabhitvā, pure:
great king, not having this your queen Mudulakkhaṇā, before,

¹⁴² The form *viyāyatha* is explained as a 3rd person aorist below.

“Aho vatāham etam labheyyan”-ti

thinking: “Alas, I surely should gain this,”

ekā icchā āsi, ekā va taṇhā uppajji.

I had but one desire, just one craving arose.

Yato pana me ayam alārakkhī visālanettā sobhanalocanā laddhā,

But from when I gained this *one of wide eyes*, broad eyes, beautiful eyes,

atha me sā purimikā icchā,

then my former *desires*,

gehataṇham upakaraṇataṇham upabhogataṇhan-ti uparūpari,

craving for a home, craving for resources, craving for enjoyment, arose,

aññam nānappakāram iccham vijāyatha janesi uppādesi.

and various other *desires were born*, were produced, arose.

Sā kho pana me evam vadḍhamānā icchā,

Thus, through my developing desires,

apāyato sīsam ukkhipitum na dassati.

she did not give me (time) to lift my head out of misery.

Alam me imāya, tvañ-ñeva tava bhariyam gaṇha,

This is enough for me, take back your wife,

aham pana Himavantam gamissāmī ti.

I will go to the Himālayas.

Ja 67 Ucchaṅgajātaka The Story about the Lap

In the present three men are picked up suspected of robbery. They are the husband, son and brother of the same woman. When brought before the king she chooses to save her brother because a husband and a son can be easily replaced, and in this way she manages to save all three. The Buddha then tells how a similar thing happened in a past life.

— — — | — — — || — — — | — — — Siloka pathyā

1. Ucchange deva me putto, pathe dhāvantiyā pati,

King, (I can bring) a son to my lap, and a husband from the path,

— — — | — — — || — — — | — — — Siloka pathyā

Tañ-ca desam na passāmi yato sodarīyam-ānaye ti.

But I don't see the country from which I can bring back a brother.

Tattha, {1.308} *ucchange, deva, me putto ti,*

In this connection, *king, (I can bring) a son to my lap,*

deva, mayham putto ucchange yeva.

king, (I can bring) a son to my lap.

Yathā hi araññam pavisitvā, ucchange katvā, dākam uccinitvā,

Just as, after going to the wilderness, making a bag,¹⁴³ and picking vegetables,

tattha pakhipantiyā ucchange dākam nāma sulabham hoti,

in that bag where the vegetables were thrown it is certainly easy to find,

¹⁴³ The word commentary plays on the two meaning of *ucchange*, as *the lap*, and as a *bag*.

evam itthiyā putto pi sulabho, ucchaṅge dākasadiso va.

so for a woman it is easy to find a son, like (finding) vegetables in a bag.

Tena vuttam: Ucchaṅge deva me putto ti.

Because of this she said: *king, (I can bring) a son to my lap.*

Pathe dhāvantiyā patī ti,

A husband from the path,

maggam āruyha, ekikāya gacchamānāya pi hi,

having mounted a path, going along by herself,

itthiyā pati nāma sulabho diṭṭhadīṭṭho yeva hoti.

a woman easily makes him a husband of one she has seen.

Tena vuttam: pathe dhāvantiyā patī ti.

Because of this: *a husband from the path* is said.

Tañ-ca desam na passāmi yato sodariyamānaye ti,

But I don't see the country from which I can bring back a brother,

yasmā pana me mātāpitaro natthi,

since I have no mother and father,

tasmā idāni tam mātukucchisaṅkhātam aññam desam na passāmi.

therefore I do not see any other place now that can be reckoned as a mother's womb.

Yato aham samāne udare jātattā sa-udariyasāṅkhātam,

When born from the same stomach he is reckoned a brother,¹⁴⁴

¹⁴⁴ *Sa-udariya* (*same-womber*) is used to explain the Pāli form *sodariya*, meaning *brother*.

bhātaram āneyyam.

and a brother should be brought home.

Tasmā bhātaraṁ yeva me dethā ti.

Therefore you must give me my brother.

Ja 68 Sāketajātaka The Story about (the City of) Sāketa

In the present an old brahmin greets the Buddha as his son, and calling his wife she too talks about him as her son. The Buddha tells how he had indeed been related in various ways to these two in many previous existences.

—०—|०००—॥—०—०|०—०— Siloka navipulā

1. Yasmin mano nivisati, cittañ-cāpi pasīdati,

In whom the mind is established, in whom the heart has confidence,

—०—|०—०—॥—०—०|०—०— Siloka pathyā

Adiṭṭhapubbake pose, kāmam tasmim-pi vissase ti.

In that person unseen before, in him too he gladly trusts.

Tattha, {1.309} yasmin mano nivisatī ti,

In this connection, *in whom the mind is established,*

yasmin puggale diṭṭhamatte yeva cittam patiṭṭhāti.

in whatever person who is merely seen, he establishes his heart.

Cittañ-cāpi pasīdatī ti,

In whom the heart has confidence,

yasmin diṭṭhamatte, cittam pasīdati mudukam hoti.

in whomever is merely seen, his heart comfortably places confidence.

*Aditṭhapubbake pose ti,
In that person unseen before,*

pakatiyā tasmin attabhāve, aditṭhapubbe pi puggale.
in that individual by nature, that person unseen before.

*Kāmam tasmin-pi vissase ti,
In him too he gladly trusts,*

anubhūtapubbasineheneva, tasmim-pi puggale ekamsena vissase,
by experiencing affection before, he surely trusts in him,

vissāsam āpajjati yevā, ti attho.
he surely produces trust, this is the meaning.

Ja 69 Visavantajātaka The Story about the Poisonous Snake

In the present Ven. Sāriputta decides to give up meal-cakes and this gets voiced abroad, and the monks ask the Buddha to dissuade him. The Buddha explains that once Sāriputta has decided on an action nothing can deter him, and tells how he was once a snake who refused to take back the poison he had released, even though it might cost him his life.

—॒—॒॑—॒—॒॥॒—॒—॒॑—॒—॒— Siloka pathyā

1. Dhi-r-atthu tam visam vantam, yam-aham jīvitakāraṇā

Cursed be that poison I emitted, (even) for the sake of life

—॒—॒—॒॑—॒—॒॥॒—॒—॒॑—॒—॒— Siloka pathyā

Vantam paccāharissāmi? Matam me jīvitā varan-ti.

Will I take back that vomit? Better is death for me than life.

Tattha, {1.311} dhi-r-atthū ti garahatthe nipāto.

In this connection, *cursed be*, the particle has the meaning of reproach.

Tam visan-ti yam-aham jīvitakāraṇā vantam visam paccāharissāmi?

That poison means will I take back that poison I emitted (even) for the sake of life?

Tam vantam visam dhi-r-atthu.

That poison that was emitted be cursed.

Matam me jīvitā varan-ti,

Better is death for me than life,

tassa visassa apaccāharaṇakāraṇā, yam aggim pavisitvā:

because of not taking back that poison, entering the fire, (I thought):

maraṇam tam mama jīvitato varan-ti attho.

death is better for me than life, this is the meaning.

Ja 70 Kuddālajātaka **The Story about (the Wise) Kuddāla**

In the present one monk ordains and disrobes six times before finally becoming an Arahat during his seventh ordination. The Buddha tells how in a previous life he too had renounced the ascetic life six times before eventually attaining his goal.

—○—|—○—||—○—|○—○— Siloka bhavipulā

1. Na tam jitam sādhū jitam, yam jitam avajīyati,

That victory isn't a good victory, that victory which can be undone,

—○—|—○—||—○—|○—○— Siloka bhavipulā

Tam kho jitam sādhū jitam, yam jitam nāvajīyatī ti.

That victory is a good victory, that victory which can't be undone.

Tattha, {1.313} na tam jitam sādhū jitam, yam jitam avajīyatī ti,

In this connection, that victory isn't a good victory, that victory which can be undone,

yam paccāmitte parājinitvā, ratṭham jitam paṭiladdham,
having defeated one's enemies, one has victory over the kingdom,

puna pi tehi paccāmittehi avajīyati, tam jitam sādhujitam nāma na hoti.
but when that is undone by enemies, that victory is certainly not a good victory.

Kasmā?

Why?

Puna avajīyanato.

Because it is undone again.

Aparo nayo:

Another method:

jitam vuccati jayo.

success is said to be victory.

Yo paccāmittehi saddhim yujjhitvā, adhigato jayo,

After going to war with one's enemies, and acquiring success,

puna tesu {1.314} jinantesu parājayo hoti, so na sādhu, na sobhano.

while subduing them there is defeat, it is not good, not proper.

Kasmā?

Why?

Yasmā puna parājayo va hoti.

Because there is defeat.

Tam kho jitam sādhu jitam, Yam jitam nāvajīyatī ti,

That victory is a good victory, that victory which can't be undone,

yam kho pana paccāmitte nimmathetvā,

having crushed one's enemies,

jitam puna tehi nāvajīyati,
that victory is not undone by them,

yo vā ekavāraṁ laddho jayo, na puna parājayo hoti,
whoever has once gained victory, but not been defeated,

taṁ jitam sādhu jitam sobhanam,
that victory is good, that victory is proper,

so jayo sādhu sobhano nāma hoti.
that victory is certainly good and proper.

Kasmā?

Why?

Puna nāvajīyanato.

Because it is not undone again.

Tasmā tvam, mahārāja, satakkhattum-pi

Therefore you, great king, one hundred times,

sahassakkhattum-pi satasahassakkhattum-pi saṅgāmasīsam jinitvā pi,
one thousand times, one hundred thousand times, having victory,

saṅgāmayodho nāma na hosi.
you are (still) not called a (true) soldier in battle.

Kimkāraṇā?

What is the reason?

Attano kilesānam ajitattā.

Your own defilements are undefeated.

Yo pana ekavāram-pi attano abbhantare kilese jināti,
But whoever has once defeated his own internal defilements,

ayaṁ uttamo saṅgāmasīsayodho ti.

this one is the supreme soldier at the battle front.

Ākāse nisinnako va, Buddhalilāya, rañño Dhammarūpi desesi.

While sitting in the sky, through the Buddha's grace, he taught the Dhamma to the king.

Uttamasaṅgāmayodhabhāvo panettha:

But here is the Supreme Soldier at the Battle Front (speaking):¹⁴⁵

“Yo sahassam sahassena, saṅgāme mānuse jine,

“One may conquer a thousand men a thousand times in a battle,

Ekañ-ca jeyyam-attānam, sa ve saṅgāmajuttamo” ti.

But having conquered one's own self, one would be supreme in battle.”

Idam suttam sādhakam.

This discourse is effective.

¹⁴⁵ DhP 103.

Ja 71 Varañajātaka The Story about the Temple Tree

In the present one monk, who should have been striving, fell asleep and broke his thigh after falling. The Buddha tells a story of a past life in which the same person had slept his way through his work time, and on arising had hurt his eye, and brought green wood from a Varuṇa tree back, which hindered his companions from receiving their meal.

— — — | — — — || — — — | — — — Siloka pathyā

1. Yo pubbe karaṇīyāni, pacchā so kātum-icchatī,

One who before had duties, and later (still) desires to do (them),

○○○— | — — — || — — — | — — — Siloka pathyā

Varuṇakaṭṭhabhañjo va, sa pacchā-m-anutappatī ti.

Like the one who broke off the Varuṇa branch, regrets it later.

Tattha, {1.319} sa pacchā-m-anutappatī ti yo koci puggalo:

In this connection, *regrets it later* means whatever person,

“Idam pubbe kattabbaṁ, idam pacchā” ti, avīmaṁsitvā,
having not investigated: “This should be done first, this later,”

pubbe karaṇīyāni, paṭhamam-eva kattabbakammāni pacchā karoti,
previously had duties, but first does the work to be done later,

ayam Varuṇakaṭṭhabhañjo amhākam māṇavako viya,
like our student who broke off the Varuṇa branch,

so bālapuggalo pacchā anutappati socati paridevatī, ti attho.
that foolish person regrets, grieves, laments later, this is the meaning.

Ja 72 Sīlavanāgajātaka The Story about the Virtuous Elephant

In the present Devadatta is noticed as an ingrate. The Buddha says he was like that in the past also, and tells a story of how, when he was a marvellous elephant, he had once saved a forester, who later returned and begged him over and again for his tusks, which he gave. The earth though opened up and swallowed the forester for his wickedness.

—|—|—||—|—|— Siloka pathyā

1. Akataññussa posassa niccam vivaradassino,

The ungrateful person, always looking out for an opening,

—|—|—||—|—|— Siloka pathyā

Sabbam ce pathavim dajjā, neva nam abhirādhaye ti.

Even if given the whole world, still would never be satisfied.

Tattha, {1.322} akataññussā ti attano kataguṇam ajānantassa.

In this connection, *ungrateful* means not acknowledging the good done to oneself.

Posassā ti purisassa.

Person means person.¹⁴⁶

Vivaradassino ti chiddam-eva okāsam-eva olokentassa.

Looking out for an opening means looking around for an opportunity, an occasion.

Sabbam ce pathavim dajjā ti,

Even if given the whole world,

¹⁴⁶ *Posa* is a contracted form of the word *purisa*, so they both mean the same thing. PED gives the contraction like this: *purisa* fr. **pūrṣa*>**pussa*>**possa*>*posa*.

sace pi tādisassa puggalassa sakalam Cakkavattirajjam,
even if such a person had complete and Universal Sovereignty,

imam vā pana mahāpathavini parivattetvā, pathavojani dadeyya,
after rolling over this great earth, and being given the essence of the earth,

neva nam abhirādhaye ti,
still would never be satisfied,

evam karonto pi evarūpam kataguṇaviddhamasakam,
though doing so, making such a destruction of the good done,

koci paritosetum vā pasādetum vā na sakkuṇeyyā, ti attho.
some would not be able to be gladdened, or pleased, this is the meaning.

Ja 73 Saccānkirajātaka **The Story about the Assertion of Truth**

In the present Devadatta seeks to kill the Buddha, who tells a story of how he did the same in the past, when, as a wicked king, he had sought to pay back the Bodhisatta who had saved his life by having him killed. When the citizens found out, they killed the wicked king instead, and elected the Bodhisatta as the new king.

—०—॥—०—॥—०—॥—०— Siloka pathyā

1. Saccam kir-evam-āhamsu narā ekacchiyā idha:

This is the truth, it seems, that was said by some people in this place:

—०—॥—०—॥—०—॥—०— Siloka pathyā

Kaṭṭham niplavitam seyyo, na tvevekacciyo naro ti.

(To save) a floating log is better, and not a certain person.

Tattha, {1.326} saccam kir-evam-āhamsu ti

In this connection, *this is the truth, it seems, that was said* means

avitatham-eva kira evam vadanti.

this truthful¹⁴⁷ thing, it seems, was spoken.

Narā ekacciyā idhā ti idhekacce pañditapurisā.

By some people in this place means by some wise people in this place.

Kaṭham niplavitaṁ seyyo ti,

(To save) a floating log is better,

nadiyā vuyhamānam sukkhadārum niplavitaṁ uttāretvā,

having saved a dried up log floating adrift on a river,

thale ṭhapitaṁ seyyo sundarataro.

and set it on dry land is better, more excellent.

Evañ-hi vadamānā te purisā saccam kira vadanti.

Thus they say it seems those people are speaking the truth.

Kimkāraṇā?

What is the reason?

Tañ-hi yāgubhattādīnam pacanatthāya,

It can be used for cooking congee, rice and so on,

sītāturānam visibbanatthāya,

it can be used for warming those suffering from the cold,

aññesam-pi ca parissayānam haraṇatthāya, upakāram hoti.

it can be used for carrying others who are in danger, this is helpful.

Na tvevekacciyo naro ti,

Not a certain person,

¹⁴⁷ Lit: non-false.

ekacco pana mittadubbhī akataññū pāpapuriso,
a certain bad person, who betrays his friends, who is ungrateful,

oghena vuyhamāno hatthena gahetvā, uttārito, na tveva seyyo.
having taken him by the hand as he drifts on the ocean, and pulled him out, that
is not better.

Tathā hi aham imam pāpapurisam uttāretvā,
Therefore having saved a bad person,

imam attano dukkham āharin-ti.
this brings one suffering.

Ja 74 Rukkhadhammajātaka **The Story about the Way of Trees**

In the present two kin tribes argue over the distribution of water.
The Buddha tells a story of the past showing how, when trees stand
together, they are strong and can withstand the winds, and when
they are solitary, they are easily overthrown.

— — — | — — — || — — — | — — — Siloka pathyā

1. Sādhū sambahulā ñātī, api rukkhā araññajā,
Well done the numerous relatives, trees born in the wilderness,

— — — | — — — || — — — | — — — Siloka pathyā

Vāto vahati ekaṭham, brahantam-pi vanappatin-ti.
The wind carries off one alone, even the great lord of the wood.

Tattha, {1.329} **sambahulā ñātī ti,**
In this connection, *numerous relatives*,

cattāro upādāya tat-uttari satasahassam-pi sambahulā nāma,
from four upwards even to one hundred thousand is called numerous,

evam sambahulā aññamaññam nissāya vasantā ñātakā.

thus the numerous relatives who dwell depending on each other.

Sādhū ti sobhanā pasatthā, parehi appadhaṁsiyā, ti attho.

Well done means excellent, praiseworthy, these not troubled by others, this is the meaning.

Api rukkhā araññajā ti,

Trees born in the wilderness,

tiṭṭhantu manussabhūtā araññe, jātarukkhā pi sambahulā,

let there be human beings in the wilderness, even as the numerous trees born there,

aññamaññūpatthambhena ṭhitā: ‘Sādhu’ yeva.

they stand by encouraging each other, saying: ‘Well done.’

Rukkhānam-pi hi sapaccayabhāvo laddhum vaṭṭati.

Therefore it is suitable for trees to get together.

Vāto vahati ekaṭthan-ti puratthimādibhedo vāto vāyanto,

The wind carries off one alone means the wind blowing from the east and so on,

aṅgaṇaṭṭhāne ṭhitam ekaṭṭham, ekakam-eva ṭhitam,

(carries off one) standing alone in the courtyard, standing solitary,

brahantam-pi vanappatim,

even the great lord of the wood,

sākhāviṭapasampannam mahārukham-pi vahati,

even the great tree endowed with roots and branches is carried off,

ummūletvā pātetī, ti attho.

after uprooting it, it falls, this is the meaning.

Ja 75 Macchajātaka The Story about the Fish

In the present the whole country is suffering from a drought and all the waterways have dried up. The Buddha, however, wants to bathe so goes and stands on the edge of a dry pond. Sakka, seeing him there, orders the rain god to do his duty. The Buddha explains that in a past life he had also made the rain god Pajjuna rain down, when as a fish, he had made an asservation of the truth about his maintaining of the precepts.

—◦◦◦|◦—◦|◦—◦|◦—◦— Siloka pathyā

1. Abhitthanaya, Pajjunna, nidhim kākassa nāsaya,

Thunder, Pajjuna, destroy the trove of the crows,

—◦—◦|◦—◦|◦—◦|◦—◦— Siloka pathyā

Kākam sokāya randhehi, mañ-ca sokā pamocayā ti.

Oppress the crow with grief, free me and (mine) from grief.

Tattha, {1.332} **abhitthanaya, Pajjunnā ti**

In this connection, *thunder, Pajjuna*, means

pajjunno vuccati megho, ayam pana meghavasena,

pajjuna is said to be a cloud, but by way of this cloud,

laddhanāmām Vassavalāhakadevarājānam ālapati.

he calls upon¹⁴⁸ those who received the name, the Deva-Kings of the Thunder-Clouds.

Ayam kirassa adhippāyo:

This, it seems, is the intention:

¹⁴⁸ Identifying it as a vocative.

Devo nāma anabhitthananto, vijjulatā anicchārento,
the one called Deva, while not thundering, and not flashing lightning,

vassanto pi na sobhati,
even while raining, does not shine,

tasmā tvam, abhitthananto vijjulatā nicchārento, vassāpehī ti.
therefore you, thundering and flashing lightning, must rain down.

Nidhim kākassa nāsayā ti,
*Destroy the trove of the crows,*¹⁴⁹

kākā kalalam pavisitvā, ṭhite macche tuṇḍena koṭṭetvā,
the crows, having plunged into the mud, smash with the beak the fish stuck
there,

nīharitvā khādanti,
and after extracting them they eat them,

tasmā tesam antokalale macchā nidhī ti, vuccanti.
therefore the fish in the mud are said to be a trove.

Tam kākasaṅghassa nidhim Devam vassāpentō,
Bury that flock of crows, Deva, while making it rain,

udakena paṭicchādetvā nāsehī ti.
cover them over with water and destroy them.

Kākam sokāya randhehī ti,
Oppress the crow with grief,

¹⁴⁹ As Horner says in her translation of Cariyāpiṭaka, although *kākassa* is singular we must understand it to mean a plural, being a shortened form of something like *kākasaṅghassa*.

kākasaṅgho imissā kandarāya, udakena puṇṇāya,
the flock of crows, when this valley is filled with water,

macche alabhamāno socissati,
will grieve from not catching the fish,

taṁ kākagaṇam tvam imam kandaram pūrento sokāya randhehi,
you must oppress that flock of crows with grief while filling this valley (with
water),

sokassatthāya macchassa assāsatthāya Devam vassāpehi.
the Deva must rain for the sake of grieving (the crows), and comforting the fish.

Yathā antonijjhānalakkhaṇam sokam pāpuṇāti, evam karohī, ti attho.
You should do this so that the internal sign of grief is attained, this is the
meaning.

Mañ-ca sokā pamocayā ti ettha ca-kāro sampiṇḍanattho,
Free me and (mine) from grief, here the syllable *ca* has the meaning of
addition,¹⁵⁰

mañ-ca mama nātake ca sabbeva imamhā marañasokā mocehī ti.
free me and all my relatives from the grief of death.

¹⁵⁰ Explained more fully in the next sentence.

Ja 76 Asaṅkiyajātaka The Story about the Doubtless

In the present a faithful lay brother who is traveling with a caravan spends the night in walking meditation. Thieves, who think he is a watchman, miss their opportunity. When the Buddha hears of it he tells of something similar that happened in one of his own past lives as an ascetic.

—|—|—||—|—|— Siloka pathyā

1. Asaṅkiyomhi gāmamhi, araññe natthi me bhayaṁ,

I have no doubt in the village, there's no fear for me in the wilds,

—|—|—||—|—|— Siloka pathyā

Ujumaggam samāruļho mettāya karuṇāya cā ti.

Having mounted the straight path through loving-kindness and compassion.

Tattha, {1.334} asaṅkiyomhi gāmamhī ti,

In this connection, *I have no doubt in the village,*

saṅkāya niyutto patiṭṭhito ti saṅkiyo, na saṅkiyo, asaṅkiyo.

being established and engaged in doubt is doubt, not doubtful, no doubt.

Aham gāme vasanto pi saṅkāya appatiṭṭhitattā,

Dwelling in the village I am not established in doubt,

asaṅkiyo nibbhayo nirāsaṅko, ti dīpeti.

there is no doubt, no fear, no suspicion, this is the explanation.

Araññe ti gāmagāmūpacāravinimutte ṭhāne.

In the wilds means in that place which has no villages in the vicinity.

Ujumaggam samāruļho mettāya karuṇāya cā ti,

Having mounted the straight path through loving-kindness and compassion,

aham tikacatukkajjhānikāhi mettākaruṇāhi,
through the third or fourth absorption on loving-kindness and compassion,

kāyavañkādivirahitam ujumī Brahma lokagāmimaggam āruļho, ti vadati.
devoid of any crookedness of bodily action and so on, having mounted the
straight path leading to the Brahma Realm, this is what is said.

Atha vā parisuddhasīlatāya kāyavacīmanovañkavirahitam
Or, through the purification of virtue, being devoid of crookedness of body,
speech and mind,

ujumī Devalokamaggam āruļhomhī ti.
I have mounted the straight path to the Deva Realm.

Dassetvā tato uttari, mettāya karuṇāya ca patiṭṭhitattā
Having shown this and from there upwards, through being established in loving-
kindness and compassion,

ujumī Brahma lokamaggam-pi āruļhomhī ti, pi dasseti.
I have mounted the straight path to the Brahmā Realm, he points this out.

Aparihīnajjhānassa hi ekantena,
Surely for the one with unbroken absorption,

Brahmalokaparāyanattā mettākaruṇādayo ujumaggā nāma.
crossing over to the Brahmā Realm through loving-kindness and compassion
and so on is known as the straight path.

Ja 77 Mahāsupinajātaka The Story about the Great Dreams

In the present king Pasenadi had 16 dreams which leave him fearful. He asks his brahminical advisors and they suggest the dreams are inauspicious, and he should perform a great sacrifice to ward off the danger. The Buddha, however, assures him these are prophetic dreams about the bad times to come, and will not affect the good king himself. He then tells how these dreams were dreamt in a past life, and interpreted in a similar way.

—◦—|—◦— Opacchandasaka

1. Usabhā rukkhā gāviyo gavā ca,

Bulls, trees, cows, oxen and a horse,

—◦—|—◦— Opacchandasaka

Asso kamso singālī¹⁵¹ ca kumbho,

A golden bowl, jackal and pot,

—◦—|—◦— Vetālīya

Pokkharanī ca apākacandanam,

A lake, uncooked (rice), sandalwood,

—◦—|—◦— Vetālīya

Lābūni sīdanti,¹⁵² silā plavanti.

Pumpkins sinking, (and) stones floating.

—◦—|—◦— Tuṭṭhubha

Maṇḍukiyo kaṇhasappe gilanti,

Frogs swallowing black cobra snakes,

¹⁵¹ We need to read: *singālī*, m.c.

¹⁵² We need to read: *sīdanti*, m.c.

—○—|—○○|—○— Tuṭṭhubha
Kākam Supaṇṇā parivārayanti,
 Crows, surrounded by Supaṇṇas,¹⁵³

○—○—|—○○|—○— Tuṭṭhubha
Tasā vakā eḷakānam bhayā hī ti.
 These wolves that are afraid of goats.¹⁵⁴

Bodhisatto {1.344} **pi tesam idāni satthārā kathitaniyāmeneva vitthārato,**
 Now the Bodhisatta spoke with the teacher about the correct method concerning
 them in detail,

nipphattim kathetvā, pariyoṣāne sayam idam kathesi:
 and after explaining the consequences, at the end he said this himself:

vipariyāso vattati na-y-idha-m-atthī ti.
 there is nothing existing here that is perverse for me.¹⁵⁵ ??

Tatrāyam-attho: ayam, mahārāja, imesaṁ supinānam nippatti.
 In this connection, this is the meaning: this, great king, is the consequence of
 these dreams.

¹⁵³ PTS reads *suvaṇṇā*, which is taken as indicating golden mallards by the translators.

¹⁵⁴ At the end of this Jātaka there is this note by the commentator, explaining the unexpected length of the verse: *But after the passing of the Fortunate One, those who made the Recital placed the three lines beginning with usabhā in the commentary, and having made the four lines beginning with labūni into one verse, they placed it into the canonical section with one verse.* This however is rather unsatisfactory, as the verse would then be incomplete, listing only seven out of sixteen of the dreams, and having the new verse begin with the Vetalīya metre for one line only, where the others are Tuṭṭhubha. On the other hand, it does seem to confirm that there is no fifth line following the four commented on above, and that *vipariyāso vattati na-y-idha-m-atthī ti* below is in fact in prose, not in verse, as laid out in Cst.

¹⁵⁵ This line is printed as verse in Cst, but it has no recognisable verse structure.

Yam panetam tesam paṭighātatthāya yaññakammam vattati,

But this is (said) in order to ward off their performing the sacrificial deed,

tañ vipariyāso vattati, viparītato vattati,

the contrary is suitable, the reverse is suitable,

vipallāsena vattatī, ti vuttañ hoti.

through (doing) the inverse it is suitable, this is what is said.

Kimkāraṇā?

What is the reason?

Imesañ-hi nipphatti nāma lokassa viparivattanakāle,

Because this is what is known as a consequence for the world, during the declining period,

akāraṇassa kāraṇan-ti gahaṇakāle,

at that time the caused will be¹⁵⁶ taken as the uncaused,

kāraṇassa akāraṇan-ti chaḍḍanakāle,

at that time the uncaused will be taken as the caused,

abhūtassa bhūtan-ti gahaṇakāle,

at that time the true will be taken as the false,

bhūtassa abhūtan-ti jahanakāle,

at that time the false will be taken as the true,

alajīnañ ussannakāle,

at that time the shameless will be abundant,

lajīnañ-ca parihīnakāle bhavissati.

and at that time those with shame will be deficient.

¹⁵⁶ Translating *bhavissati* at the end of this sentence below.

Na-y-idha-m-atthī ti idāni pana tava vā {1.345} mama vā kāle idha,
There is nothing here for me means¹⁵⁷ but now for you or me at this time here,

imasmin purisayuge vattamāne, etesām nipphatti natthi.
for this pair of persons in the present, these do not have a consequence.

Tasmā etesām paṭighātāya vattamānam
Therefore by warding these off at the present time

yaññakammām vipallāsenā vattati.¹⁵⁸
he reversed the sacrifice that was being performed.

Ja 78 Illisajātaka

The Story about (the Selfish Wealthy Man) Illisa

In the present a miser is converted by Ven. Moggallāna and becomes a generous man. The Buddha tells how something similar happened in a past life when a renowned miser called Illisa was converted by Sakka, his former father, who had attained the position of King of the Devas by his generosity.

—|—|—||—|—|— Siloka javipulā

1. Ubho khañjā, ubho kuṇī, ubho visamacakkhukā,
Both are lame, both are handicapped, both (of them) have eyes that are crossed,

—|—|—||—|—|— Siloka pathyā

Ubhinnam piłakā jātā, nāham passāmi Illisan-ti.
Warts have arisen on both, I do not see (which is) Illisa.

¹⁵⁷ It is probably the quotation here that has led the Burmese editors to identify the line above as verse.

¹⁵⁸ Cst adds *alam tena*, here. PTS takes these words as part of the next paragraph. It seems to me PTS is right here.

Tattha, {1.353} **ubho ti dve pi janā.**

In this connection, *both* means both men.

Khañjā ti kuṇṭhapādā.

Lame means having lame feet.

Kuṇṭi ti kuṇṭhahatthā.

Handicapped means having lame hands.

Visamacakkhukā ti visamakkhimāṇḍalā, kekarā.

Eyes that are crossed means having crossed eyeballs, squinting.

Piḷakā ti dvinnam-pi ekasmim yeva sīsapadese ekasanṭhānāva piḷakā jātā.

Warts means that located in the same place on the head of both of them warts have arisen having the same form.

Nāham passāmī ti aham imesu ayam nāma Illiso ti na passāmi,

I do not see means: I do not see out of these two which is called Illisa,

ekassā pi Illisabhāvam na jānāmī, ti avoca.

out of these I do not know the true Illisa, was said.

Ja 79 Kharassarajātaka The Story about the Beating (Drum)

In the present a minister makes an agreement with thieves and withdraws his men from protecting a village, which is then plundered. The Buddha tells how he did the same thing in a past life.

—○—|—○○|—○— Tuṭṭhubha

1. Yato viluttā ca hatā ca gāvo,

When cattle are plundered, murdered,

—○—|—○○|—○— Tuṭṭhubha

Dadḍhāni gehāni janō ca nīto,

Houses burned, and people led off,

—○—|—○○|—○— Tuṭṭhubha

Athāgamā puttahatāya putto,

Then the son returned a dead son,

—○—|—○○|—○— Tuṭṭhubha

Kharassaram ḥiṇḍimam vādayanto ti.

Playing a drum with a harsh sound.

Tattha, {1.355} **yato** **ti** **yadā.**

In this connection, *when* means whenever.

Viluttā ca hatā cā ti vilumpitvā bandhitvā ca nītā,

Plundered and murdered means after plundering, binding and leading them off,

maṁsam khādanatthāya ca hatā.

they killed them in order to eat meat.

Gāvo ti gorūpāni.

Cattle means those in the form of cows.

Daddhānī ti agginī datvā jhāpitāni.

Burned means after setting them on fire, they burned them down.

Jano ca nīto ti karamaraggāham gahetvā, nīto.

And people led off means after grabbing and capturing them, they were led off.

Puttahatāyautto ti hataputtāyautto nillajjo, ti attho.

The son ... a dead son means the shameless son was a dead son, this is the meaning.

Chinnahirottappassa hi mātā nāma natthi,

Having cut off conscience and concern he has nothing called a mother,

iti so tassā jīvanto pi, hataputtaṭṭhāne tiṭṭhatī ti,

thus although she lives, (still) he remains in the condition of a dead son,

hataputtāyautto nāma hoti.

he is called a son who is a dead son.

Kharassaran-ti thaddhasaddam.

A harsh sound means a hard sound.

Dīṇḍiman-ti paṭahabherim.

A drum means a war drum.

Ja 80 Bhīmasenajātaka The Story about (the Useless Giant) Bhīmasena

In the present a monk lies about his family, fortune and fame, until he is discovered. The Buddha tells a story of a past life, in which the same person then called Bhīmasena sought to fool people into thinking he was a great hero, when in fact it was the Bodhisatta, who had been born in that life as a dwarf, who had really saved the people.

—◦◦|—◦◦— Vetalīya

1. Yam te pavikatthitam pure,

Whatever you boasted of beforehand,

◦◦—◦◦|—◦◦— Opacchandasaka

Atha te pūtisarā sajanti pacchā,

Yet later you let loose a stinking mess,

◦◦—◦◦|—◦◦— Opacchandasaka

Ubhayam na sameti Bhīmasena:

Both are disagreeable, Bhīmasena:

◦◦—◦◦|—◦◦— Opacchandasaka

Yuddhakathā ca idañ-ca – te vihaññan-ti.

Talk of war and (now) this – you are fatigued.

Tattha, {1.359} yam te pavikatthitam pure ti yam tayā pubbe:

In this connection, *whatever you boasted of beforehand* means whatever you previously said:

“Kim tvam yeva puriso, nāham puriso, aham-pi saṅgāmayodho” ti,

“Why, are you only a man, am I not a man, I am also a warrior in battle,”

vikatthitām vambhanavacanām, vuttām idām tāva ekām.
you boasted using this contemptuous word, having spoken this much.

Atha te pūtisarā sajanti pacchā ti
Yet later you let loose a stinking mess means

atha te ime pūtibhāvena saraṇabhāvena ca pūtisarā ti laddhanāmā,
then, because of having the nature of stinking and of being defiled, the name
stinking mess is acquired,

sarīravaļañjadhārā sajanti vaļañjanti paggharanti.
they let loose, dispensed, oozed bodily excrement.

Pacchā ti tato pure vikatthitato aparabhāge
Later means the time remaining from when you boasted previously

idāni imasmīni sangāmasīse, ti attho.
until now on this battlefield, this is the meaning.

Ubhayām na sameti Bhīmasenā ti
Both are disagreeable, Bhīmasena means

idām Bhīmasena ubhayām na sameti.
both of these, Bhīmasena, are not agreeable.

Kataram?
Which?

Yuddhakathā ca idañ-ca te vihaññan-ti,
Talk of war and (now) this - you are fatigued,

yā ca pure kathitā yuddhakathā,
you spoke of war-talk in the past,

yañ-ca te idāni vihaññam kilamatho,

and now you are fatigued, weary,

hatthipiṭṭhidūsanākārappatto vighāto, ti attho.

afflicted by the way you fouled an elephant's back, this is the meaning.

Ja 81 Surāpānajātaka The Story about Liquor

In the present one monk, though having great powers was brought low by strong liquor. The Buddha tells how a whole group of worthy ascetics in the past had similarly lost their powers through drink.

— — — | — — — || — — — | — — — Siloka pathyā

1. Apāyimha anaccimha, agāyimha rudimha ca,

We have drunk, we have danced, we have sung, we have cried,

— — — | — — — || — — — | — — — Siloka pathyā

Visaññikaraṇīm pitvā, diṭṭhā nāhumha vānarā ti.

Having drunk ourselves unconscious, we were not found to be monkeys.

Tattha, {1.362} apāyimhā ti surām pivimha.

In this connection, *we have drunk* means we have drunk spirits.

Anaccimhā ti tam pivitvā, hatthapāde lālentā naccimha.

We have danced means after drinking it, we danced, swaying out hands and feet.

Agāyimhā ti mukham vivaritvā, āyatakena sarena gāyimha.

We have sung means after opening our mouth, we sing with extended tones.

Rudimha cā ti puna vippaṭisārino:

And we have cried means having regret,

“Evarūpaṁ nāma amhehi katan”-ti! rodimha ca.

we think: “Such a thing was certainly done by us!” and we cry.

Visaññikaraṇīm pitvā, diṭṭhā nāhumha vānarā ti,

Having drunk ourselves unconscious, we were not found to be monkeys,

evarūpam saññāvināśanato visaññikaraṇīm suram pivitvā:

having drunk spirits till perception was in this way destroyed, till we became unconscious,

“Etad-eva sādhu, yam vānarā nāhumhā” ti.

thinking: “This is good, (at least) we have not become monkeys.”

Evaṁ te attano aguṇam kathesum.

Thus they spoke negatively about themselves.

Ja 82 Mittavindajātaka

The Story about (the Merchant) Mittavindaka

In the present one monk, though taught the way of a monastic, refuses to listen, and wants to live according to his own ideas. The Buddha tells how in a previous life the same person had been disobedient to his mother, and had suffered greatly as a result.

—◦—◦|◦◦◦—||◦—◦—|◦—◦— Siloka navipulā

1. Atikkamma ramaṇakam, sadāmattañ-ca dūbhakam,

Having gone past the crystal, silver and jewel (palaces),

—◦—◦|◦—◦—||—◦—|◦—◦— Siloka pathyā

Svāsi pāsāṇam-āsīno, yasmā jīvam na mokkhasī ti.

His stone sword has settled (on you), since you are not free from life.

Tattha, {1.363} ramaṇakan-ti tasmiṁ kāle phalikassa nāmaṁ,

In this connection, *crystal* means at that time what was known as quartz,

phalikapāsādañ-ca atikkantosī, ti dīpeti.

having gone past a quartz palace, this is the explanation.

Sadāmattañ-cā ti rajatassa nāmamī,

Silver means what is known as silver,

rajatapāsādañ-ca atikkantosī ti dīpeti.

having gone past a silver palace, this is the explanation.¹⁵⁹

Dūbhakan-ti maṇino nāmamī, maṇipāsādañ-ca atikkantosī ti dīpeti.

Jewels means what is known as gems, having gone past a gem palace, this is the explanation.¹⁶⁰

Svāsī ti so asi tvamī.

His (stone) sword means his sword (settled) on you.

Pāsāṇa-m-āśīno ti khuracakkamī nāma pāsāṇamayamī vā hoti,

Stone (sword) has settled means what is called a razor-wheel made out of stone,

rajatamayamī vā maṇimayamī vā, tam pana pāsāṇamayam-eva.

or made out of silver, or out of jewels, that is what the stone is made of.

So ca tena āśīno atinivittho aijhotthaṭo,

Being settled, established, covered by that,

¹⁵⁹ BHSD has this note under *sadāmatta* s.v.) ...*n. of a mythical city (= Divy °mattaka, q.v.): Av i.201.6; 203.1; = Pali id., Jāt. i.363.11 = iii.207.2, in same vs as Av i.203.1; in Pali seems to be misinterpreted as a palace (*pāsāda*) by the comm. and transl. (the comm. in fact alleges that the word means lit. silver), but the full story as told in both Av and Divy (not found in the Jātakas which are truncated) shows that a city is meant.*

¹⁶⁰ I have been unable to find these words (*ramanaka*, *sadāmatta*, *dūbhaka*) in these meanings in the dictionaries, but in translation I follow the definitions given in the word commentary here.

tasmā pāsāṇena āśinattā.

because of being settled on by that stone.

Pāsāṇasīno ti vattabbe,

Pāsāṇasīno should be said,

byañjanasandhivasena makāram ādāya: Pāsāṇa-m-āsīno ti vuttam.

but because of the junction of letters *-m-* is inserted, and *pāsāṇa-m-āsīno* is said.¹⁶¹

Pāsāṇam vā āśīno, tam khuracakkam āsajja pāpuṇitvā ṭhito, ti attho.

Or the stone has settled, after the razor-wheel had attached itself, it stayed there, this is the meaning.

Yasmā jīvam na mokkhasī ti,

Since you are not free from life,

yasmā khuracakkā yāva te pāpam na khīyati,

for as long as the razor-wheel does not destroy your wickedness,

tāva jīvanto yeva na muccissasi, tam āśīnosī ti.

you will not be freed from living, it has settled on you.

¹⁶¹ The prose form would normally be: *pāsāṇasīno*, but to meet the needs of the metre, the vowels are separated giving: *pāsāṇa-m-āsīno*.

Ja 83 Kālakaṇṇijātaka **The Story about the Unlucky Man**

In the present Anāthapiṇḍika has a childhood friend with the unfortunate name Kālakaṇṇi (Unlucky). He is urged to dismiss him, but refuses to, saying it is only a name. Later the friend does a great service protecting his property. The Buddha tells how the same things played out in a previous life also.

—॒—।—॒०।—॒— Tuṭṭhubha

1. Mitto have sattapadena hoti,

He is certainly a friend with seven steps,

—॒—।—॒०।—॒— Tuṭṭhubha

Sahāyo pana dvādasakena hoti,

But with twelve he is a companion true,

—॒—।—॒०।—॒— Tuṭṭhubha

Māsaḍḍhamāsena ca nāti hoti,

With a month or a fortnight he is (like) kin,

—॒—।—॒०।—॒— Tuṭṭhubha

Tat-uttarim attasamo pi hoti,

More than that he is just the same as my self,

—॒—।—॒०।—॒— Tuṭṭhubha

Sohām kathām, attasukhassa hetu,

How would I, the cause of my own happiness,

—॒—।—॒०।—॒— Tuṭṭhubha

Cirasanthutam Kālakaṇṇim jaheyyan-ti?

Abandon my long time friend Kālakaṇṇi?

Tattha, {1.365} **have ti nipātamattam.**

In this connection, *certainly*, is merely a particle.¹⁶²

Mettāyatī ti mitto, mettam paccupaṭṭhāpeti, sineham karotī ti attho.

Being friendly he is *a friend*, he establishes friendliness, he is loving, this is the meaning.

So panesa sattapadena hoti,

But *with seven steps*,

ekato sattapadavīti hāragamanamattena hotī, ti attho.

he takes at least seven strides on his journey as (though) one, this is the meaning.

Sahāyo pana dvādasakena hotī ti,

But *with twelve he is a companion true*,

sabbakiccāni ekato karaṇavasena,

because of doing all of his duties together,

sabbiriyāpathesu saha gacchatī, ti sahāyo.

he goes together in all postures, thus he is a companion.¹⁶³

So panesa dvādasakena hoti, dvādasāham ekato nivāsenā hotī, ti attho.

But with twelve, because of living together for twelve days, this is the meaning.

Māsaddhamāsenā cā ti māsenā vā adḍhamāsenā vā.

With a month or a fortnight means with a month or with a fortnight.

Ñāti hotī ti ñātisamo hoti.

He is (like) kin means he is like kin.

¹⁶² Meaning it is inserted m.c., but it seems to me it adds emphasis, hence the translation.

¹⁶³ There is a play of words between *saha, together*, and *sahāyo, a companion*.

Tat-uttarini tato uttarim ekato vāsenā attasamo pi hoti yeva.

More than that means because of dwelling as one for more than that *he is just the same as my self.*

Jaheyyan-ti: “Evarūpam sahāyam katham jaheyyan?”-ti

Would ... abandon means: “How would I abandon such a companion?”

Mittassa guṇam kathesi.

He spoke of his friend's virtue.

Tato paṭṭhāya puna koci tassa antare vattā, nāma nāhosī ti.

Again from the start, whatever his internal behaviour, it is not (because of) his name.

Ja 84 Atthassadvārajātaka The Story about the Doors to Welfare

In the present a precocious youth seeks his spiritual welfare. The Buddha tells how he did the same in a previous life, and what advice the Bodhisatta had given him then, as now.

—○—|—○○|—○—

1. Ārogyam-icche, paramañ-ca lābhām,

Desire good health, which is the greatest gain,

—○—|—○○|—○—

Sīlañ-ca vuddhānumatam¹⁶⁴ sutāñ-ca,

Virtue, approval by elders, learning,

¹⁶⁴ Thai: *Buddhānumatam*; approval by the Buddha.

—○—|—○○|—○—

Dhammānuvattī ca alīnatā ca:

Conformity to the Dhamma, striving:

—○—|—○○|—○—

Atthassa dvārā pamukhā chalete ti.

These six gateways are the entrance to welfare.

Tattha, {1.366} *ārogyam-icche, paramañ-ca lābhān-ti,*

In this connection, *desire good health, which is the greatest gain,*

ca-kāro nipātamattām.

the syllable *ca* (untranslated) is simply a particle.¹⁶⁵

“Tāta, paṭhamam-eva ārogyasaṅkhātām paramām lābhām, iccheyyā” ti,

“Dear, the first, designated as good health, is the greatest gain, it should be desired,”

imam-atthām dīpentō evam-āha.

thus he speaks explaining the meaning.

Tattha, ārogyam nāma sarīrassa ceva cittassa ca arogabhāvo anāturatā.

In this connection, good health is called healthiness and lack of disease of body and mind.

Sarīre hi rogāture neva aladdham,

In the body disease is always found,¹⁶⁶

bhogalābhām uppādetum sakkoti, na laddham paribhuñjitum. {1.367}

one is able to generate the gain of wealth, but not able to enjoy it.

¹⁶⁵ Inserted m.c.

¹⁶⁶ Lit: *never not found*. English, however, does not like double negatives.

Anāture pana ubhayam-petam sakkoti.

But with a lack of disease these two are possible.

Citte ca kilesāture neva aladdhami,

In the mind the disease of defilements is always found,

jhānādibhedam lābhām uppādetum sakkoti,

one is able to generate the gain of the absorptions and so on,

na laddham puna samāpattivasena paribhuñjituṁ.

(but) not to enjoy what was gained through these attainments.

Etasmiṁ anārogye sati aladdho pi,

With this lack of health what was not gained,

lābho na labbhati, laddho pi niratthako hoti,

that gain is not acquired, that gain is worthless,

asati panetasmīṁ aladdho pi, lābho labbhati,

without these what is not gained, that gain is acquired,

laddho pi sātthako hotī ti,

that gain is said to be worthwhile,

ārogyam paramo lābho nāma.

good health is what is known as the greatest gain.

Tam sabbapaṭhamam icchitabbam.

Of all things that is the first to be desired.

Idam-ekam attassa dvāran-ti, ayam-ettha attho.

This is one gateway to welfare, this is the meaning here.

Sīlañ-cā ti ācārasīlam, iminā lokacārittam dasseti.

Virtue means virtuous behaviour, with this he points out (good) worldly conduct.

Vuddhānumatan-ti guṇavuddhānam pañditānam anumataṁ.

Approval by elders means approval by the wise, virtuous elders.

Iminā ñāṇasampannānam garūnam ovādām dasseti.

With this he points out the advice given by teachers endowed with knowledge.

Sutañ-cā ti kāraṇanissitam sutam.

Learning means learning dependent on reason.

Iminā imasmim loke atthanissitam bāhusaccam dasseti.

With this he points out being deeply learned and useful in this world.

Dhammānuvattī cā ti tividhassa sucaritadhammassa anuvattanam.

Conformity to the Dhamma means compliance to the threefold dhamma of good conduct.¹⁶⁷

Iminā duccaritadhammam vajjetvā,

Avoiding the dhamma of bad conduct,

sucaritadhammassa anuvattanabhāvam dasseti.

he points out compliance with the dhamma of good conduct.

Alīnatā cā ti cittassa alīnatā anīcatā.

Striving means striving with arrogance in the mind.

Iminā cittassa asaṅkocatam pañtabhāvam uttamabhbāvam dasseti.

He points out superiority, excellence, a lack of distortion in the mind.

¹⁶⁷ Good conduct in body, speech and mind.

*Atthassa dvārā pamukhā chalete ti,
These six gateways are the entrance to welfare,*

attho nāma vuḍḍhi,
welfare is called development,

tassa vuḍḍhisāñkhātassa lokiyalokuttarassa atthassa
his entrance upon mundane and transmundane welfare

ete pamukhā uttamā,
these are the foremost, the supreme,

cha dvārā upāyā, adhigamamukhānī ti.
the six skilful doors, the foremost attainments.

Ja 85 Kimpakkajātaka The Story about the Kimpakka

In the present a monk is overcome by lust for a woman. The Buddha advises him, that though indulgence is enjoyed at the time, it leads to destruction in the future. He then tells a story of how in a past life he saved his caravan by warding off the consumption of a poisonous fruit from the Kimpakka tree.

—◦—|—◦—||—◦—◦|◦—◦— Siloka mavipulā

1. Āyatim dosam nāññāya, yo kāme paṭisevati,
Not knowing the fault in the future, he enjoys sensual pleasures,

◦—|◦—◦—||—◦—◦|◦—◦— Siloka javipulā

Vipākante hananti nam, Kimpakkam-iva bhakkhitati.
When they ripen they destroy him, like the Kimpakka when eaten.

Tattha, {1.368} āyatim dosam nāññāyā ti,
In this connection, not knowing the fault in the future,

anāgate dosam na aññāya, ajānitvā, ti attho.

not knowing the fault in the future, not knowing it, this is the meaning.

Yo kāme patisevatī ti yo vatthukāme ca kilesakāme ca paṭisevati.

He enjoys sensual pleasures means he enjoys both the objects of sensuality and the defilements of sensuality.

Vipākante hananti nan-ti,

When they ripen they destroy him,

te kāmā tam purisam attano vipākasañkhāte,

when that person's sensual pleasures ripen,

ante nirayādīsu uppannam,

and in the end he is reborn in hell,

nānappakārena dukkhena samyojayamānā, hananti.

being fettered by various sufferings, they destroy him.

Katham?

How?

Kimpakkam-iva bhakkhitān-ti,

Like the Kimpakka when eaten,

yathā paribhogakāle

just like at the time of enjoying

vaṇṇagandharasasampattiyā manāpam Kimpakkaphalam,

there is the pleasureable colour, smell and taste of the Kimpakka fruit,

anāgatadosam adisvā, bhakkhitām ante hanati,

(but) not seeing the fault in the future, when eaten it killed him at the end,

jjivitakkhayam pāpeti.

it brought about the destruction of his life.

Ja 86 Sīlavīmaṁsaṇājātaka The Story about the Enquiry into Virtue

In the present a brahmin seeks to find out if the king favours him for his birth, or for his virtue, so he starts stealing a penny a day from the king. When the king finds out he decides to punish him, until the brahmin explains his actions. The Buddha tells a story of similar happenings in a past life.

—◦—|◦—||—◦—|◦—

1. Sīlaṁ kireva kalyāṇam, sīlaṁ loke anuttaram,

It seems virtue is excellent, virtue is highest in the world,

—◦—|◦—||—◦—|◦—

Passa ghoraviso nāgo, sīlavāti na haññatī ti.

See the fierce poisonous cobra, virtuous, it was not destroyed.

Tattha, {1.371} *sīlam kirevā ti,*

In this connection, *it seems virtue,*

kāyavācācittehi avītikkamasaṅkhātam ācārasīlam-eva.

virtuous behaviour that is reckoned not to transgress by way of body, speech and mind.

Kirā ti anussavavasena vadati.

It seems is said because of what had been heard.

Kalyāṇan-ti sundarataram.

Excellent means most agreeable.

Anuttaran-ti jeṭṭhakam sabbaguṇadāyakam.

Highest means the chief, which gives all (other) virtues.

Passā ti attanā diṭṭhakāraṇam abhimukham karonto katheti.

See means he speaks of putting the cause of his own seeing to the fore.

Sīlavā ti na haññatī ti ghoraviso pi samāno,

Virtuous, it was not destroyed means although being poisonous,

aḍāṁsana-aviheṭhanamattakena,

because of just not biting, not harming,

sīlavāti pasāṁsam labhati,

the virtuous one gains praise,

na haññati, na vihaññatī ti.

and is not destroyed, is not completely destroyed.

Iminā pi kāraṇena sīlam-eva uttaman-ti.

For this reason virtue is supreme.

diṭṭhamāṅgalam, sutamaṅgalam, mutamaṅgalan-ti –

the omens of what is seen, heard or thought –

ete maṅgalā samucchinnā.

eradicates (all) of these omens.

Uppātā supinā ca lakkhaṇā cā ti:

Both auguries and dreams and signs means

“Evarūpo candaggāho bhavissati,

“There will be such a lunar eclipse,

evarūpo sūriyaggāho bhavissati,

there will be such a solar eclipse,

evarūpo nakkhattaggāho bhavissati,

there will be such a conjunction of planets,

evarūpo ukkāpāto bhavissati,

there will be such a meteor shower,

evarūpo disāḍāho bhavissatī” ti,

there will be such a conflagration,”

ime pañca mahāuppātā, nānappakārā supinā,

these five great auguries, and various dreams,

subhagalakkhaṇam, dubbhagalakkhaṇam,

fortunate signs, unfortunate signs,

itthilakkhaṇam, purisalakkhaṇam,

signs concerning women, signs concerning men,

dāsilakkhaṇam, dāsalakkhaṇam,

signs concerning female slaves, signs concerning male slaves,

asilakkhaṇam, hatthilakkhaṇam,
signs concerning snakes, signs concerning elephants,

assalakkhaṇam, usabhalakkhaṇam,
signs concerning horses, signs concerning bulls,

āvudhalakkhaṇam, vatthalakkhaṇan-ti
signs concerning weapons, signs concerning clothes,

evam-ādikāni lakkhaṇāni ime ca diṭṭhiṭṭhānā yassa samūhatā,
so (all) these signs, these things seen, he uproots these,

na etehi uppātādīhi attano maṅgalam vā avamaṅgalam vā paceti.
he does not himself believe in omens or bad omens through auguries and so on.

So maṅgaladosavītivatto ti,
Transcending the fault of omens,

so khīṇāsavo,
the one who has destroyed the pollutants,

sabbamaṅgaladose vītivatto atikkanto, pajahitvā ṭhito.
overcoming, transcending the faults of all the omens, stands having abandoned them.

Yugayogādhigato ti,
Overcoming the ties and the yokes,

“Kodho ca upanāho ca, makkho ca paṭāso cā” ti, ādinā,¹⁶⁹
thinking: “Anger and resentment, smearing and rivalry,” and so on,

nayena dve dve ekato āgatakilesā yugā nāma.
in this way, two by two together, the defilements that are known as ties.

¹⁶⁹ See AN 2.181, Vibh 17 Dukamātikā, etc.

Kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo ti

The yoke of sensuality, the yoke of existence, the yoke of (wrong) views, the yoke of ignorance,

ime samsāre yojanabhāvato cattāro yogā nāma.

in this round of births what are known as the four yokes from their nature of yoking.

Te yuge ca yoge cā ti Yugayoge adhigato abhibhavitvā,

These ties and yokes means overcoming, overpowering the ties and yokes,

gato vītivatto samatikkanto khīṇāsavo bhikkhu.

the monastic who has destroyed the pollutants goes past, overcomes, transcends (them).

Na jātum-etī ti

He does not come to birth (again) means

puna paṭisandhivasena ekamseñeva imam lokam na eti nāgacchatī ti.

he absolutely does not come to this world again through rebirth-linking.

Ja 88 Sārambhajātaka The Story about (the Ox) Sārambha

In the present the Group of Six make disparaging remarks about the monks. The Buddha reproves them and tells a story about a bull, who, spoken to harshly, lost his master a thousand, and spoken to kindly gained him two thousand, by pulling a hundred carts all by himself.

—◦—{◦——||◦——|◦—— Siloka pathyā

1. Kalyāṇim-eva muñceyya, na hi muñceyya pāpikam,

He should speak just excellent (words), indeed he should not speak bad (words),

—◦—{◦——||—◦—|◦—— Siloka pathyā

Mokkho kalyāṇiyā sādhu, mutvā tappati pāpikan-ti.

He who has spoken well is good, but speaking badly he suffers.

Tattha, {1.375} **kalyāṇim-eva muñceyyā ti,**

In this connection, *he should speak just excellent (words),*

catudosavinimuttam kalyāṇim sundaram anavajjam vācam-eva,

with words free from the four faults,¹⁷⁰ (that are) excellent, lovely, blameless,

muñceyya vissajjeyya katheyya.

he should speak, respond, talk.

Na hi muñceyya pāpikan-ti,

He should not speak bad (words),

¹⁷⁰ False speech (*musāvāda*), divisive speech (*pisuṇavācā*), rough speech (*pharusavācā*), and frivolous speech (*samphappalāpa*).

pāpikam lāmikam paresam appiyam amanāpam,
with bad, inferior (words) that are not dear to, not pleasing to others,

na muñceyya na katheyya.
he should not speak, should not talk.

Mokkho kalyāñiyā sādhū ti,
He who has spoken well is good,

kalyāñavācāya vissajjanam-eva imasmin loke
in this world responding with excellent words

sādhū sundaram bhaddakam.
that are good, lovely, auspicious.

Mutvā tappati pāpikan-ti,
After speaking badly he suffers,

pāpikam pharusavācam muñcitvā vissajjetvā kathetvā,
speaking, responding, talking with bad, rough words,

so puggalo tappati socati kilamatī ti.
that person regrets it, grieves and is wearied.

Ja 89 Kuhakajātaka The Story about the Cheat

In the present one monk gets his living in dishonest ways. When the Buddha finds out he tells a story of an ascetic in the past who tried to steal his supporter's savings, all the while appearing as more than virtuous.

—◦◦◦|◦—◦||—◦◦|◦◦— Siloka pathyā

1. Vācā va kira te āsi sañhā, sakhilabhbāñino,

It seems that your words are gentle, and that they are kindly spoken,

◦◦—|◦—◦||—◦◦|◦◦— Siloka pathyā

Tiṇamatte asajjīttho, no ca nikkhasatam haran-ti.

He clings onto a mere straw, but does not take a hundred in gold.

Tattha, {1.377} *vācāva kira te āsi, sañhā sakhilabhbāñino ti,*

In this connection, *it seems that your words are gentle, and that they are kindly spoken,*

“Pabbajitānam tiṇamat tam-pi adinnam ādātum na vaṭṭatī” ti,

thinking: “For those gone forth it is not suitable to take even a straw without it being given,”

evam sakhilam muduvacanam vadantassa

thus kindly, delicate words are spoken

vācā eva kira te sañhā āsi,

it seems that your words are gentle,¹⁷¹

vacanamattam-eva maṭṭham ahosī, ti attho.

it is smooth spoken words only, this is the meaning.

¹⁷¹ Slight paraphrase of the verse.

Tiṇamatte asajjīttho ti,

He clings onto a mere straw,

kūṭajaṭila, ekissā tiṇasalākāya kukkuccāni kurumāno

cheating ascetic, being anxious about this blade of grass

tvam̄ satto āsatto laggo ahosi.

you cling, cleave to, attach to it.

No ca nikkhasatam̄ haran-ti

But does not take a hundred in gold means

imam̄ pana nikkhasatam̄ haranto asatto nillaggo va jātosī ti.

he is the kind to not cling to, not attach to, taking this hundred in gold.¹⁷²

¹⁷² A *nikkha* is a measure of gold, PED says: *a golden coin or a weight of gold (cp. a “pound sterling”) equal to 15 suvaṇṇas.*

Ja 90 Akataññujātaka The Story about Ingratitude

In the present a wealthy man from the border lands sends merchandise to Sāvatthi, asking his correspondent Anāthapiṇḍika to help exchange it, which he did. When the good man sends his produce to the border lands, however, his entourage is despised. Later, when another caravan arrives from the border it is pillaged and destroyed in revenge. The Buddha explains similar events that happened in a previous life.

— — — | — — — || — — — | — — — Siloka pathyā

1. Yo pubbe katakalyāṇo katattho nāvabujjhati,

He who doesn't acknowledge the good deed, merit, done in the past,

— — — | — — — || — — — | — — — Siloka pathyā

Pacchā kicce samuppanne kattāram nādhigacchatī ti.

Finds when a need arises in the future no one comes to help.

Tatrāyam {1.378} piṇḍattho:

In this connection, this is the substance of it:

khattiyādīsu, yo koci puriso,

whatever person, a noble and so on,

pubbe, paṭhamataram, aññena katakalyāṇo,

in the past, at the very beginning, does not acknowledge¹⁷³ the merit done by another,

katūpakāro katattho nipphāditakicco hutvā,

the help given, the good deed done, the performance of duty,

¹⁷³ Translating *na jānāti*, at the end of the sentence.

tam parena attani katan kalyāṇañ-ceva atthañ-ca na jānāti.
the good and the merit done to oneself by another.

So pacchā attano kicce samuppanne,
When a need for oneself arises in the future,

tassa kiccassa kattāram nādhigacchatī, na labhatī ti.
for that duty he *finds no one comes to help*, it is not received.

Ja 91 Littajātaka

The Story about what is Smeared (with Posion)

In the present the monks are not thoughtful about the use of their requisites, which the Buddha compares to taking poison. The Buddha then tells a story about a gambler in the past who would hide dice in his mouth, until one of the dice was covered with poison, which cured him of his deceit.

—◦◦!—◦◦— Vetālīya

1. Littam paramena tejasā,

The person, not knowing, swallowed

◦◦—◦◦!—◦◦— Vetālīya

Gilam-akkham puriso na bujjhatī,

Dice smeared with powerful poison,

◦◦—◦◦!—◦◦— Vetālīya

Gila re gila pāpadhuttaka,

Swallow, swallow, wicked gambler,

—◦◦!—◦◦— Vetālīya

Pacchā te kaṭukam bhavissatī ti.

Later there will be pain for you.

Tattha, {1.380} ***littan-ti makkhitām rañjitām.***

In this connection, *smeared* means soiled, stained.

Paramena tejasā ti uttamatejasampannena, halāhalavisena.

With powerful means endowed with supreme poison, with deadly poison.

Gilan-ti gilanto.

Swallowing means swallowing.¹⁷⁴

Akkhan-ti guļakam.

Dice means a small cube.

Na bujjhatī ti: “Ayaṁ me gilato, idam nāma karissatī” ti, na jānāti.

Not understanding: “My swallowing this, will produce such (a result),” he does not know.

Gila re ti gilāhi are.

Swallow means you must indeed swallow.

Gilā ti, puna pi codento vadati.

Swallow, it is said again to scold (him).

Pacchā te kaṭukam bhavissatī ti

Later there will be pain for you means

imasmin te akkhe gilite, pacchā etam visam tikhiṇam bhavissatī, ti attho.

having swallowed this dice, later for you there will be acute poisoning, this is the meaning.

¹⁷⁴ Different form of same word.

Ja 92 Mahāsārajātaka

The Story about the Rich Man

In the present the king of Kosala has one of his crown jewels go missing, and worries his whole household while searching for it. Ven. Ānanda, by a ruse, has the thief return the jewel anonymously. The Buddha tells a story of how in a previous life he had found a string of pearls a monkey had stolen, and retrieved them for the king.

— — — | — — — || — — — | — — — Siloka pathyā

1. Ukkatthe sūram-icchanti; mantīsu akutūhalam;

In battle they wish for a hero; in advice for clarity;

— — — | — — — || — — — | — — — Siloka pathyā

Piyañ-ca annapānamhi; atthe jāte ca pāṇḍitan-ti.

In food and drink for a friend; when need arises for a wise one.

Tattha, {1.387} *ukkati the ti*,

In this connection, *in battle*,

upakaṭthe ubhato būlhe saṅgāme sampahāre vattamāne, ti attho.

near both array of troops in the ongoing battle,¹⁷⁵ clash, this is the meaning.

Sūram-icchantī ti,

They wish for a hero,

asaniyā pi matthake patamānāya apalāyinam sūram icchanti,

when a bolt is falling on the head they wish for a fearless hero,

tasmim khaṇe evarūpo saṅgāmayodho patthetabbo hoti.

at that time they would wish for such a warrior in battle.

¹⁷⁵ Cst prints *ubhatobyūlhe*, which doesn't make sense.

Mantīsu akutūhalan-ti,

In advice for clarity,

kattabbākattabbakiccam sammantanakāle uppanne,

at the time that consultation about the duties to be done or not done has arisen,

mantīsu yo akutūhalo avikiṇṇavāco

he who, in advice, without commotion, without confusion,

mantam na bhindati, tam icchanti,

(gives) advice, that does not divide, that they wish for,

tādiso tesu ṭhānesu patthetabbo hoti.

such a one should be wished for in those circumstances.

Piyañ-ca annapānamhī ti,

In food and drink for a friend,

madhure annapāne paccupatthite

when sweet food and drinks are prepared

sahaparibhuñjanatthāya piyapuggalam patthenti,

they wish for a dear person in order to enjoy it with,

tādiso tasmim kāle patthetabbo hoti.

such a one at that time is to be wished for.

Atthe jāte ca paññitan-ti,

When need arises for a wise one,

athagambhīre, Dhammagambhīre,

regarding the deep meaning, regarding the deep Dhamma,

kismiñcid-eva kāraṇe vā pañhe vā uppanne,
whenever arguments or questions have arisen,

pañḍitām vicakkhaṇām icchanti.
they wish for a wise, intelligent person.

Tathārūpo hi tasmin samaye patthetabbo hotī ti.
Therefore at that time such a quality it to be wished for.

Ja 93 Vissāsabhojanajātaka **The Story about Using Things on Trust**

In the present the monks use requisites given by their relatives without circumspection, which the Buddha says is wrong and is like taking poison. He then tells a story of the past when a lion was tricked into licking a doe that had had poison spread over it, and so died.

—॒—॒॑—॥—॒—॒॑— Siloka pathyā

1. Na vissase avissatthe, vissatthe pi na vissase,
Do not trust the untrustworthy, in the trustworthy do not trust,

—॒—॒॑—॥—॒—॒॑— Siloka pathyā

Vissāsā bhayam-anveti, sīham va migamātukā ti.
There is danger following trust, like the lion and the hare-deer.¹⁷⁶

Tatrāyam {1.389} saṅkhepattho:

In this connection, this is a summary of the meaning:

Yo pubbe sabhayo attani avissattho ahosi, tasmin avissatthe,
He who previously was fearful, untrustworthy in himself, that person is *untrustworthy*,

¹⁷⁶ Not in PED. CPED: *a hooved animal of the size of a cat. Sinh. mīninnā; SED says (s.v. mrgamātrkā): a kind of red-coloured hare like deer.*

yo pubbe pi nibbhayo attani vissāsiko yeva, tasmin vissatthe pi na vissase,
also he who previously was fearless, trustworthy in himself, in that person, *in the trustworthy do not trust,*

neva vissāsam kareyya.

you should never place your trust.

Kimkāraṇā?

What is the reason?

Vissāsā bhayam-anveti,

There is danger following trust,

yo hi mitte pi amitte pi vissāso, tato bhayam-eva āgacchati.

he who trusts in friends and enemies, from that comes into danger.

Katham?

How?

Sīham va migamātukā,

Like the lion and the hare-deer,

yathā mittasanthavavasena katavissāsāya,

just as, because of being friends and companions, having placed his trust,

migamātukāya santikā sīhassa,

the lion who came near the hare-deer,

bhayam anveti upagatam sampattan-ti attho.

followed, came to, arrived at danger, this is the meaning.

Yathā vā vissāsavasena sīham migamātukā anvetā upagatā, ti pi attho.

Just as, because of trust, the lion followed, came to the hare-deer, this is also the meaning.

Ja 94 Lomahamsajātaka The Story about the Bristling Hair

In the present one monk leaves the Saṅgha in order to follow a false ascetic and goes round blaming the Buddha. The Buddha declares his own worthiness and tells how, in a past life, he had personally enquired into the heretic's false doctrines and lived them to the full, before rejecting them.

— — — | — — — || — — — | — — — Siloka mavipulā

1. Sotatto sosindo ceva, eko bhimsanake vane,

Scorched with heat, soaked with water, he's alone in the terrifying woods,

— — — | — — — || — — — | — — — Siloka pathyā

Naggo na caggim-āśīno, esanāpasuto munī ti.

Naked, not seated near the fire, the sage is engaged in the search.

Tattha, {1.391} sotatto ti sūriyasantāpena suṭṭhu tatto.

In this connection, *scorched with heat* means completely scorched with the heat of the sun.

Sosinno ti himodakena susinno suṭṭhu tinto.

Soaked with water means completely drenched, soaked with cold water.

Eko bhimsanake vane ti,

He's alone in the terrifying woods,

yattha paviṭṭhānam yebhuyyena lomāni hamsanti,

in that place where he entered for the most part his hair bristles,

tathārūpe bhimsanake vanasaṇḍe eko adutiyo va ahosin-ti dīpeti.

in such a terrifying jungle, he's alone, without a companion, this is the explanation.

Naggo na caggim-āsīno ti naggo ca na ca aggim-āsīno.

Naked, not seated near the fire means he is naked and he is not seated near the fire.

Tathā sītena pīliyamāno pi neva nivāsanapārupanam vā ādiyim,

He is tormented by the cold because of never wearing a cloak or a robe,

na ca aggim āgamma nisīdin-ti dīpeti.

and not coming near to a fire, this is the explanation.

Esanāpasuto ti abrahmacariye pi tasmin brahmacariyasaññī hutvā:

Engaged in the search means having developed the perception of the spiritual life in what is not the spiritual life, thinking:

“Brahmacariyam-evetam esanā gavesanā upāyo Brahmaṇokassā” ti,

“Seeking, searching for the spiritual life as the means (to attain) the Brahmā Realm,”

evam tāya brahmacariyesanāya pasuto anuyutto,

thus in seeking for that spiritual life he is engaged, practicing,

ussukkam āpanno ahosin-ti dasseti.

committed to, have ambition for it, this is the explanation.

Munī ti: “Muni kho esa monatthāya paṭipanno” ti,

The sage means: “The sage practices for the benefit of sagacity,”

evam lokena sambhāvito ahosin-ti dīpeti.

he is thus honoured by the world, this is the explanation.

Ja 95 Mahāsudassanajātaka The Story about (King) Mahāsudassana

In the present the Buddha is coming to the end of his life, and chooses to pass away in Kusinārā, a small town that had been great in the past, but was now in decline. He tells the story of a past life when he was a great king who also choose to pass away in the very same town.

—|—|—||—|—|— Siloka pathyā

1. Aniccā vata saṅkhārā, uppādavayadhammino,

Things are impermanent, their nature is arising and decay,

—|—|—||—|—|— Siloka pathyā

Uppajjītvā nirujjhanti, tesam vūpasamo sukho ti.

After arising they cease, the stilling of them is happiness.

Tattha, {1.392} *aniccā vata saṅkhārā ti,*
In this connection, *things are impermanent,*

bhadde Subhaddādevi, yattakā kehici paccayehi samāgantvā,
good queen Subhaddā, however many causes of whatever kind have come together,

katā khandhāyatanañdayo saṅkhārā,
such things as the constituent parts, sense spheres are processes,

sabbe te aniccā yeva nāma.
all of them are certainly impermanent.

Etesu hi rūpam aniccam,
Of these, form is impermanent,

*vedanā anicca, saññā anicca, saṅkhārā anicca,
feelings are impermanent, perceptions are impermanent, processes are
impermanent,*

viññāṇam aniccam.
consciousness is impermanent.

Cakkhuṁ aniccam, rūpā anicca,
The eye is impermanent, *forms are impermanent*,

sotam aniccam, saddā anicca,
the ear is impermanent, sounds are impermanent,

ghāṇam aniccam, ghandhā anicca,
the nose is impermanent, odours are impermanent,

jivhā anicca, rasā anicca,
the tongue is impermanent, tastes are impermanent,

kāyo anicco, phoṭṭhabbā anicca,
the body is impermanent, touches are impermanent,

mano anicco, dhammā anicca.
mind is impermanent, thoughts are impermanent.

Yamkiñci saviññāṇakam aviññāṇakam ratanam,
Whatever treasure there is, with consciousness, without consciousness,

sabbam tam aniccam-eva.
all of that is impermanent.

Iti: “Anicca vata saṅkhārā” ti, gaṇha.
Thus, grasp this: “Things are impermanent.”

Kasmā?

Why?

Uppādavayadhammino ti.

Their nature is arising and decay.

Sabbe hete uppādadhammino ceva vayadhammino ca,

All of these have the nature of arising, and also have the nature of decay,

uppajjanabhijjanasabhāvā yeva, tasmā aniccā, ti veditabbā.

their natural state is coming into being and breaking up, therefore they are impermanent, so it should be understood.

Yasmā ca aniccā, tasmā uppajjītvā nirujjhanti,

Since they are impermanent, therefore *after arising they cease*,

uppajjītvā ṭhitim patvā pi nirujjhanti yeva.

after arising, and also persisting, they cease.

Sabbeva hete nibbattamānā uppajjanti nāma,

All of these coming into being, are known as arising,

bhijjamānā nirujjhanti nāma.

and breaking up they are known as ceasing.

Tesam uppāde sati yeva ca ṭhiti nāma hoti,

They, when arising certainly persist,

ṭhitiyā sati yeva bhaṅgo nāma hoti,

when persisting they certainly break up,

na hi anuppannassa ṭhiti nāma, {1.393}

certainly not without arising they persist,

nāpi ṭhitam abhijjanakam nāma atthi.

and also there is certainly no persistence without breaking up.

Iti sabbe pi saṅkhārā tīṇi lakkhaṇāni patvā,

Thus all things having these three characteristics,

tattha tattheva nirujjhanti.

they right there and then cease.

Tasmā sabbe pime aniccā khaṇikā ittarā adhuvā,

Therefore they are all impermanent, momentary, transient, inconstant,

pabhaṅguno calitā samīritā anaddhaniyā,

fragile, unstable, shakeable, non-lasting,

payātā tāvakālikā nissārā,

on the move, temporary, without essence,

tāvakālikāṭṭhena māyāmarīcipheṇasadisā.

like an illusion, mirage, bubbles, in the sense of temporary.

Tesu, bhadde Subhaddādevi,

In these, good queen Subhaddā,

kasmā sukhasaññaṁ uppādesi?

how could the perception of happiness arise?

Evam pana gaṇha: tesam vūpasamo sukho ti,

Understand it like this: *the stilling of them is happiness,*

sabbavaṭṭavūpasamanato.

from the stilling of all the rounds.

Tesam vūpasamo nāma Nibbānam,

The stilling of them is called Nibbāna,

tad-evekam ekantato sukham,
from this one thing there is happiness,

tato aññam sukham nāma natthī ti.
from another thing there is not what is called happiness.

Ja 96 Telapattajātaka The Story about the Bowl of Oil

In the present the Buddha gives a teaching on how mindfulness would be established in one threatened by death, and exhorts the monks to do likewise. He then tells a story of how he once guarded himself even from heavenly charms and gained a kingdom, while others, lacking mindfulness perished.

—{—|—|—|—, —|—|—|—|—|— Old Gīti

1. Samatittikam anavasekam, telapattam yathā parihareyya,

Like one would take care of a bowl of oil, one which is completely full to the brim,

—{—|—|—|—, —|—|—|—|— Old Gīti

Evaṁ sacittam-anurakkhe, patthayāno disam agatapubban-ti.

So should one protect one's own mind, (like one) wishing for a goal not gone to before.

Tattha, {1.400} *samatittikan-ti*

In this connection, *full to the brim* means

antomukhavatṭilekham pāpetvā samabharitam.
evenly filled, having reached the rim on the inside.

Anavasesakan-ti anavasiñcanakam, aparissāvanakam katvā.

*Completely means without having made it overpour, overflow.*¹⁷⁷

Telapattan-ti pakkhittatilatelapattam.

A bowl of oil means a bowl into which sesame oil is dropped.

Parihareyyā ti hareyya, ādāya gaccheyya.

Would take care means would care for it, would depart, having taken it up.

Evaṁ sacittam-anurakkhe ti tam telabharitam pattam viya,

So should one protect one's mind means just as that bowl is filled with oil,

attano cittam kāyagatāsatiyā, gocare ceva sampayuttasatiyā cā ti

*one should protect one's own mind, should watch over*¹⁷⁸ *it with mindfulness related to the body, being connected to mindfulness in one's environment,*

ubhinnam antare pakkhipitvā,

having established both on the inside,

yathā muhuttam-pi bahiddhā gocare na vikkhipati,

like someone who is not scattered even for a moment by the outside,

tathā paññito yogāvacaro rakkheyya gopeyya.

just like a wise meditator would guard and watch over.

Kimkāraṇā?

What is the reason?

¹⁷⁷ This translation is based on a comment in PED: *Ja.i.400 (so read for °ssavanaka). Or is it “not overflowing”? fr. parissāvana.*

¹⁷⁸ The verbs are at the end of the sentence, *rakkheyya gopeyya.*

Etassa hi:

For this reason:

Dunniggahassa lahuno, yatthakāmanipātino,

For the mind, difficult to subdue,¹⁷⁹ flighty, flitting where it will,

Cittassa damatho sādhu, cittam dantam sukhāvahan-ti.

Restraint of the mind is good, (for) a restrained mind brings happiness.

Tasmā:

Therefore:

Sududdasam sunipuṇam, yatthakāmanipātinam,

It is difficult to see, very subtle, flitting where it will,

Cittam rakkhetha medhāvī, cittam guttam sukhāvaham.

The intelligent should guard the mind, a guarded mind brings happiness.

Idañ-hi:

Because of this:

Dūraṅgamam ekacaram, asarīram guhāsayam,

Those who will practice control of the mind that roams far, is lonesome,

Ye cittam samyamessanti, mokkhanti mārabandhanā.

Bodiless, laying hidden, gain release from the bonds of Māra.

Itarassa pana:

But for the other:

Anavaṭṭhitacittassa, Saddhammam avijānato,

For the one with unsettled mind, who does not know the True Dhamma,

¹⁷⁹ The next five verses equal Dhp 35-39, which is followed by Dhp 33.

Pariplavapasādassa, paññā na paripūrati.

Whose confidence is wavering, their wisdom remains unfulfilled.

Thirakammaṭṭhānasahāyassa pana:

But for the one firm in his meditation object:

Anavassutacittassa, ananvāhataacetaso,

For the one with mind free of lust, for the one with mind unperplexed,

Puññapāpahīnassa, natthi jāgarato bhayam.

for the one who has abandoned making merit and demerit, for the watchful,
there is no fear.

Tasmā etam:

Therefore this:

Phandanam capalam cittam, dūrakkham dunnivārayam,

An agitated, unsteady mind, which is hard to guard, hard to ward,

Ujum karoti medhāvī, usukāro va tejanam. {1.401}

The intelligent one makes straight, just as a fletcher his arrow.

Evaṁ ujum karonto sacittam-anurakkhe.

So should one protect one's mind, making it straight.

Patthayāno disam agatapubban-ti,

(Like one) wishing for a goal not gone to before,

imasmin kāyagatāsatikammaṭṭhāne kammam ārabhitvā,

having undertaken the work in this meditation subject on mindfulness related to
the body,

anamatagge samsāre agatapubbam disam patthento pihento,

wishing for, yearning for a goal not gone to before in this endless
transmigration,

vuttanayena sakam cittaṁ rakkheyyā, ti attho.

he would protect his own mind in the way described, this is the meaning.

Kā panesā disā nāma?

But what are known as the directions?¹⁸⁰

Mātāpitā disā pubbā, ācariyā dakkhiṇā disā,

Parents are the east direction, teachers are the south direction,

Puttadārā disā pacchā, mittāmaccā ca uttarā.

Children and wife the west direction, friends and advisors the north.

Dāsakammakarā heṭṭhā, uddham̄ samaṇabrahmaṇā,

Servants and workers are below, ascetics, brahmins are above,

Etā disā namasseyya alamatto¹⁸¹ kule gihī ti.

The able householder in his clan should honour these directions.

Ettha tāva puttadārādayo disā ti vuttā.

Here your children, wife and so on are said to be the direction.

Disā catasso, vidisā catasso,

Four directions,¹⁸² and four median directions,

Uddham̄ adho, dasa disā imāyo,

Above and below, these are the ten directions,

¹⁸⁰ DN 31 *Singālasutta*. The text plays on the various meanings of *disā* in Pāli, which can mean *direction*, *region*, as well as *goal*.

¹⁸¹ The correct form is probably *alamattho*, as noted in CPD: *alamatta*: *alam-atta*, *mfn*. v. r. for 2 *alam-attha* (see *pt ad DN III 188, 16** below). I translate it as such: *alamattha*: 2 *alam-attha*, *mfn*. [sa. *alam-artha*], *able*, *capable*, *clever*.

¹⁸² Ja 514 *Chaddantajataka*, vs 8.

Katamaṁ disam tiṭṭhati nāgarājā,
At which direction stands the king of elephants,

Yam-addasā supine chabbisāṇan-ti?
Having six tusks, which you saw in a dream?

Ettha puratthimādibhedā disā va disā ti vuttā.
Here, dividing into the east direction and so on, these are said to be the directions.

Agārino annadapānavatthadā,
The lay man¹⁸³ who gives food and drinks and clothes,

Avhāyikā tam-pi disam vadanti,
Who invites, this they say is the goal,

Esā disā paramā setaketu,
These goals are the highest of white ensigns,

Yam patvā dukkhī sukhino bhavantī ti.
Attaining which, out of suffering they become happy.

Ettha pana Nibbānam disā ti vuttam.
But here Nibbāna is said to be the goal.

Idhāpi tad-eva adhippetam.
Here also this is the intention.

Tañ-hi: “Khayam virāgan,”-ti ādīhi dissati apadissati,
Indeed: “(Pollutants) end, dispassion,^{”184} and so on is seen and pointed out

tasmā disā ti vuccati.
therefore the goal is said.

¹⁸³ Ja 377 *Setaketujātaka*, vs. 2.

¹⁸⁴ Khp 6, Snp 2.1 *Ratanasutta*.

Anamatagge pana saṃsāre

But in this endless transmigration

kenaci bālaputhujjanena supinena pi

any foolish worldly person's dream is also

agatapubbatāya agatapubbā disā nāmā, ti vuttam.

known as a direction not gone to before, out of those not gone to, this is what is said.

Tam patthayantena, kāyagatāsatiyā yogo karaṇīyo ti.

Because of wishing for this, the meditator should do mindfulness related to the body.

Ja 97 Nāmasiddhijātaka

The Story about the Lucky Name

In the present one monk is worried that his name brings bad luck.

The Buddha tells a story showing how he had the same name in the past, and his teacher had sent him out to find a new, more pleasing name. During his journey he realised that names are not so important and became content with his own.

—◦—◦|◦—◦||◦—◦|◦—◦ Siloka pathyā

1. Jīvakañ-ca matam disvā, Dhanapāliñ-ca duggatam,

Having seen Life lying dead, Wealthy who was poor,

—◦—◦|◦—◦||—◦|◦—◦ Siloka pathyā

Panthakañ-ca vane mūlham, Pāpako puna-r-āgato ti.

And Guide lost in the wood, Wicked came (home) again.¹⁸⁵

¹⁸⁵ At least the first three seem to have been popular names. I think the last, *Pāpaka*, probably only existed as an epithet.

Tattha, {1.403} **punarāgato ti imāni tīṇi kāraṇāni disvā, puna āgato,**

In this connection, came (home) again means having seen these reasons, he came (home) again,

ra-kāro sandhivasena vutto.

the letter *-r-* (in *puna-r-āgato*) is inserted because of junction.

Ja 98 Kūṭavāṇijajātaka The Story about the Cheating Merchant

In the present one merchant tries to cheat his partner out of the proceeds of their joint partnership. When the Buddha hears of it he shows how the same thing happened in a past life, and how the honest merchant prevailed.

—॒—॒॑—॒—॥—॒॒॒॑— Siloka pathyā

1. Sādhu kho Paṇḍito nāma, na tveva Atipāṇḍito,

Wise is certainly good, but not so Superwise,¹⁸⁶

॒॒—॒॑—॒—॒—॥॒—॒॒॒॑— Siloka pathyā

Atipanditena puttena, manamhi upakūlito ti.¹⁸⁷

Through my son Superwise, I am well-nigh roasted.

Tattha, {1.405} **sādhu kho Paṇḍito nāmā ti,**

In this connection, *Wise is certainly good,*

imasmin loke paṇḍiccena samannāgato,

being endowed with wisdom in this world,

¹⁸⁶ The first is a popular name, but I have only seen the second here, and it is probably not a real name, but used to make a point.

¹⁸⁷ Text, BJT: *upakūlito*; the reading is not sure, but according to PED the verb in Sanskrit is *v&kūd*; Thai: *upakuṭṭhito*; I do not find this word listed, but perhaps it would mean: [*I am well-nigh*] *boiled*; taking it from *kuṭṭhita*.

kāraṇākāraṇāññū puggalo sādhu sobhano.

the person who knows what are causes and what are not causes is good,
beautiful.

Atipañđito ti nāmamattena atipañđito kūṭapuriso na tveva varam.

Superwise means this deceitful person Superwise is not noble merely through
the name.

Manamhi upakūlito ti thokenamhi jhāmo,

I am well-nigh roasted means I am a little scorched,

aḍḍhajjhāmako va mutto, ti attho.

half-scorched, this is the meaning.

Ja 99 Parosahassajātaka

The Story about More than a Thousand (Fools)

In the present the monks are wondering at how Ven. Sāriputta can answer a question put by the Buddha that is beyond everyone else. The Buddha says that he could do this also in the past, and shows how his last words in that life had been correctly interpreted by his chief disciple.

—○—|—○○|—○—

1. Parosahassam-pi samāgatānam

Of those who gathered, more than a thousand

—○—|—○○|—○—

Kandeyyūm te vassasatām apaññā,

Who were unwise might cry a hundred years,

—○—|—○○|—○—

Eko va seyyo puriso sapañño,
(But) one person with wisdom is better,

—○—|—○○|—○—

Yo bhāsitassa vijānāti atthan-ti.
One who knows the meaning of what is said.

Tattha, {1.407} **parosahassam-pī ti atirekasahassam pi.**

In this connection, *more than a thousand* means in excess of a thousand.

Samāgatānan-ti

Of those who gathered means

sannipatitānam bhāsitassa atthām jānitum asakkontānam bālānam.
fools who have assembled but are unable to know the meaning of what is said.

Kandeyyūm te vassasatām apaññā ti
Who were unwise might cry a hundred years means

te evām samāgatā apaññā ime bālatāpasā viya
like those foolish ascetics without wisdom who met

vassasatam-pi vassasahassam-pi rodeyyūm parideveyyūm rodamānā pi,
for a hundred years, a thousand years, wail, lament, and while weeping,

pana atthām vā kāraṇām vā neva jāneyyun-ti dīpeti.
still they would not know the meaning or the reason, this is the explanation.

Eko va seyyo puriso sapañño ti,
(But) one person with wisdom is better,

evarūpānam bālānam parosahassato pi
than more than a thousand such fools

eko paññitapuriso va seyyo varataro ti attho.

better, more noble, is one wise person, this is the meaning.

Kidiso sapañño ti?

Of what kind is one with wisdom?

Yo bhāsitassa vijānāti atthān, ayam jeṭṭhantevāsiko viyā ti.

One who knows the meaning of what is said, like this elder student.

Ja 100 Asātarūpajātaka

The Story about the Form of the Disagreeable

In the present one lay-sister is pregnant for seven years, and was seven days in labour. When the monks asked the Buddha why this had happened, he told a story about a prince who had blockaded a city at the behest of his mother, and that this was their repayment in kind.

—|—|—||—|—|— Siloka pathyā

1. Asātam sātarūpena, piyarūpena appiyam,

The disagreeable having agreeable form, the unlovely having lovely form,

—|—|—||—|—|— Siloka pathyā

Dukkhami sukhassa rūpena, pamattam-ativattatī ti.

The painful having the form of pleasure, will overcome the one who is heedless.

Tattha, {1.410} asātam sātarūpenā ti

In this connection, *the disagreeable having agreeable form* means

amadhuram-eva madhurapatirūpakena.

the unsweet counterfeiting a sweet form.

Pamattam-ativattatī ti

Will overcome the one who is heedless means

asātam appiyam dukkhan-ti,

the disagreeable, unloved, suffering,

etam tividham-pi, etena sātarūpādinā ākārena sativippavāsavasena,

in these three ways, through an agreeable form, through disposition, through a loss of mindfulness,

pamattam puggalam ativattati abhibhavati ajhōttharati, ti attho.

that heedless person is overcome, conquered, overpowered, this is the meaning.

Idam Bhagavatā yañ-ca te,

This was said¹⁸⁸ to them by the Fortunate One,

mātāputtā iminā gabbhapariharaṇagabbhavāsasaṅkhātena

for these mothers and children, reckoned as nurturing the womb, dwelling in the womb,

asātādinā pubbe nagararundhanasātādipatirūpakena ajhōtthaṭā,

the disagreeable and so on previously overpowered by counterfeiting the agreeable cries of the city,

yañ-ca idāni sā upāsikā puna pi sattakkhattum

now that lay woman for seven times again

evarūpam asātam appiyam dukkham,

such disagreeable unloved suffering,

¹⁸⁸ Translating *avaca*, near the end of the sentence.

pemavatthubhūtena puttasaṅkhātena, sātādipatirūpakena
reckoned as children who form the basis for love, counterfeiting the agreeable
and so on,

ajjhottthaṭā hutvā, tathā avaca,
they are overpowered, so it was said,

taṁ sabbam-pi sandhāya vuttan-ti veditabbam.
concerning all of them it was said, so it is to be understood.

Ja 101 Parosatajātaka **The Story about More than a Hundred (Fools)**

In the present the monks are wondering at how Ven. Sāriputta can bring out the hidden meaning of the teachings. The Buddha says that he could do this also in the past, and shows how he had correctly interpreted the last words of one of his disciples in a past life.

—○—|—○○|—○— Tuṭṭhubha

1. Parosatam ce pi samāgatānam
Of those who gathered, more than a hundred

—○—|—○○|—○— Tuṭṭhubha

Jhāyeyyam te vassasatam apaññā,
Who were unwise might think a hundred years,

—○—|—○○|—○— Tuṭṭhubha

Eko va seyyo puriso sapañño,
(But) one person with wisdom is better,

—○—|—○○|—○— Tuṭṭhubha

Yo bhāsitassa vijānāti atthan-ti.
One who knows the meaning of what is said.

Tassattho:¹⁸⁹ {1.411}

This is the meaning:

vassasatam-pi apaññā jhāyeyyuṁ olokeyyuṁ upadhāreyyuṁ,
those without wisdom, for a hundred years, might think, might examine, might investigate,

evam olontā pi pana attham vā kāraṇam vā na passanti,
but while examining they do not see the meaning or the reason,

tasmā yo bhāsitassa attham jānāti, so eko va sapañño seyyo ti.
therefore one who knows the meaning of what is said, one person with wisdom,
is much better.

Ja 102 Pañnikajātaka The Story about the Greengrocer

In the present a grocer wants to give his daughter away in marriage, but first needs to confirm her virtue, so he takes her to the forest to test her.¹⁹⁰ Convinced by her conduct, he gave her in marriage. The Buddha explains that the same events had taken place in a previous life.

—○—{—○○|—○— Tuṭṭhubha

1. Yo dukkhaphuṭṭhāya bhaveyya tāṇam,
The one who should shelter me from suffering,

—○—{—○○|—○— Tuṭṭhubha

So me pitā, dubbhi vane karoti,
My father, is treacherous inside the woods,

¹⁸⁹ PTS omits this word commentary entirely.

¹⁹⁰ Cf. Ja 217 Seggujātaka.

—○—|—○○|—○— Tuṭṭhubha

Sā kassa kandāmī vanassa majhe?

To whom will I cry out amidst the woods?

—○—|—○○|—○— Tuṭṭhubha

Yo tāyitā, so sahasam karotī ti.

He who protects me, offers violence.

Tattha, {1.412} **yo dukkhaphuṭṭhāya bhaveyya tāṇan-ti**

In this connection, *the one who should shelter me from suffering means*

kāyikacetasikehi dukkhehi phuṭṭhāya tāyitā paritāyitā patiṭṭhā bhaveyya.

the one who should be established as a protector, a strong protector, from
feeling suffering in the body and mind.

So me pitā, dubbhi vane karotī ti

My father, is treacherous inside the woods means

so mayham dukkharitāyako pitā va, imasmim vane,

my father who protects against suffering, in the woods,

evarūpam mittadubbhi kammaṇi karoti,

does such a deed (like) one teacherous to friends,

attano jātāya dhītarī vītikkamām kātum maññatī, ti attho.

he thinks to transgress against his own daughter by birth, this is the meaning.

Sā kassa kandāmī ti kassa rodāmi?

To whom will I cry out means to home will I wail?

Ko me patiṭṭhā bhavissatī? ti dīpeti.

Who will be my support? this is the explanation.

Yo tāyitā so sahasam karotī ti

He who protects me, offers violence means

yo mayham tāyitā rakkhitā avassayo bhavitum arahati,
he who is my protector, guarding me, worthy to be my helper,

so pitā yeva sāhasikakammām karotī, ti attho.
my father, does a deed of violence, this is the meaning.

Ja 103 Verijātaka The Story about Enemies

In the present when Anāthapiṇḍika is returning from a village he sees robbers lurking by the wayside, and determines to hasten to his destination. The Buddha tells a story of how he did the same thing in a past life himself.

—॒—।॒॒—॥॒—॒—।॒—॒— Siloka navipulā

1. Yattha verī nivisati, na vase tattha pañdito,
Wherever an enemy resides, there the wise one does not reside,

—॒—।॒—॒—॥—॒—।॒—॒— Siloka pathyā

Ekarattam dvirattam vā dukkham vasati verisū ti.
He who for one or two nights dwells amongst enemies has suffering.

Tattha, {1.413} **verī ti veracetanāsamañgipuggalo.**

In this connection, *an enemy* means a person endowed with hostile intent.

Nivisatī ti patiṭṭhāti.

Resides means is established.

Na vase tattha pañdito ti

There the wise one does not reside means

so verīpuggalo yasmim ṭhāne patiṭṭhito hutvā, vasati,

in whatever place that person who is an enemy being established, dwells,

tatthapaññitopaññiccena samannāgato na vaseyya.

in that place the wise one endowed with wisdom does not dwell.

Kimkāraṇā?

What is the reason?

Ekarattam dirattam vā, dukkham vasati verisū ti,

He who for one or two nights dwells amongst enemies has suffering,

verīnañ-hi antare vasanto

because of dwelling together with enemies

ekāham-pi dvīham-pi dukkham-eva vasatī, ti attho.

for one or two days he dwells with suffering, this is the meaning.

Ja 104 Mittavindajātaka

The Story about (the Merchant) Mittavindaka

In the present the monk Losaka is very unfortunate but still becomes an Arahat. The Buddha tells a story of his good and bad deeds in the past, which ended up with him suffering torture.

—○—|—○—||—○—|○— Siloka bhavipulā

1. Catubbhi aṭṭhajjhagamā, aṭṭhāhi pi ca soḷasa,

From four he arrived at eight, from eight also to sixteen,

—○—|○—||—○—|○— Siloka pathyā

Soḷasāhi ca bāttimsa, atriccham cakkam-āsado,

From sixteen to thirty-two, the wheel attacks great desire,

—○—|○—||—○—|○— Siloka pathyā

Icchāhatassa posassa cakkam bhamati matthake ti.

For the person struck by desire the wheel whirls on the head.

Tattha, {1.414} *catubbhi aṭṭhajjhagamā ti*

In this connection, *from four he arrived at eight* means

samuddantare catasso Vimānapetiyo labhitvā,

finding four Vimānapeti in the sea,

tāhi asantuṭṭho, atricchatāya parato gantvā,

not satisfied with them, going with great greed to others,

aparā aṭṭha adhigatosī, ti attho.

he has acquired eight others, this is the meaning.

Sesapadadvaye pi eseva nayo.

This is also the method for the other two lines.

Atricchān cakkamāsado ti,

The wheel attacks great desire,

evam sakalābhena asantuṭṭho, atra atra icchanto,

so through desire here and there, discontent with his gains,

parato parato lābhām patthento

wishing to gain one after another

idāni cakkam-āsado, idam uracakkām pattosi.

this wheel attacks, he gained this iron wheel.

Tassa te evam icchāhatassa posassa,

Thus for him, *for the person struck by desire,*

taṇhāya hatassa upahatassa tava cakkam bhāmati matthake.

struck and broken by craving your *wheel whirls on the head.*

Pāsāṇacakkam, ayacakkan-ti imesu dvīsu khuradhāram ayacakkaṁ,

A stone wheel, an iron wheel means amongst these two an iron wheel, with a cutting blade,

tassa matthake punappunam patanavasena, bhamantam disvā, evam-āha.

because of it falling on his head again and again, and revolving (there), so it is said.

Ja 105 Dubbalakaṭṭhajātaka The Story about the Rotten Wood

In the present one monk lives in constant fear of dying. The Buddha tells how, in a previous life as an elephant, he had been sent for training and had been so mistreated, that even when he escaped, he was still constantly in fear for his life.

—|—||—|—|— Siloka pathyā

1. Bahum-petam vane kaṭṭham vāto bhañjati dubbalam,

Although the wind breaks off many of the weak branches in this wood,

—|—||—|—|— Siloka pathyā

Tassa ce bhāyasī, nāga, kiso nūna bhavissasī ti.

If you are fearful about it, elephant, you will waste away.

Tatthāyam {1.415} piṇḍattho:

In this connection, this is the substance of it:

yam etam dubbalam kaṭṭham puratthimādibhedo vāto bhañjati,

the wind divided into the east (wind), and so on, breaks this weak branch,

tam imasmim vane bahum sulabham, tattha tattha samvijjati.

in this wood many are found, they are found here and there.

Sace tvam tassa bhāyasi,

If you fear it,

evaṁ sante niccaṁ bhīto, māṁsalohitakkhayāṁ patvā,

being always frightened in this way, after reaching the exhaustion of flesh and blood,

kiso nūna bhavissasi.

you will waste away.

Imasmīm pana vane tava bhayam nāma natthi,

In this wood there is nothing for you known as fearful,

tasmā ito paṭṭhāya, mā bhāyī ti.

therefore beginning from now, do not have fear.

Ja 106 Udañcanijātaka The Story about the Bucket

In the present a monk is seduced by a sensual young woman. When the Buddha finds out he tells a story of how the same person in a previous life had been seduced by a young woman, but had become dissatisfied with the lay life and had returned to his ascetic state.

—○—|—○—||—○—|—○— Siloka mavipulā

1. Sukham vata mam jīvantam, pacamānā udañcanī

I was surely living happily, torturing me with a bucket

—○—|—○—||—○—|—○— Siloka pathyā

Corī jāyappavādena, telam loṇañ-ca yācatī ti.

That thief, supposedly my wife, entreated me for both oil and salt.

Tattha, {1.417} sukham vata mam jīvantan-ti,

In this connection, *I was surely living happily,*

tāta tumhākam santike mām sukham jīvantam.

father, in your presence I was living happily.

Pacamānā ti tāpayamānā pīlayamānā,

Torturing means mortifying, molesting,

yam yam vā khāditukāmā hoti, tam tam pacamānā.

or, whatever she likes to consume, that tortures (me).

Udakam añcanti etāyā ti udañcanī,

They pull water from there *with a bucket*,¹⁹¹

cātito vā kūpato vā udaka-ussiñcanaghaṭikāyetam nāmam.

or with a jar, or with a tank, or baling water with what is known as a bowl.

Sā pana udañcanī viya, udakam viya ghaṭikā, yena yenatthikā hoti,

She is like a bucket, like a bowl (that is needed) for water, whatever is needed,

tam tam ākaḍḍhati yevā, ti attho.

he has to bring it along, this is the meaning.

Corī jāyappavādenā ti,

That thief, supposedly my wife,

bhariyā ti nāmena, ekā corī mām madhuravacanena upalāpetvā,

having the name of a wife, the thief flattered me with sweet words,

tattha netvā, telam loṇañ-ca yañ-ca aññam icchatī,

having led me there, she desired *both oil and salt* and other things,

tam sabbam yācatī,

all of these she *entreated me for*,

¹⁹¹ This is a kind of folk-lore etymology, combining the words *udakam añcanti* to give *udañcanī*.

dāsam̄ viya kammakāram̄ viya ca katvā, āharāpetī ti,
having made (me) like a slave or like a worker, she made me bring them,

tassā aguṇāni kathesi.
this speaks of her lack of virtue.

Ja 107 Sālittakajātaka The Story about the Sling

In the present one monk is very skilful in throwing stones and manages to bring down a goose as it flies through the air. He is brought to the Buddha and reprimanded. Then the Buddha tells how he was skilful in a similar manner in a previous life, when every time a family priest had opened his mouth he had shot goat dung pellets into it, until the priest had learned the error of his ways.

—◦—|—◦—||—◦—◦|—◦— Siloka pathyā

1. Sādu kho sippakan̄ nāma, api yādisa' kīdisam̄,
Having what is known as a craft is good, whatever kind is found,

—◦—|—◦—||—◦—|—◦— Siloka pathyā

Passa khañjappahārena – laddhā gāmā catuddisā ti.
See the disabled man give blows¹⁹² – he got villages in four directions!

Tattha, {1.420} passa khañjappahārenā ti,
In this connection, see (*the disabled man*) give blows,

passa, mahārāja, iminā khañjapīṭhasappinā,
see, great king, this lame and handicapped man,

¹⁹² The instrumental here seems to be used as a dative ? It would have been better to write: *khañjappahārassa*, with the same metre.

ajalañdikāpahārena catuddisā cattāro gāmā laddhā,
through goats' droppings, received four villages in the four directions,

aññesam sippānam, ko ānisamśaparicchedo ti?
amongst other crafts, who discerns an advantage?

Sippaguṇam kathesi.

He speaks of the virtue of (having a) craft.

Ja 108 Bāhiyajātaka **The Story about the Foreigner**

In the present a prince has a fat and dishevelled wife. When the monks report this to the Buddha he tells how in a past life a king had taken to wife a country woman who had behaved modestly when relieving herself in the town.

—◦—|◦— —||—◦—|◦— — Siloka pathyā

1. Sikkheyya sikkhitabbāni, santi sacchandino janā.

She should train in the training,¹⁹³ (even though) there are people self-willed,

—◦—|◦— —||—◦—|◦— — Siloka pathyā

Bāhiyā hi suhannena, Rājānam-abhirādhayī ti.

Because the outsider, with her toileting, satisfied the king.

Tattha, {1.421} santi sacchandino janā ti,
In this connection, *there are people self-willed,*

tesu tesu sippesu sacchandā janā atthi yeva.
there are people who are self-willed in the various crafts.

¹⁹³ Lit: *what is to be trained in*; which sounds unidiomatic.

Bāhiyā ti bahijanapade jātā saṁvaḍḍhā itthī.

The outsider means the woman born and brought up in an outside country.

Suhannenā ti hirottappain appahāya paṭicchannenākārena

With her toileting means by way of covering (herself), not abandoning conscience and concern,

hannam suhannam nāma, tena suhannena.

toiled, toileted well, with her toileting.

Rājānam-abhirādhayī ti

Satisfied the king means

devam abhirādhayitvā, imam sampattiṁ pattā ti.

having satisfied the king, she attained this good fortune.

Ja 109 Kuṇḍakapūvajātaka The Story about the Rice-Cake

In the present a poor man makes an offering of a coarse cake to the Buddha as his only meal of the day, and others offer him riches to share in his merit. The Buddha tells how a poor man had offered a coarse cake to a Tree Devatā, and had been richly rewarded by the king.

—◦—◦|—◦—◦||—◦—◦|—◦—◦ Siloka pathyā

1. Yathanno puriso hoti, tathannā tassa Devatā,

Just as the man's food, so is the Devatā's food,

—◦—◦|—◦—◦||—◦—◦|—◦—◦ Siloka ravipulā

Āharetam kūṇḍapūvam, mā me bhāgam vināsayā ti.

You must bring me rice-cake, do not destroy my share.

Tattha, {1.423} yathanno ti yathārūpabhojano hoti.

In this connection, just (as the man's) food means just as the material food.

Tathannā ti tassa purisassa Devatā pi tathārūpabhojanā va hoti.

So (is the Devata's) food means the Devatā's material food is the (same as) the man's (food).

Āharetaṁ kuṇḍapūvan-ti etam̄ kuṇḍakena pakkapūvam̄ ānehi,
You must bring me rice-cake means bring this baked cake with rice,

mayham̄ bhāgam̄ mā vināsehī ti.

do not destroy my share.

Ja 110 Sabbasamhārakapañha **The Compilation of Questions**

In the past¹⁹⁴ a woman steals a necklace from a village woman, claiming it is her own. A wise man asks what perfumes they use when they wear it. The thief tells of an expensive one, the woman of a cheap one. The wise man calls a perfumer, who correctly identifies the perfume.

—◦—|◦—|◦—||◦—|◦—|◦— Siloka pathyā

1. Sabbasamhārako natthi, suddham̄ kaṅgu pavāyati,

There is no blended perfume, the scent blowing is only kaṅgu,

◦—|◦—|◦—||◦—|◦—|◦— Siloka pathyā

Alikam̄ bhāyatiyam̄ dhutti, saccam-āhu mahallikā ti.

That scoundrel scared you with a lie, the old lady has told the truth.

Tattha, {6.336} *dhutti* ti *dhuttikā*.

*In this connection, scoundrel means scoundrel.*¹⁹⁵

¹⁹⁴ This is an extract from Ja 542 Umaṅgajātaka.

¹⁹⁵ Different form of the same word.

Āhū ti āha, ayam-eva vā pāṭho.

Told means told,¹⁹⁶ this is another reading.

Ja 111 Gadrabhapañha The Question about the Ass

In the past¹⁹⁷ Mahosadha has proven his wisdom in being able to solve many problems, and the king decides to send for him to be his advisor. His chief advisor Senaka sets one more problem for Mahosadha to solve concerning an ass.

—◦—!—◦— Opacchandasaka

1. Hamīsi tuvam evam maññasi seyyo,¹⁹⁸

If you think that the father is

—◦—!—◦— Opacchandasaka

Puttena pitā ti rājaseṭṭha,

Better than the son, foremost king,

—◦—!—◦— Vetālīya

Handassatarassa te ayam?

Come, is this (better) than your mule?

—◦—◦—!—◦— Vetālīya

Assatarassa hi gadrabho pitā ti.

For the ass is the mule's father.

Tassattho: {6.343} **yadi tvam, rājaseṭṭha,**

This is the meaning: if you, *foremost king*,

¹⁹⁶ Different form of the same word, that is seen as a variant.

¹⁹⁷ This is an extract from Ja 542 Umaṅgajātaka.

¹⁹⁸ Cst: *Hamīci tuvam evamaññasi seyyo*. PTS reads: *Hamīsi tuvam evam maññesi seyyo*.

In both cases the metre is wrong, and also in the adopted reading, but it seems we must have a word for *if* in the line.

sabbaṭṭhānesu seyyo puttena pitā ti evam maññasi,
think like this in every place *the father is better than the son*,

tava assatarato pi ayaṁ gadrabho seyyo hotu.
the ass is better than your mule.

Kimkāraṇā?

What is the reason?

Assatarassa hi gadrabho pitā ti.
For the ass is the mule's father.

Ja 112 Amarādevīpañha **The Question of Lady Amarā**

In the past¹⁹⁹ when Mahosadha reaches the age of sixteen he sets about finding a wife for himself. He comes across a beautiful young maiden, and through riddling discovers she is as wise as he is, and a suitable person to take to wife.

—◦—◦|◦— — Siloka pathyā

1. Yena sattubilaṅgā ca,
By way of barley meal and by gruel,

◦◦◦◦|◦— — Vetālīya

Dviguṇapalāso ca pupphito,
And the flowering of the two-fold leaf,

—◦—◦|◦— — Āpātalikā

Yena dadāmi, tena vadāmi,²⁰⁰
With (the hand) I give, by that I do speak,

¹⁹⁹ This is an extract from Ja 542 Umaṅgajātaka.

²⁰⁰ The metre has one too many mattā in the opening in this line and the next.

—○○○—○○!—○○— Āpātalikā

Yena na dadāmi, na tena vadāmi,

With (the hand) I don't give, by that I don't speak,

—○—○○—○—

Esa maggo Yavamajjhakassa,²⁰¹

This is the path to the Barley Market,

—○—○○—○—

Etam channapatham vijānāhī ti.

This is the secret path that you must know.

Tassattho: {6.365}

This is the meaning:

“Sāmi, antogāmām pavisitvā,

“Master, having entered into the village,

ekam sattu-āpaṇam passissasi, tato kañjikāpaṇam,

look for the barley market, and then the gruel market,

tesam purato diguṇapaṇo Kovilāro supupphito,

in front of these is the Kovilāra tree with flowering two-fold leaves,

tasmā tvām yena sattubilaṅgā {6.366} ca Kovilāro ca pupphito,

therefore, *by way of barley and gruel* and the flowering Kovilāra,

tena gantvā Kovilāramūle ṭhatvā,

having gone there and stood at the root of the Kovilāra,

dakkhiṇam gaṇha, vāmam muñca,

take the right (path) and let go of the left,

²⁰¹ The metre in this and the next line is not clear.

esa maggo Yavamajjhakassa Yavamajjhakagāme,
this is the path to the Barley Market in the Barley Market village,

ṭhitassa amhākāmī gehassa,
for the one standing in our house,

etam evam paṭicchādetvā, mayā vuttam:
after concealing it thus, it was said by me:

channapatham paṭicchannapatham,
the secret path is the hidden path,

channapatham vā paṭicchannakāraṇam vijānāhi” ti.
know *the secret path* or the hidden path.

Ethha hi yena dadāmī ti yena hatthena dadāmi,
Here *by (the hand)* I do give, by the hand I give with,

idam dakkhiṇahattham sandhāya vuttam,
this is said to indicate the right hand,

itarām vāmahattham.
the other is the left hand.

Evam sā tassa maggām ācikkhitvā,
Thus, after indicating his path,

pitu yāgum gahetvā, agamāsi.
taking the gruel for her father, she left.

Ja 113 Singālajātaka The Story about the (Deceitful) Jackal

In the present Devadatta boasts that the truth lies only with himself, and not with the Buddha. The latter tells how, in a past life, Devadatta had fooled and humiliated a brahmin who gave him help.

—◦—◦|—◦—◦||◦—◦—◦|◦—◦—◦ Siloka mavipulā

1. Saddahāsi singālassa surāpītassa, brāhmaṇa,
You place your trust in this drunken jackal, brahmin,

—◦—◦|◦—◦—◦||◦—◦—◦|◦—◦—◦ Siloka pathyā

Sippikānam satam natthi, kuto kamśasatā duve ti.
There is not one hundred cowries, how two hundred bronze (coins)?

Tattha, {1.426} *saddahāsī ti,*
In this connection, *you place your trust,*

saddahasi, ayam-eva vā pāṭho,
saddahasi, this is another reading,

pattiyāyasi, ti attho.
relying on, this is the meaning.

Sippikānam satam natthī ti etassa hi sippikāsatam-pi natthi.
There is not one hundred cowries means there is indeed not even one hundred cowries.

Kuto kamśasatā duve ti dve kahāpaṇasatāni panassa kuto evā ti.
How two hundred bronze (coins) means but how could there be two hundred coins for him?

Ja 114 Mitacintijātaka The Story about the Thoughtful (Fish)

In the present two old monks procrastinate about going to see the Buddha. When he hears about it, the Buddha tells how a thoughtful fish saved his friends from certain death with his wisdom.

˘˘--|---||---|--- Siloka ravipulā

1. Bahucintī Appacintī, ubho jāle abajjhare,

Thoughtful and Thoughtless, both are caught up in the net,

˘˘--|---||---|--- Siloka pathyā

Mitacintī pamocesi, ubho tattha samāgatā ti.

Measured Thought frees them, both of them assemble there.

Tattha, {1.428} **Bahucintī ti,**

In this connection, *Thoughtful*,

bahucintanatāya vitakkabahulatāya evamladdhanāmo.

because of thinking a lot, because of having a lot of thoughts, he received this name.

Itaresu pi dvīsu ayam-eva nayo.

The same method applies to the others.

Ubho tattha samāgatā ti

Both of them assemble there means

Mitacintim nissāya laddhajīvitā,

because of Measured Thought they received their lives,

tattha udate puna ubho pi janā

there, in the water both of them

Mitacintinā saddhim samāgatā, ti attho.

assembled together with Measured Thought, this is the meaning.

Ja 115 Anusāsikajātaka The Story about One who gave Warnings

In the present one greedy nun receives dainties from a certain quarter of town, and warns the other nuns off from that area, telling them how dangerous it is. One day a ram breaks her leg on the alms round. The Buddha tells how she was a bird called Sāsikā in the past who employed a similar tactic, and was cut in two.

—○—;○—○—;○—○—;○—○— Siloka javipulā

1. Yā-y-aññam-anusāsati,²⁰² sayam loluppacārinī,

She who gave advice to others, lived in a greedy way herself,

—○—;○—○—;○—○—;○—○— Siloka pathyā

Sāyam vipakkhikā seti hatā cakkena Sāsikā ti.

Staying (there) Sāsikā, with her wings destroyed, was killed by the wheel.

Tattha, {1.430} **yā-y-aññam-anusāsatī ti**

In this connection, *she who gave advice to others,*

yakāro padasandhikaro,

the letter -y- makes the word junction,

yā aññe anusāsatī, ti attho.

she gave advice to others,²⁰³ this is the meaning.

²⁰² Cst reads: *Yā-y-aññe manusāsati*, which would seem to present a new verb. I follow PTS.

²⁰³ Thus the same sentence, but without the -y- junction.

Sayaṁ loluppacārinī ti attanā loluppacārinī samānā.

Lived in a greedy way herself means she was herself living in a greedy way.

Sāyaṁ vipakkhikā setī ti,

Staying ... with her wings destroyed,

sā esā vihatapakkhā hutvā, mahāmagge sayati.

she had her wings destroyed, while staying on the highway.

Hatā cakkena sāsikā ti yānacakkena hatā Sāsikā sakunikā ti.

Sāsikā ... was killed by the wheel means the female bird Sāsikā was killed by the vehicle's wheel.

Ja 116 Dubbacajātaka **The Story about the Disobedient One**

In the present one newly ordained monk doesn't like to carry out his duties and wants to go his own way. The Buddha tells the story of an acrobat in the past who tried to juggle with five javelins and died through not listening to the wise council of his betters.

◦◦◦◦;◦−−−;◦−−−;◦−◦− Siloka pathyā

1. Atikaram-akarācarⁱya, mayham-petām na ruccati,

Having done much too much, teacher, such as was against my liking,

◦−−−;◦−−−;◦−◦−◦;◦−◦− Siloka pathyā

Catutthe laṅghayitvāna, pañcamāyasi āvuto ti.

Jumping over four (javelins), on the fifth one you were impaled.

Tattha, {1.431} *atikaram-akarācarīyā ti,*

In this connection, *having done much too much, teacher,*

ācariya, ajja tvam atikaram akari,

teacher, today you did too much,

attano karaṇato atirekam karaṇam akarī, ti attho.

you did too much from your own reasoning, this is the meaning.

Mayham-petam na ruccatī ti,

Such as was against my liking,

mayham antevāsikassa pi samānassa etam tava karaṇam na ruccati,

although your action was against my liking, as your pupil,

tena te aham paṭhamam-eva kathesin-ti dīpeti.

I first spoke to you about this, this is the explanation.

Catutthe laṅghayitvānā ti

Jumping over four (javelins) means

catutthe sattithale apatitvā, attānam laṅghayitvā.

after setting up four javelins in the ground, he jumped over (them).

Pañcamāyasi āvuto ti

On the fifth one you were impaled means

pañditānam vacanam aggañhanto,

not accepting the word of the wise,

idāni pañcamāya sattiyā āvutosī ti.

you are now impaled on the fifth javelin.

Ja 117 Tittirajātaka

The Story about the (Noisy) Partridge

In the present Kokālika blames the two chief disciples, and because of what he says, falls into hell. The Buddha tells a story of a monk who irritated another monk with his bickering and was killed on the spot with an axe.

—◦—|◦◦◦—||◦◦—|◦— Siloka navipulā

1. Accuggatātibalatā ativelam pabhāsitā,

Talking excessively, and much too strongly, and for much too long,

—◦◦|◦—|◦—||—|◦— Siloka pathyā

Vācā hanati dummedham, tittiram vātivassitan-ti.

By words the unintelligent was killed, like the noisy partridge.

Tattha, {1.432} **accuggatā ti ati-uggatā.**

In this connection, *excessively* means excessively.²⁰⁴

Atibalatā ti punappunam bhāsanena atibalasabhāvā.

Much too strongly means through talking again and again, it has the nature of being much too strong.

Ativelam pabhāsitā ti atikkantavelā pamāṇātikkamena bhāsitā.

Talking ... for much too long means talking for an excessive time, that exceeds the measure.

Tittiram vātivassitan-ti yathā tittiram ativassitam hanati,

Like the noisy partridge means like the noisy partridge who was killed,

tathā evarūpā vācā dummedham bālapuggalam hanatī ti.

so by such words the unintelligent, foolish person was killed.

²⁰⁴ Analysing the compound word.

Ja 118 Vatṭakajātaka The Story about the (Starving) Quail

In the present one merchant's son, previously a Brahmā god, is reluctant to get involved with women, sees his chance and ordains instead, quickly attaining release. The Buddha tells how a wise quail in the past escaped death by making himself unfit for consumption by starving himself.

—◦—|—◦—||—◦—|—◦— Siloka bhavipulā

1. Nācintayanto puriso visesam-adhigacchatī,

The unthinking person does not attain a distinction, but look

—◦—|—◦—||—◦—|—◦— Siloka pathyā

Cintitassa phalam passa: muttosmi' vadhabandhanā ti.

At the fruit of the thoughtful one: I am free from bondage and death.

Tatthāyam {1.435} piṇḍattho:

In this connection, this is the substance of it:

Puriso dukkham patvā:

The person, having come into suffering, thinks:

“Iminā nāma upāyena imamhā dukkhā muccissāmī” ti,

“With this means for sure I will be free from this suffering,”

acintayanto attano dukkhā mokkhasaṅkhātam, visesam nādhigacchatī.
unthinking he does not attain a distinction reckoned as free from suffering.

Idāni pana mayā cintitakammassa phalam passa.

But now with me look at the fruit of the one whose action is thoughtful.

Teneva upāyena muttosmi vadhabandhanā,

By this means I am free from bondage and death,

maraṇato ca bandhanato ca muttosmi ahan-ti.

from death and from bondage I am free.

Ja 119 Akālarāvijātaka

The Story about (the Cock) Crying at the Wrong Time

In the present one young man is talkative at all times, which brings him the blame of his fellow monks. The Buddha tells how, in a past life, he had been a cock who crowed at all the wrong times, which brought about his destruction.

— — — | — — — || — — — | — — — Siloka pathyā

1. Amātāpitarasamvaddho, anācerakule vasam,

No mother and father raised (him), not under a teacher's influence,

— — — | — — — || — — — | — — — Siloka pathyā

Nāyam kālam akālam vā, abhijānāti kukkuṭo ti.

Neither at the right or wrong time, did the cock know (when to call out).

Tattha, {1.436} *amātāpitarasamvaddho ti*

In this connection, *no mother and father raised (him)* means

mātāpitaro nissāya tesam ovādam aggahetvā, samvaddho.

without getting the advice of mother and father, he was raised.

Anācerakule vasan-ti ācariyakule pi avasamāno,

Not under a teacher's influence means not staying with his teacher's family,

ācārasikkhāpakaṁ kañci nissāya avasitattā, ti attho.

without living depending on anyone like a teacher or a trainer, this is the meaning.

Nāyam kālam akālam vā ti:

Neither at the right or wrong time, thinking:

“Imasmim kāle vassitabbam, imasmim na vassitabban,”-ti

“This is the right time to cry out, this is not the time to cry out,”

evaṁ vassitabbayuttakam kālam vā akālam vā esa kukkuṭo na jānāti,

thus the cock does not know the right or wrong time that is suitable to cry out,

ajānanabhāveneva jīvitakkhayam patto ti.

because of this state of not-knowing he came to the destruction of his life.

Ja 120 Bandhanamokkhajātaka **The Story about Freedom from Bondage**

In the present Ciñcā falsely accuses the Buddha of fathering a child on her. After Sakka reveals the falsehood, she falls into hell. The Buddha tells a story about a queen who cheated with 64 men and then falsely accused the king's family priest of adultery, until it was discovered.

—|—||—|—|— Siloka pathyā

1. Abaddhā tattha bajjhanti, yattha bālā pabhāsare,

They bind the unbound right there, where fools speak,

—|—||—|—|— Siloka pathyā

Baddhā pi tattha muccanti, yattha dhīrā pabhāsare ti.

They free the bound right there, where the wise speak.

Tattha, {1.440} abaddhā ti abandhitabbayuttā.

In this connection, *unbound* means those fit to be unbound.

Pabhāsare ti pabhāsanti vadanti kathenti.

Speak means they speak, talk, tell.

Ja 121 Kusanālijātaka The Story about the Grass (Devatā)

In the present Anāthapiṇḍika has a friend with an unfortunate name, whom he is loyal to anyway, as a true friend should be. The Buddha tells how in the past a lowly grass Devatā helped preserve the home of a Tree Devatā through his wisdom.

—◦—|—◦◦|—◦— Tuṭṭhubha

1. Kare sarikkho, atha vā pi sethō,

The one the same, and then the one greater,

—◦—|—◦◦|—◦— Tuṭṭhubha

Nihīnako vā pi, kareyya mitto,²⁰⁵

And the one lower, let him make a friend,

—◦—|—◦◦|—◦— Tuṭṭhubha

Kareyyum-ete byasane uttamaththam,

They should give utmost help to unfortunates,

—◦—|—◦◦|—◦— Tuṭṭhubha

Yathā aham Kusanālī rucāyan-ti.

Like I, Kusanāli, did to this tree.

Tattha, {1.443} kare sarikkho ti

In this connection, *the one the same ... let him make* means

jāti ādīhi sadiso pi mittadhammāñ kareyya.

let him make friends with the one the same in birth and so on.

²⁰⁵ BJT, ChS, Thai: *eko*; the point would seem to be lost with this reading.

Atha vā pi seṭṭho ti jāti ādīhi adhiko pi kareyya.

And then the one greater means let him make (friends with) the one greater in birth and so on.

Nihīnako vā pi kareyya mitto ti

And the one lower, let him make a friend means

eko jāti ādīhi hīno pi mittadhammam kareyya.

let him make friendship with the one lower in birth and so on.

Tasmā sabbe pi ete mittā kātabbā yevā, ti dīpeti.

Therefore he should make friends with all of these, this is the explanation.

Kimkāraṇā?

What is the reason?

Kareyyum-ete byasane uttamatthan-ti

They should give utmost help to unfortunates means

sabbe Pete sahāyassa byasane uppanne

all of these to a companion in whom misfortune has arisen

attano attano pattaṭṭhāram vahamānā uttamatthām kareyyum,

should give the utmost help in carrying their own burden,

kāyikacetasikadukkhato tam sahāyakam moceyyum-evā, ti attho.

they should free his companion from suffering in body and mind, this is the meaning.

Tasmā hīno pi mitto kātabbo yeva, pageva itare?

Since he should do this to the low friend, how much more to the others?

Tatridam opammaṁ: yathā aham Kusanāli rucāyan-ti,

In this connection, this is the simile: *like I, Kusanāli, did to this tree,*

yathā aham rucāyam nibbattadevatā ayañ-ca Kusanālidevatā,

just as I, the Devatā Kusanāli, did to the Devatā residing in this tree,

appesakkhā pi mittasanthavam karimha,

we made friends even with the powerless,

tatra pāham mahesakkhā pi samānā,

therefore I am the same with the powerful,

attano uppannadukkham bālatāya anupāyakusalatāya,

and his own suffering arose because of being foolish, because of lacking skill in means,

haritum nāsakkhim,

I was not able to bear it,

imam pana appesakkham-pi samānam,

so being the same with the powerless,

Pañditadevataṁ nissāya, dukkhato muttomhi.

relying on the wise Devatā, I freed him from suffering.

Ja 122 Dummedhajātaka The Story about the Fool

In the present when Devadatta hears the Buddha being praised he is maddened by it. The Buddha tells how, when he was a state elephant in the past, a previous incarnation of Devadatta had been jealous of him, and had tried to get him killed, until he fled to another king, who was more appreciative.

—○—○—||—○—○—○—

1. Yasam laddhāna dummedho, anattham carati attano,
When a foolish one receives fame, it's not at all for his welfare,

—○—○—||—○—○—○— pathyā

Attano ca paresañ-ca himsāya paṭipajjatī ti.
He practices in a way harmful for himself and for others.

Tatrāyam {1.446} saṅkhepattho:

In this connection, this is a summary of the meaning:

mahārāja, tādiso dummedho nippaññō puggalo,
great king, such an unintelligent person, lacking wisdom,

parivārasampattiṁ labhitvā, attano anattham carati.
having attained a retinue, it's not for his welfare at all.

Kimkāraṇā?

What is the reason?

So hi yasamadamatto, kattabbākattabbam ajānanto,
Besotted by fame, not knowing what should be done and left undone,

attano ca paresañ-ca himsāya paṭipajjati.
he practices in a way harmful to himself and others.

Himśā vuccati kilamanam dukkhuppādanam,
Harmful is said to be wearying, producing suffering,

tad-atthāya eva paṭipajjatī ti.
he practices in this way.

Ja 123 Naṅgalīsaṅgātaka The Story about the Plough-Shaft

In the present one monk is always saying the wrong thing at the wrong time. The Buddha tells a story of how the same monk had indeed been faithful, but truly inept in his thinking in a past life.

—॒—॑|—॒—॑॥—॒—॑|—॒—॑— mavipulā

1. Asabbatthagāmīm vācam bālo sabbattha bhāsati,
The fool in all cases speaks a word that is not applicable in all cases,

—॒—॑|—॒—॑|—॒—॑— Tuṭṭhubha

Nāyam dadhim vedi, na naṅgalīsam,
He doesn't know curd, doesn't know a ploughshaft,

—॒—॑|—॒—॑|—॒—॑— Tuṭṭhubha

Dadhippayam maññati naṅgalīsan-ti.
He thinks that buttermilk is a ploughshaft.

Tatrāyam {1.449} saṅkhepattho:

In this connection, this is a summary of the meaning:

yā vācā opammavasena sabbattha na gacchati,
those words do not go in all cases because of a simile,

taṁ asabbatthagāmīm vācam bālo dandhapuggalo sabbattha bhāsati.
that which *the fool*, the stupid person, *in all cases speaks a word that is not applicable in all cases*.

“Dadhi nāma kīdisan?”-ti puṭṭho pi:

When asked: “What is curds like?”

“Seyyathā pi, naṅgalīsā” ti, vadateva,

he says: “Like a ploughshaft,”

evam vadanto nāyaṁ dadhim̄ vedi, na naṅgalīsaṁ.

speaking thus *he doesn't know curd, doesn't know a ploughshaft.*

Kimkāraṇā?

What is the reason?

Dadhippayam maññati naṅgalīsaṁ,

He thinks that buttermilk is a ploughshaft,

yasmā ayam dadhim-pi naṅgalīsaṁ-eva maññati.

since he thinks this curd is a ploughshaft.

Atha vā dadhī ti dadhim-eva, payan-ti khīram̄,

Or, curd is curds, butter is milk,

dadhi ca payañ-ca dadhippayam̄.

curds and milk is buttermilk.

Yasmā dadhikhīrāni pi ayam naṅgalīsaṁ-eva maññati,

Since he thinks buttermilk (is like) a ploughshaft,

ediso cāyam bālo,

he has the qualities of a fool,

kim iminā tī antevāsikānam Dhammakatham kathetvā,

this is why, having spoken a Dhamma talk to his pupils,

paribbayaṁ datvā, tam uyyojesi.

after giving him his wages, he sent him away.

Ja 124 Ambajātaka The Story about the Mangoes

In the present one monk is very virtuous in all his actions, and attracts a generous support for all who dwell with him. The Buddha tells a story of how once during a drought, when living as an ascetic, he had put aside his own needs to cater to watering the animals in the forest, and how they had repaid him.

—◦—|◦◦◦—||◦—◦—|◦—◦— Siloka navipulā

1. Vāyamethēva puriso, na nibbindeyya pañđito,

A person must make an effort, the wise one should not be weary,

—◦—|◦—◦—||◦—◦—|◦—◦— Siloka pathyā

Vāyāmassa phalam passa bhuttā ambā anītihan-ti.

This is not just hearsay: having eaten the mangoes, see the fruit of the one who exerts himself.

Tatrāyaṁ {1.450} saṅkhepattho:

In this connection, this is a summary of the meaning:

pañđito attano vattapūrañādike kammasmīm vāyamethēva,
a wise person must make an effort in deeds fulfilling his duties and so on,

na ukkañṭheyya.

and should not be annoyed.

Kimkārañā?

What is the reason?

Vāyāmassa nipphalatāya abhāvato.

For the one who makes an effort there is not a lack of fruitfulness.

Iti {1.451} Mahāsatto: “Vāyāmo nāmesa saphalo va hotī” ti,

Thus the Great Being said: “One who makes an effort certainly becomes one with fruit,”

isigaṇam ālapanto: “Vāyāmassa phalam passā” ti, āha.

addressing the crowd of seers, he said: “*See the fruit of the one who makes an effort.*”

Kīdisam?

What kind?

Bhuttā ambā anūtiham.

Having eaten the mangoes.

Tattha, ambā ti desanāmattam,

In this connection, mangoes is said merely as an illustration,

tehi pana nānappakārāni phalāphalāni ābhatāni.

various kinds of fruit were brought by them.

Tesu sampannatarānam ussannatarānam vā vasena: “Ambā” ti vuttam.

Amongst them because they are a ripe or abundant kind: “Mangoes,” is said.

Ye imehi pañcahi isisatehi sayam araññam agantvā,

Without having gone to the wilderness with these five hundred seers, those who,

ekassa atthāya ānītā ambā bhuttā, idam vāyāmassa phalam.

having eaten the mangoes brought for the benefit of one, this is the fruit of the one who exerts himself.

Tañ-ca kho pana anūtiham: “Iti āha iti āhā” ti,

But *this is not just hearsay*: “He says this, he says that,”

evam itihīthena gahetabbam na hoti,
thus he should not grasp through hearsay,

paccakkham-eva tam phalam passā ti.
he should see the fruit personally.

Ja 125 Kaṭāhakajātaka

The Story about the (Deceitful Secretary) Kaṭāhaka

In the present a monk lies about his family, fortune and fame, until he is discovered. The Buddha tells a story of a past life, in which the same person had cheated his master's friends and married into the family, putting on airs and graces, until his master taught his wife a verse to repeat to him.

— — — ! — — — || — — — | — — — Siloka pathyā

1. Bahum-pi so vikattheyya, aññam janapadam gato,
Should he, having gone to another country, boast excessively,

— — — ! — — — || — — — | — — — Siloka pathyā

Anvāgantvāna dūseyya: bhuñja bhoge Kaṭāhakā ti.
Returning back he would spoil it: enjoy your wealth Kaṭāhaka.

Tattha, {1.454} **bahum-pi so vikattheyya, aññam janapadam gato ti,**
In this connection, *should he, having gone to another country, boast excessively,*

yo attano jātibhūmito aññam janapadam gato hoti,
he who, from the place where he himself was born has gone to another country,

yatthassa jātim na jānanti, so bahum-pi vikattheyya,
to where no one knows his birth, and should boast excessively,

vambhanavacanam vañcanavacanam vadeyya.
speaking a word of disparagement, speaking a word of deception.

Anvāgantvāna dūseyyā ti,
Returning back he would spoil it,

imam tāva vārami sāmikassa paṭipatham gantvā,
having gone back as far as his master's place,

dāsakiccassa katattā, kasāhi paharitvā,
doing his servant's duties, being hit with a whip,

piṭṭhicammuppāṭanato ca lakkhaṇāhananato ca muttosī.
he is freed from having his back skinned, from branding.

Sace anācāram karosi,
If you behave badly,

puna aññasmim āgamanavāre tava, sāmiko anvāgantvāna dūseyya,
coming on occasion near another, the master, *returning back would spoil it*,

imam geham anu-āgantvā,
returning to this house,

kasābhīhātehi ceva lakkhaṇāhananena ca jātippakāsanena ca,
by a severe beating with a whip, and with branding, and by exposure of his birth,

tam dūseyya upahaneyya.
he would spoil it, he would destroy it.

Tasmā imam anācāram pahāya, bhuñja bhoge Kaṭāhaka,
Therefore, abandoning this bad behaviour, *enjoy your wealth Kaṭāhaka*,

mā pacchā attano dāsabhāvam pākaṭam kāretvā, vippaṭisārī ahosī ti.
do not later, after having had his subservience revealed, have remorse.

Ayam-ettha setṭhino adhippāyo.
Here, this is the merchant's intention.

Ja 126 Asilakkhaṇajātaka The Story about the Sword Fortune-Teller

In the present, in order to take a bribe, a brahmin pretends he can tell whether swords are lucky or not by sniffing at them. One smith puts pepper on his sword which causes the brahmin to sneeze and cut off his nose. The Buddha tells a story in which a young man sneezed and scared off his enemies and won his bride at the same time, showing that sneezing though unlucky for one, was lucky for another.

— — — | — — — || — — — | — — — Siloka pathyā

1. Tathevekassa kalyāṇam, tathevekassa pāpakanam,

In the same way that which is good for one, is bad for another,

— — — | — — — || — — — | — — — Siloka pathyā

Tasmā sabbam na kalyāṇam, sabbam cāpi na pāpakan-ti.

So nothing is completely good, and nothing is completely bad.

Tattha, {1.458} **tathevekassā ti,**

In this connection, in the same way (that which is good) for one,

tad-evekassa, ayam-eva vā pāṭho.

tad-evekassa is another reading.²⁰⁶

Dutiyapade pi eseva nayo.

The same method applies in the second line.

²⁰⁶ Meaning: that same thing (that is good) for one.

Ja 127 Kalañḍukajātaka The Story about (the Slave) Kalañḍuka

In the present a monk lies about his family, fortune and fame, until he is discovered. The Buddha tells a story of a past life, in which the same person, then called Kalañḍuka, had cheated his master's friends and married into their family, putting on airs and graces, until his master discovered it and dragged him back to servitude.

—|—|—||—|—|— Siloka pathyā

1. Te desā tāni vatthūni ahañ-ca vanagocaro,

Your district and your property, whose domain is the woods, I (know),

—|—|—||—|—|— Siloka mavipulā

Anuvicca kho tam gaṇheyum, piva khīram Kalañḍukā ti.

After enquiry you will be taken, drink your milk, Kalañḍuka.

Tattha, {1.459} **te desā tāni vatthūnī ti,**

In this connection, *your district and your property*,

mātukucchiṁ sandhāya vadati.

is said concerning your mother's womb.

Ayam-etthādhippāyo:

This is the intention here:

yattha te vasitam na te khattiyadhītādīnam kucchidesā.

where you dwell is not the birth-place²⁰⁷ of this noble woman and so on.

²⁰⁷ This word *kucchidesa*, and in the next line *kucchivatthu* only occur here, and are hard to interpret. Because of the context I think they must mean something like *birthplace*, and *inheritance*.

Yattha vāsi patiṭṭhito, na tāni khattiyadhītādīnam kucchivatthūni.

Where you live and were established is not the inheritance of this noble woman and so on.

Atha kho dāsikucchiyam tvam vasi ceva patiṭṭhito cā ti.

But you live and were established in a slave's womb.

Ahañ-ca vanagocaro ti,

I, whose domain is the woods, (know),

tiracchānabhūto pi etam-attham jānāmī ti dīpeti.

I, who am an animal, know this matter, this is the explanation.

Anuvicca kho tam gaṇheyyun-ti,

After enquiry you will be taken,

evaṁ anācāraṁ caramānam mayā gantvā,

so going and living in a wrong way,

ārocite anuvicca jānitvā,

being informed, after enquiry, after knowing,

tava sāmikā tāletvā, ceva lakkhaṇāhatañca katvā,

after being beaten by the master, and branded,

tam gaṇheyyum, gahetvā gamissanti,

you will be taken, and after taking, they will go,

tasmā attano pamāṇam ñatvā,

therefore, knowing your own (true) measure,

seṭṭhidhītāya sīse anuṭṭhubhitvā, piva khīram.

after wiping the saliva from the head of the merchant's daughter, *drink your milk.*

Kalaṇḍukā ti, tam nāmenālapati.

Kalaṇḍuka, he calls him by name.²⁰⁸

Ja 128 Biṭārajātaka The Story about the Cat (Vow)

In the present one monk shows himself a deceitful person. The Buddha tells the story of a jackal who pretended to be a saint, and, when caught, was killed and eaten by rats.

— — — | — — — || — — — | — — — Siloka pathyā

1. Yo ve Dhammām dhajam katvā, nigūlho pāpam-ācare,

He who raises the flag of Dhamma, and conceals his wrong-doing,

— — — | — — — || — — — | — — — Siloka mavipulā

Vissāsayitvā bhūtāni, biṭāram nāma tam vatan-ti.

(From) beings who have confidence, that vow is known as a cat's vow.

Tattha, {1.461} yo ve ti khattiyādīsu yo kocid-eva.

In this connection, *he who* means whoever amongst the nobles and so on.

Dhammām dhajam katvā ti,

Raises the flag of Dhamma,

dasakusalakamma-pathadhammām dhajam karityvā,

raises the flag of the ten wholesome course of actions,

²⁰⁸ I.e. it is a vocative.

kūṭam karonto viya ussāpetvā dassento, ti attho.

like one who having raised it to the peak shows it, this is the meaning.

Vissāsayitvā ti sīlavā ayan-ti saññāya sañjātavissāsāni katvā.

Who have confidence means producing confidence through the perception of this virtue.

Bilāram nāma tam vatan-ti,

That vow is known as a cat's vow,

tam evam Dhammam dhajam katvā,

that one who raises the flag of Dhamma in this way,

raho pāpāni karontassa, vataṁ kerāṭikavatam nāma hotī, ti attho.

while secretly practicing wrong, that vow is known as a deceitful vow, this is the meaning.

Ja 129 Aggikajātaka **The Story about (the Brahmin) Aggika**

In the present one monk shows himself a deceitful person. The Buddha tells the story of a jackal called Aggika who tricked the rat population and ate them up one by one till he was discovered.

—◦—|—◦—||—◦—◦|◦—◦— Siloka ravipulā

1. Nāyam sikhā puññahetu, ghāsahetu ayam sikhā,

That topknot is not caused by merit, that topknot was caused by food,

—◦◦|◦—||◦—|◦—◦— Siloka pathyā

Nānguṭṭhagananam yāti, alam te hotu aggikā ti!

The finger-count does not proceed (well), enough of you, Aggika!

Tattha, {1.462} nānguṭṭhagananam yāti ti,

In this connection, the finger-count does not proceed (well),

Aṅguṭṭigaṇanā, ti aṅguṭṭagaṇanā vuccati,

finger count, finger counting²⁰⁹ is said,

ayaṁ mūsikagaṇo aṅguṭṭagaṇanāṁ na gacchati na upeti na pūreti,

finger counting of this pack of rats does not go (well), does not come, does not fulfil,

parikkhayam gacchatī, ti attho.

it is going to destruction, this is the meaning.

Alam te hotu Aggikā! ti siṅgālam nāmena ālapanto āha.

Enough of you, Aggika! He speaks calling to the jackal by name.

Ettāvatā te alam hotu, na ito param mūsike khādissasi.

This is sufficient for you, from here on do not eat the rats.

Amhehi vā tayā saddhim saṁvāso alam hotu,

This is enough of our living together with you,

na mayam idāni tayā saddhim vasissāmā, ti pi attho.

now we will not dwell together with you, this is also the meaning.

Sesam purimasadisam-eva.

The rest is the same as before.²¹⁰

²⁰⁹ Literally it seems to be thumb-counting, but presumably in this meaning.

²¹⁰ This is not very clear. It seems to suggest that the first two lines have been commented on previously, but this is not the case in the edition we have now.

Ja 130 Kosiyajātaka The Story about (the Adulteress) Kosiyā

In the present a virtuous brahmin is being cheated on by his wife who makes him work for her every whim. The Buddha tells a similar story of the past, and how he advised a brahmin so as to cure his wife named Kosiyā with an unpleasant alternative.

◦---|◦---||◦---|◦--- Siloka pathyā

1. Yathā vācā ca bhuñjassu, yathā bhuttañ-ca byāhara,²¹¹

Accordingly, you can enjoy your words, and you can speak of food,

◦---|◦---||---|◦--- Siloka savipulā

Ubhayam te na sameti vācā bhuttañ-ca, Kosiye ti.

(However), you cannot have both the words and the food, Kosiyā.

Tattha, {1.464} *yathā vācā ca bhuñjassū ti,*

In this connection, *accordingly, you can enjoy your words,*

yathā te vācā, tathā bhuñjassu.

accordingly, as are your words, so you can enjoy.

“Vātā me vijjhantī” ti, vācāya anucchavikam-eva katvā,

“Wind pierces me,” with these words, making them suitable,

bhuñjassū, ti attho.

you can enjoy, this is the meaning.

“Yathā vācam vā” ti, pi pāṭho yujjati.

“Your words, or,” this reading is also suitable.

²¹¹ The cadence here means we can know that *by-* fails to make position here.

“Yathā vācāyā” ti, pi paṭhanti,
“With these words,” is another reading,

sabbattha ayam-eva attho.
in each case it has the same meaning.

Yathā bhuttañ-ca byāharā ti,
And you can speak of food,

yam yathā te bhuttam, tassa anucchavikam-eva {1.465} byāhara.
that which is your food, you can speak of it suitably.

“Arogamhi” ti, vatvā, gehe kattabbam karosi, ti attho.
After saying: “I am healthy,” you must do the household chores, this is the meaning.

“Yathā bhūtañ-cā” ti, pi pāṭho,
“Truthfully,” this is also a reading,

atha vā “Arogamhi” ti, yathābhūtam-eva vatvā
or, having said truthfully: “I am healthy,”

kammam karohī, ti attho.
you must do your work, this is the meaning.

Ubhayam te na sameti, vācābhuttañ-ca Kosiye ti,
(However), you cannot have both the words and the food, Kosiyā,

yā ca te ayam vācā: “Vātā mām vijjhantī” ti,
these are your words: “Wind pierces me,”

yañ-ca te idam paṇītabhojanam bhuttam,
and this excellent food has been eaten,

idam ubhayam-pi tuyham na sameti,

but you cannot have both of these,

tasmā utthāya kammarī karohi.

therefore, having risen, you must do your work.

“Kosiye” ti, tam gottenālapati.

“Kosiyā,” he calls her by her clan (name).

Ja 131 Asampadānajātaka

The Story about the Miser

In the present the monks are talking about Devadatta's lack of gratitude. The Buddha tells how, in a past life, he had been Devadatta's beneficiary, but when asked to reciprocate the latter had scorned him. When the king heard, he rectified the situation.

—◦—|—◦◦|—◦— Tuṭṭhubha

1. Asampadānen' itarītarassa,

Because of not sharing with anyone,

—◦—|—◦◦|—◦— Tuṭṭhubha

Bālassa mittāni kalībhavanti,

To a fool, friends are a source of distress,

—◦—|—◦—|—◦— Tuṭṭhubha

Tasmā harāmi bhusam addhamānam,

So I accept his half-measure of chaff,

—◦—|—◦—|—◦— Tuṭṭhubha

Mā me mitti²¹² jīyittha sassatāyan-ti.

Do not let me be deprived of (his) friendship forever.

²¹² The metre of the opening is wrong here, it could easily be repaired by reading: *Mā mitti me*, and it is surprising this reading is not found.

Tattha, {1.468} *asampadānenā ti asampādānena.*

In this connection, *because of not sharing* means because of not sharing.²¹³

A-kāralope sandhi, aggahaṇenā ti attho.

The *-a* element (at the end of *asampādena*) is cut off through junction, by not taking, this is the meaning.

Itarūtarassā ti yassa kassaci lāmakālāmakassa.

With anyone means with anyone, either inferior or superior.

Bālassa mittāni kalībhavantī ti,

To a fool, friends are a source of distress,

dandhassa apaññassa, mittāni kalīni

to a stupid person, without wisdom, friends are distressing,

kālakaṇṇisadisāni honti, bhijjantī, ti attho.

*they are like bad luck, they destroy (one's wealth),*²¹⁴ this is the meaning.

Tasmā harāmi bhusam̄ addhamānan-ti,

So I accept his half-measure of chaff,

tēna kāraṇena ahaṁ sahāyena dinnam̄ ekapalāpatumbam̄,

*because of this, a *tumba* of chaff given by my friend,*

harāmi gaṇhāmī, ti dasseti.

I accept, take, this is the explanation.

Mānan-ti hi aṭṭhannam̄ nālīnam̄ nāmam̄,

*A measure means what is known as eight *nāli*,*

²¹³ Again this is rather curious, there is no such word as *sampādāna*, or even *pādāna*, whereas *sampadāna*, is a frequently occurring word.

²¹⁴ *Bhijjhati* is a passive verb, but seems, by context, to be used with active sense here.

catunnam addhamānam, catasso ca nāliyo tumbo nāma.

four of which is a half-measure, four *nāli* are known as a *tumba*.²¹⁵

Tena vuttam palāpatumban-ti.

Because of this a *tumba* of chaff is said.

Mā me mitti jīyittha sassatāyan-ti,

Do not let me be deprived of (his) friendship forever,

mama sahāyena saddhim mitti mā bhijjitha

do not let me break friendship with my friend

sassatāva ayaṁ hotū, ti attho.

forever, this is the meaning.

Ja 132 Pañcagarujātaka The Story about the Five Teachers

In the present the monks discuss how the Buddha had resisted the daughters of Māra. The Buddha tells how he resisted a host of Yakkhinis in the past and thereby gained a kingdom.

—○—○—|—○○|—○—○— Jagatī

1. Kusalūpadese dhitiyā dalhāya ca,

Skilful advice, with firm resolution,

—○—○—|—○○|—○—○— Jagatī

Anivattitattā bhayabhīrutāya ca,

Without turning back through fear and through fright,

²¹⁵ As we can see from the above, a *nāli* is a small measure, a *tumba* = 4 *nāli*, and a *māna* = 8 *nāli*, or two *tumba*.

—॒—|—॒—|—॒— Jagatī

Na Rakkhasīnam vasam-āgamimhase,
We came not under Rakkhasis' control,

—॒—|—॒—|—॒— Jagatī

Sa sotthibhāvo mahatā bhayena me ti.
I found a state of safety from great fear.

Tattha, {1.470} *kusalūpadese ti kusalānam upadese*,
In this connection, *skilful advice* means the advice of the skilful,

Paccekabuddhānam ovāde, ti attho.
the advice of the Independent Buddhas, this is the meaning.

Dhitiyā daļhāya cā ti daļhāya dhitiyā ca,
With firm resolution means with resolution firm,

thirena abbocchinnanirantaravīriyena cā ti attho.
with solid, unbroken, continuous energy, this is the meaning.

Anivattitattā bhayabhīrutāya cā ti,
Without turning back through fear and through fright,

bhayabhīrutāya anivattitatāya ca.
without turning back through fear and through fright.

Tattha, bhayan-ti cittutrāsamattam parittabhayam.
In this connection, *fear* means a measure of dread in the mind, a little fear.

Bhīrutā ti sarīrakampanappattam mahābhayaṁ.
Fright means when the body is shaking (because of) great fear.

Idam ubhayam-pi Mahāsattassa:
The Great Being had both, thinking:

“Yakkhiniyo nāmetā manussakhādikā” ti,

“Those known as Yakkhinis eat humans,”

bheravārammaṇam disvā pi, nāhosī.

though seeing the object of fright, there was none.

Tenāha: anivattitattā bhayabhīrutāya cā ti.

With this he said: *without turning back through fear and through fright.*

Bhayabhīrutāya abhāveneva

Through the disappearance of fear and fright

bheravārammaṇam disvā pi anivattanabhāvenā, ti attho.

having seen the object of fright, but without turning back, this is the meaning.

Na Rakkhasīnam vasam-āgamimhase ti

We came not under Rakkhasis' control,

Yakkhakantāre tāsamā Rakkhasīnam vasam na agamimha.

in the Yakkha wilderness we came not under the control of these Rakkhasis.

Yasmā amhākam kusalūpadese dhiti ca daļhā ahosi,

Since our skilful advice has firm resolution,

bhayabhīrutābhāvena ca anivattanasabhāvā ahumhā,

we were of the nature to not turn back through of a lack of fear and fright,

tasmā Rakkhasīnam {1.471} vasam na agamimhā, ti vuttam hoti.

therefore we did not come under the Rakkhasis' control, this is what is said.

Sa sotthibhāvo mahatā bhayena me ti,

I found a state of safety from great fear,

so mayham ayam ajja mahatā bhayena Rakkhasīnam santikā,

for me today from this great fear in the presence of the Rakkhasis,

pattabbena dukkhadomanassena,

through what could be reached, through suffering and sorrow,

sotthibhāvo khemabhāvo pītisomanassabhāvo yeva jāto ti.

a state of safety, security, joy and happiness was born.

Ja 133 Ghatāsanajātaka The Story about the Fire

In the present one monk goes for meditation, but when his hut burns down he is unable to make progress. He stays on in the village anyway. When he comes to the Buddha after the Rains Retreat, the latter tells him a story of how in a past life he had acted quickly to save his subjects when a Nāga had attacked them with fire.

—॒—।—॒०।—॒—॒— Jagatī

1. Khemam yahim tattha arī udīrito,

Where there is safety there are foes, is said,

॒—॒—।—॒०।—॒—॒— Jagatī

Dakassa majjhe jalate ghatāsano.

Fire burns in the middle of the water.

॒—॒—।—॒०।—॒—॒— Jagatī

Na ajja vāso mahiyā mahīruhe,

Not living today in this tree on earth,

॒—॒—।—॒०।—॒—॒— Jagatī

Disā bhajavho saraṇājja no bhayan-ti.

Go away, there is danger from our refuge today.

Tattha, {1.472} khemam yahim tattha arī udīrito ti,

In this connection, where there is safety there are foes, is said,

yasmim udakapiṭṭhe khemabhāvo nibbhayabhāvo,
on the surface of the water (which is) a state of safety, fearlessness,

tasmiṁ attapaccatthiko sapatto uṭṭhito.
in that place an enemy, hostile to oneself, has arisen.

Dakassā ti udakassa.

Of the water means of the water.²¹⁶

Ghatāsano ti aggi.

The fire means the fire.

So hi ghatam asnāti, tasmā ghatāsano ti vuccati.

Because it eats the ghee, therefore *fire* (or ghee eater) is said.²¹⁷

Na ajja vāso ti ajja no vāso natthi.

Not living today means today there is no living for us.

Mahiyā mahīruhe ti, mahiruho vuccati rukkho,

In the tree on earth, tree is said to be tree,²¹⁸

tasmiṁ imissā mahiyā jāte rukkhe, ti attho.

in this tree, born in the earth, this is the meaning.

Disā bhajavho ti disā bhajatha gacchatha.

Go away means go away,²¹⁹ begone.

²¹⁶ *Daka* seems to be a by-form of the more regular *udaka*.

²¹⁷ *Ghatāsana* (ghee eater) means something closer to *the sacrificial fire*, but here we are not talking about a sacrifice.

²¹⁸ *Rukkha* is the common word for tree, and is used to define *mahīruha*, lit: *growing from the earth*.

²¹⁹ The phrase is hard to say concisely in English, it means something like *go to the furthest regions*.

Saraṇājja no bhayan-ti,

There is danger... from our refuge today,

ajja amhākam saraṇato bhayaṁ jātam,

now today from our refuge danger has arisen,

paṭisaraṇaṭṭhānato bhayaṁ uppannan-ti attho.

from the place of shelter danger has arisen, this is the meaning.

Ja 134 Jhānasodhanajātaka

The Story about the Purification of Meditation

In the present the monks are wondering at how Ven. Sāriputta can answer a question put by the Buddha that is beyond everyone else. The Buddha says that he could do this also in the past, and shows how his last words in that life had been correctly interpreted by his chief disciple.

—◦◦!—◦◦— Vetālīya

1. Ye saññinō te pi duggatā,²²⁰

Those who are conscious fare badly,

—◦◦—◦!—◦◦— Vetālīya

Ye pi asaññinō te pi duggatā,

Those unconscious fare badly too,

—◦◦!—◦◦— Vetālīya

Etam ubhayam vivajjaya,

You should abandon both of these,

²²⁰ We have to read the end vowel in *saññinō* as short m.c. here and in the next line. The 4th line has one too many *mattā* in the opening and is hard to correct.

—○—○○!—○○— Vetālīya

Tam samāpattisukham anaṅgaṇan-ti.

Bliss of attainment is spotless.

Tattha, {1.473} *ye saññino ti*

In this connection, *those who are conscious* means

ṭhapetvā nevasaññānāsaññāyatanaṁlābhino,

except for the sphere of neither-perception-nor-non-perception,

avasese sacittakasatte dasseti.

he points out the remainder of those beings with minds.

Te pi duggatā ti,

(*They*) *fare badly*,

tassā samāpattiyaṁ alābhato te pi duggatā nāma.

for the one losing this attainment is also known as one who fares badly.

Ye pi asaññino ti,

Those unconscious (fare badly) too,

asaññabhave nibbatte acittakasatte dasseti.

he points out those with minds reborn in the unconscious realm.

Te pi duggatā ti,

(*They*) *fare badly too*,

te pi imissā yeva samāpattiyaṁ alābhato duggatā yeva nāma.

for the one losing this attainment is also known as one who fares badly.

Etam ubhayam vivajjayā ti,

You should abandon both of these,

etam ubhayam-pi saññibhavañ-ca asaññibhavañ-ca,
both of these realms, with consciousness and without consciousness,

vivajjaya pajahāti antevāsikaiṁ ovadati.
you should abandon, give up, is the advice of the pupil.

Tam samāpattisukham anaṅgaṇan-ti,
Bliss of attainment is spotless,

tam nevasaññānāsaññāyatanaśamāpattilābhino,
the one who attained the sphere of neither-perception-nor-non-perception,

santaṭṭhena sukhan-ti saṅkham gataṁ,
in the sense of a good man who goes by the name of blessed,

jhānasukham anaṅgaṇam niddosam,
the bliss of absorption, spotless, without fault,

balavacittekaggatāsabhāvena pi tam anaṅgaṇam nāma jātam.
having the state of a strong mind that is one-pointed is called being naturally
spotless.

Ja 135 Candābhajātaka The Story about Moonlight

In the present the monks are wondering at how Ven. Sāriputta can answer a question put by the Buddha that is beyond everyone else. The Buddha says that he could do this also in the past, and shows how his last words in that life had been correctly interpreted by his chief disciple.

—|—|—||—|—|— Siloka pathyā

1. Candābhām sūriyābhañ-ca, yodha paññāya gādhati.

He who, with wisdom, is well grounded in the moon's or sun's lustre,

○—|—|—||—|—|— Siloka pathyā

Avitakkena jhānenā hoti Ābhassarūpago ti.

Through absorption, without thinking, will go to the Radiant (Realm).

Tattha, {1.474} *candābhan-ti odātakasiṇam dasseti.*

In this connection, *moon's ... lustre*, he points out the white meditation object.

Sūriyābhan-ti pītakasiṇam.

Sun's lustre, the yellow meditation object.

Yodha paññāya gādhati ti,

He who, with wisdom, is well grounded,

yo puggalo idha sattaloke idam kasiṇadvayam paññāya gādhati,

that person who here in the world of beings is well grounded, with wisdom, in this pair of meditation objects,

ārammaṇam katvā anupavisati tattheva patiṭṭhahati.

having made them his object, right there is settled, is established.

Atha vā candābhām sūriyābhañ-ca, yodha paññāya gādhatī ti,
Or, he who, with wisdom, is well grounded in the moon's or sun's lustre,

yattakam ṭhānam candābhā ca sūriyābhā ca patthaṭā,
however much it is possible the moon's lustre and sun's lustre extends,

tatthake ṭhāne paṭibhāgakasiṇam vadḍhetvā,
that much it is possible, having developed the preliminary meditation object,

tañ ārammaṇam katvā, jhānam nibbattento,
having the object, producing the absorption,

ubhayam-petam ābhām paññāya gādhati nāma.

being what is known as well grounded, with wisdom, in either of these lustres.

Tasmā ayam-pettha attho yeva.

Because this is the meaning here also.

Avitakkena jhānena, ho ti Ābhassarūpago ti,
Through absorption, without thinking, will go to the Radiant (Realm),

so puggalo tathā katvā paṭiladdhena dutiyena jhānena,
that person having, in such a way obtaining the second absorption,²²¹

ābhassarabrahmalokūpago hotī ti.
will go to the Radiant (Realm).

²²¹ The second absorption is characterised in part as *avitakkam avicāram*, being without thinking, without reflection; and its cosmological correspondent are the three Ābhāloka, of which the Ābhassarabrahmaloka is the highest realm.

Ja 136 Suvaṇṇahamṣajātaka The Story about the Golden Goose

In the present one nun is greedy and spoils things for the other nuns, and annoys the monks and lay people also. The Buddha tells a story of how, in a previous life, she had tried to pluck the golden feathers of her previous husband, and had lost the advantage she had.

— — — | — — — || — — — | — — — Siloka pathyā

1. Yam laddham tena tuṭṭhabbam, atilobho hi pāpako,

You should be content with what is received, the wicked have great greed,

— — — | — — — || — — — | — — — Siloka pathyā

Hamṣarājam gahetvāna, suvaṇṇā parihāyathā ti.

After grabbing ahold of the king of geese, the gold must decline.

Tattha, {1.476} **tutṭhabban-ti tussitabbam.**

In this connection, *you should be content* means you should be content.²²²

Ja 137 Babbujātaka The Story about the Cats

In the present a married daughter visits her mother and is importuned so long she loses her husband. The Buddha tells how a mouse in the past had to share her meat with four cats, until she found a way to dispense with them.

— — — | — — — || — — — | — — — Siloka pathyā

1. Yattheko labhate babbu, dutiyo tattha jāyati,

Where one cat receives, a second appears right there,

²²² Alternative form.

○○—○|○——||○——|○—○— Siloka pathyā

Tatiyo ca catuttho ca, idam te babbukā bilan-ti.

A third and a fourth, this is the cat's (crystal) cave.

Tattha, {1.480} **yatthā ti yasmim thāne.**

In this connection, *where* means in whatever place.

Babbū ti bilāro.

Cat means cat.²²³

Dutiyo tattha jāyatī ti yattha eko mūsikam vā mamsam vā labhati,

A second appears right there means wherever one receives a mouse or meat,

dutiyo pi tattha bilāro jāyati uppajjati,

a second cat also right there appears, arises,

tathā tatiyo ca catuttho ca.

and then a third and a fourth.

Evam te tadā cattārō bilārā ahesum.

Thus at that time there were four cats.

Hutvā ca pana divase divase mamsam khādantā

After eating meat day by day

te babbukā idam phalikamayaṁ bilam urena paharityā,

those cats banged their chests on this cave made of crystal,

sabbe pi jīvitakkhayam pattā ti.

and all came to the destruction of their lives.

²²³ Two different words for the same animal.

Ja 138 Godhajātaka The Story about the Iguana

In the present one monk gets his living in dishonest ways. When the Buddha finds out he tells a story about a false ascetic who tried to capture and eat a lizard who was his erstwhile disciple.

—◦—{◦——॥—◦◦|◦—— Siloka pathyā

1. Kim te jaṭāhi dummedha? Kim te ajinasātiyā?

Why, fool, do you have matted hair? Why do you have antelope's skin?

—◦—{◦——॥—◦◦|◦—— Siloka bhavipulā

Abbhantaram te gahanam, bāhiram parimajjasī ti.

You are a thicket on the inside, (but) polished on the outside.

Tattha, {1.482} kim te jaṭāhi dummedhā? ti

In this connection, *why, fool, do you have matted hair?*

Ambho dummedha, nippañña etā pabbajitena dhāretabbā jaṭā.

My dear fool, lacking wisdom, matted hair should be worn by one who has gone forth.

Pabbajjāguṇarahitassa kim te tāhi jaṭāhī ti? attho.

For one lacking the virtue of one gone forth why do you have matted hair? this is the meaning.

Kim te ajinasātiyā ti?

Why do you have antelope's skin?

Ajinasātiyā anucchavikassa saṁvarassa,

An antelope's skin is suitable for one who is restrained,

abhāvakālato paṭṭhāya, kim te ajinasātiyā?

(but) from before the beginning of time, why do you have an antelope's skin?

*Abbhantaram te gahanan-ti,
You are a thicket on the inside,*

tava abbhantaram hadayam
inside your heart (there is)

rāgadosamohagahanena gahanam paṭicchannam.
hiding a thicket of grasping at lust, hatred and delusion.

*Bāhiram parimajjasī ti,
(But) polished on the outside,*

so tvam abbhantare gahane,
when you have a thicket on the inside,

nhānādīhi ceva liṅgagahanena ca bāhiram parimajjasi,
do you groom the outside having the character of a thicket with bathing and so
on,

tam parimajjanto kañjikapūritalābu viya,
polishing like a gourd full of sour gruel,

visapūritacāti viya,
like a pot full of poison,

āśīvisapūritavammiko viya,
like an anthill full of poisonous snakes,

gūthapūritacittaghāṭo viya,
like a beautiful jar full of excrement,

ca bahimat̄ho va hosi,
you are smooth on the outside,

kim tayā corena idha vasantena,
why are you living here (like) a thief,

sīghānī ito palāyāhi, no ce palāyasi,
you must run away from here quickly, if you do not flee,

gāmavāsīnām te ācikkhitvā, niggahām kārāpessāmī ti.
after informing those who dwell in the village, I will make them restrain you.

Ja 139 Ubhatobhaṭṭhajātaka The Story about Falling Both Ways

In the present the monks are talking about Devadatta's twofold failure, as a monk and as a layman. The Buddha tells of a fisherman who lost his eyes while his wife got a beating by trying to hide their good luck.

— — — | — — — || — — — | — — — Siloka pathyā

1. Akkhī bhinnā, paṭo naṭṭho, sakhivehe ca bhaṇḍanām,
Eyes are blinded, and clothes are lost, accusations in a friend's house,

— — — | — , — — || — — — | — — — Siloka mavipulā

Ubhato paduṭṭhā kammantā, udakamhi thalamhi cā ti.
Both of their doings are wicked, in the water and on dry land.

Tattha, {1.484} **sakhivehe ca bhaṇḍanān-ti,**
In this connection, *accusations in a friend's house*,

sakhī nāma sahāyikā,
friend's is a name for a friend's,²²⁴

²²⁴ Different form of same word.

tassā ca gehe tava bhariyāya bhaṇḍanam̄ kataṁ,

in her house the wife made accusations,

bhaṇḍanam̄ katvā, bandhitvā pothetvā, daṇḍam̄ dāpiyatī.

and after making accusations, being trapped and beaten, she received a fine.

Ubhato paduṭṭhā kammantā ti,

Both of their doings are wicked,

evam̄ tava dvīsu pi ṭhānesu kammantā paduṭṭhā yeva bhinnā yeva.

in both places their doings are wicked and damaging.

Kataresu dvīsu?

In which two?

Udakamhi thalamhi cā ti,

In the water and on dry land,

akkhibhedena paṭanāsenā ca udate kammantā paduṭṭhā,

with eyes blinded and clothes destroyed their doings are wicked in the water,

sakhigehe bhaṇḍanena thale kammantā paduṭṭhā ti.

by making accusations in a friend's house their doings are wicked on dry land.

Ja 140 Kākajātaka The Story about the Crow

In the present one wise councillor brings justice to the courts, thereby cutting off the sources of bribery, and making himself enemies. The latter slander him to the king and see to it that he and his sons are killed. The Buddha tells a story of a crow who fouled on a brahmin, and how the brahmin tried to get his revenge by having all the crows killed.

— — — | ◻ ◻ ◻ — || — ◻ — ◻ | ◻ — ◻ — Siloka navipulā

1. Niccam ubbiggahadayā, sabbalokavihesakā,
Always frantic in heart, troubled by the whole world,

— — — | ◻ — — — || — — — — | ◻ — ◻ — Siloka pathyā

Tasmā nesam̄ vasā natthi, kākānamhāka ñātinan-ti.
Therefore they have no fat, our relatives the crows.

Tatrāyam {1.486} saṅkhepattho:

In this connection, this is a summary of the meaning:

mahārāja, kākā nāma niccam ubbiggamānasā bhayappattā va viharanti,
great king, those called crows are *always* frantic in their minds and live in fear,

sabbalokassa ca vihesakā,
they are *troubled* by the whole world,

khattiyādayo manusse pi itthipurise pi,
nobles and so on amongst humans and also women and men,

kumārakumārikādayo pi viheṭhentā kilamentā va vicaranti,
young men, young women and so on live disturbing, and wearying (them),

tasmā imehi dvīhi kāraṇehi,
therefore, because of these two reasons,

nesam amhākām nātīnam kākānam vasā nāma natthi.
they certainly have no fat, our relatives the crows.

Atīte pi na bhūtapubbā, anāgate pi na bhavissatī ti.

Formerly in the past there was none,²²⁵ (and) in the future they will have none.

Ja 141 Godhajātaka The Story about the Iguana

In the present a monk ordained under the Buddha is easily persuaded to partake of Devadatta's good food, rather than go on almsround. He is brought to the Buddha who tells a story about an iguana who made friends with a chameleon, to his own and his friends' destruction.

—◦◦◦|◦—◦||◦—◦|◦—◦ Silopa pathyā

1. Na pāpajanasamsevī accantām sukham-edhati,

Associating with the wicked doesn't bring endless happiness,

—◦—|◦—◦||◦—◦|◦—◦ Silopa pathyā

Godhā kulaṁ kakaṇṭā va kaliṁ pāpeti attānan-ti.²²⁶

Like the chameleons²²⁷ who brought the iguana clan disaster.

Tatrāyam {1.488} saṅkhepattho:

In this connection, this is a summary of the meaning:

²²⁵ *Na* seems to be used adjectively here, lacking its noun, which has to be inferred.

²²⁶ The cadence is wrong in this *pādayuga*. There is no easy way to correct it.

²²⁷ In the story there is just one chameleon who brings about the disaster, but in the verse *kakaṇṭā* is plural.

pāpajanasamsevī puggalo accantasukham,
associating with a wicked person endless happiness,

ekantasukham nirantarasukham nāma,
happiness without end, what is known as uninterrupted happiness,

na edhati na vindati na paṭilabhati.
is not brought, is not found, is not received.

Yathā kim?

In what way?

Godhā kulaṁ kakaṇṭā va.

Like the chameleons (who brought) the iguana clan.

Yathā kakanṭakato godhākulam sukham na labhati,

Like with what the chameleons did, the iguana family did not receive happiness,

evam pāpajanasamsevī puggalo sukham na labhati.

thus through associating with a wicked person he did not receive happiness.

Pāpajanam pana sevanto ekanteneva kalim pāpeti attānam,

But through associating endlessly with wicked people they brought themselves to disaster,

kali vuccati vināso,

disaster is said (to be) destruction,

ekanteneva pāpasevī,

associating endlessly with the wicked,

attānañ-ca aññe ca attanā saddhim vasante vināsam pāpeti.

both themselves, and others living with them, were brought to destruction.

Pāliyam pana: “Phalam pāpeyyā” ti, likhanti.

But in the text: “They should receive their fruit,” is written.

Tam byañjanam aṭṭhakathāyam natthi, attho piṣṣa na yujjati.

That expression is not found in the commentary, and the meaning is not suitable.²²⁸

Tasmā yathāvuttam-eva, gaheṭabbam.

Therefore just as it is spoken, so it should be understood.

Ja 142 Sigālajātaka The Story about the (King of the) Jackals

In the present Devadatta goes round trying to kill the Buddha, who tells a story of the past in which a hunter had tried to fool a jackal into thinking he was dead so he could catch him, but had failed therein, and was destined for hell.

—◦—|◦— —||—◦—|◦— — Siloka pathyā

1. Etañ-hi te durājānam, yan sesi matasāyikam,

This is difficult to understand, you lie, lying as though dead,

—◦—|◦— —||—◦—|◦— — Siloka pathyā

Yassa te kaddhamānassa, hatthā daṇḍo na muccatī ti.

(However,) when tugging at you, your hands do not release the club.

Tattha, {1.490} etañ-hi te durājānan-ti etam kāraṇam tava duviññeyyam.

In this connection, *this is difficult to understand* means (for) this reason, you are hard to make out.

²²⁸ I do not understand this reference, as the text of the verse of Ja 141 (without commentary) in Cst reads the same as here; and the parallel (Ja 397 Kukkujātakam), does not have this reading either.

Yam sesi matasāyikan-ti yena kāraṇena tvam matasāyikam sesi,

You lie, lying as though dead, means because of this reason, you are lying as though dead,

matako viya hutvā sayasi.

having become like a dead person, you lie.

Yassa te kaddhamānassā ti

When tugging at you means

yassa tava daṇḍakoṭiyam gahetvā,

having taken hold of a corner of your club,

kaddhiyamānassa hatthato daṇḍo na muccati,

while tugging you do not release the club from your hand,

so tvam tathato matako nāma na hosī ti.

from that you are known as one who is not dead.

Ja 143 Virocanajātaka **The Story about Shining Forth**

In the present Devadatta makes himself out a Buddha, but loses all his disciples in a stroke. The Buddha tells a story of how a jackal wanted to emulate a lion and soon came to destruction.

—|—|—||—|—|—|— Siloka bhavipulā

1. Lasī ca te nippalitā, matthako ca padālito,

Your brains are split open, and your head is smashed in,

—|—|—||—|—|—|— Siloka pathyā

Sabbā te phāsukā bhaggā, ajja kho tvam virocasī ti.

All your ribs are broken, today you did shine forth.

Tattha, {1.493} *lasī ti matthaluṅgam.*

In this connection, *brains* means brains.²²⁹

Nipphalitā ti nikkhantā.

Split open means gone out (of the head).

Ja 144 Naṅguṭṭhajātaka The Story about the (Ox) Tail

In the present the heretics practice all sorts of austerities in hope of sanctity, but the Buddha says it is all to no effect, and tells a story of how once he had been a fire-worshipper till one day the fire god proved unable to protect his sacrifice, at which point he abandoned his old practices and took to the Himālayas.

— — — — ! — — — — Opacchandasaka

1. Bahum-petam asabbhi Jātaveda,

Wicked Jātaveda, this is a lot

— — — — ! — — — — Opacchandasaka

Yam tam vāladhinābhīpūjayāma,

Of tail that we greatly worship you with,

— — — — ! — — — — Opacchandasaka

Māṁsārahassa natthajja māṁsam,²³⁰

For the one deserving meat there's no meat today,

— — — — ! — — — — Opacchandasaka

Naṅguṭṭham-pi bhavaṁ paṭiggahātū! ti

Accept, venerable, this tail!

²²⁹ The normal word for brain is *matthaluṅga*, I think *lasi* in this meaning is only found in this verse.

²³⁰ The cadence is syncopated.

Tattha, {1.495} **bahum-petan-ti ettakam-pi bahum.**

In this connection, *this is a lot* means such a lot.

Asabhbī ti asappurisa asādhujātika.

Wicked means a bad person, unvirtuous by birth.

Jātavedā ti, Aggim ālapati.

Jātaveda, he calls on Fire.

Aggi hi jātamatto va vediyati paññāyati pākaṭo hoti,

Even a new born knows fire, experiences it, it is clearly seen,

tasmā Jātavedo ti vuccati.

therefore Jātaveda is said.²³¹

Yam tam vāladhinābhīpūjayāmā ti,

Of tail that we greatly worship you with,

yam ajja mayam attano pi santakam rakkhitum asamattham,

today we, being unable to protect our possessions,

bhagavantam vāladhinā abhipūjayāma,

greatly worship you, venerable, with this tail,

etam-pi tava bahum-evā, ti dasseti.

this is a lot for you, this is the explanation.

Maṁsārahassā ti mamsam arahassa tuyham natthi ajja mamsam.

For the one deserving meat means for you who are worthy of meat today there is no meat.

²³¹ (Repeating the note from Ja 35): This is what SED says: *jātavedas, jāta-vedas (-ta-) mfn. (fr. vid cl. 6) “having whatever is born or created as his property”, “all-possessor” (or fr. vid cl.2. “knowing [or known by] all created beings”;* cf. Nir. vii, 19 ŠBr. ix, 5, 1, 68 MBh. ii, 1146 &c.; N. of Agni) RV. AV. VS. &c.; m. fire...

Naṅguṭṭham-pi bhavaṁ paṭiggahātū ti,

Accept, venerable, this tail,

attano santakanī rakkhitum asakkonto,

being unable to protect our possessions,

bhavaṁ imam sajaṅghacammam naṅguṭṭham-pi paṭiggaṇhātū ti.

venerable, please accept this tail having skin and bone.

Ja 145 Rādhajātaka

The Story about (the Parrot) Rādha

In the present one monk who ordains after his marriage gradually comes once again under his wife's power. The Buddha tells a story of the past in which one brahmin's wife named Kosiyāyanī committed adultery as soon as he was away, and how they were powerless to stop her.

— — — | — — — || — — — | — — — Siloka pathyā

1. Na tvam Rādha vijānāsi, adḍharatte anāgate,

You do not know, Rādha, later, halfway through the night (who will come),

— — — | — — — || — — — | — — — Siloka navipulā

Abyayataṁ vilapasi, virattā Kosiyāyane ti.

You prattle foolishly, (but) Kosiyāyanī is indifferent.

Tattha, {1.496} na tvam Rādha vijānāsi, adḍharatte anāgate ti,

In this connection, you do not know, Rādha, later, halfway through the night,

tāta Rādha, tvam na jānāsi adḍharatte anāgate,

dear Rādha, you do not know, later, halfway through the night,

paṭhamayāme yeva ettakā janā āgatā?

in the first watch, how many people came?

Idāni ko jānāti, kittakā pi āgamissanti?

Now what do you know about how many will come?

Abyayataṁ vilapasi ti tvam abyattavilāpam vilapasi.

You prattle foolishly means you prattle foolish talk.

Virattā Kosiyāyane ti mātā no Kosiyāyanī brāhmaṇī,

Kosiyāyanī is indifferent means our mother, the brahmini Kosiyāyanī,

virattā amhākam pitari, nippemā jātā.

is indifferent to our father, no affection is found.

Sacassā tasminm sineho vā pemaṁ vā bhaveyya,

If in that place she would develop love or affection,

na evarūpam anācāram kareyyā ti

she would not do such wrong-doing,

imam-attham etehi byañjanehi pakāsesi.

this is the meaning explaining these words.

Ja 146 Kākajātaka

The Story about the Crows (emptying the Sea)

In the present some people ordain late in life and persist in going to their families for alms, and lamenting the passing of their wives, but making no progress in the monastic life. The Buddha tells how, in the past, a pair of crows had got drunk on the remains of a sacrifice, and had lost his wife in the ocean, and how he and his friends had tried to empty the ocean with their beaks.

—◦◦◦|◦— —||◦—◦◦|◦—◦— Siloka pathyā

1. Api nu hanukā santā, mukhañ-ca parisussati,

Our jaws are tired, our mouths are dry,

—◦—◦|◦— —||—◦—◦|◦—◦— Siloka pathyā

Oramāma, na pārema, pūrate va mahodadhī ti.

We must stop, not (try to) empty, the sea which is full to the brim.

Tattha, {1.498} *api nu hanukā santā ti,*

In this connection, *our jaws are tired,*

api no hanukā santā, api amhākam hanukā kilantā.

our jaws are tired,²³² our jaws are weary.

Oramāma, na pāremā ti,

We must stop, not (try to) empty,

mayam attano balena mahāsamudda-udakam ākaḍḍhāma osārema,

by our strength we drag away, deposit, the water of the great ocean,

tuccham pana nam kātum na sakkoma ayañ-hi pūrate va mahodadhī ti.

but we are unable to make empty this sea which is full to the brim.

²³² Making it clear that the ambiguous *nu* equals *no*, *our*, here.

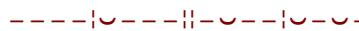
Ja 147 Puppharattajātaka The Story about the Red Flower

In the present one monk still longs for his former wife. The Buddha tells a story of the two of them in a previous life, and how her insistence on getting a safflower-dyed cloth resulted in his painful death, while he regretted not fulfilling her desire.

 Siloka pathyā

1. Na-y-idam dukkham, adum dukkham, yam mam tudati vāyaso,

Being impaled in the air isn't suffering, that is suffering:

 Siloka pathyā

Yam Sāmā puppharattena Kattikam nānubhossatī ti.

Sāmā with her saffflowers will not enjoy the Kattika (Fair).

Tattha, {1.500}

In this connection,

na-y-idam dukkham adum dukkham, yam mam tudati vāyaso ti
being impaled in the air isn't suffering, that is suffering,

yañ-ca idam sūle lagganapaccayam kāyikacetasikadukkham,
whatever bodily and mental pain there is because of being stuck on a stake,

yañ-ca lohamayehi viya tuṇḍehi vāyaso tudati,
like being impaled in the air on barbs²³³ made of copper,

idam sabbam-pi mayham na dukkham,
this is not all of my suffering,

²³³ *Tuṇḍa* normally means *a beak, mouth* or *snout*, but it is also found in compounds like *saratuṇḍa, the point of an arrow*, or *a barb*; the latter seems more appropriate here.

adum dukkham, etam yeva pana me dukkhan-ti attho.
that is suffering, but that is my suffering, this is the meaning.

Kataram?

What is?

*Yam Sāmā puppharattena, Kattikam nānubhossatī ti,
Sāmā with her safflowers will not enjoy the Kattika (Fair),*

yam sā Piyaṅgusāmā mama bhariyā, ekam kusumbharattam nivāsetvā,
my wife Piyaṅgusāmā, having dressed in safflower,

ekam pārupitvā, evam ghanapuppharattena vatthayugena acchannā,
having put it on, being clothed thus in a suit of safflower,

mama kaṇṭhe gahetvā,
having taken me (with her arm round) my neck,

Kattikarattivāram nānubhavissati,
will not enjoy the occasion of the Kattika (Fair),

idam mayham dukkham, etad-eva hi mām bādhatī ti.
for me this is suffering, this it is that weighs on me.

Ja 148 Sigālajātaka

The Story about the (Greedy) Jackal

In the present five hundred monks who have recently left the lay life are seized by lust. When the Buddha understands this, he preaches about the dangers of evil thoughts, and tells a story of a jackal who was so greedy he lost all his hair and almost lost his life.

—०—|०००—॥०—०००|००— Siloka navipulā

1. Nāham punam na ca punam, na cāpi apunappunam,

Not again, and never again, also not again and again,

—०—|०—००—॥०—०००|००— Siloka pathyā

Hatthibondim pavekkhāmi, tathā hi bhayatajjito ti.

Will I enter the tusker's body, from that there is fear and fright.

Tattha, {1.503} na cāpi apunappunan-ti a-kāro nipātamatto.

In this connection, *also not again and again*, the *a-* (at the beginning of *apunappunam*) is a mere particle.²³⁴

Ayam panetissā sakalāya pi gāthāya attho:

But this is the meaning of the whole verse:

ahañ-hi ito puna, tato ca punā ti,

surely I, again from here, again from there,

vuttavārato, puna tato pi, ca punappunam,

from the time it was said, also again from there, and again and again,

vāraṇasarīrasaṅkhātam hatthibondim na pavekkhāmi.

what is reckoned as an elephant's body, *I will not enter the tusker's body.*²³⁵

²³⁴ Inserted *metri causa*, m.c.

²³⁵ The tense of *pavekkhāmi* is present, but the meaning must have future connotation.

Kimkāraṇā?

What is the reason?

Tathā hi bhayatajjiito,

From that there is fear and fright,

tathā hi aham imasmiñ-ñeva pavesane bhayatajjiito,

for from this entering I have fear and fright,

maraṇabhayena santāsam̄ samvegam̄ āpādito ti.

because of the fear of death there is the experience of dread and anxiety.

Ja 149 Ekapaṇṇajātaka **The Story about One Leaf**

In the present one cruel prince is cured of his wickedness by the teaching of the Buddha, who then tells a similar story of the past whereby he cured one prince of his bad ways with a simile of a bitter leaf.

—◦—|◦— —||◦— ◦—|◦— ◦— Siloka pathyā

1. Ekapaṇṇo ayam rukkho, na bhūmyā caturaṅgulo,

This tree has but one leaf, it is not four inches above the ground,

◦—◦—|◦— —||◦— ◦—|◦— ◦— Siloka pathyā

Phalena visakappena, mahāyan̄ kim bhavissatī ti?

It has fruit filled up with poison, what will it be when it is grown?

Tattha, {1.507} ekapaṇṇo ti ubhosu passesu ekekapaṇṇo.

In this connection, *one leaf* means on both sides there is but one leaf.

Na bhūmyā caturaṅgulo ti bhūmito caturaṅgulamattam-pi na vadḍhito.

It is not four inches above the ground means it has developed a mere²³⁶ four inches above the ground.

Phalenā ti phalarasena.

It has fruit means it is fruity.

Visakappenā ti halāhalavisaśadisena.

*Filled up with poison*²³⁷ means it is like a deadly poison.

Evaṁ khuddako pi samāno

Though it is very small

evarūpena tittakena paññena samannāgato, ti attho.

it is endowed with such a bitter leaf, this is the meaning.

Mahāyam kiṁ bhavissatī ti?

What will it be when it is grown?

Yadā panāyam vuddhippatto mahā bhavissati,

But when it has become grown up and is large,

tadā kiṁ nāma bhavissati, addhā manussamārako bhavissatī ti,

then what will it be, it will certainly be a killer of mankind,

etam uppāṭetvā madditvā, chaḍḍesin-ti āha.

having torn it up and crushed it, I have abandoned it, this is what is said.

²³⁶ Or, perhaps, *a measure of four inches...*

²³⁷ DPD: *kappa* 6. adj, from *kappati*. equipped with; endowed with; full of.

Ja 150 Sañjīvajātaka

The Story about (the Brahmin Youth) Sañjīva

In the present king Ajātasattu is afraid that his support of Devadatta will bring him a like reward and the earth will open up and swallow him. The Buddha tells a story of how in a previous life, when given a spell of resuscitation, an earlier incarnation of the king, then called Sañjīvaka, had used it to bring a tiger back to life, who had promptly killed him.

◦---|◦---||◦---|◦--- Siloka pathyā

1. Asantam̄ yo pagaṇhāti, asantañ-cūpasevati,

He who favours the bad, and mixes with the bad,

◦---|◦---||---|◦--- Siloka bhavipulā

Tam-eva ghāsam̄ kurute, vyaggho Sañjīvako yathā ti.

Makes fodder of himself, like Sañjīvaka and the tiger.

Tattha, {1.511} *asantan-ti*

In this connection, *the bad* means

tīhi duccaritehi samannāgataṁ dussilam̄ pāpadhammaṁ.

endowed with the three ways of wrong conduct,²³⁸ lacking virtue, wicked.

Yo pagaṇhātī ti,

He who favours,

khattiyādīsu yo koci evarūpam̄ dussilam̄,

whoever, amongst the nobles and so on, lacking virtue,

pabbajitam̄ vā cīvarādisampadānena,

whether he has gone forth and is given robes and so on,

²³⁸ By body, voice and mind.

gahaṭṭham vā uparajjasenāpatiṭṭhānādisampadānena,
or is a householder given the state of viceroyalty, generalship and so on,

paggan̄hāti sakkārasammānam karotī, ti attho.
favours (someone) with honour and respect, this is the meaning.

*Asantam cūpasevati ti,
And mixes with the bad,*

yo ca evarūpam asantam dussilam upasevati bhajati payirupāsatī.
he who mixes with, associates with, attends to, the bad, the one lacking in virtue.

Tam-eva ghāsam kurute ti tam-eva asantapaggan̄hakam,
Makes fodder of himself means favouring the bad,

so dussilo pāpapuggalo ghasati samkhādati vināsam pāpeti.
the one lacking virtue, the bad person, devours, chews over, brings to destruction.

Katham?

How?

*Byaggo Sañjīviko yathā ti,
Like Sañjīvaka and the tiger,*

yathā Sañjīvena māṇavena, mantam parivattetvā,
like the brahmin student Sañjīva who, having recited his mantra,

matabyaggo sañjīviko jīvitasantapadānena sampaggahito,
lifted up and revitalised the dead tiger with life,

attano jīvitadāyakam, Sañjīvam-eva jīvitā voropetvā, tattheva pātesi,
himself giving life, Sañjīva had his life taken from him, and fell right there,

evam añño pi yo asantapaggaham karoti, so dussilo,
thus another who favours the bad, that one lacking virtue,

tañ attano sampaggāhakam-eva vināseti.
being uplifted destroys him.

Evam asantasampaggāhakā vināsam pāpuṇantī ti.
Thus favouring the bad leads to destruction.

2. Dukanipāto

The Section with Two Verses

Ja 151 Rājovādajātaka

The Story about the Advice to a King

In the present the king of Kosala, sits impartially in court judging the cases, before going to see the Buddha and declaring his acts. The Buddha tells a story of two just kings of old, Brahmadatta and Ballika, and how precedence was decided when they met on a bridge one day.

— — — | ○ ○ — || — — — | ○ — — Siloka navipulā

1. Daļhamā daļhassa khipati, Balliko, mudunā mudum,

He pits the strong against the strong, Ballika, the soft with softness,

— — — | ○ — — || ○ — — | ○ — — Siloka pathyā

Sādhum-pi sādhunā jeti, asādhum-pi asādhunā,

The good overcomes with goodness, the bad (overcomes) with badness,

— — — | ○ — — || — — — | ○ — — Siloka pathyā

Etādiso ayam rājā, maggā uyyāhi sārathī ti!

Of such a kind is this our king, get off the path, charioteer!

Tattha, {2.4} daļhamā daļhassa khipatī ti,

In this connection, he pits the strong against the strong,

yo daļho hoti balavadalhena pahārena vā vacanena vā jinitabbo.

he who is strong should conquer with powerful blows or with words.

Tassa daļham-eva pahāram vā vacanām vā khipati.

At him he throws a strong blow or word.

Evam daļho va hutvā, tam jinātī, ti dasseti.

Thus having become strong, he conquers him, this is the explanation.

Balliko ti, tassa rañño nāmaṁ.

Ballika, this is the king's name.

Mudunā mudun-ti,

The soft with softness,

mudupuggalam, sayam-pi mudu hutvā, mudunā va upāyena jināti.

the soft person, himself becoming soft, conquers with soft means.

Sādhum-pi sādhunā jetī ti,

The good overcomes with goodness,

ye sādhū sappurisā, te sayam-pi sādhu hutvā, sādhunā va upāyena jināti.

those who are good people, themselves becoming good, he overcomes with good means.

Asādhum-pi asādhunā ti,

The bad (overcome) with badness,

ye pana asādhū, te sayam-pi asādhu hutvā,

but those who are bad, themselves becoming bad,

asādhunā va upāyena jinātī, ti dasseti.

he overcomes with bad means, this is the explanation.

Etādiso ayaṁ rājā ti,

Of such a kind is this our king,

ayaṁ amhākaṁ Kosalarājā sīlācārena evarūpo.

this our Kosala king is such, through his virtuous manner.

Maggā uyyāhi sārathī ti!

Get off the path, charioteer!

Attano rathaṁ maggā ukkamāpetvā,

Having driven his chariot from the path,

uyyāhi, uppathena yāhi,

get off, go to the side of the path,

amhākam̄ rañño maggam̄ dehī, ti vadati.

give the path to our king, this is what is said.

— — — | — — — || — — — | — — — Siloka pathyā

2. Akkodhena jine kodham̄, asādhūm̄ sādhunā jine,

He overcomes anger with non-anger, overcomes bad with goodness,

— — — | — — — || — — — | — — — Siloka mavipulā

Jine kadar̄yam̄ dānena, saccenālikavādinam̄,

Overcomes stinginess with a gift, and lying speech with the truth,

— — — | — — — || — — — | — — — Siloka pathyā

Etādiso ayam̄ rājā, maggā uyyāhi sārathī ti!

Of such a kind is this our king, get off the path, charioteer!

Tattha, etādiso ti,

In this connection, *of such a kind*,

etehi akkodhena jine kodhan-ti ādivasena,

because of beginning with these *overcome anger with non-anger*,

vuttehi guṇehi samannāgato.

being endowed with virtue, as stated.

Ayañ-hi kuddham̄ puggalam̄,

For this angry person,

sayam akkodho hutvā, akkodhena jināti,
himself becoming non-angry, he overcomes with non-anger,

asādhumi pana, sayam sādhu hutvā,
but the bad, himself becoming good,

sādhunā va upāyena jināti, kadariyam thaddhamaccharim.
overcomes stinginess and stubborn selfishness with good means.

Sayam dāyako hutvā, dānena jināti.
Himself becoming a giver, he overcomes with a gift.

Saccenālikavādinan-ti,
And lying speech with the truth,

musāvādim, sayam saccavādī hutvā, saccena jināti.
himself becoming a truth sayer, he overcomes the liar with truth.

Maggā uyyāhi sārathī ti,
Get off the path, charioteer,

samma sārathi, maggato apagaccha,
dear charioteer, turn aside from the path,

evamvidhasilācāraguṇayuttassa amhākam rāñño maggam dehi,
give the path to our king, who is of such a kind: virtuous in living, and devoted
to virtue,

amhākam rājā maggassa anucchaviko ti.
for the path is suitable for our king.

Ja 152 Singālajātaka

The Story about the Jackal (who was in Love)

In the present a barber falls in love with a highborn lady and dies while his love is unreciprocated. The Buddha tells how, in a past life, a jackal fell in love with a lioness, but was rejected by her; and how her brothers, trying to avenge her, and the jackal himself, all came to a bad end.

—◦—|—◦—||—◦—|—◦— Siloka pathyā

1. Asamekkhitakammantām turitābhiniptinām,

Those who quickly undertake work, without consideration, fall,

—◦—|—◦—||—◦—|—◦— Siloka pathyā

Sāni kammāni tappenti,²³⁹ uṇham vajjhohitam²⁴⁰ mukhe ti.

They regret those works, like (they would) something hot crammed into the mouth.

Tattha, {2.8} asamekkhitakammantām, turitābhiniptinan-ti,

In this connection, those who quickly undertake work, without consideration, fall,

yo puggalo yam kammām kattukāmo hoti,

that person who is one who likes to do work,

tattha dosam asamekkhitvā anupadhāretvā,

without considering, having disregarded the fault in it,

turito hutvā vegeneva tam kammām kātum,

being (too) quick, (too) hasty, to do that work,

²³⁹ *Tappati* is being used here in the sense of *anutappati*.

²⁴⁰ Parse: *va* + *ajjhohitam*.

abhinipatati pakkhandati paṭipajjati,
falls, leaps into it, follows that course of action,

taṁ asamekkhitakammantaṁ turitābhinipātinam̄,
who quickly undertake that work falls,

evam sāni kammāni tappenti, socenti, kilamenti.
thus *they regret, grieve over, are weary with, those works.*

Yathā kim?

In what way?

Uṇhamvajjhohitam̄ mukhe ti,
Like (they would) something hot crammed into the mouth,

yathā bhuñjantena: “Idam sītalam idam uṇhan”-ti anupadhāretvā,
just as with eating, having disregarded: “This is cool, this is hot,”

uṇham ajjhoharaṇiyam̄ mukhe ajjhoharitam̄ ṭhapitam̄
when placing a hot edible inside the mouth and eating

mukham-pi kaṇṭham-pi kucchim-pi dahati,
the mouth and the throat and the stomach burn,

soceti kilameti,
and he grieves, is wearied,

evam tathārūpam puggalam, sāni kammāni tappenti.
so such a person, *regret those works.*

—○—!○—||—○—○|○— Siloka pathyā

2. Sīho ca sīhanādena Daddaram abhinādayi,

The lion resounded with a lion's roar on (the mount) Daddara,

—○—!○—||—○—○|○— Siloka pathyā

Sutvā sīhassa nigghosam, siṅgālo Daddare vasam

Having heard the lion's shout, a jackal who dwelt near Daddara

—○—!○—||—○—○|○— Siloka pathyā

Bhīto santāsam-āpādi, hadayañ-cassa apphalī ti.

Experienced fright, became terrified, and his heart burst apart.

Tattha, sīho ti cattāro sīhā:

In this connection, *lion*, there are four lions:

tiṇasīho, paṇḍusīho, kālaśīho, surattahatthapādo kesarasīho ti.

a green lion,²⁴¹ a white lion, a black lion, a maned lion with red paws.

Tesu, kesarasīho idha adhippeto.

Amongst these, here the maned lion is intended.

Daddaram abhinādayī ti,

Resounded ... on (the mount) Daddara,

tena asanipātasaddasadisena bheravatarena sīhanādena,

with this most frightful lion's roar, like the sound of a falling thunderbolt,

tām rajatapabbatām abhinādayi ekaninnādam akāsi.

resounding on that silver mountain it made a reverberating noise.

Daddare vasan-ti,

Dwelt near Daddara,

²⁴¹ DT: *Tiṇasīho ti tiṇasadisaharitavañño sīho*; a green lion means a lion having green colour, like grass.

phalikamissake rajatapabbate vasanto.

dwelling near the silver mountain mixed with quartz.

Bhīto santāsamāpādī ti,

Experienced fright, became terrified,

maraṇabhayena bhīto, cittutrāsām āpādi.

he experienced dread in the mind, fright with the fear of death.

Hadayañ-cassa apphalī ti,

And his heart burst apart,

tena, cassa bhayena hadayañ phalī ti.

because of that, through fear his heart burst apart.

Ja 153 Sūkarajātaka The Story about the Boar

In the present after Ven. Sāriputta has given a discourse, one old monk thinks to make himself look good by asking a nonsensical question. Instead, however, he is chased away and falls into a cesspit. The Buddha tells how in a previous life as a boar he had challenged a lion, and, later, realising his mistake, had covered himself in offal to ward off sure death.

—◦—!◦---॥—◦—!◦— Siloka pathyā

1. “Catuppado aham samma, tvam-pi samma catuppado,

“I am four-footed, friend, you are four-footed, friend,

—◦—!◦---॥—◦—!◦— Siloka pathyā

Ehi samma nivattassu, kim nu bhīto palāyasī” ti?

Come, friend, turn back, why do you run away in fear?”

[There is no word commentary to this verse.]

—!—!—!—!—!— Siloka pathyā

2. “Asuci pūtilomosi, duggandho vāsi sūkara,

“Your coat is foul, unclean, you truly smell bad, boar,

—!—!—!—!—!— Siloka pathyā

Sace yujjhitukāmosi, jayam samma dadāmi te” ti.

If you desire to fight, I give you victory, friend.”

Tattha, {2.11} pūtilomo ti mīlhamakkhitattā duggandhalomo.

Herein, (*your*) coat is foul means being plastered with excrement, your coat smells bad.

Duggandho vāsī ti aniṭhajegucchapaṭikūlagandho hutvā, vāyasi.

You truly smell bad means having become unpleasant, repulsive, disagreeable, you smell.

Jayam, samma, dadāmi te ti.

I give you victory, friend.

“Tuyham jayam demi, aham parājito, gaccha tvan”-ti vatvā,

Having said: “I give victory to you, I am defeated, you can go,”

sīho tato va nivattitvā,

the lion, turned back from there,

gocaram gahetvā, sare pānīyam pivitvā, pabbataguham-eva gato.

and after taking his food, and drinking from the lake, he went to the cave in the mountain.

Ja 154 Uragajātaka The Story about the Snake

In the present two persons of high rank are always arguing with each other, and not even the king can prevent them. The Buddha teaches them loving-kindness and they are reconciled. He then tells a story of how he stopped the fighting of a Nāga and a Supaṇṇa in a past life.

—॒—।—॒॒।—॒— Tuṭṭhubha

1. Idhūragānam pavaro paviṭṭho,

Here amongst the snakes the noble one has entered,

—॒—।—॒॒।—॒— Tuṭṭhubha

Selassa vanṇena, pamokkham-iccham.

(Being) a rock with colour, desiring safety.

—॒—।—॒॒।—॒— Tuṭṭhubha

Brahmañ-ca vanṇam apacāyamāno,

Paying homage to the holy man of high class,

—॒—।—॒॒।—॒— Tuṭṭhubha

Bubhukkhito, no vitarāmi bhottun-ti.

(Though) hungry, I overcame (the desire) to eat.

Tattha, {2.14} idhūragānam pavaro paviṭṭho ti,

In this connection, here amongst the snakes the noble one has entered,

imasmin vakkale uragānam pavaro Nāgarājā paviṭṭho.

amongst the snakes in this bark garment²⁴² the noble king of the Nāgas has entered.

²⁴² These snakes are not mentioned in the story itself.

*Selassa vaṇṇenā ti,
Of the rock with colour,*

manivannaṇena, maṇikkhandho hutvā, paviṭṭho ti attho.

having the colour of a jewel, having become a large jewel, he entered, this is the meaning.

Pamokkham-icchan-ti mama santikā mokkham icchamāno.

Desiring safety means wishing for safety from my presence.

*Brahmañ-ca vaṇṇam apacāyamāno ti,
Paying homage to the holy man of high class,*

aham pana tumhākam brahmavaṇṇam setṭhavaṇṇam,
your high class, the best class,

pūjento garuṁ karonto.

I am worshipping, paying respect to.

Bubhukkhitō no vitarāmi bhottun-ti,

(Though) hungry, I overcame (the desire) to eat,

etam Nāgam vakkalantaram paviṭṭham,

this Nāga has entered inside the bark garments,

chāto pi samāno, bhakkhituṁ na sakkomī ti.

though ravenous, I am unable to eat (him).

—०—!—००!—०— Tuṭṭhubha

2. So Brahmagutto ciram-eva jīva,

Guarded by Brahmā, may you live for a long time,

—०—!—००!—०— Tuṭṭhubha

Dibyā ca te pātubhavantu bhakkhā.

And may divine food manifest itself to you.

—०—|—००|—०— Tuṭṭhubha

Yo brahmavaṇṇam apacāyamāno,
Whoever, honouring the holy man of class,

—०—|—००|—०— Tuṭṭhubha

Bubhukkhitō no vitarāsi bhottun-ti.
(Though) hungry, you overcame (the desire) to eat.

Tattha, so Brahmagutto ti

In this connection, *guarded by Brahmā* means

so tvām Brahmagopito Brahmarakkhitō hutvā.

you, being protected by Brahmā, guarded by Brahmā.

Dibyā ca te pātubhavantu bhakkhā ti,

And may divine food manifest itself to you means,

Devatānam paribhogārahā bhakkhā ca tava pātubhavantu,

may the food worthy of being enjoyed by the Devas manifest itself to you,

mā pāṇātipātam katvā, nāgamamāsakhādako ahosi.

do not be one who, having killed living beings, eats their flesh.

Ja 155 Bhaggajātaka

The Story about (the Bodhisatta's Father) Bhagga

In the present the monks are disturbed by the superstitions of the people who cry out: 'Long life,' when someone sneezes. The Buddha tells how this custom came to be in the olden days when, as the Bodhisatta he explained to his father Bhagga that a Yakkha could not eat anyone who gave this or a similar blessing upon sneezing.

—◦—◦|◦—–||◦◦—◦|◦—– Siloka pathyā

1. Jīva vassasatam Bhagga, aparāni ca vīsatim,

Live for a hundred years, Bhagga, and for a further twenty (years),

—◦—|—, —–||—–◦|◦—– Siloka mavipulā

Mā mām Pisācā khādantu, jīva tvam sarado satan-ti.

May no Pisācas eat me up, may you live a hundred seasons.

Tattha, {2.16} **Bhaggā ti, pitaram nāmenālapati.**

In this connection, *Bhagga*, he calls his father by name.

Aparāni ca vīsatin-ti aparāni ca vīsatī vassāni jīva.

And for a further twenty (years) means and may you live for a further twenty years.

Mā mām Pisācā khādantū ti mām pisācā mā khādantu.

May no Pisācas eat me up means may no Pisācas eat me up.²⁴³

Jīva tvam sarado satan-ti tvam pana vīsuttaram vassasatam jīvā ti.

May you live a hundred seasons means may you live for more than one hundred and twenty years.

Sarado satañ-hi gaṇiyamānam vassasatam-eva hoti,

Counting one hundred seasons there is one hundred years,

tam purimehi vīsāya saddhim vīsuttaram idha, adhippetam.

together with the previous twenty here is more than (one hundred and) twenty, this is the intention.

²⁴³ There is simply a change in word order, which makes no difference in meaning.

—◦—◦|◦—–||◦◦—◦|◦—– Siloka pathyā

2. T^vaṁ-pi vassasatam jīvam, aparāni ca vīsatim,

May you live for a hundred years, and for a further twenty (years),

◦—◦—|—,—–||—–◦|◦—– Siloka mavipulā

Visam Pisācā khādantu, jīva tvam sarado satan-ti.

May the Pisācas eat poison, may you live a hundred seasons.

Tattha {2.17} visam Pisācā khādantū ti,

In this connection, *may the Pisācas eat poison,*

Pisācā halāhalavisam khādantu.

may the Pisācas eat deadly poison.

Ja 156 Alīnacittajātaka

The Story about Prince Alīnacitta

In the present a monk goes to the forest and strives, but fails to attain. When brought to the Buddha he is reproved and told about a previous life as an elephant, in which his loyalty to king Kosala had saved the kingdom from conquest, and won it for prince Alīnacitta.

◦—◦—|—–||◦—–◦|◦—– Siloka mavipulā

1. Alīnacittam nissāya pahaṭṭhā mahatī camū,

Great forces, who were pleased, relying on (prince) Alīnacitta,

—◦—|—–||—–◦|◦—– Siloka mavipulā

Kosalam senāsantuṭṭham, jīvaggāham agāhayi.

Captured (king) Kosala alive, who was displeased with his army.

—॒॒॑॑॥—॒॒॑॑॥—॒॒॑॑॥—॒॒॑॑॥— Siloka pathyā

2. Evam nissayasampanno bhikkhu, āraddhavīriyo,

So, being endowed with support the monk, with effort established,

—॒॒॑॑॥—॒॒॑॑॥—॒॒॑॑॥—॒॒॑॑॥— Siloka pathyā

Bhāvayaṁ kusalam dhammam, yogakkhemassa pattiya,

By cultivating wholesome thoughts, in order to attain safety,

—॒॒॑॑॥—॒॒॑॑॥—॒॒॑॑॥—॒॒॑॑॥— Siloka pathyā

Pāpuṇe anupubbena, sabbasamyojanakkhayati.

Gradually arrives at the destruction of all of the fetters.

Tattha, {2.23} *Alīnacittam nissāya ti*

In this connection, relying on (prince) Alīnacitta means

Alīnacittam rājakumāram nissāya.

relying on prince Alīnacitta.

Pahaṭṭhā mahatī camū ti:

Great forces, who were pleased,

“Paveṇīrajjam no ditṭhan”-ti haṭṭhatuṭṭhā hutvā, mahatī senā.

the great army thought happily: “Our royal lineage is seen.”

Kosalam senāsantuṭṭhan-ti ,

Kosala, displeased by his army,

Kosalarājānam senarajjena asantuṭṭham pararajjalobhena āgataṁ.

being displeased with the reign of the army of the Kosala kings, he came desiring another's kingdom.

Jīvaggāham agāhayī ti

Captured ... alive means

amāretvā va, sā camū tam rājānam hatthinā jīvaggāham gaṇhāpesi.

the army, without killing him, took the king with his elephant, capturing him alive.

Evaṁ nissayasampanno ti

So, being endowed with support means

yathā sā camū, evaṁ añño pi kulaputto nissayasampanno,

like that army, so another son of good family, endowed with support,

kalyāṇamittam Buddhaṁ vā Buddhasāvakam vā nissayaṁ labhitvā.

received the support of a good friend, the Buddha, or a Buddha's disciple.

Bhikkhū ti, parisuddhādhivacanam-etaṁ.

The monk, this is a designation for one who is purified.

Āraddhavīriyo ti paggahitavīriyo,

With effort established means taking up effort,

catudosāpagatena viriyena samannāgato.

being endowed with effort free from the four faults.

Bhāvayaṁ kusalam dhamman-ti kusalam niravajjaṁ,

By cultivating wholesome thoughts means cultivating blameless wholesome (thoughts),

sattatiṁsabodhipakkhiyasañkhātam dhammam bhāvento.

cultivating what is reckoned as the thirty-seven things of the side of Awakening.²⁴⁴

²⁴⁴ The four ways of attending to mindfulness, the four right endeavours, the four bases of spiritual power, the five faculties, the five strengths, the seven factors of awakening, the noble eightfold path, making thirty-seven in all.

Yogakkhemassa pattiyyā ti

In order to attain safety means

catūhi yogehi khemassa, Nibbānassa pāpuṇanatthāya,

for safety from the four yokes,²⁴⁵ in order to attain Nibbāna,

tam dhammam bhāvento.

cultivating that thought.

Pāpune anupubbena, sabbasamyojanakkhayā-ti,

Gradually arrives at the destruction of all of the fetters,

evaṁ vipassanato paṭṭhāya, imaṁ kusalaṁ dhammam bhāvento,

so beginning with that insight, cultivating this wholesome thought,

so kalyāṇamittupanissayasampanno, bhikkhu

being endowed with decisive support from spiritual friends, the monk

anupubbena vipassanāñāṇāni ca heṭṭhimaggaphalāni ca pāpuṇanto,

gradually attaining insight knowledges and path and fruits from the lower ones
(on up),

pariyosāne dasannam-pi samyojanānam khayante,

in the end destroying the ten fetters,

uppannattā sabbasamyojanakkhayasaṅkhātāni Arahattam pāpuṇāti.

when that arises, he attains Arahatta, which is reckoned as the destruction of all the fetters.

Yasmā vā Nibbānam āgamma sabbasamyojanāni khīyanti.

Or, because of coming to Nibbāna, which is the destruction of all the fetters.

²⁴⁵ Another name for the *āsavas*, pollutants: sense-desire, continuation, wrong views and ignorance.

Tasmā tam-pi sabbasamyojanakkhayam-eva

Therefore when there is the destruction of all the fetters

evāṁ anupubbena Nibbānasaṅkhātāni,

gradually he attains what is reckoned as Nibbāna,

sabbasamyojanakkhayam pāpuṇātī, ti attho.

the destruction of all fetters, this is the meaning.

Ja 157 Guṇajātaka **The Story about Virtue**

In the present the king of Kosala gives 1,000 robes to Ven. Ānanda, who then gives 500 to monks in need, and 500 to his attendant monk, who passes them to other novices. The king asks the Buddha if this is proper, and the latter tells a story of how a jackal saved a lion, and the lion, who had a jealous wife called Unnadantī, thereafter looked after the jackal and his family.

—॒—|—॒—॥—॒—|—॒— Siloka pathyā

1. Yena kāmām pañāmeti dhammo balavataṁ, migī.

The nature of one strong is he dismisses whatever he likes, beast.

—॒—|—॒—॥—॒—|—॒— Siloka pathyā

Unnadantī vijānāhi: jātam saraṇato bhayan-ti.

Unnadantī, know you this: fear has arisen from our refuge.

Tattha, {2.28} yena kāmām pañāmeti dhammo balavatan-ti,

In this connection, the nature of one strong is he dismisses whatever he likes,

balavā nāma issaro attano sevakam,

normally a strong ruler's own attendant,

yena disābhāgena icchatī,
in whatever direction he desires,

tena disābhāgena so pañāmeti, nīharati.
in that direction he dismisses him, drives him away.

Esa dhammo balavatām,
This is the nature of one strong,

ayam issarānam sabhāvo paveṇidhammo va,
this is a lineage characteristic of rulers,

tasmā sace amhākam vāsam na rocetha,
therefore if you do not like our dwelling,

ujukam-eva no nīharatha vihēthanena,
straight we will drive you away by harming you,

ko attho ti dīpentō evam-āha.
thus he speaks explaining what the meaning is.

Migī ti sīham ālapati.
Beast, he addresses the lion.

So hi migarājatāya, migā assa attī ti migī.
Because he is the king of animals, the animals are his, therefore beast²⁴⁶ (is said).

Unnadantī ti pi tam-eva ālapati.
Unnadantī, he addresses her.

So hi unnatānam dantānam atthitāya,
Because of the existence of prominent teeth,

²⁴⁶ Lit: possessor of animals.

unnatā dantā assa atthī, ti Unnadantī.
that is her prominent teeth, she is called Unnadantī.

Unnatadantī ti pi pāṭho yeva.
Unnatadantī is also a reading.

Vijānāhī ti: “Esa issarānaṁ dhammo” ti evam jānāhi.
Know you this: “This is the nature of rulers,” this you must know.

Jātam saraṇato bhayan-ti,
Fear has arisen from my refuge,

amhākaṁ tumhe patiṭṭhānaṭṭhena saraṇam,
refuge in the sense of you establishing support for us,

tumhākañ-ñeva santikā bhayaṁ jātam,
from being near you fear has arisen,

tasmā attano vasanaṭṭhānam-eva gamissāmā, ti dīpeti.
therefore we will go to my dwelling place, this is the explanation.

Aparo nayo: tava migī sīhī Unnadantī mama puttadāram tajjentī,
Another method: your beast, the lioness Unnadantī, scares my wife and children,

yena kāmam paṇāmeti,
he dismisses whatever he likes,

yena yenākārena icchatī, tena paṇāmeti pavattati,
in whatever way he desires to, that he continually dismisses,

vihet̄heti pi, {2.29} palāpeti pi,
and annoys, and puts to flight,

evam tvam vijanahi tattha kim sakkā amhehi kātum.
thus you must know what can be done by us in that place.

Dhammo balavatamī, esa balavantānam sabhāvo, idāni mayam gamissāma.
The nature of one strong, this is the characteristic of those who are strong, now we will go.

Kasmā?

Why?

Jātam saraṇato bhayan-ti.
Fear has arisen from our refuge.

—◦—|—◦—||—◦—|—◦— Siloka pathyā

2. Api ce pi dubbalo mitto, mittadhammesu tiṭṭhati,
Although he is a weak friend, he is established in friendliness,

—◦—|—◦—||—◦—|—◦— Siloka javipulā

So nātako ca bandhu ca, so mitto so ca me sakhā,
He is my relative and kin, that friend is a comrade to me,

—◦—|—◦—||—◦—|—◦— Siloka pathyā

Dāṭhini mātimāññittho, singālo mama pāṇado ti!
O sharp-fanged one, do not despise him, that jackal preserved my life!

Tattha, api ce pī ti eko api saddo anuggahattho, eko sambhāvanattho.
In this connection, *although*, one meaning of the sound *api* is support, another meaning is supposition.²⁴⁷

Tatrāyam yojanā:

In this connection, this is the construction:

²⁴⁷ I don't think this is expressed well by the commentator, what he means I think is *api* sometimes has the function of joining words or clauses; and at other times as separating them; so *also/and* is one meaning, *although/even though* is another.

dubbalo pi ce mitto, mittadhammesu api tiṭṭhati,
if a friend is weak, but is established in friendliness,

sace ṭhātum sakkoti,
if he is able to remain,

so ñātako ca bandhu ca,
he is my relative and kin,

so mettacittatāya mitto,
he is my friend with a friendly mind,

so ca me sahāyaṭṭhena sakha.
he is a comrade to me, in the position of a comrade.

Dāṭhini mātimaññittho ti,
O sharp-fanged one, do not despise him,

bhadde, dāṭhāsampanne sīhi,
madam, lioness endowed with fangs,

mā mayham sahāyam vā sahāyim vā atimaññi,
do not scorn my friends, male or female,

ayañ-hi siṅgālo mama pāṇado ti.
for that jackal preserved my life.

Ja 158 Suhanujātaka The Story about (the Horse) Suhanu

In the present two monks separately are always cruel with others, until they come together, and then are very friendly. The Buddha tells a similar story of how two horses called Suhanu and Soṇa were difficult to control, but when they met were friendly with each other.

○○—○○|○—○—||—○○○|○—○— Siloka pathyā

1. Na-y-idam visamasīlena Soṇena Suhanū saha,

Suhanu does not have bad behaviour with Soṇa in this place,

○○—○○|○—○—||—○—○|○—○— Siloka pathyā

Suhanū pi tādiso yeva, yo Soṇassa sagocaro.

Suhanu is of such a kind, and Soṇa his companion.

—○—|○—○—||—○—○|○—○— Siloka pathyā

2. Pakkhandinā pagabbhena niccam sandānakhādinā,

The transgressor and the arrogant always bite on the tether,

○—○—|—,—○—||○—○○|○—○— Siloka mavipulā

Sameti pāpam pāpena, sameti asatā asan-ti.

The wicked agree with the wicked, the bad agree with the bad.

Tattha, {2.32} na-y-idam visamasīlena, Soṇena Suhanū sahā ti

In this connection, Suhanu does not have bad behaviour with Soṇa in this place,

yam idam Suhanu kūṭasso Soṇena saddhim pemam karoti,

in this place Suhanu, the untamed horse, shows affection for Soṇa,

idam na attano visamasīlena,

in this place he does not have bad behaviour himself,

atha kho attano samasīleneva saddhim karoti.

and then he behaves with good behaviour himself.

Ubho pi hete attano anācāratāya dussīlatāya samasīlā samadhātukā.

Both of these themselves, with misconduct, with bad behaviour, have the same behaviour, the same state.

Suhanū pi tādiso yeva, yo Soṇassa sagocaro ti,

Suhanu is of such a kind, and Soṇa his companion,

yādiso Soṇo, Suhanu pi tādiso yeva,

of whatever kind is Soṇa, Suhanu is of the same kind,

yo Soṇassa sagocaro, yamgocaro Soṇo, so pi tamgocaro yeva.

he who is Soṇa's companion, whatever range Soṇa has, he also has that range.²⁴⁸

Yatheva hi Soṇo assagocaro asse ḍamisento va carati, tathā Suhanu pi.

Just as Soṇa within the horse's range goes round biting (other) horses, so does Sunahu.

Iminā nesam samānagocaratam dasseti.

With this he explains their similar range.

Te pana ācāragocare ekato katvā,

Having brought the range of their behaviour together,

dassetum pakkhandinā ti ādi vuttam.

to explain (it) *the transgressor* and so on is said.

Tattha, pakkhandinā ti,

In this connection *the transgressor*,

²⁴⁸ This is very difficult to translate into English as it relies on a play of words in Pāli.

Gocara means many things, one of which is range, *sagocara* means someone having the same range, a friend, a companion.

assānam upari pakkhandanasīlena pakkhandanagocarena.

the horses have transgressive behaviour, have a transgressive range.

Pagabbhenā ti kāyapāgabbhiyādisamannāgatena dussilena.

The arrogant means endowed with arrogance in body and so on, having bad character.

Niccam sandānakhādinā ti,

Always bite on the tether,

sadā attano bandhanayottam khādanasīlena khādanagocarena ca.

they always have the behaviour of chewing, the character of chewing the rope that binds them.

Sameti pāpam pāpenā ti,

The wicked agree with the wicked,

etesu aññatarena pāpēna saddhim aññatarassa pāpam dussilyam sameti.

amongst these a certain wicked person together with another wicked person agree in their bad behaviour.

Asatā asan-ti,

The bad (agree) with the bad,

etesu aññatarena asatā anācāragocarasampannena saha itarassa asam

amongst these a certain bad person together with another bad person who is endowed with bad character

asādhukammam sameti,

agree as to their bad deeds,

gūthādīni viya gūthādīhi ekato saṁsandati sadisam nibbisesam-eva hotī ti.

just as dung and so on agrees with dung and so on, it is similar, lacking distinction.

Ja 159 Morajātaka The Story about the Peacock

In the present one monk falls away from the spiritual life after seeing a woman in fine dress. The Buddha tells a story of how a golden peacock who had kept the precepts and protected himself for seven generations also fell when he heard a peahen's voice.

—|—|—|— Tuṭṭhubha

1. Udetayam cakkhumā ekarājā,

That one who gives vision, the sole king, rises up,

—|—|—|— Tuṭṭhubha

Harissavaṇṇo pathavippabhāso,

He is golden coloured, he enlightens the earth,

—|—|—|—(—|—) Tuṭṭhubha

Tam tam namassāmi harissavaṇṇam pathavippabhāsam,²⁴⁹

Therefore I revere the golden coloured one, who enlightens the earth,

—|—|—|—|— Tuṭṭhubha

Tayājja guttā, viharemu divasan-ti.

Guarded by you today, we will live out the day.

Tattha, {2.34} udetī ti pācīnalokadhātuto uggacchati.

In this connection, *rises up* means ascends from the eastern (part of) the world system.

Cakkhumā ti,

That one who gives vision,

²⁴⁹ It seems we have something like dittography, or accidental repetition, here and below. It is now considered part of the text, although the metre shows it is extraneous.

sakalacakkavālavāsīnam andhakāram vidhamitvā,
after destroying the darkness of those living in the whole universe,

cakkhupaṭilābhakaraṇena,
by causing the acquisition of vision,

yam tena tesam dinnam cakkhu,
through that he gives vision to them,

tena cakkhunā, cakkhumā.
through that vision, he is one who gives vision.

Ekarājā ti,
The sole king,

sakalacakkavāle ālokakarānam antare, setṭhavisiṭṭhaṭṭhena, ekarājā.
amongst those who light up the whole universe, in the sense of being eminent
and the best, he is the sole king.

Harissavaṇṇo ti,
He is golden coloured,

harisamānavavaṇṇo, suvaṇṇavaṇṇo, ti attho.
the colour similar to gold, golden coloured, this is the meaning.

Pathavippabhāso ti pathaviyā pabhāso.
He enlightens the earth means he throws light on the earth.

Tam tam namassāmī ti,
Therefore I revere,

tasmā tam evarūpam bhavantam namassāmi vandāmi.
therefore I revere, worship, such a reverend one.

Tayājja guttā, viharemu divasan-ti,
Guarded by you today, we will live out the day,

tayā ajja rakkhitā gopitā hutvā,
 having been guarded, protected by you today,

imam̄ divasam̄ catu-iriyāpathavihārena sukham̄ vihareyyāma.
 we can live happily this day dwelling in the four postures.

—◦—|—◦—|—◦— Tuṭṭhubha

2. Ye brāhmaṇā vedagū sabbadhamme

I revere those brahmins who have understanding

—◦—|—◦—|—◦— Tuṭṭhubha

Te me namo, te ca mām̄ pālayantu!
 Of all things, may they keep watch over me!

◦—◦—|—◦—|—◦— Jagatī

Namatthu Buddhānam̄! Namatthu Bodhiyā!
 You must revere the Buddhas! Revere Awakening!

◦—◦—|—◦—|—◦— Jagatī

Namo vimuttānam̄! Namo vimuttiyā!
 Reverence to the free! Reverence to freedom!"

◦—◦—|—◦—||—◦—|—◦— Siloka mavipulā

Imam̄ so parittam̄ katvā moro carati esanā ti.
 After making this safeguard the peacock dwells seeking (his welfare).

Tattha, ye brāhmaṇā ti ye bāhitapāpā visuddhibrāhmaṇā.
 In this connection, *those brahmins* means those purified brahmins who have abandoned evil.

Vedagū ti vedānam pāram gatā ti pi vedagū,

Who have understanding means having crossed to the far shore of understanding²⁵⁰ they have understanding,

vedehi pāram gatā ti pi vedagū.

having crossed to the far shore through understanding they have understanding.²⁵¹

Idha pana sabbe saṅkhatāsaṅkhatadhamme vidite,

Understanding all constructed and unconstructed things in this place,

pākaṭe katvā, gatā ti vedagū.

having seen them clearly, they cross over, they have understanding.

Tenevāha: Sabbadhamme ti.

This is also said: All things.²⁵²

Sabbe khandhāyatanaññadhamme,

All things such as the constituents, spheres, elements,

salakkhaṇasāmaññalakkhaṇavasena,

because of having its own characteristics, or similar characteristics,

attano ñāṇassa vidite pākaṭe katvā,

his own knowledge, understanding, having seen clearly,

²⁵⁰ *Veda* has two meanings: the Vedas (the sacred oral traditions of the brahmins), or understanding, knowing, realisation. In a Buddhist context the latter meaning is preferable.

²⁵¹ The comment shows two different ways of understanding the compound: the first definition shows *veda* as being genitive (*of understanding*), the second as being instrumental (*through understanding*).

²⁵² I.e. instead of reading *sabbe saṅkhatāsaṅkhatadhamme* there is another reading *sabbadhamme*.

gatā tiṇṇam Mārānam matthakam madditvā,
they cross over, having crushed the head of the three Māras,²⁵³

dasasahassilokadhātum unnādetvā,
having roared in the ten-thousand world system,

bodhitale Sammāsambodhim patvā,
having attained Complete Awakening in the grounds of the wisdom (tree),

samsāram vā atikkantā, ti attho.
or overcoming transmigration, this is the meaning.

Te me namo ti,
I revere those,

te mama imam namakkāram paṭicchantu.
please receive this my reverence to them.

Te ca mam pālayantū ti,
May they keep watch over me,

evam mayā namassitā ca te Bhagavanto mām pālentu rakkhantu gopentu.
so through my revering the Fortunate Ones may they watch over, guard and
protect me.

Namatthu Buddhānam! Namatthu Bodhiyā!
You must revere the Buddhas! Revere Awakening!

Namo vimuttānam! Namo vimuttiyā! ti
Reverence to the free! Reverence to freedom!

²⁵³ I think here Cūlaniddesa (506) must be relevant: *kammābhīsankhāravasena*
patisandhiko khandhamāro, dhātumāro, āyatanaṁāro; rebirth linking because of
volitional deeds, māra as the constituents, māra as the elements, māra as the sense
spheres.

Ayām mama namakkāro {2.35}

This is my reverence

atītānam parinibbutānam Buddhānam atthu,

to (all) the Buddhas who have passed away in the past,

tesañ-ñeva catūsu ca maggesu catūsu phalesu ñāṇasaṅkhātāya bodhiyā atthu,

and to their Awakening, which is reckoned as knowledge of the four paths and four fruits,

tathā tesañ-ñeva Arahattaphalavimuttiyā vimuttānam atthu.

and so to those who are free with the freedom of the fruit of Arahatta.

Yā ca nesam tadaṅgavimutti, vikkhambhanavimutti,

To those who have freedom through substituting (bad for good), freedom through suppressing (defilements),

samucchedavimutti, paṭipassaddhivimutti,

freedom through cutting off (defilements), freedom through the subsidence (of the defilements),

nissaraṇavimuttī ti, pañcavidhā vimutti,

freedom through escaping from (the defilements), freedom in these five ways,

tassā nesam vimuttiyā pi ayām mayham namakkāro atthū ti.

and to their freedom, I make this my reverence.

Imam so parittam katvā moro carati esanā ti

After making this safeguard the peacock dwells seeking (his welfare),

idam pana padadvayam Satthā abhisambuddho hutvā, āha.

this pair of lines the Teacher spoke, after becoming fully awakened.

Tassattho:

This is the meaning:

bhikkhave, so moro imam parittam imam rakkham katvā,
monastics, the peacock, after making this safeguard, this protection,

attano gocarabhūmiyām pupphaphalādīnam atthāya,
dwells seeking his own welfare in various ways,

nānappakārāya esanāya carati.

(with) flowers and fruits and so on in his feeding grounds.

—|—|— Tuṭṭhubha

3. Apetayam cakkhumā ekarājā,

That one who gives vision, the sole king, descends down,

—|—|— Tuṭṭhubha

Harissavaṇṇo pathavippabhāso,

He is golden coloured, he enlightens the earth,

—|—|—(—|—|—) Tuṭṭhubha

Tam tam namassāmi harissavaṇṇam pathavippabhāsam,

Therefore I revere the golden coloured one, who enlightens the earth,

—|—|— Tuṭṭhubha

Tayājja guttā viharemu rattim.

Guarded by you today, we will live out the night.

—|—|— Tuṭṭhubha

4. Ye brāhmaṇā vedagū sabbadhamme

I revere those brahmins who have understanding

—|—|— Tuṭṭhubha

Te me namo te ca mām pālayantu,

Of all things - may they keep watch over me!

—|—|— Jagatī

Namatthu Buddhānam! Namatthu Bodhiyā!

You must revere the Buddhas! Revere Awakening!

—॒—|—॒|—॒—॑ Jagatī

Namo vimuttānam! Namo vimuttiyā!

Reverence to the free! Reverence to freedom!”

—॒—॑|—॒—॥—॒—॑|—॒—॑ Siloka mavipulā

Imam so parittam katvā moro vāsam-akappayī ti.

After making this safeguard the peacock made his residence.

Tattha, apetī ti apayāti, attham gacchati.

In this connection, *descends down* means it lowers, goes to its home.

Imam so parittam katvā moro vāsam-akappayī ti,

After making this safeguard the peacock made his residence,

idam-pi Abhisambuddho hutvā, āha.

after becoming Fully Awakened, he said this.

Tassattho:

This is the meaning:

bhikkhave, so moro imam parittam imam rakkham katvā,

monastics, the peacock after making this safeguard, this protection,

attano nivāsaṭṭhāne vāsam kappayittha,

in his own dwelling place made his residence,

tassa rattim vā divā vā imassa parittassānubhāvena

for him through the power of the safeguard by night and by day

neva bhayam, na lomahamso ahosi.

he never had fear, nor horripilation.

Ja 160 Vinīlakajātaka The Story about the Crossbreed

In the present Devadatta tries to imitate the Buddha. The Buddha tells a story of a crossbreed bird called Vinīlaka who tried to lord it over his pure bred peers. When he sees the king of Videha in his chariot he boasts about himself, but is soon sent to the dunghill for his troubles.

—◦—|◦—||◦—|◦— Siloka pathyā

1. Evam-eva nūna rājānam Vedeham Mithilaggaham,

So, what if the king of Videha, of the house of Mithilā,

—◦—|◦—||◦—|◦— Siloka pathyā

Assā vahanti ājaññā, yathā hamsā Vinīlakan-ti.

Is carried on his thoroughbred horses, so Vinīlaka (is carried) on geese.

Tattha, {2.40} evam-evā ti evam eva, nūnā ti, parivitakke nipāto.

In this connection, *so* means so,²⁵⁴ *what if* is a dubitative particle.

Ekamse pi vat̄tati yeva.

It is also suitable as an emphatic.²⁵⁵

Vedehan-ti Videharat̄thasāmikamī.

Of Videha means the lord of the kingdom of Videha.

Mithilaggahan-ti Mithilageham,

The house of Mithilā means the house of Mithilā,

²⁵⁴ It is odd the commentator even thought this worth recording. Normally words ending in *-mī* and followed by a vowel will change to *-mī* for ease of pronunciation, and the same has happened here.

²⁵⁵ The commentator is unsure whether we should take *nūna* as a dubitative, or as an emphatic. It may have either meaning.

Mithilāyam gharam pariggahetvā, vasamānan-ti attho.

having taken possession of the house of Mithilā, dwelling there, this is the meaning.

Ājaññā ti kāraṇākāraṇājānanakā.

Thoroughbred means knowing what is and what is not the task.²⁵⁶

Yathā hamṣā Vinīlakan-ti

So Vinīlaka (is carried) on the geese,

yathā ime hamṣā mām Vinīlakam vahanti, evam-eva vahantī ti.

so these geese carry me, Vinīlaka, just so do they carry (me).

— — — | — — — || — — — | — — — Siloka bhavipulā

2. Vinīla duggam bhajasi, abhūmim tāta sevasi,

Vinīla, you came to a pass, no place, my dear, for you to come,

— — — | — — — || — — — | — — — Siloka pathyā

Gāmantakāni sevassu, etam mātālayam tavā ti.

You should go to the edges of the village, that's your mother's nest.

Tattha, Vinīlā ti tam nāmenālapati.

In this connection, *Vinīla*, he calls on him by name.²⁵⁷

Duggam bhajasī ti imesam vasena giriduggam bhajasi.

You came to a pass means due to these (geese) you came to a mountain pass.

Abhūmim tāta sevasī ti,

No place, my dear, for you to come,

²⁵⁶ This definition plays on the ambiguity of the formation of the word *ājañña*, normally taken as from *ā + ājan + ya* (best born), the form is taken as though from *ā + āñā + ā* (best knowledge).

²⁵⁷ Names in Pāli are often found in the form name+ka, which is a diminutive, and an affectionate way of addressing someone.

tāta, girivisamā nāma tava abhūmi, tam sevasi upagacchasi.

my dear, normally the rugged mountains is no place for you, (but here) you came, you reached.

Etam mātālayam tavā ti

That's your mother's nest means

etam gāmantam, ukkāraṭṭhānam, āmakasusānaṭṭhānañ-ca,

the end of the village, the dunghill, the charnel grounds,

tava mātu ālayam geham vasanaṭṭhānam, tattha gacchāhī ti.

there is your mother's nest, house, residence, there you should go.

Ja 161 Indasamānagottajātaka

The Story about (the Seer) Indasamānagotta

In the present one newly ordained monk doesn't like to carry out his duties and wants to go his own way. The Buddha tells a story of an obstinate ascetic called Indasamāna who kept a pet elephant, against the advice of his teacher, and was duly killed by it.²⁵⁸

—○—|—○○|—○— Tuṭṭhubha

1. Na santhavam kāpurisena kaȳrā,

Have no intimacy with a bad person,

—○—|—○○|—○— Tuṭṭhubha

Ar̄yo anar̄yena²⁵⁹ pajānam-attham.

The noble know the worth of the ignoble.

²⁵⁸ Cf. with Ja 197 Mittāmittajātaka.

²⁵⁹ BJT: *hi ariyena*; [*The noble (should) know the worth] of the noble*; *Ariyonariyena*; different sandhi, same meaning as text.

—॒—।—॒०।—॒— Tuṭṭhubha
Cirānuvuttho pi karoti pāpam,
 Eventually he does what is wicked,

—॒—।—॒०।—॒— Tuṭṭhubha
Gajo yathā Indasamānagottam.
 Like the elephant to Indasamāna.

—॒—।—॒०।—॒— Tuṭṭhubha
2. Yam tveva jaññā: Sadiso maman-ti,
 But he of whom you know: He is like I,

—॒—।—॒०।—॒— Tuṭṭhubha
Sīlena paññāya sutena cāpi,
 Having virtue and wisdom and learning,

—॒—।—॒०।—॒— Tuṭṭhubha
Teneva mettiṁ kayirātha saddhiṁ,
 With him one should certainly be friendly,

—॒—।—॒०।—॒— Jagatī
Sukho have sappurisena saṅgamo ti.
 Happy is the meeting with a good person.

Tattha, {2.42} *na santhavam kāpurisena kayirā ti*
 In this connection, *have no intimacy with a bad person* means

kucchitena kodhapurisena saddhiṁ,
 with a despicable, angry person,

taṇhāsanthavam vā mittasanthavam vā na kayirātha.
 you should not have the intimacy of craving, or the intimacy of a friend.

Ariyo anariyena pajānamatthan-ti.
 The noble know the worth of the ignoble.

Ariyo ti, cattāro ariyā, ācāra-ariyo, liṅga-ariyo,

Noble, there are four noble ones, the one of noble behaviour, the one having noble characteristics,

dassana-ariyo, paṭivedha-ariyo ti.

the one of noble insight, the one of noble penetration.

Tesu ācāra-ariyo idha adhippeto.

Amongst these the one of noble behaviour is what is intended here.

So pajānam-attham attham pajānanto atthānatthakusalo,

He knows the worth of, knowing the worth, skilled in worth and worthlessness,

ācāre ṭhito ariyapuggalo,

the noble person stands on his behaviour,

anariyena nillajjena dussilena saddhim santhavam na kareyyā, ti attho.

and with the ignoble, the shameless, the unvirtuous, he does not have intimacy, this is the meaning.

Kimkāraṇā?

What is the reason?

Cirānuvuttho pi karoti pāpan-ti,

Eventually he does what is wicked,

yasmā anariyo cirāni ekato anuvuttho pi,

whence the ignoble one, when dwelt together with for a long time,

tām ekato nivāsam agaṇetvā karoti pāpam,

disregards their living together and does what is wicked,

lāmakakammaṁ karoti yeva.

does some evil deed.

Yathā kim?

Like what?

Gajo yathā Indasamānagottan-ti,

Like the elephant to Indasamāna,

yathā so gajo Indasamānagottam mārento pāpam akāsi, ti attho.

like the elephant did something bad by killing Indasamāna, this is the meaning.

Yam tveva jaññā: Sadiso maman-ti ādīsu.

But he of whom you know: He is like I, and so on.

Yam tveva puggalam: “Ayan mama sīlādīhi sadiso” ti, jāneyya,

Of whatever person you can know: “This (person) has similar virtue and so on to me,”

teneva saddhim mettim kayirātha,²⁶⁰

with him one can certainly be friendly,

sappurisena saddhim samāgamo sukhāvaho ti.

meeting together with that good person brings happiness.

Ja 162 Santhavajātaka

The Story about (Good and Bad) Company

In the present the heretics practice all sorts of austerities, including worshipping the sacred fire, in hope of sanctity, but the Buddha says it is all to no effect, and tells a story of the past in which an ascetic with much trouble built a hut and worshipped the fire until one day it burnt down his dwelling, at which point he abandoned the practice and went to the Himālayas.

²⁶⁰ The word order has been changed to normal prose word order, but all the words are quoted verbatim.

—◦—|—◦◦|—◦— Tuṭṭhubha

1. Na santhavasmā paramatthi pāpiyo

Nothing is worse than the intimacy

—◦—|—◦◦|—◦— Tuṭṭhubha

Yo santhavo kāpurisena hoti.

Of one intimate with a bad person.

—◦—|—◦—|—◦— Tuṭṭhubha

Santappito sappinā pāyasena

(The fire that) burned with ghee and with milk-rice

—◦—|—◦◦|—◦— Jagatī

Kicchākataṁ pañṇakuṭīṁ adayhī ti.

Burned down my leaf-hut, made with much trouble.

Tattha, {2.44} *na santhavasmā ti*

In this connection, *nothing (is worse) than the intimacy*,

tañhāsanthavā pi ca, mittasanthavā pi cā ti,

the intimacy of craving, and the intimacy of a friend,

duvidhā pi etasmā santhavā param uttari aññam pāpataram natthi,

there is nothing more bad over and beyond these two ways of being intimate,

lāmakataram nāma natthī, ti attho.

nothing is called more evil, this is the meaning.

Yo santhavo kāpurisenā ti,

Of one intimate with a bad person,

yo pāpakena kāpurisena saddhim duvidho pi santhavo,

he who is intimate in two ways with a bad person, with someone wicked,

tato pāpataram aññam natthi.

than that nothing else is worse.

Kasmā?

Why?

Santappito ...pe... adayhī ti,

(The fire that) burned ... burned down,

yasmā sappinā ca pāyāsenā ca santappito pi,

whence it burned with ghee and with milk-rice,

ayaṁ aggi mayā kicchena kataṁ paṇṭasālam jhāpesī, ti attho.

my leaf-hut made by me with much trouble you burned down with this fire, this
is the meaning.

—◦—|—◦◦|—◦— Tuṭṭhubha

2. Na santhavasmā paramatthi seyyo

Nothing is better than intimacy

—◦—|—◦◦|—◦— Tuṭṭhubha

Yo santhavo sappurisenā hoti.

Of one intimate with a good person.

—◦—|—◦◦|—◦— Tuṭṭhubha

Sīhassā vyaggghassa ca dīpino ca

The lion's, tiger's and leopard's face

—◦—|—◦◦|—◦— Tuṭṭhubha

Sāmā mukham lehati²⁶¹ santhavenā ti.

The Sambar deer licks intimately.

²⁶¹ Text, BJT: *lepati*; a causative form, which seems inappropriate here.

Tattha, {2.45} *Sāmā mukham lehati santhavenā ti,*

In this connection, *the Sambar deer licks intimately,*

Sāmā nāma migī,

what is called the Sambar deer,

imesam tiṇḍam janānam santhavena sinehena mukham lehatī ti.

licks the face of these three creatures with intimacy, with affection.

Ja 163 Susīmajātaka The Story about (King) Susīma

In the present laymen decide on giving a gift to the Buddha, and the heretics, although they do not like it, cannot prevent it. The Buddha tells a story of how, in ancient times, a youth had learned the Vedas and elephant lore in one night, so as to be able to fulfil his duties, and sustain his family's income, given to him by king Susīma, which the brahmins tried to take from them.

—◦—|—◦—|—◦— Tuṭṭhubha

1. Kālā migā setadantā tavīme,

These black creatures, who are white tusked, are yours,

◦—◦—|—◦—|—◦— Tuṭṭhubha

Parosatam hemajālābhichannā,

Over a hundred, covered over with gold,

—◦—|—◦—|—◦— Tuṭṭhubha

‘Te te dadāmī,’ ti Susīma brūsi,

‘I give these to you,’ said (king) Susīma,

◦—◦—|—◦—|—◦— Tuṭṭhubha

Anussaram pettipitāmahānam.

In remembrance of my dead ancestors.

Tattha, {2.48} ‘*te te dadāmī*’ *ti Susīma brūsī ti*,

In this connection, ‘I give these to you,’ said (king) *Susīma*,

te ete tava santake, kālā migā setadantā ti,

(I give) these for your property, *black creatures, with white tusks*,

evam gate parosataṁ sabbālaṅkārapaṭimaṇḍite {2.49} **hatthī**,

more than a hundred elephants all adorned and decorated,

aññesam brāhmaṇānam dadāmī ti,

I give (them) to the other brahmins,

saccam kira, bho Susīma, evam brūsī, ti attho.

it is true, it seems, dear *Susīma*, so he said, this is the meaning.

Anussaram pēttipitāmahānan-ti,

In remembrance of my dead ancestors,

amhākañ-ca attano ca vamse pitupitāmahānam āciṇṇam saranto yeva.

remembering the custom of our own ancestral lineage.

—◦—|—◦—|—◦— Tuṭṭhubha

2. Kālā migā setadantā mamīme,

These black creatures, who are white tusked, are mine,

◦—◦—|—◦—|—◦— Tuṭṭhubha

Parosatam hemajālābhicchannā,

Over a hundred, covered over with gold,

—◦—|—◦—|—◦— Jagatī

‘Te te dadāmī,’ ti vadāmi māṇava,

‘I give these to you,’ said (king) *Susīma*,

◦—◦—|—◦—|—◦— Tuṭṭhubha

Anussaram pēttipitāmahānam.

In remembrance of my dead ancestors.

Tattha, ‘te te dadāmī’ ti,

In this connection, ‘I give these to you,’

te ete hatthī aññesaṁ brāhmaṇānaṁ dadāmī ti,

I give the other brahmins' elephants to you,

saccam-eva māṇava vadāmi,

it is true, young man, I say,

neva hatthī brāhmaṇānaṁ dadāmī, ti attho.

I do not give elephants to the brahmins, this is the meaning.

Anussaran-ti,

In remembrance,

pettipitāmahānam kiriyaṁ anussarāmi yeva,

I remember the performance of my dead ancestors, and

no nānussarāmi amhākam pettipitāmahānam.

I certainly²⁶² remember our dead ancestors.

Hatthimaṅgalam tumhākam pettipitāmahā karontī ti,

Your dead ancestors performed the elephant ceremony,

pana anussaranto pi evam vadāmi yevā, ti adhippāyenevam-āha.

remembering (them), I say so, it is said with this intention.

²⁶² A double negative such as *no na*, is not used in English, but in Pāli it has an emphatic positive sense.

Ja 164 Gijjhātaka

The Story about the Vulture (who supported his Mother)

In the present one monk supports his parents who have fallen into poverty and have no one left at home to support them. When the Buddha finds out he tells a story about a merchant who saved some vultures and how they repaid his good deed.

—॒—॒॑॑—॥॒—॒॑॑—॒—॑— Siloka navipulā

1. Yam nu gijjho yojanasatam kuṇapāni avekkhati,²⁶³

It is known a vulture can see corpses a hundred leagues away,

—॑—॒—॑—॥॒—॒॑॑—॒—॑— Siloka pathyā

Kasmā jālañ-ca pāsañ-ca āsajjā pi na bujjhasī ti?

Why did you not know after arriving at the net and the snare?

Tattha, {2.52} *yan-ti nipātamattam*,

In this connection, *yam* is merely a particle (having no meaning),

nū ti nāmatthe nipāto.

nu is a particle with the meaning of *nāma*, is known.

Gijjho nāma yojanasatam atikkamitvā,

Normally a vulture, having gone beyond a hundred leagues,

ṭhitāni kuṇapāni avekkhati, passatī, ti attho.

can see, observe, stationary corpses, this is the meaning.

²⁶³ There is one too many syllables in the opening. As *yam* is defined as having no meaning in the word commentary, it is odd it maintained its position in the sentence. *Nu* is of course enclitic, but we might have expected to read: *Gijjho nu yojanasatam*.

Āsajjā pī ti āsādetvā pi, sampāpuṇitvā pī, ti attho.

Offending means having offended, and also having arrived at,²⁶⁴ this is the meaning.

“Tvam attano atthāya oḍḍitam jālañ-ca pāsañ-ca patvā pi,

“After arriving at the net and the snare that were laid down for yourself,

kasmā na bujjhasī” ti? pucchi.

wherefore did you not know?” he asked.

— — — | — — — || — — — | — — — Siloka pathyā

2. Yadā parābhavo hoti poso jīvitasañkhaye,

When a creature is in decline and life is coming to an end,

— — — | — — — || — — — | — — — Siloka pathyā

Atha jālañ-ca pāsañ-ca āsajjā pi na bujjhati.

Then he does not know after arriving at the net and the snare.

Tattha, parābhavo ti vināso.

In this connection, *in decline* means ruined.

Poso ti satto.

A creature means a being.

²⁶⁴ *Āsajja* has the dual meanings of *knocking into*, hence *offending*, and *approaching closely*, hence the definition. But here the latter meaning is more appropriate.

Ja 165 Nakulajātaka The Story about the Mongoose

In the present two persons of high rank are always arguing with each other, and not even the king can prevent them. The Buddha teaches them loving-kindness and they are reconciled. He then tells a story of how he stopped the fighting of a snake and a mongoose in a past life.

—|—|—||—|—|— Siloka pathyā

1. Sandhim̄ katvā amittena aṇḍajena jalābuja,

Womb-born one, having made peace with your enemy, the egg-born one,

○○○|—|—||—|—|— Siloka mavipulā

Vivariya dāṭham̄ sesi, kuto te bhayam-āgatan-ti?

You sleep with your teeth uncovered, what is it you have come to fear?

Tattha, {2.53} **sandhim̄ katvā ti mittabhāvam̄ karitvā.**

In this connection, *having made peace*²⁶⁵ means having become friendly.

Aṇḍajenā ti aṇḍakose nibbattena nāgena.

The egg-born one means the snake born in an egg.

Jalābuja ti, nakulam̄ ālapati.

Womb-born one, he addresses the mongoose.

So hi jalābumhi jātattā, jalābujo ti vuccati.

Because of being born from a womb, womb-born one is said.

²⁶⁵ This meaning is clear in the Sanskrit dictionaries, but not recorded in the Pāli ones.

SED: *sam̄dhi, sam̄-dhi m. alliance, league, reconciliation, peace between (gen.) or with (instr. with or without saha), making a treaty of peace, negotiating alliances...*

Vivariyā ti vivaritvā.

Uncovered means uncovered.²⁶⁶

— — — | — — — || — — — | — — — Siloka pathyā

2. Saṅkethева amittasmim, mittasmim-pi na vissase,

Make agreements with enemies, do not have confidence in friends,

— — — | — — — || — — — | — — — Siloka pathyā

Abhayā bhayam-uppannam api mūlāni kantatī ti.

A fear arising from what is not fearful cuts off (all) the roots.

Tattha, abhayā bhayam-uppannan-ti,

In this connection, *a fear arising from what is not fearful,*

na ito te bhayam-uppannan-ti abhoyo.

what is not fearful is said because your fear does not arise from this.

Ko so?

Why so?

Mitto.

(He is) a friend.

Yañ-hi mittasmim-pi vissāse, sati tato bhayam uppajjati,

Certainly do not have confidence in friends, from that fear arises,

taṁ mūlāni pi kantati,

it also cuts off the roots,

mittassa sabbarandhānam veditattā,

having understood all a friend's faults,

²⁶⁶ The commentator defines *vivariya* as an absolutive, but I don't find this form in the dictionaries.

mūlaghaccāya saṃvattatī, ti attho.

leads to the destruction of the roots, this is the meaning.

Ja 166 Upasālakajātaka The Story about (the Brahmin) Upasālaka

In the present a brahmin called Upasālaka is concerned that the place where he will be cremated is pure, and no outcaste had been cremated there before him. The Buddha tells them of a previous life in which he pointed out that every place on earth has seen endless people die on it.

—◦—◦|◦— —||◦— ◦|◦—◦— Siloka pathyā

1. Upasālakanāmāni sahassāni catuddasa

There are fourteen thousand (people) named Upasālaka who

—◦—|—, — —||—◦—|◦—◦— Siloka mavipulā

Asmim padese dadḍhāni, natthi loke anāmatam.

Were burned in this place, there is no place on earth unaffected by death.

—◦—|◦— —||◦— —|◦—◦— Siloka pathyā

2. Yamhi saccāñ-ca Dhammo ca, ahimsā samyamo damo,

In whom there is truth, Dhamma, non-violence, restraint, and self-control,

—◦—|—, — —||— —|◦—◦— Siloka mavipulā

Etam ariyā sevanti, etam loke anāmatam.

The noble keep company there, on earth that's unaffected by death.

Tattha, {2.56} anāmatan-ti mataṭṭhānam.

In this connection, *no place (on earth) unaffected by death* means (it is) a place where there is death.

Tañ-hi upacāravasena, amatan-ti vuccati,

Because of being close to, without death is said,

taṁ paṭisedhento, anāmatan-ti āha.

prohibiting that, *no place ... unaffected by death* is said.

Anamatan-ti pi pāṭho.

Anamatan is another reading.²⁶⁷

Lokasmiñ-hi anamataṭṭhānam asusānam nāma natthī, ti attho.

In this world there is normally no place unaffected by death, that is not a charnel ground, this is the meaning.

Yamhi saccāñ-ca Dhammo cā ti,

In whom there is truth, Dhamma,

yasmim puggale catusaccavatthukamī,

whatever person is based on the four truths,

pubbabhāgasaccaññāṇañ-ca lokuttaradhammo ca atthi.

there is knowledge of the former part of the truths,²⁶⁸ and the supermundane state.

Ahiṁsā ti paresam aviheśā aviheṭhanā.

Non-violence means being non-violent, not hurting, others.

Saṁyamo ti sīlasaṁyamo.

Restraint means restraint according to virtue.

²⁶⁷ This is the correct form, but the second *-a-* is lengthened to meet the needs of the metre both times. It literally means: not (*an-*) immortal (*amatām*).

²⁶⁸ A rare phrase, in the Paṭisambhidāmagga commentary it says [PTS 1.303]: “*Idam dukkhan,*” *ti yoniso manasi karotī, ti vuccamāne anussavavasena pubbabhāgasaccānubodho pi saṅgayhati;* “This is suffering,” paying proper attention, by repeating what was heard from oral tradition, understanding the former part of the truths is also arranged.

Damo ti indriyadamanam.

Self-control means self control of the faculties.

Idañ-ca gunajātam̄ yamhi puggale atthi,

In this person in whom virtue is born,

etam̄ ariyā sevantī ti,

the noble keep company there,

ariyā Buddhā ca, Paccekabuddhā ca

the noble Buddhas, Independent Buddhas,

Buddhasāvakā ca etam̄ thānam̄ sevanti,

and the Buddha's disciples keep company in that place,

evarūpam̄ puggalam̄ upasaṅkamanti bhajantī, ti attho.

they approach, associate with, such a person, this is the meaning.

Etam̄ loke anāmatan-ti,

On earth that's unaffected by death,

etam̄ guṇajātam̄ loke amatabhāvasādhanato anāmatam̄ nāma.

from settling on the deathless on this earth, this type of virtue is called
unaffected by death.

Ja 167 Samiddhijātaka

The Story about (the Monk) Samiddhi

In the present one monk is in the peak of his manhood, a Devadhītā tries to tempt him into sensuality, but he rebukes her as he knows not the time of his death. The Buddha tells a story of how he was similarly tempted in a past life.

— — — | — — — || — — — | — — — Siloka savipulā

1. Abhutvā bhikkhasi bhikkhu, na hi bhutvāna bhikkhasi,

Without enjoying you seek alms, monk, don't seek alms without enjoying,

— — — | — — — || — — — | — — — Siloka pathyā

Bhutvāna bhikkhu bhikkhassu, mā tam kālo upaccagā ti.

Having enjoyed, monk, you must seek alms, do not let time pass you by.

Tattha, {2.57} abhutvā bhikkhasi bhikkhū ti,

In this connection, without enjoying you seek alms, monk,

bhikkhu tvām daharakāle kilesakāmavasena vatthukāme abhutvā va

monk, you are in your youth, without enjoying the objects of sensuality through the defilements of sensuality,

bhikkhāya carasi.

you walk for alms.

Na hi bhutvāna bhikkhasī ti,

Don't seek alms without enjoying,

na nu nāma pañca kāmaguṇe bhutvā bhikkhāya caritabbaṁ,

without enjoying the five strands of sense pleasure, you should surely not walk for alms,

kāme abhutvā va bhikkhācariyam upagatosi.

without enjoying sensual pleasures, you have come to walk for alms.

*Bhutvāna bhikkhu bhikkhassū ti,
Having enjoyed, monk, you must seek alms,*

bhikkhu daharakāle tāva kāme bhuñjitvā,
monk, you in your youth, having enjoyed sensual pleasures,

pacchā mahallakakāle bhikkhassu.
later in old age you should seek for alms.

*Mā tam kālo upaccagā ti
Do not let time pass you by,*

ayaṁ kāme bhuñjanakālo daharakālo, tam mā atikkamatū ti.
the time of your youth is the time for enjoyment of these sensual pleasures, do not let it go by.

— — — | — — — || — — — | — — — Siloka pathyā

2. Kālam voham na jānāmi, channo kālo, na dissati,
I do not know the time, the time is hidden, and not visible,

— — — | — , — — — || — — — | — — — Siloka mavipulā

Tasmā abhutvā bhikkhāmi, mā mam kālo upaccagā ti.
So, without enjoying, I seek alms, and don't let time pass me by.

Tattha, {2.58} kālam voham na jānāmī ti vo ti nipātamattam.
In this connection, *I do not know the time*, *vo* is merely a particle.²⁶⁹

Aham pana: “Paṭhamavaye vā mayā maritabbam
But I, thinking: “I could die in my first age,

majjhimavaye vā, pacchimavaye vā” ti,
in my middle age, or in my old age,”

²⁶⁹ As *vo* is not required by the metre, one would think it is being used in its emphatic sense.

evam attano marañakālam na jānāmi.
in this way I do not know the time of my own death.

Pañditena hi puggalena:
With the wise person (thinking):

Jīvitam byādhi kālo ca, dehanikkhepanam gati,
Life, illness, and the time, laying down the body, the destiny,

Pañcete jīvalokasmim, animittā na nāyare ti.
These five within the living world,²⁷⁰ have no sign that is known (to us).²⁷¹

Channo kālo, na dissatī ti,
The time is hidden, and not visible,

yasmā: “Asukasmim nāma vayakāle,
whence: “Normally during such and such a lifetime,

hemantādi-utukāle vā, mayā maritabban”-ti,
or during the winter season and so on, I could die,”

mayham-pesa channo hutvā kālo, na dissati,
this time for me is also covered over, not visible,

suppaṭicchanno hutvā, ṭhito na paññāyati.
it being well-covered, he continued without knowing.

Tasmā abhutvā bhikkhāmī ti,
So, without enjoying, I seek alms,

²⁷⁰ The five are *niraya*, the downfall; *tiracchānayoni*, the animal realm; *pittivisaya*, the world of the departed; *manussaloka*, the human world; *Devā*, the gods.

²⁷¹ Quoting this verse in Visuddhimagga, Bhadanta Buddhaghosa says: *evam animittato marañam anussaritabbam; thus, from it not having a sign, you should remember death.*

tēna kāraṇena pañca kāmaguṇe abhutvā, bhikkhāmi.

for that reason, without enjoying the five strands of sense pleasure, I seek alms.

Mā maṁ kālo upaccagā ti,

And don't let time pass me by,

maṁ samaṇadhammakaraṇakālo mā atikkamatū, ti attho.

do not let the time for practising the ascetic life go by, this is the meaning.

Iminā kāraṇena daharo va samāno, pabbajitvā,

Through this reason, while still a youth, having gone forth,

samaṇadhammamāṁ karomī ti.

I perform ascetic practice.

Ja 168 Sakuṇagghijātaka The Story about the Falcon

In the present the Buddha teaches the monks a discourse outlining their proper objectives, and what to avoid. He then tells a story of the past in which a quail was caught by a falcon, but managed to escape him when on home ground.

—○—|○—||—○|○— Siloka pathyā

1. Seno balasā patamāno lāpam gocaraṭhāyināṁ,

A hawk diving with force on a quail standing in its pasture grounds,

○—|—||○—|○— Siloka mavipulā

Sahasā ajjhappatto va, maraṇam tenupāgamī ti.

Swooped down (on him) with violence, and came to death because of that.

Tattha, {2.60} balasā patamāno ti:

In this connection, *diving with force*,

“Lāpam gaṇhissāmī” ti, balena thāmena patamāno.

thinking: “I will grab that quail,” diving with force, with strength.

Gocarathāyinan-ti,

Standing in its pasture grounds,

sakavisayā nikkhamitvā, gocaratthāya, aṭavipariyante ṭhitamī.

having gone out from its own sphere, for the purpose of (seeking) food,
standing, at the edge of the wilderness.

Ajjhappatto ti sampatto.

Swooped down means arrived at.

Maraṇam tenupāgamī ti

Came to death because of that,

tena kāraṇena maraṇam patto.

through that reason he encountered death.

—◦—;◦—◦—;◦—◦—;◦—◦— Siloka pathyā

2. Soham nayena sampaanno, pettike gocare rato,

Having succeeded with my plan, I delight in my fathers' grounds,

◦—◦—;◦—◦—;◦—◦—;◦—◦— Siloka pathyā

Apetasattu modāmi, sampassam̄ attham-attano ti.

(Now) rid of my foe I rejoice, considering my own welfare.

Tattha, nayenā ti upāyena.

In this connection, with my plan means with skillful means.

Attam-attano ti attano arogabhāvasaṅkhātam̄ vuḍḍhim̄.

My own welfare means having developed what is reckoned as his own well-being.

Ja 169 Arakajātaka The Story about (the Teacher) Araka

In the present the Buddha teaches the monastics the benefits of practising loving-kindness. He then tells how he gave a similar teaching as an ascetic in a previous life and attained heaven when he passed away.

— — — | — — — || — — — | — — — Siloka pathyā

1. Yo ve mettena cittena, sabbalokānukampati,

He who has loving-kindness in mind, compassion for all the world,

— — — | — — — || — — — | — — — Siloka navipulā

Uddham adho ca tiriyam, appamāṇena sabbaso.

Above, below, across the middle, entirely without measure.

— — — | — — — || — — — | — — — Siloka pathyā

2. Appamāṇam hitam cittam, paripuṇṇam subhāvitam,

A measureless beneficial mind, perfected, well-developed,

— — — | — — — || — — — | — — — Siloka pathyā

Yam pamāṇakataṁ kammam na tam tatrāvasissatī ti.

The deed done according to measure does not remain in that place.

Tattha, {2.62} yo ve mettena cittena, sabbalokānukampatī ti,

In this connection, he who has loving-kindness in mind, compassion for all the world,

khattiyādīsu vā samaṇabrahmaṇesu vā,

beginning with nobles and so on, or ascetics and brahmins,

yo koci appamāṇena mettena cittena, sakalam sattalokam anukampati.

whoever has a measureless loving-kindness in mind, and compassion for the whole world of beings.

Uddhan-ti pathavito yāva nevasaññānāsaññāyatana brahma lokā.

Above means from the earth as far as the Brahmā Realm of neither perception nor non-perception.

Adho ti pathaviyā hetṭhā ussade mahāniraye.

Below means from the earth on down to the great hell and its auxiliaries.

Tiriyan-ti manussaloke.

Across the middle means in the human world.

Yattakāni cakkavālāni ca, tesu sabbesu ettake thāne nibbattā:

In whatever universe they are reborn, amongst all beings in that place, thinking:

‘Sabbe sattā averā hontu, abyāpajjhā anīghā,

‘May all creatures be free from hatred, oppression and trouble,

sukhī attānam pariharantū ti,’

may they take care of themselves and be happy,’

evam bhāvitena mettena cittenā, ti attho.

developing this with loving-kindness in mind, this is the meaning.

Appamāṇenā ti appamāṇasattānam

Without measure means without measuring beings,

appamāṇārammaṇattā, appamāṇena.

without measuring the object, *without measure*.

Sabbaso ti sabbākārena, uddham adho tiriyan-ti,

Entirely means in every way, above, below, and across the middle,

evam sabbasugatiduggativasenā, ti attho.

thus with regard to all the good and bad destinations, this is the meaning.

Appamāṇam hitam cittan-ti appamāṇam katvā,
A measureless beneficial mind means having made it measureless,

bhāvitāṁ sabbasattesu hitacittam.
developing a beneficial mind towards all beings.

Paripuṇṇan-ti avikalām.
Perfected means flawless.

Subhāvitān-ti suvaḍḍhitām, appanācittassetām nāmām.
Well-developed means well-cultivated, this is what is known as mental absorption.

Yām pamāṇakataṁ kamman-ti
The deed done according to measure means

yām appamāṇam appamāṇārammaṇan-ti,
that which is measureless, without measuring the object,

evam ārammaṇattikavasena ca vasībhāvappattivasena ca avaḍḍhitvā,
without cultivating the (four) triad of objects,²⁷² (without cultivating) the (five) attainments of mastery,²⁷³

kataṁ parittam kāmāvacarakammam.
having done a small deed in the sense realm.

²⁷² Explained in Vism as *the limited-object triad, the path-object triad, the past-object triad, and the internal-object triad* (trans. Bhikkhu Nāṇamoli).

²⁷³ Explained in Vism as mastery of the first absorption by *adverting; entering; determining; rising and retrospection*.

Na tam tatrāvasissatī ti

Does not remain in that place means

taṁ parittam kammaṁ, yaṁ taṁ appamāṇam hitaṁ cittaṁ-ti,

that small deed, that which is a measureless beneficial mind,

saṅkhāragatam²⁷⁴ rūpāvacarakammam, tatra na avasissati.

a deed in the form realm, done with intention, does not remain in that place.

Yathā nāma mahoghenā ajjhottthaṭam parittodakam, oghassa abbhantare,

Like a little water is overcome by a great flood, inside that flood,

tena asamhīramānam nāvassissati, na tiṭṭhati,

through that (the little water) being carried away does not remain, it does not continue,

atha kho mahogho va, tam ajjhottharitvā, tiṭṭhati.

then only the great flood, after overcoming (the little water), continues.

Evam-eva tam parittakammam tassa mahaggatakammassa abbhantare

Even so a small deed is inside of a lofty deed of his

tena mahaggatakammaṇa acchinditvā,

and is cut off by that lofty deed,

aggahitavipākokāsam hutvā, na avassissati, na tiṭṭhati,

without gaining an opportunity to give a result, it does not remain, it does not continue,

na sakkoti attano vipākam dātum,

it is unable to give a result to oneself,

²⁷⁴ Cst reads: *saṅkhāragatam* by mistake.

atha kho mahaggatakammam-eva tam ajjhottarityā, tiṭṭhati,
then that lofty deed, after covering over that (small deed), continues,

vipākam detī ti.

it gives a result.

Ja 170 Kakaṇṭakajātaka The Story about (the Proud) Chameleon

In the past²⁷⁵ a chameleon shows his respect to a king and is amply rewarded, but when one day he is given a coin he wears it with pride, and the king becomes angry. King Videha asks the wise man Mahosadha to explain it.

—◦—|—◦—||—◦—|—◦— Siloka bhavipulā

1. Nāyam pure unnamati toraṇagge kakaṇṭako,

Previously this chameleon on the archway was not proud,

◦—◦—|◦—||—◦—|—◦— Siloka pathyā

Mahosadha vijānāhi, kena thaddho kakaṇṭako ti.

Explain Mahosadha, why is that chameleon (now) haughty.

Tattha, {6.346} unnamatī ti,

In this connection, *proud*,

yathā ajja anotarityā,

just as (the chameleon) not having descended today,

toraṇagge yeva sīsam cālento, unnamati,

shaking his head on the archway, is proud,

²⁷⁵ This is an extract from Ja 542 Umaṅgajātaka.

evaṁ pure na unnamati.

so previously he was not proud.

Kena thaddho ti,

Why is (that chameleon now) haughty,

kena kāraṇena thaddhabhāvam āpanno ti?

what is the reason he is filled with haughtiness?

◦—◦—|—◦—||—◦—|◦—◦— Siloka mavipulā

2. Aladdhapubbam laddhāna, addhamāsam kakantako,

The chameleon got what he didn't have before, a small coin,

◦◦—◦|◦—||—◦—|◦—◦— Siloka pathyā

Atimaññati rājānam Vedeham Mithilaggahan-ti.

He despises the king of Videha of the house of Mithilā.

[There is no word commentary to this verse.]

Ja 171 Kalyāṇadhammadmajātaka The Story about the Beautiful

In the present while one householder goes to listen to the Buddha, his relatives misunderstand the situation and think he has ordained, and start to talk about it. On his way back he hears what the people are saying, and decides to live up to the rumour, goes back and ordains. The Buddha tells a story of a similar event in one of his past lives.

—०—|—००|—०— Tuṭṭhubha

1. ‘Kalyāṇadhammo,’ ti yadā janinda

‘Virtuous One,’ O leader of men, when

—०—|—००|—०— Tuṭṭhubha

Loke samaññam²⁷⁶ anupāpuṇāti,

(People) here reach agreement (on this name),

—०—|—००|—०— Tuṭṭhubha

Tasmā na hiyetha naro sapañño,

Then the wise man must not fall away, through

००—०—|—००|—०— Tuṭṭhubha

Hiriyā pi santo dhuram-ādiyan-ti.

Conscience (they bear) their duty and so on.

²⁷⁶ This is written m.c. for *sāmaññam*.

—०—|—००|—०— Tuṭṭhubha

2. Sāyam̄ samaññā²⁷⁷ idha majja pattā,

This agreement is reached here today,

—०—|—००|—०— Tuṭṭhubha

‘Kalyāṇadhammo,’ ti janinda loke,

Here, O leader of men, ‘Virtuous One,’

—०—|—००|—०— Tuṭṭhubha

Tāham̄ samekkham̄ idha pabbajissam̄,

I consider here whether to go forth,

—०—|—००|—०— Tuṭṭhubha

Na hi matthi chando idha kāmabhoge ti.

For me here there's no will for sense pleasure.

Tattha, {2.65} **‘Kalyāṇadhammo,’ ti Sundaradhammo.**

In this connection, ‘Virtuous One,’ means Beautiful One.

Samaññam̄ anupāpuṇātī ti

Reach agreement means:

yadā: ‘Sīlavā kalyāṇadhammo pabbajito,’ ti

‘Ethical, virtuous one, who has gone forth,’ when

idam̄ paññattivohāram̄ pāpuṇāti.

this designation is reached.

Tasmā na hiyyethā ti,

Then (the wise man) must not fall away,

tato sāmaññato na parihāyetha.

from that agreement he must not fall away.

²⁷⁷ Written m.c. for *sāmaññā*.

Hiriyā pi santo dhuram-ādiyantī ti,

Through conscience (they bear) their duty and so on,

mahārāja, sappurisā nāma,

great king, normally good men,

ajjhattasamuṭṭhitāya hiriyā, bahiddhasamuṭṭhitena ottappena pi,

through conscience arisen on the inside, and concern arisen on the outside,

etam pabbajitadhuram gaṇhanti.

take up this duty of going forth.

Idha majja pattā ti idha mayā ajja pattā.

Reached here today means reached here today by me.²⁷⁸

Tāham samekkhan-ti,

I consider,

tam aham guṇavasena laddhasāmaññam²⁷⁹ samekkhanto passanto.

I am looking to, considering, the ascetic life gained because of virtue.

Na hi matthi chando ti na hi me atthi chando.

For me here there's no will means for me there's no will.²⁸⁰

Idha kāmabhoge ti imasmin loke kilesakāmavatthukāmaparibhogehi.

Here ... for sense pleasure means in this world (there's no will) for enjoying the defilements of sensuality and the objects of sensuality.

²⁷⁸ After parsing the verse it reads: *idha me ajja pattā*. In the commentary *me* is clarified with *mayā*.

²⁷⁹ Cst: *laddhasamaññam*, which might mean *gaining the designation*.

²⁸⁰ The definition clarifies how it is to be parsed.

Ja 172 Daddarajātaka The Story about (the Jackal's) Roar

In the present Kokālika wanted to be one of those who recited the scriptures, and was invited to do so, but when he appeared in front of the Saṅgha he could not remember one verse. The Buddha tells a story of a jackal who joined in with lions when they roared and was scorned for his vanity.

—◦—|◦◦—||◦◦—|◦— Siloka navipulā

1. Ko nu saddena mahatā, abhinādeti Daddaramī,

Who is it, with a great noise, that resounds on (the mount) Daddara.

—◦—◦|◦◦—||◦◦—|◦— Siloka savipulā

Tam sīhā nappaṭinadanti, ko nāmeso migādhibhū ti?

The lions no longer cry out, what is his name, lord of the beasts?

Tattha, {2.67} *abhinādeti daddaran-ti,*

In this connection, *resounds on (the mount) Daddara,*

Daddaram rajatapabbatam ekanādam karoti.

makes a noise on the silver mountain Daddara.

Migādhibhū ti pitaram ālapati.

Lord of the beasts, he addresses his father.

Ayañ-hettha attho:

This is the meaning in this place:

migādhibhū migajeṭṭhaka sīharāja puechāmi tam: “Ko nāmeso” ti?.

Lord of the beasts, elder of the beasts, king of the lions, I ask this: “What is his name?”

—◦—◦|◦—◦||—◦—|◦—◦— Siloka pathyā

2. Adhamo migajātānam siṅgālo tāta vassati,

The jackal, my dear, the meanest who lives amongst those born as beasts,

—◦—◦|◦—◦||—◦—|◦—◦— Siloka pathyā

Jātim-assa jigucchantā, tuṇhī sīhā samacchare²⁸¹ ti.

Completely disgusted by his kind, the lions sit in silence.

Tattha, samacchare ti,

In this connection, *sit*,

san-ti upasaggamattām, acchantī, ti attho.

sam is merely a particle, they sit, this is the meaning.

Tuṇhī hutvā nisīdantī, ti vuttam hoti.

Having become silent they sit, this is what is said.

Potthakesu pana, samacchare ti likhanti.

But in the books, *samacchare* is written.²⁸²

Ja 173 Makkaṭajātaka

The Story about (the Wild) Monkey

In the present one monk gets his living in dishonest ways. When the Buddha finds out he tells a story of a monkey who tried to disguise himself as an ascetic, but was chased back into the jungle.

²⁸¹ Cst writes *samaccare* here and in the definition, and *accanti* also, but it seems the aspirated is the correct form.

²⁸² See the note above.

—◦—◦|◦—◦||—◦—|◦—◦ Siloka pathyā

1. Tāta māṇavako eso, tālamūlam apassito,

Father, this is a young brahmin, reclining at a palm tree's root,

◦—◦|◦—◦||—◦—|◦—◦ Siloka pathyā

Agārakañ-cidam atthi, handa demassagārakan-ti.

Here there is a small hut, come now, let us give the small hut to him.

Tattha, {2.69} māṇavako ti sattādhivacanām.

In this connection, *young brahmin*, this is an expression indicating the creature.

Tena: “Tāta, eso eko māṇavako satto eko tāpaso” ti, dīpeti.

Through this, saying: “Father, this one is a young brahmin, this creature is an ascetic,” this is the explanation.

Tālamūlam apassito ti tālakkhandham nissāya ṭhito.

Reclining at a palm tree's root means stood leaning on the trunk at a palm tree.

Agārakañ-cidam atthī ti,

Here there is a small hut,

idañ-ca amhākam pabbajitāgāram atthi,

there is this, our house, for those gone forth,

paññasālam sandhāya vadati.

he spoke referring to the leaf hut.

Handā ti vavassaggatthe nipāto.

Come now is a particle with the meaning of endeavour.

Demassagārakan-ti etassa ekamante vasanatthāya agārakam dema.

Let us give the small hut to him means let us give one side of this small hut for him to live in.

— — — | — — || — — | — — Siloka pathyā

2. Mā kho tvam tāta pakkosi, dūseyya no agārakam,

Dearest, I do not reproach you, (but) he would befoul our small hut,

— — — | — — || — — | — — Siloka pathyā

Netādisam mukham hoti brāhmaṇassa susīlino ti.

A face of such a type was never a virtuous brahmin's (face).

Tattha, dūseyya no agārakan-ti,

In this connection, *he would befoul our small hut,*

ayañ-hi idha paviṭṭho samāno imam kicchena katanī paññasālam

that one who has entered this leaf hut made with difficulty

agginā vā jhāpento, uccārādīni vā karonto dūseyya.

having a burning sacrificial fire, will befoul it with excrement and so on.

Netādisan-ti:

Of such a type,

“Etādisam brāhmaṇassa susīlino mukham na hoti, makkaṭo eso” ti, vatvā

having said: “Such a type was never a virtuous brahmin's face, this is a monkey,”

Bodhisatto ekam ummukam gahetvā:

the Bodhisatta, having grabbed a firebrand,

“Kim ettha tiṭṭhasī” ti? khipitvā, tam palāpesi.

saying: “Why do you stay here?” after throwing it, put him to flight.

Ja 174 Dūbhiyamakkaṭajātaka The Story about the Treacherous Monkey

In the present Devadatta's lack of gratitude is notorious amongst the monks. The Buddha tells a story about a previous life in which he helped a thirsty monkey, only for the monkey to make his droppings fall on the head of his benefactor.

—॒—।—॒—।—॒— Tuṭṭhubha

1. Adamha te vāri pahūtarūpam,
I have given you plenty of water,

—॒—।—॒—।—॒— Tuṭṭhubha

Ghammābhittattassa pipāsitassa.
When you were scorched by heat, and were thirsty.

—॒—।—॒—।—॒— Tuṭṭhubha

So dāni pitvāna kiriñkarosi,
Now, having drunk, you are chattering away,

—॒—।—॒—।—॒— Tuṭṭhubha

Asaṅgamo pāpajanena seyyo ti.
It's best to be detached from bad people.

Tattha, {2.71} so dāni pitvāna kiriñkarosī ti,
In this connection, now, having drunk, you are chattering away,

so idāni tvam, mayā dinnapānīyam pivitvā,
now you, having drunk the water that was given by me,

mukhamakkatikam karonto: “Kiri kiri” ti, saddam karosi.
making a monkey-face, made the sound: “Kiri, kiri.”

*Asaṅgamo pāpajanena seyyo ti,
It's best to be detached from bad people,*

pāpajanena saddhiṁ saṅgamo na seyyo, asaṅgamo va seyyo ti.
it is best not to be attached to bad people, it is best to be detached.

—◦—|——||—◦—|—◦— Siloka pathyā

2. Ko te suto vā diṭṭho vā sīlavā nāma makkaṭo?

Whoever heard or saw what is known as a virtuous monkey?

◦—◦—|—,——||——|—◦— Siloka mavipulā

Idāni kho tam ohaccham, esā asmāka' dhammatā ti.

Now I have defecated on you, this is our normal custom.

Tatrāyam saṅkhepattho:

In this connection, this is the meaning in brief:

Bho brāhmaṇa,

Dear brahmin,

“Makkaṭo kataguṇajānanako ācārasampanno sīlavā nāma atthī” ti,

“There surely is a monkey, who knows what is meritorious, is endowed with manners, and is virtuous,”

kaham tayā suto vā diṭṭho vā?

when was this heard or seen by you?

Idāni kho aham tam ohaccham vaccam te sīse katvā, pakkamissāmi,

Now, after defecating faeces on your head, I will depart,

asmākañ-hi makkaṭānam nāma esā dhammatā, ayam jātisabhāvo,

this is what is known as our monkey customs, this is our nature by birth,

yad-idam upakārakassa sīse vaccam kātabban-ti.

namely, that we should drop faeces on the head of our helper.

Ja 175 Ādiccupaṭṭhānajātaka The Story about Worshipping the Sun

In the present there is a rogue; we are told no more about him. The Buddha tells a story of a monkey who dressed himself up as an ascetic in order to receive alms, but who was chased off with sticks and clods.

—◦◦|◦—–||◦◦◦|◦—– Siloka pathyā

1. Sabbesu kira bhūtesu santi sīlasamāhitā,

It seems that amongst all the creatures there are those endowed with virtue,

—◦—|◦—–||◦◦◦|◦—– Siloka pathyā

Passa sākhāmigam jammām, ādiccam-upatiṭṭhatī ti!

See this contemptible monkey, who is worshipping the sun-god!

Tattha, {2.73} *santi sīlasamāhitā ti,*

In this connection, there are those endowed with virtue,

sīlena samannāgatā samvijjanti,

there are found those endowed with virtue,

sīlavantā ca samāhitā ca ekaggacittā samvijjantī ti pi attho.

there are found the virtuous and composed and concentrated, this is also the meaning.

Jamman-ti lāmakam.

Contemptible means inferior.

Ādiccam-upatiṭṭhatī ti sūriyam namassamāno tiṭṭhati.

Who is worshipping the sun-god means continually paying respects to the sun-god.

—॒—॒॑—॒॥॑—॒॒॑—॒॥॑—॒—॒— Siloka pathyā

2. Nāssa sīlam vijānātha, anaññāya pasāmsatha,²⁸³

You do not understand his character, unknowing, you praise him,

—॒—॒॑—॒॥॑—॒—॒—॒॥॑—॒—॒— Siloka savipulā

Aggihuttañ-ca uhannam, dve ca bhinnā kamañdalū ti.

He defecated on the fire offering, and broke the waterpots in two.

Tattha, anaññāyā ti ajānitvā.

In this connection, *unknowing* means without knowing.²⁸⁴

Uhannan-ti iminā pāpamakkaṭena ūhadām.

He defecated means having this wicked monkey (nature), he defecated.

Kamañdalū ti kuṇḍikā.

Waterpots means waterpots.²⁸⁵

“Dve ca kuṇḍikā tena bhinnā” ti,

“And because of that he broke the waterpots in two,”

evam-assa aguṇam kathesi.

he spoke of his lack of virtue.

Ja 176 Kalāyamuṭṭhijātaka The Story about the Fistful of Peas

In the present a king of Kosala wants to go on an expedition with his army, but first he sought the counsel of the Buddha, who tells a story of a monkey who lost one pea, and dropped all the other peas he had when seeking to find the lost one.

²⁸³ This line is repeated at Ja 236 Bakajātaka.

²⁸⁴ These are two negative absolute forms from the same root.

²⁸⁵ Synonym.

—॒—।—॒॒।—॒—॒— Jagatī

1. Bālo vatāyam dumasākhagocaro –

The fool, who resorts to the tree branches –

—॒—।—॒॒।—॒—॒— Jagatī

Paññā janinda na-y-imassa vijjati –

Leader of men, wisdom's not found in him –

—॒—।—॒॒।—॒—॒— Jagatī

Kaṭāyamuṭṭhim avakirⁱya kevalam,

Threw away a whole fistful of cow peas,

—॒—।—॒॒।—॒—॒— Jagatī

Ekaṁ kaṭāyam patitam gavesatī ti.

Seeking out one cow pea that had fallen.

Tattha, {2.75} dumasākhagocaro ti makkato.

In this connection, *who resorts to the tree branches* means the monkey.

So hi dumasākhāsu gocaram gaṇhāti,

He takes up his resort amongst the tree branches,

sāva assa gocaro sañcaraṇabhūmibhūtā,

this is his resort, the place where he lives and exists,

tasmā: dumasākhagocaro ti vuccati.

therefore: *who resorts to the tree branches* is said.

Janindā ti rājānam ālapati.

Leader of men, he addresses the king.

Rājā hi param-issarabhāvena janassa indo ti janindo.

Because the king has power over others, leads his men, therefore *leader of men* (is said).

Kalāyamuṭṭhin-ti caṇakamuṭṭhim.

A fistful of cow peas means a fistful of gram.

“Kālarājamāsamuṭṭhin”-ti, pi vadanti yeva.

“A fistful of black king bean,” this is also said.

Avakiriyā ti avakirityā.

Threw away means threw away.²⁸⁶

Kevalan-ti sabbam.

Whole means all.

Gavesatī ti bhūmiyām patitām ekam-eva pariyesati.

Seeking out means seeking out on the floor just one (pea) that had fallen.

—◦—◦|◦—◦||◦—◦|◦—◦— pathyā

2. Evam-eva mayām, rāja, ye caññe atilobhino,

Such are we, O king, those who (live) amongst others, having great greed,

—◦—◦|◦—◦||◦—◦|◦—◦— mavipulā

Appena bahum jiyyāma, kaḷāyeneva vānaro ti.

We lose a lot through a little, like the monkey with the cow pea.

Tatrāyām sankhepattho:

In this connection, this is the meaning in brief:

Mahārāja, evam-eva mayāñ-ca, ye caññe lobhābhībhūtā janā,

Great king, such are we, who (live) amongst others, we are people having great greed,

sabbe pi appena bahum jiyyāma.

we lose a whole lot through (seeking) a little.

²⁸⁶ Two forms of the absolute.

Mayañ-hi etarahi akāle, vassānasamaye, maggam gacchantā,

Therefore we, at the wrong time, in the springtime, going along the path,

appakassa atthassa kāraṇā bahukā atthā pariḥāyāma.

lose a great deal of benefit, labouring for a little benefit.

Kaṭāyeneva vānaro ti,

Like the monkey with the cow pea,

yathā ayam vānaro ekam kaṭāyam pariyesamāno

like this monkey did seeking out one cow pea,

tenekena kaṭāyena sabbakaṭāyehi pariḥīno,

losing all the cow peas through (seeking) one cow pea,

evam mayam-pi {2.76} akālena kandarapadarādīsu pūresu gacchamānā,

so we, at the wrong time, going along the mountain passes filled with glens and so on,

appamattakam attam pariyesamānā,

seeking but a little benefit,

bahūhi hathivāhana-assavāhanādīhi ceva balakāyena ca pariḥāyissāma.

we will lose a great deal of elephant vehicles, horse vehicles and so on, together with the army.

Tasmā akāle gantuṁ na vaṭṭatī, ti rañño ovādam adāsi.

Therefore it is not suitable to go at the wrong time, this was the advice he gave the king.

Ja 177 Tiṇḍukajātaka The Story about the Ebony Tree

In the present the Buddha's wisdom is being praised. He tells a story of how, in the olden days, he had calmed a trapped troop of monkeys he was leading, until an escape could be had from the predicament they were in.

◦◦◦|◦◦◦◦||◦◦◦◦|◦◦◦ Siloka pathyā

1. Dhanuhatthakalāpehi, nettimṣavaradhbāribhi,

(They stand there) with quivers in hand, and bows, and bearing noble blades,

◦◦◦|◦◦◦◦||◦◦◦◦|◦◦◦ Siloka pathyā

Samantā parikīṇamha, kathaṁ mokkho bhavissatī ti?

We are surrounded on all sides, how will there be freedom (for us)?

Tattha, {2.77} dhanuhatthakalāpehī ti

In this connection, *with quivers in hand, and bows,*

dhanukalāpahatthehi, dhanūni ceva sarakalāpe ca gahetvā,

with quivers and bows in hand, having taken up bows and quivers of arrows,

ṭhitehī, ti attho.

while standing there, this is the meaning.

Nettimṣavaradhbāribhī ti

And bearing noble blades,

nettimṣā vuccanti khaggā, uttamakhaggadhbārīhī, ti attho.

blades are said to be swords, bearing supreme swords, this is the meaning.

Parikiṇṇamhā ti parivāritamha.

We are surrounded means we are surrounded.²⁸⁷

Kathan-ti kena nu kho upāyena amhākamī mokkho bhavissatī ti?

How means using by what means will there be freedom for us?

—◦◦|◦—◦||◦—◦|◦◦ Siloka pathyā

2. Appeva bahukiccānam, attho jāyetha koci nam,

Perhaps, to those with many duties, some benefit may arise,

—◦—◦|◦—◦||◦—◦|◦◦ Siloka pathyā

Atthi rukkhassa acchinnam, khajjathañ-ñeva tindukan-ti.

There is (some) not cut off the tree, eat (the fruit) of the ebony.

Tattha, {2.78} nan-ti nipātamattam.

In this connection, *nam* is merely a particle.

Appeva bahukiccānam manussānam, añño koci attho uppajjeyyā ti,

Perhaps, to those people with many duties, some other benefit may rise up,

ayam-evettha attho.

this is the meaning here.

Atthi rukkhassa acchinnan-ti

There is (fruit) not cut from the tree,

imassa rukkhassa phalānam

there is much fruit on this tree

ākadḍhanaparikaḍḍhanavasena acchinnam bahu ṭhānam atthi.

(that is) not cut off by pulling or plucking, still standing there.

²⁸⁷ Synonym.

Khajjathañ-ñeva tindukan-ti,

Eat (the fruit) of the ebony,

tindukaphalam khajjathañ-ñeva.

eat the ebony fruit.

Tumhe hi yāvatakena vo attho atthi, tattakam khādatha,

As long as there is some benefit for you, eat that much,

amhākam paharaṇakālam jānissāmā ti.

we will know our time to strike.

Ja 178 Kacchapajātaka **The Story about the Tortoise**

In the present one young man saves himself by escaping from his disease-ridden home, while all his family dies. The Buddha tells a story of how a tortoise who was too attached to his home met with a disastrous end at the hands of the potter Bhaggava.

— — — | — — — || — — — | — — — Siloka pathyā

1. Janittam me bhavittam me, iti paṅke avassayim,

The place of my birth, where I developed, I lived thus on this mud,

— — — | — — — || — — — | — — — Siloka bhavipulā

Tam mam paṅko ajjhabhavi, yathā dubbalakam tathā.

And on this mud I will now die, just like one of those who is weak.

— — — | — — — || — — — | — — — Siloka javipulā

Tam tam vadāmi, Bhaggava, sunohi vacanam mama:

This, just this, I say, O Bhaggava, do you listen to my word:

— — — | — — — || — — — | — — — Siloka pathyā

2. Gāme vā yadi vāraññe, sukham yatrādhigacchati,
Whether in the village or wilds, wherever he finds happiness,

— — — | — — — || — — — | — — — Siloka pathyā

Tam janittam bhavittañ-ca purisassa pajānato
(Although) knowing his place of birth and development, a person

— — — | — — — || — — — | — — — Siloka ravipulā

Yamhi jīve tamhi gacche, na niketahato siyā ti.
Should live where'er he can go, not staying when his home is destroyed.

Tattha, {2.80} janittam me bhavittam me ti,
In this connection, the place of my birth, where I developed,

idam mama jātaṭṭhānam, idam mama vadḍhitāṭṭhānam.
this is my birthplace, this is my place of development.

*Iti pañke avassayin-ti,
I lived thus on this mud,*

iminā kāraṇenāhaṁ imasmim kaddame avassayim nipajjim,
for this reason I lived and lay down on this mud,

vāsam kappesin-ti attho.
I made a home, this is the meaning.

Ajjhabhavī ti adhi-abhavi, vināsam pāpesi.
I will (now) die means be overcome, come to destruction.

Bhaggavā ti kumbhakāram ālapati.
O Bhaggava he addresses the potmaker.

Kumbhakārānañ-hi nāmagottapaññatti esā, yad-idam: Bhaggavā ti.

This is the potmaker's designated name and clan, that is to say: Bhaggava.

Sukhan-ti kāyikacetasikassādāni.

Happiness means bodily and mental satisfaction.

Tam {2.81} janittam bhavittañ-cā ti,

Knowing his place of birth and development,

tañ jātaṭṭhānañ-ca vadḍhitatṭhānañ-ca.

the place of his birth and the place of his development.

Jānittam bhāvittan-ti dīghavasena pi pāṭho, so yevattho.

Jānittam bhāvittam due to the lenghtened (vowels, signifying possession), this is also a reading, it has the same meaning.

Pajānato ti atthānatthañ kāraṇākāraṇam jānantassa.

Knowing means his knowing the benefit and lack thereof, the cause and lack thereof.

Na niketahato siyā ti,

Not staying when his home is destroyed,

nikete ālayam katvā, aññattha agantvā, niketena hato,

having made his home in his residence, without having gone elsewhere, with the destruction of his home,

evarūpam marañadukkham pāpito na bhavyeyā ti.

he should not come to such a suffering of death.

Ja 179 Satadhammajātaka

The Story about (the Proud Brahmin) Satadhamma

In the present many monks are found to be earning their living in a wrong way, throwing away their chance of true gains in the dispensation. The Buddha tells a story of a proud brahmin called Satadhamma who took food from the Bodhisatta, who was an outcaste at the time, and could never forgive himself for it.

—◦—|◦—||—◦—|◦— Siloka pathyā

1. Tañ-ca appañ-ca ucchiṭṭhaṁ, tañ-ca kicchena no adā,

That is but small leftovers, given to us with difficulty,

—◦—|◦—||—◦—|◦— Siloka javipulā

Soham brāhmaṇajātiko, yam bhuttam tam-pi uggatan-ti.

I am born a (northern) brahmin, whose food is also high class.

Tatrāyam {2.84} saṅkhepattho:

In this connection, this is the meaning in brief:

yam mayā bhuttam, tam appañ-ca ucchiṭṭhañ-ca,

my food, that is but small leftovers,

tañ-ca so caṇḍalo na attano ruciyā maiñ adāsi,

that the outcaste did not give to me approvingly,

atha kho nippiliyamāno kicchena kasirena adāsi,

then pressing him he gave with difficulty, with trouble,

soham parisuddhabrāhmaṇajātiko,

(but) I am a pure born brahmin,

teneva me yam bhuttam, tam-pi saddhim lohitena, uggatan-ti.

because of that, my food, along with my blood, is high class.

— — — | — — || — — — | — — — Siloka pathyā

2. Evam Dhammaṁ niramkatvā, yo adhammena jīvati,

Thus, disregarding the Dhamma, he who lives without the Dhamma,

○ ○ — | ○ — — || — ○ ○ | ○ — — Siloka pathyā

Satadhammo va lābhena, laddhena pi na nandatī ti.

Like Satadhamma, having gained, does not rejoice in what is gained.

Tattha, Dhamman-ti ājīvapārisuddhisiladhammaṁ.

In this connection, *Dhamma* means the Dhamma of one with purified livelihood and virtue.

Niramkatvā ti nīharitvā chadḍetvā.

Disregarding means removing, putting aside.

Adhammenā ti ekavīsatiyā anesanasaṅkhātena micchājīvena.

Without the Dhamma means having wrong livelihood through what is reckoned as inappropriate begging in twenty-one ways.

Satadhammo ti, tassa nāmaṁ.

Satadhamma, this is his name.

Santadhammo ti pi pāṭho.

Santadhamma is also a reading.

Na nandatī ti yathā Satadhammo māṇavo:

Does not rejoice means just as the young man Satadhamma,

“Caṇḍālucchiṭṭhakam me laddhan”-ti,

thinking: “I gained the leftovers of an outcaste,”

tena lābhena na nandati,

does not rejoice in those gains,

evam imasmim-pi sāsane pabbajito kulaputto,
just so in this dispensation the young man of good family who goes forth,

anesanāya laddhalābhāni paribhuñjanto, na nandati na tussati,
enjoying the gains received through inappropriate begging, does not rejoice, is
not satisfied,

“Buddhagarahitajīvikāya jīvāmī” ti domanassappatto hoti.
thinking: “I live in a way that is blamed by the Buddha,” he becomes depressed.

Tasmā anesanāya jīvikām kappentassa Satadhammāṇavasseva,
Therefore for the young man Satadhamma, making his livelihood through
inappropriate begging,

araññam pavisitvā, anāthamaraṇam maritum varan-ti.
having entered the wilderness, (thinking): It is better to die (a miserable) death
of one lacking support.

Ja 180 Duddadajātaka

The Story about the Difficulty of (Giving) Gifts

In the present two brothers get together and give alms to the Buddha, and to the Saṅgha, who then praises their good deed. The Buddha then tells a story of how rich and poor banded together to give alms to a holy man in the past.

—◦—◦|◦—◦—||◦—◦—|◦—◦— Siloka pathyā

1. Duddadam dadamānānam, dukkaram kamma kubbatam,
It's hard to give offerings, it's hard for one doing a (good) deed,

◦—◦—|◦—◦—||◦—◦—|◦—◦— Siloka pathyā

Asanto nānukubbanti satam Dhammo durannayo.
The bad cannot imitate the good Dhamma which is hard to know.

—०—॥०—॥—०—॥०— Siloka pathyā

2. Tasmā satañ-ca asatam nānā hoti ito gati,

Therefore the good and bad (go) from here to different destinies,

०—०—॥—०—॥—०—॥०— Siloka pathyā

Asanto nirayam yanti, santo saggaparāyanā ti.

The bad (will surely) go to hell, the good cross over to heaven.

Tattha, {2.86} **duddadan-ti**

In this connection, *it's hard to give*,

dānam nāma lobhadosavasikehi apañđitehi dātum na sakkā,

for those lacking wisdom, under the influence of greed and hatred, are unable to give what is called a gift,

tasmā duddadan-ti vuccati.

therefore *it's hard to give*, is said.

Tam dadamānānam.

That is their *offerings*.

Dukkaram kamma kubbatan-ti,

It's hard for one doing a (good) deed,

tad-eva dānakammām sabbehi kātum na sakkā ti dukkaram.

that deed of giving not everyone is able to do, *it's hard*.

Tam kurumānānam.

That is their *doings*.

Asanto ti apañđitā bālā.

Bad means fools lacking wisdom.

Nānukubbantī ti tam kammām nānukaronti.

Cannot imitate means cannot imitate that deed.

Sataṁ dhammo ti paññitānam sabhāvo.

The good Dhamma means what is natural to the wise.

Dānam sandhāyetanī vuttamī.

This is said referring to giving.

Durannayo ti,

Which is hard to know,

phalasambandhavasena dujjāno,

because what is connected with the fruit is hard to know,

evarūpassa dānassa evarūpo phalavipāko hotī ti, duranubodho.

that such a gift has such a result, is hard to understand.

Apica durannayo ti,

Also hard to know,

duradhigamo apaññitehi, dānam datvā,

it is abstruse for those lacking in wisdom, having given a gift,

dānaphalam nāma laddhum na sakkā, ti pi attho.

they are unable to receive the result of what is known as a gift, this is also the meaning.

Nānā ho ti ito gatī ti,

(Go) from here to different destinies,

ito cavitvā, paralokam gacchantānam paṭisandhiggahaṇam nānā hoti.

having fallen away from here, they go to the next world grasping at various rebirth linkings.

Asanto nirayam yantī ti,

The bad (will surely) go to hell,

apaṇḍitā dussīlā, dānam adatvā, sīlam arakkhitvā, nirayam gacchanti.
 those lacking in wisdom, lacking in virtue, not giving a gift, not protecting their virtue, go to hell.

Santo saggaparāyaṇā ti,
The good cross over to heaven,

paṇḍitā pana dānam datvā, sīlam rakkhitvā, uposathakammaṁ karitvā,
 but the wise, giving gifts, protecting their virtue, doing their feast-day duties,

tīṇi sucaritāni pūretvā, saggaparāyaṇā honti,
 fulfilling the three (ways of) good conduct,²⁸⁸ cross over to heaven,

mahantam saggasukhasampattim anubhavantī ti.
 they experience abundant happiness and prosperity in heaven.

Ja 181 Asadisajātaka The Story about (Prince) Asadisa

In the present the Buddha talks about how he gave up his kingdom for the spiritual life, and then tells a story of how he renounced a throne in the past, and the great deeds he did as a master archer called Asadisa, including saving his former kingdom with just one shot of an arrow.

—|—|—||—|—|— Siloka pathyā

1. Dhanuggaho Asadiso rājaputto mahabbalo,
 The archer Asadisa was a prince and he was very strong,

—|—|—||—|—|— Siloka pathyā

Dūrepātī akkhaṇavedhī, mahākāyappadālano.
 One who could shoot far, who was a sharp shooter, breaking great bodies.

²⁸⁸ By body, speech and mind.

— — — | — — || — — — | — — — Siloka pathyā

2. Sabbāmitte rañam̄ katvā, na ca kañci viheṭhayi,
Troubling all his enemies, without harassing anyone else,

— — — | — , — — || — — — | — — — Siloka pathyā

Bhātaram̄ sotthim̄ katvāna, saṁyamam̄ ajjhupāgamī ti.
Securing the safety of his brothers, he agreed to restraint.

Tattha, {2.91} **Asadiso ti,**
In this connection, *Asadisa*,

na kevalam̄ nāmeneva,
not only by his name,

balavīriyapaññāhi pi Asadiso va.
also through having strong effort and wisdom, he was Asadisa (Matchless).

Mahabbalo ti,
Very strong,

kāyabalena pi paññābalena pi mahabbalo.
very strong with bodily strength, and also the strength of wisdom.

Dūrepātī ti,
One who could shoot far,

yāva cātumahārājikabhavanā tāvatiṁsabhanā ca,
as far as the dwelling of the four great kings, as far as the dwelling of
Tāvatiṁsa,

kaṇḍam̄ pesetum̄ samatthatāya, dūrepātī.
he had the capability to send an arrow, (therefore he is) one who could shoot far.

Akkhaṇavedhī ti avirādhitavedhī.
A sharp shooter means shooting without missing.

Atha vā akkhaṇā vuccati vijju,

Or else sharp is said for lightning,

yāva ekā vijju niccharati, tāva tenobhāsenā,

during the lightning strike, as far as the light shines,

sattaṭhavāre kaṇḍāni gahetvā, vijhatī ti akkhaṇavedhī.

having taken hold of the arrows seven or eight times, he penetrates, so he was a sharp shooter.

Mahākāyappadālano ti mahante kāye padāleti.

Breaking great bodies means he breaks great bodies.

Cammakāyo, dārukāyo, lohakāyo, ayokāyo,

Hide body, wooden body, metal body, iron body,

vālikakāyo, udakakāyo, phalakakāyo ti,

sand body, water body, plank body,

ime satta mahākāyā nāma.

these are the seven great bodies.

Tattha, añño cammakāyapadālano mahimsacammām vinivijjhati,

In this connection, breaking another's leather body (means) piercing buffalo hide,

so pana satam-pi mahimsacammānām vinivijjhati yeva.

he pierces through one hundred buffalo hides.

Añño aṭhangulabahalam udumbarapadaram,

Another's eight-finger thick board made from fig (tree wood),

caturaṅgulabahalam asanapadaram vinivijjhati,

(or) four-finger thick board made from Indian laurel (tree wood), he pierces through (these),

so pana phalakasatam-pi ekato baddham vinivijjhati,

he pierces one hundred planks bound together,

tathā dvaṅgulabahalam tambalohapaṭṭam, aṅgulabahalam ayapaṭṭam.

then two-finger thick copper metal plate, (or) one finger thick iron plate.

Vālikasakaṭassa badarasakaṭassa palālasakaṭassa vā,

Carts with sand, carts with jujube, or carts with straw,

pacchābhāgena kaṇḍam pavesetvā, purebhāgena atipāteti,

having supplied an arrow in the hindpart, shooting in the forepart,

pakatiyā udate catu-usabhaṭṭhānam kaṇḍam peseti,

naturally sending an arrow over the water for the length of four *usabha*,²⁸⁹

thale aṭṭha-usabhan-ti.

over the ground for eight *usabha*.

Evam imesam sattannam mahākāyānam padālanato mahākāyappadālano.

So from breaking these seven great bodies it is *breaking great bodies*.

Sabbāmitte ti sabbe amitte.

All his enemies means all enemies.²⁹⁰

Raṇam katvā ti yuddham katvā palāpesī ti attho.

Troubling means battling and putting to flight, this is the meaning.

Na ca kañci viheṭhayī ti, ekam-pi na viheṭhesi.

Without harassing anyone else, without harassing even one.

Aviheṭhayanto yeva pana, tehi saddhim kaṇḍapesaneneva raṇam katvā.

Without harassing (anyone), but troubling (his enemies) by sending an arrow.

²⁸⁹ DPD: *usabha* 3. nt. measure of length; 140 cubits; approx 640 metres.

²⁹⁰ Analysing the compound.

Saṃyamam ājjhupāgami ti sīlasamyamām pabbajjam upagato.

He agreed to restraint means restrained by virtue he undertook the going forth.

Ja 182 Saṅgāmāvacarajātaka The Story about the Entry into Battle

In the present Ven. Nanda is lax in effort, thinking of his former love. The Buddha promises him a reward much greater than his fiancee, and he decides to strive harder. The other monks, though, scorn him for having such lowly ends, and he makes even greater effort and attains Awakening. The Buddha tells a story about an elephant who was scared of war, but when advised by his trainer, won a kingdom.

—॒॒॒॒॑॥॒॒॒॒॑॥॒॒॒॑ Siloka pathyā

1. Saṅgāmāvacaro sūro balavā iti vissuto,

Accustomed to battle, the hero is renowned as being strong,

—॒॒॒॒॑॥॒॒॒॒॑॥॒॒॒॑ Siloka pathyā

Kim nu toraṇam-āsajja paṭikkamasi, kuñjara?

Why have you returned after assaulting the gateway, elephant?

—॒॒॒॒॑॥॒॒॒॒॑॥॒॒॒॑ Siloka bhavipulā

2. Omadda khippam paligham, esikāni ca abbaha,

Quickly trample down the cross-bar, and you must pull out the pillars,

—॒॒॒॒॑॥॒॒॒॒॑॥॒॒॒॑ Siloka pathyā

Toraṇāni ca madditvā, khippam pavisa, kuñjarā ti.

Having crushed the gateways, you must enter quickly, O elephant.

Tattha, {2.95} iti vissuto ti,

In this connection, is renowned,

tāta, tvam pavattasampahāram, saṅgāmam madditvā,

dear, you being present at the fight, having crushed (those) in battle,

avacaraṇato *saṅgāmāvacaro*,
from your behaviour you are *accustomed to battle*,

thirahadayatāya sūro,
being firm of heart you are a *hero*,

thāmasampatti�ā balavā ti,
being endowed with power you are *strong*,

evam vissuto paññāto pākaṭo.
so being *renowned* you are well known, famous.

Toraṇam-āsajjā ti nagaradvārasaṅkhātam toraṇam patvā.
Assaulted the gateway means arriving at the gateway, what is reckoned as the town gates.

Paṭikkamasī ti kiṁ nu kho osakkasi?
Returned means why have you retreated?

Kena kāraṇena nivattasī ti? vadati.
What is the reason you turned back? is what is said.

Omaddā ti avamadda adho pātaya.
Trample down means trample down, bring low.

Esikāni ca abbahā ti,
You must pull out the pillars,

nagaradvāre solasaratanam aṭṭharatanam bhūmiyam pavesetvā,
having entered the grounds eight or sixteen cubits to near the town's gates,

niccalam katvā, nikhātā esikatthambhā honti,
standing firm, there are the strong pillars dug in,

te khippam uddhara luñcāhī, ti āñāpeti.
quickly pull those up, uproot (them), this is the order.

Torañāni ca madditvā ti,
Having crushed the gateways,

nagaradvārassa piññhasaṅghāte madditvā.
having crushed the doorposts of the town gates.

Khippam pavisa ti sīgham nagaram pavisa.
Enter quickly means enter the town rapidly.

Kuñjarā ti, nāgam ālapati.
*Elephant, he addresses the elephant.*²⁹¹

Ja 183 Vālodakajātaka **The Story about (the Fibrous) Drink**

In the present many householders who attained the paths and fruits live with the Buddha, and attend his meals. These behave properly, but their attendants are loud and rude. The Buddha tells a story of thoroughbreds who were given strong drink but maintained their dignity, and donkeys who, being given the leftovers of that drink, became unruly.

—०—|—००|—०— Tuṭṭhubha

1. Vālodakam apparasam nihinam,
This fibrous water, tasteless, inferior,

—०—|—००|—०— Tuṭṭhubha

Pitvā mado jāyati gadrabhānam.
Drinking it, the donkeys became tipsy.

²⁹¹ I.e. it is a vocative.

—॒—।—॒—।—॒— Tuṭṭhubha
Imañ-ca pitvāna rasam pañītam
 Whereas after drinking this fine liquor

—॒—।—॒—।—॒— Tuṭṭhubha
Mado na sañjāyati sindhavānan-ti.
 The thoroughbreds did not become tipsy.

Tattha, {2.97} *vālodakan-ti makacivālehi parissāvita-udakam*.
 In this connection, *this fibrous water* means filtered water with fiber.

Vāludakan-ti pi pāṭho.
Vāludakam is also a reading.²⁹²

Nihīnan-ti nihīnarasabhāvena nihīnam.
 Inferior means it is inferior with the characteristic of having an inferior taste.

Na sañjāyatī ti sindhavānam mado na jāyati.
 Did not become means the thoroughbreds did not become tipsy.

Kim nu kho kāraṇan-ti? pucchi.
 What indeed is the reason? he asks.

—॒—।—॒—।—॒— Tuṭṭhubha
2. Appam pivitvāna nihīnajacco
 Having drunk just a little the low man

—॒—।—॒—।—॒— Tuṭṭhubha
So majjatī tena janinda puṭṭho.
 Taking that becomes drunk, leader of men.

²⁹² This is merely a different way of forming the compound, and does not affect the sense.

—०—|—००|—०— Tuṭṭhubha

Dhorayhasīlī ca, kulamhi jāto,

The patient one, born in good family,

०—०—|—००|—०— Tuṭṭhubha

Na majjatī aggarasam pīvitvā ti.

Drinking the finest (drink) doesn't get drunk.

Tattha, tena janinda puṭṭho ti,

In this connection, taking that ... leader of men,

janinda, uttamarāja, yo nihinajacco,

leader of men, supreme king, he who is a low man,

tena nihinajaccabhbāvena puṭṭho majjati pamajjati.

having the condition of being a lowborn man by taking it becomes drunk,
becomes very drunk.

Dhorayhasīlī ti,

The patient one,

dhorayhasīlo dhuravahanaka-ācārena sampanno, jātisindhavo.

the patient one, endowed with the behaviour of one who bears the burden, of
thoroughbred birth.

Aggarasan-ti,

The finest (drink),

sabbapaṭhamam gahitam muddikarasam pīvitvā, pi na majjati.

firstly, having taken a drink of tasty wine, even then he does not get drunk.

Ja 184 Giridantajātaka The Story about (the Horse Trainer) Giridanta

In the present a monk ordained under the Buddha is easily persuaded to partake of Devadatta's good food, rather than go on almsround. He is brought to the Buddha who tells a story about king Sāma's war-horse called Pañdava who imitated his lame trainer named Giridatta. When a fit trainer was brought for him he stopped being lame himself.

—◦—◦|◦—◦||◦—◦|◦—◦— Siloka pathyā

1. Dūsito Giridattena, hayo Sāmassa Pañdavo,

Corrupted by Giridatta, (king) Sāma's horse (called) Pañdava,

—◦—◦|◦—◦||◦—◦|◦—◦— Siloka pathyā

Porāṇam pakatim hitvā, tassevānuvidhiyyatī ti.

Abandoning his previous nature, he follows (his trainer).

Tattha, {2.98} hayo Sāmassā ti Sāmassa rañño maṅgalasso.

In this connection, *Sāma's horse* means king Sāma's state horse.

Porāṇam pakatim hitvā ti,

Abandoning his former nature,

attano porāṇapakatim siṅgārabhāvam pahāya.

putting aside his own elegant, former nature.

Anuvidhiyyatī ti anusikkhati.

He follows means he does likewise.

—◦◦◦|◦—–||◦◦—–|◦—◦— Siloka pathyā

2. Sace ca tanujo poso, sikhārākārakappito,

If a man, a kinsman, provided with a good disposition,

—◦—|◦—–||—◦◦|◦—◦— Siloka pathyā

Ānane nām gahetvāna, maṇḍale parivattaye,

Having taken him by the bit, guides him around the enclosure,

—◦—◦|◦—–||—◦—◦|◦—◦— Siloka pathyā

Khippam-eva pahantvāna, tassevānuvidhiyyatī ti.

Quickly abandoning (his limping), he follows (the trainer).

Tattha, {2.99} *tanujo ti tassa anujo.*

In this connection, *a kinsman* means his brother.

Anurūpam jāto hi anujo, tassa anujo tanujo.

Being of similar birth he is a brother, his brother (or) kinsman (is said).

Idam vuttam hoti:

This is what is said:

Sace hi, mahārāja, tassa siṅgārassa ācārasampannassa assassa,

If, great king, the horse has elegance and a virtuous manner,

anurūpam jāto siṅgāro ācārasampanno poso.

it is suitable that he is a man born with elegance and possesses a virtuous manner.

Sikhārākārakappito ti,

Provided with a good disposition,

sikharena sundarena ākārena, kappitakesamassu,

having a good, beautiful manner, with trimmed hair and beard,

taṁ assaṁ ānane gahetvā,
having taken that horse by the bit,

assamaṇḍale parivatteyya,
he would guide him around the horses' ring,

khippam-evesa taṁ khañjabhāvam pahāya:
quickly abandoning the limping state,

“Ayam siṅgāro ācārasampanno assagopako maṁ sikkhāpetī” ti.
thinking: “This elegant and virtuous groom will train me.”

Saññāya khippam-eva tassa anuvidhiyyati, anusikkhissati,
Through perceiving (this) he quickly follows him, he does likewise,

pakatibhāve yeva ṭhassatī, ti attho.
he will surely remain in that natural state, this is the meaning.

Ja 185 Anabhiratijātaka The Story about Discontent

In the present one young brahmin learns the Vedas, but through the worries and occupations of his household life he forgets what he had learned. The Buddha tells a similar story from the past, showing how only a tranquil mind has good recollection.

—◦—|—◦—|—◦— Tuṭṭhubha

1. Yathodake āvile appasanne,

Just as in agitated and disturbed water,

—◦—|—◦—|—◦— Tuṭṭhubha

Na passatī²⁹³ sippikasambukañ-ca,

One cannot see oyster shells or (other) shellfish,

—◦—◦—◦—

Sakkharām vālukam macchagumbam,²⁹⁴

Pebbles, sand and schools of fish,

—◦—◦—◦—

Evaṁ āvilamhi citte,

So in an agitated mind,

—◦—|—◦—|—◦— Tuṭṭhubha

Na passatī²⁹⁵ attadattham parattham.

One does not see one's own or another's welfare.

—◦—|—◦—|—◦— Tuṭṭhubha

2. Yathodake acche vippasanne,

Just as in transparent and undisturbed water,

—◦—|—◦—|—◦— Tuṭṭhubha

So passatī sippikasambukañ-ca,

One can see oysters and also (other) shellfish,

²⁹³ Cst reads: *passati*, against the metre, same in next verse.

²⁹⁴ This and the following line, and the equivalent two lines in the next verse, do not appear to be metrical as they stand, and I can see no easy way to repair the metre. BJT reads: *Na passati sippisambukanī macchagumbam*, followed by *Evaṁ āvile hi citte*; this doesn't help the metre either.

²⁹⁵ Cst: *Na so passati*, against the metre. It appears all major texts print *passati* here, although an easy adjustment *passatī* is required by the metre.

—○—○—○—○—

Sakkharām vālukam macchagumbam,
Pebbles, sand and schools of fish,

—○—○—○—

Evaṁ anāvile hi citte,
So in an unagitated mind,

—○—|—○—|—○— Tuṭṭhubha

So passatī²⁹⁶ attadattham parattham.
One sees one's own welfare and another's welfare.

Tattha, {2.101} **āvile ti kaddamālujite.**

In this connection, *in agitated (water)* means in agitated and muddy (water).

Appasanne ti tā yeva āvilatāya avippasanne.

Disturbed means (water) that is agitated and not tranquil.

Sippikasambukañ-ca ti sippikañ-ca sambukañ-ca.

Oysters and also (other) shellfish means oysters and shellfish.

Macchagumban-ti macchaghāṭam.

Schools of fish means clusters of fish.

Evaṁ āvilamhī ti evam-eva rāgādīhi āvile citte.

So in an agitated mind means so in a mind agitated by lust and so on.

Attadattham paratthan-ti,

One's own or another's welfare,

²⁹⁶ Cst: *passati*.

neva attadattham na parattham passatī, ti attho.

one does not see one's own welfare, nor another's welfare, this is the meaning.

So passatī ti evam-eva anāvile citte

One sees means as in an unagitated mind

so puriso attadattham parathañ-ca passatī ti.

that person sees one's own welfare and another's welfare.

Ja 186 Dadhivāhanajātaka

The Story about (King) Dadhivāhana

In the present a monk ordained under the Buddha is easily persuaded to partake of Devadatta's good food, rather than go on almsround. He is brought to the Buddha who tells a story of how a sweet mango tree and its fruits were turned bitter by being surrounded by nimb trees.

—◦—◦|◦—◦||—◦—◦|◦—◦— Siloka pathyā

1. Vanṇagandharasūpēto, amboyam ahuvā pure,

This mango was previously endowed with colour, fragrance, taste,

◦—◦—◦|◦—◦||—◦—◦|◦—◦— Siloka savipulā

Tam-eva pūjaṁ labhamāno, kenambo kaṭukapphalo ti?

Was received with honour, why is this mango (now) a bitter fruit?

—०—०|००—॥—०|०—०— Siloka savipulā

2. Pucimandaparivāro ambo te Dadhivāhana,

Dadhivāhana, your mango is surrounded by *nimba* trees,

—०—०|०—०—॥—०—०— Siloka pathyā

Mūlam mūlena saṃsaṭṭham, sākhā sākhā nisevare,

The roots are mixed up with roots, the branches are entwined with branches,

—०—०|०—०—॥—०|०—०— Siloka pathyā

Asātasannivāsenā tenambo kaṭukapphalo ti.

Through association with the bad the mango has bitter fruit.

Tattha, {2.106} **pucimandaparivāro ti nimbarukkhaparivāro.**

In this connection, surrounded by *nimba* trees means surrounded by *nimba* trees.²⁹⁷

Sākhā sākhā nisevare ti,

The branches are entwined with branches,

pucimandassa sākhāyo ambarukkhassa sākhāyo nisevanti.

the branches of the *nimba* (tree) are entwined with the branches of the mango tree.

Asātasannivāsenā ti,

Through association with the bad,

amadhurehi pucimandehi saddhim sannivāsenā.

through association with those *nimba* (trees) lacking in sweetness.

²⁹⁷ Wikipedia: *Azadirachta indica*, commonly known as neem, nimtree or Indian lilac, is a tree in the mahogany family Meliaceae.

Tenā ti,

Through (that),

tēna kāraṇena ayam ambo kaṭukapphalo asātaphalo tittakaphalo jāto ti.

for that reason this mango has bitter fruit, bad fruit, astringent fruit.

Ja 187 Catumaṭṭajātaka

The Story about being Cleansed in Four Ways

In the present one vain old monk comes and sits with the two chief disciples and offers to teach them. They walk away in disgust. The Buddha tells a story of how a jackal interrupted the virtuous talk of two geese and a Devatā in a tree, and how they flew away back to the Himālayas.

—◦◦|◦—◦||◦—◦|◦—◦ Siloka pathyā

1. Ucce viṭabhim-āruyha, mantayavho rahogatā,

Ascending the canopy above, you must discuss in secret,

—◦—|◦—◦||◦—◦|◦—◦ Siloka pathyā

Nice oruyha mantavho, migarājā pi sossatī ti.

Descending low, you can discuss, the king of beasts also listens.

Tattha, {2.107} ucce viṭabhim-āruyhā ti,

In this connection, ascending the canopy above,

pakatiyā ca ucce imasmim rukkhe, uccataram ekam viṭapam abhiruhitvā.

conventionally above in this tree, having ascended to the highest canopy.

Mantayavho ti mantetha, kathetha.

You must discuss means you must discuss,²⁹⁸ you must speak (together).

²⁹⁸ This is a 2nd person middle imperative form, and is defined by the more regular form of the imperative.

Nīce oruyhā ti otaritvā, nīce thāne thatvā mantetha.

Descending low means having descended, standing in a low place, you can discuss.

Migarājā pi sossatī ti attānam migarājānam katvā, āha.

The king of beasts also listens, having made himself the king of beasts, he said this.

—◦—{◦—||—◦—|◦— Siloka pathyā

2. Yam suvaṇṇo suvaṇṇena, Devo Devena mantaye,

You should discuss the golden with the golden, Deva with Deva,

—◦—{◦—||◦—◦—|◦— Siloka pathyā

Kim tettha catumaṭṭhassa. Bilam pavisa jambukā ti!

Whoever is cleansed in four ways. Re-enter your hole, dear jackal!

Tattha, suvaṇṇo ti sundaravaṇṇo.

In this connection, *golden* means having a beautiful colour.

Suvaṇṇenā ti dutiyena hamṣapotakena.

With the golden means with the second young goose.

Devo Devenā ti te yeva dve Deve katvā, katheti.

Deva with Deva means having (assembled) two Devas, he speaks.

Catumaṭṭhassā ti sarīrena {2.108} jātiyā sarena guṇenā ti.

Whoever is cleansed in four ways means in body, in birth, in tone, in virtue.

Imehi catūhi maṭṭhassa suddhassā, ti akkharattho.

When cleansed, purified in these four ways, this is literal meaning.

Asuddham yeva pana tam pasamsāvacanena nindanto evam-āha,

He speaks thus blaming with words of praise the impure one,

catūhi lāmakassa, kim te ettha siṅgālassā ti?
when inferior in four ways, why is the jackal here?

Ayam-ettha adhippāyo.

This is the intention here.

Bilam pavisā ti idam Bodhisatto bheravārammaṇam dassetvā,
Re-enter, the Bodhisatta, having seen the object of fright,

tam palapento āha.

spoke (thus) putting him to flight.

Ja 188 Sīhakoṭṭhukajātaka **The Story about the Lion and the Jackal**

In the present Kokālika wanted to be one of those who recited the scriptures, and was invited to do so, but when he appeared in front of the Saṅgha he could not remember one verse. The Buddha tells a story of a crossbreed, who looked like a lion, but sounded like his mother, a jackal. When he tried to roar all the other lions were embarrassed by his sound.

—◦—|—◦—||—◦—|◦— Siloka bhavipulā

1. Sīhaṅguli sīhanakho, sīhapādapatiṭṭhito,
Lion's toes, lion's claws, you stand on lion's feet,

—◦—|◦—||—◦—|◦— Siloka pathyā

So sīho sīhasaṅghamhi eko nadati aññathā ti.
But this lion makes sound other than lion's pride.

Tattha, {2.109} sīhapādapatiṭṭhito ti sīhapādeheva patiṭṭhito.

In this connection, *you stand on lion's feet* means you stand upon lion's feet.²⁹⁹

²⁹⁹ Analysing the *tatiyātappurisa* compound.

Eko nadati aññathā ti,

(This lion) makes sound other than,

eko va avasesasīhehi asadisena, singālasaddena nadanto, aññathā nadati.

this one, unlike the rest of the lions, sounding like a jackal, makes a different sound.

—◦◦|—◦—||—◦—|◦—◦— Siloka ravipulā

2. Mā tvam nadi rājaputta, appasaddo vane vasa,

Do not cry out, prince, live quietly in the woods,

◦—◦—|—,——||◦—◦—|◦—◦— Siloka mavipulā

Sarena kho tam jāneyyum, na hi te pettiko saro ti.

They know by the voice, this is not your father's voice.

Tattha, rājaputtā ti sīhassa migarañño putto.³⁰⁰

In this connection, *prince* means the son of the king of beasts, the lion.

Ja 189 Sīhacammajātaka

The Story about the Lion's Skin

In the present Kokālika wanted to be one of those who recited the scriptures, and was invited to do so, but when he appeared in front of the Saṅgha he could not remember one verse. The Buddha tells a story of a merchant who used to throw a lion-skin over his donkey before putting him out to graze. But when confronted by villagers he revealed his true nature by braying, and was beaten to death.

³⁰⁰ Cst: *putta*, which must be a mistake in the transcription.

— — — | ○ ○ — || — — ○ | ○ — ○ — Siloka navipulā

1. Netam sīhassa naditam, na byagghassa na dīpino,

This is not a lion's sound, nor is it a tiger's or leopard's,

— ○ — | ○ — — || — — ○ | ○ — ○ — Siloka pathyā

Pāruto sīhacamma, jammo nadati gadrabho ti.

But wrapped with a lion's skin, a contemptible donkey cries out.

Tattha, {2.110} **jammo ti lāmako.**

In this connection, *contemptible* means inferior.

Gāmavāsino pi tassa gadrabhabhāvam ñatvā,

Those who dwell in the village, knowing his donkey-nature,

tam aṭṭhīni bhañjantā pothetvā, sīhacammam ādāya agamaṁsu.

having beaten him, and broken his bones, took the lion's skin and left.

— ○ — | — , — — || — ○ — | ○ — ○ — Siloka mavipulā

2. Ciram-pi kho tam khādeyya gadrabho haritam yavaṁ,

For a long time the donkey may have eaten grass and barley,

— ○ — | ○ — — || ○ ○ — | ○ — ○ — Siloka pathyā

Pāruto sīhacamma, ravamāno va dūsayī ti.

While covered with a lionskin, (but) he spoiled it all by braying.

Tattha, tan-ti nipātamattam.

In this connection, *tam* is merely a particle.

Ayam gadrabho attano gadrabhabhāvam ajānāpetvā,

This donkey, without making known his own donkey's nature,

sīhacamma pāruto ciram-pi kālam haritam yavaṁ khādeyyā, ti attho.

while covered with a lionskin, may have eaten grass and barley for a long time,
this is the meaning.

Ravamāno va dūsayī ti,

He spoiled it all by braying,

attano pana gadrabharavāni ravamāno vesa attānam dūsayi,

braying his own donkey bray he spoiled it for himself,

natthettha sīhacammassa doso ti.

regarding this, it is not the fault of the lion's skin.

Ja 190 Sīlānisamsajātaka

The Story about the Advantages of Virtue

In the present one layman, wrapped up in contemplation of the Buddha, walks across the waves of a river. The Buddha tells a story in which two people were stranded on an island, but because of the virtue of one of them he was rescued by a Devatā. He only agreed to be saved if he could share merit with his companion, and he too could come.

—◦—|◦—◦||—◦◦|◦—◦ Siloka pathyā

1. Passa saddhāya sīlassa, cāgassa ca ayam phalam,

Behold, this is the fruit of faith, virtue and liberality,

—◦—|◦—◦||—◦◦|◦—◦ Siloka pathyā

Nāgo nāvāya vāṇenā, saddhamā vahatupāsakam.

A Nāga, in the shape of a ship, conveys the faithful layman.

—◦—◦|◦— —||—◦— —|◦— ◦— Siloka pathyā

2. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavam,

Associate only with the wise, be intimate with the wise,

◦—◦—|◦— —||— —◦|◦— ◦— Siloka pathyā

Satañ-hi sannivāsenā sotthim gacchatī³⁰¹ nhāpito ti.

Through living together with the good the barber got to safety.

Tattha, {2.112} passā ti kañci aniyametvā, passathā, ti ālapati.

In this connection, *behold* means without defining anything, you should behold, so he addresses him.

Saddhāyā ti lokiyalokuttarāya saddhāya.

Of faith means of mundane and supermundane faith.

Sile pi eseva nayo.

This is also the method with virtue.

Cāgassā ti deyyadhammapariccāgassa ceva kilesapariccāgassa ca.

Of liberality means sacrificing offerings and giving up defilements.³⁰²

Ayam phalan-ti idam phalam, guṇam ānisamsan-ti attho.

This is the fruit means this is the fruit,³⁰³ the advantage of virtue, this is the meaning.

Atha vā cāgassa ca phalam passa,

Or, behold the fruit of liberality,

³⁰¹ *nh-* does not make position here.

³⁰² *Cāga* and *pariccāga* have a number of meanings in Pāli from *giving up* to *sacrificing to abandoning*, which is what makes this definition possible.

³⁰³ *Phala* is a neuter noun, and *ayam* is masculine, the commentator corrects the grammar by using the neuter *idam* in the definition. But then just below suggests an alternative, *ayam* should be read with *nāga* (masc.).

ayaṁ Nāgo nāvāya vaṇṇenā ti evam-pettha attho daṭṭhabbo.

this Nāga, having the shape of a ship, so should the meaning be seen here.

Nāvāya vaṇṇenā ti nāvāya sañthānena.

Having the shape of a ship means having the appearance of a ship.

Saddhan-ti tīsu ratanesu patiṭṭhitasaddham.

Faithful means steady faith in the three treasures.

Sabbhi-r-evā ti pañḍitehi yeva. {2.113}

Only with the wise means only with the learned.

Samāsethā ti ekato āvaseyya, upavaseyyā, ti attho.

You must associate means you should spend time together, you should dwell near, this is the meaning.

Kubbethā ti kareyya.

(You must) be means you should be.³⁰⁴

Santhavan-ti mittasanthavam.

Intimate means the intimacy of friendship.

Taṇhāsanthavo pana kenaci pi saddhim na kātabbo.

But you should not have the intimacy of craving with anyone.³⁰⁵

Nhāpito ti nhāpitakuṭumbiko.

The barber means the barber householder.

³⁰⁴ I take it *kubbetha santhavam* is a verbal phrase, lit. *you must make intimacy*, in English we have to express it somewhat differently.

³⁰⁵ The two *santhava* are the intimacy of friendship and the intimacy of craving. See Ja 162 Santhavajātaka.

Nahāpito ti pi pāṭho.

Nahāpita is also a reading.³⁰⁶

Ja 191 Ruhakajātaka

The Story about (the Family Priest) Ruhaka

In the present one monk who ordains after his marriage gradually comes once again under his wife's power. The Buddha tells a story of how a brahmin called Ruhaka was made a fool of by his wife, who made him dress and act like a horse. When shamed in front of the king he chased her out and got a new wife.

○○○○;○---;○---;○--- Siloka pathyā

1. Api Ruhaka chinnāpi, jiyā sandhīyate puna,

Although broken, Ruhaka, the bow string can be reconnected,

---○;○---;○---;○--- Siloka javipulā

Sandhīyassu purāṇiyā, mā kodhassa vasam̄ gamī ti.

Connect with the old bow string,³⁰⁷ do not be controlled by anger.

Tatrāyam {2.114} saṅkhepattho:

In this connection, this is the meaning in brief:

bho Ruhaka, nanu chinnā pi dhanujiyā, puna sandhīyati ghaṭīyati,
dear Ruhaka, surely, although the bow string is broken, it can be reconnected again, recombined,

evam-eva tvam-pi purāṇiyā saddhim sandhīyassu,
so you can also reconnect with your old bow string (your wife),³⁰⁸

³⁰⁶ The word inserts an epenthetic vowel, giving the normal form, which, although it has the same meaning, spoils the metre.

³⁰⁷ PED: *f. purāṇī, of an old bow string, applied jokingly to a former wife.*

³⁰⁸ The word for a former wife is *purāṇadutiyikā*.

kodhassa vasam mā gamī ti.

and not come under the control of anger.

—◦—!◦—॥—◦—!◦— Siloka pathyā

2. Vijjamānesu vākesu, vijjamānesu kārisu,

While there is fibre existing, while there are workmen existing,

—◦—!◦—॥—◦—!◦— Siloka pathyā

Aññam jiyam karissāmi, alañ-ñeva purāṇiyā ti!

I will make another bow string, enough with the old bow string!

Tassattho: {2.115} **mahārāja,**

This the meaning: great king,

dhanukāramuduvākesu ca jiyakārakesu ca manussesu vijjamānesu

while men (such as) bow-makers, soft-fibre workers, and bow makers exist³⁰⁹

aññam jiyam karissāmi,

I will make another bow,

imāya chinnāya purāṇiyā jiyāya alam, natthi me koci attho ti.

enough with the old bow which is broken, it is nothing to me, is the meaning.

Evañ-ca pana vatvā, tam nīharitvā, aññam brāhmaṇim ānesi.

And after saying this, having removed her, he brought another brahminī (to be his wife).

³⁰⁹ These are locative absolutes, as are the lines of the verse.

Ja 192 Sirikālakaṇṇijātaka The Story about Good and Bad Luck

In the past an unlucky young man, after completing his studies, is given a very beautiful maiden to wife, but he scorns her, and the king takes her to wife instead. Later on the road the queen sees her former husband and despises him with a smile. The Bodhisatta Mahosadha explains why.

—◦—|—◦—||—◦—|◦— Siloka bhavipulā

1. Itthī siyā rūpavatī, sā ca sīlavatī siyā,

Could there be a comely woman, could there be a virtuous woman,

◦—|◦—||◦—|◦— Siloka pathyā

Puriso tam na iccheyya, saddahāsi Mahosadhā ti.

A man who doesn't desire her, do you believe it, Mahosadha?

Tattha, {6.349} *sīlavatī ti ācāraguṇasampannā.*

In this connection, *virtuous* means endowed with virtue in living.

—◦—|◦—||◦—|◦— Siloka pathyā

2. Saddahāmi mahārāja, puriso dubbhago siyā,

I do believe it, O great king, should the man be unfortunate,

—◦—|◦—||◦—|◦— Siloka pathyā

Sirī ca kālakaṇṇī ca na samenti kudācanan-ti.

Good luck and bad luck do not at any time come into contact.

Tattha, na samenti ti,

In this connection, *do not ... come into contact*,

samuddassa orimatārapārimatārāni viya ca,

like the near shore and the far shore of the ocean,

gaganatalapathavitalāni viya ca, na samāgacchan-ti.

or, like the the plains of the sky and the plains of the earth, do not connect.³¹⁰

Ja 193 Cūlapadumajātaka The Shorter Story about (King) Paduma

In the present a young monk, being driven by his desire for a young woman, is on the verge of quitting. The Buddha tells a story of how, when he was a young prince, he had saved and helped his wife in every circumstance, only to be betrayed and almost killed by her. When later she comes begging to his kingdom, he condemns her but lets her go free.

oo-o-|oo-|-- Tuṭṭhubha

1. Ayam-eva sā, aham-pi³¹¹ so anañño,

This is surely her, I am no other,

oo-o-|--|-- Tuṭṭhubha

Ayam-eva so hatthacchinno anañño,

This one had his hands cut off, no other,

----|---- Tuṭṭhubha

Yam-āha: ‘Komārapatī maman’-ti,

What she said was: ‘He is my youthful husband’,

----|---- Tuṭṭhubha

Vajjhithhiyo natthi itthīsu saccam.

Women should be killed, there is no truth in women.

³¹⁰ The first simile about the shores seems apt, but this is hardly so for the sky and the earth.

³¹¹ Text reads *ahamapi*, which would require taking *aham* as resolved to meet the needs of the metre. When the expected reading would be *aham-pi*, there is no need to accept this.

—○—|—○○|—○— Tuṭṭhubha

2. Imañ-ca jammañ musalena hantvā,
Beat this despicable one with a club,

—○—|—○○|—○— Tuṭṭhubha

Luddam chavam paradārūpasevim.
A violent wretch, who goes with others' wives.

—○—|—○○|—○— Tuṭṭhubha

Imissā ca nam pāpapatibbatāya,
This is a wicked and a faithless wife,

—○—|—○○|—○— Tuṭṭhubha

Jīvantiyā chindatha kaṇṇanāsan-ti!
While still living cut off her ears and nose!

Tattha, {2.120} **yam-āha:** ‘*Komārapatī maman’-ti*,
In this connection, what she said was: ‘He is my youthful husband’,

yam esā: “*Ayam me komārapati, kuladattiko sāmiko*” **ti, āha**,
what she said was: “This is my youthful husband, given by a good family, my lord,”

ayam-eva so, na añño.
this is him, no other.

Yam-āhu: komārapatī ti pi pāṭho;
Yam-āhu: komārapatī is another reading;

ayam-eva hi potthakesu likhito, tassāpi ayam-evattho,
this is written in the books, this is also the meaning of it,

vacanavipallāso panettha, veditabbo.

but here the grammatical number has been confused,³¹² so it is to be understood.

Yañ-hi raññā vuttam, tad-eva idha āgatam.

Whatever was spoken by the king, just that comes here.

Vajjhittiyo ti itthiyo nāma vajjhā vadhitabbā eva.

Women should be killed means certainly women should be killed, should be slaughtered.

Natthi itthīsu saccan-ti etāsu sabhāvo nāmeko natthi.

There is no truth in women, in them there is certainly not just one nature.

Imañ-ca jamman-ti ādi, dvinnam-pi tesam dandāñāpanavasena vuttam.

This despicable one and so on, was said because of ordering punishment to both of them.

Tattha, jamman-ti lāmakam.

In the connection, *despicable* means inferior.

Musalena hantvā ti,

Beat ... with a club,

musalena hanitvā pothetvā, aṭṭhīni bhañjitvā, cuṇḍavicusūṇam katvā.

having beaten, having hit with a stick, having broken their bones, having ground them down.

Luddan-ti dāruṇam.

Violent means savage.

Chavan-ti guṇābhāvena nijjīvam matasadisam.

Wretch means (someone who is) the same as dead, not living, without character.

³¹² *Yam-āha* means *she said* (singular), the expected reading; *yam-āhu* would mean *they said* (plural), which is hard to explain, so the commentator puts it down to confusion.

Imissā {2.121} ca nan-ti ettha nan-ti nipātamattam,

*This is, here *nam* is merely a particle,³¹³*

imissā ca pāpapatibbatāya anācārāya dussilāya,

this is a wicked and a faithless wife, having misconduct and bad character,

jīvantiyā va kaṇṭanāsām chindathā, ti attho.

while still living you must cut off her ears and nose, this is the meaning.

Ja 194 Maṇicorajātaka

The Story about the Jewel Thief

In the present Devadatta goes about trying to kill the Buddha, who tells a story where an unjust king tried to steal the virtuous wife of the Bodhisatta by first having his head cut off. Sakka is alerted and intervenes and the Bodhisatta becomes the new and righteous king.

—|—|—|— Tuṭṭhubha

1. Na santi devā, pavasanti nūna,

There are no Devas, they surely live far off,

—|—|—|— Tuṭṭhubha

Na hi nūna santi idha lokapālā.

Here are surely no guardians of the world.

—|—|—|— Tuṭṭhubha

Sahasā karontānam-asaññatānam,

The uncontrolled, behaving with violence,

—|—|—|— Tuṭṭhubha

Na hi nūna santī paṭisedhitāro ti.

There are surely none who can ward them off.

³¹³ Inserted to complete the metre.

Tattha, {2.123} **na santi Devā ti,**
In this connection, *there are no Devas,*

imasmīm loke sīlavantānam, olokanakā pāpānañ-ca nisedhakā,
the virtuous in this world, who look around and ward off wickedness,

na santi nūna Devā.
there are surely none of these *Devas.*

Pavasanti nūnā ti,
They surely live far off,

evarūpesu vā kiccesu uppannesu, nūna pavasanti, pavāsam gacchanti.
when such duties arise, they surely live far off, they go abroad.

Idha lokapālā ti,
Here (are surely no) guardians of the world,

imasmīm loke,
in this world,

lokapālasammatā samanabrahmañā pi sīlavantānam,
of those virtuous ascetics and brahmins considered guardians of the world,

anuggāhakā, na hi nūna santi.
and helpers, there are none.

Sahasā karontānam-asaññatānan-ti,
The uncontrolled, behaving with violence,

sahasā avīmāñsitvā, sāhasikam dāruṇam,
with violence, without reflecting, they are violent and savage,

kammañ karontānam dussīlānam.
they perform deeds that are unvirtuous.

Paṭisedhitāro ti,

Ward them off,

‘Evarūpanī kammanī mā karittha, na labbhā etam kātun-ti’,

saying: ‘You must not do such deeds, to do this is not allowed,’

paṭisedhentā natthī, ti attho.

there is nothing warding them off (at present), this is the meaning.

— — — | — — — || — — — | — — — Siloka pathyā

2. Akāle vassatī tassa, kāle tassa na vassati,

For him it rains out of season, for him in season it rains not,

— — — | — — — || — — — | — — — Siloka savipulā

Saggā ca cavati ṭhānā, nanu so tāvatā hato ti.

From his place in heaven he fell, on that account he is slaughtered.

Tattha, {2.124} *akāle ti,*

In this connection, *out of season*,

adhammikarañño rajje

in the kingdom of the unjust king

ayuttakāle sassānam pakkakāle vā,

at an unsuitable time, or when the crops ripen,

lāyanamaddanādikāle vā Devo vassati.

or the Deva rains at the time of reaping, or threshing, and so on.

Kāle ti yuttapayuttakāle,

In season means at a suitable, or very suitable time,

vapanakāle taruṇasassakāle gabbhaggahaṇakāle ca na vassati.

(such as) at the time of sewing, at the time of tender crops, and at the time of threshing, it does not rain.

Saggā ca cavati ṭhānā ti saggasaṅkhātā ṭhānā, Devalokā cavatī, ti attho.
From his place in heaven he fell means from what is reckoned as his place in heaven, the Deva Realm, he fell, this is the meaning.

Adhammikarājā, hi appaṭilābhavasena, Devalokā cavati nāma.

The unjust king, because of not acquiring (merit), surely fell from the Deva Realm.

Sagge pi vā rajjam kārento, adhammikarājā tato cavatī, ti pi attho.

While reigning in heaven, the unjust king fell from there, this is also the meaning.

Nanu so tāvatā hato ti nanu so adhammiko rājā ettakena hato hoti.

On that account he is slaughtered means surely the unjust king is slaughtered in this way.

Atha vā, {2.125} ekaṁsavācī ettha nu-kāro,

Or, here the sound *nu* is a word meaning certain,

neso ekaṁsenā ettāvatā hato,

he is certainly slaughtered in this way,

aṭṭhasu pana mahānirayesu, soḷasasu ca ussadanirayesu

in the eight great hells, and in the sixteen prominent hells,

dīgharattam so haññissatī, ti ayam-ettha attho.

he is struck down for a long time, this is the meaning here.

Ja 195 Pabbatūpattharajātaka The Story about the Valley

In the present a courtier had an affair in the king of Kosala's harem, and the king asked advice of the Buddha as to what he should do. The Buddha told a story of a similar event in the past, and the wise advice he had given at that time.

—॒—॒॑—॥—॒—॒॑— Siloka pathyā

1. Pabbatūpatthare ramme jātā pokkharaṇī sivā,

On a delightful mountain plain arose auspicious lotus lakes,

—॒—॒॑—॥—॒—॒॑— Siloka pathyā

Tam siṅgalo apāpāyi, jānam sīhena rakkhitati.

A jackal drank there, knowing that it was guarded by a lion.

Tattha, {2.126} *pabbatūpatthare ramme ti,*

In this connection, *on a delightful mountain plain,*

Himavantapabbatapāde pattharitvā, ṭhite aṅgaṇaṭṭhāne, ti attho.

spreading out at the foot of an Himalayan mountain, situated in that open space,
this is the meaning.

Jātā pokkharaṇī sivā ti,

Arose auspicious lotus lakes,

sivā sītalā madhurodakā pokkharaṇī nibbattā,

appeared auspicious, cool, sweet-water lakes,

apica kho pokharasañchannā nadī pi pokkharaṇī yeva.

but only shaded lotus lakes and ponds³¹⁴ are lotus lakes.

³¹⁴ Lotuses do not grow in flowing rivers, which is the normal translation for *nadī*, so I think we must take it here as meaning still water *ponds*, or something similar.

Apāpāyī ti apa-iti upasaggo,

*Drank, apa, this is a prefix,*³¹⁵

apāyī ti attho.

drank is the meaning.

Jānam sīhena rakkhitan-ti,

Knowing that it was guarded by a lion,

sā pokkharaṇī sīhaparibhogā sīhena rakkhitā,

that lotus lake enjoyed by lions was guarded by a lion,

so pi naṁ singālo: “Sīhena rakkhitā ayan”-ti jānanto va apāyi.

that jackal, knowing: “This is guarded by a lion,” drank (there).

Tam kim maññati, bālo singālo, sīhassa abhāyitvā

Considering this, the foolish jackal, unafraid of the lion,

piveyya evarūpam pokkharaṇin-ti ayam-etthādhippāyo.

would still drink at such a lotus lake, this is the intention here.

—|—|—||—|—|—|— Siloka pathyā

2. Pivanti ce mahārāja sāpadāni mahānadim,

If, great king, wild creatures drink from this great pond, because of that it

—|—|—||—|—|—|— Siloka pathyā

Na tena anadī hoti, khamassu yadi te piyā ti.

Does not stop being a pond, if they are dear to you, be patient.

Tattha, sāpadānī ti,

In this connection, wild creatures,

³¹⁵ The prefix is there only to meet the needs of the metre. The meaning is the past tense of *pāyāti*.

na kevalam siṅgālo va, avasesāni sunakhapasadabīlāramigādīni,
not just jackals, but the rest of the animals beginning with dogs, deer, cats, etc.,

sabbasāpadāni taṁ pokkharasañchannattā,
all wild creatures at that shaded lotus lake,

pokkharaṇī ti laddhanāmam.
having the given name of a lotus lake.

Nadiṁ pivanti ce na tena anadī hotī ti,
If they drink from that pond *it does not stop being a pond*,

nadiyañ-hi dvipadacatuppadā pi ahimacchā pi
from that pond, two-footed, also four-footed, also snakes and fish,

sabbe pipāsitā pānīyam pivanti,
all drink water (there) when thirsty,

na sā tena kāraṇena anadī nāma hoti, nāpi ucchiṭhanadī.
it does not stop being known as a pond because of that, nor is it a polluted pond.

Kasmā?

Why?

Sabbesam sādhāraṇattā.
For all of them it is in common.

Yathā nadī yena kenaci pītā na dussati,
Whence a pond is not spoiled from being drunk from,

evam itthī pi, kilesavasena, sāmikam atikkamitvā,
so this woman, through defilements, not having removed her husband,

aññena saddhim samvāsam gatā, neva anitthī hoti.
having cohabited with another, does not stop being a woman.

Kasmā?

Why?

Sabbesam sādhāraṇabhbhāvena.

Because of being common to all.

Nā pi ucchiṭṭhitthī.

Nor is she a polluted woman.

Kasmā?

Why?

Odakantikatāya suddhabhbhāvena.

Because of the state of purity through the ablution at the end.

Khamassu yadi te piyā ti,

If they are dear to you, be patient,

yadi pana te sā itthī piyā, so ca amacco bahūpakāro,

but if that woman is dear to you, and a helpful counsellor,

tesam ubhinnam-pi khamassu, majjhattabhāvena tiṭṭhāhī ti.

with both of them, be patient, retain your state of impartiality.

Ja 196 Valāhassajātaka

The Story about the Cloud-Horse

In the present one monk is tempted to go back to the lay life by the sight of a woman in her finery. The Buddha tells a story of how Yakkhinis used to capture lost merchants, take them to husband and then devour them when they were finished with them. The Bodhisatta in the guise of a flying horse managed to save half of those in captivity, who later become his disciples.

—॒—॒॑—॥॒—॑—॒— Siloka pathyā

1. Ye na kāhanti ovādam narā Buddhena desitam,

Those people who won't follow the advice given by the Buddha,

—॒—॒॑—॥॒—॑—॒— Siloka pathyā

Byasanam te gamissanti, Rakkhasīhi va vāñijā.

Will go on to destruction, like the merchants with the Rakkhasis.

—॒—॒॑—॥॒—॑—॒— Siloka pathyā

2. Ye ca kāhanti ovādam narā Buddhena desitam,

Those people who do follow the advice given by the Buddha,

—॒—॒॑—॥॒—॑—॒— Siloka pathyā

Sotthim pāram gamissanti, valāheneva vāñijā ti.

Will cross over unto safety, like the merchants with the cloud-horse.

Tattha, {2.130} *ye na kāhantī ti ye na karissanti.*

In this connection, *those people who won't* means those people who will not.

Byasanam te gamissantī ti te mahāvināsam pāpuṇissanti.

Will go to destruction means they will reach complete ruin.

Rakkhasīhi va vāñijā ti Rakkhasīhi palobhitavāñijā viya.

Like the merchants with the Rakkhasis means like the seduced merchants with the Rakkhasis.

Sotthim pāram gamissantī ti anantarāyena Nibbānam pāpuṇissanti.

Will cross over unto safety means they will reach the Nibbāna without obstruction.

Valāheneva vāñijā ti,

Like the merchants with the cloud-horse,

valāheneva: “Āgacchathā” ti vuttā tassa vacanakarā vāñijā viya.

like the merchants who followed the word spoken by the cloud-horse: “You must come.”

Yathā hi te samuddapāram gantvā, sakasakaṭṭhānam agamāṁsu,
Whence, having gone to the ocean's shore, they came to their own place,

evaṁ Buddhānam ovādakarā samisārapāram Nibbānam gacchantī ti.
so those who follow the advice of the Buddhas go to the farther shore of
transmigration, Nibbāna.

Amatamahānibbānena Dhammadesanāya kūṭam gaṇhi.

With the deathless and great Nibbāna the Dhamma teaching reached a
crescendo.

Ja 197 Mittāmittajātaka **The Story about Friends and Foes**

In the present one monk places his trust in his teacher, only to be
violently rebuffed by him. When the Buddha hears of it he tells a
story of an ascetic who kept a wild elephant, and how it killed him,
leading the Bodhisatta to show how to distinguish friend from
foe.³¹⁶

—॒—॑|—॒—॑||—॒—॑|—॒—॑ Siloka pathyā

1. Na nām umhayate disvā, na ca nām paṭinandati,

Having seen you he does not smile, nor does he give you a welcome,

—॒—॑|—॒—॑||—॒—॑|—॒—॑ Siloka savipulā

Cakkhūni cassa na dadāti, paṭilomañ-ca vattati.

He does not give you his attention,³¹⁷ and he speaks out against you.

³¹⁶ Cf. with Ja 161 Indasamānagottajātaka.

³¹⁷ Lit.: *He does not give you his eyes*, but that is not an acceptable phrase in English, and what it means is, he withdraws his attention.

—०—॥०—॥०—॥०— Siloka pathyā

2. Ete bhavanti ākārā amittasmim patiṭṭhitā,

These are the dispositions that are established in a foe,

—०—॥—०—॥—०—॥०— Siloka mavipulā

Yehi amittam jāneyya, disvā sutvā, ca paṇḍito ti.

From which, seeing and hearing, the wise one can know who his foe is.

Tattha, {2.131} **na nām umhayate disvā ti**

In this connection, *having seen you he does not smile,*

yo hi yassa amitto hoti, so tam puggalam disvā, na umhayate,

he who is a foe, having seen that person, does not smile,

hasitam na karoti, pahaṭṭhākāram na dasseti.

does not laugh, does not see (any) aspect of delight.

Na {2.132} **ca nām paṭinandatī ti,**

Nor does he give you a welcome,

tassa vacanam sutvā, pi tam puggalam na paṭinandati,

having heard his word, that person does not give a welcome,

sādu subhāsitan-ti na cānumodati.

and does not rejoice in his good and well spoken (words).

Cakkhūni cassa na dadātī ti

He does not give you his attention,

cakkhunā cakkhum āhacca, paṭimukho hutvā, na oloketi,

turning eye from eyes, turning his back, not looking round,

aññato cakkhūni harati.

he takes his eyes off the other.

Paṭilomañ-ca vattatī ti,
And he speaks out against you,

tassa kāyakammam-pi vacīkammam-pi na roceti,
because he does not approve of your bodily or verbal deeds,

paṭilomagāham gaṇhāti, paccanīkagāham.
he takes hold of the opposite view, a conflictual view.

Ākārā ti kāraṇāni.
Dispositions means inclinations.

Yehi amittan-ti,
From which ... his foe,

yehi kāraṇehi, tāni kāraṇāni disvā sutvā ca,
for these reasons, after seeing and hearing these reasons,

pañḍito puggalo: “Ayam me amitto” ti jāneyya,
the wise person, can know: “This is my foe,”

tato viparītehi pana mittabhāvo jānitabbo ti.
but from the inverse he can know who his friend is.

Ja 198 Rādhajātaka The Story about (the Parrot) Rādha

In the present one monk is tempted to go back to the lay life by the sight of a woman in her finery. The Buddha tells a story of how two adopted parrots were asked to keep their eye on a brahmin's wife when their master was away, how she did wrong, and killed one of the parrots called Poṭṭhapāda, when he questioned her about her behaviour.

—|—|—||—|—|—|— Siloka pathyā

1. Pavāsā āgato, tāta, idāni nacirāgato,

I have come from living abroad, dear, now I came not long ago,

—|—|—||—|—|—|— Siloka pathyā

Kaccinnu, tāta, te mātā, na aññam-upasevatī ti?

I wonder, dear, your mother, does she not consort with another?

Tassattho: {2.133}

This is the meaning:

aham, tāta Rādha, pavāsā āgato, so camhi idāneva āgato, nacirāgato,

I, dear Rādha, have come from living abroad, now I have come, not long ago,

tena pavattim ajānanto, tam pucchāmi:

therefore without knowing the story, I ask you:

“Kacci nu te, tāta, mātā aññam purisam na upasevatī” ti?

“I wonder, dear, does your mother not consort with another man?”

—॒—॑—॒—॥॑—॒—॑—॒— Siloka bhavipulā

2. Na kho panetam subhaṇam giram saccupasamhitam,

This is not a well-said utterance that is connected with truth,

—॒—॑—॒—॥॑—॒—॑—॒— Siloka pathyā

Sayetha Poṭṭhapādo va, mummure upakūthito ti.³¹⁸

He should lie, like Poṭṭhapāda, who was baked on the hot ashes.

Tattha, {2.134} **giran-ti vacanam.**

In this connection, *utterance* means a word.

Tañ-hi yathā idāni girā, evam tadā giran-ti vuccati,

Now just as *girā* (was meant), so at that time *giram* was said,

so suvapotako lingam anādiyitvā, evam-āha.

the young parrot, not having applied the gender, said this.³¹⁹

Ayam panettha attho:

But here this is the meaning:

Tāta, pañditena nāma saccupasamhitam yathābhūtam,

Dear, by a wise one an utterance connected with the truth, as it really is,

athayuttam sabhāvavacanam-pi, aniyyānikam na subhaṇam.

a significant, sincere word, does not lead out, and is not well-said.

Aniyyānikañ-ca saccam bhaṇanto,

Speaking the truth does not lead out,

³¹⁸ *Upakūthito* is m.c., the expected form is *upakuthito*, but this word with this prefix only occurs here, so it must be added m.c.

³¹⁹ What the commentator is implying is that *girā* is the proper form as it is a feminine noun; but *giram* has been said by the parrot, declining the word incorrectly. I am not so sure about this, as *giram* is the accusative form of the word, and it would seem to be appropriate in the sentence.

*sayetha Poṭṭhapādo va, mummure upakūthito,
you should lie, like Poṭṭhapāda, who was baked on the hot ashes,*

yathā Poṭṭhapādo kukkuṭe jhāmo sayati, evam̄ sayeyyā ti.
just like Poṭṭhapāda lying on scorched ashes, you should lie in the same way.

Upakūdhito ti pi pāṭho, ayam-evattho.

Upakūdhito is also a reading,³²⁰ this is the meaning.

Ja 199 Gahapatijātaka

The Story about the Householder

In the present one monk is tempted to go back to the lay life by the sight of a woman in her finery. The Buddha tells a story of how a brahmin's wife cheated on him with a headman, how he caught them, and punished them for their behaviour.

—|—||—|—|— Siloka navipulā

1. Ubhayam̄ me na khamati, ubhayam̄ me na ruccati,

I do not agree with either, I do not delight in either,

—|—||—|—|— Siloka pathyā

Yācāyam̄ koṭṭham-otiṇṇā, ‘Nāddasam̄’ iti bhāsatī.

Having descended to this granary, ‘I did not give,’ she says.

—|—||—|—|— Siloka pathyā

2. Tam̄ tam̄ gāmapati brūmi, kadare appasmi’ jīvite,

I say this and this, village-lord, in this miserable little life,

—|—||—|—|— Siloka pathyā

Dve māse saṅgaram̄ katvā, maṁsam̄ jaraggavam̄ kisam̄,

After agreeing to two months, (you gave) an old skinny bull's meat,

³²⁰ In the base form we find a regular variant between *kuthita* and *kudhita*. They are both used as past participles of *kuthati*.

—○—|—○—||—○—|○—○— Siloka mavipulā

Appattakāle codesi, tam-pi mayham na ruccatī ti!

Before the time has arrived you scold (me), I don't delight in that!

Tattha, {2.136} *taṁ taṁ gāmapati brūmī ti,*

In this connection, *I say this and this, village-lord,*

ambho gāmajetṭhaka, tena kāraṇena taṁ vadāmi.

dear village elder, for this reason I say this.

Kadare appasmi' jīvite ti,

In this miserable little life,

amhākam jīvitam nāma kadarañ-ceva thaddham,

normally our life is miserable, hard,

lūkham kasirām appañ-ca mandañ parittam,

coarse, tough, little, dull, limited,

tasmin no evarūpe jīvite vattamāne.

we are living such a life as this.

Dve māse saṅgaram katvā, maṁsam jaraggavām kisan-ti,

After agreeing to two months, (you gave) an old skinny bull's meat,

amhākam mamsam gaṇhantānam jaraggavām kisam,

our meat being taken from a skinny old bull,

dubbalam jaragonam dadamāno tvam:

while giving a weak, old ox, you said:

“Dvīhi māsehi mūlam dātabban”-ti,

“You should return two months from the beginning,”

evam dve māse saṅgaram paricchedam katvā.

thus you have broken this two month agreement.

Appattakāle codesī ti,

Before the time has arrived you scold (me),

tasmim kāle asampatte antarāva codesi.

before the time has been reached, along the way, you scold (me).

Tam-pi mayham na ruccatī ti!

I don't delight in that!

Yā cāyam pāpadhammā dussilā,

This is wickedness, unvirtuous,

antokoṭhe vihīnam³²¹ natthibhāvam jānamānā va,

knowing the absence of rice paddy inside the granary,

ajānantī viya hutvā,

becoming like one who doesn't know (that),

kottham-otiṇṇā, kotthadvāre ṭhatvā, na dassam, iti bhāsati,

having descended into the granary, standing at the granary door, I will not give,

this is what she says,

yañ-ca tvam akāle codesi tam-pī ti,

you scold (me) at the wrong time,

idam ubhayam-pi mama neva khamati na ruccatī ti.

this pair I neither agree with, nor delight in.

³²¹ Transcription reads: *vihīnam*.

Ja 200 Sādhusīlajātaka The Story about Good Precepts

In the present one brahmin cannot decide between suitors for his four daughters and asks the Buddha's advice. The Buddha tells of a similar occurrence in the past, and how, as Bodhisatta, he advised choosing the virtuous suitor as being the most suitable.

—◦—|—,——||——|◦—◦— Siloka mavipulā

1. Sarīradabyam vuḍḍhabyam, sojaccam sādhusīliyam,

One is handsome, one is elder, one of good birth, one virtuous,

—◦—|◦—||—◦—|◦—◦— Siloka pathyā

Brāhmaṇam teva pucchāma: kannu tesam vanimhase ti?

We ask the brahmin about this: which one of these suitors is good?³²²

Tattha, {2.138} *sarīradabyan-ti ādīhi,*

In this connection, *one is beautiful* and so on,

tesam catunnam vijjamāne guṇe pakāseti.

he explains the virtue existing in these four.

Ayañ-hettha adhippāyo:

This is the intention in this place:

dhītaro me cattāro janā patthenti,

my four daughters wish for men,

tesu ekassa sarīradabyam-atthi,

of these one is handsome,

³²² I am unsure about this translation, the word seems to be *vani* + *amhase*, with *vani* normally meaning *a beggar*, perhaps here *a suitor*, having a positive sense.

sarīrasampadā abhirūpabhāvo samvijjati,
one is found endowed with a truly handsome body,

ekassa vuḍḍhabyanī vuḍḍhibhāvo mahallakatā atthi,
one of them is elder, elderly, aged,

ekassa sojaccam sujātitā jātisampadā atthi.
one of them is of good birth, well born, endowed with (a good) birth.

Sujaccan-ti pi pāṭho.

Sujaccam is also a reading.³²³

Ekassa sādhusīliyān sundarasīlabhāvo sīlasampadā atthi.

One of them is virtuous, having beautiful virtue, being endowed with virtue.

Brāhmaṇān teva pucchāmā ti,
We ask the brahmin about this,

tesu asukassa nāmetā dātabbā ti ajānantā,
not knowing which amongst those named should be given,

mayaṁ bhavantām brāhmaṇāñ-ñeva pucchāma.
we ask the venerable brahmin.

Kannu tesāṁ vanimhase ti?
Which one of these suitors is good?

Tesām catunnaṁ janānam kam vanimhase, kam icchāma,
Of these four people which is good, which should we desire,

kassa tā kumārikā dadāmā ti pucchatī?
he asks to which of these should we give the woman?

³²³ The alternative forms *su-* and *so-* are often found, and have the same meaning.

— — — | — — — || — — — | — — — Siloka pathyā

2. Attho atthi sarīrasmim, vuḍḍhabhyassa namo kare,

There is good in the body, we must pay respects to an elder,

— — — | — — — || — — — | — — — Siloka pathyā

Attho atthi sujātasmin, sīlam asmāka' ruccatī ti.

There is good in being well born, (but) in virtue is our delight.

Tattha, attho atthi sarīrasmin-ti,

In this connection, *there is good in the body*,

rūpasampanne sarīre pi attho, viseso vuḍḍhi atthi yeva,

a body endowed with beauty is also good, this is especially prosperous,

natthī ti na vadāmi.

I do not say it isn't.

Vuḍḍhabhyassa namo kare ti,

We must pay respect to an elder,

vuḍḍhabhāvassa pana namakkāram-eva karomi.

I pay my respects to one who is an elder.

Vuḍḍhabhāvo hi vandanamānanam labhati.

The one who is elder receives reverence.

Attho atthi sujātasmin-ti,

There is good in being well born,

sujāte pi purise vuḍḍhi atthi, jātisampatti pi icchitabbā yeva.

there is prosperity in the well born person, the one endowed with (good) birth is also desireable.

Sīlamasmāka' ruccatī ti,

In virtue is our delight,

amhākam pana sīlam-eva ruccati.

but our delight is in virtue.

Sīlavā hi ācārasampanno, sarīradabyavirahito pi, pujjo pāsamso ti.

The virtuous one, endowed with good manners, though devoid of beauty, is (still) commendable, praiseworthy.

Ja 201 Bandhanāgārajātaka The Story about the Prison

In the present some monks see prisoners bound tight in prison and ask the Buddha about fetters. The Buddha explains these are not the strongest fetters, that attachment to family and sense desire are even stronger, and explains that in the past some managed to break even these bonds, and tells a story about a previous life he had.

—◦—|—◦◦|—◦— Tuṭṭhubha

1. Na tam daļham³²⁴ bandhanam-āhu dhīrā,

There is no bond stronger, so say the wise,

—◦—|—◦◦|—◦— Tuṭṭhubha

Yad-āyasam dārujapabbajañ-ca,

Whether made of iron, wood, or bulrush,

—◦—|—◦◦|—◦— Tuṭṭhubha

Sārattarattā maṇikuṇḍalesu,

An obsession for jewels and earrings,

—◦—|—◦◦|—◦— Tuṭṭhubha

Puttesu dāresu ca yā apekkhā.

And the longing towards both sons and wives.

³²⁴ -*lh*- doesn't make position here, or in the next verse.

—०—|—००|—०— Tuṭṭhubha

2. Etam daļham bandhanam-āhu dhīrā,

This bond is the stronger, so say the wise,

—०—|—००|—०— Tuṭṭhubha

Ohārinam sithilam duppamuñcam,

Dragging down, pliant, hard to get free from,

—०—|—००|—०— Tuṭṭhubha

Etam-pi chetvāna vajanti dhīrā,

Having cut this also, the wise depart,

—०—|—००|—०— Tuṭṭhubha

Anapekkhino kāmasukham pahāyā ti.

Indifferent, giving up sensual pleasure.

Tattha, {2.140} **dhīrā ti dhitimantā, dhikkatapāpā ti dhīrā.**

In this connection, *wise* means resolute, the wise who despise wickedness.

Atha vā dhī vuccati paññā,

Or, *dhī* is said to be wisdom,

tāya paññāya samannāgatā ti dhīrā,

endowed with that wisdom, they are wise.³²⁵

Buddhā Paccekabuddhā** Buddhasāvakā {2.141} Bodhisattā ca:**

Buddhas, Independent Buddhas, Buddhas' disciples and Bodhisattas:

ime dhīrā nāma.

these are called wise.

³²⁵ The above two definitions play on the broad range of meanings that the word *dhīra* and its cognates have, including firmness, resoluteness, and also having wisdom, and courage.

Yad-āyasan-ti ādīsu

Whether made of iron and so on,

yaṁ saṅkhalikasaṅkhātam̄ ayasā nibbattam̄ āyasam̄,

when what are reckoned as chains are produced from iron, they are iron (chains),

yaṁ andubandhanasaṅkhātam̄³²⁶ dārujam̄,

when what is reckoned as being bound in manacles (it is) made of wood,³²⁷

yañ-ca pabbajatiṇehi vā aññehi vā vākādīhi,

and when with bulrush grass or another fibre and so on,

rajjum̄ katvā katarajjubandhanam̄,

having made rope being bound by that rope,

taṁ āyasādīm chinditum̄ sakkuṇeyyabhāvena,

because that iron and so on has the nature of being possible to break,

dhīrā: ‘Daļham̄ thiran’-ti, nāhu na kathenti.

the wise do not say, do not speak, saying: ‘That is strong, solid.’

Sārattarattā ti sārattā hutvā, rattā, balavarāgarattā, ti attho.

An obsession means having become obsessed, infatuated, filled with strong passion, this is the meaning.

Manikunḍalesū ti maṇīsu ca kuṇḍalesu ca, maniyuttesu vā kuṇḍalesu.

For jewels and earrings means for jewels and earrings, or for jewelled earrings.

Etam daļhan-ti,

This bond is the stronger,

³²⁶ Cst reads *addu-*, maybe a transcription mistake, otherwise unrecorded.

³²⁷ This sentence appears incomplete, especially compared with what follows and precedes.

ye maṇikunḍalesu sārattarattā,
whatever obsession there is for jewels and earrings,

tesam yo ca sārāgo, yā ca tesam puttadāresu apekkhā taṇhā,
whoever has passion for these, the longing, craving for these sons and wives,

etam kilesam-ayam bandhanam dalham thiran-ti dhīrā āhu.
this defiled bondage is stronger, more solid, so say the wise.

Ohārinan-ti,
Dragging down,

ākaḍḍhitvā, catūsu apāyesu pātanato,
having pulled one down, falling into the four downfalls,

avaharati, heṭṭhā haratī, ti ohārinam.
he is carried away, he carries one below, so *dragging down* (is said).

Sithilan-ti bandhanaṭṭhāne chavicammamamsāni na chindati,
Pliant means in that state of bondage there is no cutting of outer or inner skin or flesh,

lohitam na nīharati, bandhanabhāvam-pi na jānāpeti,
no blood-letting, the state of bondage is not even known,

thalapathajalapathādīsu kammāni kātum detī ti sithilam.
it allows one to make deeds along the land-routes or sea routes, and so on, so it is *pliant*.

Duppamuñcan-ti,
Hard to get free from,

taṇhālobhavasena hi ekavāram-pi uppannam kilesabandhanam,
because of greed and craving, for even one time, arises the bonds of defilements,

daṭṭhaṭṭhānato kacchapo viya dummocayam hotī, ti duppamuñcam.

like a tortoise from the place where he bites it is hard to get free from, this is hard to get free from.

Etam-pi chetvānā ti,

Having cut this also,

etam evam daṭham-pi kilesabandhanam nāṇakhaggena chinditvā,

thus having cut this strong bond of defilements with the sword of knowledge,

ayadāmāni chinditvā, mattavaravāraṇā viya pañjare chinditvā,

having cut these iron chains, like a drunken elephant breaks the cage,

sīhapotakā viya ca dhīrā,

the wise are like lion cubs,

vatthukāmakilesakāme, ukkārabhūmim viya,

both the objects of sensuality and the defilements of sensuality, like dung on the floor,

jigucchamānā, anapekkhino hutvā,

being disgusting, having become indifferent,

kāmasukham pahāya vajanti, pakkamanti,

giving up sensual pleasure, depart, leave,

pakkamityā ca pana Himavantam pavisitvā,

and after leaving they enter the Himālaya,

isipabbajjam pabbajitvā, jhānasukhena vītināmentī ti.

go forth in the seers' going forth, and pass their time in the happiness of absorption.

Ja 202 Kelisīlajātaka The Story about Mocking

In the present some monks mock Ven. Lakuṇḍaka, a dwarf Arahat they think is a novice. The Buddha tells how in a past life the monk had been a king and had mocked old people and made life difficult for them until Sakka came down to teach him a lesson in impermanence.

— — — | — — — || — — — | — — — Siloka pathyā

1. Hamsā koñcā mayūrā ca, hatthayo pasadā migā,

There are geese, herons, and peacocks, elephants and the spotted deer,

— — — | — — — || — — — | — — — Siloka pathyā

Sabbe sīhassa bhāyanti, natthi kāyasmi' tulyatā.

All fear the lion, although they are not equal in their bodies.

— — — | — — — || — — — | — — — Siloka pathyā

2. Evam-eva manussesu daharo ce pi paññavā,

Even so amongst men a boy (is respected) if he be wise,

— — — | — — — || — — — | — — — Siloka pathyā

So hi tattha mahā hoti, neva bālo sarīravā ti.

But though he is big, a fool's body is never (respected).

Tattha, {2.144} pasadā migā ti, pasadasaṅkhātā migā,

In this connection, *the spotted deer* means what is reckoned as the spotted deer,

pasadā migā ca avasesā migā cā, ti pi attho.

the spotted deer and the rest of the deer, this is also the meaning.

Pasadamigā ti pi pātho, pasadā migā ti attho.

Pasadamigā is also a reading,³²⁸ the spotted deer, this is the meaning.

³²⁸ This reading, however, is wrong in its metre.

Natthi kāyasmī’ tulyatā ti sarīre pamāṇam nāma natthi.

They are not equal in their bodies means they are not normally the same size in their body.

Yadi bhaveyya,

If they were,

mahāsarīrā hatthino ceva pasadamigā ca sīham māreyyum,

the lion would kill the large bodied elephant as well as the spotted deer,

sīho hamśādayo khuddakasarīre yeva māreyya,

(or) the lion would kill only those small in body, (like the) goose and so on,

khuddakā yeva sīhassa bhāyeyum, na mahantā.

and the lion would inspire fear in the small, not the large.

Yasmā panetaṁ natthi, tasmā sabbe pi te sīhassa bhāyanti.

But because this is not so, therefore all of them fear the lion.

Sarīravā ti,

Body,

bālo mahāsarīro pi, mahā nāma na hoti,

though the fool has a big body, he is not known as big,

tasmā Lakuṇḍakabhaddiyo sarīrena khuddako pi,

therefore though Lakuṇḍaka Bhaddiya was small of body,

mā: ‘Tām ñāṇena pi khuddako,’ ti maññitthā, ti attho.

do not imagine: ‘He is small of knowledge’, this is the meaning.

Ja 203 Khandhavattajātaka

The Story about the Vow (that Protects) the Constituent Parts

In the present one monk dies of a snake bite. The Buddha tells a story about sages of old who learned a protection charm, and were kept safe from the four families of snakes and other dangerous animals.

—|—||—|—|— Siloka pathyā

1. Virūpakkhehi me mettam, mettam Erāpathehi me,
I am friendly with the Virūpakkhas, with the Erāpathas I am friendly,

—|—||—|—|— Siloka pathyā

Chabyāputtehi me mettam, mettam³²⁹ Kaṇhāgotamakehi cā ti.
I am friendly with the Chabyāputtas, friendly with the Kaṇhāgotamakas.

Tattha, {2.145} **Virūpakkhehi me mettan-ti,**
In this connection, *I am friendly with the Virūpakkhas,*

Virūpakkhanāgarājakulehi saddhim mayham mettam.
I am friendly with the Virūpakkha royal snake family.

Erāpathādīsu pi eseva nayo.
Erāpathas and so on also has the same method.

Etāni pi hi Erāpathanāgarājakulam, Chabyāputtanāgarājakulam,
This Erāpatha royal snake family, Chabyāputta royal snake family,

Kaṇhāgotamakanāgarājakulan-ti nāgarājakulāneva.
Kaṇhāgotamaka royal snake family are the royal snake families.

³²⁹ We should exclude *mettam* m.c., it is only included for symmetry, and is not needed for meaning.

—!—!—!—!— Siloka pathyā

2.³³⁰ Apādakehi me mettam, mettam dvipādakehi me,

I'm friendly with those without feet, with those with two feet I'm friendly,

—!—!—!—!— Siloka pathyā

Catuppadehi me mettam, mettam bahuppaddehi me ti.

I'm friendly with those with four feet, with those with many feet I'm friendly.

Tattha, {2.146} paṭhamapadena odissakam katvā,

In this connection, having made a special case with the first lines,

sabbesu apādakesu dīghajātikesu ceva,

towards all serpents having no feet,

macchesu ca mettābhāvanā dassitā,

and towards fish he shows his friendliness,

dutiyapadena manussesu ceva,

towards the two-footed humans,

pakkhijātesu ca tatiyapadena,

and to three-footed creatures (such as) birds,

hatthi-assādīsu sabbacatuppadesu,

and all four-footed (creatures) such as elephants, horses and so on,

³³⁰ In Cst this and the following two verses are all counted as part of verse 1. Then the lines *Appamāno Buddha...* (which is not even a verse) and the following verse are counted as verse 2. Fausboll counts each of the verses (omitting *Appamāno Buddha...*) as separate verses. I number the first 4 verses, the others, although commented on, are actually in prose.

bahutthapadena:³³¹ **vicchikasatapadi-uccāliṅgapāṇakamakkaṭakādīsu.**
and with the many-footed: scorpions, centipedes, caterpillars, worms, and so on.

—०—॥—०— Siloka pathyā

3. Mā māṁ apādako him̄si, mā māṁ him̄si dvipādako,

May the one without feet not hurt me, may the one with two feet not hurt me,

—०—॥—०— Siloka pathyā

Mā māṁ catuppado him̄si, mā māṁ him̄si bahuppado ti.

May the one with four feet not hurt me, may the one with many feet not hurt me.

Tattha, mā man-ti,

In this connection, *may* (*the one without feet not hurt*) me,

etesu apādakādīsu, koci eko pi mā māṁ him̄satu, mā viheṭhetū ti,
towards the one without feet and so on, may no one hurt me, harm me,

evam āyācantā mettam bhāvethā, ti attho.

thus entreating them, you must develop friendliness, this is the meaning.

—०—॥—०— Siloka mavipulā

4. Sabbe sattā, sabbe pāṇā, sabbe bhūtā ca kevalā,

May all beings, all living creatures, all beings entirely,

—०—॥—०— Siloka pathyā

Sabbe bhadrāni passantu, mā kañci pāpam-āgamā ti.

May all see prosperity, may nothing bad come to anyone.

Tattha, tanhādiṭṭhivasena,

In this connection, because of craving and views,

³³¹ Cst reads: *catutthapadena* (four-footed) but this was already covered in the previous line, and the creatures mentioned here are many-footed.

vatte pañcasu khandhesu āsattā visattā laggā laggitā ti sattā.
clinging to, attaching to, sticking to, adhering to the five constituents in the round (of existence), beings (is said).³³²

Assāsapassāsapavattanasaṅkhātena pāṇavasena pāṇā,
Because of breathing, through what is reckoned as continuing by breathing in and breathing out, *living creatures* (is said).

Bhūtabhāvitanibbattanavasena bhūtā ti.
Because of rebirth and the development of beings, *beings* (is said).

Evaṁ vacanamattaviseso veditabbo.
Thus the distinction of the words are to be understood.

Avisesena pana sabbāni petāni padāni sabbasattasangāhakāneva.
Without distinction all these (many) footed (creatures) are benefactors of all beings.

Kevalā ti sakalā.
Entirely means in every way.

Idam sabbasaddasseva hi pariyāyavacanam.
This word is an encompassing word.

Bhadrāni passantū ti,
May (all) see prosperity,

sabbe Pete sattā bhadrāni sādhūni kalyāṇāneva passantu.
all of these beings may they see prosperity, auspiciousness, what is beneficial.

Mā kañci pāpam-āgamā ti,
May nothing bad come to anyone,

³³² There may be a play of the word *satta* here which (amongst other things) in Pāli can mean both *being* (Skt: *sattva*) and *attached* (Skt: *sajjita*).

etesu kañci ekam sattam-pi pāpaṁ lāmakam dukkham mā āgamā,
amongst these may not one being approach what is wicked, evil, suffering,

mā āgacchatu, mā pāpuṇātu,
may none arrive at, may none reach this,

sabbe averā abyāpajjā sukhī niddukkhā hontū ti.
may all be free from hatred, free from oppression, happy, and free from
suffering.

‘Appamāṇo Buddho! Appamāṇo Dhammo! Appamāṇo Saṅgho ti!’ āha³³³
He said: ‘The Buddha is measureless! The Dhamma is measureless! The
Saṅgha is measureless!’

Tattha, {2.147} pamāṇakarānam kilesānam abhāvena,
In this connection, absent any measureable defilements,

guṇānañ-ca pamāṇabhāvena, Buddharatanam appamāṇam.
and absent any measureable virtues, the Buddha-jewel is *measureless*.

Dhammo ti navavidho lokuttaradhammo.

*The Dhamma means the nine kinds of supermundane states.*³³⁴

Tassa pi pamāṇam kātum na sakkā ti appamāṇo.
It is not possible to make of measure of this, so it is *measureless*.

Tena appamāṇena dhammena samannāgatattā Saṅgho pi appamāṇo.
By being endowed with a measureless nature *the Saṅgha* is measureless.

³³³ These words, and the ones that follow below, are not metrical, and are some of the only non-metrical words commented on in the *padavaṇṇanā*, presumably because they are taken as part of the *paritta*, or protection formula.

³³⁴ The four paths, four fruits and Nibbāna.

‘Pamāṇavantāni sarīsapāni,

He said: ‘Measurable are creeping things,

ahivicchikasatapadī, uṇṇanābhī sarabūmūsikā ti’ āha.

(such as) snakes, scorpions, centipedes, spiders, lizards, and rats.’

Tattha, sarīsapānī ti sappadīghajātikānam nāmam.

In this connection, *creeping things* means what are called snakes or serpents.

Te hi sarantā gacchanti, sirena vā sapantī ti sarīsapā.

Slithering along they go, cursing with the head, so they are creeping things.³³⁵

Ahī ti ādi tesam̄ sarūpato nidassanam̄.

Snakes and so on, this is a specific example of those of a similar form.

Tattha, uṇṇanābhī ti makkaṭako.

In this connection, *spiders* means arachnids.

Tassa hi nābhito uṇṇāsadiSAM̄ suttam̄ nikhamati,

For him the web comes out like wool from the centre,

tasmā uṇṇanābhī ti vuccati.

therefore *spiders* is said.³³⁶

Sarabū ti gharagolikā.

Lizards means house lizards.

Katā me rakkhā, katā me parittā,

I have made this protection, I have made this safeguard,

³³⁵ This is an example of folk etymology that we sometimes come across in the commentaries. It is not really possible to make sense of it in translation. It suggests the word *sarīsapā* derives from *sar-* (recollection) + *si-* as in *sira* (head) + *sapa-* as in *sapati*, (curse).

³³⁶ Another folk etymology.

Paṭikkamantu bhūtāni!

May (all these) beings go away!

Soham namo Bhagavato,

I revere the Fortunate One,

Namo sattannam Sammāsambuddhānan-ti.

I revere the seven Perfect Sambuddhas.

Tattha, {2.148} *katā me rakkhā ti,*

In this connection, *I have made this protection,*

mayā ratanattayaguṇe anussarantena attano rakkhā gutti katā.

by recollecting the virtues of the three jewels I have made this guard, this protection, for myself.

Katā me parittā ti parittāṇam-pi me attano kataṁ.

I have made this safeguard means I have made safeguards for myself.

Paṭikkamantu bhūtānī ti!

May (all these) beings go away!

Mayi ahitajjhāsayāni bhūtāni paṭikkamantu apagacchantu.

May (all these) these beings having bad intentions go away, depart from here.

Soham namo Bhagavato ti,

I revere the Fortunate One,

so aham evam kataparitto,

thus having made this safeguard,

atītassa parinibbutassa sabbassa pi Buddhassa Bhagavato namo karomi.

I worship all the Fortunate Buddhas who attained Nibbāna in the past.

Namo sattannam Sammāsambuddhānan-ti,

I revere the seven Perfect Sambuddhas,

visesena pana atīte paṭipātiyā,

specifically, in the past, in sequence,

parinibbutānam sattannam Sammāsambuddhānaṁ namo karomī ti.

I revere the seven Perfect Sambuddhas who attained Nibbāna.

Ja 204 Vīrakajātaka

The Story about (the Hero Crow) Vīrika

In the present Devadatta makes himself out a Buddha, but loses all his disciples in a stroke. The Buddha tells a story about when he was a wise man called Vīraka, and there was a crow called Saviṭṭhaka, who tried to imitate a cormorant, and died when he dived underwater.

—|—||—|— Siloka pathyā

1. Api Vīraka passesi sakuṇam mañjubhāṇakam,

Have you seen, O Vīraka, the bird having a very sweet voice,

—|—||—|— Siloka pathyā

Mayūragīvasaṅkāsaṁ, patim mayhaṁ Saviṭṭhakan-ti?

With a neck looking like a peacock's, my husband Saviṭṭhaka?

Tattha, {2.150} api, Vīraka, passesī ti, sāmi Vīraka, api passasi?

In this connection, have you seen, O Vīraka means, master Vīraka, have you seen?

Mañjubhāṇakan-ti mañjubhāṇinam.

Having a very sweet voice means having a very sweet voice.³³⁷

³³⁷ Alternate form of the compound.

Sā hi rāgavasena: “**Madhurassaro me patī**” ti, maññati, tasmā evam-āha.
Because of lust, thinking: “My husband has a sweet tone,” therefore she asks
(like this).

Mayūragīvasaṅkāsan-ti moragīvasamānavanṇam.

*With a neck looking like a peacock's means with a neck having an appearance
the same as a peacock's.*

—○—○—○—|—○—○—○— Vetālīya

2. Udkathalacarassa pakkhino,

That bird at home in water and on land,

—○—○—○—|—○—○—○— Vetālīya

Niccam āmakamacchabhojino:

Who constantly enjoys fresh fish to eat:

—○—○—○—|—○—○—○— Vetālīya

Tassānukaram Saviṭṭhako

Through imitating him Saviṭṭhaka

—○—○—○—|—○—○—○— Vetālīya

Sevāle paṭigunṭhito mato ti.

Has died, caught up amongst the lakeside weeds.

Tattha, udakathalacarassā ti

In this connection, *at home in water and on land,*

udake ca thale ca caritum samatthassa.

the one capable of living in water and on land.

Pakkhino ti attānam sandhāya vadati.

Bird, this is said regarding himself.

Tassānukaran-ti tassa anukaronto.

*Through imitating him means through imitating him.*³³⁸

Sevāle paliguṇṭhito mato ti,

Has died caught up amongst the lakeside weeds,

udakam pavisitvā, sevālam chinditvā,

entering the water, being caught amongst the lakeside weeds,

nikkhamitum asakkonto, sevālapariyonaddho anto-udeke yeva mato,

unable to escape, encircled by the lakeside weeds under the water, he has surely died,

passa, etassa tunḍam dissatī ti.

see, from his beak it is evident.

Ja 205 Gaṅgeyyajātaka

The Story about the Ganges (Fish)

In the present two young monks are unsure which one of them is the most handsome, so they ask an old monk, who declares he is more handsome than they are. The Buddha tells a story of two fish who similarly asked a tortoise to decide which of them was more handsome, only for him to declare that he was the most handsome of all!

³³⁸ Clarifying the compound.

—◦◦—|—,---||◦◦—◦|◦—◦— Siloka mavipulā

1. Sobhati maccho Gaṅgeyyo, atho sobhati Yāmuno,

The Ganges' fish are lovely, and lovely those of the Yamuna,³³⁹

◦◦—|—◦◦—||—◦◦|◦—◦— Siloka bhavipulā

Catuppadoyam puriso, nigrodhaporimaṇḍalo,

This four-footed individual, well-proportioned like a banyan,

—◦◦|◦—||—◦◦|◦—◦— Siloka pathyā

Īsakāyata gīvo ca, sabbeva atirocatī ti.

With a neck like a (carriage) pole, is more lovely than all of them.

Tattha, {2.152} **catuppadoyan-ti catuppado ayanī.**

In this connection, this four-footed means this four-footed.³⁴⁰

Puriso ti attānam sandhāya vadati.

Individual, he says this in regard to himself.

Nigrodhaporimaṇḍalo ti sujāto nigrodho viya parimaṇḍalo.

Well-proportioned like a banyan means well-proportioned like a well-grown banyan tree.

Īsakāyatagīvo ti rathīsā viya āyatagīvo.

With a neck like a (carriage) pole means with a long neck like a carriage pole.

Sabbeva atirocatī ti,

Is more lovely than all of them,

evam sañṭhānasampanno kacchapo sabbeva atirocati,

thus endowed with the appearance of a tortoise he is more lovely than all of them,

³³⁹ *Yamunā* is a feminine noun, as all rivers normally are, but here it is declined like it was *Yamuna*, masculine, maybe for concinnity.

³⁴⁰ Clarifying the sandhi.

aham-eva sabbe tumhe atikkamitvā, sobhāmī, ti vadati.

having surpassed you all, I am (the most) lovely, this is what is said.

—०—०॥—०—०— Siloka pathyā

2. Yam pucchito na tam akkhāsi,³⁴¹ aññam akkhāsi pucchito,

Questioned he does not make answer, or questioned he answers other,

—०—०॥—०—०— Siloka pathyā

Attappasamsako poso, nāyam asmāka' ruccatī ti.

That person does praise himself, (but) our delight is not in this.

Tattha, attappasamsako ti,

In this connection, *that person he praises himself,*

attānam pasamsasilo attukkamsako poso.

that person has a character of praising himself, elevating himself.

Nāyam asmāka' ruccatī ti,

Our delight is not in this,

ayam pāpakacchapo amhākam na ruccati na khamatī ti.

our delight, our pleasure, in not in this wicked tortoise.

Kacchapassa upari udakam khipitvā, sakaṭṭhānam-eva gamiṁsu.

Having thrown water on the tortoise, they went to their own places.

³⁴¹ This line is hypermetric by one syllable.

Ja 206 Kuruṅgamigajātaka The Story about the Antelope

In the present Devadatta is going around trying to kill the Buddha. The latter tells a story of how he had done a similar thing in the past, when the Bodhisatta was an antelope, and Devadatta a hunter, and how he had been thwarted by his friends, the woodpecker and the tortoise.

—◦—|◦—||◦—|◦— Siloka pathyā

1. Ingha vaddham-ayam pāsam, chinda dantehi kacchapa,

Come on, this strap, this snare, you must cut through it with your teeth, tortoise,

◦—|◦—||◦—|◦— Siloka pathyā

Aham tathā karissāmi, yathā nehitī luddako ti.

I will do (my part) likewise, because of that the hunter won't come.

[There is no word commentary to this verse.]

—◦—|◦—||◦—|◦— Siloka pathyā

2. Kacchapo pāvisī vārim, kuruṅgo pāvisī vanam,

The tortoise re-entered the lake, and the deer re-entered the woods,

◦—|◦—||—|◦— Siloka pathyā

Satapatto dumaggamhā dūre putte apānayī ti.

The woodpecker from the tree top carried his children far away.

Tattha, {2.155} apānayī ti ānayi, gahetvā agamāsī, ti attho.

In this connection, *carried* means carried,³⁴² having taken them he departed, this is the meaning.³⁴³

³⁴² It seems the prefix *apa* may be used only m.c. The regular form is from *ānayati*.

³⁴³ It is odd that the commentary on this verse is so short.

Ja 207 Assakajātaka The Story about (King) Assaka

In the present one monk is growing dissatisfied owing to his attachment to his former wife. The Buddha tells a story of how the monk was once a king named Assaka who grieved when his queen passed away. The Bodhisatta cured him of his grief when he showed him she was now reborn as a dung-beetle, and did not care for him any more.

◦◦◦|◦---||---◦◦|◦◦— Siloka pathyā

1. Ayam-Assakarājena deso vicarito mayā,

I wandered around the land together with this king Assaka,

◦◦◦|◦---||◦◦◦◦|◦◦— Siloka pathyā

Anukāmaya kāmena, piyena patinā saha.

Reciprocating love with love, having affection for my lord.

◦◦◦|◦---||---◦◦|◦◦— Siloka pathyā

2. Navena sukhadukkhena porāṇam apithīyati,

Old (pleasure and pain) are obstructed by the new pleasure and pain,

---◦|◦---||---◦◦|◦◦— Siloka pathyā

Tasmā Assakaraññā va kīṭo piyatato mamā ti.

Thus (now) I've more affection for a worm than for king Assaka.

Tattha, {2.157} *ayam-Assakarājena deso vicarito mayā ti,*

In this connection, I wandered around the land together with this king Assaka,

ayām ramaṇīyo uyyānapadeso pubbe

formerly I wandered around this delightful parkland

mayā Assakarājena saddhim vicarito.

together with king Assaka.

Anukāmaya kāmenā ti anū ti nipātamattam.

*Reciprocating love with love, anu is merely a particle.*³⁴⁴

Mayā tam kāmayamānāya tena māni kāmayamānena {2.158} sahā, ti attho.

With me who loves him, together with him who loves me, this is the meaning.

Piyenā ti tasmin attabhāve piyena.

Having affection means having affection in that life.

Navena sukhadukkhenā, porāṇam apidhīyatī ti,

Old (pleasure and pain) are obstructed by the new pleasure and pain,

bhante, navena hi sukhena porāṇam sukham,

venerable sir, because of the new happiness the old happiness,

navena ca dukkhena porāṇam dukkham pidhīyati pāticchādīyati,

and because of the new suffering the old suffering, is obstructed, concealed,

esā lokassa dhammatā, ti dīpeti.

this is the nature of the world, this is the explanation.

Tasmā Assakaraññā va kīṭo piyataro mamā ti,

Thus (now) I've more affection for a worm than for king Assaka,

yasmā navena porāṇam pidhīyati,

because of the new obstructing the old,

tasmā mama Assakarājato sataguṇena sahassaguṇena kīṭo va piyataro ti.

so I have more affection for a worm than for king Assaka with his hundred virtues, with his thousand virtues.

³⁴⁴ I think this is questionable myself, as *anukāma* seems to exist in both Pāli and Sanskrit, and have the meaning of *giving love back*, which is the required sense here.

Ja 208 Sumsumārajātaka The Story about the (Murderous) Crocodile

In the present Devadatta is going around trying to kill the Buddha. The latter tells a story of how a crocodile had desired to eat the heart of a monkey, but the monkey tricked him into believing he had left his heart on a tree, and escaped.

—|—||—|—|— Siloka pathyā

1. Alām metehi ambehi, jambūhi panasehi ca

Enough with these mangos, with black plums and jack fruits

—|—||—|—|— Siloka pathyā

Yāni pāram samuddassa, varam mayham udumbaro.

Which are across the sea, my fig tree is better.

—|—||—|—|— Siloka pathyā

2. Mahatī vata te bondi, na ca paññā tad-ūpikā,

Great your body, but your wisdom is not the same,³⁴⁵

—|—||—|—|— Siloka pathyā

Susumāra vañcito mesi, gaccha dāni yathāsukhan-ti.

The crocodile tricked me, now go where'er you will.

Tattha, {2.160} *alām metehī ti,*

In this connection, enough with these,

yāni tayā dīpake niddiṭṭhāni, etehi mayham alām.

with these defined and explained by you, for me these are enough.

³⁴⁵ According to CPD, -ū- is m.c., the word is *upikā*. PED: *It is simply tad-upa-ka, the adj. positive of upa, of which the comparative-superlative is upama, meaning like this, i.e. of this or the same kind. Also spelt tadūpikā (f.) (at Ja.ii.160).*

Varam mayham udumbaro ti,

My fig tree is better,

mayham ayam-eva udumbararukkho varam.

this, my fig tree, is better.

Bondī ti sarīram.

*Body means body.*³⁴⁶

Tad-ūpikā ti,

The same,

paññā pana te tad-ūpikā tassa sarīrassa, anucchavikā natthi.

your wisdom is not the same as your body, nor is it pleasing.

Gaccha dāni yathāsukhan-ti,

Now go where'er you will,

idāni yathāsukham gaccha,

now go wherever you will,

natthi te hadayamamṣagahaṇūpāyo, ti attho.

there is no way to grasp at your fleshly heart, this is the meaning.

³⁴⁶ *Bondī*, which is clearly a dialectical word, is very rare in Pāli, appearing only rarely in two books, the Jātaka and Petavatthu, and their commentaries.

Ja 209 Kakkaraṇṭaka The Story about the Chicken

In the present one monk is very clever at taking care of himself. When the Buddha hears of it, he tells about a previous life in which the monk had been a bird who took good care to avoid being caught by a hunter.

—◦—|◦— —||—◦—|◦— — Siloka pathyā

1. Diṭṭhā mayā vane rukkhā, assakaṇṇā vibhīṭakā,

I saw (many) trees in the woods, (like) sal trees and myrobalan,

—◦—|—,——||—◦— —|—◦— — Siloka mavipulā

Na tāni evam sakkanti yathā tvam rukkha' sakkasi.

But these (trees) do not walk around like this tree of yours walks around.

Tassattho: {2.161}

This is the meaning:

samma luddaka, mayā imasmim vane

dear hunter, in this wood

jātā bahū assakaṇṇā ca vibhīṭakā ca rukkhā diṭṭhapubbā,

many kinds of trees I have seen previously, (like) sal trees and myrobalan,

tāni pana rukkhāni, yathā tvam,

but these trees, unlike³⁴⁷ yours,

sakkasi saṅkamasi ito cito ca vicarasi,

which walks around, goes around, travelling from here to there,

³⁴⁷ *Yathā* seems to take on negative meaning here, or maybe this is an idiom that is acceptable in Pāli but not in English. In either case a contrast is being made between the majority of trees and this one, which is not behaving as expected.

evam na sakkanti na saṅkamanti na vicarantī ti.

do not walk around, do not go around, do not wander around.

—॒—॒॑—॒॥—॒॒॒॑— Siloka javipulā

2. Purāṇakukkuṭo ayaṁ, bhetvā pañjaram-āgato,

This old chicken has departed, having broken out of the cage,

—॒—॒॑—॒॥॒—॒॒॑— Siloka pathyā

Kusalo vālapāśānam apakkamati bhāsatī ti.

The skilful one, departing away from those horse hair snares, speaks out.

Tattha, {2.162} kusalo vālapāśānan-ti,

In this connection, *the skilful one, (departing away) from those horse hair snares,*

vālamayesu pāsesu kusalo, attānam bandhitum adatvā,

from snares made out of horse hair, the skilful one, having not given himself into bondage,

apakkamati ceva bhāsatī ca, bhāsitvā ca pana palāto ti.

departs away and speaks out, and having spoken, he flees.

Ja 210 Kandagalakajātaka

The Story about (the Woodpecker) Kandagalaka

In the present Devadatta is going around trying to kill the Buddha.
 The latter tells a story about how a woodpecker called
 Khadiravaniya had helped another bird in finding food, but the
 latter desiring to dig out the food himself had broken his beak on an
 acacia wood tree.

— — — | — — — || — — — | — — — Siloka pathyā

1. Ambho ko nāma yaṁ rukkho, sinnapatto sakaṇṭako,

Dear, what is that tree's name, with sweaty leaves and thorns,

— — — | — — — || — — — | — — — Siloka pathyā

Yattha ekappahārena, uttamaṅgam vibhijitan-ti?

Where, with just one blow, my cranium has been split?

Tattha, {2.163} *ambho ko nāma yaṁ rukkho ti,*

In this connection, dear, what is that tree's name,

bho Khadiravaniya, ko nāma ayam rukkho?

good Khadiravaniya, what is the tree's name?

Ko nāma so ti pi pāṭho.

Ko nāma so is also a reading.³⁴⁸

Sinnapatto ti sukhumapatto.

With sweaty leaves mean with soft leaves.³⁴⁹

³⁴⁸ Having the same meaning.

³⁴⁹ Rouse seems to have connected this word to *sīta*, and translated it *cool-leaved*. It seems, however, to be related to Vedic *svinna*, which Monier-Williams gives with the meanings: *sweating, perspiring*; and PED based on this also gives: *sinna, wet with perspiration*. It is this meaning which I employ here. I do not quite understand what the commentator thought the word meant, but acacia leaves are certainly not soft.

Yattha ekappahārenā ti yasmim rukkhe, ekeneva pahārena.

Where, with just one blow means on whatever tree, with just one blow.

Uttamaṅgam vibhijitan-ti,

My cranium has been split,

sīsam bhinnam, na kevalañ-ca sīsam, tuṇḍam-pi bhinnam.

my head has been split, not only the head, but also the beak is split.

So vedanāppattatāya khadirarukkham:

Because the pain was encountered at the acacia tree:

‘Kīm rukkho nāmeso’ ti? jānitum asakkonto,

being unable to understand: ‘What is the name of this tree?’

vedanāppatto hutvā, imāya gāthāya vippalapi.

having been pained, he lamented with this verse.

—○—|—○○|—○— Tuṭṭhubha

2. Acāri vatāyam³⁵⁰ vitudam vanāni

Roaming around this, striking in the woods

—○—|—○○|—○— Tuṭṭhubha

Kaṭṭhaṅgarukkhesu asārakesu,

On the pithless branches of useless trees,

³⁵⁰ The opening is unmetrical here. PTS reads: *Acārautāyam*, which is again unmetrical. *Vatāyam acāri* would fit the metre.

—०—|०—|—०— Tuṭṭhubha

Athāsadā khadiram jātasāram,

Then hitting a pithy acacia tree,

—०—|०—|—०— Tuṭṭhubha

Yatthabbhidā garuļo uttamaṅgan-ti.

Where the pecker³⁵¹ shattered his cranium.

Tattha, {2.164} *acāri vatāyan-ti acari vata ayam.*

In this connection, *roaming around this* means roaming around this.

Vitudam vanānī ti,

Striking in the woods,

nissārasimbalipālibhaddakavanāni vitudanto vijjhanto.

striking, piercing the pithless silk-cotton, flame-of-the-forest woods.

Kaṭṭhaṅgarukkhesū ti vanakaṭṭhakoṭṭhāsesu rukkhesu.

Branches of useless trees means the useless portions of trees in the woods.

Asārakesū ti nissāresu pālibhaddakasimbali-ādīsu.

On the pithless means those lacking pith, such as flame-of-the-forest, silk-cotton, and so on.

Athāsadā khadiram jātasāran-ti,

Then hitting a pithy acacia tree,

atha potakakālato paṭṭhāya jātasāram khadiram sampāpuṇi.

then for the first time since his youth he encountered a pithy acacia.

Yatthabbhidā garuļo uttamaṅgan-ti,

Where the pecker shattered his cranium,

³⁵¹ A Garuļa is a mythical half-human, half-bird like creature. Here it is used, presumably m.c., to indicate the woodpecker of the story.

yatthabbhidā ti yasmiṁ khadire abhindi padālayi.

where (the pecker) shattered means the acacia where he shattered, broke (his beak).

Garuļo ti sakuṇo,

Pecker means bird,

sabbasakupānañ-hetam sagāravasappatissa vacanam.

for all birds this is a respectful, polite word.

Ja 211 Somadattajātaka

The Story about (the Clever Son) Somadatta

In the present one monk can hardly speak in front of two or three others because he is so nervous. The Buddha tells a story about a brahmin in the past who learned a verse for one whole year, and informed his son Somadatta, who took him to the king, but the father was so nervous he reversed the sense when reciting.

—◦—|—◦◦|—◦— Tuṭṭhubha

1. Akāsi yoggam dhuvam-appamatto,

You practiced, and were constantly heedful,

—◦—|—◦◦|—◦— Tuṭṭhubha

Samvaccharam bīraṇathambhakasmim.

For a year, in the fragrant grass bushes.

—◦—|—◦◦|—◦— Tuṭṭhubha

Byākāsi saññam parisam vigayha,

You changed the meaning in the assembly,

—◦—|—◦◦|—◦— Tuṭṭhubha

Na niyyamo tāyati appapaññan-ti.

The one of little wisdom did not preserve the sense.

Tattha, {2.166} *akāsi yoggam dhuvamappamatto,*
In this connection, you practiced, and were constantly heedful,

saṁvaccharaṁ bīraṇathambhakasmin-ti,
for a year, in the fragrant grass bushes,

tāta, tvam niccaṁ appamatto,
dear, you were always heedful,

bīraṇatthambhamaye susāne yoggam akāsi. {2.167}
in the fragrant grass bushes in the charnel ground where you practiced.

Byākāsi saññam parisam vigayhā ti,
You changed the meaning in the assembly,

atha ca pana parisam vigāhitvā,
but having entered the assembly,

tam saññam vi-akāsi, vikāram āpādesi, parivattesi, ti attho.
you made the meaning opposite, produced a change, while reciting, this is the meaning.

Na niyyamo tāyati appapaññan-ti,
The one of little wisdom did not preserve the sense,

appapaññam³⁵² nāma puggalam,
the person known as having little wisdom,

niyyamo yoggaciṇṇam caraṇam na tāyati na rakkhatī ti.
did not preserve, did not protect, the customary sense he had practiced.

³⁵² Cst: *appahaññam*, which must be a mistake in the transcription.

—॒॒॒|॒—॒॥—॒॒॒|॒—॒— Siloka pathyā

2. Dvayam yācanako tāta Somadatta nigacchati:

The one who begs, dear Somadatta, undergoes (one of) two things:

—॒॒॒|॒—॒॥—॒—॒|॒—॒— Siloka pathyā

Alābhām dhanalābhām vā, evamdhammā hi yācanā ti.

He receives wealth or doesn't receive, this is the nature of asking.

Tattha, evamdhammā hi yācanā ti yācanā hi evamśabhbhāvā ti.

In this connection, *this is the nature of asking* means asking has this characteristic.

Ja 212 Ucchiṭṭhabhattajātaka The Story about the Left-Over Rice

In the present one monk longs for his former wife. The Buddha tells a story of the two of them in a former life, and how she served him up the leftover rice of her lover, and was not worthy of being attached to.

—॒॒॒|॒—॒॥—॒—॒|॒—॒— Siloka pathyā

1. Añño uparimo vanṇo, añño vanṇo ca heṭṭhimo,

The appearance on top differs, the appearance below differs,

—॒—॒|॒—॒॥—॒—॒|॒—॒— Siloka pathyā

Brāhmaṇī tveva pucchāmi: kiṁ heṭṭhā, kiñ-ca uppari³⁵³ ti?

Brahminī I ask you: why is below (cold), why is on top (hot)?

Tattha, {2.168} vanṇo ti ākāro.

In this connection, *the appearance* means the form.

Ayañ-hi uparimassa uṇhabhbhāvam,

This is questioning why on top is in a hot state,

³⁵³ *Uppari* is written m.c. for *upari*.

heṭṭhimassa ca sītabhāvām pucchanto, evam-āha.

and below in a cold state, so he spoke.

Kiñ heṭṭhā kiñca upparī ti?

Why is below (cold), why is on top (hot)?

Vuḍḍhitabhattena³⁵⁴ nāma upari sītalena,

The food that is served would normally be cold on top,

heṭṭhā uṇhena bhavitabbām,

and would be hot underneath,

idañ-ca pana na tādisam̄, tena tam̄ pucchāmi:

but here it is not so, because of that I ask you:

“Kena kāraṇena upari bhattām uṇham̄, heṭṭhimām sītalan”-ti?

“What is the reason the food is hot on top, and cold underneath?”

—|—|—||—|—|— Siloka pathyā

2. Aham naṭosmi bhaddante, bhikkhakosmi idhāgato,

I am an actor, venerable one, I have come here for almsfood,

—|—|—||—|—|— Siloka pathyā

Ayañ-hi koṭham-otinño, ayam so yam gavesasī ti.

Truly he descended into the storeroom, you must seek him there.

Tattha, {2.169} aham naṭosmi, bhaddante ti, sāmi, aham naṭajātiko.

In this connection, I am an actor, venerable one, means master, I am an actor by nature.

Bhikkhakosmi idhāgato ti,

I have come here for almsfood,

³⁵⁴ *Vuḍḍhita-* seems to be used here for the more usual *vadḍhita-*.

svāham imam ṭhānam bhikkhako bhikkham pariyesamāno āgatosmi.

I have come to this place seeking alms for almsfood.

*Ayañ-hi koṭṭham-otiṇṇo ti,
Truly he descended into the storeroom,*

ayam pana etissā jāro imam bhattam bhuñjanto
but her paramour is enjoying this food

tava bhayena koṭṭham otiṇṇo.
and has descended into your storeroom through fear.

*Ayam so yam gavesasi ti,
You must seek him there,*

yam tvam kassa nu kho, iminā ucchiṭhakena,
he who you ask about, because of these leftovers,

bhavitabban-ti gavesasi ayam so.
ought to be sought for there.

Ja 213 Bharujātaka The Story about (the King of) Bharu

In the present the heterodox sects are losing out because of the popularity of the Buddha and the Saṅgha, and decide to bribe the king so they can build a monastery alongside the Jetavana. The Buddha tells the king a story of how two groups of ascetics were turned against each other and tried bribing king of Bharu for his favour, before realising their mistake and leaving for more remote dwellings.

—०—|—०—||—०—|—०— Siloka pathyā

1. Isinam-antaram katvā, Bharurājā ti me sutam,

Having made the seers differ, the king of Bharu, so I have heard,

—०—|—०—||—०—|—०— Siloka pathyā

Ucchinno saha raṭṭhehi sarājā vibhavaṅgato.

Both the king and his kingdom were cut off and went to destruction.

—०—|—०—||—०—|—०— Siloka bhavipulā

2. Tasmā hi chandāgamanam nappasamsanti paṇḍitā,

Therefore such impulsive behaviour the wise ones do not praise,

—०—|—०—||—०—|—०— Siloka mavipulā

Aduṭṭhacitto bhāseyya girām saccupasamhitā-ti.

The one of uncorrupt mind speaks an utterance connected with truth.

Tattha, {2.172} antaram katvā ti chandāgativasena vivaram katvā.

In this connection, *having made (the seers) differ* means having cleft them apart through impulsive behaviour.

Bharurājā ti Bharuraṭṭhe rājā.

The king of Bharu means the king of the kingdom of Bharu.

Iti me sutan-ti iti mayā pubbe etam sutam.

So I have heard means this is what was heard formerly by me.

Tasmā hi chandāgamanan-ti,

Therefore such impulsive behaviour,

yasmā hi chandāgamanam gantvā,

having arrived at such impulsive behaviour,

Bharurājā saha raṭṭhena ucchinno,

the king of Bharu together with his kingdom was cut off,

tasmā chandāgamanam pañditā nappasamsanti.
therefore such impulsive behaviour the wise do not praise.

Aduṭṭhacitto ti kilesehi adūsitacitto hutvā.

The one of uncorrupt mind means having become one with a mind uncorrupted by defilements.

Bhāseyya giram saccupasamhitān-ti,
Speaks an utterance connected with truth,

sabhāvanissitām {2.173} **atthanissitām kāraṇanissitām-eva giram bhāseyya.**
he would speak an utterance depending on reality, depending on meaning, depending on reason.

Ye hi tattha Bharurañño lañjam gaṇhantassa ayuttam etan-ti.

For those who in that place took a bribe to the king of Bharu, this was not suitable.

Paṭikkosantā saccupasamhitām giram bhāsimṣu tesam,
Those who spoke an utterance connected with truth distaining (bribery),

ṭhitaṭṭhānam Nālikeradīpe ajjā pi dīpakasahassām paññāyatī ti.
set up a new place in the Coconut Isle that today is well known as the thousand isles.

Ja 214 Puṇṇanadījātaka The Story about the Full River

In the present the monks are talking about the Buddha's wisdom. The Buddha explains that even in past lives he had been wise and resourceful and tells how he interpreted a verse and a present of a cooked crow from a king, and so won favour with him again.

—॒—।—॒॒।—॒— Tuṭṭhubha

1. Puṇṇam̄ nadim̄ yena ca peyyam-āhu,

The one who drinks when the river is full they say,

—॒—।—॒॒।—॒— Tuṭṭhubha

Jātam̄ yavam̄ yena ca guyham-āhu,

The one hidden when the barley is grown they say,

—॒—।—॒॒।—॒— Tuṭṭhubha

Dūram̄ gatam̄ yena ca avhayanti:

They call upon him when one has gone far off:

—॒—।—॒॒।—॒—॒— Tuṭṭhubha

So tyāgato handa ca bhuñja brāhmaṇā ti.

Well then, brahmin, you must eat and then come to him.

Tattha, {2.174} **puṇṇam̄ nadim̄ yena ca peyyam-āhū ti**

In this connection, the one who drinks when the river is full they say,

'kākapeyyā' nadīhi vadantā,

speaking regarding rivers 'from which a crow can drink',³⁵⁵

yena puṇṇam̄ nadim̄ 'kākapeyyam'-āhu,

the river is full when they say 'from it a crow can drink',

³⁵⁵ This seems to have been proverbial, meaning the river is so full even a crow standing on the bank can drink from it.

na hi apuṇṭā nadī ‘kākapeyyā’ ti vuccati.

but when the river is not full, ‘from it a crow can drink’, is not said.

Yadā pi nadītire ṭhatvā, gīvam̄ pasāretvā,

Having stood on the river bank, and stretched out his neck,

kākena pātum̄ sakkā hoti, tadā nam̄ ‘kākapeyyā’ ti vadanti.

the crow is able to drink, because of that they say ‘from which a crow can drink’.

Jātam̄ yavam̄ yena ca guyham-āhū ti,

The one hidden when the barley is grown they say,

yavan-ti desanāśīsamattam̄,

barley is merely an abbreviated teaching,

idha pana sabbam-pi jātam̄ uggataṁ sampannataruṇasassam̄ adhippetam̄.

but here all young crops that have grown up and are ripe is the intention.³⁵⁶

Tañ-hi yadā anto paviṭṭhakākam̄ paṭicchādetum̄ sakkoti,

Truly when a crow has entered inside he is able to be concealed,

tadā guyhatī, ti guyham̄.

at that time he hides, so hidden (is said).

Kim̄ guyhati?

Who hides?

Kākam̄.

The crow.

Iti kākassa guyham̄ kākaguyhan-ti tam̄ vadamānā,

Thus with the hiding of the crow ‘the crow-hider’, is spoken of,

³⁵⁶ I.e. *barley* is being used as a synecdoche to indicate *all young crops*.

kākena guyhavacanassa kāraṇabhūtena ‘guyhan’-ti vadanti.

‘hidden’ is said because of the crow who is the cause for the word indicating hidden.

Tena vuttam yena ca guyham-āhū ti.

Because of this then they say hidden.

Dūram gatam yena ca avhayantī ti,

They call upon him when one has gone far off,

dūram gatam vippavuttham piyapuggalam yam āgantvā,

having approached a dear person who has gone afar off and lives abroad,

nisinnam disvā,

seeing him sitting,

sace itthannāmo āgacchatī vassa kākā ti vā,

or, if one of such and such a name approaches, the crow must caw,

vassantañ-ñeva vā sutvā:

or, hearing the crow cawing:

“Yathā kāko vassati, itthannāmo āgamissatī” ti,

“Since the crow caws, the one of such and such a name approaches,”

evam vadantā yena ca avhayanti kathenti mantenti udāharantī, ti attho.

saying this they call upon, talk to, address, bring it up, this is the meaning.

So tyāgato ti so te ānīto.

Come to him means he must be led home.

Handa ca bhuñja, brāhmaṇā ti,

Well then, brahmin, you must eat,

gaṇha, brāhmaṇa, bhuñjassu nām, khāda idam kākamāṁsan-ti attho.

take, brahmin, you must eat, chew on this crow meat, this is the meaning.

—॒॒॑॑—॥—॒॒॑॑— Siloka pathyā

2. Yato māṁ saratī rājā, vāyasam-pi pahetave,

Because the king remembers me, and offers up the crow (to me),

—॒॒॑॑—॥॒॒॑॑— Siloka pathyā

Haṁsā koñcā mayūrā ca: asatī yeva pāpiyā ti.

(He will offer) geese, herons and peacocks: forgetting would be worse.

Tattha, {2.175} *yato māṁ saratī rājā, vāyasam-pi pahetave ti*

In this connection, because the king remembers me, and offers up the crow (to me),

yadā rājā vāyasamamśam labhitvā, tam-pi pahetuṁ māṁ sarati.

when the king has received this crow meat, he remembers to make offerings to me.

Haṁsā koñcā mayūrā cā ti,

Geese, herons and peacocks,

yadā panassa ete haṁsādayo upanītā bhavissanti,

but because of this, he will present these geese and so on,

ekāni haṁsamamśadīni lacchati,

he will obtain goose meat and so on,

tadā māṁ kasmā na sarissatī? ti attho.

then why would he not remember me? this is the meaning.

Aṭṭhakathāyam pana: Haṁsakoñcamayūrānan-ti pāṭho.

But in the commentary: *Haṁsakoñcamayūrānam* is a reading.³⁵⁷

So sundaratarā, imesam haṁsādīnam māṁsam labhitvā,

Most excellently, having obtained this goose meat and so on,

³⁵⁷ The meaning would be the same.

kasmā manū na sarissati, sarissati yevā, ti attho.

why would he not remember me, he surely remembers, this is the meaning.

Asatī yeva pāpiyā ti,

Forgetting would be worse,

yam vā tam vā labhitvā, saraṇam nāma sundaram,

having obtained this or that, remembering is called excellent,

lokasmim pana asati yeva pāpiyā, asatikaraṇam yeva hīnam lāmakam,

but in the world forgetting is worse, forgetting is low, inferior,

tañ-ca amhākam rañño natthi.

but this is not (like) our king.

Ja 215 Kacchapajātaka

The Story about the (Talkative) Turtle

In the present Kokālika blames the two chief disciples, and because of what he says, falls into hell. The Buddha explains that it was ever so in the past, and tells a story of a turtle who was being carried to the Himālayas, but opened his mouth, lost his grip and fell to his death.

—◦—◦|◦—◦||—◦—◦|◦—◦— Siloka pathyā

1. Avadhī vata attānam kacchapo byāharam giram,

The turtle by letting out an utterance surely killed himself,

—◦—|—, —◦||—◦—◦|◦—◦— Siloka mavipulā

Suggahītasmim kaṭṭhasmim, vācāya sakiyāvadhi.

While having a good grip on a stick, by speaking he killed himself.

—०—|—००|—०— Tuṭṭhubha

2. Etam-pi disvā naravir'yaseṭṭha,

Having seen this, chief of vigorous men,

—०—|—००|—०— Tuṭṭhubha

Vācam̄ pamuñce kusalam̄ nātivelam̄.

Speak a word that is wholesome and concise.³⁵⁸

—०००|—०—॥—०—०|—०— Siloka pathyā

Passasi bahubhāñena, kacchapam̄ byasanam̄ gatan-ti.

You see, by talking much too much, the turtle came to disaster.

Tattha, {2.177} **avadhī vatā ti ghātesi vata.**

In this connection, *surely killed* means surely slaughtered.

Byāharan-ti byāharanto.

Letting out means letting out.³⁵⁹

Suggahītasmin̄ kaṭhasmin-ti,

While having a good grip on a stick,

mukhena suṭṭhu daṁsityā gahite daṇḍake.

biting strongly with the mouth and gripping on the stick.

Vācāya sakiyāvadhi ti,

By speaking he killed himself,

atimukharatāya akāle vācam̄ nicchārento,

being very talkative, and uttering a word at the wrong time,

³⁵⁸ Lit: not excessive.

³⁵⁹ Clarifying the verb is to be taken as present participle. Both of these forms, however, are very rare.

daṭṭhaṭṭhānam vissajjetvā,
having let go of the place where he bites,
tāya sakāya vācāya attānam avadhi ghātesi.
by his own words he killed, slaughtered himself.

Evam-esa jīvitakkhayam patto, na aññathā ti.
Like this he reached the destruction of his life, not in any other way.

Etam-pi disvā ti etam-pi kāraṇam disvā.
Having seen this means having seen this cause.

Naravīriyasetṭhā ti naresu vīriyena setṭha uttamaviriya rājavara.
Chief of vigorous men means the chief, the one with supreme vigor, the noble king amongst vigorous men.

Vācam pamuñce kusalam nātivelan-ti,
Speak a word that is wholesome and concise,

saccādipaṭisamyuttam kusalam-eva,
a wholesome (word) connected with truth and so on,

pandito puriso muñceyya nicchāreyya,
a wise person should speak, should utter,

tam-pi hitam kālayuttam,
this beneficial (word) at a suitable time,

na ativelam, atikkantakālam apariyantavācam na bhāseyya.
he should not speak excessively, exceeding the right time, without limits.

Passasī ti nanu paccakkhato passasi.
You see means surely you see through witnessing.

Bahubhāṇenā ti bahubhaṇanena.

By talking much too much means by talking much too much.³⁶⁰

Kacchapaṁ byasanaṁ gataṁ-ti etaṁ kacchapaṁ jīvitakkhayaiṁ pattaṁ-ti.

The turtle came to disaster means this turtle reached the destruction of his life.

Ja 216 Macchajātaka

The Story about the (Lamenting) Fish

In the present one monk is wavering because of having thoughts of his former wife. The Buddha tells a story of a fish who was caught, but whose lament over what his wife might think of him saved him from being roasted.

—◦—|◦◦—||◦—|◦— Siloka navipulā

1. Na māyam-aggi tapati, na sūlo sādhutacchito,

It is not this fire that burns me, nor the spit that is well fashioned,

—◦—|◦—||—|◦— Siloka pathyā

Yañ-ca mām maññate macchī: ‘Aññam so ratiyā gato.’

But my lady³⁶¹ thinking of me: ‘He went for joy to another.’³⁶²

—◦—|◦—||—|◦— Siloka pathyā

2. So mām dahati rāgaggi, cittam cūpatapeti mām.

The fire of lust it is that burns me, and my heart it does torment.

—◦—|◦—||—|◦— Siloka ravipulā

Jālino muñcathāyirā mām, na kāme haññate kvacī ti.

Fisherman, master, free me, there is no pleasure in being killed.

³⁶⁰ It appears *-bhāṇena* is written m.c.

³⁶¹ The word really means *a female fish*, but this is hard to get across fluently in the verse.

³⁶² This line also occurs at Ja 34.

Tattha, {2.178} **na māyam-aggi tapatī ti,**
In this connection, *it is not this fire that burns me,*

na māni ayaṁ aggi tapati, na tāpam janeti, na socayatī ti attho.
it is not this fire that burns me, nor causes burning, nor grieves me, this is the meaning.

Na sūlo ti ayaṁ sūlo pi sādhutacchito mām na tapati,
Nor the spit means this spit that is well fashioned does not harm³⁶³ me,

na me sokam uppādeti.
nor does it cause grief to arise in me.

Yañ-ca mām maññate ti,
But my lady thinking of me,

yām pana mām macchī evām maññati:
but my lady thinking of me:

“Aññām macchim so pañcakāmaguṇaratiyā gato” ti,
“He has gone to another lady to find joy in the five strands of sensual pleasure,”

tad-eva {2.179} **mām tapati, socayati.**
that very thing burns me, grieves me.

So māni dahatī ti,
(The fire of lust) *it is that burns me,*

yo panesa rāgaggi, so māni dahati jhāpeti.
but he who has this *fire of lust*, that is what *burns me*, sets me on fire.

³⁶³ *Tapati* has the meanings of both *harm* and *burn*.

Cittam cūpatapeti man-ti

My heart it does torment,

rāgasampayuttakam mama cittam-eva ca

my heart is joined together with lust

mam upatāpeti kilameti viheṭheti.

and that torments, wearis, vexes me.

Jālino ti kevaṭṭe ālapati.

Fisherman,³⁶⁴ he calls on the fisherman.

Te hi jālassa atthitāya jālino ti vuccanti.

Because he has a net, fisherman is said.

Muñcathāyirā man-ti muñcatha mam sāmino, ti yācati.

*Master, free me, free me lord, he begs.*³⁶⁵

Na kāme haññate kvacī ti,

There is no pleasure in being killed,

kāme patiṭṭhito, kāmena nīyamāno, satto na kvaci haññati.

being established in pleasure, led by pleasure, a being is not killed anywhere.

Na hi tam tumhādisā hanitum anucchavikā ti paridevati.

He laments: it is not suitable to kill any of your kind.

Atha vā kāme ti hetuvacane bhummam,

Or, kāme is a causal word, in the locative case,

³⁶⁴ *Jālino* means one having a net, and indicates in this context a fisherman, the more usual word is *kevaṭṭa*.

³⁶⁵ The compound is *muñcatha* + *ayira*, which is itself a variant form of the more familiar *ariya*.

kāmahetu macchim anubandhamāno nāma
by following after the lady because of pleasure

na kvaci tumhādisehi haññatī ti paridevati.
he laments: nowhere is he killed by you and your kind.

Ja 217 Seggujātaka The Story about (Daughter) Seggu

In the present a layman doesn't visit the Buddha for a long time while arranging his daughter's marriage. The Buddha tells a story of a greengrocer in the past who tested his daughter Seggu before giving her in marriage to a suitable young man.³⁶⁶

— — — | — — | — — Tuṭṭhubha

1. Sabbo loko attamano ahosi,
All the world has delight (in lovemaking),

— — — | — — | — — Tuṭṭhubha

Akovidā gāmadhammassa, Seggu,
You are unskilled in village ways, Seggu,

— — — | — — | — — Tuṭṭhubha

Komāri ko nāma tavajja dhammo?
Child, how is this thing known to you today?

— — — | — — | — — Jagatī

Yam tvam gahitā,³⁶⁷ pavane parodasī ti.
Having grabbed you, you cry out in the woods.

³⁶⁶ Cf. Ja 102 Pannikajātaka.

³⁶⁷ We need to read *gahitā* m.c.

Tattha, {2.180} *sabbo loko attamano ahosi ti,*

In this connection, *all the world has delight (in lovemaking),*

amma, sakalo pi sattaloko etissā kāmasevanāya attamano jāto.

dear, the whole world of beings has delight in sexual intercourse.

Akovidā gāmadhammassa Seggū ti,

You are unskilled in village ways, Seggu,

Seggū ti tassā nāmam.

Seggu, this is her name.

Tena tvam pana, amma Seggu, akovidā gāmadhammassa,

But through this, dear Seggu, you are unskilled in village ways,

imasmin gāmadhamme vasaladhamme akusalāsī, ti vuttam hoti.

you are unskilled in the ways of the village, the ways of the low caste, this is what is said.

Komāri ko nāma tavajja dhammo ti?

Child, how is this thing known to you today?

Amma kumāri, ko nāmesa tava aṭṭha sabhāvo?

Dear child, how is this practice known to you today?

Yam tvam gahitā, pavane parodasī ti,

Having grabbed you, you cry out in the woods,

tvam mayā imasmin pavane santhavavasena,

because of (wanting) sexual intercourse with you in the woods,

hatthe gahitā parodasi, na sampaṭicchasi,

having grabbed you by the hand, you cry out, and do not agree,

ko esa tava sabhāvo, kim kumārikā yeva tvan-ti? pucchatī.

is this your practice, what (kind of) young woman are you? he asks.

—०—!—००!—०— Tuṭṭhubha

2. Yo dukkaphuṭṭhāya bhaveyya tāṇam,

The one who should shelter me from suffering,³⁶⁸

—०—!—००!—०— Tuṭṭhubha

So me pitā, dubbhi vane karoti,

My father, is treacherous inside the woods,

—०—!—००!—०— Tuṭṭhubha

Sā kassa kandāmi vanassa majjhe?

To whom will I cry out amidst the woods?

—०—!—००!—०— Tuṭṭhubha

Yo tāyitā, so sahasam karotī ti.

He who protects me, offers violence.

Tattha, {1.412} yo dukkaphuṭṭhāya bhaveyya tāṇan-ti

In this connection, the one who should shelter me from suffering means

kāyikacetasikehi dukkhehi phuṭṭhāya tāyitā paritāyitā patiṭṭhā bhaveyya.

the one who should be established as a protector, a strong protector, from feeling suffering in the body and mind.

So me pitā, dubbhi vane karotī ti

My father, is treacherous inside the woods means

so mayham dukkharitāyako pitā va, imasmim vane,

my father who protects against suffering, in the woods,

evarūpam mittadubbhi kammaṇi karoti,

such a one does this deed (like) one who is teacherous to his friends,

³⁶⁸ This verse, and the word commentary, are a repetition of Ja 102 Paññikajātaka.

attano jātāya dhītari vītikkamam kātum maññatī, ti attho.
thinking to transgress against his own daughter by birth, this is the meaning.

Sā kassa kandāmī ti kassa rodāmi?
To whom will I cry out means to whom will I wail?

Ko me patiṭṭhā bhavissatī? ti dīpeti.
Who will be my support? this is the explanation.

Yo tāyitā so sahasam karotī ti
He who protects me, offers violence means

yo mayham tāyitā rakkhitā avassayo bhavitum arahati,
he who is my protector, guarding me, worthy to be my helper,

so pitā yeva sāhasikakammam karotī, ti attho.
my father, does a deed of violence, this is the meaning.

Ja 218 Kūṭavāṇijajātaka The Story about the Cheating Merchant

In the present one merchant tries to cheat another out of his share by delaying to pay him. The Buddha tells a story of a man who told his friend 500 ploughshares were eaten by mice, but his victim then told him his son had been taken by a hawk. The Bodhisatta settles both improbabilities with wisdom.

—◦—|—◦—|—◦— Jagatī

1. Saṭṭhassa sāṭheyyam-idam³⁶⁹ sucintitam,
Treachery to the treacherous is well thought-out,

—◦—|—◦—|—◦— Tuṭṭhubha

Paccodditam paṭikūṭassa kūṭam,
Fraud to the fraudulent is planted in return,

-----|--- irregular

Phālam ce khādeyyum mūsikā,
If the mice can devour a ploughshare,

—◦—|—,◦—|—◦— Tuṭṭhubha

Kasmā kumāram³⁷⁰ kulalā no³⁷¹ hareyyum?
Why can a hawk not carry away a boy child?

³⁶⁹ Cst: *sāṭheyyam-imda*, but in the word commentary quotes it as *sāṭheyyam-idam*.

³⁷⁰ Text: *kumāre*; plural form, I suppose we could translate: *Why can't a hawk carry off boys.*

³⁷¹ Cst reads *na*, but *no* is needed m.c.

—◦◦|—◦◦— Opacchandasaka

2. Kūṭassa hi santi kūṭakūṭā,

There is fraud upon fraud for the fraudulent one,

◦◦◦—◦|◦◦◦— Opacchandasaka

Bhavati cāpi nikatino nikatyā,³⁷²

There is cheating in return for the one who cheats,

—◦◦(—◦)—|—◦◦— Opacchandasaka

Dehi putt(a)nāṭha)phālanaṭṭhassa phālam,³⁷³

He must give the ploughshare to the one who lost it,

—◦◦|—◦◦— Opacchandasaka

Mā te puttam-ahāsi³⁷⁴ phālanaṭṭho ti.

The one who lost his ploughshare must not steal his child.

Tattha, {2.183} **sāṭhassā ti,**

In this connection, *to the treacherous*,

sāṭhabhāvena kerāṭikena:

through being deceitful, being treacherous,

“Ekam upāyam katvā, parasantakam khāditum vaṭṭati” ti, sāṭhassa.

thinking: “After finding a means, it is right to devour what belongs to another,” thus he is treacherous.

Sāṭheyam-idam sucintitan-ti,

Treachery ... is well thought-out,

³⁷² We have to take *nika-* as resolved, and count it as heavy m.c. The opening is syncopated.

³⁷³ We should exclude *-nāṭha-* m.c., it would then be a posterior line. It also has syncopation in the cadence.

³⁷⁴ Text: *putte ahāsi*, plural, but in the story only one child had been taken.

idam paṭisāṭheyyam cintentena tayā suṭṭhu cintitam.

this deceit in return through thinking was well thought out by you.

Paccodḍitam paṭikūṭassa kūṭan-ti,

Fraud to the fraudulent is planted in return,

kūṭassa puggalassa tayā paṭikūṭam suṭṭhu paccodḍitam,

this fraud against the fraudulent person was well planted in return by you,

paṭibhāgam katvā, oḍḍitasadisam-eva katan-ti attho.

having made this complement, he laid it down it like a snare, this is the meaning.

Phālam ce khādeyyum mūsikā ti yadi mūsikā phālam khādeyyum.

If the mice can devour a ploughshare means if the mice can devour a ploughshare.

Kasmā kumāram kulalā na hareyyun-ti?

Why can a hawk not carry away a boy child?

Mūsikāsu phāle khādantīsu,

When mice devour ploughshares,

kulalā kiṁ kāraṇā kumāram no hareyyum?

for what reason can a hawk not carry away a boy child?

Kūṭassa hi santi kūṭakūṭā ti,

There is fraud upon fraud for the fraudulent one,

tvam: “Aham-eva mūsikāhi phāle khādāpitapuriso kūṭo” ti maññasi,

do you think: “I am a person who made mice devour ploughshares, a fraud,”

tādisassa pana kūṭassa imasmin loke bahū kūṭā santi,

but for such a deceitful one in this world there is lots of deceit,

kūṭassa kūṭā ti, kūṭapaṭikūṭānam etam nāmam,
deceit for deceit, deceit in return for deceit this is called,

kūṭassa paṭikūṭā nāma santī, ti vuttañ hoti.
there is what is known as deceit in return for deceit, this is what is said.

*Bhavati cāpi nikatino nikatyā ti,
There is cheating in return for the one who cheats,*

nikatino nekatikassa, vañcanakapuggalassa nikatyā,
there is cheating for the one who cheats, for the one who defrauds there is
cheating,

aparo nikatikārako vañcanakapuriso bhavati yeva.
he is another fraudulent person who causes cheating.

*Dehi puttanaṭṭhapaphālanaṭṭhassa phālan-ti,
He must give the ploughshare to the one who lost it,*

ambho naṭṭhaputtpurisa, etassa naṭṭhapaphālassa phālam dehi.
dear friend who lost a son, you must give the ploughshare to the one who lost it.

*Mā te puttam-ahāsi phālanaṭṭho ti,
The one who lost his ploughshare must not steal his child,*

sace hissa phālam na dassasi, puttām te harissati,
if the ploughshare is not given him, he will carry off your son,

tam te esa mā haratu, phālam-assa dehī ti.
do not let him carry him off, give the ploughshare to him.

“Demi, sāmi, sace me puttām detī” ti.
“I will give,³⁷⁵ master, if you give my son.”

³⁷⁵ The present tense here has immediate future meaning.

“Demi, sāmi, sace me phāle detī” ti.

“I will give, master, if you give my ploughshare.”

Ja 219 Garahitajātaka The Story about Blaming

In the present one monk can make no progress owing to discontent. The Buddha tells a story about a monkey who lived with a king and understood mankind's wrongdoing, before being set free and reporting it to his fellows. They blocked their ears rather than listen.

— — — | — — — || — — — | — — — Siloka pathyā

1. Hiraññam me suvaṇṇam me, esā rattim divā kathā,

Unwrought gold is mine, wrought gold is mine, this they say by night and day,

— — — | — — — || — — — | — — — Siloka pathyā

Dummedhānam manussānam Ar'yadhammām apassataṁ.

Unintelligent men do not consider the noble Dhamma.

— — — | — — — || — — — | — — — Siloka pathyā

2. Dve dve gahapatayo gehe,³⁷⁶ eko tattha amassuko,

There are two householders in the house, one has no beard in that place,

— — — | — — — || — — — | — — — Siloka bhavipulā

Lambatthano veṇikato, atho aṅkitakaṇṇako,

Pendulant breasts, plaited hair, and perforated ears,

— — — | — — — || — — — | — — — Siloka navipulā

Kīto dhanena bahunā, so tam vitudate janan-ti.

Being bought with lots of wealth, she attacks the people.

³⁷⁶ We can understand there being resolution in *gaha-*. Reading simply: *Dve gahapatayo* would also fix the metre.

Tattha, {2.185} *hiraññam me suvaññam me ti,*

In this connection, *unwrought gold is mine, wrought gold is mine,*

desanāśīsamattam-etam,

this is merely an abbreviated teaching,

iminā pana padadvayena dasavidham-pi ratanam sabbam,

with this pair of lines all ten kinds of treasures,³⁷⁷

pubbaññāparaññam, khettavatthum,

primary and secondary crops,³⁷⁸ fields and lands,

dvipadacatuppadañ-ca sabbam dassento:

two footed (servants) and four footed (animals), all of these are shown:

“Idam me idam me” ti, āha.

“This is mine, this is mine,” he says.

Esā rattim divā kathā ti,

This they say by day and night,

esā manussānam rattiñ-ca divā ca niccakālam kathā.

this is the talk of these people by night and by day, all the time.

Aññam pana te: “Pañcakkhandhā aniccā” ti vā:

But others say: “The five constituents are impermanent,” or,

“Hutvā, na bhavantī” ti, vā,

“Having become, they are not,”

³⁷⁷ The Vinaya, PTS 4.163, defines these: *ratanam nāma muttā mani veluriyo saṅkho silā pavālam rajatañ jātarūpam lohitānko masāragallam;* what is called a treasure is pearl, gem, lapis lazuli, mother of pearl, quartz, coral, silver, gold, ruby and emerald.

³⁷⁸ Defined as staple grains and vegetables.

na jānanti, evam-eva paridevantā vicaranti.

not knowing this, they go around lamenting in this way.

Dummedhānan-ti appapaññānam.

Unintelligent means having little wisdom.

Ariyadhammam apassatan-ti,

Do not consider the noble Dhamma,

ariyānam Buddhādīnam Dhammām ariyam vā,

the noble Dhamma of the noble Buddhas and so on, or,

niddosam navavidhaṁ Lokuttaradhammam,

the faultless ninefold supermundane Dhamma,

apassantānam esā va kathā.

this is the talk of those who do not consider.

Aññā pana: “Aniccam vā dukkham vā” ti, tesam kathā nāma natthi.

But another (way): “Impermanence or suffering,” this is not normally what they say.

Gahapatayo ti gehe adhipatibhūtā.

Householders means the persons in charge in the house.

Eko tatthā ti tesu dvīsu gharasāmikesu:

One (has no beard) in that place means amongst those two masters of the house,

eko ti mātugāmam sandhāya, vadati.

one refers to a woman, it is said.

Tattha, veṇikato ti kataveṇī,

In this connection, plaited hair means having braided hair,

nānappakārena sañṭhāpitakesakalāpo, ti attho.

having her hair set in various weaves, this is the meaning.

Atho añkitakañṇako ti,

And perforated ears,

atha sveva viddhakanño chiddakañṇo ti, lambakanṇataṁ sandhāyāha.

and only a pierced ear, an ear with a hole, this is said concerning a pendulant ear.

Kīto dhanena bahunā ti,

Being bought with lots of wealth,

so panesa amassuko lambatthano veñikato añkitakañṇo,

but this one who has no beard, pendulant breasts, plaited hair, and perforated ears,

mātāpitūnam bahuni dhananī datvā, kīto,

having given a lot of wealth to her mother and father, she is bought,

mañdetvā pasādhetvā, yānam āropetvā,

adorned, decorated, and having mounted the vehicle,

mahantena parivārena gharam ānīto.

surrounded by a great retinue, she enters the house.

So tam vitudate janan-ti,

She attacks the people,

so gahapati āgatakālato paṭṭhāya {2.186} tasmin gehe,

the householder from when she first came in that house,

dāsakammakarādibhedam janam:

the people, divided into the servants and workers and so on,

“Are duṭṭhadāsa, duṭṭhadāsi, imam na karosi” ti! mukhasattīhi vitudati,

she attacks (them) with the spear in her mouth, saying: “Begone servantmen and servantwomen, don’t do that!”

sāmiko viya hutvā, mahājanam vicāreti.

like one who having become the master, manages the people.

Evaṁ tāva: “Manussaloke ativiya ayuttan”-ti manussalokam garahi.

Thus to this extent, saying: “In the human world this is totally unsuitable,” she blames the world of humans.

Ja 220 Dhammadhajajātaka

The Story about (the Family Priest) Dhammadhaja

In the present Devadatta is going around trying to kill the Buddha. The latter tells a story about how in the past a corrupt official had tried to get him killed using various strategems, but with the help of Sakka he was always defeated. Eventually he was tasked with finding a man with four good qualities to look after a palace – and again he managed to find one.

—॒॒॒॑॥—॒॒॒॑॥—॒॒॒॑॥—॒॒॒॑॥— Siloka pathyā

1. Sukham jīvitarūposi, ratṭhā vivanam-āgato,

Your life looks happy, leaving the kingdom you go to the desert,

—॒॒॒॑॥—॒॒॒॑॥—॒॒॒॑॥—॒॒॒॑॥— Siloka ravipulā

So ekako rukkhamūle, kapaṇo viya jhāyasī ti?

Alone at the root of a tree, do you meditate like a wretch?

Tattha, {2.190} sukham jīvitarūposī ti,

In this connection, your life looks happy,

tvaṁ sukhena jīvitasadiso, sukhedhito sukhaparihato viya.

your life is comparatively happy, like one grown up in happiness, maintaining happiness.

Ratṭhā ti ākiṇḍamanussaṭṭhānā.

The kingdom means a place where people are spread out.

Vivanam-āgato ti, nirudakaṭṭhānam araññām paviṭṭho.

You go to the desert, having entered the wilderness, a place with no water.

Rukkhamūle ti rukkhasamīpe.

At the root of a tree means in the vicinity of a tree.

Kapaṇo viya {2.191} jhāyasi ti?

Do you meditate like a wretch?

Kapaṇo viya ekako nisinno jhāyasi pajjhāyasi,

Just like a wretch sitting alone, do you meditate, contemplate,

kim nāmetam cintesi? ti pucchi.³⁷⁹

what do you think? he asks.

— — — | — — — || — — — | — — — Siloka pathyā

2. Sukham jīvitarūposmi, ratṭhā vivanam-āgato,

My life looks happy, leaving the kingdom I go to the desert,

— — — | — — — Siloka ravipulā

So ekako rukkhamūle,

Alone at the root of a tree,

— — — | — — — || — — — | — — — Siloka pathyā

Kapaṇo viya jhāyāmi, satam Dhammam anussaran-ti.

Just like a wretch I meditate, recollecting the good Dhamma.

Tattha, satam Dhammam anussaran-ti,

In this connection, recollecting the good Dhamma,

samma, saccam-etam, aham sukham jīvitarūpo,

friend, this is the truth, I am one whose life looks happy,

³⁷⁹ It seems from this that the commentary is taking the last line in the verse as a question.

raṭṭhā ca vivanam-āgato,
but leaving the kingdom I came to the desert,

soham ekako va imasmīn rukkhamūle nisīditvā,
alone, having sat at the root of this tree,

kapaṇo viya jhāyāmi.
just like a wretch I meditate.

Yām pana vadesi: “Kim nāmetam cintesi” ti?
But what do you say: “What do you think?”

tam te pavedemi: “Satam Dhamman”-ti.
I reply to you: “The good Dhamma.”

Ahañ-hi satam Dhammam anussaranto idha nisinno.
Surely I sit here recollecting the *good Dhamma*.

Satam Dhamman-ti,
Good Dhamma,

Buddhapacceka buddhabuddhasāvakānam,
the good Dhamma of the Buddhas, Independent Buddhas, Buddhas' disciples,

satam sappurisānam, paṇḍitānam Dhammam.
of the good people, the wise ones.

Lābho alābho, yaso ayaso, nindā pasamsā, sukham dukkhan-ti,
Gain and loss, fame and infamy, blame and praise, happiness and suffering,

ayañ-hi aṭṭhavidho lokadhammo.
surely these are the eight kinds of worldly conditions.

Iminā pana abbhāhatā santo na kampanti na pavedhenti,
But while being assailed by these he does not shake, he does not stir,

ayam-ettha akampānasañkhāto satam Dhammo,
this here is what is reckoned as the unshakeable good Dhamma,

imam anussaranto nisinnomhī, ti dīpeti.
I sit recollecting this, this is the explanation.

Anusūyako³⁸⁰ aham deva, amajjapāyako aham,
I am not envious, O king, I am not one who drinks strong drink,

Nisnehako aham deva, akkodhanam adhiṭṭhito ti.
I am not one with attachments, I am resolved on non-anger.

Itthiyā kāraṇā rāja, bandhāpesim purohitam,
Because of a woman, king, I had the family priest fettered,

So mam atthe nivedesi, tasmāham anusūyako ti.
He taught me what was beneficial, so I am not envious.

Tassattho: {2.192}

This is the meaning:

Aham, deva, pubbe imasmim yeva Bārāṇasinaṅgare, tādiso va rājā hutvā,
King, previously in this city of Benares, having become such a king,

itthiyā kāraṇā purohitam bandhāpesim.
because of a woman I had the family priest fettered.

³⁸⁰ The following verses till the end of this Jātaka are not counted as Jātaka verses, so they are unnumbered. Apart from the first verse they have been commented on, so I include the verses and their commentary here. Rouse made a summary translation of much of this, which was included in the footnotes.

Abaddhā tattha bajjhanti, yattha bālā pabhāsare,
They bind the unbound right there, where fools speak,

Baddhā pi tattha muccanti, yattha dhīrā pabhāsare ti.
They free the bound right there, where the wise speak.

Imasmiñ-hi {2.193} Jātake³⁸¹

In the (Bandhana) Jātaka

āgatanayeneva ekasmim kāle ayam Chattapāṇi rājā hutvā.
as in the tradition, at one time I became king Chattapāṇi.

Catusaṭṭhiyā pādamūlikehi saddhiṁ sampadussitvā,
The queen,³⁸² having corrupted sixty-four foot-servants,

Bodhisattam attano manoratham apūrentam,
and not fulfilling her heart's desire for the Bodhisatta,

nāsetukāmāya deviyā paribhinno bandhāpesi.
desiring to ruin him, set him at variance and had him fettered.

Tadā nam bandhitvā, ānīto Bodhisatto,
Then having fettered him, the Bodhisatta was brought back,

yathābhūtam deviyā dosam āropetvā,
and having explained the real nature of the queen's fault,

sayamutto raññā bandhāpite,
he was freed from bondage by the king,

sabbe pi te pādamūlike mocetvā:
and he had all the foot-servants set free,

³⁸¹ The verse is being quoted from Jātaka 120 as part of the commentary.

³⁸² The subject, which we need first in English, is brought in from two lines below.

“Etesañ-ca deviyā ca aparādham khamatha, mahārājā” ti ovadi.

and (further) he advised (the king), saying: “Great king, forgive the offence of these (foot-servants) and the queen.”

Sabbam hetṭhā vuttanayeneva vitthārato veditabbam.

And everything should be understood in detail according to what was said (in the Jātaka) above.

Tam sandhāyāha:

Referring to this he said:

Itthiyā kāraṇā rāja, bandhāpesim purohitam,

Because of a woman, king, I had the family priest fettered,

So main atthe nivedesi, tasmāham anusūyako ti.

He taught me what was beneficial, so I am not envious.

Tadā pana soham cintesim:

But then I thought:

“Aham soṭasa sahassa-itthiyo pahāya,

“I have abandoned sixteen thousand women,

etam ekam-eva kilesavasena, saṅgaṇhanto pi, santappetum nāsakkhim,

and because of the defilements, although treating her well, I was not able to please this one,

evam duppūraṇīyānam itthīnam kujhanam nāma.

thus when angry it is hard to fulfil (the desire of) women.

Nivatthavatthe kilissante,

When clothed in soiled clothes,

‘Kasmā kilissasi’ ti? kujhanasadisam hoti.

it is like someone getting angry, saying: ‘Why are they soiled?’

Bhuttabhatte gūthabhāvam āpajjante

After the the food is eaten it becomes excrement

‘Kasmā etam sabhāvam āpajjasī’ ti kujhanasadisam hoti.

and it is like someone getting angry, saying: ‘Why does it have such a nature?’

‘Ito dāni paṭṭhāya yāva Arahattam na pāpuṇāmi,

So I determined: ‘Beginning from now for as long as I have not attained Arahatta,

tāva kilesam nissāya mayi usūyā mā uppajjatū’ ti adhiṭṭhahim.

envy depending on a defilement will not arise in me.’

Tato paṭṭhāya anusūyako jāto.

Beginning from there I became unenvious.

Idam sandhāya: “Tasmāham anusūyako,” ti āha.

Referring to this: “Therefore I am not envious,” was said.

Matto aham mahārāja, puttamamsāni khādayim,

When drunk, great king, I ate my own child’s flesh,

Tassa sokenaham phuṭṭho, majapānam vivajjayin-ti.

Being touched by grief, I eschewed strong drink.

Aham, mahārāja, pubbe tādiso Bārāṇasirājā hutvā,

Previously, great king, I became such a king of Benares,

majjena vinā vattitum nāsakkhim,

I was unable to continue without strong drink,

amaṁsakabhattam-pi bhuñjitum nāsakkhim.

I was unable to eat food without meat.

Nagare uposathadivasesu māghāto hoti,

In the city, on the feast-days when killing is not allowed,³⁸³

bhattakārako pakkhassa terasiyañ-ñeva maṁsaṁ gahetvā ṭhapesi,

the cook, having taken meat on the thirteenth of the month,³⁸⁴ set it aside,

taṁ dunnikkhittam sunakhā khādimṣu.

and, being poorly stored, the dogs ate it.

Bhattakārako uposathadivase maṁsaṁ alabhitvā,

The cook, not receiving meat on the feast-day,

rañño nānaggarasabhojanam pacitvā,

having cooked various (other) foods of the best tastes for the king,

pāsādam āropetvā, upanāmetum asakkonto, devim upasaṅkamitvā:

and ascended the palace, being unable to serve (meat), having approached the queen,

“Devi, ajja me maṁsaṁ na laddham,

he said: “Queen, today I have not received meat,

amaṁsa kabhojanam nāma upanāmetum na sakkomi,

and I am certainly not able to serve food without meat,

kinti karomī?” ti āha.

what should I do?”

“Tāta, mayham putto raññā piyo manāpo,

“Dear, my son is held dear, is agreeable to the king,

³⁸³ On the feast-days, then as now, there were orders not to kill, so as not to offend the gods.

³⁸⁴ I.e. on the last day before the prohibition started.

puttam me disvā, rājā tam-eva cumbanto parissajanto,
having seen my son, the king, kissing and embracing him,

attano {2.194} atthibhāvam-pi na jānāti,
does not think³⁸⁵ even of his own existence,

aham puttam maṇḍetvā, rañño ūrumhi nisīdāpeyyam,
having dressed up my son, and made him sit on the king's lap,

rañño puttena saddhim kīlanakāle, tvam bhattam upaneyyāsi” ti.
while he is playing with his son, you can serve the food to the king.”

Sā evam vatvā attano puttam alaṅkatābharaṇam maṇḍetvā,
Having said this and dressed up her son and decorated him with finery,

rañño ūrumhi nisīdāpesi.
she sat him on the king's lap.

Rañño puttena saddhim kīlanakāle bhattakārako bhattam upanāmesi.
While the king was playing with his son the food was served by the cook.

Rājā surāmadamatto pātiyam māṁsam adisvā:
The king, not seeing meat on the dish, being intoxicated with liquor,

“Māṁsam kahan”-ti? pucchitvā:
asked: “Where is the meat?”

“Ajja, deva, uposathadivasam māghātatāya,
He said: “Today, king, is a feast-day when killing is not allowed,

māṁsam na laddhan”-ti vutte:
no meat is available.”

³⁸⁵ Lit: does not know.

“Mayham mamsam nāma dullabhan”-ti? vatvā,

Having said: “Is meat so hard to find for me?”

ūrumhi nisinnassa piyaputtassa gīvani vat̄tetvā,

having wrung the neck of his dear son sitting on his lap,

jīvitakkhayam pāpetvā,

bringing his life to destruction,

bhattakārakassa purato khipitvā:

and throwing (the corpse) in front of the cook,

“Vegena sampādetvā āharā” ti āha.

he said: “Quickly prepare and bring (the meat).”

Bhattakārako tathā akāsi, rājā puttamaṁsenā bhattam bhuñji.

The cook did so, and the king ate the food with his own son’s flesh.

Rañño bhayena

Out of fear of the king

eko pi kanditum vā roditum vā kathetum vā samattho nāma nāhosī.

there was no one able to wail, or cry, or speak out.

Rājā bhuñjitvā sayanapiṭhe niddam upagantvā,

The king, having eaten, went to sleep on top of the bed,

paccūsakāle pabujjhitvā vigatamado:

and when he woke up before dawn being no longer drunk,

“Puttam me ānethā” ti āha.

he said: “Bring me my son.”

Tasmim kāle devī kandamānā pādamūle pati.

At that time the queen fell at his feet wailing.

“Kim, bhadde” ti? ca vutte.

Having said: “Why (do you cry) madam?”

“Deva, hiyyo te puttāṁ māretvā,

She said: “King, yesterday, after killing your son,

puttamaṁsenā bhattāṁ bhuttan”-ti āha.

you ate food with his flesh.”

Rājā puttasokena roditvā kanditvā:

The king having cried and wailed with grief for his son,

“Idam me dukkham surāpānam nissāya uppannā”-ti.

said: “This suffering has arisen for me because of liquor.”

Surāpāne dosāṁ disvā:

After seeing the fault in liquor,

“Ito paṭṭhāya yāva Arahattāṁ na pāpuṇāmi,

he said: “Beginning from now until I attain Arahatta,

tāva evarūpām vināsakārakām surām nāma na pivissāmī” ti,

I will not drink liquor which causes such ruination,”

pāṁsum gahetvā mukham puñchitvā adhiṭṭhāsi.

and having taken dirt and wiped his mouth, he made this determination.

Tato paṭṭhāya majjām nāma na pivim.

Beginning from then he did not drink any intoxicants.

Imam-atthāṁ sandhāya:

Referring to this fact,

“Matto aham, mahārājā” ti, imam gātham-āha.

this verse: “When drunk, great king,” was spoken.

Kitavāso nāmaham rāja, putto Paccekabodhi me
King, I was called Kitavāsa, my son broke an Independent

Pattam bhinditvā, cavito; nisneho tassa kāraṇā ti.
Buddha's bowl, and passed away; through that cause I became unattached.

Mahārāja, pubbe aham Bārāṇasiyam yeva Kitavāso nāma rājā.
Great king, formerly I was a king of Benares called Kitavāsa.

Tassa me putto vijāyi.
To me a son was born.

Lakkhaṇapāṭhakā tam disvā:
Having seen him those who could read signs,

“Mahārāja, ayam kumāro pānīyam alabhitvā marissatī” ti āhamśu,
said: “Great king, this boy will die through not receiving water,”

Duṭṭhakumāro tissa nāmam ahosi.
(so) he gave the name Duṭṭhakumāra to him.

So viññutam patto oparajjam kāresi.
When he had grown up he was given the viceroyalty.

Rājā kumāram purato vā pacchato vā katvā vicari.
The king walked round putting his son to the front or behind.

Pānīyam alabhitvā maraṇabhayena,
Fearing the death (of his son) through not receiving water,

cassa catūsu dvāresu antonagaresu ca tattha tattha pokkharaṇiyo kāresi,
he built lakes at the four gates and here and there inside the city,

catukkādīsu maṇḍape kāretvā pānīyacātiyo ṭhapāpesi.
and made pavillions at the crossroads and so on and set up water pots.

So ekadivase alaṅkatapaṭiyatto pāto va,

One day in the morning, being decorated with ornaments,

uyyānam gacchanto antarāmagge Paccekabuddham passi.

while going to the garden he saw an Independent Buddha on the highway.

Mahājano pi Paccekabuddham disvā tam-eva vandati {2.195} pasamsati,

Having seen the Independent Buddha the many-folk worshipped and praised him,

añjaliñ-cassa paggaṇhāti.

and held up their hands in reverential salutation to him.

Kumāro cintesi:

The prince thought:

“Mādisena saddhim gacchantā,

“While going along with one such as I,

imam muṇḍakam vandanti pasamsanti,

they worship and praise this shaveling,

añjaliñ-cassa paggaṇhantī” ti.

and hold up their hands in reverential salutation to him.”

So kupito hatthikkhandhato oruhyā,

Angrily he dismounted from the elephant’s back,

Paccekabuddham upasaṅkamitvā:

and approached the Independent Buddha,

“Laddham te, samaṇa, bhattan”-ti? vatvā:

saying: “Ascetic, have you received your food?”

“Āma, kumārā” ti vutte.

“Yes, prince,” he said.

Tassa hatthato pattaṁ gahetvā bhūmiyam pātētvā,

Taking the bowl from his hand he threw it on the floor,

saddhim bhattena madditvā,

and trampled it together with the food,

pādappahārena cuṇṇavicuṇṇam akāsi.

and crushed it to bits with a blow of his foot.

Pacceka-buddha: “Naṭṭho vatāyam satto” ti tassa mukham olokesi.

The Independent Buddha said: “This person is truly lost,” and stared into his face.

Kumāro: “Aham, samaṇa, Kitavāsarañño putto,

The prince said: “Ascetic, I am king Kitavāsa’s son,

nāmena Duṭṭhakumāro nāma.

called Duṭṭhakumāra by name.

Tvam me kuddho, akkhīni ummīletvā, olokento kim karissasi” ti āha.

Being angry at me, opening your eyes, and looking round, what will you do?”

Pacceka-buddha chinnabhatto hutvā,

The Independent Buddha, having his food cut off,

vehāsam abbhuggantvā,

ascending into the sky,

uttarāhimavante Nandanamūlapabbhāram-eva gato.

went to Mount Nandamūla in the northern Himālaya.

Kumārassā pi taṅkhaṇañ-ñeva pāpakammaṁ paripacci.

At that very moment the prince's wicked deed matured.

So: “Dayhāmi ḍayhāmī” ti samuggatasarīraḍāho tattheva pati.

Saying: “I am burning, burning,” fire emerged from his body and he fell down right there.

Tattha tattheva yattakam pānīyam,

Right there and then whatever water there was,

tattakam pānīyam sabbam chijji, mātikā sussimsu,

all of that water was cut off, the water-courses dried up,

tattheva jīvitakkhayam patvā avīcimhi nibbatti.

and reaching the destruction of his life he was reborn in the ceaseless hell.

Rājā tam pavattim sutvā puttasokena abhibhūto cintesi:

The king heard what had happened and overcome with grief for his son, thought:

“Ayam me soko piyavatthuto uppajji,

“This grief has arisen based on affection (for my son),

sace me sneho nābhavissa, soko na uppajjissa,

if there were no attachment,³⁸⁶ grief will not arise,

ito dāni me paṭṭhāya saviññāṇake vā aviññāṇake vā,

beginning from here on, whether with consciousness or without consciousness,

kismiñ-ci vatthusmim sneho nāma mā uppajjatū” ti, adhiṭṭhāsi.

I will not let attachment arise based on anything,” he made this determination.

³⁸⁶ *Sneho* normally means *love, affection*, but here it means the kind of love that is attached to its object and therefore causes grief, so that here the translation *attachment* seems more appropriate.

Tato paṭṭhāya sneho nāma natthi.

Beginning from then he had no attachment.

Tam sandhāya: “Kitavāso nāmāhan”-ti gātham-āha.

Referring to this the verse: “I was called Kitavāsa,” was spoken.

Tattha,utto paccekabodhi me Pattam bhinditvā cavito ti,

In this connection, my son broke an Independently Awakened One's bowl, and passed away,

mama putto Paccekabodhipattam bhinditvā cavito, ti attho.

my son having broken the Independently Awakened One's bowl, passed away, this is the meaning.

Nisneho tassa kāraṇā ti,

Through him I became unattached,

tadā uppannasnehavatthussa kāraṇā,

then from the basis of the arisen attachment,

aham nisneho jāto, ti attho.

I became unattached, this is the meaning.

Arako hutvā mettacittam satta vassāni bhāvayim,

As Araka I developed loving-kindness for seven years,

Satta kappe Brahmaloke, tasmā akkodhano ahan-ti.

(I spent) seven aeons in the Brahmā Realm, so am I without anger.

Tassattho:

This is the meaning:

Aham, mahārāja, Arako nāma tāpaso hutvā,

Great king, I became an ascetic named Araka,

satta vassāni mettacittam bhāvetvā,
and cultivated a heart of loving kindness for seven years,

satta saññavatṭavivaṭṭakappe Brahmaloke vasiñ,
for seven aeons of evolution and devolution I lived in the Brahmā Realm,

tasmā aham dīgharattam mettābhāvanāya
so through developing loving-kindness for a long time

āciṇṇaparicīṇattā akkodhano jāto ti.
by the performance of practice I became one without anger.

Ja 221 Kāsāvajātaka The Story about the Renunciant's Robe

In the present laymen club together and offer robes to Devadatta.
The Buddha, hearing about it, tells a story of how a hunter had
dressed as a Pacceka-buddha in order to kill elephants, and how he
had rebuked him for dishonouring the robes.

— — | — , — — || — — — — | — — — Siloka mavipulā

1. Anikkasāvo kāsāvam yo vattham paridahissati,³⁸⁷
The one who, while still being impure, will put on the yellow robe,

— — — | — — — || — — — | — — — Siloka pathyā

Apeto damasaccena, na so kāsāvam-ar^ahati.³⁸⁸
Abstaining from restraint and truth, is not worthy of the yellow robe.

³⁸⁷ We must take *pari-* as a resolved syllable.

³⁸⁸ *Arahati* has a *sarabhatti* vowel, and must be read *arhati*, m.c. here and below.

—◦—◦|◦—◦||—◦◦|◦—◦— Siloka pathyā

2. Yo ca vantakasāvassa, sīlesu susamāhito,

The one who throws out (any) impurity, steady in virtue,

◦—◦◦|◦—◦||◦—◦—|◦—◦— Siloka pathyā

Upeto damasaccena, sa ve kāsāvam-ar^ahatī ti.

Endowed with restraint and truth, is worthy of the yellow robe.

Tattha, {2.198} *anikkasāvo ti*,

In this connection, *impure*,³⁸⁹

kasāvo vuccati rāgo doso moho makkho paṭāso issā macchariyām,

impure is said to be lust, hatred, delusion, anger, jealousy, selfishness,

māyā sātheyayam thambho sārambho māno atimāno mado pamādo,

deceit, cheating, stubbornness, wrathfulness, conceit, great conceit, vanity, heedlessness,

sabbe akusalā dhammā, sabbe duccaritā,

all unwholesome things, all wrong ways of living,

sabbam bhavagāmikammām diyadḍhakilesasahassam, eso kasāvo nāma.

all one thousand five hundred deeds leading to existence, that are called impure.

So yassa puggalassa appahīno, santānato anissaṭṭho anikkhanto,

For whatever person has not removed them, continuing and not relinquishing them, or going out from them,

so anikkasāvo nāma.

is known as one who is impure.

³⁸⁹ The word means *not-not-impure* (*a+ni+kasāva*).

Kāsāvan-ti kasāyarasapītam arahaddhajabhūtam.

*The yellow robe means being dyed in yellow dye it has the state of the flag of the worthy ones.*³⁹⁰

Yo vattham paridahissatī ti,

The one who ... will put on the ... robe,

yo evarūpo hutvā,

having become such a one,

evarūpam vattham paridahissati nivāseti ceva pārupati ca.

such a robe he will put on, wear and wrap himself in.

Apetto damasaccenā ti,

Abstaining from restraint and truth,

indriyadamasāñkhātena damena ca,

from what is reckoned as restraint of the sense faculties, from restraint,

Nibbānasañkhātena ca paramatthasaccena apeto parivajjito.

from what is reckoned as Nibbāna, from the ultimate truth, he abstains, he shuns it.

Nissakkatthe vā karaṇavacanām: etasmā damasaccā apeto, ti attho.

Or, the word in the instrumental case has ablative meaning: from this restraint and truth, this is the meaning.

Saccan-ti cettha vacīsaccam, catusaccam-pi vaṭṭati yeva.

Here truth means verbal truth, also the four truths is suitable.

³⁹⁰ In ancient India the normal male householder's robe was white, and a yellow or stained robe was worn by renunciants. The flag of the worthy ones, is otherwise the flag of the Arahants.

Na so kāsāvam-arahatī ti,
Is not worthy of the yellow robe,

so puggalo anikkasāvattā arahaddhajani kāsāvam na arahati,
that person, because of being impure, is not worthy of the yellow robe, the flag
of the worthy ones,

ananucchaviko etassa.
for him it is not suitable.

Yo ca vantakasāvassā ti,
The one who ... throws out (any) impurity,

yo pana puggalo yathāvuttasseva, kasāvassa vantattā, vantakasāvo assa.
but the person, as previously mentioned, because of throwing off impurity, is
free of impurity.

Silesu susamāhito ti
Steady in virtue,

maggasilesu ceva phalasilesu ca sammā āhito,
he who is well placed in the virtues of the paths and fruits,

ānetvā, ṭhapito viya tesu patiṭṭhito.
being led, stands like one established amongst them.

Tehi silehi samaṅgībhūtassetam adhivacanam.
This is a term for one possessing virtuous practices.

Upeto ti samannāgato.
Endowed means possessed of.

Damasaccenā ti vutappakārena damena ca saccena ca.
With restraint and truth means with restraint and truth in the aforementioned
manner.

*Sa ve kāsāvam-arahatī ti,
Is worthy of the yellow robe,*

so evarūpo puggalo imam̄ arahaddhajaṁ kāsāvam̄ arahati.
such a person is worthy of this robe that is a flag of the worthy ones.

Ja 222 Cūlanandiyajātaka The Story about (the Monkey) Little Nandiya

In the present Devadatta goes about trying to kill the Buddha, who tells a story from a past life in which a hunter had mercilessly killed him, when he was a monkey tending for his mother. Shortly afterwards, because of his wickedness, the earth swallowed up the hunter, fulfilling his teacher Pārāsariya's prediction.

—◦—!—◦◦—॥—◦—!◦— Siloka bhavipulā

1. Idam̄ tad-ācar̄yavaco, Pārāsariyo yad-abravi:

This is the word of (my) teacher, this is what Pārāsariya said:

—◦—!◦—॥—◦—!◦— Siloka savipulā

‘Māsu tvam̄ akari pāpam̄, yam̄ tvam̄ pacchā kataṁ tape.’

‘Do not do anything wicked, which later will cause you regret.’

—◦—!◦—॥—◦—!◦— Siloka navipulā

2. Yāni karoti puriso, tāni attani passati,

Whatever a person does, the same he will see in himself,

—◦—!—◦—॥—◦—!◦— Siloka mavipulā

Kalyāṇakārī kalyāṇam̄, pāpakārī ca pāpakam̄,

The one who does good (will see) good, the one who does wrong (will see) wrong,

—◦—!◦—॥—◦—!◦— Siloka pathyā

Yādisam̄ vapate bījam̄, tādisam̄ harate phalan-ti.

Whatever seed he sews, the same kind he will carry off as fruit.

Tattha,³⁹¹ {3.161} **idam tad-ācariyavaco ti idam tam ācariyassa vacanam.**

In this connection, *this is the word of (my) teacher* means this is (my) teacher's word.

Pārāsariyo ti tam gottena kitteti.

Pārāsariya, he extols him by his clan name.

Pacchā katan-ti yam pāpam tayā katam,

Later will cause means whatever wickedness is done by you,

pacchā tam tapeyya kilameyya.

later that will cause you regret, will weary you.

Tam mā karī ti, ovādam adāsi, aham panassa vacanam na karin-ti.

Do not do it, he gave this advice, but I did not do according to his word.

Tassattho: {2.202}

This is the meaning:

yam Pārāsariyo brāhmaṇo abravi:

this is what the brahmin Pārāsariya said:

“Māsu tvam pāpam akarī, yam kataṁ pacchā tvañ-ñeva tapeyyā” ti,

“You must not do anything wicked, which having done you will later regret,”³⁹²

idam tam ācariyassa vacanam.

this is the word of his teacher.

Yāni kāyavacīmanodvārehi kammāni puriso karoti,

Whatever deeds that person does by way of the body, voice and mind doors,

³⁹¹ These first few definitions are brought in from a repetition of the verse at Ja 353 Venasākhajātaka.

³⁹² This restates the line of the verse in more regular prose form.

tesam vipākam paṭilabhanto,
he will receive in return the result,

tāni yeva attani passati.
the same indeed he will see in himself.

Kalyāṇakammakārī kalyāṇam, phalam-anubhoti,
The one who does what is good (will see) good, he experiences the fruit,

pāpakārī ca pāpakam-eva,
the one who does wrong (will see) wrong indeed,

hīnam lāmakam aniṭhaphalam anubhoti.
he experiences the low, inferior, unpleasant fruit.

Lokasmim-pi hi yādisam vāpate bījam, tādisam harate phalam,
In this world whatever seed he sews, the same kind he will carry off as fruit,

bījānurūpam bījānucchavikam-eva phalam harati gaṇhāti anubhavatī ti.
he will experience, take back, carry off that fruit that suits the seed, that is fits the seed.

Ja 223 Puṭabbhattajātaka **The Story about the Parcel of Rice**

In the present one wealthy man hides a gift of rice he has received on a journey from his wife and eats it all himself. The Buddha tells a story about a queen who was unable to give gifts to the ascetics, as the king did not support her well.

—॒—।—॒॒।—॑— Tuṭṭhubha

1. Name namantassa, bhaje bhajantam,

Reverence to the reverent, follow the one who follows (you),

—॒—।—॒॒।—॑— Tuṭṭhubha

Kiccānukubbassa kareyya kiccam,

She should do her duty to the one doing his duty,

—॒—।—॒॒।—॑— Tuṭṭhubha

Nānatthakāmassa kareyya attham,

(But) she need not do good to the one who wishes her harm,

—॒—।—॒॒।—॑— Tuṭṭhubha

Asambhajantam-pi na sambhajeyya.

No one needs to love those who do not have love (in return).

—॒—।—॒॒।—॑— Tuṭṭhubha

2. Caje cajantam, vanatham na kayirā,

Abandon the one who abandons, not having desire,

—॒—।—॒॒।—॑— Tuṭṭhubha

Apetacittena na sambhajeyya.

She need not love the one who is devoid of thought (for her).

—॒—।—॒॒।—॑— Tuṭṭhubha

Dvijo dumam khīṇaphalan-ti³⁹³ ñatvā,

A bird, knowing that a tree is devoid of fruit,

—॒—।—॒॒।—॑— Tuṭṭhubha

Aññam samekkheyya mahā hi loko.

Can look for another (tree) in this great wide world.

³⁹³ Thai: *phalam va; as [a bird, knowing a tree is devoid of fruit].*

Tattha, {2.205} **name namantassa, bhaje bhajantan-ti,**

In this connection, reverence to the reverent, follow the one who follows (you),

yo attano namati tasseva paṭinameyya.

whoever pays reverence to oneself should pay reverence to him in return.

Yo ca bhajati, tam-eva bhajeyya.

Whoever follows along, you should follow him.

Kiccānukubbassa kareyya kiccan-ti,

She should do her duty to the one doing his duty,

attano uppannakiccam anukubbantasseva,

to the one who is doing the duties that have arisen to her,

tassa pi uppannakiccam paṭikareyya.

she should return the duties that have arisen to him.

Caje cajantam vanatham na kayirā ti,

Abandon the one who abandons, not having desire,

attānam jahantam jaheyyeva,

she should abandon the one who has abandoned her,

tasmiṁ taṇhāsaṅkhātam vanatham na kareyya.

in this she need not have desire, or what is reckoned as craving.

Apetacittenā ti vigatacittena vipallatthacittena.

The one who is devoid of thought means the one without thought, the one with erroneous thought.

Na sambhajeyyā ti tathārūpena saddhim na samāgaccheyya.

She need not love means she does not have to have contact with such a one.

Dijo duman-ti,

A bird, (knowing that) a tree,

yathā sakuno pubbe phalitam-pi rukkhamā,

like a bird of a previously fruitful tree,

phale khīṇe: “Khīṇaphalo ayan”-ti ñatvā,

when the fruit if devoid, knowing: “This is devoid of fruit,”

tam chaḍḍetvā, aññam samekkhati pariyesati,

and putting it aside, looks for, seeks out another,

evam aññam samekkheyya.

so she should look for another.

Mahā hi esa loko, atha tumhe sasneham ekaṁ purisam labhissathā ti.

For there is the wide world, and you should find that person who has affection for you.

Ja 224 Kumbhilajātaka The Story about the Crocodile

In the present Devadatta sets out to kill the Buddha, who replies that he did this in the past also, and tells a story of how, when he was a monkey, he outwitted a crocodile and escaped being eaten.

— — — | — — — || — — — | — — — Siloka pathyā

1. Yassete caturo dhammā, vānarinda, yathā tava:

He who, monkey-king, like you, has these four things:

— — — | — — — || — — — | — — — Siloka pathyā

Saccam dhammo dhiti cāgo, ditṭham so ativattati.

Truth, wisdom, courage, charity, will overcome his foe.

—○—!○—○॥○—○○!○—○—

2. Yassa cete na vijjanti guṇā paramabhaddakā,

For whoever these supremely auspicious virtues are not found,

—○—!○—○॥—○—○!○—○— Siloka pathyā

Saccam dhammo dhamma dīṭṭham so nātivattatī ti.

Truth, wisdom, courage, charity, will not overcome his foe.

Tattha,³⁹⁴ {1.280} yassā ti yassa kassaci puggalassa.

In this connection, *he who* means whatever person.

Ete, ti idāni vattabbe paccakkhato niddisati.

These, indicates what will be said now is from personal experience.

Caturo dhammā ti cattāro guṇā.

Four things means four virtues.

Saccan-ti vacīsaccam: “Mama santikam āgamissāmī” ti, vatvā,

Truth means truthful speech, saying: “I will come near,”

musāvādām akatvā, āgato yevā, ti etam te vacīsaccam.

not making false speech, (and then) surely coming, this is your truthful speech.

Dhammo ti vicāraṇapaññā:

Wisdom means investigative wisdom:

“Evam kate idam nāma bhavissatī” ti, esā te vicāraṇapaññā atthi.

“It will surely be so because of having done this,” this is your investigative wisdom.

Dhitī, ti abbocchinnam viriyam vuccati, etam-pi te atthi.

Courage, this is said to be your uninterrupted effort, this is yours.

³⁹⁴ This first section of the commentary comes from Ja 57 Vānarindajātaka, where the verse appears verbatim.

Cāgo ti attapariccāgo,

Charity means self-sacrifice,

tvaṁ attānam pariccajītvā, mama santikam āgato.

having forsaken yourself, come into my presence.

Yam panāham gaṇhitum nāsakkhim mayham-evesa doso.

But that I was unable to capture (him) is my fault.

Ditṭhan-ti paccāmittam.

Foe means adversary.

So ativattatī ti yassa puggalassa yathā tava,

Will overcome for that person like you,

evam ete cattāro dhammā atthi, so yathā mam ajja tvam atikkanto,

having these four things, just as today you overcame me,

tatheva attano paccāmittam atikkamati abhibhavatī ti.

so will he overthrow, conquer his enemy.

Tattha, gunā paramabhaddakā ti,

In this connection, supremely auspicious virtues,

yassa ete paramabhaddakā cattāro –

for whoever has these four supremely auspicious –

rāsaṭṭhena piṇḍaṭṭhena – gunā na vijjanti,

in the sense of a heap, in the sense of a quantity – virtues is not found,

so paccāmittam atikkamitum na sakkotī ti.

he will not be able to overthrow his enemy.

Sesam-ettha sabbam heṭṭhā Kumbhilajātaka

All the rest is the same as above³⁹⁵ in the Kumbhilajātaka³⁹⁶

vuttanayam-eva saddhim samodhānenā ti.

by fitting it in with the exact explanation described there.

Ja 225 Khantivāṇṇanajātaka The Story in Praise of Patience

In the present a courtier had an affair in the king of Kosala's harem, and the king asked the Buddha advice as to what he should do. The Buddha told a story of courtier who was intriguing in the harem, while his attendant was intriguing with his own wife! When he complained about the attendant the king explained his own course of action was to be patient.

—◦—◦|◦—◦||—◦—◦|—◦— Siloka pathyā

1. Atthi me puriso, deva, sabbakiccesu byāvaṭo,

There is a person for me, king, who's concerned with all the duties,

—◦—◦|◦—◦||—◦—◦|—◦— Siloka pathyā

Tassa cekoparādhatthi, tattha tvām kinti maññasī ti?

And this one, he has an offence, what do you think about this case?

Tattha, {2.207} **tassa cekoparādhatthī ti,**

In this connection, and this one, he has an offence,

³⁹⁵ Lit: *below*, but it always seems to be used in these contexts to mean what has gone before, where in English we say *above*; with *below* being used to indicate what is yet to come.

³⁹⁶ Cst indicates that we are being referred to Ja 208 Sumsumārajataka, but it seems this is wrong, and Ja 57 Vānarindajātaka, where the first verse occurs, should be indicated.

tassa ca purisassa eko aparādho atthi.³⁹⁷

and this person has an offence.

Tattha tvam kinti maññasi ti?

What do you think about this case?

tattha tassa purisassa aparādhe tvam kim kātabban-ti maññasi?

what do you think should be done about this case in which this person has an offence?

Yathā te cittam uppajjati,

In whatever way it comes to your mind,³⁹⁸

tad-anurūpam-assa dāñḍam pañehī, ti dīpeti.

that will be a suitable punishment to impose on him, this is the explanation.

— — — | ◻ ◻ — || — — ◻ | ◻ — — Siloka navipulā

2. Amhākam-patthi puriso, ediso idha vijjati,

For us also there is a person, such a person here is found,

— ◻ — | ◻ — — || — — — | ◻ — — Siloka pathyā

Dullabho aṅgasampanno, khanti-r-asmāka' ruccatī ti.

Rare are those endowed with these qualities, for us we like patience.

Tassattho:

This is the meaning:

amhākam-pi rājūnam satam ediso bahūpakāro agāre,

for our king there is such a one who is very helpful in the house,

dussanakapuriso atthi,

(but) he is a offending person,

³⁹⁷ Clarifying the division of words.

³⁹⁸ Lit: *in whatever way your mind arises*, which is not idiomatic in English.

so ca kho idha vijjati, idāni pi idheva samvijjati,
he can be found here, now also he can be found here,

mayaṁ rājāno pi samānā tassa bahūpakārataṁ sandhāya adhvāsema,
we officers tolerate him referring to his great help,

tuyham pana arañño pi sato,
but also you who are not a king,

adhvāsanabhāro jāto.
must carry this burden of toleration.

Añgasampanno hi, sabbehi guṇakoṭṭhāsehi samannāgato,
Endowed with qualities, endowed with all these virtuous components,

puriso nāma dullabho, tena kāraṇena
that person is known as rare, for this reason

asmākam evarūpesu ṭhānesu adhvāsanakhanti yeva ruccatī ti.
our liking is for patience and toleration in such a position.

Ja 226 Kosiyajātaka The Story about the (Impatient) Owl

In the present the king of Kosala wants to go on an expedition with his army, but first he sought the counsel of the Buddha, who tells a story of an owl who came to a bamboo thicket at the wrong time and was killed by a bunch of crows.

— — — | — — — || — — — | — — — Siloka pathyā

1. Kāle nikkhamanā sādhu, nākāle sādhu nikhamo,

Going at the right time is good, not going at the wrong time is good,

— — — | — — — || — — — | — — — Siloka pathyā

Akālena hi nikkhamma, ekakam-pi bahujano,

By going out at the wrong time, alone, and with the many folk,

— — — | — — — || — — — | — — — Siloka mavipulā

Na kiñci attham joteti dhañkasenāva kosiyam.

Nothing explains the meaning like the owl with the army of crows.

— — — | — — — || — — — | — — — Siloka pathyā

2. Dhīro ca vidhividhānaññū, paresam vivarānugū,

The wise one knows the rules and commands, follows the faults of others,

— — — | — — — || — — — | — — — Siloka pathyā

Sabbāmitte vasīkatvā, kosiyo va sukhī siyā ti.

Bringing all foes under control, he will be happy like the owl.

Tattha, {2.208} *kāle nikkhamanā sādhū ti,*

In this connection, *going at the right time is good,*

mahārāja, nikkhamanā nāma

great king, going out is called

nikkhamanam vā parakkamanam vā yuttapayuttakāle sādhu.

going out or advancing at a suitable, very suitable, time is good.

Nākāle sādhu nikhamo ti,

Not going at the wrong time is good,

akāle pana attano vasanaṭṭhānato aññattha gantum nikhamo nāma,

but going out at the wrong time to go to another place from your own place of residence,

nikkhamanam vā parakkamanam vā na sādhu.

going out or advancing is not good.

Akālena hī ti ādīsu,

At the wrong time and so on,

catūsu padesu,

amongst the four lines,

paṭhamena saddhim tatiyam, dutiyena catuttham yojetvā,

by joining the first (line) with the third (line), and the second (line) with the fourth (line),

evam attho veditabbo.

so is the meaning to be understood.³⁹⁹

Attano vasanaṭṭhānato hi koci puriso akālena,

From his own place of residence, whatever person, at the wrong time,

nikkhamitvā vā parakkamitvā vā.

having gone out, or having advanced.

Na kiñci {2.209} attham joteti,

Nothing explains the meaning,

attano appamattakam-pi vuḍḍhim uppādetum na sakkoti,

he is unable to generate even an insignificant development for himself,

atha kho ekakam-pi bahujano, bahu pi so paccatthikajano,

then alone, and with the many folk, with the many hostile folk,

³⁹⁹ I do not really follow this, as the verse makes perfect sense as it is, and would be hard to understand if reordered in the way suggested here.

etam akāle nikhamantam vā parakkamantam vā,

at the wrong time going out or advancing,

ekakam, parivāretvā, mahāvināsam pāpeti.

alone, or being surrounded (by folk), he is led to complete destruction.

Tatrāyam upamā:

In this connection, this is the simile:

dhaṇkasenāva kosiyaṁ,

like the owl with the army of crows,

yathā ayam dhaṇkasenā,

like this army of crows,

imam akāle nikhamantañ-ca parakkamantañ-ca,

at the wrong time going out or advancing,

kosiyaṁ tuṇḍehi vitudanti mahāvināsam pāpenti,

they lead the owl to complete destruction by attacking him with their beaks,

tathā tasmā tiracchānagate ādim katvā,

so therefore, beginning with animals,

kenaci akāle attano vasanaṭṭhānato

no one, at the wrong time, and from his own place of residence

na nikhamitabbam na parakkamitabban-ti.

should go out or advance.

Dutiyagāthāya, dhīro ti paṇḍito.

In the second verse, *the wise one* means the wise one.⁴⁰⁰

⁴⁰⁰ *Dhīra* can mean *wise* or *firm*. The commentary clarifies which meaning is intended here.

Vidhī ti porāṇakapaṇḍitehi ṭhapitapaveṇī.

The rules means the traditions established by the wise men of old.

Vidhānan-ti koṭṭhāso vā sañvidahanam vā.

Commands means the divisions or the commands.

Vivarānugū ti vivaram anugacchanto jānanto.

Follows the faults means knowing and following a fault.

Sabbāmitte ti sabbe amitte.

All foes means all foes.⁴⁰¹

Vasīkatvā ti attano vase katvā.

Bringing means bringing under his own control.

Kosiyo vā ti imamhā bālakosiyā añño paṇḍitakosiyo viya.

The owl means from this foolish owl likewise to another wise owl.

Idam vuttam hoti:

This is what is said:

yo ca kho paṇḍito:

he who is wise,

“Imasmim kāle nikhamitabbam parakkamitabbam,

thinking: “At the right time I should go out, I should advance,

imasmin na nikhamitabbam na parakkamitabban”-ti.

but, at this (time) I should not go out, I should not advance.”

Porāṇakapaṇḍitehi ṭhapitassa paveṇisaṅkhātassa,

What are known as the traditions established by the wise ones of old,

⁴⁰¹ Clarifying the compound.

vidhino koṭṭhāsasaṅkhātam, vidhānam vā,

the rules and what is reckoned as the divisions, or the commands,

tassa vā vidhino vidhānam saṁvidahanaṁ anuṭṭhānam jānāti,

he knows his rules, commands, his undertaking of the commands,

so vidhividhānaññū paresam attano paccāmittānam vivaram ñatvā,

he knows the rules and commands, and knowing the faults of others, of his foes,

yathā nāma paṇḍito kosiyo rattisaṅkhāte,

like (for) sure a wise owl at what is reckoned as night,

attano kāle nikhamitvā ca parakkamityvā ca,

in his own time going out and advancing,

tattha tattha sayitānañ-ñeva kākānam sīsāni chindamāno,

cutting the crows' heads off as they lie right there,

te sabbe amitte vasīkatvā, sukhī siyā.

having brought all foes under control, he will live happily.

Evaṁ dhīro pi kāle nikhamitvā parakkamityvā,

So the wise one at the right time, having gone out, having advanced,

attano paccāmitte vasīkatvā, sukhī niddukkho bhaveyyā ti.

having brought all of his foes under his control, will be happy, without suffering.

Ja 227 Gūthapāṇajātaka The Story about the Muckworm

In the present one youth harrasses the monks as they go round for alms, so much so they abandon the village. One monk rectifies the situation by giving him a good beating. The Buddha then tells a story of how in a previous life an elephant had killed a dung-beetle with excrement.

— — — | — — — || — — — | — — — Siloka pathyā

1. Sūro sūrena saṅgamma, vikkantena pahārinā,
A hero comes across a hero, beating him with heroism,

— — — | — — — || — — — | — — — Siloka pathyā

Ehi Nāga nivattassu, kiṁ nu bhīto palāyasi?
Come, O Nāga, turn back again, why do you run away in fear?"

— — — | — — — || — — — | — — — Siloka navipulā

Passantu Aṅgamagadhā mama tuyhañ-ca vikkaman-ti.
See, (people of) Aṅga and Magadha, my heroism and yours.

Tassattho: {2.211}

This is the meaning:

tvaṁ sūro mayā sūrena saddhim samāgantvā,
your hero coming across my hero,

viriyavikkamena vikkantena,
with the energy of a hero, with herosim,

pahāradānasamatthatāya pahārinā.
beating him with the ability of giving him a blow.

Kimkāraṇā?

What is the reason?

Asaṅgāmetvā va gacchasi,

Not having come across him, you must go,

nanu nāma ekasampahāro pi dātabbo siyā,

surely he should give one good blow,

tasmā, ehi Nāga, nivattassu,

therefore, come O Nāga, turn back again,

ettakeneva maraṇabhayatajjito hutvā,

being frightened by the fear of death to such an extent,

kin nu bhūto palāyasi?

why do you run away in fear?

Ime imam sīmam antaram katvā, vasantā passantu,

Having made this the internal limit, while dwelling there, see,

Aṅgamagadhbā mama tuyhañ-ca vikkamam,

(people of) Aṅga and Magadha, my heroism and yours,

ubhinnam-pi amhākam parakkamam passantū ti.

see the persistence of both of us.

— — — | — — — || — — — | — — — Siloka pathyā

2. Na tam pādā vadhiṣṭāmi, na dantehi, na soṇḍiyā,

Not with my feet will I kill you, not with my tusks, not with my trunk,

— — — | — — — || — — — | — — — Siloka pathyā

Mīlhena tam vadhiṣṭāmi, pūti haññatu pūtinā ti.

I will kill you with excrement, the rotten will kill the rotten.

Tassattho: {2.212}

This is the meaning:

na tam pādādīhi vadhiṣṭāmi,
not with my feet and so on will I kill you,

tuyham pana anucchavikena, mīlhena tam vadhiṣṭāmī ti.
but because it is suitable, I will kill you with excrement.

Ja 228 Kāmanītajātaka **The Story about being Guided by Desire**

In the present one brahmin, after careful tending his crops with the intention of giving a gift to the Buddha and the Saṅgha, loses all in a night's flood. The Buddha then tells a story of the past in which a greedy king loses his chance to gain three kingdoms, before being taught the folly of desire, and putting his grief aside.

—|—|—|— Tuṭṭhubha

1. Tayo girim antaram kāmayāmi,

Three inside of the mountain I desire,

—|—|—|— Tuṭṭhubha

Pañcālā Kuruyo Kekake ca,

The Pañcālas, Kurus and Kekakas,

—|—|—|— Tuṭṭhubha

Tat-uttarim, brāhmaṇa, kāmayāmi

More than that, brahmin, I desire (that you)

—|—|—|— Tuṭṭhubha

Tikiccha mam, brāhmaṇa, kāmanītan-ti.

Cure me, brahmin, one guided by desire.

Tattha, {2.214} *tayo girin-ti*,

In this connection, *three (inside of) the mountain*,

tayo girī, ayam-eva vā pāṭho.

three mountains, this is also a reading.

Yathā: “*Sudassanassa girino dvārañ-hetam pakāsatī*” ti,⁴⁰²

Since: “He opens the gate of the Sudassana mountain,”

ettha Sudassanam Devanagaram yujjhitvā,

having fought here at the Devas’ city of Sudassana,

duggaṇhatāya, duccalanatāya:

by being difficult to conquer, by being difficult to shake:

Sudassanagirī ti vuttam,

Mount Sudassana⁴⁰³ is said,

evam-idhā pi tīṇi nagarāni ‘tayo girin’-ti adhippetāni.

so here also these three cities is intended by ‘three (inside of the) mountain’.

Tasmā ayam-ettha attho:

Therefore this here is the meaning:

tīṇi ca nagarāni tesañ-ca antaram,

three cities and those who are within them,

tividham-pi raṭṭham kāmayāmi.

I desire the threefold country also.

⁴⁰² This is a quote from Ja 541 Nimijātaka, vs. 152.

⁴⁰³ These words only occur here, and it is hard to see how they define *sudassana*, which means: *good looking, or easy to see*.

Pañcālā Kuruyo Kekake cā ti,
The Pañcālas, Kurus and Kekakas,

imāni tesāṁ rāṭṭhānaṁ nāmāni.
these are the names of the three countries.

Tesu Pañcālā ti Uttarapañcālā, tattha Kapilāṁ nāma nagaram.
Of these, *Pañcāla* means Uttarapañcāla, the name of the city there is Kapila.

Kuruyo ti Kururaṭṭham, tattha Indapattam nāma nagaram.
Kurus means the country of Kuru, the name of the city there is Indapatta.

Kekake cā ti, paccatte upayogavacanāṁ,
Kekakas, the accusative word is in the nominative case,

tena Kekakaraṭṭham dasseti, tattha Kekakarājadhānī yeva nagaram.
by this the country of Kekaka is indicated, there the capital city is (also called) Kekaka.

Tat-uttarin-ti tam aham ito paṭiladdhā Bārāṇasirajjā,
More than that means after having obtained the kingdom of Benares,

tat-uttariṁ, tividham rajjam kāmayāmi.
more than that, I desire the threefold kingdoms.

Tikiccha māṁ, brāhmaṇa, kāmanūtan-ti,
Cure me, brahmin, one guided by desire,

imehi vatthukāmehi ca kilesakāmehi ca nītam,
being guided by the objects of sensuality and the defilements of sensuality,

hatam pahatam sace sakkosi, tikiccha māṁ brāhmaṇā ti.
if you are able to beat, overcome (these), please cure me, brahmin.

—○—|—○○|—○— Tuṭṭhubha

2. Kāñhāhi daṭṭhassa karonti heke,

Some there are who can work the bite of the cobras,

○○—|—○○|—○— Jagatī

Amanussaviṭṭhassa karonti paṇḍitā.

The wise can work possession by Amanussa.

—○—|—○○|—○— Tuṭṭhubha

Na kāmanītassa karoti koci,

But no one can work one who is led by desire,

—○—|—○○|—○— Tuṭṭhubha

Okkantasukkassa hi kā tikitcchā ti?

What cure is there for one fallen from purity?

Tattha, {2.215} *kāñhāhi daṭṭhassa karonti heke ti,*

In this connection, *some there are who can work the bite of the cobras,*

ekacce hi tikitcchakā ghoravisena kālasappena daṭṭhassa,

some can cure the bite of the cobra snake with its awful poison,

mantehi ceva osadhehi ca tikitccham karonti.

they can work a cure by mantras and by medicine.

Amanussapaviṭṭhassa karonti paṇḍitā ti,

The wise can work possession by Amanussa,

apare paṇḍitā bhūtavejijā,

other wise ones who are exorcists,

Bhūtayakkhādīhi Amanussehi paviṭṭhassa abhibhūtassa gahitassa,

for those grabbed, overcome and entered into by Amanussa, Bhūtas, Yakkhas and so on,

balikammaparittakaraṇa-osadhaparibhāvitādīhi tikicchām karonti.

they work a cure with offerings, making safeguards, medicines and suffusions and so on.

Na kāmanītassa karoti kocī ti,

But no one can work one who is led by desire,

kāmehi pana nītassa kāmavasikassa puggalassa, aññatra pañditehi,

for that sensuality-poisoned person who is led by sensuality, except for the wise ones,

añño koci tikicchām na karoti,

no one can work a cure,

karonto pi, kātum samattho nāma natthi.

though working, there is no one able to work (a cure).

Kimkāraṇā?

What is the reason?

Okkantasukkassa hi kā tikicchā ti?

What cure is there for one fallen from purity?

Okkantasukkassa, avakkantassa kusaladhammadhammam-ariyādām,

For one fallen from purity, having fallen away from noble wholesome things,

atikkantassa akusaladhamme patiṭṭhitassa puggalassa,

for a person who is established and overcome by unwholesomeness,

mantosadhādīhi kā nāma tikicchā,

what is called a cure through mantras, medicine and so on,

na sakkā osadhehi tikicchitun-ti.

(such a one) is not able to be cured through medicines.

Ja 229 Palāyijātaka The Story about (the King) who Fled

In the present one ascetic goes about arguing with all he meets, when he comes to Jetavana he is intimidated by the size of the gate, and decides not to enter and argue. The Buddha tells a story of a mighty king who got up a huge army, but when he saw the gate of the city he intended to overthrow he was intimidated and decided to withdraw.

◦—◦—|—◦◦|—◦—◦— Jagatī

1. Gajaggameghehi, hayaggamālibhi,

With clouds of great elephants, with garlanded great horses,

◦—◦—|—◦◦|—◦—◦— Jagatī

Rathūmijātehi, sarābhivassēbhi,⁴⁰⁴

With a wave of chariots, with a great rain of arrows,

◦—◦—|—◦—|—◦—◦— Jagatī

Tharuggahāvatṭadalhappahāribhi,

With the whirlpool of weapon-handlers giving them strong blows,

◦◦—◦—|—◦◦|—◦—◦— Jagatī

Parivāritā Takkasilā samantato.

Beseiging (the great city of) Taxila on all sides.

⁴⁰⁴ We have to read a light -ě- here m.c.

○○—○○!—○—○— Opacchandasaka

2. Abhidhāvatha cūpadhāvatha ca,⁴⁰⁵

Run up against them, approach them quickly,

○○—○—○!—○—○— Vetālīya

Vividhā vināditā vadantibhi,⁴⁰⁶

With the sounding of various noises,

—○—○○—!—○—○— Vetālīya

Vattatajja tumulo ghōso, yathā⁴⁰⁷

Continue the great sound today, just as

—○—○○—!—○—○— Vetālīya

Vijjulatā jaladharassa gajjato ti.⁴⁰⁸

With lightning flashes, the rain cloud thunders.

Tattha, {2.217} **gajaggameghehī ti,**

In this connection, with clouds of great elephants,

aggagajameghehi, koñcanādām gajjantehi,

with clouds of great elephants, with their trumpets roaring,

mattavaravāraṇavalāhakehī, ti attho.

with the drunken thunder of these noble animals, this is the meaning.

⁴⁰⁵ We need to read *cūpadhāvathā* m.c.

⁴⁰⁶ This line has syncopation in the opening.

⁴⁰⁷ This line has syncopation in the opening, and we have to read a light -ō- in *ghōso*, m.c.

⁴⁰⁸ This line is one *matta* too long in the opening, we should probably read: *Vijjulata* m.c.

Hayaggamālibhī ti,

With garlanded great horses,

aggaḥayamālīhi, varasindhavavalāhakakulehi assānīkehī, ti attho.

with garlanded great horses, with the noble family of thoroughbred Valāhaka⁴⁰⁹ horses in the cavalry squadron, this is the meaning.

Rathūmijātehī ti,

With a wave of chariots,

sañjāta-ūmivegehi, sāgarasalilehi viya

with the impulse of the wave that has arisen, like with the water of the ocean,

sañjātarathūmīhi rathānīkehī, ti attho.

with a wave of chariots that has arisen, with the chariot squadron, this is the meaning.

Sarābhivassebhī ti,

With a great rain of arrows,

tehi yeva rathānīkehi, ghanavassamegho viya saravassam vasantehi. {2.218}

with that squadron of chariots, with the raining down of a great rain of arrows like a thick rain cloud.

Tharuggahāvāṭṭadalhappahāribhī ti,

With the whirlpool of weapon-handlers giving them strong blows,

tharuggahehi āvāṭṭadalhappahārīhi,

with the great weapon-handlers, with a whirlpool of strong blows,

ito cito ca āvattitvā parivattitvā,

having returned, having turned back from here and there,

⁴⁰⁹ *Valāhaka* is the name of a type of mythical horse.

daļham paharantehi, gahitakhaggaratanatharudanđehi,
with blows that are strong, with swords held high and violent bejewelled
weapon-handlers,

pattiyodhehi cā, ti attho.
and with warrior foot soldiers, this is the meaning.

Parivāritā Takkasilā samantato ti,
Beseiging (the great city of) Taxila on all sides,

yathā ayam Takkasilā parivāritā hoti,
since this Taxila is besieged,

sīgham tathā karothā, ti attho.
you must act quickly, this is the meaning.

Abhidhāvatha cūpadhāvatha cā ti,
Run up against them, approach them quickly,

vegena dhāvatha ceva upadhāvatha ca.
you must run with impulsiveness and approach them.

Vividhā vināditā vadantibhī ti,
With the sounding of various noises,

varavārañehi saddhiṁ vividhā vinaditā bhavatha,
together with the noble elephants let there be various noises,

selitagajjitavāditehi nānāviravā hothā, ti attho.
cry out variously, with the sound of thunder and shouting,⁴¹⁰ this is the meaning.

⁴¹⁰ Usually spelt: *selita*.

*Vattatajja tumulo ghoso ti,
Continue the great sound today,*

vattatu ajja tumulo mahanto asanisaddasadiso ghoso.
continue today the great big sound like the sound of the thunderbolt.

*Yathā vijjulatā jaladharassa gajjato ti,
Just as with lightning flashes, the rain cloud thunders,*

yathā gajjantassa jaladharassa, mukhato niggatā vijjulatā caranti,
just as when the rain cloud thunders, the lightning flashes crash at the front,

evaṁ vicarantā, nagaram parivāretvā, rajjam gaṇhathā, ti vadati.
so wandering around, having besieged the city, take hold of the kingdom, this is
what is said.

Ja 230 Dutiyapalāyijātaka The Second Story about (the King) who Fled

In the present one ascetic goes about arguing with all he meets, when he meets the Buddha he is intimidated by the radiance of his face, and decides not to argue. The Buddha tells a story of a mighty king who got up a huge army, but when he saw the radiance of the face of the king he intended to overthrow he was intimidated and decided to withdraw.

○○○○○!-○○○○ Opacchandasaka

1. Dhajam-aparimitam, anantapāram,

Measureless are the banners, endless on all sides,⁴¹¹

-○○○○!-○○○○ Opacchandasaka

Duppasaham dhañkehi sāgaram va,

As hard to overcome as the ocean by crows,

○○○○○!-○○○○ Opacchandasaka

Girim-iva anilena duppasayho,

As hard to overcome as a mountain by wind,

-○○○○○!-○○○○ Opacchandasaka

Duppasaho aham-ajja tādisenā ti.

As hard to overcome as am I now by such.

Tattha, {2.219} **dhajam-aparimitan-ti**

In this connection, *measureless are the banners*,

idam tāva me rathesu morachade ṭhapetvā,

having set a peacock feather over my chariots,

ussāpitadhajam-eva aparimitam, bahum anekasatasāṅkyam.

and lifted up banners that are measureless, an uncountable number.

Anantapāran-ti balavāhanam-pi me:

Endless on all sides, my soldiers and chariots,

“Ettakā hatthī ettakā assā ettakā rathā ettakā patti” ti,

thinking: “Such are the elephants, such are the horses, such are the chariots, such are the foot soldiers,”

⁴¹¹ This compound only occurs here, *pāra* normally means *the far shore, the other side*, but here, from context, must mean *all sides*.

gaṇanaparicchedarahitam, anantapāram.

without limit of numbers, they are *endless on all sides.*

Duppasahan-ti na sakkā paṭisattūhi sahitum abhibhavitum. {2.220}

Hard to overcome means it is not possible to be overcome, to be overpowered by the enemy.

Yathā kim?

Like what?

Dhankehi sāgaram va,

As the ocean by crows,

yathā sāgaro bahūhi kākehi,

as the sea by many crows,

vegavikkhambhanavasena vā, atikkamanavasena vā duppasaho,

because of the suppression of urgency, or because of going beyond, is hard to overcome,

evam duppasaham.

so (this is) hard to overcome.

Girim-iva anilena duppasayho ti,

As hard to overcome as a mountain by wind,

apica me ayam balakāyo

but this, my army

yathā pabbato vātena akampaniyato duppasaho,

is as hard to overcome as an unshakeable mountain is by the wind,

tathā aññena balakāyena duppasaho.

so (is my army) hard to overcome with another army.

Duppasaho aham-ajja tādisenā ti,
As hard to overcome as am I now by such,

svāham iminā balena samannāgato
I, being endowed with this army

ajja tādisena duppasaho ti,
am hard to overcome now by such (a force),

aṭṭalake ṭhitam Bodhisattam sandhāya vadati.
he said this referring to the Bodhisatta as he stood on the tower.

—◦—!◦◦◦◦!—◦— Rucirā

2. Mā bāli yan vilapi, na hissa tādisam,
Fool, do not talk this nonsense, such is not his,

◦—◦—!◦◦◦◦!—◦— Rucirā

Vidayhase na hi labhase nisedhakam,
When on fire do not receive one who obstructs you,

—◦—!◦◦◦◦!—◦— Rucirā

Āsajjasi⁴¹² gajam-iva ekacārinam,
You attack like a solitary elephant,

—◦—!◦◦◦◦!—◦— Rucirā

Yo tam padā naļam-iva pothayissatī ti.
Like one who crushes a reed with his foot.

Tattha, mā bāli yan vilapī ti mā attano bālabhāvam vippalapasi.
In this connection, fool, do not talk this nonsense means do not talk nonsense to me.

⁴¹² Both Cst and PTS read *Āsajjasi*, but the long -ī is required m.c.

Na hissa tādisan-ti na hi assa tādiso, ayam-eva vā pāṭho.

Such is not his, *na hi assa tādiso*, this is another reading.⁴¹³

Tādiso: “Anantapāram me balavāhanan”-ti,

Such, thinking: “Endless on all sides are my soldiers and chariots,”

evarūpam takkento rajjañ-ca gahetum samattho nāma,

thinking such about being able to take the kingdom,

na hi assa, na hotī, ti attho.

it is not his, it is not, this is the meaning.

Vidayhase ti,

When on fire,

tvam bāla, kevalam rāgadosamohamānaparijāhena viḍayhasi yeva.

you fool, you are completely on fire with lust, hatred, delusion, conceit and affliction.

Na hi labhase nisedhakan-ti,

Do not receive one who obstructs you,

mādisam pana pasayha abhibhavityā,

but having overcome, defeated one like me,

nisedhakan na tāva labhasi,

do not receive one who obstructs you,

ajja tam āgatamaggeneva palāpessāmi.

today I will put to flight whoever comes along the road.

⁴¹³ But this would ruin the metre.

Āsajjasī ti upagacchasi.

You attack means you go towards.

Gajam-iva ekacārinan-ti ekacārinam mattavaravāraṇam viya.

Like a solitary elephant, means like a solitary, intoxicated, noble elephant.

Yo tam padā naḷam-iva pothayissatī ti,

Like one who crushes a reed with his foot,

yo tam yathā nāma mattavaravāraṇo pādā naḷam potheti saṁcuṇneti,

he who like an intoxicated noble elephant crushes, grinds a reed with his foot,

evam pothayissati, tam tvam āsajjasī ti, attānam sandhāyāha.

so will he crush (you), (if) you attack, this was said referring to himself.

Ja 231 Upāhanajātaka The Story about the Shoes

In the present Devadatta repudiates the Buddha and becomes his foe, leading to his own destruction. The Buddha tells a story of an elephant trainer and his pupil, and how the latter judged himself of the same worth as the former, until he was shown to have less skill in front of the king.

—॒—।—॒—।—॒— Jagatī

1. Yathā pi kītā purisassupāhanā

Just as when (someone), buying men's shoes for

—॒—।—॒—।—॒— Jagatī

Sukhassa atthāya, dukham udabbahe,

Ease and use, (so) suffering could be removed,

—॒—।—॒॒।—॒—॒— Jagatī

Ghammābhittattā thalasā papīlitā,⁴¹⁴

Oppressed by the scorching heat on the feet,

—॒—।—॒॒।—॒—॒— Jagatī

Tasseva pāde purisassa khādare.

They chafe at the feet of that person.

—॒—॒।—॒—।—॒—॒— Tuṭṭhubha

2. Evam-eva yo dukkulīno anariyo,⁴¹⁵

So he of bad family, ignoble,

—॒—।—॒॒।—॒—॒— Jagatī

Tumhāka⁴¹⁶ vijjañ-ca sutāñ-ca ādiya,

Stealing this science and learning of yours,

—॒—।—॒॒।—॒—॒— Jagatī

Tam-eva so tattha sutena khādati,

Being consumed by his learning right there,

—॒॒—।—॒॒।—॒—॒— Jagatī

Anariyo vuccati pānadūpamo ti.

The ignoble one is like a bad shoe.

Tattha, {2.223} **udabbahē ti udabbaheyya.**

In this connection, *could be removed* means could be removed.⁴¹⁷

Ghammābhittattā talasā papīlitā ti,

Oppressed by the scorching heat on the feet,

⁴¹⁴ The *pa-* part of *papīlitā* seems to be inserted m.c. as the form doesn't occur elsewhere.

⁴¹⁵ The opening of both this line, and lines c & d are all sub-standard metrically.

⁴¹⁶ Cst: *tammāka*, which doesn't make sense.

⁴¹⁷ Different forms of the optative.

ghammena abhitattā pādatalena ca pīlitā.

oppressed by the scorching heat on the sole of the feet.⁴¹⁸

Tassevā ti,

Of that,

yena tā sukhatthāya kiṇitvā,

because of having been bought for ease,

pādesu paṭimukkā dukkaṭūpāhanā tasseva.

strapped on the feet they are the wrong shoes for *that (person)*.

Khādare ti vaṇam karontā, pāde khādanti.

They chafe means by causing a wound, they chafe the feet.

Dukkulīno ti dujjātiko akulaputto.

Of bad family means of bad birth, a son of a bad family.

Anariyo ti hirottappavajjito asappuriso.

Ignoble means being devoid of conscience and concern, a bad person.

Tumhāka vijjañ-ca sutañ-ca ādiyā ti,

Stealing this science and learning of yours,

ettha tam tam namati tumhākā ti vattabbe,

here it should be said he bows down to this and that of yours,

tumhākam⁴¹⁹ tam tam sippam āsevati parivatteti, ti attho,

he practices, employs this and that craft of yours, this is the meaning,

⁴¹⁸ Same words, but restated more clearly.

⁴¹⁹ Cst, in line with its reading *tammāka* in the verse, reads here: *Tammāka vijjañ-ca sutañ-ca ādiyā ti ettha tam tam manatī ti*: “*Tammo*” *ti vattabbe tammāko*; and below *tasmā tammākā* I cannot make any sense of this. The readings adopted are based on PTS.

ācariyassetam nāmam, tasmā tumhākā ti,
this is actually your teacher's, therefore *yours* is said,

gāthābandhasukhatthamī {2.224} panassa rassabhāvo kato.
but for the comfortable arrangement of the verse it is said in short form.

Vijan-ti aṭhārasasu vijjāṭṭhānesu yamkiñci.
Science means whatever is in the eighteen branches of science.⁴²⁰

Sutan-ti yamkiñci sutapariyatti.
Learning means whatever is scriptural study.

Ādiyā ti ādiyitvā.
Stealing means stealing.⁴²¹

Tam-eva so tattha sutena khādatī ti,
Being consumed by his learning right there,

tam-evā ti attānam-eva.
his means (being) himself (consumed).⁴²²

So ti yo dukkulīno anariyo ācariyamhā vijjañ-ca sutāñ-ca ādiyati, so.
He (untranslated) means whoever is of bad family, ignoble, having stolen this science and learning from the teacher, he.

Tattha sutena khādatī ti,
Being consumed by (his) learning right there,

⁴²⁰ This is the four Vedas (Rg, Sāma, Yajur and Atharva), and their ancillaries: pronunciation (*śikṣa*), procedures (for the ritual) (*kalpa*), linguistics (*vyākaraṇa*), grammar (*nirukti*), metre (*chandas*) and astronomy (*jyotiṣa*). Then enquiry (*mīmāṃsā*), reasoning (*nyāya*), traditions (*purāṇa*), law (*dharmaśāstra*); and medicine (*āyurveda*), martial arts (*dhanurveda*), theatre (*gandharvaveda*) and governance (*arthaśāstra*).

⁴²¹ Different forms of the absolutive.

⁴²² There must be doubt about this interpretation, *tañ* is not normally possessive.

tassa santike sutena so attānam-eva khādatī, ti attho.

he consumes himself by learning in his presence, this is the meaning.

Aṭṭhakathāyām pana: “Teneva so tattha sutena khādatī” ti pi pāṭho.

But the commentary says: “Being consumed with that learning right there,” this is another reading.

Tassāpi so tena tattha sutena attānam-eva khādatī, ti ayam-eva attho.

Being consumed by his own learning right there, this is the meaning.

Anariyo vuccati pānadūpamo ti,

The ignoble one is like a bad shoe,

iti anariyo dupāhanūpamo dukkaṭūpāhanūpamo, vuccati.

thus the ignoble one is like a bad shoe, like a badly made shoe, is said.

Yathā hi dukkaṭūpāhanā purisam khādanti,

Since a badly made shoe chafes a person,

evam-esa sutena khādanto attanā va attānam khādati.

so when being consumed by learning he chafes himself.⁴²³

Atha vā pānāya duto ti pānadu,⁴²⁴

Or, *pānadu* means pained⁴²⁵ by the shoe,

⁴²³ The definition is playing on the various meanings of *khādati*: *chew, bite, eat, chafe, devour* and *consume*.

⁴²⁴ How the form *pānadu* arises I am unsure, PTS calls it a faulty reading, s.v. *pānada* in cpd. *pānad' úpama* at Ja.ii.223 is faulty. The meaning is “a badly made sandal,” and the reading should probably be (with variant reading & C.) “*dupāhan'* úpama, i.e. *du(h)* + *upāhanā*. The C. explains as “*dukkaupāhan'* úpama.”

⁴²⁵ A meaning found in Sanskrit.

upāhanūpatāpitassa, upāhanāya khāditapādassetam nāmam.

having a painful shoe, this is known as the feet being hurt⁴²⁶ by the sandal.

Tasmā yo so attānāti sutena khādati,

Therefore he who hurts himself by his learning,

so tena sutena khāditattā,

because of being hurt by that learning,

anariyo ti vuccati pānadūpamo,

is said to be *ignoble* like a bad shoe,

upāhanūpatāpitapādasadiso ti vuccatī, ti ayam-ettha attho.

like the foot that is hurt by a shoe is said, this is the meaning here.

Ja 232 Vīṇāthūṇajātaka The Story about the (Broken) Lute

In the present a young woman seeing a bull honoured, mistakenly thinks it is because of his hump, and seeks out a hunchbacked man to elope with. The Buddha tells a story of a similar happening in the past, and how she was brought home again.

—◦—◦|—◦—◦||—◦◦|◦—◦— Siloka ravipulā

1. Ekacintito Yam-attho bālo apariṇāyako,

Having had a sole thought of welfare the fool, who is not a guide,

◦—◦—|◦—◦—||—◦—◦|◦—◦— Siloka pathyā

Na hi khujjena vāmena bhoti saṅgantum-ar^ahasi.

Is surely not worthy to join up, dear lady, with the hunchbacked dwarf.⁴²⁷

⁴²⁶ This meaning is established in Sanskrit, but rare in Pāli.

⁴²⁷ I am understanding *vāma* to be short for *vāmana* here.

Tattha, {2.226} *ekacintito yam-attho ti,*

In this connection, *having a sole thought of welfare,*

amma, yam tvam attham cintetvā,

dear, you, having thought of welfare,

iminā khujjena saddhim palatā,

fled with this hunchback,

ayam tayā ekikāya eva cintito bhavissati.

this must be the sole thought (made) by you.

Balo aparināyako ti ayam khujjo balo,

The fool, who is not a guide means the hunchback fool,

dappaññabhāvena, mahallako pi balo va,

because of lacking in wisdom, even an old man is also a fool,

aññasmin gahetvā, gacchante asati,

taking another, while not going,

gantum asamatthatāya apariṇāyako.

because of being unable to go he is not a guide.

Na hi khujjena vāmena bho ti saṅgantum-arahasī ti,

Is surely not worthy to join up, dear lady, with the hunchbacked dwarf,

iminā hi khujjena vāmanattā vāmena bhoti,

with this hunchback, with this dwarf and his dwarfness, dear lady,

tvam mahākule jātā, abhirūpā dassanīyā,

you, being born in a great family, being beautiful, lovely to behold,

saṅgantum saha gantum nārahasī ti.

it is not worthy to go to join up together (with him).

oo-o-|o--||o--o|-o-- Siloka ravipulā

2. Purisūsabham maññamānā, aham khujjam-akāmayim,

Thinking this was a bull of a man, I desired this hunchbacked man,

--o|-o--||--o|-o-- Siloka pathyā

Soyam saṅkuṭito seti chinnatanti yathā viṇā ti.

This same shrunken person lies down like a lute with a broken string.

Tassattho:

This is the meaning:

aham, ayya, ekam usabham disvā:

sir, having seen a bull,

“Gunnam jeṭṭhakassa piṭṭhiyam kakudham hoti,

thinking: “The hump on the back of the chief bull,

imassa pi tam atthi, iminā pi purisūsabhena bhavitabban”-ti.

he also has this, (so) it should be (the same) with the bull of a man.”

Evaṁ-aham khujjan purisūsabham maññamānā akāmayim.

So thinking ... I desired this hunchback bull of a man.⁴²⁸

Soyam yathā nāma chinnatanti sadoniko viṇādaṇḍako,

Just as what is called the fretboard of this lute with its sounding board has a
broken string,

evaṁ saṅkuṭito setī ti.

so this shrunken person lies down.

⁴²⁸ This is a rearrangement of the sentence in more regular prose order.

Ja 233 Vikaṇṇakajātaka The Story about the Barb

In the present one monk is overcome with desire and about to fall away. The Buddha tells a story about a crocodile who, hearing the king call the fish to their meal, came to feed on the fish for himself, was harpooned and eventually died.

—◦—|—◦◦|—◦— Tuṭṭhubha

1. Kāmam yahim icchasi tena gaccha,

Surely go wherever you so desire,

—◦—|—◦◦|—◦— Tuṭṭhubha

Viddhosī mammamhi vikaṇṇakena,

You are shot in the vitals with a barb,

◦—|—◦◦|—◦— Tuṭṭhubha

Hatosi bhattenā suvāditena,

You have been killed by your food and by sound,

—◦—|—◦◦|—◦— Tuṭṭhubha

Lolo ca macche anubandhamāno ti.

The greedy one is following the fish.

Tattha, {2.228} *kāman-ti ekamsena.*

In this connection, *surely* means with certainty.⁴²⁹

Yahim icchasi tena gacchā ti yasmin icchasi, tasmin gaccha.

Go wherever you so desire means wherever you desire, to that place go.

⁴²⁹ *Kamam* is an indeclineable, sometimes meaning *according to desire, gladly, willingly*, and sometimes used as an emphatic, as here.

Mammamhī ti mammaṭṭhāne.

In the vitals means in a vital place.

Vikaṇṇakenā ti vikaṇṇakasallena.

With a barb means with a barb or dart.

Hatosi bhattena suvāditena, lolo ca macche anubandhamāno ti,

You have been killed by your food and by sound, the greedy one is following the fish,

tvam bherivāditasaññāya bhatte dīyamāne,

you, having perception of the sound of the drum when food was being given,

lolo hutvā, khādanatthāya macche anubandhamāno,

becoming greedy, following along in order to eat fish,

tena savāditena bhattena hato,

have been killed by that sound and food,

gataṭṭhāne pi te jīvitam natthī, ti attho.

there is no life in the place you have gone to, this is the meaning.

—○—|—○—|—○— Tuṭṭhubha

2. Evam-pi lokāmisam opatanto,

So also when falling on worldliness,

○—○—|—○—|—○— Tuṭṭhubha

Vihaññatī cittavasānuvattī,

Following the mind's desire, he suffers,

—०—|—००|—०— Tuṭṭhubha

So haññatī⁴³⁰ nātisakhāna' majhe,
He dies in the midst of kin and of friends,

—०—|—००|—०— Tuṭṭhubha

Macchānugo so-r-iva sumsumāro ti.
Like the crocodile following the fish.

Tattha, lokāmisan-ti pañca kāmaguṇā.

In this connection, *worldliness* means the five strands of sense pleasure.

Te hi loko itṭhato kantato manāpato gaṇhāti,

Because you grasp at what is pleasing, charming, likeable,

tasmā lokāmisan-ti vuccati.

therefore worldliness is said.

Opatanto ti,

Falling on,

taṁ lokāmisam anupatanto,

falling into that worldliness,

kilesavasena cittavasānuvattī, puggalo vihaññati kilamati.

because of defilements, and the mind's desire, that person suffers, is exhausted.

So haññatī ti so evarūpo puggalo, nātīnañ-ca sakhānañ-ca majhe,

He dies means such a person, in the midst of kin and friends,

so vikaṇṇakena viddho, macchānugo sumsumāro viya,

being pierced by a barb, like the crocodile following the fish,

⁴³⁰ Cst: *haññati*, which spoils the opening.

pañca kāmaguṇe manāpā ti gahetvā,
having grasped at what is likeable in the five strands of sense pleasure,

haññati kilamati mahāvināsaṁ pāpuṇāti yevā ti.
is killed, exhausted,⁴³¹ attains complete destruction.

Ja 234 Asitābhujātaka The Story about (Princess) Asitābhū

In the present one young woman is despised by her husband, listens to Dhamma, enters the path, ordains and becomes Awakened. The Buddha tells a story in which she, as a young woman called Asitābhū, gained high Attainments in a similar story from a previous life.

— — — | — — — || — — — | — — — Siloka navipulā

1. Tvaṁ-eva dāni-m-akara, yaṁ kāmo byagamā tayi,

Now you are done, sensual desire in you has been overcome,

— — — | — — — || — — — | — — — Siloka javipulā

Soyam appaṭisandhiko kharachinnam va renukan-ti.

Just as a tusk that is cut off with a saw cannot be rejoined.

Tattha, {2.230} **tvam-eva dāni-m-akarā ti,**

In this connection, now you're done,

ayyaputta, mām pahāya, Kinnarim anubandhanto,
noble one, abandoning me, following a Kinnarī,

tvañ-ñeva idāni idam akara.

you now have surely done this.

⁴³¹ It seems here that *kilamati* takes on a stronger meaning than its usual *wearied, tired, fatigued*, and must mean something like *completely exhausted (to the point of death)*.

*Yam kāmo byagamā tayī ti
Sensual desire in you has been overcome,*

yam mama tayi kāmo vigato,
whatever my sensual desire towards you has ceased,

vikkhambanappahānena pahīno,
abandoned by abandoning and elimination,

yassa pahīnattā aham imam visesam pattā, ti dīpeti.
he who has abandoned attains this distinction, this is the explanation.

*Soyaṁ appaṭisandhiko ti,
(This) cannot be rejoined,*

so pana kāmo idāni appaṭisandhiko jāto,
but now this sensual desire cannot be rejoined,

na sakkā paṭisandhitum.
it is not possible to rejoin it.

*Kharachinnam va renukan-ti,
Just as the tusk that is cut off with a saw,*

kharo vuccati kakaco,
saw is said to be saw,

renukam vuccati hatthidanto.
tusk is said to be an elephant's tusk.

Yathā kakacena chinno hatthidanto appaṭisandhiko hoti,
Just as an elephant's tusk that has been cut off with a saw cannot be rejoined,

na puna purimanayena alliyati,
cannot be attached the same way as before,

evaṁ puna mayhaṁ tayā saddhim cittassa ghaṭanam nāma natthī ti.

so there is certainly no fixating of my mind in you again.

— — — | | — — || | | — | | — — Siloka pathyā

2. Atriccham atilobhena atilobhamadena ca,

Great desire, with great greed together with excessively great greed,

— — — | | — — || | | — | | — — Siloka pathyā

Evaṁ hāyati atthamhā, aham va Asitābhuyā ti.

Cuts off⁴³² our welfare, just as I (was cut off) from Asitābhū.

Tattha, {2.231} atriccham atilobhenā ti,

In this connection, *great desire, with great greed,*

atricchā vuccati atra atra icchāsaṅkhātā, apariyatatañhā,

great desire is said to be what is reckoned as desire for this and that, unending craving,

atilobho vuccati atikkamitvā pavattalobho.

great greed is said to be being overcome with continual greed.

Atilobhamadena cā ti,

Together with excessively great greed,

purisamadām uppādanato atilobhamado nāma jāyati.

from the arising of an excessive person is born what is known as excessive greed.

Idam vuttam hoti:

This is what is said:

⁴³² *Hāyati* literally means *dimishes, declines, dwindle*, but here to make the simile work we must use something like *cuts off*.

atricchāvasena atricchamāno puggalo,
because of great desire a person has great desire and conceit,

atilobhena ca atilobhamadena ca,
with great greed and excessively great greed,

yathā aham Asitābhuyā rājadhitāya parihīno,
just as I lost the princess Asitābhū,

evam atthā hāyatī ti.
so will his welfare be cut off.

Ja 235 Vacchanakhajātaka

The Story about (the Wanderer) Vacchanakha

In the present a supporter of Ven. Ānanda's tries to tempt him back to the lay life by offering him half his wealth. Ven. Ānanda refuses though, as the household life is full of suffering. The Buddha tells a story of similar events which unfolded in a previous life when the Bodhisatta was an ascetic called Vacchanakha.

—◦—|—◦—||—◦—|—◦— Siloka bhavipulā

1. Sukhā gharā, Vacchanakha, sahiraññā sabhojanā,
Vacchanakha, households are pleasant, having gold and having food,

—◦—|—◦—||—◦—|—◦— Siloka pathyā

Yattha, bhutvā pivitvā ca, sayeyyātha anussuko ti.
Where, after eating and drinking, you can lie down free from desire.

Tattha, {2.232} **sahiraññā ti sattaratanasampannā.**

In this connection, *having gold* means being endowed with the seven gems.⁴³³

Sabhojanā ti bahukhādanīyabhojanīyā.

Having food means having a lot of staple and non-staple foods.

Yattha bhutvā pivitvā cā ti,

Where, after eating and drinking,

yesu sahiraññabhojanesu gharesu,

in those houses where there is gold and food,

nānaggarasāni bhojanāni paribhuñjitvā, nānāpānāni ca pivitvā.⁴³⁴

after eating the various and most tasty foods, and drinking the various drinks.

Sayeyyātha anussuko ti,

You can lie down free from desire,

yesu alaṅkatasirisayanapiṭhe, anussuko hutvā, sayeyyāsi,

on the top of a decorated and auspicious bed, being free from desire, you can lie down,

te gharā nāma ativiya sukhā ti.

those houses are known as extremely pleasant.

⁴³³ Gold (*suvanna*), silver (*rajata*), pearl (*muttā*), gem (*mani*), lapis lazuli (*veṇuriya*), diamonds (*vajira*), coral (*pavāla*). Cf. Ja 219 Garahitajātaka, where 10 treasures are mentioned.

⁴³⁴ Again there is no finite verb in this sentence, and we have to translate the absolute as though it were a present participle to give some sort of closure to the sentence.

— — — | — — — || — — — | — — — Siloka pathyā

2. Gharā nānīhamānassa, gharā nābhāṇato 'musā,

No houses for the one who does not exert himself, no houses without speaking lies,

— — — | — — — || — — — | — — — Siloka pathyā

Gharā nādinnadaṇḍassa paresam̄ anikubbato,

No houses for the one with a stick, who does not defraud others,

— (—) — | — — — || — — — | — — — Siloka javipulā

Evaṁ (chiddam)⁴³⁵ durabhisambhavam̄, ko gharam̄ paṭipajjatī ti?

So being faulty and hard to endure, who would practice in a house?

Tattha, {2.233} **gharā nānīhamānassā ti,**

In this connection, no houses for the one who does not exert himself,

niccakālam̄ kasigorakkhādikaraṇena,

all the time, because of farming, herding and so on,

anīhamānassa avāyamantassa gharā nāma natthi,

there are no houses normally for one who does not exert himself, who lacks effort,

gharāvāso na patiṭṭhātī, ti attho.

does not find good support for life in the home, this is the meaning.

Gharā nābhāṇato 'musā ti,

No houses without speaking lies,

khettavatthuhiraññasuvanñādīnam̄ atthāya,

for the purpose of gaining fields, lands, unwrought and wrought gold and so on,

⁴³⁵ For the metre's sake we should exclude *chiddam*.

amusābhāṣato pi gharā nāma natthi.

there are no houses normally for one speaking the truth.⁴³⁶

Gharā nādinnadaṇḍassa, paresam̄ anikubbato ti,

No houses for the one with a stick, who does not defraud others,

nādinnadaṇḍassā ti aggahitadaṇḍassa,

for the one with a stick means for the one who takes up a stick,

nikkhittadaṇḍassa paresam̄ anikubbato gharā nāma natthi.

there are no houses for one who discards the stick and does not defraud others.

Yo pana ādinnadaṇḍo hutvā paresam̄, dāsakammakarādīnam̄,

The one who takes a stick to others, such as servants and workers,

tasmim̄ tasmim̄ aparādhe aparādhānurūpam̄,

in that very place must apply a suitable sentence for a crime,

vadhabandhanachedanatālanādivasena karoti,

by means of executing, binding, amputating, beating and so on,

tasseeva gharāvāso sañṭhahatī, ti attho.

home life is settled for him, this is the meaning.

Evaṁ chiddam̄ durabhisambhavam̄, ko gharam̄ paṭipajjatī ti?

So being faulty and hard to endure, who would practice at home?

Tam̄ dāni evam̄, etesam̄ īhanādīnam̄ akaraṇe sati,

So now, while not making these endeavours and so on,

tāya tāya parihāniyā chiddam̄ karaṇe pi sati,

and through each loss there is the making of a fault,

⁴³⁶ Lit: not speaking what is not false.

niccam-eva kātabbato durabhisambhavam, durārādhanīyam,
what should be always done is hard to endure, hard to accomplish,

niccam karontassa pi vā durabhisambhavam-eva duppūram gharāvāsam:
or, by always doing what is hard to endure the house life is hard to fulfil,

“Aham nipparitasso hutvā, ajjhāvasissāmi” ti, ko paṭipajjatī ti?
thinking: “Becoming unagitated, I will live at home,” who would practice (like this)?

Ja 236 Bakajātaka The Story about the (Deceitful) Heron

In the present one deceitful monk is brought to the Buddha, who tells a story of how a heron had stood in the water trying to fool the fish into believing he was no threat to them, only to be discovered by the king of the fish.

—◦—◦|◦—◦||◦—◦|◦—◦ Siloka pathyā

1. Bhaddako vatayam pakkhī, dijo kumudasannibho,
That excellent bird, twice-born, resembling a white water-lily,

—◦—◦|◦—◦||◦—◦|◦—◦ Siloka pathyā

Vūpasantehi pakkhehi, mandamando va jhāyatī ti.
With its wings both settled and calm, he meditates like a great fool.⁴³⁷

Tattha, {2.234} mandamando va jhāyatī ti,
In this connection, he meditates like a great fool,

abalabalo viya hutvā, kiñci ajānanto viya, ekako va jhāyatī ti.
becoming like a great fool,⁴³⁸ like some who are unknowing, he meditates alone.

⁴³⁷ Lit: fool-fool.

⁴³⁸ Following CPD: *abalabala*, mfn. (accord. to Ct. *abala* + *abala*, āmreditā- cpd.), foolish, silly.

—◦—!◦— —!!◦— ◦|◦—◦— Siloka pathyā

2. Nāssa sīlam vijānātha, anaññāya pasāmsatha,

You do not understand his character, unknowing, you praise him,⁴³⁹

—◦—!◦— —!!◦— ◦|◦—◦— Siloka pathyā

Amhe dijo na pāleti, tena pakkhī na phandatī ti.

This twice-born (bird) doesn't guard us, because of this the bird does not move.

Tattha, anaññāyā ti ajānitvā.

In this connection, *unknowing* means *unknowing*.⁴⁴⁰

Amhe dijo na pāletī ti,

This twice-born (bird) doesn't guard us,

esa dijo amhe na rakkhati, na gopāyati,

this twice-born (bird) does not guard us, does not watch over us,

“Kataram nu kho etesu kabalaṁ karissāmī?” ti upadhāreti.

he considers: “When will I make a mouthful out of these?”

Tena pakkhī na phandatī ti,

Because of this the bird does not move,

tenāyam sakuṇo na phandati na calatī ti.

because of this the bird does not move, does not shake.

⁴³⁹ This line is also found at Ja 175 Ādiccupaṭṭhānajātaka.

⁴⁴⁰ Two forms of the negative absolutive.

Ja 237 Sāketajātaka The Story about (the Brahmin) Sāketa

In the present an old brahmin greets the Buddha as his son, and calling his wife she too talks about him as her son. The Buddha tells how those who have been dear to each other in previous lives are dear also in their present lives.

—◦◦◦|◦—◦||◦—◦◦|◦—◦— Siloka pathyā

1. Ko nu kho Bhagavā hetu, ekacce idha puggale,

What is the reason, Bhagavā, some people here,

◦◦◦|◦—◦||◦—◦◦|◦—◦— Siloka pathyā

Atīva hadayam nibbāti, cittañ-cāpi pasīdatī ti?

Have a heart extremely cool, and a mind of faith?

Tassattho: {2.235}

This is the meaning:

ko nu kho hetu yena idhekacce puggale diṭṭhamatte yeva

what is the reason why at the exact moment some people were seen here

hadayam ativiya nibbāti,

the heart is extremely cool,

suvāsitassa sītassa udakassa ghaṭasahassena parisittam viya sītalam hoti,

is cool like someone sprinkled with a thousand pots of cool well-perfumed water,

ekacce na nibbāti?

and some are not cool?

Ekacce diṭṭhamatte yeva cittam pasīdati,

Some at the exact moment have a heart that is faithful,

mudu hoti, pemavasena alliyati,
that is pliable, that is steadfast⁴⁴¹ through love,

ekacce na alliyatī ti?
and some are not steadfast?

—◦—|◦— —||—◦—◦|◦— — Siloka pathyā

2. Pubbeva sannivāsena paccuppannahitena vā,
Through living together in the past or being beneficial in the present,

—◦—|◦— —||—◦—◦|◦— — Siloka pathyā

Evaṁ tam jāyate pemam, uppalam va yathodake ti.
In this way love arises, like a water-lily (arises) on the water.

Tassattho:

This is the meaning:

bhikkhave, pemam nāmetam dvīhi kāraṇehi jāyati,
monastics, what is known as love arises because of two reasons,

purimabhave mātā vā pitā vā putto vā dhītā vā,
through being⁴⁴² in the past a mother, father, son, daughter,

bhātā vā bhaginī vā pati vā bhariyā vā sahāyo vā mitto vā hutvā,
brother, sister, husband, wife, companion or friend,

yo yena saddhim ekaṭṭhāne vutthapubbo,
he who lived together with another in the past,

tassa iminā pubbeva sannivāsena,
for him this is *through living together in the past*,

⁴⁴¹ This word more usually have a negative connotation, *adheres, clings to, sticks to*, but here is used as a synonym of *pasīdati*.

⁴⁴² Translating *hutvā* below.

bhavantare pi anubandhanto, so sineho na vijahati.

being bound together between existences, does not give up his affection.

Imasmīni attabhāve

In this individuality

katena paccuppannahitena vā evam tam jāyate pemam,

by being beneficial in the present in this way love arises,

imehi dvīhi kāraṇehi pemam nāma jāyati.

these are the two reasons what is called love arises.

Yathā kiṁ?

Like what?

Uppalam va yathodake ti.

Like a water-lily (arises) on the water.

Vā-kārassa rassattam kataṁ.

The sound *vā* has been shortened.⁴⁴³

Samuccayatthe cesa vutto,

This is said to have the meaning of a collection,

tasmā uppalañ-ca sesam jalajapupphañ-ca yathā udate jāyamānam

therefore just as a water-lily and the rest of the water-born flowers born on the water,

⁴⁴³ This is an ingenious idea, to say the least, the commentator suggests that *vā* has been shortened to *va*: even though there is no metrical reason to do so, and is indicating *a collection*, just as though it might have said something like: *Uppalam vā sesam yathodake*. It is interesting to note that PED quotes this passage, s.v. *Samuccaya*. It seems to me, however, that *va* here has either its meaning of emphasis, or is simply inserted m.c. reinforcing *yathā*, and having the same meaning.

dve kāraṇāni nissāya jāyati: udakañ-ceva kalalañ-ca,
are born depending on these two reasons: water and mud,

tathā etehi dvīhi kāraṇehi pemāni jāyatī ti,
so these are the two reasons for love to arise,

evam-ettha attho daṭṭhabbo.
so should the meaning be seen here.

Ja 238 Ekapadajātaka The Story about One Word

In the present one boy asks his father a question about how to accomplish his purpose, and his father takes him to the Buddha to get the answer. The Buddha tells a story about how a similar question was asked in the past, and how he as Bodhisatta had answered it.

—◦—◦|◦—◦||◦—◦|◦—◦— Siloka pathyā

1. Ingha ekapadam, tāta, anekatthapadassitam,
Come, speak one word, father, a word relying on multiple meanings,

—◦—◦|◦—◦||◦—◦|◦—◦— Siloka pathyā

Kiñci saṅgāhikam brūsi, yenatthe sādhayemase ti.
Something comprehensive, by which our purpose may be successful.

Tattha, {2.236} inghā ti yācanatthe codanatthe vā nipāto.

In this connection, *come*, this particle has the meaning of requesting or reproving.

Ekapadan-ti ekam kāraṇapadam,
One word mean one reasonable word,

ekam kāraṇūpasañhitam vā byañjanapadam.
one (word) connected with reason, or, (one) expressive word.

Anekatthapadassitan-ti,

A word relying on multiple meanings,

anekāni athpadāni, kāraṇapadāni nissitāni.

words that have multiple meanings, depending on words that have reason.

Kiñci saṅgāhikam brūsī ti,

Speak ... something comprehensive,

kiñci ekapadaṁ bahūnam padānam saṅgāhikam brūhi,

speak something, one word, that comprehends many words,

ayam-eva vā pāṭho.

or, this is the reading.⁴⁴⁴

Yenatthe sādhayemase ti,

By which our purpose may be successful,

yena ekena padena anekatthanissitena

with one word that depends on multiple meanings by which

mayaṁ attano vuḍḍhim sādheyyāma,

we may be successful in developing ourselves,

tam me kathehī ti pucchi.

speak that to me, he requests.

⁴⁴⁴ This is not at all clear. Perhaps it means that *brūhi* is an alternative reading for *brūsi*? Both words give the same meaning.

—-॒|॒—-॥॒—॒॑|॒—॒— Siloka pathyā

2. Dakkheyekapadam, tāta, anekatthapadassitam,

Skill is one word, dear, a word relying on multiple meanings,

-०--|०--||-०००|००- Siloka pathyā

Tañ-ca sīlena saññuttamā, khantiyā upapāditamā,

That's connected with virtue, being accomplished in forebearance,

—|—||—|— Siloka pathyā

Alam mitte sukhāpetum, amittānam dukhāya cā ti.

Able to endow friends with happiness, enemies with suffering.

Tattha, {2.237} *dakkheyekapadan-ti dakkheyayam ekapadam.*

In this connection, *skill is one word* means skill is one word.⁴⁴⁵

Dakkheyyam nāma lābhuppādakassa chekassa kusalassa,

What is called skill is what is remunerative, clever and wholesome,

ñānasampayuttam viriyam.

and is endowed with knowledge and effort.

Anekatthapadassitan-ti,

A word relying on multiple meanings,

evam vuttappakāram, viriyam anekehi atthapadehi nissitam.

so in the same manner, effort relies on being a word with multiple meanings.

Katarehī ti?

Which of these?

Sīlādīhi.

Virtue, and so on.

⁴⁴⁵ Claryfing the sandhi, which drops the whole of the last syllable -*am*.

Teneva tañ-ca sīlena saññuttan-ti ādim-āha.

Because of that *that's connected with virtue*, and so on is said.

Tassattho:

This is the meaning:

tañ-ca panetam viriyam ācārasīlasampayuttam,

but this effort that is endowed with virtuous conduct,

adhibāsanakhantiyā upetam,

furnished with tolerance and forebearance,

mitte sukhāpetum amittānañ-ca dukkhāya alam samattham.

is capable enough to endow happiness on friends, with suffering for enemies.

Ko hi nāma lābhuppādakañāṇasampayuttakusalaviriyasamannāgato

Whoever is known as being endowed with remuneration, knowledge,
wholesomeness and effort,

ācārakhantisampanno,

endowed with forebearing conduct,

mitte sukhāpetum amitte vā dukkhāpetum na sakkotī ti.

is not able to endow happiness on friends, or endow suffering on enemies.⁴⁴⁶

⁴⁴⁶ I am at a loss to explain why this seems to say the exact opposite of what was stated in the previous sentence.

Ja 239 Haritamātajātaka The Story about the Green Frog

In the present Ajātasattu, after killing his father, finds himself at war with his uncle, and victory goes back and forth. The Buddha tells a story of a water snake who used to eat fish, but when caught in a fish trap, was set upon and killed by the fish.

—◦—|◦— —||◦— —|◦— — Siloka pathyā

1. Āśīvisam-pi mām santam paviṭṭham kumināmukham,

Though a poisonous snake, when I entered the mouth of the fish trap,

—◦—|◦— —||— — —|◦— — Siloka pathyā

Ruccate haritāmātā yam mām khādanti macchakā ti.

The green frog found satisfaction when the little fish did bite me.

Tattha, {2.238} *āśīvisam-pi mām santan-ti mām āgatavisam samānam.*

In this connection, though a poisonous snake means having poison that enters quickly.

Ruccate haritāmātā, yam mām khādanti macchakā ti,

The green frog found satisfaction when the little fish did bite me,

etam tava ruccati haritamaṇḍūkaputtā, ti vadati.

the son of a green frog found satisfaction with this, this is what is said.

—◦—|◦— —||— — —|◦— — Siloka navipulā

2. Vilumpateva puriso yāvassa upakappati,

A man will steal for as long as it is of benefit to him,

—◦—|◦— —||— — —|◦— — Siloka pathyā

Yadā caññe vilumpanti, so vilutto vilumpatī ti.

(But) when the others steal, the one stealing is the one stolen from.

Tattha, {2.239} *vilumpateva puriso yāvassa upakappatī ti,*

In this connection, a man will steal for as long as it is of benefit to him,

yāva assa purisassa issariyān upakappati ijhati pavattati,

for as long as a person's wealth benefits, succeeds, thrives,

tāva so aññam vilumpati yeva.

for that long he steals from another.

Yāva so upakappatī ti pi pāṭho,

As long as he benefits is another reading.

yattakam kālam so puriso sakkoti vilumpitun-ti attho.

for however much time it is possible for a person to steal, this is the meaning.

Yadā caññe vilumpantī ti yadā ca aññe issarā hutvā, vilumpanti.

(But) when the others steal means but when others, having become wealthy, steal.

So vilutto vilumpatī ti atha so vilumpako aññehi vilumpati.

The one stealing is the one stolen from means then the thief is stolen from by others.

Vilumpate ti pi pāṭho, ayam-evattho.

Vilumpate is another reading, having the same meaning.⁴⁴⁷

Vilumpanan-ti pi paṭhanti, tassattho na sameti.

They also read *vilumpanam* (are stealing),⁴⁴⁸ but this meaning is not suitable.

Evam vilumpako puna vilumpam pāpuṇatī ti.

So the thief becomes the one stolen from.

⁴⁴⁷ It is the middle form of the same verb, which is then being used in the active sense.

⁴⁴⁸ This seems to be a present participle.

Ja 240 Mahāpiṅgalajātaka The Story about (the Unjust King) Mahāpiṅgala

In the present, after attacking the Buddha multiple times, Devadatta is finally swallowed up by the earth and everyone rejoices. The Buddha tells a story of how one vicious king called Piṅgala died and his death was celebrated except by one porter, who feared hell would reject Piṅgala and he might come to life again.

—◦—|—◦—|—◦— Tuṭṭhubha

1. Sabbo jano himsito Piṅgalena,

All people were harassed by Piṅgala,

—◦—|—◦—|—◦— Tuṭṭhubha

Tasmim mate paccayā vedayanti,

Now, because he is dead, they feel (delight),

◦—|—◦—|—◦— Tuṭṭhubha

Piyo nu te āsi akaṇhanetto?

What was the one with tawny eyes to you?

—◦—|—◦—|—◦— Tuṭṭhubha

Kasmā nū tvam⁴⁴⁹ rodasi dvārapālā ti?

Why are you crying, watchman of the door?

Tattha, {2.241} *himisito ti nānappakārehi daṇḍabali-ādīhi pīrito.*

In this connection, *harassed* means afflicted in various ways by punishment and fines, and so on.

⁴⁴⁹ Tv- doesn't make position here, leaving *nu* as a light syllable.

Piṅgalenā ti piṅgalakkhena.

By Piṅgala means by the tawny-coloured one.⁴⁵⁰

Tassa kira dve pi akkhīni nibbiddhapiṅgalāni,

It seems his two eyes were tawny-flecked,

biḷārakkhivāṇḍāni ahesum,

the colour of cats' eyes,

tenevassa Piṅalo ti nāmaṁ akāmsu.

because of this the name Piṅala was given.

Paccayā vedayantī ti pītiyo pavedayanti.

They feel (delight) means they truly feel delight.

Akaṇhanetto ti piṅgalanetto.

The one with tawny eyes means the one with tawny eyes.⁴⁵¹

Kasmā nu tvan-ti kena nu kāraṇena tvam̄ rodasi?

Why are you means for what reason are you crying?

Aṭṭhakathāyam̄ pana kasmā tuvan-ti pāṭho.

But in the commentary *kasmā tuvam̄* is a reading.⁴⁵²

⁴⁵⁰ Piṅgala seems to have been quite a popular name at the time. Literally it means one who is tawny coloured, or has tawny-coloured eyes, hence the definition here.

⁴⁵¹ Literally *a-kaṇha-netta* means one with *non-black eyes*, which is awkward, hence in the translation of the verse I follow the definition given in the commentary here.

⁴⁵² The meaning would be the same.

—◦—|—◦◦|—◦— Tuṭṭhubha

2. Na me piyo āsi akaṇhanetto,

The one with tawny eyes wasn't dear to me,

—◦—|—◦◦|—◦— Tuṭṭhubha

Bhāyāmi paccāgamanāya tassa,

(But) his coming back I (truly) do fear,

—◦—|—◦◦|—◦— Tuṭṭhubha

Ito gato himseyya Maccurājam,

Going from here should he harrass Death's King,

—◦—|—◦◦|—◦— Tuṭṭhubha

So himsito āneyya punā⁴⁵³ idhā ti.

Being harrassed he may sent him back here.

—◦—|◦—|—◦—||—◦◦|—◦— Siloka pathyā

3. Dadḍho vāhasahassehi, sitto ghaṭasatehi so,

He's burned by thousands of cartloads, cooled by hundreds of water pots,

—◦—|◦—|—◦—||—◦◦|—◦— Siloka pathyā

Parikkhatā ca sā bhūmi, mā bhāyi, nāgamissatī ti!

The earth has been dug up, please do not fear, he is not coming back!⁴⁵⁴

[There is no word commentary to these verses.]

⁴⁵³ Cst *puna*, but we need to read *punā* here m.c.

⁴⁵⁴ For reasons that are not clear neither of these verses has a commentary, although they would seem to require a paraphrase at the least! Note that the 3rd verse is extra to the two verses required in this section.

Ja 241 Sabbadāṭhajātaka The Story about (the Jackal) Sabbadāṭha

In the present Devadatta is prospering, until the Buddha overcame the elephant Nālāgiri, which was sent to kill him, at which point his reputation faded. The Buddha tells a story of a jackal who learned a spell and subdued the animal kingdom, until he was tricked into bringing about his own destruction.

— — — | — — — || — — — | — — — Siloka pathyā

1. Siṅgālo mānathaddho ca, parivārena atthiko,
A jackal, stiff with pride, wanting a retinue,

— — — | — — — || — — — | — — — Siloka pathyā

Pāpuṇī mahatim bhūmim rājāsi sabbadāṭhinam.
Became king of all toothed creatures on the great earth.

— — — | — — — || — — — | — — — Siloka pathyā

2. Evam-eva manussesu yo hoti parivāravā,
Even so he who has a retinue of men,

— — — | — — — || — — — | — — — Siloka pathyā

So hi tattha mahā hoti siṅgālo viya dāṭhinan-ti.
Is great there like the jackal amongst the toothed-ones.

Tattha, {2.245} **mānathaddho ti,**
In this connection, *stiff with pride*,

parivāram nissāya uppannena mānena thaddho.
stiff with the pride that has arisen because of his retinue.

Parivārena atthiko ti uttarim-pi, parivārena atthiko hutvā.
Wanting a retinue means furthermore, he became one wanting a retinue.

Mahatim bhūmin-ti mahantam sampattim.

On the great earth means having achieved greatness.⁴⁵⁵

Rājāsi sabbadāṭhinan-ti sabbesaṁ dāṭhīnam {2.246} rājā āsi.

Became king of all toothed creatures means became king of all toothed creatures.⁴⁵⁶

So hi tattha mahā hotī ti so parivārasampanno puriso

Is great there means the person endowed with a retinue

tesu parivāresu mahā nāma hoti.

is known as great amongst that retinue.

Singālo viya dāṭhinan-ti,

Like the jackal amongst the toothed-ones,

yathā singālo dāṭhīnam mahā ahosi, evam mahā hoti,

just as the jackal became great amongst the toothed-ones, and so was great,

atha so siṅgālo viya, pamādam āpajjitvā,

then just like the jackal, having fallen into heedlessness,

tam parivāram nissāya vināsam pāpuṇātī ti.

depending on that retinue, he will come to destruction.

⁴⁵⁵ I can't see a way to get this meaning from the words in the verse.

⁴⁵⁶ Analysing the compound and rephrasing in prose order.

Ja 242 Sunakhajātaka

The Story about (the Gnawing) Dog

In the present the monks are talking about a dog who had been brought up near to their monastery, been sold and taken away, but quickly found his way back home. The Buddha told a similar story from the past of a dog who was tied on a leash, but bit through it when his new owners slept and made his escape.

—◦—|—◦—||—◦—|◦— Siloka bhavipulā

1. Bālo vatāyam sunakho yo varattam na khādati,

The foolish dog does not chew his way through this strap,

—◦—|◦—||◦—|◦— Siloka pathyā

Bandhanā ca pamuñceyya, asito ca gharam vaje ti.

You could be free from bonds, gnawing you could go home.

Tattha, {2.247} *pamuñceyyā ti pamoceyya, ayam-eva vā pātho.*

In this connection, *you could be free* means you could be made free;⁴⁵⁷ or, this is a reading.⁴⁵⁸

Asito ca gharam vaje ti,

Gnawing you could go home,

asito suhito hutvā, attano vasanaṭṭhānam gaccheyya.

having gnawed⁴⁵⁹ away satisfactorily, you could go to your own dwelling place.

⁴⁵⁷ This is the causative form of the same word.

⁴⁵⁸ It seems the commentator is unsure whether to take *pamoceyya* as a definition, or as an alternative reading.

⁴⁵⁹ *Asita* is a word with many meanings, in this context I take it it is a past participle of the verb *asati, eat*; but here we need to say something closer to *gnawed* or *chewed through*.

—○—!○—!○—!○—!○— Siloka pathyā

2. Aṭṭhitam me manasmīm me, atho me hadaye katam,

In my mind I am steadfast, I have fixed my heart,

—○○!○—!○—!○—!○— Siloka pathyā

Kālañ-ca paṭikaṅkhāmi yāva passupatū janō ti.

I await the time when the folk have fallen asleep.

Tattha, aṭṭhitam me manasmīm me ti,

In this connection, *in my mind I am steadfast,*

yām tumhe kathetha:

you must say this:

Tam mayā adhiṭhitam-eva manasmīm yeva me etam,

The determination in my mind is just this,

atho me hadaye katan-ti,

I have fixed my heart,

atha ca pana me tumhākam vacanam hadaye katam-eva.

and now all your words have become fixed in my heart.

Kālañ-ca paṭikaṅkhāmī ti kālam paṭimānemi.

I await the time means I wait for the time.

Yāva passupatū janō ti,

When the folk have fallen asleep,

yāvāyām mahājano passupatu,⁴⁶⁰ niddam okkamatu,

when this great people have fallen asleep, will have dropped into sleep,

⁴⁶⁰ Cst: *pasupatu*, which appears to be a mistake.

tāvāham kālam paṭimānemi.

I am waiting for that time.

Itarathā hi: “Ayaṁ sunakho palāyatī” ti, ravo uppajjeyya,

Otherwise: “This dog runs away,” and should a roar arise,

tasmā rattibhāge sabbesam̄ suttakāle,

from there in the night-time when everyone is lying down,

cammayottam̄ khāditvā, palāyissāmī ti.

having chewed through this leather strap, I will run away.

Ja 243 Guttīlajātaka

The Story about (the Heavenly Musician) Guttīla

In the present Devadatta learned all he knew from the Buddha, but repudiated him. The Buddha tells a story of a musician who taught his pupil, only for the pupil to challenge him in public. When Sakka (who is also called Kosiya) found out, he helped the master win the contest and took him to heaven.

—◦—|◦◦◦—||—◦—|◦—◦— Siloka navipulā

1. Sattatantim̄ sumadhuram̄ rāmaṇeyyam̄ avācayim̄,

The seven stringed and sonorous (lute) he sounded agreeably,

—◦—|◦—|◦—||◦◦—|◦—◦— Siloka pathyā

So mām̄ raṅgamhi avheti, saraṇam̄ me hohi Kosiyā ti!

He addresses me from the stage, please be my refuge, Kosiya!

Tassattho: {2.252}

This is the meaning:

aham, devaraja, Mūsilari nāma antevāsikam

O king, I taught⁴⁶¹ the apprentice called Mūsila

sattatantim sumadhuram rāmaṇeyyam vīṇam

the seven stringed, sonorous and agreeable lute

attano jānananiyāmena sikkhāpesim,

according to what I myself understood to be the correct method,

so mām idāni raṅgamaṇḍale pakkosati,

now he calls on me from the centre of the stage,

tassa me tvam, Kosiyagotta, saraṇam hohī ti!

please do you be my refuge, Kosiyagotta!

—|—|—|—|— Siloka pathyā

2. Aham tam saraṇam samma, aham-ācarīyapūjako,

I am a refuge to you, friend, I am one who worships teachers,

—|—|—||—|—|— Siloka savipulā

Na tam jayissati sisso, sissam-ācarīya jessasī ti!

The pupil won't conquer you, teacher, the pupil will be defeated!

Tattha, aham tam saraṇan-ti,

In this connection, I am a refuge to you,

aham saraṇam avassayo patitīthā hutvā, tam tāyissāmi.

I have become and remain a refuge, a support, I will guard you.

⁴⁶¹ Translating *sikkhāpesim* below.

Sammā ti piyavacanam-etam.

Friend, this is a word of endearment.

Sissam-ācariya, jessasī ti,

Teacher, the pupil will be defeated,

ācariya, tvam vīnam vādayamāno sissam jinissasi.

teacher, your playing of the lute will defeat the pupil.

Ja 244 Vīticchajātaka

The Story about the Desireless One

In the present one wanderer travels through Jambudīpa arguing his case. When he meets the Buddha he is worsted. The Buddha tells a story of how a similar thing happened in a past life, and the rebuke he gave on that occasion.

—००|०—०—०— वेतालीया

1. Yam passati na tam icchati,⁴⁶²

What he sees he does not desire, but that

—○○—○○|—○—○— Vetālīya

Yañ-ca na passati tam kiricchati.

Which he does not see he desires, it seems.

—००|-०—०— Vetālīya

Maññāmi ciram carissati,

I think he will wander for a long time,

Vetālīya

Na hi tam lacchati yam sa icchati.

But he will not find that which he desires.

⁴⁶² The cadence is syncopated here.

—◦◦◦◦|—◦◦— Vetālīya

2. Yam labhati na tena tussati,

What he has he isn't satisfied by that,

—◦—◦|——— Vetālīya

Yañ-ca pattheti laddham hīleti,⁴⁶³

What he wishes for, received, he condemns,

—◦◦◦◦|—◦◦— Vetālīya

Icchā hi anantagocarā,

For his desires know no bounded limits,

◦—◦—◦|—◦◦— Vetālīya

Vigaticchāna namo karomase ti.

I must revere the one without desire.

Tattha, {2.258} *yam passatī ti,*

In this connection, *what he sees,*

yañ udakādim passati, tam Gaṅgā ti na icchatī.

what water and so on he sees, that Ganges he does not desire.

Yañ-ca na passatī ti,

That which he does not see,

yañ-ca udakādivinimuttam, Gaṅgam na passati, tam kiriechati.

what is free from water and so on, the Ganges he does not see, that, it seems, he desires.

Maññāmi ciram carissatī ti,

I think he will wander for a long time,

⁴⁶³ As it is the cadence is wrong, we could read: *laddha' hīleti* m.c.

aham evam maññāmi:

I think like this:

ayaṁ paribbājako evarūpam Gaṅgam pariyesanto ciram carissati.

this wanderer seeking out such a Ganges will wander for a long time.

Yathā vā udkādivinimuttam Gaṅgam,

Just as the Ganges that is free from water and so on,

evam rūpādivinimuttam attānam-pi pariyesanto

so seeking for himself free from form and so on

samsāre ciram {2.259} carissati.

he will wander in transmigration for a long time.

Na hi tam lacchatī ti,

But he will not find that,

ciram caranto pi yam tam evarūpam gaṅgam vā attānam vā icchati,

though wandering for a long time that which he desires, such as the Ganges or himself,

tam na lacchati.

he will not find.

Yam labhatī ti,

What he has,

yam udkam vā rūpādim vā labhati, tena na tussati.

what he has, water, or form and so on, he is not satisfied by that.

Yañ-ca pattheti laddham hileti ti,

What he wishes for, received, he condemns,

evāṁ laddhena atussanto, yāṁ yāṁ sampattiṁ pattheti,
so not being satisfied with what is received, this and that excellence which he
wished for,

taṁ taṁ labhitvā: “Kim etāyā?” ti hīleti avamaññati.
after receiving it, he condemns, belittles, saying: “What is this?”

Icchā hi anantagocarā ti,
For his desires know no bounded limits,

laddham hīletvā,
after condemning what he received,

aññamaññam ārammaṇam icchanato,
from desiring one object after another,

ayaṁ icchā nāma taṇhā anantagocarā.
what is known as these desires, cravings, know no bounded limits.

Vigaticchāna namo karomase ti,
I must revere the one without desire,

tasmā ye vigaticchā Buddhādayo,
therefore those Buddhas and so on, who are free from desires,

tesam mayam namakkāram karomā ti.
to them we make our reverence.

Ja 245 Mūlapariyāyajātaka The Story about the Root Discourse

In the present some brahmins learn from the Buddha, and then think they know all that he knows, but when he teaches a particularly deep discourse they cannot understand it. The Buddha tells a story of how in the past he had faced the same slight, and had asked questions of the pupils which they couldn't answer.

—◦◦|◦—◦||◦—◦|◦—◦— Siloka pathyā

1. Kālo ghasati bhūtāni sabbāneva sahattanā,

Times devours all beings including its very own self,

—◦◦|◦—◦||◦—◦|◦—◦— Siloka pathyā

Yo ca kālaghaso bhūto, sa bhūtapacanīm pacī ti.

That being who devours time, roasts the roaster of beings.

Tattha, {2.260} **kālo ti purebhattakālo pi pacchābhattakālo pī ti evam-ādi.**

In this connection, *time* means the time before noon, and the time after noon, and so on like this.

Bhūtānī ti, sattādhivacanam-etamī,

Beings, this is a term for beings,⁴⁶⁴

na kālo bhūtānam cammamaṁsādīni luñcitvā khādati,

time does not chew on them, having ripped off the skin and flesh and so on of beings,

apica kho nesam āyuvanñabalāni khepento,

but wastes away their long life, good looks, and strength,

⁴⁶⁴ Both words come from roots that mean being; *bhūta* from √bhū; *satta* from √as.

yobbañnam maddanto, ārogyam vināsentō, ghasati, khādatī, ti vuccati.
 trampling on youth, destroying health, it devours, chews on them, this is what is said.

Evaṁ ghasanto ca, na kiñci vajjeti, sabbāneva ghasati.
 Thus devouring, it does not avoid anything, it devours it all.

Na kevalañ-ca bhūtāneva,
 But not merely beings,

apica kho sahattanā, attānam-pi ghasati,
 but *including itself*, it devours itself,

purebhattakālo pacchābhattakālam na pāpuṇāti.
 and the time before noon does not reach the time after noon.

Esa nayo pacchābhattakālādīsu.

This is the method for the time before noon and so on.⁴⁶⁵

Yo ca kālaghaso bhūto ti khīṇāsavassetam adhivacanam. {2.261}

That being who devours time this is a term for the one who has destroyed the pollutants.⁴⁶⁶

So hi ariyamaggena āyatim paṭisandhikālam khepetvā khāditvā, ṭhitattā,
 Because of the relinking time in the future having been wasted away, chewed over by the noble path, there is stability,

kālaghaso bhūto, ti vuccati.
that being who devours time, is what is said.

⁴⁶⁵ This may have been proverbial.

⁴⁶⁶ This would indicate that *kālaghasa* is equal to *khīṇāsava*, and may have been an alternative designation.

Sa bhūtapacanīm pacī ti,

(He) roasts the roaster of beings,

so yāyāni tanhā apāyesu bhūte pacati,

this craving roasts the beings in the downfall,

tam nāṇagginā paci, dahi bhasmam-akāsi, tena:

being roasted with the highest knowledge, it is burned to cinders, therefore:

bhūtapacanīm pacī ti vuccati.

(he) roasts the roaster of beings is said.

Pajanin-ti pi pāṭho, janikām nibbattakin-ti attho.

Progenitor is also a reading, a producer, one who brings forth, this is the meaning.⁴⁶⁷

—◦◦◦|◦—◦—||◦—◦◦|◦—◦— Siloka pathyā

2. Bahūni narasīsāni lomasāni brahāni ca,

Many people have heads and hair growing on them,

—◦◦◦|◦—◦—||◦—◦—|◦—◦— Siloka pathyā

Gīvāsu paṭimukkāni, kocid-evettha kanṇavā ti.

(Which are) fastened on necks, and someone here has ears.

Tassattho:

This is the meaning:

bahūni narānam sīsāni dissanti,

many people are seen to have heads,

sabbāni ca tāni lomasāni,

and all of them have hair,

⁴⁶⁷ The translation would then have to be: (he) roasts the progenitor of beings, meaning craving.

sabbāni mahantāni gīvāsu yeva ṭhapitāni,

they are all set up upon great necks,

na tālaphalāni viya hatthena gahitāni,

they are not taken by the hand like a palm-fruit,

natthi tesām imehi dhammehi nānākaraṇam.

for them there is no difference with these things.

Ettha pana kocid-eva kaṇṇavā ti attānam sandhāyāha.

But here someone who has ears is said referring to himself.

Kaṇṇavā ti paññavā kaṇṇachiddam pana na kassaci natthi.

Has ears means there is nothing for the wise one with an ear canal.

Ja 246 Telovādajātaka

The Story concerning the Advice about Oil

In the present the ascetic Nāthaputta blames the Buddha for eating meat. The Buddha tells a story of a past life in which he has been similarly blamed, and how he had said that it is not the one who eats, but the one who kills who is to blame for the meat.

— — — | — — — || — — — | — — — Siloka pathyā

1. Hantvā chetvā vadhitvā ca, deti dānam asaññato,

Having hit, cut, slaughtered, the unrestrained gives a gift,

— — — | — — — || — — — | — — — Siloka ravipulā

Edisam bhattam bhuñjamāno sa pāpam-upalimpatī ti.

Eating such food he is defiled with wickedness.

Tattha, {2.263} hantvā ti paharitvā.

In this connection, *having hit* means having beaten.

Chetvā ti kilametvā.

(Having) cut means having exhausted.⁴⁶⁸

Vadhitvā ti māretvā.

(Having) slaughtered means having killed.

Deti dānam asaññato ti asaññato dussilo evam katvā, dānam deti.

The unrestrained gives a gift means the unrestrained, unvirtuous, having done this, gives a gift.

Edisam bhattam bhuñjamāno sa pāpena upalippatī ti,

Eating such food he is defiled with wickedness,

edisam uddissakatabhuttam bhuñjamāno

eating such specially prepared food

so samaṇo pi pāpena upalippati samyujjati yevā ti.

the ascetic is surely defiled, fettered by wickedness.

—◦—|◦— —||—◦—|◦— — Siloka pathyā

2. Puttadāram-pi ce hantvā deti dānam asaññato,

Having slaughtered wife and son the unrestrained gives a gift,

—◦—|◦— —||◦— ◦—|◦— — Siloka pathyā

Bhuñjamāno pi sappañño na pāpam-upalimpatī ti.

Though the wise one is eating he is not defiled with wickedness.

Tattha, bhuñjamāno pi sappañño ti,

In this connection, though the wise one is eating,

⁴⁶⁸ I do not understand this definition, in Pāli and Sanskrit *kilametvā* means *having tired, fatigued, exhausted*, but nowhere would it be a synonym of *having cut, beaten, chopped*, which it what *chetvā* means.

tiṭṭhatu aññamā māṁsam,

let alone other meat,

puttadāraṁ vadhitvā pi dussilena dinnamī.

having slaughtered wife and son a gift (is given) by the unvirtuous one.

Sappañño khantimettādiguṇasampanno

The wise one endowed with virtues such as forbearance, loving-kindness and so on

tam bhūñjamāno pi pāpena na upalippatī ti.

though eating them is not defiled with wickedness.

Ja 247 Pādañjalijātaka

The Story about (Prince) Pādañjali

In the present one monk curls his lips at the teaching of the chief disciples, which leads to them walking away. The Buddha tells a story about how the same person, then called Pādañjali, had curled his lips in a previous life, whether right or wrong was pronounced, and was deemed a fool.

— — — | — — — || — — — | — — — Siloka pathyā

1. Addhā Pādañjalī sabbe paññāya atirocati,

Surely Pādañjali outshines with wisdom all (of us),

— — — | — — — || — — — | — — — Siloka tavipulā

Tathā hi oṭṭham bhañjati,⁴⁶⁹ uttarim nūna passatī ti?

For he curls his lip, could it be he sees (something) further?

⁴⁶⁹ This is an example of the rare *tavipulā*.

Tassattho: {2.264}

This is the meaning:

ekāṁsena Pādañjalikumāro sabbe amhe paññāya atirocati.

for sure the youth Pādañjali *outshines with wisdom all of us.*

Tathā hi oṭṭham bhañjati, nūna uttarim aññam kāraṇam passatī ti?

For he curls his lip, could it be he sees another, a further reason?

— — — | — — — || — — — | — — — Siloka pathyā

2. Nāyam dhammam adhammam vā, atthānatthañ-ca bujjhati,

He does not know right or wrong, or, this is good or not good,

— — — | — — — || — — — | — — — Siloka pathyā

Aññatra oṭṭhanibbhogā, nāyam jānāti kiñcanan-ti!

Aside from his useless lip, he does not know anything!

[There is no word commentary to this verse.]

Ja 248 Kimsukopamajātaka **The Story about the Flame of the Forest**

In the present four monks become Arahats, but along different paths, and wonder how all paths lead to the same destination. The Buddha then tells a story about people who see a Kimśuka tree at different times, and describe it very differently, but it is the same tree.

— — — | — — — || — — — | — — — Siloka pathyā

1. Sabbehi Kimsuko ditṭho, kim nvettha vicikicchatha?

The Kimśuka has been seen by (you) all, why are you doubtful here?

— — — | — — — || — — — | — — — Siloka pathyā

Na hi sabbesu ṭhānesu sārathī paripucchito ti!

You haven't questioned the charioteer about all conditions!

Tattha, {2.266} *na hi sabbesu ṭhānesu sārathī paripucchito ti,*

In this connection, you haven't questioned the charioteer about all conditions,

sabbehi vo Kim̄suko ditṭho,

the Kim̄suka has been seen by all of you,

kin̄ nu tumhe ettha vicikicchatha?

why are you doubtful here?

Sabbesu ṭhānesu Kim̄suko veso.

The appearance of the Kim̄suka (should be seen) in all conditions.

Tumhehi pana na hi sabbesu ṭhānesu sārathi paripucchito,

But not having questioned the charioteer about the Kim̄suka in all conditions,

tena vo kañkhā uppannā ti.

doubt has arisen for you because of that.

— — — | — — — || — — — | — — — Siloka pathyā

2. Evam sabbehi nāñehi yesam dhammā ajānitā,

In this way, for those who do not understand things with all knowledge,

— — — | — — — || — — — | — — — Siloka pathyā

Te ve dhammesu kañkhanti, Kim̄sukasmim va bhātaro ti.

They doubt about things, like the brothers regarding the Kim̄suka.

Tassattho:

This is the meaning:

yathā te bhātaro sabbesu ṭhānesu Kim̄sukassa adiṭṭhattā kañkhiṁsu,

just as those brothers have doubts, not having seen the Kim̄suka in all conditions,

evam sabbehi vipassanānāñehi yesam,

so for those who, with insight and knowledge,

sabbe chaphassāyatanaṅkhandhabhūtadhbhātubhedā dhammā ajānitā,
do not understand all things analysed as the six contacts, the spheres, the constituents, the materials and the elements,

Sotāpattimaggassa anadhigatattā appaṭividdhā,
not having attained, not having penetrated, the path of Stream-Entry,⁴⁷⁰

te ve tesu phassāyatanaṅdidhammesu kaṅkhanti,
they have doubts about these things like contacts, spheres and so on,

yathā ekasmim yeva Kimsukasmim cattāro bhātaro ti.
just as the four brothers did regarding the Kimsuka.

Ja 249 Sālakajātaka The Story about the Brother-in-Law

In the present one elderly monk ordains a novice, but is unkind to him, and the novice disrobes. Having enticed him back into robes, he is again unkind. The Buddha tells a story of a monkey called Sālaka, who was beaten on return to his owner, and how he ran off into the forest to escape being beaten again.

—○—!—○—○— Vetālīya

1. Ekaputtako bhavissasi,
You'll be (my) only child, you will

—○—○—!—○—○— Vetālīya

Tvañ-ca no hessasi issaro kule,
Be master in our family,

⁴⁷⁰ The first stage on the path to Awakening.

—○○|---○— Vetālīya
Oroha dumasmā⁴⁷¹ Sālaka,
 Descend from the tree, Sālaka,

 —○—○○|—○—○— Vetālīya
Ehi dāni gharakam vajemase ti.
 Come now we should go to our home.

Tassattho: {2.268}

This is the meaning:

tvam mayham ekaputtako bhavissasi,
 you'll be my only child,

kule ca me bhogānam issaro,
 and master of the wealth in our family,

etamhā rukkhā otara, ehi amhākam gharam gamissāma.
 descend from that tree, come, we will go to our home.

Sālakā ti nāmena ālapanto āha.
 Sālaka, he spoke calling him by name.

—○—○○|—○—○— Vetālīya
2. Nanu mām⁴⁷² suhadayo ti maññasi,
 My heart is surely good, you think,

 —○—○○|—○—○— Vetālīya
Yañ-ca mām hanasi veļuyaṭṭhiyā,
 But you beat me with bamboo sticks,

⁴⁷¹ We need to read *dumasmā* m.c.

⁴⁷² The opening has one measure too many, we could perhaps read *nanu ma'*.

—○○!—○○— Vetālīya

Pakkambavane ramāmase,
We enjoy this ripe mango wood,

—○○!—○○— Vetālīya

Gaccha tvāṁ gharakāṁ yathāsukhan-ti.
You go to your home as you like.

Tattha, nanu māṁ suhadayo ti maññasī ti,
In this connection, my heart is surely good, you think,

nanu tvāṁ māṁ suhadayo ti maññasi,
you think my heart is surely good,

suhadayo ayan-ti maññasī, ti attho.
you think this one has a good heart, this is the meaning.

Yañ-ca māṁ hanasi veļuyaṭṭhiyā ti,
But you beat me with bamboo sticks,

yāṁ māṁ evam atimaññasi,
thus you scorn me in this way,

yañ-ca veļupesikāya hanasi,
you beat (me) with a piece of bamboo,

tenāham nāgacchāmī, ti dīpeti.
because of that I do not come, this is the explanation.

Atha nām: “Mayam imasmim pakkambavane ramāmase,
Then you, thinking: “**We enjoy this ripe mango wood,**

gaccha tvāṁ gharakan yathāsukhan”-ti.
you go to your home as you like.”

Ja 250 Kapijātaka

The Story about the (Disguised) Monkey

In the present one monk is being very deceitful, and it sets the monks to talking about him. The Buddha explains that in a previous life he had been a monkey, had dressed as an ascetic to try and gain a warm fire, but was discovered and chased away.

—॒—|॒॒॒॒॑|—॒—॒— Rucirā

1. Ayam isī upasamasamyame rato

This seer, delighting in calm and restraint

—॒—|॒॒॒॒॑|—॒—॒— Rucirā

Sa tiṭṭhati⁴⁷³ sisirabhayena aṭṭito,

Stands afflicted by the fear of winter,

—॒—|॒॒॒॒॑|—॒—॒— Rucirā

Handā⁴⁷⁴ ayam pavisatumam agārakam,

Come now, please enter into this household,

—॒—|—॒—|—॒—॒— Jagatī

Vinetu sītam darathañ-ca kevalan-ti.

Drive away all cold and anxiety.

Tattha, {2.269} **upasamasamyame rato ti,**

In this connection, *delighting in peace and restraint*,

rāgādikilesa-upasame ca, sīlasamyame ca rato.

delighting in calm regarding the defilements of passion and so on, and restraint in accordance with virtue.

⁴⁷³ Cst *tiṭṭhati* ruining the metre.

⁴⁷⁴ Cst *handā* ruining the metre.

Sa tiṭṭhatī ti so tiṭṭhati.

(He) stands means he stands.⁴⁷⁵

Sisirabhayenā ti vātavuṭṭhijanitassa sisirassa bhayena.

By the fear of winter means by the fear of winter generated by winds and rains.

Atṭito ti pīlito.

Afflicted means harassed.

Pavisatuman-ti pavisatu imam̄.

Please enter into this means please enter into this.⁴⁷⁶

Kevalan-ti sakalam̄ anavasesam̄.

All means the whole, without remainder.

—◦—!◦◦◦◦!◦—◦— Rucirā

2. Nāyam̄ isī upasamasamiyame rato,

This is no seer, delighting in calm and restraint,

◦—◦—!◦◦◦◦!◦—◦— Rucirā

Kapī ayam̄ dumavarasākhagocaro,

This is a monkey who ranges in tree branches.

—◦—!◦—!◦— Tuṭṭhubha

So dūsako rosako cāpi jammo,

He is a spoiler, a provocateur, vulgar,

◦—◦—!◦—!◦— Tuṭṭhubha

Sace vaje mam-pi dūseyyagāran-ti.

If he comes inside he will surely spoil my home.

⁴⁷⁵ This explains *sa* with the more common *so*; but it is not clear why *sa* was used in this position anyway, as *so* is metrical.

⁴⁷⁶ Analysing the words joined by *sandhi*.

Tattha, {2.270} **dumavarasākhagocaro ti dumavarānam sākhagocaro.**

In this connection, *who ranges in tree branches* means whose range is on the branches of the noble trees.

So dūsako rosako cā pi jammo ti,

He is a spoiler, a provocateur, vulgar,

so evam gatagataṭṭhānassa dūsanato dūsako,

thus he is a spoiler from being one who spoils the places he has entered into,

ghaṭṭanatāya rosako,

a provocateur by attacking,

lāmakabhāvena jammo.

vulgar because of having an inferior state.

Sace vaje ti yadi imam paññasālam vaje paviseyya,

If he comes inside means if he enters, comes inside this leaf hut,

sabbam uccārapassāvakaraṇena ca aggidānena ca dūseyyā ti.

he would spoil everything by making urine and faeces, and by setting it on fire.

Word Definitions

This is an extract of some of the definitions from the Jātaka verse word commentary. The commentary does not always give definitions, as other explanations are also necessary to understand the verse. However, amongst them there are some definitions which I have extracted here.

Also note that the definition is by no means complete, it is just the definition relevant in the particular context it was given, and for the most part does not aim at completeness. Still I feel it supplements the dictionaries and when used in addition to a dictionary it will be helpful.

The sequence is:

definition word, Pāli quotation, translation of the same. [Ref.]

akataññu; akataññussā ti attano kataguṇam ajānantassa; **ungrateful** means not acknowledging the good done to oneself. [Ja 72]

akilāsu; akilāsuno ti nikkosajjā, āraddhaviriyā; **untiring** means not being lazy, having made an effort. [Ja 2]

akilāsu; akilāsū ti nikkosajjo: Kāmarūpā ca nhāru ca aṭṭhi ca avasissatu, Upasussatu nissesām sarīre mamsalohitan-ti, evam vuttene caturaṅgasamannāgatena, viriyena samannāgatattā, analaso; **untiring** means not being lazy, thinking: Willingly, let only skin, tendons and bones remain, Let the flesh and blood in the body dry up completely, so one who is said to be endowed with the four factors, who is endowed with effort, is not lazy. [Ja 2]

atthakāma; atthakāmassā ti vuḍḍhim icchantassa; **one who seeks his good** means one wishing for his development. [Ja 41]

atthacariya; atthacariyā ti vuḍḍhikiriyā; the **one who lives well** means the one who works for their own development. [Ja 46]

attha; attho ti vuḍḍhi; **prospers** means develops. [Ja 11]

apaññaka; apaññakan-ti ekamsikam aviraddham niyyānikam; **unquestionable** means being sure, unfailing, leading to deliverance. [Ja 1]

arañña; araññe ti gāmagāmūpacāravinimutte ṭhāne; in **the wilds** means in that place which has no villages in the vicinity. [Ja 76]

asaññī; ye pi asaññino ti, asaññabhave nibbatte acittakasatte dasseti; those **unconscious** (fare badly too, he points out those with minds reborn in the unconscious realm. [Ja 134]

asanta; asantan-ti tīhi duccaritehi samannāgataṁ dussīlam pāpadhammarām; **the bad** means endowed with the three ways of wrong conduct, lacking virtue, wicked. [Ja 150]

asabbhī; asabbhī ti asappurisa asādhujātika; **wicked** means a bad person, unvirtuous by birth. [Ja 144]

āmajāta; āmajāto ti. “Āma, aham vo dāsī” ti; **slave-born.** Saying: “Yes, I am your female slave.” [Ja 39]

uppāta; uppātā supinā ca lakkhaṇā cā ti: “Evarūpo candaggāho bhavissati, evarūpo sūriyaggāho bhavissati, evarūpo nakkhattaggāho bhavissati, evarūpo ukkāpāto bhavissati, evarūpo disāḍāho bhavissatī” ti, ime pañca mahāuppātā... **auguries** means: “There will be such a lunar eclipse, there will be such a solar eclipse, there will be such a conjunction of planets, there will be such a meteor shower, there will be such a conflagration,” these five great auguries... [Ja 87]

evam; evan-ti opammapaṭipādanam; **so** is used to indicate the simile. [Ja 2]

eḷamūga; eḷamūgo ti lālāmukho bālo; **foolish** means a fool who dribbles at the mouth. [Ja 44]

kabaṭa; kabaṭan-ti bhojanakāle paṭhamam-eva dinnam kaṭukakabaṭam; **morsel** means at food time, the spicy morsel given first. [Ja 27]

kalyāṇa; kalyāṇan-ti sundarataram; **excellent** means most agreeable. [Ja 86]

kaṇḍa; kaṇḍam-assa athī ti kaṇḍī, tam kaṇḍinam. Tam pana kaṇḍam anupavisanaṭṭhena sallan-ti vuccati, tasmā kaṇḍinam sallan-ti ettha sallakaṇḍinan-ti attho. Sallam vā assatthī ti pi sallo, tam sallam; his shaft has a pointed tip, this is a **dart**. But because the dart enters right in barb is said, therefore the dart, the barb, here a barb-like dart, this is the meaning. A barb made of fig-tree wood is also a barb, that is a barb. [Ja 1]

kira; kirā ti anussavanatthe nipāto; **seems** this is a particle with the meaning of what has been heard. [Ja 14]

kukkura; ye kukkurā ti ye sunakhā. Yathā hi dhāruṇho pi passāvo pūtimuttanti, tad-ahujāto pi singālo jarasingālo ti, komalā pi galocilatā pūtilatā ti, suvaṇṇavaṇṇo pi kāyo pūtikāyo ti vuccati, evam-evam vassasatiko pi sunakho kukkuro ti vuccati; those **hounds** means those dogs. Just as urine that has been held and heated is called fermented urine, and even a jackal born that day is called an old jackal, and even a lotus that has medicinal creepers is called a stinking creeper, and a golden body is nevertheless called a stinking body, so too even a one hundred year old dog is called a hound. [Ja 22]

kulāvaka; kulāvakā ti Supaṇṇapotakā; **nestlings** means the young of Supaṇṇas. [Ja 31]

kunī; kuṇī ti kuṇṭhahatthā; **handicapped** means having lame hands. [Ja 78]

khañja; khañjā ti kuṇṭhapādā; **lame** means having lame feet. [Ja 78]

khura; aṭṭhakkhuran-ti ekekasmim pāde dvinnam dvinnam vasena aṭṭhakkhuram; eight **hoofs**, because there are two (hoofs) on each individual foot, (there are) eight hoofs. [Ja 15]

gahana; abbhantaram te gahanan-ti, tava abbhantaram hadayaṁ rāgadosamohagahanena gahanam paṭicchannam; you are a **thicket** on the inside, inside your heart there is hiding a thicket of grasping at lust, hatred and delusion. [Ja 138]

ghatāsana; ghatāsano ti aggi. So hi ghatam asnāti, tasmā ghatāsano ti vuccati; the **fire** means the fire. Because it eats the ghee, therefore fire (or ghee eater) is said. [Ja 133]

jagatiruha; jagatiruhan-ti jagati vuccati pathavī, tattha jātattā rukkho jagatiruho ti vuccati; in this connection, **tree**, jagatī is said to be the earth, as trees are born there jagatiruha (tree) is said. [Ja 36]

jammi; jammin-ti lāmikam dandham; **common** means inferior, sluggish. [Ja 45]

jātaveda; Jātavedā ti aggim ālapati. So hi jāto va vedayati paññāyati, tasmā Jātavedo ti vuccati; **Jātaveda**, he calls on fire. Because he is known or experienced by all that is born, therefore Jātaveda is said. [Ja 35]

jātaveda; Jātavedā ti, aggim ālapati. Aggi hi jātamatto va vediyati paññāyati pākaṭo hoti, tasmā Jātavedo ti vuccati; **Jātaveda**, he calls on Fire. Even a new born knows fire, experiences it, it is clearly seen, therefore Jātaveda is said. [Ja 144]

jātu; jātū ti ekaṁśādhivacanam; **Jātu** is an emphatic expression. [Ja 62]

ñāta; ñātan-ti pākaṭam jātam; **knows** means becomes clear. [Ja 21]

ṭhāna; ṭhānan-ti kāraṇam. Kāraṇañ-hi yasmā tad-āyattavuttitāya phalam tiṭṭhati nāma, tasmā ṭhānan-ti vuccati; **basis** means cause. Because whatever has a cause has what is known as a fruit as a dependent condition, therefore basis is said.

[Ja 1]

dakkhiya; dakkhiyan-ti dakkhabhāvo, sampattabhyam̄ vidhamitum̄ jānanapaññāya, sampayutta-uttamaviriyassetam̄ nāmaṁ; **dexterity** means being adroit, having the knowledge and wisdom to destroy the fear that is present, this is known as being associated with supreme effort. [Ja 58]

diṭṭha; diṭṭhan-ti paccāmittam̄; **foe** means adversary. [Ja 57]

dummedha; dummedhānam̄ sahassenā ti, “Idam kammam kātum vaṭṭati, idam na vaṭṭatī” ti, ajānanabhāvena dasasu vā pana akusalakammapathesu samādāya...; the **unintelligent** by the thousand, thinking: “It is suitable to do this deed, it is not suitable,” through ignorance they undertake the ten paths of unwholesome deeds... [Ja 50]

Devadūta; Devadūtā ti devo vuccati maccu, tassa dūtā ti devadūtā; **divine messengers**, divine (here) is said to be death, the messengers of that means divine messengers. [Ja 9]

Deva; Devā ti Sammutidevā, Upapattidevā, Visuddhhidevā ti: tividhā. Tesu Mahāsammatakālato paṭṭhāya, lokena Devā ti sammatattā rājarājakumārādayo Sammutidevā nāma. Devaloke uppannā upapattidevā nāma. Khīṇāsavā pana Visuddhhidevā nāma; **Deva** means Devas through convention, Devas spontaneously reborn, Devas through purity: these three ways. Amongst them, beginning from the time of Mahāsammata, Devas, kings, princes and so on are known as Devas through convention by the people. Those who are reborn in the Deva world are known as Devas spontaneously reborn. Those who have destroyed the pollutants are known as Devas through purity. [Ja 6]

dhamma; dhammo ti vicāraṇapaññā: “Evam kate idam nāma bhavissatī” ti, esā te vicāraṇapaññā atthi; **wisdom** means investigative wisdom: “It will surely be so because of this,” this is your investigative wisdom. [Ja 57]

Dhammadhaja; Dhammam̄ dhajam̄ katvā ti, dasakusalakammapathadhammam̄ dhajam̄ karitvā, kūṭam̄ karonto viya ussāpetvā dassento, ti attho; raises **the flag of Dhamma**, raises the flag of the ten wholesome course of actions, like one who having raised it to the peak shows it, this is the meaning. [Ja 128]

Dhammānuvatti; Dhammānuvattī cā ti tividhassa sūcaritadhammassa anuvattanāṁ; **conformity to the Dhamma** means compliance to the threefold dhamma of good conduct. [Ja 84]

dhikkita; dhikkitā ti garahitā; **blameable** means reproachable. [Ja 13]

dhiti; dhitī, ti abbocchinnam viriyam vuccati, etam-pi te atthi; **courage**, this is said to be your uninterrupted effort, this is also yours. [Ja 57]

dhitiya; dhitiyā daļhāya cā ti daļhāya dhitiyā ca, thirena abbocchinnanirantaravīriyena cā ti attho; with **firm resolution** means with resolution firm, with solid, unbroken, continuous energy, this is the meaning. [Ja 132]

dhi-r-atthu; dhi-r-athū ti garahaṇatthe nipāto; **cursed be** is a particle expressing blame, [Ja 13]

nikati; nāccantam nikatippañño, nikatyā sukham-edhatī ti, nikati vuccati vañcanā. Nikatippañño vañcanapañño, puggalo tāya nikatyā nikatiyā, vañcanāya na accantam sukham-edhati. Niccakāle sukhasmīm yeva patiṭṭhātum na sakkoti, ekaṁsenā pana vināsaṁ pāpuṇāti yevā, ti attho; the clever **cheat** cannot attain final happiness through cheating, cheating is said to be deceiving. One who is wise in cheating, wise in deceiving, that person who cheats you and cheats you, through deceiving cannot be finally happy. He is not able to be established in happiness constantly, but he certainly attains his own ruin, this is the meaning. [Ja 38]

nivisati; nivisatī ti patiṭṭhāti; **resides** means is established. [Ja 103]

pacamāna; pacamānā ti tāpayamānā pīlayamānā...; **torturing** means mortifying, molesting... [Ja 106]

paññā; paññā ti paññāpadaṭṭhānāya upāyapaññāyetam nāmam; **wisdom** means this is known as the wisdom in inference, wisdom in means. [Ja 58]

padātave; padātave ti, pa-ādātave, sandhivasena ā-kāralopo, veditabbo, gahetun-ti attho; **to receive**, (it analyses as) pa plus ādātave, because of junction ā- has been ellided, (so) it should be understood, to take is the meaning. [Ja 27]

papa; udakañ-hi papīyanabhāvena papā ti vuccati. Pavaddhamā vā āpaṁ papam, mahodakan-ti attho; because water is in a drinkable state **drinking water** is said. Or, a lot of water is drinking water, a great deal of water is the meaning. [Ja 2]

pabhāsara; pabhāsare ti pabhāsanti vadanti kathenti; **speak** means they speak, talk, tell. [Ja 120]

parosahassa; parosahassam-pī ti atirekasahassam pi; **more than a thousand** means in excess of a thousand. [Ja 99]

pahaṭṭha; pahaṭṭhenā ti vinīvaraṇena; **cheerful** means free from hindrances. [Ja 56]

pahaṭṭhamana; pahaṭṭhamano ti tāya eva vinīvaraṇatāya pahaṭṭhamānaso, suvanṇam viya pahāṁsitvā, samujjotitasappabhāsacitto hutvā, ti attho; **cheerful in his mind** means being free from hindrances he is cheerful in his mind, like gold that is beaten, having become radiant, luminous, and resplendent, this is the meaning. [Ja 56]

paṭisanthāra; paṭisanthāravuttinan-ti, Dhammapaṭisanthāro ca āmisapaṭisanthāro ca, etesam vuttī ti paṭisanthāravuttino, tesam paṭisanthāravuttinam; he whose way of life is **friendly**, friendly in Dhamma and friendly in worldly things, living with these he is one whose way of life is friendly, these are those whose way of life is friendly. [Ja 11]

pātubhūta; pātubhūtā ti nibbattā; **manifest** means appears. [Ja 9]

pābhata; pābhatenā ti bhaṇḍamūlena; by a **present** means by (giving) wares or money. [Ja 4]

putto; putto ca nāmesa atrajo, khattajo, antevāsiko, dinnako ti catubbidho. Tattha, attānam paṭicca jāto atrajo nāma. Sayanapiṭhe pallaṅke ure ti evam-ādīsu nibbatto khattajo nāma. Santike sippuggaṇhanako antevāsiko nāma. Posāvanatthāya dinno dinnako nāma; **son,** he is known as a son in four ways: being born from oneself, born by proxy, a pupil, an adopted son. In this connection, born because of oneself one is called born from oneself. Being born by laying the child on the bed, on the sofa, or on the chest, and so on one is born by proxy. Dwelling near while learning a craft one is known as a pupil. One given for nurturing is called an adopted son. [Ja 7]

babbu; babbū ti bi]āro; **cat** means cat. [Ja 137]

brahmacariya; vipakkabrahmacariyosmī ti, ettha cattāri saṅgahavatthūni, setṭhacariyattā, brahmacariyam nāma, tañ-ca tam-mūlikāya yasasampattiyā paṭiladdhattā, vipakkam nāma. Yo vāssa yaso nippphanno, so pi setṭhaṭṭhena brahmacariyam nāma; I have the fruit of the **spiritual life**, here the four bases of kindness, being the highest life, it is known as the spiritual life, and being rooted in that, through the attainment of fame, they are called mature. The one whose fame is accomplished, he who is in the highest position is called living the spiritual life. [Ja 8]

bhaya; bhayan-ti cittutrāsamattam parittabhayam; **fear** means a measure of dread in the mind, a little fear. [Ja 132]

bhariyā; bhariyā pajāpatī pādaparicārikā. Sā hi bhattavatthādīhi bharitabbatāya, bhinnasamāvaratāya lokadhammehi bharitatāya vā: “Bhariyā” ti, vuccati; **wife** means spouse, one who follows in his footsteps. Because she should be supported with food, clothes and so on; or, because she is supported from being one without restraint regarding worldly conditions, therefore: “Bhariyā,” is said. [Ja 62]

bhīruta; bhīrutā ti sarīrakampanappattam mahābhayam; **fright** means when the body is shaking (because of) great fear. [Ja 132]

bhojjha; bhojjho ti bhojājānīyasindhavo; **a well-bred horse** means a well-bred Sindh horse. [Ja 23]

mati; matiyā upeto ti paññāya samannāgato; endowed with **wisdom** means endowed with wisdom. [Ja 44]

māna; mānan-ti hi aṭṭhannam nālīnam nāmam, catunnam addhamānam, catasso ca nāliyo tumbo nāma; a **measure** means what is known as eight nāli, four of which is a half-measure, four nāli are known as a tumba. [Ja 131]

muni; munī ti monam vuccati nāṇam, kāyamoneyyādīsu vā aññataram, tena samannāgatattā puggalo munī ti vuccati. So panesa agāriyamuni, anagāriyamuni, sekkhamuni, asekhamuni, Paccekabuddhamuni, Munimuni ti anekavidho. Tattha agāriyamuni ti gihī āgataphalo viññātāsāsano. Anagāriyamuni ti, tathārūpo va pabbajito. Sekkhamuni ti satta sekkhā. Asekhamuni ti, khīṇasavo. Paccekabuddhamuni ti, Paccekasambuddho. Munimuni ti, Sammāsambuddho; **the sage**, sageness is said to be knowledge, or a certain sagacity of body and so on, the person who is endowed with that is said to be a sage. These: a sage with a home, a sage without a home, a sage in training, a sage beyond training, a sage who is an Independent Buddha, a Sage of Sages, these are the various kinds. In this connection, a sage with a home means a householder who has attained fruition, one who knows the dispensation. A sage without a home means such a one who has gone forth. A sage in training means in one of the seven trainings. A sage beyond training is one who has destroyed the pollutants. A sage who is an Independent Buddha means an Independent Sambuddha. A Sage of Sages means a Perfect Sambuddha. [Ja 2]

medha; medhā, ti laddhanāmāya, vipulāya visuddhāya uttamāya paññāya samannāgato; **the intelligent one**, the one so-called, being endowed with vast, purified, ultimate wisdom. [Ja 1]

medhāvī; medhāvī ti paññavā; **A intelligent (person)** means a wise (person). [Ja 4]

medhāvī; medhāvī ti paṇḍito ṇāṇī vibhāvī; **intelligent** means, wise, knowledgeable, understanding. [Ja 45]

yuga; yugayogādhigato ti, “Kodho ca upanāho ca, makkho ca paṭāso cā” ti, ādinā, nayena dve dve ekato āgatakilesā yugā nāma; overcoming the **ties** and the yokes, thinking: “Anger and resentment, smearing and rivalry,” and so on, in this way, two by two together, the defilements that are known as ties. [Ja 87]

yoga; yugayogādhigato ti. Kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo ti, ime samsāre yojanabhāvato cattāro yogā nāma; the **yoke** of sensuality, the yoke of existence, the yoke of (wrong) views, the yoke of ignorance, in this round of births what are known as the four yokes from their nature of yoking. [Ja 87]

ramaṇaka; ramaṇakan-ti tasmīn kāle phalikassa nāmam...; **crystal** means at that time what was known as quartz... [Ja 82]

rasa; rasehī ti jivhāviññeyyehi madhurambilādīhi; **tastes** means (tasting) with tongue-consciousness, sweet, sour and so on. [Ja 14]

lakkhaṇa; subhagalakkhaṇam, dubbhagalakkhaṇam, itthilakkhaṇam, purisalakkhaṇam, dāsilakkhaṇam, dāsalakkhaṇam, asilakkhaṇam, hatthilakkhaṇam, assalakkhaṇam, usabhalakkhaṇam, āvudhalakkhaṇam, vatthalakkhaṇan-ti, evam-ādikāni lakkhaṇāni...; fortunate **signs**, unfortunate signs, signs concerning women, signs concerning men, signs concerning female slaves, signs concerning male slaves, signs concerning snakes, signs concerning elephants, signs concerning horses, signs concerning bulls, signs concerning weapons, signs concerning clothes, so all these signs... [Ja 87]

lasi; lasī ti matthaluṅgam; **brains** means brains. [Ja 143]

litta; littan-ti makkhitam rañjitam; **smeared** means soiled, stained. [Ja 91]

loka; loko pana saṅkhāraloko, sattaloko, okāsaloko, khandhaloko, āyatanaloko, dhātuloko ti anekavidho; **world** is the world of processes, the world of beings, the visible world, the world of the aggregates, the world of the sense spheres, the world of the elements, these various ways. [Ja 6]

vakkaṅga; vakkaṅgā! ti sakunę ālapati. Te hi uttamaṅgam galam kadāci kadāci vaṅkām karonti, tasmā vakkaṅgā ti vuccanti. Vaṅkā vā tesam ubhosu passesu pakkhā jātā ti vakkaṅgā; **birds**! is said calling on the birds. Sometimes their heads sit crooked on their necks, therefore vakkaṅga crooked limb is said. Birds are born crooked in both their wings, so vakkaṅga (is said). [Ja 36]

valavā; valavā ti sindhavakulesu ajāto khalunkasso; a **mare** means an inferior horse born to a Sindh horse family. [Ja 23]

viriyabala; viriyabalūpapanno ti viriyena ceva kāyabalañāṇabalena ca samannāgato; endowed with **strength of effort** means endowed with effort and strength of body and the strength of knowledge. [Ja 2]

viveka; vivekam-anubrūhayan-ti, kāyaviveko cittaviveko upadhiviveko, ti tayo vivekā...; nurturing **solitude**, bodily solitude, mental solitude, attachment solitude, these three solitudes... [Ja 61]

visamacakkhuka; visamacakkhukā ti visamakkhimaṇḍalā, kekarā; eyes that are crossed means having **crossed eyeballs, squinting**. [Ja 78]

vihaññati; so vihaññatī ti, so anupāyena: “Attano attham vuḍḍhim sukham icchāmī” ti, akāle vāyāmam karonto, puggalo vihaññati kilamati, mahāvināsam pāpuṇāti; he . . . **suffers hardship**, he who by the wrong means, thinking: “I desire benefit, development, happiness for myself,” at the wrong time making endeavour, that person suffers hardship, is wearied, achieves total destruction. [Ja 48]

vihaṅgama; vihaṅgamā ti vihaṁ vuccati ākāsam, tattha gamanato pakkhī vihaṅgamā ti vuccanti; **birds**, viha is said to be the sky, as birds fly there vihaṅgama (sky-flyer) is said. [Ja 36]

vuddha; ye vuḍḍham-apacāyantī ti, jātivuḍḍho, vayovuḍḍho, guṇavuḍḍho ti, tayo vuḍḍhā. Tesu jātisampanno jātivuḍḍho nāma, vaye ṭhito vayovuḍḍho {1. 220} nāma, guṇasampanno guṇavuḍḍho nāma; those people . . . pay homage to **an elder**, an elder from birth, an elder from age, an elder from virtue, these three elders. Out of these, one endowed with birth, is known as an elder from birth, one standing on age, is known as an elder from age, one endowed with virtue, is known as an elder from virtue. [Ja 37]

verī; verī ti veracetanāsamaṅgipuggalo; **an enemy** means a person endowed with hostile intent. [Ja 103]

sacca; saccan-ti vacīsaccam: “Mama santikam āgamissāmī” ti, vatvā, musāvādam akatvā, āgato yevā, ti etam te vacīsaccam; **truth** means truthful speech, saying: “I will come into your presence,” not making false speech, and then surely coming, this is your truthful speech. [Ja 57]

saññī; ye saññino ti ṭhapetvā nevasaññānāsaññāyatanañabhino, avasese sacittakasatte dasseti; those who are **conscious** means except for the sphere of neither-perception-nor-non-perception, he points out the remainder of those beings with minds. [Ja 134]

saddahati; saddahāsī ti . . . pattiyāyasī, ti attho; you **place your trust** . . . relying on, this is the meaning. [Ja 113]

santi; vinde hadayassa santin-ti cittassa pi hadayarūpassa pi sītalabhbhāvakaraṇena, santin-ti sañkham gatam, jhānavipassanābhīññā-Arahattamaggaññāsañkhātam Ariyadhammam vindati paṭilabhatī, ti attho; finds **peace** right here in his heart means by causing a coolness of mind, of the heart-material, peace comes to be reckoned, what is reckoned as the absorptions, insight, super knowledges, the Path to knowledge of Arahatta, the noble Dhamma is found, is received, this is the meaning. [Ja 2]

sambahula; sambahulā ñātī ti, cattāro upādāya tat-uttari satasahassam-pi
sambahulā nāma, evam sambahulā aññamaññam nissāya vasantā ñātakā;
numerous relatives, from four upwards even to one hundred thousand is called
numerous, thus the numerous relatives who dwell depending on each other. [Ja 74]

salla; tam pana kaṇḍam anupavisatañthena sallan-ti vuccati, tasmā kaṇḍinam
sallan-ti ettha sallakanḍinan-ti attho. Sallam vā assatthī ti pi sallo, tam sallam;
his shaft has a pointed tip, this is a **dart**. But because the dart enters right in barb
is said, therefore the dart, the barb, here a barb-like dart, this is the meaning. A
barb made of fig-tree wood is also a barb, that is a barb. [Ja 13]

sādhū; sādhū ti sobhanā pasathā, parehi appadhaṁsiyā, ti attho; **well done**
means excellent, praiseworthy, these not troubled by others, this is the meaning.
[Ja 74]

sīla; sīlañ-cā ti ācārasīlam, iminā lokacārittam dasseti; **virtue** means virtuous
behaviour, with this he points out (good) worldly conduct. [Ja 84]

suta; sutañ-cā ti kāraṇanissitam sutam; **learning** means learning dependent on
reason. [Ja 84]

sūra; sūriyan-ti sūrabhāvo, nibbhayabhāvassetam nāmam; **heroism** means being
heroic, this is known as the development of fearlessness. [Ja 58]

seyya; seyyo ti pavaro uttamo; **better** means distinguished, supreme. [Ja 44]

sovaṇṇaya; sovaṇṇayo ti sundaro vaṇṇo etesan-ti sovaṇṇāni. Kāni tāni?
Rajatamaṇikañcanapavālādīni ratanāni. Imasmiñ-hi ṭhāne sabbānetāni
suvaṇṇānī ti adhippetāni, tesam rāsi sovaṇṇayo rāsi; **valuable** means those
valuable things of beautiful colour. What things? Silver, jewels, gold, coral, and
so on are treasures. For in this place all these valuable things is the intention, a
stack of them, a stack of valuable things. [Ja 39]

hiri-ottappa; hiri-ottappasampannā ti, hiriyā ca ottappena ca samannāgatā. Tesu kāyaduccaritādīhi hiriyatī ti hirī, lajjāyetam adhivacanam. Tehi yeva ottappatī ti ottappam, pāpato ubbegassetam adhivacanam. Tattha ajjhattasamuṭṭhānā hirī, bahiddhāsamuṭṭhānam ottappam. Attādhipateyyā hirī, lokādhipateyyam ottappam. Lajjāsabhāvasaṇṭhitā hirī, bhayasabhāvasaṇṭhitam ottappam. Sappatissavalakkhaṇā hirī, vajjabhīrukabhadassāvilakkhaṇam ottappam; endowed with **conscience and concern**, endowed with both conscience and concern. Amongst these two those who have a conscience about wrong bodily actions and so on have conscience, this is a term for shame. For those who are concerned about something there is concern, this is a term for fear of wrong. Herein conscience arises internally, concern arises externally. Conscience depends on oneself as authority, concern depends on worldly authority. Shame arises naturally with conscience, fear arises naturally with concern. Conscience is marked by respect, concern is marked by avoidance, timidity and seeing danger. [Ja 6]