



JĀTAKAGĀTHĀVAṆṆANĀ

THE JĀTAKA VERSES AND THEIR WORD COMMENTARIES

TRANSLATED BY ĀNANDAJOTI BHIKKHU

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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 Pāḷi 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 *gāthāvaṇṇanā* (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 Saṅgāyaṇa 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 Pāḷi 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 Pāḷi), and Jāgatī (12-syllables) are

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 Mahāhamsajātaka, 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 Chaddantajataka, 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 Mudupāñijātaka, 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 Jātakapadavaṇṇanā. A non-exhaustive list, with examples, includes the following:

More regular form

(Ja 21):

ye kukkurā ti ye sunakhā.

those hounds means those dogs.

Amplification

(Ja 48):

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, suvaṇṇaṃ viya pahamsitvā.

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

Paraphrase

(Ja 40):

Tatthāyaṃ 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 paṇḍito ñāṇī vibhāvī.

intelligent means, wise, knowledgeable, understanding.

Rephrasing

(Ja 34):

Na maṃ jālasmi bādhanan-ti yam-pi me jālasmiṃ bādhanam ahoṣi.

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, ucchaṅge, deva, me putto ti deva, mayham putto ucchaṅge yeva.

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

Explaining a vocative

(Ja 15):

Kharādiye ti taṃ 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 jagatiruhō 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 sāmivacanāṃ.

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):

Pāsāṇāsīno ti vattabbe,

Pāsāṇāsīno should be said,

byañjanasandhivasena makāraṃ ādāya: Pāsāṇa-m-āsīno ti vuttaṃ.

but because of the junction of letters *-m-* is inserted, and *pāsāṇa-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 paraṃ pana ettakam-pi avatvā,

From here on without saying this much again,

yaṃ yaṃ anuttānaṃ taṃ 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 Mattacchandasa metres Vetālīya and Opacchandasa 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.

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

Jagatī (2 verses): 132, 133.

Vetāliya (4 verses): 14, 27, 91, 134.

Opacchandasaka (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/Vetāliya/Āpātalikā: 112 (1 verse).

Jagatī/Tuṭṭhubha: 42 (1 verse).

Opacchandasaka/Vetāliya/Tuṭṭhubha: 77 (1 verse).

Vetāliya/Opacchandasaka: 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 Apaṇṇakajātaka

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. Apaṇṇakam̐ ṭhānam-eke, dutiyam̐ āhu takkikā,

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

— — — — — || — — — — — Siloka pathyā

Etad-aññāya medhāvī, tam̐ gaṇhe yad-apaṇṇakan-ti.

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

Tattha, ^{1.104} *apaṇṇakan-ti ekamsikam̐ aviraddham̐ niyyānikam̐.*

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

Ṭhānan-ti kāraṇam̐.

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 phalaṃ 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.

“Ṭhānañ-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 paṭipannaṃ,

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

ekamsikakāraṇaṃ, aviraddhakāraṇaṃ,

that is a definite cause, an unfailing cause,

niyyānikakāraṇaṃ taṃ 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 sīlāni, dasa sīlāni,

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.

pātimokkhasamvaro, indriyasamvaro,

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

ājīvapārisuddhi, paccayaapaṭisevanam,

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

sabbam-pi catupārisuddhisīlam,

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,

jhānam, vipassanā, abhiññā, samāpatti, ariyamaggo, ariyaphalam –

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

sabbam-petaṃ apanṇakaṭṭhānam, apanṇakapaṭipadā,

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 etaṃ nāmam,

Wherefore what is called the practice that leads out,

tasmā yeva Bhagavā Apanṇakapaṭipadam dassento imam 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.

Apaṇṇakasutta⁹

The Discourse about the Unquestionable

“Tīhi, bhikkhave, dhammehi samannāgato,

“Endowed with three things, monastics,

bhikkhu apaṇṇakapaṭipadaṃ paṭipanno hoti,

a monastic practices an unquestionable practice,

yoni cassa āraddhā hoti āsavānaṃ 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, jāgariyaṃ anuyutto hoti.

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

1. Kathan-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 rūpaṃ disvā, na nimittaggāhī hoti

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

⁹ AN. 3.16, *Apaṇṇakasutta*.

nānubyañjanaggāhī,¹⁰ yatvādhikaraṇamenam:
nor does he grasp at the details, for this reason:

cakkhundriyam asaṁvutaṁ viharantaṁ,
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 saṁvaram āpajjati.
and achieves the restraint of the eye sense faculty.

Sotena saddaṁ 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 asaṁvutaṁ viharantaṁ,
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 saṁvaram 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 gandhaṃ ghāyivā,

Having smelt an odour with the nose,

na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇameṇaṃ:

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

ghānindriyaṃ asaṃvutaṃ viharantaṃ,

were he to live with the nose sense faculty unrestrained,

abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ.

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

Tassa saṃvarāya paṭipajjati, rakkhati ghānindriyaṃ,

He therefore practices restraint, guards the nose sense faculty,

ghānindriye saṃvaraṃ āpajjati.

and achieves the restraint of the nose sense faculty.

Jivhāya rasaṃ sāyivā,

Having savoured a taste with the tongue,

na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇameṇaṃ:

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

jivhindriyaṃ asaṃvutaṃ viharantaṃ,

were he to live with the tongue sense faculty unrestrained,

abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ.

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

Tassa saṃvarāya paṭipajjati, rakkhati jivhindriyaṃ,
He therefore practices restraint, guards the tongue sense faculty,

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

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

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

kāyindriyaṃ asaṃvutaṃ viharantaṃ,
were he to live with the body sense faculty unrestrained,

abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ.
wicked, unskillful thoughts like greed and aversion might flood in.

Tassa saṃvarāya paṭipajjati, rakkhati kāyindriyaṃ,
He therefore practices restraint, guards the body sense faculty,

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

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

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

manindriyaṃ asaṃvutaṃ viharantaṃ,
were he to live with the mind sense faculty unrestrained,

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

Tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ,
He therefore practices restraint, guards the mind sense faculty,

manindriye saṃvaraṃ āpajjati.
and achieves the restraint of the mind sense faculty.

Evaṃ 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 āhāraṃ 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,

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

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

navañ-ca vedanaṃ na uppādessāmi,
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.”

Evam̐ kho, bhikkhave, bhikkhu bhojane mattaññū hoti.

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

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

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

Idha, bhikkhave, bhikkhu divasam̐, caṅkamaṇa nisaḷḷāya,

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

āvaraṇīyehi dhammehi cittaṃ parisodheti.

purifies his mind from thoughts which are obstacles.

Rattiyā paṭhamaṃ yāmaṃ, caṅkamaṇa nisaḷḷāya,

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

āvaraṇīyehi dhammehi cittaṃ parisodheti.

he purifies his mind from thoughts which are obstacles.

Rattiyā majjhimaṃ yāmaṃ,

In the middle watch of the night,

dakkhiṇena passena sīhaseyyam̐ kappeti, pāde pādam̐ accādhāya,

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

sato sampajāno uṭṭhānasaññaṃ manasi karitvā.

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

Rattiyā pacchimaṃ yāmaṃ, paccuṭṭhāya, caṅkamaṇa nisaḷḷāya

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

āvaraṇīyehi dhammehi cittaṃ parisodheti.

he purifies his mind from thoughts which are obstacles.

Evam̐ kho, bhikkhave, bhikkhu jāgariyam̐ anuyutto hotī” ti.

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

Imasmiñ-cā pi sutte tayo va dhammā vuttā.

These are the three things spoken of in the discourse.

Ayam̐ pana apanṇakapaṭipadā yāva Arahattaphalam̐ 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,

idaṃ pana sapaṇḍitaṃ Bodhisattaṃ yeva sandhāya vuttanti, veditabbaṃ.

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.

Dutyan-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, ekamsikakāraṇam,

the unquestionable basis, the cause for being sure,

aviraddhakāraṇam niyyānikakāraṇam,

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

eke Bodhisattappamukhā paṇḍitamanussā gaṇhimsu.

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, anekamsikaṭṭhānam,

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.

viraddhakāraṇaṃ, aniyyānikakāraṇaṃ, aggahesum.

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

Tesu ye apanṇakaṭṭhānaṃ aggahesum, te sukkapaṭipadaṃ paṭipannā.

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

Ye dutiyāṃ: “Purato bhavitabbaṃ udakenā” ti,

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

takkaggāhasaṅkhātāṃ aniyyānikakāraṇaṃ aggahesum.

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

Te kaṇhapaṭipadaṃ paṭipannā.

They practice a dark practice.

Tattha, sukkapaṭipadā aparihānīpaṭipadā,

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

kaṇhapaṭipadā parihānīpaṭipadā.

the dark practice is a practice that does regress.

Tasmā ye sukkapaṭipadaṃ paṭipannā,

Therefore those who practice a pure practice,

te aparihīnā sotthibhāvaṃ pattā.

do not regress and they attain safety.

Ye pana kaṇhapaṭipadaṃ 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 parihīnā anayabyasanam āpannā ti.

regress and fall into misfortune.

Imam-attham 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-apaṇṇakan -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 apaṇṇake ceva sapaṇṇake 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 absolutive 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.*

guṇadosaṃ vuddhihāniṃ atthānatthaṃ ñatvā, ti attho.

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

Taṃ gaṇhe yad-apaṇṇakan-ti yaṃ apaṇṇakaṃ ekamsikaṃ,

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

sukkapaṭipadā-aparihāniyapaṭipadāsāṅkhātāṃ,

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

niyyānikakāraṇaṃ, tad-eva gaṇheyya.

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

Kasmā? Ekamsikādibhāvato yeva.

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

Itaraṃ pana na gaṇheyya.

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

Kasmā? Anekamsikādibhāvato yeva.

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

Ayañ-hi apaṇṇakapaṭipadā nāma sabbesaṃ,

For everyone this is known as the unquestionable practice,

Buddha-Pacceka-Buddha-Buddhaputtānaṃ paṭipadā.

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

Sabba-Buddhā hi apaṇṇakapaṭipadāyam-eva ṭhatvā,

Because all the Buddhas are established in this unquestionable practice,

daḥhena 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 paccekabodhiṃ uppādentī,

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

Buddhaputtā sāvakaṇāmiṇṇāṇaṃ paṭivijjhanti.

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

Ja 2 Vaṇṇupathajātaka **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, vaṇṇupathe khaṇantā,

Untiring, digging in a sandy place,

○-○-|-○○|-○-- Tuṭṭhubha

Udaṅgaṇe tattha papaṃ avindum,

In the open, they found drinking water,

--○-|-○○|-○-- Tuṭṭhubha

Evaṃ munī viriyabalūpapanno,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 *vīriya-* which spoils the metre.

Tattha, {1.109} akilāsuno ti nikkosajjā, āradhviriyā.

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

Vañņupathe ti vañņu vuccati, vālukā; vālukāmagge ti attho.

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

Khañantā ti bhūmiṃ khañamānā.

Digging means digging the ground.

Udaṅgaṇe ti ettha udā ti nipāto,

In the open, *uda* here is an indeclinable particle,

aṅgaṇe ti manussānaṃ 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 tasmiṃ vañņupathe.

There means there on a sandy road.

Papaṃ avindun-ti udakaṃ paṭilabhimsu.

They found water means they obtained water.

Udakañ-hi papīyanabhāvena papā ti vuccati.

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

Pavaddhaṃ vā āpaṃ papaṃ, 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 opammaṭṭipādanam.

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

tena 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,

sekkhamuni, asekkhamuni,

a sage in training, a sage beyond training,

Pacceka-buddhamuni, 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

Paccekaḥhamunī ti, Paccekasambuddho.

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

Munimunī ti, Sammāsambuddho.

A Sage of Sages means a Perfect Sambuddha.

Imasmiṃ panatthe sabbaṅgāhakavasena {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 kāyabalaññabalena 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:

Kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu,
Willingly, let (only) skin, tendons and bones remain,

Upasussatu nissesam sarīre maṃsalohitan-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: *kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upasussatu maṃsalohitam*. See MN 70 Kīṭṭāgirisutta, *passim*.

evaṃ 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 sītalabhāvakaṛaṇena,

by causing a coolness of mind, of the heart-material,

santin-ti saṅkhaṃ gataṃ,

peace comes to be reckoned,

jhānavipassanābhiññā-Arahattamaggañāṇasaṅkhātāṃ

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

Ariyadhammaṃ vindati paṭilabhatī, ti attho.

the noble Dhamma is found, is received, this is the meaning.

Bhagavatā hi:

Therefore the Fortunate One said:

Dukkhaṃ, bhikkhave, kusīto viharati

The lazy one suffers, monastics,²³

vokiṇṇo 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 Mahāsīhanādasutta (MN 12), and *passim*.

²³ SN 2.22 Dutiyadasabalasutta.

mahantañ-ca sadatthaṃ parihāpeti.

bringing to ruin his greatest good.

Āraddhaviriyo ca kho, bhikkhave, sukhaṃ viharati

One with effort aroused lives happily, monastics,

pavitto pāpakehi akusalehi dhammehi,

secluded from unskilful wrong thoughts,

mahantañ-ca sadatthaṃ paripūreti.

fulfilling his greatest good.

Na, bhikkhave, hīnena aggassa patti hotī. ti

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

Evam anekehi suttehi kusītassa dukkhavihāro,

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

āraddhaviriyaṃ ca sukhavihāro saṃvaṇṇito.

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

Idhāpi āraddhaviriyaṃ akatābhinivesassa, vipassakassa,

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

viriyaḥ paribhūtaḥ, tam-eva sukhavihāraṃ, dassento:

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

“Evam 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.

Idaṃ vuttaṃ hoti:

This is what is said:

Yathā te vāṇijā akilāsuno vaṇṇupathe khaṇantā, udakaṃ labhiṃsu,

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

evaṃ imasmim-pi sāsane,

so in this dispensation,

akilāsu hutvā, vāyamamāno paṇḍito bhikkhu

being *untiring*, the wise monastic who exerts himself

imaṃ jhānādibhedam hadayassa santim labhati.

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

“So tvaṃ, 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 ossajasi’ ti?

why would you give up effort?”

Ja 3 Serivavāṇijājātaka

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 naṃ virādhesi Saddhammassa niyāmataṃ,

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

○---○|○---||-○---|○-○- Siloka pathyā

Ciraṃ tvaṃ anutappesi, Serivāyaṃ va vāṇijo ti.

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

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

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

imasmiṃ sāsane etaṃ Saddhammassa,

in this dispensation of the True Dhamma,

niyāmatāsaṅkhātaṃ Sotāpattimaggaṃ virādhesi.

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

Yadi virādhesi, viriyaṃ ossajanto,

If you miss, through giving up effort,

nādhigacchasi na paṭilabhasī ti attho.

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

Ciraṃ tvaṃ anutappesī ti,

For a long time you will suffer,

evaṃ sante tvaṃ dīgham-addhānaṃ socanto, paridevanto, anutapessasi,
in this case while grieving, lamenting for a long period of time, you will feel
remorse,

atha vā ossaṭṭhaviriyatāya, Ariyamaggassa virādhittā,
or, through giving up effort, and losing the Noble Path,

dīgharattaṃ 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.

Kathaṃ?

How?

Serivāyaṃ va vāṇijo ti.
Like the merchant in Serivā.

Serivā, ti evaṃnāmako ayaṃ vāṇijo yathā.
Serivā, such is the name of this trader.

Idaṃ vuttaṃ hoti:

This is what is said:

Yathā pubbe Serivanāmako vāṇijo,
Just as formerly the trader called Serivā,

satasahassagghanikaṃ suvaṇṇapātīm labhitvā,
having received the golden dish worth a hundred thousand,

tassā gahaṇatthāya viriyaṃ akatvā, tato parihīno anutappi,

because of not having made a (proper) effort to take it, was remorseful at his loss,

evam-eva tvam-pi imasmim sāsane,

so you, in this dispensation,

paṭiyattasuvaṇṇapātisadisam,

like the decorated golden dish,

Ariyamaggaṃ ossaṭṭhaviriyatāya, anadhigacchanto,

through giving up effort, not attaining the Noble Path,

tato parihīno, dīgharattaṃ anutappissasi.

then losing out, you will have remorse for a long time.

Sace pana viriyaṃ na ossajissasi,

But if you do not give up effort,

paṇḍitavāṇijo suvaṇṇapātīm viya,

like the wise trader and the golden dish,

mama sāsane navavidham-pi lokuttaradhammaṃ 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 Cūḷaseṭṭhijātaka The Story about the Little Merchant

In the present the story is told of Mahāpanthaka and his brother, Cūḷapanthaka. 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, Cūḷapanthaka 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 attānaṃ, aṇuṃ aggiṃ 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 vohārakusalo.

A skilled one means one skilled in business.

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

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

tattha attānaṃ saṅghāpeti patiṭṭhāpeti.
he establishes, sets himself up there.

Yathā kiṃ?
Why is that?

Aṇuṃ aggiṃ va sandhamaṃ yathā
Like a small fire that has been fanned

paṇḍitapuriso parittaṃ aggiṃ anukkamena,
a wise person gradually (builds) a small fire,

gomayacuṇṇādīni pakkhipivā, mukhavātena dhamanto,
having placed cow-dung and so on, and blowing with the mouth,

samuṭṭhāpeti vaḍḍheti mahantaṃ aggikkhandhaṃ karoti,
produces and develops a large bonfire,

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

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

vaḍḍhetvā ca pana tattha attānaṃ patiṭṭhāpeti,
and having produced them can establish himself there,

tāya eva vā pana dhanayasamahantaṭāya attānaṃ samuṭṭhāpeti,
and through that great wealth and fame he establishes himself,

abhiññātaṃ pākaṭaṃ 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.

- - - - | - - - - | - - - - Tuṭṭhubha

1. Kim-agghati taṇḍulanālikāyaṃ?

What value does a measure of rice have?

- - - - | - - - - | - - - - Tuṭṭhubha

Assāna' mūlāya vadehi, rāja?

Do you speak of the price of horses, king?

- - - - | - - - - | - - - - Tuṭṭhubha

Bārāṇasim̐ santarabāhiraṃ,²⁶

Benares, on the inside and outside,

- - - - | - - - - | - - - - 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 hiriyaṭī ti hirī, lajjāyetaṃ adhivacanaṃ.

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 ottappaṭī ti ottappaṃ, pāpato ubbegassetam adhivacanaṃ.

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, bahiddhāsamuṭṭhānaṃ ottappaṃ.

Herein conscience arises internally, concern arises externally.

Attādhipeyyā hirī, lokādhipeyyaṃ ottappaṃ.

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

Lajjāsabhāvasaṅghitā hirī, bhayasabhāvasaṅghitaṃ ottappaṃ.

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

Sappatissavalakkhaṇā hirī,

Conscience is marked by respect,

vajjabhīrukabhayaḍassāvilakkhaṇaṃ ottappaṃ.

concern is marked by avoidance, timidity and seeing danger.

Tattha, ajjhattasamuṭṭhānaṃ hiriṃ catūhi kāraṇehi samuṭṭhāpeti:

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

jātiṃ paccavekkhitvā, vayaṃ paccavekkhitvā, {1.130}

through reflection on birth, through reflection of age,

sūrabhāvaṃ paccavekkhitvā, bāhusaccaṃ paccavekkhitvā.

through reflection on valour, through reflection on being learned.

Kathaṃ?

How?

“Pāpakaraṇaṃ nāmetaṃ na jātisampannānaṃ kammaṃ,

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

hīnajaccānaṃ kevaṭṭādīnaṃ kammaṃ,

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

mādisassa jātisampannassa idaṃ kammaṃ kātuṃ na yuttan,”-ti
for one with a birth like mine this deed is not suitable to be done,”

evaṃ tāva jātiṃ paccavekkhitvā
thus reflecting on birth

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

Tathā: “Pāpakaraṇaṃ nāmetaṃ daharehi kattabbaṃ kammaṃ,
Then: “What is known as wrong-doing is something that should not be done (even) by children,

mādisassa vaye ṭhitassa idaṃ kammaṃ kātuṃ na yuttan,”-ti
for one of my age this deed is not suitable to be done,”

evaṃ vayaṃ paccavekkhitvā
thus reflecting on age

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

Tathā: “Pāpakammaṃ nāmetaṃ dubbalajātikānaṃ kammaṃ,
Then: “What is known as a wrong deed is something that is done by the weak,

mādisassa sūrabhāvasampannassa idaṃ kammaṃ kātuṃ na yuttan,”-ti
for one endowed with my valour this deed is not suitable to be done,”

evaṃ sūrabhāvaṃ paccavekkhitvā
thus reflecting on valour

pāṇātipātādipāpaṃ akaronto hirim samuṭṭhāpeti.

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

Tathā: “Pāpakammaṃ nāmetam

Then: “What is known as a wrong deed

andhabālānaṃ kammaṃ, na paṇḍitānaṃ,

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

mādisassa paṇḍitassa bahussutassa idam kammaṃ kātuṃ na yuttan”-ti

for a learned wise one one like me this deed is not suitable to be done,”

evaṃ bāhusaccaṃ paccavekkhitvā

thus reflecting on being learned

pāṇātipātādipāpaṃ akaronto hirim samuṭṭhāpeti.

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

Evaṃ ajjhattasamuṭṭhānaṃ hirim catūhi kāraṇehi samuṭṭhāpeti.

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

Samuṭṭhāpetvā ca pana attano citte hirim pavesetvā,

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

pāpakammaṃ na karoti.

and he does not do a wrong deed.

Evaṃ hirī ajjhattasamuṭṭhānā nāma hoti.

Thus conscience is known as arising internally.

Katham ottappam bahiddhāsamuṭṭhānam nāma?

How does what is known as concern arise externally?

“Sace tvaṃ pāpakammaṃ karissasi,

“If you do a wrong deed,

catūsu parisāsu garahappatto bhavissasi, garahissanti taṃ viññū,

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

asuciṃ nāgariko yathā vajjito sīlavantehi,

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

katham bhikkhu karissasī’ ti?’²⁸

what will you do, monk?”

Evam paccavekkhanto hi bahiddhāsamuṭṭhitena ottappena,

Thus reflecting because of concern that has arisen externally,

pāpakammaṃ 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 dhutaṅgadharaṣṣa

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

na yuttaṃ pāpakammaṃ kātun,”-ti pāpaṃ na karoti.

this wrong deed is not suitable to be done,” he does nothing wrong.

Evam hiri attādhipeyyā nāma hoti.

Thus what is called conscience arises internally.

Tenāha Bhagavā:

This was said by the Fortunate One.²⁹

“So attānaṃ yeva adhipatiṃ katvā,

“Having made himself the master,

akusalaṃ pajahati, kusalaṃ bhāveti,

he abandons the unwholesome, develops the wholesome,

sāvajjaṃ pajahati, anavajjaṃ bhāveti,

he abandons the blameworthy, develops the blameless,

suddham-attānaṃ pariharatī” ti.

taking care to purify himself.”

Kathaṃ ottappaṃ lokādhipeyyaṃ nāma?

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

Idhekacco kulaputto, lokaṃ adhipatiṃ, jeṭṭhakaṃ katvā

Here a certain son of a good family, controlled by the world, putting (the world) to the fore,

²⁹ AN 3.40.

pāpakammaṃ na karoti.

does no wrong deed.

Yathāha: “Mahā kho panāyaṃ lokasannivāso.”

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

Mahantasmim̐ kho pana lokasannivāse santi samaṇabrāhmaṇā

In this great world community there are ascetics and brahmins

iddhimanto dibbacakkhukā 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 cittaṃ jānanti, te pi maṃ evaṃ jānissanti:

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

‘Passatha, bho, imaṃ kulaputtaṃ,

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

saddhā agārasmā anagāriyaṃ ^{1.131} pabbajito

who went forth from home life to the homeless life

samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī.’ ti

is now living full of wrong, unwholesome thoughts.’

Santi Devatā iddhimantiyo dibbacakkhukā 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 cittaṃ jānanti, tā pi maṃ evaṃ jānissanti:

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

'Passatha, bho, imaṃ kulaputtaṃ,

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

saddhā agārasmā anagāriyaṃ pabbajito {1.131}

who went forth from home life to the homeless life

samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī.' ti

is now living full of wrong, unwholesome thoughts.'

“So lokam̐ yeva adhipatim̐, jeṭṭhakam̐ karitvā,³⁰

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

akusalam̐ pajahati, kusalam̐ bhāveti,

he abandons the unwholesome, develops the wholesome,

sāvajjam̐ pajahati, anavajjam̐ bhāveti,

he abandons the blameworthy, develops the blameless,

suddham-attānam̐ pariharatī” ti.

taking care to purify himself.”

Evaṃ ottappaṃ lokādhipateyyam̐ nāma hoti.

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

“Lajjāsabhāvasaṅṭhitā hirī, bhayasabhāvasaṅṭhitam̐ 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 saṅṅhitā hirī.

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

Bhayan-ti apāyabhayaṃ, tena sabhāvena saṅṅhitā ottappaṃ.

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

Tad-ubhayaṃ-pi pāpaparivajjane pākaṅgaṃ 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,

lajjitabbayuttakaṃ ekaṃ disvā, lajjanākārappatto bhaveyya hīḷito,

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

evam-evam ajjhattaṃ lajjidhammaṃ okkamitvā,

in the same way, having developed shame internally,

pāpakammaṃ na karoti.

he does not do a wrong deed.

Ekacco apāyabhayaḷhīto hutvā, pāpakammaṃ na karoti.

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

Tatridaṃ opammaṃ:

In this connection, this is the simile:

Yathā hi dvīsu ayogūḷesu

Just as with two iron balls

eko sītaḷo bhaveyya gūṅgamaḷkḷhito, eko uṅḷho āditto.

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

Tattha, paṇḍito sītaḷaṃ gūthamakkhitattā jigucchanto na gaṇhāti,

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

itaraṃ ḍāhabhayena.

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

Tattha, sītalassa gūthamakkhitassa jigucchāya agaṇhanaṃ viya,

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

ajjhataṃ lajjidhammaṃ okkamitvā, pāpassa akaraṇaṃ,

having developed shame internally, he does no wrong deed,

uṇhassa ḍāhabhayena agaṇhanaṃ viya apāyabhayena,

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

pāpassa akaraṇaṃ, veditabbaṃ.

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

“Sappatissavalakkhaṇā hirī,

“Respect is a mark of conscience,

vajjabhīrukabhayaḍassāvilakkhaṇaṃ ottappaṇ”-ti.

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

Idaṃ-pi dvayaṃ pāparivajjane yeva pākaṭaṃ hoti.

These two things are clearly seen as avoiding wrong.

Ekacco hi jātimahattapaccavekkhaṇā,

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 pāpaṃ na karoti.

and through the arising of conscience he does no wrong.

Ekacco attānuvādabhayaṃ, parānuvādabhayaṃ,

Some fear self reproach, (others) fear the reproach of others,

daṇḍabhayaṃ, 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,

ottappaṃ samuṭṭhāpetvā pāpaṃ 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.

Tesaṃ vitthāro Aṅguttaranikāyaṭṭhakathāyaṃ vutto.

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

Sukkadhammasamāhitā ti idam-eva hirottappaṃ 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 kāyakammādīnaṃ 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 āharaṭṭhitikā

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 ajjhakkāni āyatanāni.

Six worlds: the six internal sense spheres.

Satta lokā: satta viññāṇaṭṭhitiyo.

Seven worlds: the seven stations of consciousness.

Aṭṭha lokā: aṭṭha lokadhammā.

Eight worlds: the eight worldly conditions.

Nava lokā: nava sattāvāsā.

Nine worlds: the nine dwellings for beings.

³³ Paṭis. PTS vol. 1 p. 122.

Dasa lokā: dasāyatanāni.

Ten worlds: the ten sense spheres.³⁴

Dvādasalokā: dvādasāyatanāni.

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.

Ayaṃ 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 virocamaṇā,

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

Tāva sahasadhā 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, Brahmanimantanikasutta.

Sattalokasmiñ-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 Mahāsammatakalato 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 uppannā 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 cetam:

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 Paccekabuddhā khīṇāsavā ti.

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

Imesaṃ Devānaṃ dhammā ti Devadhammā.

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

Vuccare ti vuccanti.

Are said means are spoken of.

Hīrottappamūlakā hi kusalā dhammā,

Conscience and concern are therefore the root of wholesome things,

kulasampadāya ceva Devaloke nibbattiyā 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,

tesaṃ Devānaṃ 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 puggalādhiṭṭhānadesanāya, 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 Kaṭṭhahārijātaka

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 tyāhaṃ mahārāja, tvaṃ maṃ posa janādhipa,
I am your son, great king, you must support me, leader of men,

---|-----||-----|-----|----- Siloka mavipulā

Aññe pi devo poseti, kiñ-ca devo sakaṃ pajan-ti?
The king supports others, so why not his own son?

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

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, attānaṃ paṭicca jāto atrajo nāma.

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

Sayanapaṭṭhe pallaṅke 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 atrajaṃ sandhāya, putto ti vuttaṃ.

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

Catūhi saṅgahavatthūhi janaṃ 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*.

Tvaṃ maṃ posa janādhipā ti janādhipa mahājanajeṭṭhaka,

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

tvaṃ maṃ posa, bharassu vaḍḍhehi.

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 bahujaṇe 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 khetakāra, a husbandman, one who tends (someone else's) field?

⁴⁰ Literally: *one who lives inside*.

⁴¹ Analysing the compound.

Kiñ-ca devo sakaṃ pajaṃ-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.

“Sakaṃ pajaṃ attano puttaṃ maṃ devo na poseṭṭi” ti,

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

vadanto garahati nāma,

speaking thus he blames him,

“Aññe bahujane poseṭṭi” 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 sakaṃ pajaṃ?”-ti āha.

saying: “*So why not his own son?*”

Ja 8 Gāmanijātaka

The Story about (Prince) Gāmaṇi

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 ataramānānaṃ phalāsā va samijjhati,**

By proceeding steadily the one who desires the fruit succeeds,

○-○-|○---||-----|○-○- Siloka pathyā

Vipakkabrahmacarīyosmi, evaṃ jānāhi Gāmaṇi ti.

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

Tattha, {1.136} *apī ti nipātamattaṃ.*

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

Ataramānānan-ti, paṇḍitānaṃ ovāde ṭhatvā, atarivā avegāyivā,
Proceeding steadily, being established in the (good) advice of the wise ones,
proceeding steadily, without hurry,

upāyena kammaṃ karontānaṃ.

doing their deeds with skill.

Phalāsāva samijjhatī 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 āsāphalaṃ, yathāpatthitaṃ phalaṃ,

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, brahmacariyaṃ nāma,

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

tañ-ca tam-mūlikāya yasasampattiyaṃ paṭiladdhattā, vipakkaṃ nāma.

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

Yo vāssa yaso nipphanno, so pi seṭṭhaṭṭhena brahmacariyaṃ 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.

Evaṃ jānāhi Gāmaṇī ti, {1.137}

Know this, Gāmaṇī,

katthaci gāmikapuriso pi gāmajeṭṭhako pi Gāmaṇī.

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

Idha pana sabbajanaṭṭhakam attānaṃ sandhāyāha.

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

Ambho Gāmaṇi, tvaṃ etaṃ kāraṇaṃ evaṃ jānāhi ācariyaṃ nissāya,
My good Gāmaṇi, know thus that because of my dependence on the teacher,

bhātikasataṃ atikkamivā,
having overcome the one hundred brothers,

idaṃ mahārajjam pattsamī ti, udānaṃ 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 mayhaṃ 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} *uttamaṅgaruhā ti kesā.*

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

Kesā hi sabbesaṃ hatthapādādīnaṃ aṅgānaṃ,
Because there are hairs on all limbs, such as hands, feet, and so on,

uttame sirasmiṃ ruhattā *uttamaṅgaruhā 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 tiṇṇaṃ vayānaṃ {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 ʒhito 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 alaṅkatapaṭiyattāya Devatāya ākāse ʒhatvā:

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

“Asukadivase tvaṃ marissasī” ti, vutte taṃ tatheva hoti,

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

evaṃ sirasmiṃ 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.

Visuddhidevānaṃ dūtā ti pi devadūtā.

Messengers from those divine through purity are also divine messengers.

Sabbabodhisattā hi jīṇṇabyādhimatapabbajite disvā va,

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

saṃvegamāpajjivā, nikkhamma pabbajanti.

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

Yathāha:

Just so this is said:

Jīṇṇañ-ca disvā, dukhitañ-ca byādhitaṃ,

Seeing one aged,⁴³ suffering from sickness,

Matañ-ca disvā, gatamāyusaṅkhayaṃ,

Seeing one dying, with his life force gone,

Kāsāyattham pabbajitañ-ca disvā,

Seeing one gone forth dressed in yellow clothes,

Tasmā ahaṃ 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 visuddhidevānaṃ dūtattā,

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

devadūtā ti vuccanti.

and they say *divine messengers*.

Pabbajjāsamayo mamā ti gihibhāvato nikkhantaṭṭhena pabbajjā 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 Sukhavihārijātaka

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.

— 0 — 0 — — — || — 0 — 0 — 0 — 0 — Siloka pathyā

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

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

0 — 0 0 — — — || — — 0 0 0 — 0 — Siloka pathyā

Sa ve rāja sukhaṃ seti, kāmesu anapekkhavā ti.

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

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

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

yaṃ puggalaṃ 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 ahaṃ rajjaṃ 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 sukhaṃ setī ti,

Lives easily, king,

mahārāja so {1.142} puggalo eko adutiyo pavivitto,

great king, that person who is alone, without a second, secluded,

kāyikacetāsikasukhasamaṅgī hutvā sukhaṃ seti.

being endowed with physical happiness and mental happiness, *lives easily.*

Idaṅ-ca desanāsīsam-eva.

This is an abbreviated teaching.

Na kevalaṃ pana seti yeva evarūpo pana puggalo sukhaṃ –

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 sukhaṃ 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 Kāḷa, through carelessness, had lost the herd he was in charge of, while Sāriputta had preserved all alive.

—o—o|o— —||oo— —|o—o— Siloka pathyā

1. Hoti sīlavataṃ attho, paṭisanthāravuttinaṃ,

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

—o— —|o— —||—o—o|o—o— Siloka pathyā

Lakkhaṇaṃ passa āyantaṃ, ñātisaṅghapurakkhataṃ,

Look at Lakkhaṇa approaching, surrounded by his relatives,

oo—o|o— —||oo— —|o—o— Siloka pathyā

Atha passasimaṃ Kāḷaṃ, suvihīnaṃ va ñātibhī ti.

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

Tattha, {1.144} *sīlavatan-ti,*

In this connection, *the virtuous one,*

sukhasīlatāya sīlavantānaṃ ācārasampannānaṃ.

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

Attho ti vuḍḍhi.

Prosper 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 paṭisanthāravuttinaṃ.

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,

gocaraḷābhāpanaḡilānupaṭṭhānadhammikarakkhāvasena,

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.

Idaṃ vuttaṃ hoti:

This is what is said:

Imesu dvīsu paṭisanthāresu ṭhitānaṃ,

For those established in two friendlinesses,

ācārasampannānaṃ paṇḍitānaṃ, vuḍḍhi nāma hotī ti.

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

Idāni taṃ vuḍḍhiṃ dassetuṃ, puttamātaraṃ ālapanto viya:

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

Lakkhaṇaṃ passā, ti ādim-āha.

Look at Lakkhaṇa, and so on.

Tatrāyaṃ saṅkhepattho:

In this connection, this is the meaning in brief:

Ācārapaṭisanthārasampannaṃ, attano puttam, {1.145}

His own son, endowed with friendly conduct,

ekamigam-pi avināsetvā,

without ruining even one deer,

ñātisaṅghena purakkhataṃ parivāritaṃ āgacchantam passa.

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

Tāya pana ācārapaṭisanthārasampadāya vihīnaṃ, dandhapaññaṃ.

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

Atha passasimaṃ Kāḷaṃ:

Then look at this Kāḷa:

ekam-pi ñātīm anavasesetvā, suvihīnam-eva ñātībhi,

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

ekakaṃ āgacchantan-ti.

and comes alone.

Ja 12 Nigrodhamigajātaka

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.

--o-|o---||o--o|o--o-- Siloka pathyā

1. Nigrodham-eva seveyya, na Sākhām-upasaṁvase,
Associate with Nigrodha, associate not with Sākha,

----|o----||----|o--o-- Siloka pathyā

Nigrodhasmiṁ mataṁ seyyo, yañ-ce Sākhasmi⁴⁴ jīvitān-ti.
Better is death with Nigrodha, than is having life with Sākha.

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

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

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

Na sākhamupasaṁvase ti,
Associate not with Sākha,

⁴⁴ PTS reads *Sākhasmiṁ* which ruins the cadence.

Sākhamigaṃ pana na upasaṃvase,

but you should not associate with the deer Sākha,

upagamma na saṃvaseyya,

having approached you should not associate,

etaṃ nissāya jīvikaṃ na kappeyya.

you should not make a living dependent on this one.

Nigrodhasmiṃ mataṃ seyyo ti,

Better is death with Nigrodha,

Nigrodharañño pādamūle maraṇam-pi seyyo varaṃ uttamaṃ.

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 jīvitān,

but whoever has life in the presence of Sākha,

taṃ neva seyyo na varaṃ na uttaman-ti attho.

that is neither better, nor preferable, nor best, this is the meaning.

Ja 13 Kaṇḍinajātaka 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 kaṇḍinam, sallam, purisam gāḷhavedhinam,

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

᳚-᳚-|᳚᳚-||-᳚-᳚-᳚-᳚- Siloka navipulā

Dhi-r-atthu taṃ janapadam yatthitthī pariṇāyikā,

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

-᳚-᳚-|᳚-᳚-᳚-||-᳚-᳚-᳚-᳚- Siloka pathyā

Te cāpi dhikkītā 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.

Kaṇḍam-assa atthī ti kaṇḍī, taṃ kaṇḍinam.

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-).

Taṃ pana kaṇḍaṃ anupavisanaṭṭhena sallan-ti vuccati,

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

tasmā kaṇḍinaṃ sallan-ti ettha sallakaṇḍinan-ti attho.

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

Sallaṃ vā assatthī ti pi sallo, taṃ sallaṃ.

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

Mahantaṃ vaṇamukhaṃ katvā, balavappahāraṃ dento,

Having made a large wound, giving a strong blow,

gāḷhaṃ vijjhatī ti gāḷhavedhī,

it penetrates strongly, strongly pierces,

taṃ gāḷhavedhinaṃ.

that is *strongly pierces*.

Nānappakārena kaṇḍena, kumudapattasaṅghānathalena,

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

ujukagamaneneva sallena ca samannāgataṃ,

endowed with a barb that flies on a straight path,

gāḷhavedhinaṃ purisaṃ 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 saṃvidhāyikā.

The advisors means the lord's managers.

Dhikkitaṃ ti garahitaṃ.

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 param̃ pana ettakam-pi avatvā,

From here on, without saying this much again,

yam̃ yam̃ anuttānam̃ tam̃ 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.

- - - - -| - - - - - Vetāliya

1. Na kiratthi rasehi pāpiyo,

It seems that there is nothing worse than tastes,

- - - - -| - - - - - Vetāliya

Āvāsehi va,⁴⁸ santhavehi vā.

Amongst (those in) homes, or acquaintances.

- - - - -| - - - - - Vetāliya

Vātamigam̃ gehanissitam̃,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: *gahananissitam̃*, spoiling the metre.

ॐ--ॐ|--ॐ--ॐ-- Vetālīya

Vasam-ānesi rasehi Sañjāyo ti.

Was brought under Sañjāya'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

Pāpiyo ti pāpataro.

Worse means worse.⁵¹

Āvāsehi va santhavehi vā ti,

Amongst (those in) homes or acquaintances,

nibaddhavasanaṭṭhānasankhātesu 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,

satagaṇena ca saḥassagaṇena ca sataḥassagaṇena 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.

dhuvapaṭisevanaṭṭhena āhāraṃ,
through firmly making use of food,

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

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

Bodhisatto pana anussavāgataṃ {1.159} **viya, imam-atthaṃ 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 pāpiyabhāvaṃ dassento, vātamigan-ti ādim-āha.
Now, showing what has the state of being worse, *the wind-deer* and so on is said.

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

Idaṃ vuttaṃ hoti:
This is what is said:

Passatha rasānaṃ pāpiyabhāvaṃ,
Look at tastes, which have the state of being worse,

idaṃ nāma araṇṇāyatane gahananissitaṃ vātamigaṃ,
this wind-deer, who normally depended on his home in the wilderness,

Sañjāyo uyyānapālo madhura-sehi attano vasaṃ 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,

aññaṃ pāpataraṃ lāmakataraṃ natthī ti,

he said there is not anything worse, more base,

rasataphāya ādīnavam katesi.

than the danger of craving for tastes.

Kathetvā ca pana taṃ migam araññaṃ-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.

---U-|U-U-||U---|U-U- Siloka javipulā

1. Aṭṭhakkhuraṃ Kharādiye, migam vaṅkātivāṅkinam,

The deer has eight hoofs, Kharādiyā, and very crooked antlers,

---U-|----||U---U|U-U- Siloka mavipulā

Sattahi kālātikkantaṃ⁵² na naṃ ovaditussahe ti.

I will not endeavour to advise him for more than seven times.

Tattha, {1.160} **aṭṭhakkhuran-ti**

In this connection, *eight hoofs*,

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

ekekasmim̐ pāde dvinnam̐ dvinnam̐ vasena aṭṭhakkhuraṃ.

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

Kharādiye ti taṃ nāmena ālapati.

Kharādiyā, he calls her by name.⁵⁴

Migan-ti sabbasaṅgāhikavacanam̐.

Deer is a comprehensive word.⁵⁵

Vaṅkātivāṅkinan-ti mūle vaṅkāni,

Very crooked antlers means crooked at the root,

agge ativaṅkāni ti, vaṅkātivaṅkāni,

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

tādisāni siṅgāni assa atthi ti vaṅkātivaṅkāni,

such horns as he has are very crooked antlers,

taṃ vaṅkātivaṅkinam̐.

that is *very crooked antlers*.

Sattahi kālātikkantaṃ-ti sattahi ovādakālehi ovādam̐ atikkantaṃ.

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

Na naṃ ovaditussahe ti,

I will not endeavour to advise him,

etaṃ dubbacamiḅam̐ ahaṃ ovadituṃ na ussahāmi,

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 uppajjati, ti dasseti.

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

Atha nam dubbacamiṅ pāse baddham luddo,

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

māretvā maṃsam 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.

U-U-!-UU|-U-- Tutṭhubha

1. Migam tipallattham-anekamāyam,

The deer in three postures, with many tricks,

--U-!-U-|-U-- Tutṭhubha

Aṭṭhakkhuram, aḍḍharattāpapāyim,

Using eight hoofs, and drinking at midnight,

--U-!-UU|-U-- Tutṭhubha

Ekena sotena chamāssasanto,

Breathing through just one nostril on the ground,

UU-U-|U-U-|-U-- Tutṭhubha

Chahi kalāhitibhoti bhāḡineyyo ti.

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

Tattha, {1.163} migam-ti bhāḡineyyamigam.

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

Tipallatthan-ti,
Three postures,

pallattham vuccati sayanam ubhohi passehi,
posture is said (meaning) lying down on both sides,

ujukam-eva ca nipannakavasenā ti,
and because of lying straight down,

tīhākārehi pallattham assa.
his posture was in these three ways.

Tīṇi vā pallatthāni assā, ti tipallattho, taṃ tipallattham.
Or, three postures was his, means three postures, this is three postures.

Anekamāyan-ti bahumāyam bahuvacanam.⁵⁶
With many tricks means a lot of tricks, (it is) a term for many.

Aṭṭhakkhuran-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 purimayāmam atikkamitvā,
Drinking at midnight, the earlier watch having passed,

majjhimayāme araṅṅato 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 *bahuvañcanam* here.

Tam aḍḍharatte apāyin-ti attho.

He drank at midnight is the meaning.

Mama bhāḡineyyam migam aham sādhuḡam migamāyam uggaṇhāpesim.

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

Katham?

How?

Yathā ekena sotena chamāssasanto, chahi kalāhitibho ti bhāḡineyyo 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 puttam tathā uggaṇhāpesim,

Surely I made your son learn,

yathā ekasmiṃ 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 heṭṭhīmasotena 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 ajjhottharati vañceti 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 tiṇapaṃsukhaṇanena,

by digging the grass and mud with his paws,

jivhāninnāmanena,

by sticking out his tongue,

udarassa uddhumātabhāvakaṇṇena,

by making the stomach appear bloated,

uccārapassāvavissajjanena,

by eliminating excrement and urine,

vātasannirumbhanenā ti.

and by blocking the air.

Aparo nayo:

Another method:

Pādena paṃsum gahetvā,

By having taken the mud with one foot,

abhimukhākāḍḍhanena,

by dragging along the floor,

paṭipaṇāmanena,

by turning away,

ubhosu passesu sañcaraṇena,

by moving on both sides,

udaram̐ uddham̐ 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 saññam̐ uppādetvā vañceti.

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

Evam̐ tam̐ migamāyam̐ uggaṇhāpesin-ti, dīpeti.

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

Aparo nayo:

Another method:

tathā nam̐ uggaṇhāpesim̐,

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).

Luddam̐ vañcessatī, ti {1.164} **attho.**

He deceives the hunter, this is the meaning.

Bhotī ti bhaginiṃ ālapati.

Madam means he calls his sister.⁵⁷

Bhāgineyyo ti, evaṃ chahi kāraṇehi vañcanakaṃ bhāgineyyaṃ niddisati.

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

Evaṃ Bodhisatto bhāgineyyassa migamāyāya

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

sādhukaṃ uggahitabhāvaṃ dassento bhaginiṃ samassāse ti.

the way of the deer thoroughly to his nephew.

Ja 17 Māluta-jātaka **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.

---o|o---||o---o|o---o--- Siloka pathyā

1. Kāḷe vā yadi vā juṇhe, yadā vāyati māluto,

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

-o-o|o---||o---o|o---o--- Siloka pathyā

Vātajāni hi sītāni, ubhottha-m-aparājītā ti.

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

Tattha, {1.165} kāḷe vā yadi vā juṇhe ti kāḷapakkhe vā juṇhapakkhe 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 yasmiṃ samaye puratthimādibhedo vāto vāyati,

Whenever the wind does blow means at whatever time the wind blows from the east side and so on,

tasmiṃ samaye sītaṃ 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,

kāḷapakkho vā juḥhapakkho vā,

whether in the dark fortnight or bright fortnight,

ettha apamāṇan-ti vuttaṃ hoti.

it is said here meaning without a limit.

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

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

Evam Bodhisatto te sahāyake saññāpesi.

Thus the Bodhisatta persuades his companions.

Ja 18 Matakabhattachajātaka 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.

-----!-----!!-----!o-o- Siloka mavipulā

1. Evaṃ ce sattā jāneyyūṃ: dukkhāyaṃ jātisambhavo,
If beings knew thus: this leads to a rebirth full of suffering,

o-----!o-----!!-o-----!o-o- Siloka pathyā

Na pāṇo pāṇinaṃ haññe, pāṇaghātī hi socatī ti.
No one would kill living beings, for the slayer of beings grieves.

Tattha, {1.168} *evaṃ ce sattā jāneyyun-ti ime sattā evaṃ ce jāneyyūṃ.*
In this connection, *if beings knew thus* means if these beings knew thus.

Katham?

What?

Dukkhāyaṃ jātisambhavo ti,

This leads to a rebirth full of suffering,

ayaṃ tattha tattha jāti ca jātassa anukkamena,

this gradually here and there, birth after birth,

vaḍḍhisāṅkhāto 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,

hatthapādachedādīnaṃ,

having the hands and feet cut off,

dukkhānaṃ vatthubhūtattā,

this is the foundation of (the various) sufferings,

dukkho ti yadi jāneyyuaṃ.

if (beings only) knew this (leads to) suffering.

Na pāṇo pāṇinaṃ haññe ti:

No one would kill living beings:

“Param vadhanto jātisambhave vadhaṃ labhati,

“Slaying another leads to birth and getting slain,

pīlento pīlaṃ labhati” ti.

being oppressed and getting crushed.”

Jātisambhavassa dukkhavatthutāya dukkhabhāvaṃ jānanto

Knowing that this leads to a rebirth having a foundation in suffering, a state of suffering,

koci pāṇo aññaṃ pāṇinaṃ na haññe,

he would not kill any other living beings,

satto sattaṃ 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 ussadanirayesu,

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

nānappakārāya tiracchānayaniyā, pettivisaye, Asurakāye ti,

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

imesu catūsu apāyesu mahādukkhaṃ anubhavamāno,

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

dīgharattaṃ antonijjhāyanalakkhaṇena sokena socati.

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

Yathā vāyaṃ eḷako maraṇabhayena socati,

Since this goat, through fear of death, grieves,

‘Evaṃ dīgharattaṃ socatī’ ti, pi ñatvā,

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

na pāṇo pāṇinaṃ haññe,

no living being will kill (other) living beings,

koci pāṇātipātakammaṃ nāma na kareyya.

he will certainly not do the deed of killing any living beings.

Mohena pana mūḷhā avijjāya andhikatā,

Only through delusion, confusion, ignorance, blindness,

imaṃ ādīnavaṃ apassantā, pāṇātipātaṃ karontī ti.

not seeing the danger in this, do they kill living beings.

Ja 19 Āyācitabhattajātaka

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 hevaṃ 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 tvaṃ sace mucce, yadi muccitukāmosi.

dear fellow, if you would be released, if you desire release.

Pecca mucce, ti yathā paraloke na bajjhasi, evaṃ 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 tvaṃ pāṇaṃ vadhitvā, muccituṃ icchasi,

just as, having slain a living being, you wish to be released,

evaṃ muccamāno hi pāpakammaena bajjhati.

so surely releasing (in this way) binds you through a wicked deed.

Tasmā na hevaṃ dhīrā muccantī ti,

Therefore *the wise do not release in this way,*

ye paṇḍitapurisā te evaṃ paṭissavato na muccanti.

whatever wise people there are promise not to release in this way.

Kimkāraṇā?

What is the reason?

Evarūpā hi mutti bālassa bandhanaṃ,

Such *release is a fool's bondage,*

esā pāṇātipātaṃ 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,

Dhammaṃ 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,

Dhammaṃ caritvā, Devanagaraṃ pūrayimsu.
and living according to Dhamma, filled up the city of the Devas.

Ja 20 Naḷapānajātaka **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-anuttiṇṇaṃ, disvānotaritaṃ padam,
Seeing footsteps that didn't cross, seeing footsteps that descended,

○-○---|○---||-○---|○-○- Siloka pathyā

Naḷena vāriṃ pivissāma, neva maṃ tvaṃ vadhissasī ti.⁵⁹
We will drink the water with reeds, but you will surely not kill me.

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

Tassattho: {1.171}

This is the meaning:

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

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

otaritaṃ pana otiṇṇapadam-eva addasa.
but he saw a footstep that descended.

Evamṃ disvā padamṃ anuttiṇṇamṃ, disvāna otaritaṃ padamṃ.
Thus seeing footsteps that didn't cross, seeing footsteps that descended.

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

tena saddhimṃ sallapanto saporiso āha:
conversing with his group he said:

Naḷena vāriṃ pissāmā ti.
We will drink the water with reeds.

Tassattho: mayamṃ tava pokkharāṇiyamṃ naḷena pāṇiyamṃ pivissāmā ti.
This is the meaning: we will drink water with reeds from your lake.

Puna Mahāsatto āha:
Again the Great Being said:

Neva maṃ tvamṃ vadhissasī ti.
But you will surely not kill me.

Evam̐ naḷena pānīyaṃ pivantaṃ saparisam-pi

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

maṃ tvaṃ neva vadhissasī, ti attho.

you will never slaughter me, this is the meaning.

Ja 21 Kuruṅgamigajātaka
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 Sapaṇṇi tree, and evaded destruction at the hands of a hunter by reading the signs.

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

1. Ñātam-etaṃ kuruṅgassa yaṃ tvaṃ Sapaṇṇi seyyasi,

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

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

Aññaṃ Sapaṇṇi gacchāmi, na me te rucate phalan-ti.

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

Tattha, {1.174} ñātan-ti pākaṭaṃ jātaṃ.

In this connection, *knows* means becomes clear.

Etan-ti idaṃ.

(This) (untranslated) means this.

Kuruṅgassā ti kuruṅgamigassa.

For the antelope means for the antelope deer.

Yaṃ tvaṃ Sapaṇṇi seyyasī ti,

Who it is drops (fruit) from the Sapaṇṇi,

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

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

taṃ sabbaṃ kuruṅgamigassa pākaṭaṃ jātaṃ.
all this became clear to the antelope deer.

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

Evam phalaṃ dadamānāya, na me tava phalaṃ ruccati,
Thus though you are giving fruit, I do not like your fruit,

‘Tiṭṭha tvaṃ, ahaṃ aññattha gacchissāmi’ 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.

--o-|-oo|-o-- Tuṭṭhubha

1. Ye kukkurā rājakulamhi vaddhā,
Those hounds reared by the royal family,

--o-|-oo|-o-- Tuṭṭhubha

Koleyyakā vaṇṇabalūpapannā,
Well-bred and endowed with good looks and strength,

--o-|-oo|-o-- Tuṭṭhubha

Te me na vajjhā, mayam-asma vajjhā,
These are not slaughtered, but we are slaughtered,

--o-|-oo|-o-- Tuṭṭhubha

Nāyaṃ 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 vaḍḍhitā.

Reared means raised.

Koleyyakā ti rājakule jātā sambhūtā samvaḍḍhā.

Well-bred means born, produced, bred in the royal family.

Vaṇṇabalūpapannā ti sarīravaṇṇena ceva kāyabalena 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 *gaḷocī*.

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 maraṇam labhanti.

and those who are not thieves are sentenced to death.

Aho, imasmim loke ayuttam vattati,

Alas, in this world the unsuitable exists,

aho, adhammo vattati 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 Bhojājānīyajātaka 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, sallebhi sallalīkato,
Though lying on my side, and pierced by arrows,

--○○|○-----||-○--|○-○- Siloka pathyā

Seyyo va vaḷavā bhojjho, yuñja maṃ 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.

Sallebhi sallalīkato ti sallehi viddho pi samāno.

Pierced by arrows means being struck with arrows.

Seyyo va vaḷavā bhojjho ti.

A well-bred horse beats a mare.

Vaḷavā ti sindhavakulesu ajāto khaluṅkasso.

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

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

⁶⁶ SED s.v. vaḍaba, says: m. (also written vaḍava, baḍava, baḍaba) 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 vaḷavā sallehi 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 mamañ-ñeva yojehi, mañ 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 vālavā ti.

The thoroughbred is energetic, the mare fades right there.

Tattha, {1.181} yadā yadā ti pubbaṅhādīsu yasmiṃ yasmiṃ kāle.

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

Yatthā ti yasmiṃ ṭhāne magge vā saṅgāmasīse vā.

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

Yadā ti yasmiṃ khaṇe.

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

Yattha yatthā ti sattannaṃ balakoṭṭhakānaṃ vasena

Wherever (the place) means concerning the seven strongholds

bahūsu yuddhamaṇḍalesu.

and the many battle-fields.

Yadā yadā ti yasmiṃ yasmiṃ kāle,

Whenever means at whatever time,

paḥāraṃ laddhakāle vā aladdhakāle vā.

at the time of receiving or not receiving blows.

Ājañño kurute vegaṇ-ṭi sārathissa cittarucitaṃ kāraṇaṃ

The thoroughbred is energetic means with the charioteer's agreement

ājānanaśabhāvo ājañño Varasindhavo

the thoroughbred noble Sindh horse

vegaṃ karoti, vāyamati, viriyaṃ ārabhati.

is energetic, strives, makes an effort.

Hāyanti tattha vālavā ti,

The mare fades right there,

tasmiṃ vege kariyamāne itare, vaḷavaśaṅkhātā,
right there the energy of the other, reckoned as a mare,

khaḷuṅkassā hāyanti, parihāyanti.
being an untrainable horse, fades, diminishes.

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

Ja 25 Tittahajātaka **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 assaṃ 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 desanāsīsam-etam, nhāpehi ca pāyehi cā ti attho.
Let ... drink, this is an abbreviated teaching, let bathe and let drink is the meaning.

Accāsanassā ti, karaṇatthe sāmivacanaṃ,

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

ati-asanena atibhuttē 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 abhisankhatena madhurapāyāsena tappati titto hoti,

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

dhāto, suhito, na puna bhuñjitukāmataṃ āpajjati.

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

Tasmā ayam-pi asso imasmiṃ titthe nibaddhaṃ nhānena

Therefore constantly bathing this horse in this fording place

pariyattim āpanno bhavissati, aññattha naṃ nhāpethā ti.

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

Ja 26 Mahiḷāmukhajātaka

The Story about Mahiḷāmukha (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 Mahiḷāmukha who was easily led astray by bad company, and reformed by good company.

◡-◡-|--◡◡|--◡-- Tutṭhubha

1. Purāṇacorāna⁶⁷ vaco nisamma,

Considering the former thieves' word,

◡◡-◡-|--◡◡|--◡-- Tutṭhubha

Mahiḷāmukho pothayam-anvacāri,

Mahiḷāmukha roamed round lashing out,

◡-◡-|--◡◡|--◡-- Tutṭhubha

Susaññatānañ-hi vaco nisamma,

Considering the word of the restrained,

◡-◡-|--◡◡|--◡-- Tutṭhubha

Gajuttamo sabbaguṇesu aṭṭhā ti.

The elephant supreme was established in all virtues.⁶⁸

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

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

⁶⁷ = *porāṇacorānaṃ*; 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 porāṇacorānaṃ*, 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.

Mahiāmukho ti hatthinimukhena sadisamukho.

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

Yathā mahiḷā purato olokiyamānā sobhati, na pacchato,

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

tathā so pi purato olokiyamāno sobhati.

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

Tasmā Mahiāmukho tissa nāmam akaṃsu.

Therefore Mahiāmukha (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 saññatānam sīlavantānam.

The restrained means extremely restrained, virtuous.

Gajuttamo ti uttamagajo maṅgalaḥṭṭhī.

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 *Mahiāmukha* 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 Abhiṅhajātaka 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.

--UU|--UU-- Vetālīya

1. Nālaṃ kabalaṃ padātave,

No morsel is sufficient to receive,

UU--UU|--UU-- Vetālīya

Na ca piṇḍaṃ, na kuse, na ghaṃsituṃ,

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

--UU|--UU-- Vetālīya

Maññāmi abhiṅhadassanā,

I think through seeing him regularly,

----UU|--UU-- 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.

Kabaḷan-ti bhojanakāle paṭhamam-eva dinnam kaṭukakabaḷam.

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 vaḍḍhetvā dīyamānaṃ bhattapiṇḍam-pi nālaṃ gahetuṃ.

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 nālaṃ gahetuṃ.

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

Na ghaṃsitun-ti nhāpiyamāno sarīram-pi ghaṃsituṃ nālaṃ.

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

Evaṃ yaṃ yaṃ so hatthī kātuṃ na samattho,

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

taṃ taṃ sabbam rañño ārocetvā,

therefore having announced all this to the king,

tassa asamatthabhāve attanā, sallakkhitakāraṇaṃ, 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 Nandivīsārajātaka The Story about (the Bull) Nandivīsāla

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 saddhiṃ, bhāsamāno catudosavirahitaṃ,

with another, putting aside the four faults in speaking,

madhuraṃ manāpaṃ saṅhaṃ mudukaṃ piyavacanam-eva bhāseyya.

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

Garum bhāram udaddharī ti Nandivīsālo balibaddo,

He pulled a very heavy load means the bull Nandivīsāla,

amanāpaṃ bhāsamānassa, bhāram anuddharitvā,

being spoken to unpleasantly, did not lift the load,

pacchā manāpaṃ piyavacanāṃ bhāsamānassa brāhmaṇassa,

and later being spoken to with the brahmin's pleasing, loving words,

garuṃ bhāraṃ uddhari,

lifted the heavy load,

uddharitvā 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 Kaṇhajātaka

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 Kaṇha 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 dhuraṃ, yato gambhīravattanī,

However onerous the load, however deep the pathway is,

○-○-|-----||-○-○|○-○- Siloka mavipulā

Tadāssu Kaṇhaṃ yuñjanti, svāssu taṃ vahate dhuran-ti.

At that time they harness Kaṇha, 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,*

yasmiṃ yasmiṃ ṭhāne dhuraṃ garu bhāriyaṃ hoti,

in whatever place the heavy load is borne,

aññe balibaddā ukkhipituṃ na sakkonti.

other oxen are unable to raise it.

Yato gambhīravattanī ti,

However deep the pathway is,

vattanti etthā ti vattanī maggassetam nāmaṃ,

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

yasmiṃ 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 dhuraṅ-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, Kaṇham-eva yojentī ti vuttam hoti.

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

Svāssu taṃ vahate dhuran-ti etthā pi assū ti nipātamattam-eva,

And he carries away the load, here assu (again) is a mere particle,

so taṃ dhuraṃ 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 pihayī, āturannāni bhuñjati,

Do not envy Munika,⁷⁷ he eats food ending in misery,

-----|○-----||-----|○—○— Siloka pathyā

Apposukko bhusaṃ khāda, etaṃ 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 Sālūkajātaka.

Munikassa bhojane pihaṃ mā uppādayi,

do not let envy arise on account of Munika's food,

“Esa Muniko subhojanaṃ bhuñjati” ti, mā munikassa pihayi,

do not envy Munika, thinking: “This Munika eats good food,”

“Kadā nu kho aham-pi evaṃ sukhito bhavyeyan?”-ti

thinking: “When can I be happy like this?”

mā Munikabhāvaṃ patthayi,

do not wish for Munika's state,

ayañ-hi āturannāni bhuñjati.

for he eats food ending in misery.

Āturannāni ti maraṇabhojanāni.

Ending in misery means the food of death.

Apposukko bhusaṃ khādā ti tassa bhojane nirussukko hutvā,

Being unconcerned eat your chaff means be unconcerned about your food,

attanā laddhaṃ, bhusaṃ khāda.

whatever you receive, eat your chaff.

Etaṃ dīghāyulakkhaṇan-ti etaṃ dīghāyubhāvassa kāraṇaṃ.

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.

○-○-|-○○|-○-- Tutṭhubha

1. Kulāvakā Mātali simbalismiṃ

May nestlings amongst the silk-cotton trees

--○-|○○○|-○-- Tutṭhubha

Īsāmukhena parivajjayassu,

Avoid the chariot pole, Mātali,

--○-|○○○|-○-- Tutṭhubha

Kāmaṃ cajāma Asuresu pāṇaṃ,

We forsake our lives to the Asuras,

--○-|○○-|-○-- Tutṭhubha

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.

Simbalismīn-ti,

In the silk-cotton forest,

passa ete simbalirukkhe olambantā ḥhitā, 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,

evaṃ te parivajjayassu.

in this way you should avoid them.

Kāmaṃ cajāma Asuresu pāṇan-ti,

We forsake (our) lives⁸⁰ to the Asuras, gladly,

yadi amhesu Asurānaṃ pāṇaṃ cajantesu etesaṃ sotthi hoti,

if the forsaking of our lives is auspicious for these Asuras,

kāmaṃ cajāma,

gladly we will forsake (them),

ekaṃseneva mayāṃ Asuresu amhākaṃ pāṇaṃ cajāma.

certainly we forsake our lives for these Asuras.

Māme dijā vikulāvā ahesun-ti,

Let not the birds be without nests,

ime pana dijā ime Garuḷapotakā,

these birds, these young of Garuḷas,

⁸⁰ *Pāṇaṃ* here is used as a plural.

viddhastavicuṇṇitakulāvakatāya vikulāvā mā ahesuṃ,

let these nestlings not be without their crumbling, crushed nests,

mā ambhākaṃ dukkhaṃ etesaṃ upari khīpa,

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. Rudam̐ manuññaṃ, rucirā ca piṭṭhi,

A pleasing voice and a brilliant back,

- - - - | - - - - | - - - - Tuṭṭhubha

Veḷurⁱyavaṇṇūpanibhā ca gīvā.

A neck coloured like lapis lazuli.

- - - - | - - - - | - - - - Tuṭṭhubha

Byāmamattāni ca pekhuṇāni:

Tail-feathers a fathom in length:

- - - - | - - - - | - - - - Tuṭṭhubha

Naccena te dhītaraṃ no dadāmi ti.

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

Tattha, {1.207} rudaṃ manuññan-ti,

In this connection, *a pleasing voice,*

ta-kārassa da-kāro kato, rutaṃ manāpaṃ,

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.

Veḷuriyavaṇṇūpanibhā ti veḷuriyamaṇivaṇṇasadisā.

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

Byāmamattānī ti ekabyāmappamāṇāni.

A fathom in length means a measure of one fathom.

Pekhuṇānī ti piñchāni.

Tail-feathers means tail-feathers.⁸²

Naccena te dhītaraṃ no dadāmī ti,

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

hirottappaṃ bhinditvā,

after destroying conscience and concern,

naccitabhāveneva te evarūpassa nillajjassa dhītaraṃ 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.

--o-|-,----||-o---|o-o- Siloka mavipulā

1. Sammodamānā gacchanti, jālam-ādāya pakkhino,

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

o---o|o---||o---|o-o- 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,*

yasmim 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.

Athāhaṃ te gahetvā, tava mukhaṃ hāsentō āgacchissāmī ti,
Then I, having caught them, will come laughing in front of you,

bhariyaṃ 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 maṃ sītaṃ na maṃ uṇhaṃ, na maṃ jālasmī⁸³ bādhanam,
It's not the cold or heat for me, not the being caught in a net,

-◡---◡---||---◡---◡--- Siloka pathyā

Yañ-ca maṃ maññate macchī: 'Aññaṃ so ratiyā gato' ti.
But my lady⁸⁴ thinking of me: 'He went for joy to another.'⁸⁵

Tattha, {1.211} **na maṃ sītaṃ na maṃ uṇhan-ti,**
In this connection, *it's not the cold or heat for me,*

macchānam udakā nīḥakāle sītaṃ 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.

tasmiñ vigate uḥhañ hoti, tad-ubhayam-pi sandhāya:

or hot when departing there, referring to both of them,

“Na mañ sītañ na mañ uḥhañ bādhatī” ti, paridevati.

he laments: “Being caught, it is not the cold or heat for me.”

Yam-pi aṅgāresu paccanamūlakañ dukkhañ bhavissati,

The suffering that will originate from being cooked in the embers,

tam-pi sandhāya: “Na mañ uḥhan”-ti paridevateva.

referring to that, he lamented: “It’s not the heat.”

Na mañ jālasmi bādhanan-ti yam-pi me jālasmiñ bādhanam ahoṣi,

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

“Tam-pi mañ na bādhetī” ti, paridevati.

“Not my being caught,” he lamented.

Yañ-ca mañ-ti ādīsu, ayam piṇḍattho:

But my and so on, this is the substance of it:

sā macchī mama jāle patitassa imehi kevaṭṭehi gahitabhāvañ ajānantī,

that lady-fish, not knowing these fishermen had grabbed me, and dropped me in a net,

mañ apassamānā:

not seeing me,

“So maccho idāni aññañ macchiñ kāmaratiyā gato bhavissatī” ti, cinteti,

will think: “Now that fish, having sensual delight, will be with another female fish,”

taṃ tassā domanassappattāya cintanaṃ: “Maṃ bādhaṃ” ti.
being sorrowful for her, thinking: “I am caught.”

Vālikāpiṭṭhe nipanno, paridevati.

While lying on his back in the sand, he laments.

Ja 35 Vaṭṭakajātaka⁸⁶

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,*

mayhaṃ pakkhā nāma atthi upalabbhanti,

knowing I have what are called my wings,

no ca kho sakkā etehi uppatitum ākāseṇa 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 vañcituṃ padavāragamanena gantuṃ 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 maṃ aññattha neyyuṃ,

Abandoned by parents means those who could lead me elsewhere,

te pi maraṇabhayena, mātāpitāro nikkhantā.

through fear of death, I was abandoned by (my) parents.

Jātavedā ti aggiṃ 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

Paṭikkamā ti: “Paṭigaccha nivattā” ti, Jātavedaṃ āpāpeti.

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 ŚBr. ix, 5, 1, 68 MBh. ii, 1146 &c.; N. of Agni) RV. AV. VS. &c.; m. fire...*

Ja 36 Sakuṇajātaka 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.

--o--|oo--o--o-- Jagatī

1. Yaṃ nissitā jagatiruhaṃ vihaṅgamā,

You birds who depend on this tree,

----|o--o-- Siloka

Svāyaṃ aggim̐ pamuñcati,

(Beware), the fire has been set free,⁸⁸

o--o--o--o--||--o--o--o--o-- Siloka pathyā

Disā bhajatha vakkaṅgā, jātaṃ 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 jagatiruhō 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 vihaṃ vuccati ākāsaṃ,

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 imaṃ rukkhaṃ muñcitvā,

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 uttamaṅgaṃ galaṃ kadāci kadāci vaṅkaṃ karonti,

Sometimes their heads sit crooked on their necks,

tasmā vakkaṅgā ti vuccanti.

therefore *vakkaṅga* (crooked limb) is said.

Vaṅkā vā tesam ubhosu passesu pakkhā jātā ti vakkaṅgā.

Birds are born crooked in both their wings, so *vakkaṅga* (is said).

Jātaṃ saraṇato bhayan-ti,

Danger arises from our refuge,

ambhākaṃ avassayarukkhato yeva bhayaṃ nibbattaṃ,

danger is born from our support tree,

“Etha aññattha 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

Diṭṭhe va dhamme pāsamsā, samparāye⁹² ca sugatī 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, guṇavuḍḍho 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, imasmiṃ ṭhāne vuḍḍho ti adhippeto.

Out of these, an elder from age endowed with virtue, an elder in this way is intended.

Apacāyantī ti jeṭṭhāpacāyikakammena 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 imasmiṃ yeva attabhāve.

In this life means in this individuality.

Pāsamsā ti pasamsārahā.

Praised means those deserving praise.

Samparāye ca sugatī ti,

In the next world (they will go to) a happy state,

samparetabbe imaṃ 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,

guṇasampannānaṃ vayovuḍḍhānaṃ apacitiṃ karonti,
they respect elders from age who are endowed with virtue,

te imasmiñ-ca attabhāve jeṭṭhāpacitikārakā ti,
these individuals are honourable elders,

paṣāmsaṃ vaṇṇanaṃ thomanāṃ labhanti,
they receive praise, plaudits, commendation,

kāyassa ca bhedaṃ 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.

---o|o---||o---o|o---o--- Siloka pathyā

1. Nāccantaṃ nikatippañño nikatyaṃ sukham-edhati,
The clever cheat cannot attain final happiness through cheating,

---o|o---||o---o|o---o--- Siloka mavipulā

Ārādheti nikatippañño, bako kakkaṭakā-m-ivā ti.
The clever cheat gets a (like) return, just like the crane with the crab.

Tattha, {1.223} *nāccantaṃ 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 accantaṃ sukham-edhati.

through deceiving cannot be finally happy.

Niccakāle sukhasmiṃ yeva paṭiṭṭhātum na sakkoti,

He is not able to be established in happiness constantly,

ekamsena pana vināsaṃ pāpuṇāti yevā, ti attho.

but he certainly attains (his own) ruin, this is the meaning.

Ārādheti ti paṭilabhati.

Gets a (like) return means receives back.

Nikatippañño ti kerāṭikabhāvaṃ sikkhitapañño pāpapuggalo,

The clever cheat means the bad person cleverly trained in dishonesty,

attanā katassa pāpassa, phalaṃ 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 gīvacchedaṃ pāpuṇāti,

just as the crab gained the cutting of the crane's neck,

evaṃ pāpapuggalo, attanā katapāpato,

so the bad person, from his own bad deed,

diṭṭhadhamme vā samparāye vā, bhayaṃ ārādheti paṭilabhatī ti.

in this life or in the next life gets back, gets in return, (something) fearful.

Imam-atthaṃ pakāsentō Mahāsatto vanaṃ unnādentō Dhammaṃ 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 gajjatī ti!

Is where the slave-born servant Nandaka stands and loudly curses!

Tattha, {1.226} *maññe ti evaṃ ahaṃ jānāmi.*

In this connection, *I know* means I know thus.⁹⁴

Sovaṇṇayo ti sundaro vaṇṇo etesan-ti sovaṇṇāni.

Valuable means those valuable things of beautiful colour.

Kāni tāni?

What things?

Rajatamaṇikañcanapavāḷādīni ratanāni.

Silver, jewels, gold, coral, and so on are treasures.

Imasmiñ-hi ṭhāne sabbānetāni suvaṇṇāni ti adhippetāni,

For in this place all these valuable things is the intention,

tesaṃ rāsi sovaṇṇayo rāsi.

a stack of them, a stack of valuable things.⁹⁵

Sovaṇṇamālā cā ti tuyhaṃ pitusantakā,

Valuable array means your father's property,

suvaṇṇamālā ca ethevā, ti maññāmi.

that valuable array is surely here, this I know.

Nandako yattha dāso ti yasmim 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, ahaṃ vo dāsī” ti,

Saying: “Yes, I am your female slave.”

Evaṃ dāsabyaṃ 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

Ṭhito thullāni gajjatī ti.

Stands and loudly curses.

“So yasmiṃ ṭhāne ṭhito thullāni pharusavacanāni vadati,

“In whatever place he stands and loudly calls out with rough words,

tattheva te kulasantakaṃ dhanam, evaṃ ahaṃ taṃ maññāmi” ti.

right there is the family’s property, this is what I know.”

Bodhisatto kumārassa dhanaggahaṇūpāyaṃ 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 Paccekabuddha by making a fiery abyss appear between them. The Bodhisatta crossed over and made his gift anyway.

--o-|ooo-||----|o-o- Siloka navipulā

1. Kāmaṃ patāmi nirayaṃ uddhampādo avaṃsiro,
Gladly will I fall headfirst, (or fall) head over heels into hell,

--o-|o----||-o--|o-o- Siloka pathyā

Nānariyaṃ karissāmi, handa piṇḍaṃ paṭiggahā ti.
But I will not do anything ignoble, come, accept this rice.

Tatthāyaṃ, {1.233} piṇḍattho:

In this connection, this is the substance of it:

Bhante Paccekavarabuddha, sace pahaṃ tumhākaṃ piṇḍapātaṃ dento

Venerable, Noble, Independent Buddha, if in giving alms-food to you

ekamaṣeneva imaṃ nirayaṃ, uddhampādo avaṃsiro hutvā, patāmi,

certainly into this hell, having gone head over heels, I fall,

tathā pi yad-idaṃ 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 taṃ anariyaṃ karissāmi,
“I will not do anything ignoble,

handā, imaṃ mayā dīyamānaṃ piṇḍaṃ 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.

--o-|-oo|-o-o- Jagatī

1. Yo atthakāmassa hitānukampino

He who does not take the advice of one who seeks

--o-|-oo|-o-o- Jagatī

Ovajjamāno na karoti sāsanaṃ,

His good, (though) taught by those concerned for his welfare,

⁹⁷ I don't understand this form, one would expect accusative *paṭiggahaṃ*, 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.

Evam̐ 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 ekadivasam̐ gabbhamalam̐ laddham̐,

Having become a Yakkha one day he received after-birth,

sunakhena hutvā, ekadivasam̐ bhattavamanam̐,

and after becoming a dog, one day he received vomit,

Parinibbānadivase

and on the day of his entry into Nibbāna

Dhammasenāpatissānubhāvena catumadhuram̐ laddham̐.

by the power of the Captain of the Dhamma he was given the four sweet things.

Evam̐ parassa lābhantarāyakaraṇam̐ nāma mahādosan-ti veditabbam̐.

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.

--o--|--oo|--o--o-- Jagatī

1. Yo atthakāmassa, hitānukampino

He who does not take the advice of one who seeks

--o--|--oo|--o--o-- Jagatī

Ovajjamāno na karoti sāsanam,

His good, (though) taught by those concerned for his welfare,

o--o--|ooo|--o--o-- Tutṭhubha

Kapotakassa vacanam ākatvā,

Like the one who heeded not the pigeon's advice,

o--o--|--oo|--o--o-- Tutṭhubha

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 anusiṭṭhaṃ 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 vacanaṃ akatvā ti***

In this connection, *one who heeded not the pigeon's advice* means

pārāvātassa hitānusāsanavacanaṃ akatvā.

*one who heeded not the beneficial advice of the pigeon.*¹⁰⁰

Amittahatthagato va setī ti

He shall fall into the hands of his enemies means

amittānaṃ anattakāraṇānaṃ,

*fallen*¹⁰¹ into the hands of enemies, who work for his harm,

dukkhuppādakapuggalānaṃ hatthatthaṃ hatthapathaṃ gato.

*into the power and authority*¹⁰² of people who cause him suffering.

Ayaṃ kāko viya, so puggalo,

Like this crow, that person,

mahantaṃ byasanaṃ 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 Veḷukajātaka The Story about (the Viper) Veḷuka

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 Veḷuka as a pet, and even when advised against it, kept him on anyway. One day the viper turned on him and killed him.

--o--|--oo|--o--o-- Jagatī

1. Yo atthakāmassa, hitānukampino

He who does not take the advice of one who seeks

--o--|--oo|--o--o-- Jagatī

Ovajjamāno na karoti sāsanaṃ,

His good, (though) taught by those concerned for his welfare,

---o|o---||--o--o|o--o-- Siloka pathyā

Evam so nihato seti, Veḷukassa yathā pitā ti.

Are in this way destroyed, like Veḷuka'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 sāsanaṃ-ti anusiṭṭhaṃ 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} *evaṃ so nihato setī ti,*

In this connection, *are in this way destroyed,*

yo hi isīnaṃ ovādaṃ na gaṇhāti so yathā esa tāpaso,

just like the ascetic not taking the advice of the seers,

āsivisamukhe pūtibhāvaṃ patvā, nihato seti.

after becoming infected through the mouth of the poisonous snake, one is destroyed.

Evaṃ mahāvināsaṃ 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.

--o--|-oo|-o-- Tuṭṭhubha

1. Seyyo amitto matiyā upeto

Better is a foe endowed with wisdom

--o--|-oo|-o-- Tuṭṭhubha

Na tveva mitto mativippahīno,

Than a friend who is lacking in wisdom,

oo--o--|-oo|-o-- Tuṭṭhubha

‘Makasaṃ vadhissaṇ’-ti hi eḷamūgo

Thinking: ‘I will kill a mosquito,’ the

--o--|--o--|--o-- 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

Eḷamūgo 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 uttamaṅgaṃ matthakaṃ: “Makasaṃ paharissāmi” 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 Rohiṇījātaka The Story about (the Slave) Rohiṇī

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 Rohiṇī.

--o-|-----||----|o-o- Siloka mavipulā

1. Seyyo amitto medhāvī yañ-ce bālānukampako,

Worse than an intelligent foe is a fool who has compassion,

--o-o|o----||-o----|o-o- Siloka pathyā

Passa Rohiṇikaṃ jammiṃ, mātaraṃ hantvāna, socatī ti.¹⁰⁷

Look at that common girl Rohiṇī: killing her mother, she grieved.

Tattha, {1.249} *medhāvī ti paṇḍito ñāṇī vibhāvī.*

In this connection, *intelligent* means, wise, knowledgeable, understanding.

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

*Is a fool who has compassion, here with yañ, 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 *yañ* 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 satagaṇena sahaṣagaṇena,

a hundredfold, a thousandfold,

paṇḍito 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 lāmikaṃ dandhaṃ.

Common means inferior, sluggish.

Mātaraṃ hantvāna socatī ti,

Killing her mother, she grieved,

“Makkhikā māressāmī” ti, mātaraṃ hantvā,

thinking: “I will kill the mosquito,” after killing her mother,

idāni ayaṃ bālā sayam-eva rodati paridevati.

now that fool on her own accord cries, laments.

“Iminā kāraṇena imasmim loke amitto pi paṇḍito 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 anathakusalena atthacarīyā sukhāvahā,

Not with one skilled in harm does the one who lives well find happiness,

--○-|-----||○○--|○-○- Siloka mavipulā

Hāpeti atthaṃ dummedho, kapi ārāmiko yathā ti.

The unintelligent ruins what is good, like the monkey in the park.

Tattha, {1.251} **ve ti nipātamattaṃ.**

In this connection, *ve* is simply a particle.¹¹¹

Anathakusalenā ti anathe 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.

Atthacariyā ti vuḍḍhikiriya.

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 anattakusalena,

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 atthaṃ dummedho ti,

Certain it is that *the unintelligent ruins what is good,*

bālapuggalo: “Atthaṃ karissāmī” ti, atthaṃ hāpetvā,

the foolish person, thinking: “I will create benefit,” having neglected (true) benefit,

anattam-eva karoti.

actually makes a loss.

Kapī ārāmiko yathā ti

Like the monkey in the park means

yathā ārāme niyutto ārāmarakkhanako makkaṭṭo: “Atthaṃ karissāmī” ti,

like the monkey in the park, appointed to protect the park, thinking: “I will create benefit,”

anattam-eva karoti.

(he) actually makes a loss.

Evam̐ yo koci anattakusalo,

Thus, whoever is skilled in harm,

tena na sakkā atthacariyam̐ āvahitum̐,

because of that is unable to profit the one who lives well,

so ekamsena attham̐ 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 anattakusalena atthacarⁱyā sukhāvahā,

Not with one skilled in harm does the one who lives well find happiness,

— — — — — || — — — — — Siloka mavipulā

Hāpeti attham̐ dummedho, Koṇḍañño vāruṇim̐ yathā ti.

The unintelligent ruins what is good, just like Koṇḍañña's liquor.

Tattha, {1.252} *Koṇḍañño vāruṇim̐ yathā ti*

In this connection, *just like Koṇḍañña's liquor* means

yathā ayam̐ Koṇḍaññanāmako antevāsiko:

like this apprentice named Koṇḍañña, thinking:

“Attham̐ karissāmī” ti, loṇam̐ pakkhipitvā,

“I will create benefit,” after pouring the salt,

vāruṇiṃ hāpesi parihāpesi vināsesi.

he ruined, wasted, destroyed, the liquor.

Evam sabbo pi anatthakusalo 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 hanimsu 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 vuḍḍhiṃ sukham icchāmī” ti,

he who by the wrong means, thinking: “I desire benefit, development, happiness for myself,”

akāle vāyamaṃ karonto,

at the wrong time making endeavour,

puggalo vihaññati kilamati, mahāvināsaṃ 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.

Haniṃsu Vedabban-ti,

Killed Vedabba,

Vedabbamantavasena, Vedabbo ti laddhanāmaṃ brāhmaṇaṃ haniṃsu.

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 aññamaññaṃ ghātayamānā,

killing each other without remainder,

byasanaṃ adhigacchiṃsu paṭilabhiṃsū 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.

---o|o---||---o|o--- Siloka pathyā

1. Nakkhattam patimānentam attho bālam upaccagā,

While waiting on (his) lucky stars, benefit passes the fool by,

---o|o---||---o|o--- 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 bhavissati” ti, āgamayamānam.

now there will be lucky stars,” while waiting.

Attho bālam upaccagā ti,

Benefit passes the fool by,

etam nagaravāsikam bālam dārikāpaṭilābhasankhāto attho atikkanto.

benefit, such as receiving this girl, is passing this city-dwelling fool by.

Attho atthassa nakkhattan-ti yaṃ atthaṃ pariyesanto carati,
Benefit is benefit's lucky star means whoever lives seeking good,

so paṭiladdho attho va, atthassa nakkhattaṃ 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?

Kataraṃ atthaṃ sādheṣṣanti? 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. Dummedhānaṃ sahasseṇa yañño me upayācīto,
The unintelligent by the thousand begged me for sacrifice,

|-----|-----||-----|-----

Idāni khoḥaṃ yajjissāmi bahu adhammiko jano ti.
Now I will make a sacrifice of many unrighteous people.

Tattha, ^{1.261} ***dummedhānaṃ sahasseṇā ti,***
In this connection, *the unintelligent by the thousand,*

“Idaṃ kammaṃ kātuṃ vaṭṭati, idaṃ na vaṭṭatī” ti,
thinking: “It is suitable to do this deed, it is not suitable,”

ajānanabhāvena dasasu vā pana akusalakammāpathesu 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,

tesaṃ dummedhānaṃ nippaññānaṃ bālapuggalānaṃ gaṇitvā,
having considered those unintelligent, unwise, foolish people,

gahitena sahasena.
they were grabbed by the thousand.

Yañño me upayācito ti,
Begged me for sacrifice,

mayā Devataṃ upasaṅkamtīvā: “Evaṃ yajissāmī” ti, yañño yācito.
having approached my Devatā, thinking: “Thus I will sacrifice,” they begged for a sacrifice.

Idāni khohaṃ yajissāmī ti,
Now I will make a sacrifice,

so ahaṃ iminā āyācanena rajjassa 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 jano, tasmā idāneva naṃ gahetvā,
Now there are *many unrighteous people*, therefore having grabbed them now,

balikammaṃ karissāmī ti.
I will make an offering.

Ja 51 Mahāsīlavajātaka

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.

----|UUU--||U--|U--U-- Siloka navipulā

1. Āsīsetheva puriso, na nibbindeyya paṇḍito,

Certainly keep up hope, my man, the wise one should not be weary,

--U--|-----||U--|U--U-- Siloka mavipulā

Passāmi vohaṃ attānaṃ yathā icchīṃ tathā ahū ti.

I see myself as one who really is resolved (on being king).

Tattha, {1.267} *āsīsethevā ti,*

In this connection, *keep up hope,*

“Evāhaṃ viriyaṃ ārabhanto imahā dukkhā muccissāmi” ti,

thinking: “Having established effort in this way I will be released from this suffering,”

attano viriyabalena āsaṃ karotheva.

he has hope in the strength of his effort.

Na nibbindeyya paṇḍito ti,

The wise one should not be weary,

paṇḍito upāyakusalo yuttaṭṭhāne viriyaṃ karonto:

the wise man, skilled in means, in a suitable place, engaged in making effort,

“Ahañ imassa viriyassa phalañ na labhissāmī” ti,
thinking: “I will not receive the fruit of this effort,”

na ukkaṇṭheyya, āsacchedañ kareyyā, ti attho.
should not be dissatisfied, should not cut off hope, this is the meaning.

Passāmi vohañ attānañ-ti ettha vo ti nipātamattañ,
I see myself as one, here vo is merely a particle,¹¹²

ahañ ajja attānañ passāmi.
today I see myself.

Yathā icchīm tathā ahū ti,
As one ... really ... resolved (on being king),

ahañ-hi āvāṭe nikhāto tamhā dukkhā muccivā,
surely after being released from the suffering of being buried in this pit,

puna attano rajjasampattim icchīm,
desiring the success of sovereignty for myself,

so ahañ imañ sampattim pattañ attānañ passāmi.
I see myself as one who attains this success.

Yathevāhañ pubbe icchīm, tatheva me attā jāto ti.
Just as I desired it formerly, so it arises for myself.

¹¹² Inserted *metri causi*.

Ja 52 Cūḷajanakajātaka 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.

— 0 — — | 0 0 0 — || 0 — — — | 0 — 0 — Siloka navipulā

1. Vāyametheva puriso, na nibbindeyya paṇḍito,

A person must make an effort, the wise one should not be weary,

— 0 — | — — — || 0 0 — 0 | 0 — 0 — Siloka mavipulā

Passāmi vohaṃ attānaṃ udakā thalam-ubbhatan-ti.

I see myself as one who lifted myself from water to land.

Tattha, {1.268} *vāyamethevā ti vāyāmaṃ karotheva.*

In this connection, *must make an effort* means must make an effort.

Udakā thalamubbhatan-ti

From water to land means

udakato thalam-uttiṇṇaṃ, thale patiṭṭhitāṃ attānaṃ passāmī ti.

having emerged from the water onto land, I see myself standing on land.

Ja 53 Puṇṇapātijātaka 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 puṇṇā pātiyo, aññāyaṃ vattate kathā,¹¹³

The dishes are still full, while the talk is about something other,

○-○-|-○-||-○-○- Siloka pathyā

Ākaraṇena jānāmi na cāyaṃ bhaddikā surā ti.

For this reason I know that this spirit cannot have excellence.

Tattha, {1.270} *tathēvā ti yathā mayā gamanakāle diṭṭhā,*

In this connection, *still* means just as was seen by me at the time of leaving,

idāni pi imā surāpātiyo tatheva puṇṇā.

so these dishes of spirits are still full.

Aññāyaṃ vattate kathā ti

While the talk is about something other means

yā ayaṃ tumhākaṃ 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,

upaḍḍhapātiyo avasisseyyum.
you would not leave (even) half of the dishes.

Tumhākaṃ 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 cāyaṃ bhaddikā surā ti,
This spirit cannot have good quality,

“Nevāyaṃ bhaddikā surā, visasamyojitāya etāya bhavitabban”-ti
thinking: “This spirit certainly has no excellence, it must be mixed with poison,”

dhutte niggaṇhitvā, yathā na puna evarūpaṃ karonti,
after catching the rogues, just as they did not do such a thing,

tathā te tājjetvā, 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.

----|0-0-|00-0|---0- Siloka javipulā

1. Nāyaṃ rukkho durāruho, na pi gāmato ārakā,

This tree is not hard to climb up, nor is it far from the village,

---0-|0---||---0|0-0- Siloka pathyā

Ākāraṇena jānāmi nāyaṃ sāduphalo dumo ti.

For this reason I know that this tree does not have delicious fruit.

Tattha, {1.272} nāyaṃ rukkho durāruho ti,

In this connection, *this tree is not hard to climb up,*

ayaṃ visarukkho na dukkhāruho,

this poisonous tree is not hard to climb,

ukkipitvā ṭhapitanisṣeṇī viya sukhenārohituṃ 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 kāraṇāhaṃ imaṃ rukkhaṃ jānāmi.

because of these two reasons I know this tree.

Kinti?

In what way?

Nāyaṃ sāduphalo 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 sukhāruḷhe, avidūre ṭhite, etasmiṃ ekam-pi phalaṃ na tiṭṭheyya,

so easy to climb, and standing not far away, not one fruit would persist on it,

phalakhādakamanussehi niccaṃ 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.

- 0 - - | 0 - - - | 0 - 0 0 | 0 - 0 - - Siloka pathyā

1. Yo alīnena cittena, alīnamanaso naro,

That person who has an alert heart, who is alert in his mind,

- - 0 0 | 0 - - - || - - - - | 0 - 0 - - Siloka pathyā

Bhāveti kusalaṃ dhammaṃ, yogakkhemassa pattiya,

Who cultivates wholesome thoughts, in order to attain safety,

- 0 - 0 | 0 - - - || - 0 - - | 0 - 0 - - Siloka pathyā

Pāpuṇe anupubbena sabbasaṃyojanakkhayan-ti.

Gradually arrives at the destruction of all of the fetters.

Tatrāyaṃ, {1.275} piṇḍattho:

In this connection, this is the substance of it:

yo puriso alīnena asaṃkuṭitena cittena,

that person who has an alert, unshrunk, heart,

pakatiyā pi alīnamano alīnajjhāsayo va hutvā, anavajjaṭṭhena,

naturally having an alert mind, an alert disposition, being blameless,

kusalaṃ sattatiṃsabodhipakkhiyabhedāṃ dhammaṃ bhāveti vaḍḍheti,
cultivates, develops, the wholesome thirty-seven things on the side of
Awakening,¹¹⁴

visālena cittena vipassanaṃ anuyuñjati,
with an extensive heart devoted to insight,

catūhi yogehi khemassa, Nibbānassa pattiyā.
for safety from the four yokes,¹¹⁵ in order to attain Nibbāna.

So evaṃ sabbasaṅkhāresu: “Aniccaṃ dukkhaṃ anattā” ti,
Thinking about all the processes: “(This is) impermanent, suffering, non-self,”

tilakkhaṇaṃ 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 ekasaṃyojanam-pi anavasesetvā,
gradually, without one fetter remaining,

sabbasaṃyojanakkhayakarassa 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: “Sabbasaṃyojanakkhayo” ti, saṅkhaṃ gataṃ,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 Arahata. 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.

- 0 - - 0 - - - - || 0 - 0 0 0 - 0 - 0 - Siloka pathyā

1. Yo pahaṭṭhena cittena, pahaṭṭhamanaso naro,

That person who has a cheerful heart, who is cheerful in his mind,¹¹⁹

- - 0 0 0 - 0 - - - - || - - - - 0 - 0 - 0 - Siloka pathyā

Bhāveti kusalam dhammaṃ, yogakkhemassa pattiya,

Who cultivates wholesome thoughts, in order to attain safety,

- 0 - 0 0 - 0 - - - - || - 0 - - - 0 - 0 - 0 - Siloka pathyā

Pāpuṇe anupubbena sabbasaṃyojanakkhayan-ti.

Gradually arrives at the destruction of all of the fetters.

¹¹⁸ Cst reads: *saṅkhyam gataṃ*, 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.

Pahaṭṭhamanaso ti tāya eva vinīvaraṇatāya pahaṭṭhamānaso,

Cheerful in his mind means being free from hindrances he is cheerful in his mind,

suvaṇṇaṃ viya pahaṃsitvā,

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.

---o|o---||---o|o---o--- Siloka pathyā

1. Yassete caturo dhammā, vānarinda, yathā tava:

He who,¹²¹ monkey-king, like you, has these four things:

---o|o---||---o|o---o--- Siloka pathyā

Saccaṃ dhammo dhiti cāgo, diṭṭhaṃ so ativattatī ti.

Truth, wisdom, courage, charity, will overcome his foe.

¹²⁰ The commentator plays on the meaning of the homonym *pahaṃsati*, 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 vacīsaccam: “Mama santikaṃ āgamissāmī” ti, vatvā,

Truth means truthful speech, saying: “I will come into your presence,”

musāvādam 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:

“Evaṃ kate idaṃ nāma bhavissatī” ti, esā te vicāraṇapaññā atthi.

“It will surely be so because of this,” this is your investigative wisdom.

Dhītī, ti abbochinnam 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 paricajitvā, mama santikaṃ 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.

Diṭṭhan-ti¹²² paccāmittaṃ.

Foe means adversary.

So ativattatī ti yassa puggalassa yathā tava,

Will overcome for that person like you,

evaṃ ete cattāro dhammā atthi, so yathā maṃ ajja tvaṃ atikkanto,

having these four things, just as today you overcame me,

tatheva attano paccāmittaṃ 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.

- 0 - - | 0 - - - - || - 0 - 0 | 0 - 0 - - Siloka pathyā

1. Yassa ete tayo dhammā, vānarinda yathā tava:

He who, monkey-king, like you, has these three things:

- 0 - - | 0 - - - - || - - - 0 | 0 - 0 - - Siloka pathyā

Dakkiyaṃ sūriyaṃ paññā, diṭṭhaṃ so ativattatī ti.

Dexterity, heroism, wisdom, will overcome his foe.

Tattha, ^{1.282} *dakkiyan-ti dakkhabhāvo,*

In this connection, *dexterity* means being adroit,

¹²² *diṭṭha* here being equal to Sanskrit *dviṣṭa*, not in PED.

sampattabhayaṃ vidhamituṃ jānanapaññāya,

having the knowledge and wisdom to destroy the fear that is present,

sampayutta-uttamaviriyassetaṃ nāmaṃ.

this is known as being associated with supreme effort.

Sūriyan-ti sūrabhāvo, nibbhayaabhāvassetaṃ nāmaṃ.

Heroism means being heroic, this is known as the development of fearlessness.

Paññā ti paññāpadaṭṭhānāya upāyapaññāyetaṃ nāmaṃ.

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 pāpakaṃ,

Play, play, but don't play too much, only the bad one plays in excess,

--○○!○---!!○○--!○-○- Siloka pathyā

Dhantena hi sataṃ laddhaṃ, 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 *Paḍaṭṭhāna*, lit: *wisdom in footprints*, metaphorically it means *inference*.

¹²⁴ A double negative: *not not*, something avoided in English, it has emphatic meaning.

bheriṃ vādeyya, no na vādeyyā, ti attho.

you should beat the drum, definitely beat it, this is the meaning.

Nātidhame ti atikkamivā 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 pāpakam,

Only the bad one plays in excess,

nirantaram bherivādanam idāni amhākam pāpakam 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 puttana 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 pāpakam,

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 punappunam 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 lokitthiyo nāma, velā tāsam 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 sātām vuccati sukham tam 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 Suttam 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 vijjatī ti,

There is no restriction for them,

amma, tāsam itthīnam kilesuppattiṃ 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 etāsaṃ natthi,

there is no restriction for them,

pañcasu kāmagaṇesu 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,

saṃvaro nāma natthi, lolā kākapaṭibhāgā, ti dasseti.

I know there is certainly no restraint, agitated, they are like crows, this is the explanation.

Sikhī sabbghaso yathā ti,

Like a fire that feeds on everything,

amma, yathā jālasikhāya, Sikhī ti saṅkhaṃ gato,

mother, like a blazing fire, it goes by the name of *Sikhi*,

aggi nāma gūthagatādibhedam, asucim pi,

what is called fire, consisting of excrement¹³¹ and so on, is impure,

sappimadhuphāṇitādibhedam 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.

iṭṭham-pi aniṭṭham-pi yaṃ yad-eva labhati,

it receives whatever is likeable or dislikeable,

sabbam̐ ghasati khādati, tasmā sabbaghaso ti vuccati.

it feeds on, eats up everything, therefore *that feeds on everything* is said.

Tatheva tā itthiyo pi hatthimeṇḍagomeṇḍādayo 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,

hīnukkaṭṭhabhāvaṃ acintetvā,

having not reflected on a low and high nature,

lokassādavasena, ^{1.289} kilesasanthave uppanne yaṃ yaṃ 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,

aham̐ tā lāmikā dukkhavatthubhūtā itthiyo hitvā,

having renounced inferior (women) who are the basis for suffering,

araññaṃ pavisitvā, isipabbajjāṃ 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.

Idaṃ vuttam̐ hoti:

This is what is said:

aham̐, amma, pabbajitvā kasiṇaparikkammaṃ 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 (*parikkamma*), 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 (*cetopariyañāna*); recollection of former existences (*pubbenivāsānussati*); divine eye (*dibbacakkhu*). The sixth *abhiññā*, extinction of all cankers (*āsavakkhaya*) marks *Arahatta*, and would indicate that there are no more rebirths, so the Bodhisatta doesn't attain this until his last existence.

gaṇato kāyaṃ, kilesehi ca cittaṃ vivecetvā,

having solitude of body, away from a crowd, and of mind, away from the defilements,

imaṃ vivekaṃ brūhento vaḍḍhento,

nurturing, developing this solitude,

Brahmalokaparāyaṇo bhavissāmi,

I will be destined for the Brahmā Realm,

alaṃ me agārenā ti.

having this building is enough for me.

Ja 62 Aṇḍabhūtajātaka

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.

--o-|o--o||--oo|o--o-- Siloka pathyā

1. Yaṃ brāhmaṇo avādesi vīṇaṃ samukhaveṭhito,

That brahmin who, with a veil that covered his face, played the lute,

--o--|o--o--||--o--|o--o-- Siloka pathyā

Aṇḍabhūtā bhatā bhar'yā, tāsū ko jātu vissase ti?

Supported his inexperienced wife, who could have faith in these?

Tattha, {1.293} *yaṃ brāhmaṇo avādesi, vīṇaṃ 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, vīṇam vādesi,

after covering his face with a thick cloth, played the lute,

taṁ 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 taṁ itthiṁ bahumāyābhāvaṁ ajānanto,

But the brahmin, not understanding the woman's great deceitfulness,

mātuḡāmassa saddahitvā: “Maṁ esā lajjatī” ti, evaṁsaññī ahoṣi.

having faith in the woman, had the perception: “She is being shy with me.”

Tenassa aññāṇabhāvaṁ pakāsentto, rājā evam-āha, {1.294}

Explaining his ignorance, the king spoke thus,

ayam-etthādhippāyo.

this is the intention here.

Aṇḍabhūtā bhatā bhariyā ti,

Supported his inexperienced wife,

aṇḍam vuccati bījam.

aṇḍa 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 *aṇḍabhūtā*, *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

ābhatā ānītā, bhatā ti vā puṭṭhā ti attho.

has been reared, brought up, *supported* or nourished, this is the meaning.

Kā sā?

Who is she?

Bharyā pajāpatī pādapariṇāyikā.

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):

“Bharyā” ti, vuccati.

“*Bharyā*,”¹³⁸ is said.

Tāsu ko jātu vissase ti?

Who could have faith in these?

Jātū ti ekamsādhivacanāṃ,

Jātu (untranslated here) is an emphatic expression.

Tāsu mātukucchito paṭṭhāya rakkiyamānāsu 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*.

evaṃ vipakāraṃ āpajjantīsu bhariyāsu.

in those wives such a change was brought about.

Ko nāma paṇḍito puriso, ekaṃsena vissase,

Who is called a wise man, sure in faith,

“Nibbikārā esā mayī” ti, ko saddaheyyā? 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 nāma na sakkā rakkhita-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.

— 0 — 0 | 0 — — 0 || 0 0 — — | 0 — 0 — Siloka pathyā

1. Kodhanā akataññū ca, pisuṇā mittabhedikā,

(Women are) angry, ungrateful, slanderers, those who break up friends,

— 0 — — | 0 0 — 0 || — 0 — 0 | 0 — 0 — Siloka savipulā

Brahmacariyaṃ cara bhikkhu, so sukhaṃ na vihāhasī ti.

Live the spiritual life, monk, you should not give up happiness.

Tatrāyaṃ {1.298} piṇḍattho:

In this connection, this is the substance of it:

Bhikkhu, itthiyo nāmetā kodhanā,

Monk, these women are known as angry,

uppannaṃ kodhaṃ nivāretuṃ na sakkonti.

they are not able to restrain the anger that has arisen.

Akataññū ca, atimahantam-pi upakāraṃ na jānanti.

Ungrateful, they do not acknowledge even great help.

Pisuṇā* {1.299} *ca, piyasuññabhāvakaraṇam-eva kathaṃ kathenti.

Slanderers, they speak saying something that is empty of affection.

Mittabhedikā,

Those who break up friends,

mitte bhindanti, mittabhedanakathaṃ kathanasīlā 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, brahmacariyaṃ cara bhikkhu,

This is why you, because of this, must *live the spiritual life, monk,*

ayañ-hi methunavirati parisuddhaṭṭhena brahmacariyaṃ nāma taṃ cara.

therefore, abandoning sexual activity, through being established in purity, live what is called the spiritual life.

So sukhaṃ na vihāhisī ti,

You should not give up happiness,

so tvam etaṃ brahmacariyavāsam vasanto,

you, living the spiritual life,

jhānasukhaṃ maggasukhaṃ phalasukhañ-ca na vihāhisi,

not giving up the happiness in the absorptions, paths and fruits,

etaṃ sukhaṃ na vijahissati,

this is the happiness you should not give up,

etasmā sukhā na parihāyissasī, ti attho.

you will not be deprived of these happinesses, this is the meaning.

Na parihāhisi ti, pi pāṭho, ayam-evattho.

Na parihāhisi, (not be deprived) is also a reading,¹³⁹ this is the meaning.

Ja 64 Durājānājātaka

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 maṃ,” mā su soci: “Na icchati,”¹⁴⁰

Do not rejoice, thinking: “She desires me,” do not grieve, thinking: “She doesn't desire (me),”

----|-----||----|----- Siloka pathyā

Tḥīnaṃ 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 sukhaṃ na vihāhasi* we could read *so sukhaṃ 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: “Icchati man”-ti,

In this connection, *do not rejoice, thinking: “She desires me,”*

su-kāro nipātamattam.

the syllable *su* is merely a particle.¹⁴¹

“Ayaṃ itthī maṃ icchati pattheti, mayi sinehaṃ 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).”

“Ayaṃ maṃ na icchatī” ti, pi mā soci.

Do not grieve, thinking: “This one does not desire me.”

Tassā icchamānāya nandiṃ, na icchamānāya ca sokaṃ akatvā,

Neither rejoicing in her desire, nor grieving about a lack of desire,

majjhatto va hohī, ti dīpeti.

maintain balance, this is the explanation.

Thīnaṃ bhāvo durājāno ti,

Women are difficult to understand,

itthīnaṃ 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 kiṃ?

Why is that?

¹⁴¹ Inserted m.c.

Macchassevodake gatan-ti,

They move around like a fish in water,

yathā macchassa gamanaṃ udakena pañicchannattā dujjānaṃ,

just as the moving around of a fish in the water is concealed and hard to know,

teneva so kevaṭṭe āgate, udakena gamanaṃ pañicchādetvā, palāyati,

because of that, when a fisherman comes, having concealed (themselves), they move around in the water, and escape,

attānaṃ gaṇhituṃ na deti,

and it is not possible to take hold of them,

evam-eva itthiyo mahantam-pi dussīlakammaṃ katvā:

so women, having performed a great deal of unvirtuous deeds, (declare):

“Mayaṃ evarūpaṃ na karomā” ti,

“We do not do such a thing,”

attanā katakammaṃ itthimāyāya pañicchādetvā, 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 majjhatto yeva sukhito 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, pānāgāraṃ sabhā papā,

Just like rivers and highways, taverns, assembly halls and cisterns,

- - - -|○- - -||- - - -|○-○- Siloka pathyā

Evam lokitthiyo nāma – nāsaṃ 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 sampattasampattānaṃ,

just as having arrived at the banks of rivers to bathe,

caṇḍālādīnam-pi khattiyādīnam-pi sādharmaṇā,

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 ādisu pi,

Also *highways* and so on,

yathā mahāmaggo pi sabbesaṃ sādharmaṇo,

just as on the main path all use it in common,

na koci tena gantuṃ na labhati.

and no one is unable to travel.

Pānāgāram-pi, surāgehaṃ sabbesaṃ sādharmaṃ,

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 manussānaṃ nivāsathāya katā sabhā pi,

For the purpose of housing people from here and there *assembly halls* were made by those desiring merit,

sādharmaṇā na tattha koci pavisitūṃ na labhati.

they are used in common and no one is found unable to enter.

Mahāmagge pānīyacāṭiyo ṭhapetvā, katā papā pi sabbesaṃ sādharmaṇā,

Having placed water pots along the main path, *cisterns* are also made to be used in common,

na tattha koci pānīyaṃ pivitūṃ na labhati.

no one is unable to drink water from there.

Evaṃ lokitthiyo nāmā ti,

So are women of the world,

evam-eva, tāta māṇava, imasmiṃ loke itthiyo pi sabbasādharmaṇā va,

just so, dear student, in this world women are all used in common,

teneva ca sādharmaṇaṭṭhena nadīpanthapānāgārasabhāpapāsadisā.

and because of that, in the sense of being used in common, they are like rivers, highways, taverns, assembly halls and cisterns.

Tasmā nāsaṃ kujjhanti paṇḍitā.

Therefore *the wise do not get angry with them.*

Etāsaṃ itthīnaṃ:

About these women,

“Lāmikā etā anācārā dussilā sabbasādhāraṇā” ti cintetvā,

thinking: “These are all used in common, (they are) inferior, unfit, lacking in virtue,”

paṇḍitā 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.

----|U----||U--U|U--U-- Siloka pathyā

1. Ekā icchā pure āsi, aladdhā Mudulakkhaṇaṃ,

Before, not having Mudulakkhaṇā, I had but one desire,

U----|U----||----|U--U-- Siloka pathyā

Yato laddhā aḷarakkhī, icchā icchaṃ vijāyathā ti.

When I had gained her of wide eyes, desire after desire was born.¹⁴²

Tatrāyaṃ {1.306} piṇḍattho:

In this connection, this is the substance of it:

mahārāja, mayhaṃ imaṃ tava devīṃ Mudulakkhaṇaṃ alabhitvā, pure:

great king, not having this your queen Mudulakkhaṇā, before,

¹⁴² The form *viyāyatha* is explained as a 3rd person aorist below.

“Aho vatāhaṃ etaṃ 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 ayaṃ aḷārakkhī 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*,

gehataṇhaṃ upakaraṇataṇhaṃ upabhogataṇhan-ti uparūpari,

craving for a home, craving for resources, craving for enjoyment, arose,

aññaṃ nānappakāraṃ icchaṃ vijāyatha janesi uppādesi.

and various other *desires were born*, were produced, arose.

Sā kho pana me evaṃ vaḍḍhamānā icchā,

Thus, through my developing desires,

apāyato sīsaṃ ukkhipituṃ na dassati.

she did not give me (time) to lift my head out of misery.

Alaṃ me imāya, tvañ-ñeva tava bhariyaṃ gaṇha,

This is enough for me, take back your wife,

ahaṃ pana Himavantaṃ 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.

----|0----||0----|0-0- Siloka pathyā

1. Ucchaṅge deva me putto, pathe dhāvantiyā pati,

King, (I can bring) a son to my lap, and a husband from the path,

-0---|0---0||0---|0-0- Siloka pathyā

Tañ-ca desaṃ na passāmi yato sodarⁱyam-ānaye ti.

But I don't see the country from which I can bring back a brother.

Tattha, {1.308} *ucchaṅge, deva, me putto ti,*

In this connection, *king, (I can bring) a son to my lap,*

deva, mayhaṃ putto ucchaṅge yeva.

king, (I can bring) a son to my lap.

Yathā hi araṇṇaṃ pavisitvā, ucchaṅge katvā, ḍākaṃ uccinitvā,

Just as, after going to the wilderness, making a bag,¹⁴³ and picking vegetables,

tattha pakkhipantiyā ucchaṅge ḍākaṃ nāma sulabhaṃ 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 *ucchaṅga*, as *the lap*, and as *a bag*.

evaṃ itthiyā putto pi sulabho, ucchaṅge ḍākasadiso 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 diṭṭhadiṭṭho 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 desaṃ 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 taṃ mātukucchisaṅkhātāṃ aññaṃ desaṃ na passāmi.

therefore I do not see any other place now that can be reckoned as a mother's womb.

Yato ahaṃ samāne udare jātattā sa-udariyaṅkhātāṃ,

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 bhātaram 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.

--o-|ooo-||---o|o-o- Siloka navipulā

1. Yasmiṃ mano nivasati, cittañ-cāpi pasīdati,

In whom the mind is established, in whom the heart has confidence,

o-o-|o----||----|o-o- Siloka pathyā

Adiṭṭhapubbake pose, kāmaṃ tasmim-pi vissase ti.

In that person unseen before, in him too he gladly trusts.

Tattha, {1.309} *yasmiṃ mano nivasatī ti,*

In this connection, *in whom the mind is established,*

yasmiṃ puggale diṭṭhamatte yeva cittaṃ patiṭṭhātī.

in whatever person who is merely seen, he establishes his heart.

Cittañ-cāpi pasīdatī ti,

In whom the heart has confidence,

yasmiṃ diṭṭhamatte, cittaṃ pasīdati mudukaṃ hoti.

in whomever is merely seen, his heart comfortably places confidence.

Adiṭṭhapubbake pose ti,

In that person unseen before,

pakatiyā tasmim attabhāve, adiṭṭhapubbe pi puggale.

in that individual by nature, that person unseen before.

Kāmaṃ tasmim-pi vissase ti,

In him too he gladly trusts,

anubhūtapubbasineheneva, tasmim-pi puggale ekamsena vissase,

by experiencing affection before, he surely trusts in him,

vissāsaṃ 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.

o-o-|o---||oo---o|o-o- Siloka pathyā

1. Dhi-r-atthu taṃ visam vantaṃ, yam-ahaṃ jīvitakāraṇā

Cursed be that poison I emitted, (even) for the sake of life

----|o---||o---|o-o- Siloka pathyā

Vantaṃ 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.

Taṃ visan-ti yam-ahaṃ jīvitakāraṇā vantaṃ visam paccāharissāmi?

That poison means will I take back that poison I emitted (even) for the sake of life?

Taṃ vantaṃ visam dhi-r-atthu.

That poison that was emitted be cursed.

Mataṃ me jīvitā varan-ti,

Better is death for me than life,

tassa visassa apaccāharaṇakāraṇā, yaṃ aggim pavisitvā:

because of not taking back that poison, entering the fire, (I thought):

maraṇaṃ taṃ mama jīvitato varan-ti attho.

death is better for me than life, this is the meaning.

Ja 70 Kuddārajātaka

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 taṃ jitaṃ sādhu jitaṃ, yaṃ jitaṃ avajīyati,

That victory isn't a good victory, that victory which can be undone,

--○-|-○○-||-○--|○-○- Siloka bhavipulā

Taṃ kho jitaṃ sādhu jitaṃ, yaṃ jitaṃ nāvajīyatī ti.

That victory is a good victory, that victory which can't be undone.

Tattha, ^{1.313} na taṃ jitaṃ sādhu jitaṃ, yaṃ jitaṃ avajīyatī ti,

In this connection, that victory isn't a good victory, that victory which can be undone,

yaṁ paccāmitte parājinitvā, raṭṭhaṁ jitaṁ paṭiladdhaṁ,

having defeated one's enemies, one has victory over the kingdom,

puna pi tehi paccāmittehi avajjyati, taṁ jitaṁ sādhujitaṁ nāma na hoti.

but when that is undone by enemies, that victory is certainly not a good victory.

Kasmā?

Why?

Puna avajjyanato.

Because it is undone again.

Aparo nayo:

Another method:

jitaṁ vuccati jayo.

success is said to be victory.

Yo paccāmittehi saddhiṁ yujjhivā, 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.

Taṁ kho jitaṁ sādhu jitaṁ, yaṁ jitaṁ nāvajjyatī ti,

That victory is a good victory, that victory which can't be undone,

yaṁ kho pana paccāmitte nimmathetvā,

having crushed one's enemies,

jitaṃ puna tehi nāvajīyati,

that victory is not undone by them,

yo vā ekavāraṃ laddho jayo, na puna parājayo hoti,

whoever has once gained victory, but not been defeated,

taṃ jitaṃ sādhu jitaṃ sobhanaṃ,

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 satahassakkhattum-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 kilesānaṃ ajitattā.

Your own defilements are undefeated.

Yo pana ekavāram-pi attano abhantare kilese jināti,

But whoever has once defeated his own internal defilements,

ayaṃ uttamo saṅgāmasīsayodho ti.

this one is the supreme soldier at the battle front.

Ākāse nisinnako va, Buddhalīlāya, rañño Dhammaṃ desesi.

While sitting in the sky, through the Buddha's grace, he taught the Dhamma to the king.

Uttamasāṅgāmayodhabhāvo panettha:

But here is the Supreme Soldier at the Battle Front (speaking):¹⁴⁵

“Yo sahasaṃ sahasena, saṅgāme mānuse jine,
“One may conquer a thousand men a thousand times in a battle,

Ekañ-ca jeyyam-attānaṃ, sa ve saṅgāmajuttamo” ti.
But having conquered one's own self, one would be supreme in battle.”

Idaṃ suttaṃ sādhaṃ.

This discourse is effective.

¹⁴⁵ Dhp 103.

Ja 71 Varuṇajātaka 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.

---o|o---||---|o-o- Siloka pathyā

1. Yo pubbe karaṇīyāni, pacchā so kātum-icchati,

One who before had duties, and later (still) desires to do (them),

ooo-|o---||o---o|o-o- 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,

“Idaṃ pubbe kattabbaṃ, idaṃ pacchā” ti, avīmamsitvā,

having not investigated: “This should be done first, this later,”

pubbe karaṇīyāni, paṭhamam-eva kattabakammāni pacchā karoti,

previously had duties, but first does the work to be done later,

ayaṃ Varuṇakaṭṭhabhañjo amhākaṃ 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 over 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

Sabbaṃ ce pathaviṃ dajjā, neva naṃ abhirādhaye ti.

Even if given the whole world, still would never be satisfied.

Tattha, {1.322} *akataññussā ti attano kataguṇaṃ 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 oloketassa.

Looking out for an opening means looking around for an opportunity, an occasion.

Sabbaṃ ce pathaviṃ 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 sakalaṃ Cakkavattirajjaṃ,

even if such a person had complete and Universal Sovereignty,

imaṃ vā pana mahāpathaviṃ parivattetvā, pathavojaṃ dadeyya,

after rolling over this great earth, and being given the essence of the earth,

neva naṃ abhirādhaye ti,

still would never be satisfied,

evaṃ karonto pi evarūpaṃ kataguṇavidhamsakam,

though doing so, making such a destruction of the good done,

koci paritosetuṃ vā pasādetuṃ vā na sakkuṇeyyā, ti attho.

some would not be able to be gladdened, or pleased, this is the meaning.

Ja 73 Saccāṅkirajātaka

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.

---o-|o---||o---|o-o- 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:

---o|o---||---|o-o- Siloka pathyā

Kaṭṭham niplavitaṃ seyyo, na tvevekacchiyo naro ti.

(To save) a floating log is better, and not a certain person.

Tattha, ^{1.326} *saccam kir-evam-āhamsū ti*

In this connection, *this is the truth, it seems, that was said* means

avitatham-eva kira evaṃ vadanti.

this truthful¹⁴⁷ thing, it seems, was spoken.

Narā ekacciya idhā ti idhekacce paṇḍitapurisā.

By some people in this place means by some wise people in this place.

Kaṭṭhaṃ niplavitaṃ seyyo ti,

(To save) a floating log is better,

nadiyā vuyhamānaṃ sukkhadāruṃ niplavitaṃ uttāretvā,

having saved a dried up log floating adrift on a river,

thale ṭhapitaṃ seyyo sundarataro.

and set it on dry land is better, more excellent.

Evañ-hi vadamānā te purisā saccaṃ kira vadanti.

Thus they say it seems those people are speaking the truth.

Kimkāraṇā?

What is the reason?

Tañ-hi yāgubhattādīnaṃ pacanatthāya,

It can be used for cooking congee, rice and so on,

sītāturānaṃ visibbanatthāya,

it can be used for warming those suffering from the cold,

aññesaṃ-pi ca parissayānaṃ haraṇatthāya, upakāraṃ 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 ahaṃ imaṃ pāpapurisaṃ uttāretvā,

Therefore having saved a bad person,

imaṃ attano dukkhaṃ 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.

---o|o---||oo---|o--o-- Siloka pathyā

1. Sādhū sambahulā ñātī, api rukkhā araññajā,

Well done the numerous relatives, trees born in the wilderness,

---oo|o---||o---o|o--o-- Siloka pathyā

Vāto vahati ekaṭṭhaṃ, 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,

evaṃ sambahulā aññamaññaṃ nissāya vasantā ñātakā.

thus the numerous relatives who dwell depending on each other.

Sādhū ti sobhanā pasatthā, parehi appadhamsiyā, 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: ‘Sādhū’ yeva.

they stand by encouraging each other, saying: ‘Well done.’

Rukkhānam-pi hi sapaccayabhāvo laddhuṃ vaṭṭati.

Therefore it is suitable for trees to get together.

Vāto vahati ekaṭṭhan-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 vanappatiṃ,

even the great lord of the wood,

sākhāvīṭapasampannaṃ mahārukkham-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.

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 tvaṃ, abhitthananto vijjulatā nicchārento, vassāpehī ti.

therefore you, thundering and flashing lightning, must rain down.

Nidhiṃ kākassa nāsayā ti,

*Destroy the trove of the crows,*¹⁴⁹

kākā kalalaṃ 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 tesāṃ antokalale macchā nidhī ti, vuccanti.

therefore the fish in the mud are said to be a trove.

Taṃ kākasaṅghassa nidhiṃ Devaṃ vassāpento,

Bury that flock of crows, Deva, while making it rain,

udakena paṭicchādetvā nāsehī ti.

cover them over with water and destroy them.

Kākaṃ 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,

taṃ kākagaṇaṃ tvaṃ imaṃ kandaraṃ pūrento sokāya randhehi,
you must oppress that flock of crows with grief while filling this valley (with water),

sokassatthāya macchassa assāsatthāya Devaṃ vassāpehi.
the Deva must rain for the sake of grieving (the crows), and comforting the fish.

Yathā antonijjhānalakkhaṇaṃ sokaṃ pāpuṇāti, evaṃ 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 ñātake ca sabbeva imamahā maraṇasokā 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 bhayaṃ,

I have no doubt in the village, there's no fear for me in the wilds,

◡◡---|◡---||---◡◡|◡-◡- Siloka pathyā

Ujumaggaṃ samāruḷho 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.

Ahaṃ 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 gāmagāmūpacāravanimutte ṭhāne.

In the wilds means in that place which has no villages in the vicinity.

Ujumaggaṃ samāruḷho mettāya karuṇāya cā ti,

Having mounted the straight path through loving-kindness and compassion,

ahaṃ tikacatukkajjhānikāhi mettākaruṇāhi,

through the third or fourth absorption on loving-kindness and compassion,

kāyavaṅkādivirahitaṃ ujum Brahmālokagāmiṃmaggaṃ āruḷho, 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 kāyavacīmanovaṅkavirahitaṃ

Or, through the purification of virtue, being devoid of crookedness of body, speech and mind,

ujum Devalokamaggaṃ āruḷhomhī ti.

I have mounted the straight path to the Deva Realm.

Dassetvā tato uttari, mettāya karuṇāya ca paṭiṭṭhitattā

Having shown this and from there upwards, through being established in loving-kindness and compassion,

ujum Brahmālokamaggaṃ-pi āruḷhomhī 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,

Brahmālokaparāyaṇattā 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 kaṁso siṅgālī¹⁵¹ ca kumbho,
A golden bowl, jackal and pot,

--○○○○|○○-- Vetālīya

Pokkharāṇī ca apākacandanāṁ,
A lake, uncooked (rice), sandalwood,

--○○--|○○-- Vetālīya

Lābūni sīdanti,¹⁵² silā plavanti.
Pumpkins sinking, (and) stones floating.

--○○--|○○--|○○-- Tuṭṭhubha

Maṇḍūkiyo kaṇhasappe gilanti,
Frogs swallowing black cobra snakes,

¹⁵¹ We need to read: *siṅgālī*, m.c.

¹⁵² We need to read: *sīdanti*, m.c.

--o-|-oo|-o-- Tuṭṭhubha

Kākaṃ Supaṇṇā parivārayanti,
Crows, surrounded by Supaṇṇas,¹⁵³

o-o-|-o-|-o-- Tuṭṭhubha

Tasā vakā eḷakānaṃ 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, pariyosāne 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, imesam supinānam nipphatti.
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 lābūni 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 Vetālīya 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.

Yaṃ panetaṃ tesāṃ paṭighātatthāya yaññakammaṃ vattati,

But this is (said) in order to ward off their performing the sacrificial deed,

taṃ vipariyāso vattati, viparītato vattati,

the contrary is suitable, the reverse is suitable,

vipallāsenā vattatī, ti vuttaṃ 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,

abhūtaṃ bhūtan-ti gahaṇakāle,

at that time the true will be taken as the false,

bhūtaṃ abhūtan-ti jahanakāle,

at that time the false will be taken as the true,

alajjīnaṃ ussannakāle,

at that time the shameless will be abundant,

lajjīnañ-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,

imasmiṃ purisayuge vattamāne, etesaṃ nipphatti natthi.

for this pair of persons in the present, these do not have a consequence.

Tasmā etesaṃ paṭighātāya vattamānaṃ

Therefore by warding these off at the present time

yaññakammaṃ vipallāseṇa 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

Ubhinnaṃ piḷakā jātā, nāhaṃ 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.

Kuṇī ti kuṇṭhahatthā.

Handicapped means having lame hands.

Visamacakkhukā ti visamakkhimaṇḍalā, kekarā.

Eyes that are crossed means having crossed eyeballs, squinting.

Piḷakā ti dvinnam-pi ekasmiṃ yeva sīsapadese ekasaṇṭhānāva piḷakā jātā.

Warts means that located in the same place on the head of both of them warts have arisen having the same form.

Nāhaṃ passāmī ti ahaṃ imesu ayaṃ nāma Illiso ti na passāmi,

I do not see means: I do not see out of these two which is called Illisa,

ekassā pi Illisabhāvaṃ 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

Daḍḍhāni gehāni jano ca nīto,
Houses burned, and people led off,

○-○-|-○○|-○- - Tuṭṭhubha

Athāgamā puttahatāya putto,
Then the son returned a dead son,

○-○-|-○-|-○- - Tuṭṭhubha

Kharassaramṃ ḍiṇḍimamṃ 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,

maṃsam khādanatthāya ca hatā.

they killed them in order to eat meat.

Gāvo ti gorūpāni.

Cattle means those in the form of cows.

Daḍḍhānī ti aggin̄ datvā jhāpitāni.

Burned means after setting them on fire, they burned them down.

Jano ca nīto ti karamaraggāhaṁ gahetvā, nīto.

And people led off means after grabbing and capturing them, they were led off.

Puttahaṭāya putto ti hataputtāya putto 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,

hataputtāya putto nāma hoti.

he is called a son who is a dead son.

Kharassaran-ti thaddhasaddaṁ.

A harsh sound means a hard sound.

Ḍiṇḍiman-ti paṭahabheriṁ.

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.

--○○|--○○-- Vetāliya

1. Yam te pavikatthitaṃ pure,

Whatever you boasted of beforehand,

○○--○○|--○○-- Opacchandasaka

Atha te pūṭisarā sajanti pacchā,

Yet later you let loose a stinking mess,

○○○○|--○○-- Opacchandasaka

Ubhayaṃ na sameti Bhīmasena:

Both are disagreeable, Bhīmasena:

--○○○○|--○○-- Opacchandasaka

Yuddhakathā ca idaṅ-ca – te vihaññan-ti.

Talk of war and (now) this – you are fatigued.

Tattha, {1.359} *yam te pavikatthitaṃ pure ti yam tayā pubbe:*

In this connection, *whatever you boasted of beforehand* means whatever you previously said:

“Kiṃ tvaṃ yeva puriso, nāhaṃ puriso, aham-pi saṅgāmayodho” ti,

“Why, are you only a man, am I not a man, I am also a warrior in battle,”

vikatthitaṃ vambhanavacanaṃ, vuttaṃ idaṃ tāva ekaṃ.

you boasted using this contemptuous word, having spoken this much.

Atha te pūṭisarā sajanti pacchā ti

Yet later you let loose a stinking mess means

atha te ime pūṭibhāvena saraṇabhāvena ca pūṭisarā ti laddhanāmā,

then, because of having the nature of stinking and of being defiled, the name stinking mess is acquired,

sarīravaḷaṅjadhārā sajanti vaḷaṅjanti 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 imasmiṃ saṅgāmasīse, ti attho.

until now on this battlefield, this is the meaning.

Ubhayaṃ na sameti Bhīmasenā ti

Both are disagreeable, Bhīmasena means

idaṃ Bhīmasena ubhayaṃ na sameti.

both of these, Bhīmasena, are not agreeable.

Kataraṃ?

Which?

Yuddhakathā ca idaṅ-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 vihaññaṃ 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.

U---U|U---||U---U|U--- Siloka pathyā

1. Apāyimha anaccimha, agāyimha rudimha ca,
We have drunk, we have danced, we have sung, we have cried,

U---U|U---||---|U---U--- Siloka pathyā

Visaññīkaraṇiṃ pitvā, diṭṭhā nāhumha vānarā ti.
Having drunk ourselves unconscious, we were not found to be monkeys.

Tattha, {1.362} apāyimhā ti suraṃ pivimha.

In this connection, *we have drunk* means we have drunk spirits.

Anaccimhā ti taṃ pivitvā, hatthapāde lāḷentā naccimha.

We have danced means after drinking it, we danced, swaying out hands and feet.

Agāyimhā ti mukhaṃ vivarivā, āyatakena sarena gāyimha.

We have sung means after opening our mouth, we sing with extended tones.

Rudimha cā ti puna vippaṭṭisarino:

And we have cried means having regret,

“Evarūpaṃ nāma amhehi katan”-ti! rodimha ca.

we think: “Such a thing was certainly done by us!” and we cry.

Visaññīkaraṇiṃ pitvā, diṭṭhā nāhumha vānarā ti,

Having drunk ourselves unconscious, we were not found to be monkeys,

evarūpaṃ saññāvināsanato visaññīkaraṇiṃ suraṃ pivivā:

having drunk spirits till perception was in this way destroyed, till we became unconscious,

“Etad-eva sādhu, yaṃ vānarā nāhumhā” ti.

thinking: “This is good, (at least) we have not become monkeys.”

Evaṃ te attano aguṇaṃ kathesuṃ.

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 ramaṇakaṃ, sadāmatṭaṅ-ca dūbhakaṃ,

Having gone past the crystal, silver and jewel (palaces),

— — — — — || — — — — — Siloka pathyā

Svāsī pāsāṇam-āsīno, yasmā jīvaṃ na mokkhasī ti.

His stone sword has settled (on you), since you are not free from life.

Tattha, ^{1.363} ramaṇakan-ti tasmīṃ kāle phalikassa nāmaṃ,

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 nāmañ,

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 nāmañ, 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 tvañ.

His (stone) sword means his sword (settled) on you.

Pāsāṇa-m-āsīno ti khuracakkañ nāma pāsāṇamayañ vā hoti,

Stone (sword) has settled means what is called a razor-wheel made out of stone,

rajatamayañ vā maṇimayañ vā, tañ pana pāsāṇamaya-eva.

or made out of silver, or out of jewels, that is what the stone is made of.

So ca tena āsīno atiniviṭṭho ajjhotthaṇo,

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 (*ramaṇaka*, *sadāmatta*, *dūbhaka*) in these meanings in the dictionaries, but in translation I follow the definitions given in the word commentary here.

tasmā pāsāṇena āsīnattā.

because of being settled on by that stone.

Pāsāṇāsīno ti vattabbe,

Pāsāṇāsīno should be said,

byañjanasandhivasena makāraṃ ādāya: Pāsāṇa-m-āsīno ti vuttaṃ.

but because of the junction of letters -m- is inserted, and *pāsāṇa-m-āsīno* is said.¹⁶¹

Pāsāṇaṃ vā āsīno, taṃ khuracakkaṃ 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 jīvaṃ na mokkhasī ti,

Since you are not free from life,

yasmā khuracakkā yāva te pāpaṃ na khīyati,

for as long as the razor-wheel does not destroy your wickedness,

tāva jīvanto yeva na muccissasi, taṃ āsīnosī ti.

you will not be freed from living, it has settled on you.

¹⁶¹ The prose form would normally be: *pāsāṇāsīno*, but to meet the needs of the metre, the vowels are separated giving: *pāsāṇa-m-āsīno*.

Ja 83 Kālakaññijātaka

The Story about the Unlucky Man

In the present Anāthapiṇḍika has a childhood friend with the unfortunate name Kālakaññi (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.

--o--|-oo|-o-- Tutṭhubha

1. Mitto have sattapadena hoti,

He is certainly a friend with seven steps,

o--o--|-oo|-o-- Tutṭhubha

Sahāyo pana dvādasakena hoti,

But with twelve he is a companion true,

--o--|-oo|-o-- Tutṭhubha

Māsaḍḍhamāsenā ca ñāti hoti,

With a month or a fortnight he is (like) kin,

o--o--|-oo|-o-- Tutṭhubha

Tat-uttariṃ attasamo pi hoti,

More than that he is just the same as my self,

--o--|-oo|-o-- Tutṭhubha

Sohaṃ kathaṃ, attasukhassa hetu,

How would I, the cause of my own happiness,

oo--o--|-o--|-o-- Tutṭhubha

Cirasanthutaṃ Kālakaññiṃ jaheyyan-ti?

Abandon my long time friend Kālakaññi?

Tattha, {1.365} have ti nipātamattaṃ.

In this connection, *certainly*, is merely a particle.¹⁶²

Mettāyatī ti mitto, mettaṃ paccupaṭṭhāpeti, sinehaṃ karotī ti attho.

Being friendly he is *a friend*, he establishes friendliness, he is loving, this is the meaning.

So panaesa sattapadena hoti,

But *with seven steps*,

ekato sattapadavītihāragamanamattena 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 panaesa dvādasakena hoti, dvādasāhaṃ ekato nivāsesena hotī, ti attho.

But with twelve, because of living together for twelve days, this is the meaning.

Māsaḍḍhamāsesena cā ti māsesena vā aḍḍhamāsesena 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-uttarin-ti 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: “Evarūpaṃ sahāyaṃ kathaṃ jaheyyan?”-ti

Would ... abandon means: “How would I abandon such a companion?”

Mittassa guṇaṃ 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.

--o--|--oo--|--o--

1. Ārogyam-icche, paramañ-ca lābhaṃ,

Desire good health, which is the greatest gain,

--o--|--oo--|--o--

Sīlañ-ca vuddhānumataṃ¹⁶⁴ sutañ-ca,

Virtue, approval by elders, learning,

¹⁶⁴ Thai: *Buddhānumataṃ*; *approval by the Buddha.*

--o-|-oo|-o--

Dhammānuvattī ca alinatā ca:

Conformity to the Dhamma, striving:

----|-oo|-o--

Atthassa dvārā pamukhā chaḷete ti.

These six gateways are the entrance to welfare.

Tattha, {1.366} *ārogyam-icche, paramañ-ca lābhan-ti,*

In this connection, *desire good health, which is the greatest gain,*

ca-kāro nipātamattaṃ.

the syllable *ca* (untranslated) is simply a particle.¹⁶⁵

“Tāta, paṭhamam-eva ārogyasaṅkhātamaṃ paramamaṃ lābhaṃ, iccheyyā” ti,

“Dear, the first, designated as good health, is the greatest gain, it should be desired,”

imam-atthaṃ dīpento evam-āha.

thus he speaks explaining the meaning.

Tattha, ārogyamaṃ 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 aladdhaṃ,

In the body disease is always found,¹⁶⁶

bhogaḷābhaṃ uppādetuṃ sakkoti, na laddhaṃ paribhuñjituṃ. {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-petaṃ sakkoti.

But with a lack of disease these two are possible.

Citte ca kilesāture neva aladdhaṃ,

In the mind the disease of defilements is always found,

jhānādibhedam lābham uppādetum sakkoti,

one is able to generate the gain of the absorptions and so on,

na laddham puna samāpattivaseṇa paribhuñjitum.

(but) not to enjoy what was gained through these attainments.

Etasmiṃ 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 panetasmiṃ 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 icchitabham.

Of all things that is the first to be desired.

Idam-ekam atthassa 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 paṇḍitānam anumataṃ.

Approval by elders means approval by the wise, virtuous elders.

Iminā ñāṇasampannānam garūnam ovādam 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 ducaritam dhammam vajjetvā,

Avoiding the dhamma of bad conduct,

sucaritam dhammassa 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 asaṅkocataṃ paṇītabhāvam uttamabhāvam dasseti.

He points out superiority, excellence, a lack of distortion in the mind.

¹⁶⁷ Good conduct in body, speech and mind.

Atthassa dvārā pamukhā chaḷete ti,

These six gateways are the entrance to welfare,

attho nāma vuḍḍhi,

welfare is called development,

tassa vuḍḍhisaṅkhātassa 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.

-o---|-----||-----o|o-o- Siloka mavipulā

1. Āyatim̐ dosam̐ nāññāya, yo kāme paṭisevati,

Not knowing the fault in the future, he enjoys sensual pleasures,

o---|o-o-||-----o|o-o- Siloka javipulā

Vipākante hananti nam̐, Kimpakkam-iva bhakkhitan-ti.

When they ripen they destroy him, like the Kimpakka when eaten.

Tattha, ^{1.368} āyatim̐ dosam̐ 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 paṭisevatī ti yo vatthukāme ca kilesakāme ca paṭisevatī.

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 vipākasaṅkhāte,

when that person's sensual pleasures ripen,

ante nirayādīsu uppannam,

and in the end he is reborn in hell,

nānappakārena dukkhena saṃyojayamānā, hananti.

being fettered by various sufferings, they destroy him.

Katham?

How?

Kimpakka-iva bhakkhitan-ti,

Like the Kimpakka when eaten,

yathā paribhogakāle

just like at the time of enjoying

vaṇṇagandharasasampattiyā manāpaṃ Kimpakkaphalaṃ,

there is the pleasureable colour, smell and taste of the Kimpakka fruit,

anāgatadosam adisvā, bhakkhitaṃ ante hanati,

(but) not seeing the fault in the future, when eaten it killed him at the end,

jīvitakkhayam pāpeti.

it brought about the destruction of his life.

Ja 86 Sīlavīmaṃsanajātaka

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.

--o-|o-----||-----|o-o-

1. Sīlaṃ kireva kalyāṇaṃ, sīlaṃ loke anuttaraṃ,

It seems virtue is excellent, virtue is highest in the world,

--o-o|o-----||--o-o|o-o-

Passa ghoraviso nāgo, sīlavāti na haññatī ti.

See the fierce poisonous cobra, virtuous, it was not destroyed.

Tattha, {1.371} *sīlaṃ kirevā ti,*

In this connection, it seems virtue,

kāyavācācittēhi avītikkamaṣaṅkhātāṃ 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 sundarataraṃ.

Excellent means most agreeable.

Anuttaran-ti jeṭṭhakaṃ sabbaguṇadāyakaṃ.

Highest means the chief, which gives all (other) virtues.

Passā ti attanā diṭṭhakāraṇaṃ abhimukhaṃ 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,

aḍaṃsana-aviheṭṭhanamattakena,

because of just not biting, not harming,

sīlavāti pasamsaṃ labhati,

the virtuous one gains praise,

na haññatī, na vihaññatī ti.

and is not destroyed, is not completely destroyed.

Iminā pi kāraṇena sīlam-eva uttaman-ti.

For this reason virtue is supreme.

Ja 87 Maṅgalajātaka The Story about the Omens

In the present a brahmin is bound by superstition and believes an old gnawed piece of cloth will bring bad luck, so he seeks to have it thrown away. As the cloth is being taken away for disposal, the Buddha intercepts it and takes it for himself, declaring that superstitions are not efficacious. He then tells a similar story about a past life.

- - - - -| - - - - - Opacchandasaka

1. Yassa maṅgalā samūhatāse,¹⁶⁸

The one who uproots the omens,

- - - - -| - - - - - Opacchandasaka

Uppātā supinā ca lakkhaṇā ca,

Both auguries and dreams and signs,

- - - - -| - - - - - Opacchandasaka

So maṅgaladosavīvatto,

Transcending the fault of omens,

- - - - -| - - - - - Opacchandasaka

Yugayogādhigato, na jātum-etī ti.

Overcoming the ties and the yokes, he does not come to birth (again).

Tattha, {1.374} *yassa maṅgalā samūhatā ti,*

In this connection, *the one who uproots the omens,*

yassa Arahato khīṇāsavassa –

the Arahat, who has destroyed the pollutants –

¹⁶⁸ Cst: *samūhatā*, which would give a Vetālīya line; the opening is syncopated.

diṭṭhamaṅgalaṃ, sutamaṅgalaṃ, mutamaṅgalaṃ-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 disāḍḍāho bhavissati” ti,
there will be such a conflagration,”

ime pañca mahāuppātā, nānappakārā supinā,
these five great auguries, and various dreams,

subhagalakkhaṇaṃ, dubbhagalakkhaṇaṃ,
fortunate signs, unfortunate signs,

itthilakkhaṇaṃ, purisalakkhaṇaṃ,
signs concerning women, signs concerning men,

dāsilakkhaṇaṃ, dāsialakkhaṇaṃ,
signs concerning female slaves, signs concerning male slaves,

asilakkhaṇaṃ, hatthilakkhaṇaṃ,

signs concerning snakes, signs concerning elephants,

assalakkhaṇaṃ, usabhalakkhaṇaṃ,

signs concerning horses, signs concerning bulls,

āvudhalakkhaṇaṃ, vatthalakkhaṇaṇ-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 maṅgalaṃ vā avamaṅgalaṃ vā pacceti.

he does not himself believe in omens or bad omens through auguries and so on.

So maṅgaladosavīvatto ti,

Transcending the fault of omens,

so khīṇāsavo,

the one who has destroyed the pollutants,

sabbamaṅgaladose vīvatto 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 paḷāso 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 saṃsāre 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 ekamseneva imaṃ 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.

--o-|o---||oo--|o-o- Siloka pathyā

1. Kalyāṇim-eva muñceyya, na hi muñceyya pāpikaṃ,

He should speak just excellent (words), indeed he should not speak bad (words),

----|o---||----o|o-o- 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*).

pāpikaṃ lāmikaṃ paresaṃ appiyaṃ amanāpaṃ,

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 kalyāṇiyā sādhu ti,

He who has spoken well is good,

kalyāṇavācāya vissajjanam-eva imasmim loke

in this world responding with excellent words

sādhu sundaraṃ bhaddakaṃ.

that are good, lovely, auspicious.

Mutvā tappati pāpikaṃ-ti,

After speaking badly he suffers,

pāpikaṃ pharusavācaṃ muñcivā 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 saṅhā, sakhilabhāṇino,

It seems that your words are gentle, and that they are kindly spoken,

○○--|○---||-○-○|○-○- Siloka pathyā

Tiṇamatte asajjīttho, no ca nikkhasataṃ haran-ti.

He clings onto a mere straw, but does not take a hundred in gold.

Tattha, {1.377} *vācāva kira te āsi, saṅhā sakhilabhāṇino ti,*

In this connection, *it seems that your words are gentle, and that they are kindly spoken,*

“Pabbajitānaṃ tiṇamattam-pi adinnaṃ ādātum na vaṭṭatī” ti,

thinking: “For those gone forth it is not suitable to take even a straw without it being given,”

evaṃ sakhilāṃ muduvacanaṃ vadantassa

thus kindly, delicate words are spoken

vācā eva kira te saṅhā āsi,

it seems that your words are gentle,¹⁷¹

vacanamattam-eva maṭṭhaṃ ahoṣī, ti attho.

it is smooth spoken words only, this is the meaning.

¹⁷¹ Slight paraphrase of the verse.

Tiṇamatte asajjittho ti,

He clings onto a mere straw,

kūṭajaṭila, ekissā tiṇasalākāya kukkuccaṃ kurumāno

cheating ascetic, being anxious about this blade of grass

tvaṃ satto āsatto laggo ahosi.

you cling, cleave to, attach to it.

No ca nikkhasataṃ haran-ti

But does not take a hundred in gold means

imaṃ pana nikkhasataṃ 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 Sāvatti, 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.

---o|o---||o---|o-o- Siloka pathyā

1. Yo pubbe katakalyāṇo katattho nāvabujjhati,

He who doesn't acknowledge the good deed, merit, done in the past,

----|o---||----|o-o- Siloka pathyā

Pacchā kicce samuppanne kattāraṃ nādhigacchatī ti.

Finds when a need arises in the future no one comes to help.

Tatrāyaṃ {1.378} **piṇḍattho:**

In this connection, this is the substance of it:

khattiyādīsu, yo koci puriso,

whatever person, a noble and so on,

pubbe, paṭhamataraṃ, 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.

taṃ parena attani kataṃ kalyāṇaṅ- ceva atthaṅ-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 kattāraṃ nādhigacchati, 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 bujjhati,

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 makkhitam rañjitam.

In this connection, *smear* means soiled, stained.

Paramena tejasā ti uttamatejasampanna, halāhalavisena.

With powerful means endowed with supreme poison, with deadly poison.

Gilan-ti gilanto.

Swallowing means swallowing.¹⁷⁴

Akkhan-ti guḷakam.

Dice means a small cube.

Na bujjhatī ti: “Ayaṃ me gilato, idaṃ 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

imasmiṃ te akkhe gilite, pacchā etaṃ 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. Ukkaṭṭhe sūram-icchanti; mantīsu akutūhalam;

In battle they wish for a hero; in advice for clarity;

-----|-----||-----|-----|----- Siloka pathyā

Piyañ-ca annapānamhi; atthe jāte ca paṇḍitan-ti.

In food and drink for a friend; when need arises for a wise one.

Tattha, ^{1.387} *ukkaṭṭhe ti,*

In this connection, *in battle,*

upakaṭṭhe 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 apalāyinaṃ 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,

kattabbākattabbakiccaṃ 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,

mantam̐ na bhindati, tam̐ 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 paccupaṭṭhite

when sweet food and drinks are prepared

sahaparibhuñjanatthāya piyapuggalam̐ patthenti,

they wish for a dear person in order to enjoy it with,

tādiso tasmim̐ kāle patthetabbo hoti.

such a one at that time is to be wished for.

Atthe jāte ca paṇḍitan-ti,

When need arises for a wise one,

atthagambhīre, Dhammagambhīre,

regarding the deep meaning, regarding the deep Dhamma,

kismiñcid-eva kāraṇe vā pañhe vā uppanne,
whenever arguments or questions have arisen,

paṇḍitaṃ vicakkhaṇaṃ icchanti.
they wish for a wise, intelligent person.

Tathārūpo hi tasmim̐ samaye patthetabbo hotī ti.
Therefore at that time such a quality it to be wished for.

Ja 93 Vissāsabhojanaajāta **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, sīhaṃ va migamātukā ti.
There is danger following trust, like the lion and the hare-deer.¹⁷⁶

Tatrāyaṃ {1.389} saṅkhepattho:

In this connection, this is a summary of the meaning:

Yo pubbe sabhayo attani avissattho ahoṣi, tasmim̐ avissatthe,
He who previously was fearful, untrustworthy in himself, that person is
untrustworthy,

¹⁷⁶ Not in PED. CPED: *a hoofed animal of the size of a cat. Sinh. mīninnā*; SED says (s.v. *mṛgamāṭṛkā*): *a kind of red-coloured hare like deer.*

yo pubbe pi nibbhayo attani vissāsiko yeva, tasmiṃ vissatthe pi na vissase,
also he who previously was fearless, trustworthy in himself, in that person, *in the trustworthy do not trust,*

neva vissāsaṃ 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?

Sīhaṃ 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,

bhayaṃ anveti upagataṃ sampattan-ti attho.
followed, came to, arrived at danger, this is the meaning.

Yathā vā vissāsavasena sīhaṃ 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.

----|-----||---o|o--- Siloka mavipulā

1. Sotatto sosindo ceva, eko bhimsanake vane,

Scorched with heat, soaked with water, he's alone in the terrifying woods,

--o-|o-----||-o-o|o--- Siloka pathyā

Naggo na caggim-āsīno, 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 pavitṭhānaṃ yebhuyyena lomāni hamsanti,

in that place where he entered for the most part his hair bristles,

tathārūpe bhimsanake vanasaṅḍe eko adutiyo va ahosin-ti dīpeti.

in such a terrying 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 pīḷiyamāno pi neva nivāsanapārūpanam 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 tasmim brahmacariyasaññī hutvā:

Engaged in the search means having developed the perception of the spiritual life in what is not the spiritual life, thinking:

“Brahmacariyam-evetaṃ esanā gavesanā upāyo Brahmālokassā” 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

Uppajjitvā nirujjhanti, tesaṃ 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 khandhāyatanādayo saṅkhārā,

such things as the constituent parts, sense spheres are processes,

sabbe te aniccā yeva nāma.

all of them are certainly impermanent.

Etesu hi rūpaṃ aniccaṃ,

Of these, form is impermanent,

vedanā aniccā, saññā aniccā, saṅkhārā aniccā,
feelings are impermanent, perceptions are impermanent, processes are impermanent,

viññāṇaṃ aniccaṃ.
consciousness is impermanent.

Cakkhuṃ aniccaṃ, rūpā aniccā,
The eye is impermanent, forms are impermanent,

sotaṃ aniccaṃ, saddā aniccā,
the ear is impermanent, sounds are impermanent,

ghāṇaṃ aniccaṃ, ghandhā aniccā,
the nose is impermanent, odours are impermanent,

jivhā aniccā, rasā aniccā,
the tongue is impermanent, tastes are impermanent,

kāyo anicco, phoṭṭhabbā aniccā,
the body is impermanent, touches are impermanent,

mano anicco, dhammā aniccā.
mind is impermanent, thoughts are impermanent.

Yaṃkiñci saviññāṇakaṃ aviññāṇakaṃ ratanaṃ,
Whatever treasure there is, with consciousness, without consciousness,

sabbaṃ taṃ aniccama-eva.
all of that is impermanent.

Iti: “Aniccā 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 uppajjitvā nirujjhanti,

Since they are impermanent, therefore *after arising they cease,*

uppajjitvā ṭhitiṃ 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.

Tesaṃ 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 ʒhitam̐ abhijjanakam̐ 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,

pabhaṅguṇo calitā samīritā anaddhaniyā,

fragile, unstable, shakeable, non-lasting,

payātā tāvakālikā nissārā,

on the move, temporary, without essence,

tāvakālikaṭṭhena māyāmarīcipheṇasadisā.

like an illusion, mirage, bubbles, in the sense of temporary.

Tesu, bhadde Subhaddādevi,

In these, good queen Subhaddā,

kasmā sukhasaññaṃ uppādesi?

how could the perception of happiness arise?

Evam̐ pana gaṇha: tesam̐ vūpasamo sukho ti,

Understand it like this: *the stilling of them is happiness,*

sabbavaṭṭavūpasamanato.

from the stilling of all the rounds.

Tesam̐ vūpasamo nāma Nibbānam̐,

The stilling of them is called Nibbāna,

tad-evekaṃ ekantato sukhaṃ,

from this one thing there is happiness,

tato aññaṃ sukhaṃ 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.

--|o-o|oo-|-,-o|--|o-o|oo-|- Old Gīti

1. Samatittikaṃ anavasekaṃ, telapattaṃ yathā parihareyya,

Like one would take care of a bowl of oil, one which is completely full to the brim,

--|o-o|oo-|-,-o|--|o-o|oo-|- Old Gīti

Evam sacittam-anurakkhe, patthayāno disaṃ 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

antomukhavaṭṭilekhaṃ pāpetvā samabharitaṃ.

evenly filled, having reached the rim on the inside.

Anavasesakan-ti anavasiñcanakaṃ, aparissāvanakaṃ katvā.

Completely means without having made it overpour, overflow.¹⁷⁷

Telapattan-ti pakkhattatilatelapattaṃ.

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.

Evam sacittam-anurakkhe ti taṃ telabharitaṃ pattaṃ viya,

So should one protect one's mind means just as that bowl is filled with oil,

attano cittaṃ kāyagatāsatiyā, gocare ceva sampayuttasatiyā cā ti

one should protect one's own mind, should watch over¹⁷⁸ it with mindfulness related to the body, being connected to mindfulness in one's environment,

ubhinnaṃ antare pakkhipitvā,

having established both on the inside,

yathā muhuttam-pi bahiddhā gocare na vikkipati,

like someone who is not scattered even for a moment by the outside,

tathā paṇḍito 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, cittaṃ dantaṃ sukhāvahan-ti.

Restraint of the mind is good, (for) a restrained mind brings happiness.

Tasmā:

Therefore:

Suddasam sunipuṇaṃ, yatthakāmanipātinaṃ,

It is difficult to see, very subtle, flitting where it will,

Cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvahaṃ.

The intelligent should guard the mind, a guarded mind brings happiness.

Idaṅhi:

Because of this:

Dūraṅgamaṃ ekacaraṃ, asarīraṃ guhāsayaṃ,

Those who will practice control of the mind that roams far, is lonesome,

Ye cittaṃ saṃyamessanti, mokkhanti mārabandhanā.

Bodiless, laying hidden, gain release from the bonds of Māra.

Itarassa pana:

But for the other:

Anavaṭṭhitacittassa, Saddhammaṃ 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, ananvāhatacetaso,

For the one with mind free of lust, for the one with mind unperplexed,

Puññapāpapahīnassa, natthi jāgarato bhayaṃ.

for the one who has abandoned making merit and demerit, for the watchful,
there is no fear.

Tasmā etaṃ:

Therefore this:

Phandanāṃ capalaṃ cittaṃ, dūrakkhaṃ dunnivārayaṃ,

An agitated, unsteady mind, which is hard to guard, hard to ward,

Ujumaṃ karoti medhāvī, usukāro va tejanaṃ. {1.401}

The intelligent one makes straight, just as a fletcher his arrow.

Evaṃ ujumaṃ karonto sacittam-anurakkhe.

So should one protect one's mind, making it straight.

Patthayāno disaṃ agatapubban-ti,

(Like one) wishing for a goal not gone to before,

imasmiṃ kāyagatāsaticammaṭṭhāne kammaṃ ārabhitvā,

having undertaken the work in this meditation subject on mindfulness related to
the body,

anamatagge saṃsāre agatapubbaṃ disaṃ patthento pihento,

wishing for, yearning for a goal not gone to before in this endless
transmigration,

vuttanayena sakaṃ cittaṃ 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, uddhaṃ samaṇabrāhmaṇā,

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,

Uddhaṃ adho, dasa disā imāyo,

Above and below, these are the ten directions,

¹⁸⁰ DN 31 *Sīṅgālasutta*. The text plays on the various meanings of *disā* in Pāḷi, which can mean *direction*, *region*, as well as *goal*.

¹⁸¹ The correct form is probably *alamatto*, 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.

Katamaṃ disaṃ 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 disaṃ vadanti,

Who invites, this they say is the goal,

Esā disā paramā setaketu,

These goals are the highest of white ensigns,

Yaṃ patvā dukkhī sukhino bhavantī ti.

Attaining which, out of suffering they become happy.

Ettha pana Nibbānaṃ disā ti vuttaṃ.

But here Nibbāna is said to be the goal.

Idhāpi tad-eva adhippetam.

Here also this is the intention.

Tañ-hi: “Khayaṃ 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 vuttaṃ.

known as a direction not gone to before, out of those not gone to, this is what is said.

Taṃ 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 mataṃ disvā, Dhanapāliñ-ca duggataṃ,

Having seen Life lying dead, Wealthy who was poor,

- - - - - || - - - - - Siloka pathyā

Panthakañ-ca vane mūlhaṃ, 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 Kūṭavāṇijāṭaka **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. Sādhū kho Paṇḍito nāma, na tveva Atipaṇḍito,

Wise is certainly good, but not so Superwise,¹⁸⁶

- - - | - - - || - - - | - - - Siloka pathyā

Atipaṇḍitena puttana, manamhi upakūḷito ti.¹⁸⁷

Through my son Superwise, I am well-nigh roasted.

Tattha, {1.405} *sādhū kho Paṇḍito nāmā ti,*

In this connection, *Wise is certainly good,*

imasmim 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: *upakūḷito*; the reading is not sure, but according to PED the verb in Sanskrit is *√kūḍ*; Thai: *upakuṭṭhito*; I do not find this word listed, but perhaps it would mean: [*I am well-nigh*] *boiled*; taking it from *kuṭṭhita*.

kāraṇākāraṇaññū puggalo sādhu sobhano.

the person who knows what are causes and what are not causes is good,
beautiful.

Atipaṇḍito ti nāmamattena atipaṇḍito kūṭapuriso na tveva varam.

Superwise means this deceitful person *Superwise* is not noble merely through
the name.

Manamhi upakūḷito 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.

o-o-|-oo|-o--

1. Parosahassam-pi samāgatānaṃ

Of those who gathered, more than a thousand

----|-oo|-o--

Kandeyyuṃ te vassasataṃ apaññā,

Who were unwise might cry a hundred years,

--o-|-oo|-o--

Eko va seyyo puriso sapañño,
(But) one person with wisdom is better,

--o-|-oo|-o--

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

sannipatitānaṃ bhāsitassa atthaṃ jānituṃ asakkontānaṃ bālānaṃ.

fools who have assembled but are unable to know the meaning of what is said.

Kandeyyūṃ te vassasataṃ apaññā ti

Who were unwise might cry a hundred years means

te evaṃ samāgatā apaññā ime bālatāpasā viya

like those foolish ascetics without wisdom who met

vassasatam-pi vassasahassam-pi rodeyyuṃ parideveyyuṃ rodamānā pi,

for a hundred years, a thousand years, wail, lament, and while weeping,

pana atthaṃ vā kāraṇaṃ 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,

evarūpānaṃ bālānaṃ parosahassato pi

than more than a thousand such fools

eko paṇḍitapuriso va seyyo varataro ti attho.

better, more noble, is one wise person, this is the meaning.

Kīdiso sapañño ti?

Of what kind is one with wisdom?

Yo bhāsītassa vijānāti atthaṃ, ayaṃ 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. Asātaṃ sātarūpena, piyarūpena appiyaṃ,

The disagreeable having agreeable form, the unlovely having lovely form,

--○-!○---!!○-○○!○-○- Siloka pathyā

Dukkhaṃ sukhasa rūpena, pamattam-ativattatī ti.

The painful having the form of pleasure, will overcome the one who is heedless.

Tattha, ^{1.410} *asātaṃ 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

asātaṃ appiyaṃ dukkhaṃ-ti,

the disagreeable, unloved, suffering,

etaṃ tividham-pi, etena sātārūpādīnā ākārena sativippavāsavasena,

in these three ways, through an agreeable form, through disposition, through a loss of mindfulness,

pamattāṃ puggalaṃ ativattati abhibhavati ajjhottharātī, ti attho.

that heedless person is overcome, conquered, overpowered, this is the meaning.

Idaṃ Bhagavatā yañ-ca te,

This was said¹⁸⁸ to them by the Fortunate One,

mātāputtā iminā gabbhāpariharaṇagabbhavāsasaṅkhātena

for these mothers and children, reckoned as nurturing the womb, dwelling in the womb,

asātādīnā pubbe nagararundhanasātādīpatirūpakena ajjhotthaṭṭhā,

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

evarūpaṃ asātaṃ appiyaṃ dukkhaṃ,

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,

ajjhotthaṭṭhā hutvā, tathā avaca,

they are overpowered, so it was said,

taṃ sabbam-pi sandhāya vuttan-ti veditabbaṃ.

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. Parosataṃ ce pi samāgatānaṃ

Of those who gathered, more than a hundred

- - - -|-◡◡|-◡- - Tuṭṭhubha

Jhāyeyyuraṃ te vassasataṃ 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 apañña jhāyeyyūṃ olokeyyūṃ upadhāreyyūṃ,
those without wisdom, for a hundred years, might think, might examine, might
investigate,

evaṃ oloketā pi pana atthaṃ vā kāraṇaṃ vā na passanti,
but while examining they do not see the meaning or the reason,

tasmā yo bhāsitassa atthaṃ 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 Paṇṇikajātaka **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.

--o-|-oo|-o-- Tutṭhubha

1. Yo dukkhaphuṭṭhāya bhaveyya tāṇaṃ,
The one who should shelter me from suffering,

--o-|-oo|-o-- Tutṭhubha

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.

--o-|-oo|-o-- Tuṭṭhubha

Sā kassa kandāmi vanassa majjhe?

To whom will I cry out amidst the woods?

--o-|-oo|-o-- Tuṭṭhubha

Yo tāyitā, so sahasaṃ 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 mayhaṃ dukkhaparitāyako pitā va, imasmiṃ vane,

my father who protects against suffering, in the woods,

evarūpaṃ mittadubbhi kammaṃ karoti,

does such a deed (like) one treacherous to friends,

attano jātāya dhītari vītikkamaṃ kātuṃ 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 sahasaṃ karotī ti

He who protects me, offers violence means

yo mayham t̄ayit̄a rakkhit̄a avassayo bhavitum arahati,
he who is my protector, guarding me, worthy to be my helper,

so pit̄a yeva s̄ahasikakammaṃ 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.

- 0 - - | 0 0 0 - || 0 0 - - | 0 - 0 - Siloka navipulā

1. Yattha verī nivasati, na vase tattha paṇḍito,

Wherever an enemy resides, there the wise one does not reside,

- 0 - - | 0 - - - || - - 0 0 | 0 - 0 - Siloka pathyā

Ekarattaṃ dvirattaṃ vā dukkhaṃ vasati verisū ti.

He who for one or two nights dwells amongst enemies has suffering.

Tattha, ^{1.413} **verī ti veracetanāsamaṅgipuggalo.**

In this connection, *an enemy* means a person endowed with hostile intent.

Nivasatī ti patit̄hātī.

Resides means is established.

Na vase tattha paṇḍito ti

There the wise one does not reside means

so verīpuggalo yasmim̄ ṭhāne patit̄hito hutvā, vasati,

in whatever place that person who is an enemy being established, dwells,

tattha paṇḍito paṇḍiccena samannāgato na vaseyya.

in that place the wise one endowed with wisdom does not dwell.

Kimkāraṇā?

What is the reason?

Ekarattaṃ dirattaṃ vā, dukkhaṃ 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 aṭṭhājḥagamā, 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.

Atriccham 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 lābham patthento

wishing to gain one after another

idāni cakkam-āsado, idam uracakkam 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 bhamati matthake.

struck and broken by craving your *wheel whirls on the head.*

Pāsāṇacakkam, ayacakkan-ti imesu dvīsu khuradhāram ayacakkam,

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-petaṃ vane kaṭṭham vāto bhañjati dubbalaṃ,

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:

yaṃ etaṃ dubbalaṃ kaṭṭham puratthimādibhedo vāto bhañjati,

the wind divided into the east (wind), and so on, breaks this weak branch,

taṃ imasmim vane bahum sulabham, tattha tattha samvijjati.

in this wood many are found, they are found here and there.

Sace tvaṃ tassa bhāyasi,

If you fear it,

evaṃ sante niccaṃ bhīto, maṃsalohitakkhayaṃ patvā,

being always frightened in this way, after reaching the exhaustion of flesh and blood,

kiso nūna bhavissasi.

you will waste away.

Imasmim̐ pana vane tava bhayaṃ 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. Sukhaṃ vata maṃ jīvantam̐, pacamānā udañcanī

I was surely living happily, torturing me with a bucket

-----|○-----||-----|○-○- Siloka pathyā

Corī jāyappavādena, telaṃ loṇaṃ-ca yācatī ti.

That thief, supposedly my wife, entreated me for both oil and salt.

Tattha, {1.417} *sukhaṃ vata maṃ jīvantan-ti,*

In this connection, *I was surely living happily,*

tāta tumbhākaṃ santike maṃ sukhaṃ jīvantaṃ.

father, in your presence I was living happily.

Pacamānā ti tāpayamānā pīḷayamānā,

Torturing means mortifying, molesting,

yaṃ yaṃ vā khāditukāmā hoti, taṃ taṃ pacamānā.

or, whatever she likes to consume, that tortures (me).

Udakaṃ añcanti etāyā ti udañcanī,

They pull water from there *with a bucket*,¹⁹¹

cāṭito vā kūpato vā udaka-ussiñcanaghaṭikāyetam̐ nāmaṃ.

or with a jar, or with a tank, or baling water with what is known as a bowl.

Sā pana udañcanī viya, udakaṃ viya ghaṭikā, yena yenatthikā hoti,

She is like a bucket, like a bowl (that is needed) for water, whatever is needed,

taṃ taṃ 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 maṃ madhuravacanena upalāpetvā,

having the name of a wife, the thief flattered me with sweet words,

tattha netvā, telam̐ loṇañ-ca yañ-ca aññam̐ icchati,

having led me there, she desired *both oil and salt* and other things,

taṃ sabbam̐ yācati,

all of these she *entreated me for*,

¹⁹¹ This is a kind of folk-lore etymology, combining the words *udakaṃ añcanti* to give *udañcanī*.

dāsaṃ viya kammakāraṃ viya ca katvā, āharāpetī ti,

having made (me) like a slave or like a worker, she made me bring them,

tassā aguṇaṃ 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.

- 0 - - | 0 - - - || 0 0 - 0 | 0 - 0 - Siloka pathyā

1. Sādhu kho sippakaṃ nāma, api yādisa' kīdisaṃ,

Having what is known as a craft is good, whatever kind is found,

- 0 - - | 0 - - - || - - - - | 0 - 0 - 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.

ajalaṇḍikāpahārena catuddisā cattāro gāmā laddhā,

through goats' droppings, received four villages in the four directions,

aññesaṃ sippānaṃ, ko ānisaṃsaparicchedo ti?

amongst other crafts, who discerns an advantage?

Sippagaṇaṃ 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.

--o-|o---||-o--|o-o- Siloka pathyā

1. Sikkheyya sikkhitabbāni, santi sacchandino janā.

She should train in the training,¹⁹³ (even though) there are people self-willed,

-o-o|o---||--o-o|o-o- 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 hirottappaṃ appahāya paṭicchannenākārena

With her toileting means by way of covering (herself), not abandoning conscience and concern,

hannaṃ suhannaṃ nāma, tena suhannena.

toileted, toileted well, *with her toileting*.

Rājānam-abhirādhayī ti

Satisfied the king means

devaṃ abhirādhayitvā, imaṃ sampattiṃ 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 kuṇḍapūvam, 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 Devatā's) food means the Devatā's material food is the (same as) the man's (food).

Āharetam kuṇḍapūvan-ti etam kuṇḍakena pakkapūvam ānehi,

You must bring me rice-cake means bring this baked cake with rice,

mayham bhāgam 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.

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

1. Sabbasamhāraṅko natthi, suddham kaṅgu pavāyati,

There is no blended perfume, the scent blowing is only kaṅgu,

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

Alikam bhāyatiyam dhuttī, saccam-āhu mahallikā ti.

That scoundrel scared you with a lie, the old lady has told the truth.

Tattha, {6.336} dhuttī ti dhuttikā.

In this connection, scoundrel means scoundrel.¹⁹⁵

¹⁹⁴ This is an extract from Ja 542 Umaṅgajāta.

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. Haṁsi tuvaṁ evaṁ maññasi seyyo,¹⁹⁸

If you think that the father is

- - - - | - - - - Opacchandasaka

Puttena pitā ti rājaseṭṭha,

Better than the son, foremost king,

- - - - | - - - - Vetāliya

Handassarassa te ayaṁ?

Come, is this (better) than your mule?

- - - - | - - - - Vetāliya

Assatarassa hi gadrabho pitā ti.

For the ass is the mule's father.

Tassattho: {6.343} **yadi tvaṁ, 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: *Haṁci tuvaṁ evamaññasi seyyo*. PTS reads: *Haṁsi tuvaṁ evaṁ 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 evaṃ maññasi,
think like this in every place *the father is better than the son,*

tava assatarato pi ayaṃ 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 Amarādevīpaṇha **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.

- 0 - 0 | 0 - - - Siloka pathyā

1. Yena sattubilaṅgā ca,

By way of barley meal and by gruel,

0 0 0 0 - | - 0 - 0 - Vetāliya

Dviguṇapalāso ca pupphito,

And the flowering of the two-fold leaf,

- 0 0 - 0 | - 0 0 - - Āpātalikā

Yena dadāmi, tena vadāmi,²⁰⁰

With (the hand) I give, by that I do speak,

¹⁹⁹ This is an extract from Ja 542 Umaṅgajāataka.

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, antogāmaṃ pavisitvā,

“Master, having entered into the village,

ekam sattū-āpaṇaṃ passissasi, tato kañjikāpaṇaṃ,

look for the barley market, and then the gruel market,

tesaṃ purato diguṇapaṇṇo Koviḷāro supupphito,

in front of these is the Koviḷāra tree with flowering two-fold leaves,

tasmā tvam yena sattubilaṅgā {6.366} ca Koviḷāro ca pupphito,

therefore, by way of barley and gruel and the flowering Koviḷāra,

tena gantvā Koviḷāramūle thatvā,

having gone there and stood at the root of the Koviḷāra,

dakkhiṇaṃ gaṇha, vāmaṃ 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 amhākaṃ gehassa,
for the one standing in our house,

etaṃ evaṃ paṭicchādetvā, mayā vuttaṃ:
after concealing it thus, it was said by me:

channapathaṃ paṭicchannapathaṃ,
the secret path is the hidden path,

channapathaṃ vā paṭicchannakāraṇaṃ vijānāhi' ti.
know the secret path or the hidden path.

Ettha hi yena dadāmi ti yena hatthena dadāmi,
Here by (the hand) I do give, by the hand I give with,

idaṃ dakkhiṇahatthaṃ sandhāya vuttaṃ,
this is said to indicate the right hand,

itaraṃ vāmahatthaṃ.
the other is the left hand.

Evam sā tassa maggaṃ ācikkhitvā,
Thus, after indicating his path,

pitu yāguṃ gahetvā, agamāsi.
taking the gruel for her father, she left.

Ja 113 Siṅgārajātaka 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.

- 0 - 0 | - - - - || 0 - - - - | 0 - 0 - Siloka mavipulā

1. Saddahāsi siṅgālassa surāpītassa, brāhmaṇa,
You place your trust in this drunken jackal, brahmin,

- 0 - - | 0 - - - - || 0 - - - 0 | 0 - 0 - Siloka pathyā

Sippikānaṃ sataṃ natthi, kuto kaṃsasatā 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,

pattiyāyasī, ti attho.

relying on, this is the meaning.

Sippikānaṃ sataṃ natthī ti etassa hi sippikāsatam-pi natthi.

There is not one hundred cowries means there is indeed not even one hundred cowries.

Kuto kaṃsasatā 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 pamocesī, 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

Mitacintiṃ nissāya laddhajīvītā,
because of Measured Thought they received their lives,

tattha udake puna ubho pi janā
there, in the water both of them

Mitacintinā saddhiṃ 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.

--o-o|o-o-||o---|o-o- Siloka javipulā

1. Yā-y-aññam-anusāsati,²⁰² sayam loluppacārinī,

She who gave advice to others, lived in a greedy way herself,

--o-||o---|o---|o-o- 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-anusāsati ti**

In this connection, *she who gave advice to others,*

yakāro padasandhikaro,

the letter -y- makes the word junction,

yā aññe anusāsati, 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.

Sayaṃ loluppacārinī ti attanā loluppacārinī samānā.

Lived in a greedy way herself means she was herself living in a greedy way.

Sāyaṃ 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 sakuṇikā 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-akarācarīya, mayham-petaṃ 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-akarācar'yā ti,

In this connection, *having done much too much, teacher,*

ācariya, ajja tvaṃ atikaraṃ akari,

teacher, today you did too much,

attano karaṇato atirekaṃ karaṇaṃ akarī, ti attho.

you did too much from your own reasoning, this is the meaning.

Mayham-petaṃ na ruccatī ti,

Such as was against my liking,

mayhaṃ antevāsikassa pi samānassa etaṃ tava karaṇaṃ na ruccati,

although your action was against my liking, as your pupil,

tena te ahaṃ 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, attānaṃ laṅghayitvā.

after setting up four javelins in the ground, he jumped over (them).

Pañcamāyasi āvuto ti

On the fifth one you were impaled means

paṇḍitānaṃ vacanaṃ aggaṇhanto,

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.

--o--|ooo--||oo--|o--o-- Siloka navipulā

1. Accuggatātibalatā ativelam̐ pabhāsītā,

Talking excessively, and much too strongly, and for much too long,

--oo|o---||-o--|o--o-- Siloka pathyā

Vācā hanati dummedham̐, tittiram̐ 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 punappunam̐ bhāsanena atibalasabhāvā.

Much too strongly means through talking again and again, it has the nature of being much too strong.

Ativelam̐ pabhāsītā ti atikkantavelā pamāṇātikkamena bhāsītā.

Talking ... for much too long means talking for an excessive time, that exceeds the measure.

Tittiram̐ vātivassitan-ti yathā tittiram̐ ativassitam̐ hanati,

Like the noisy partridge means like the noisy partridge who was killed,

tathā evarūpā vācā dummedham̐ bālapuggalam̐ hanatī ti.

so by such words the *unintelligent*, foolish person *was killed*.

²⁰⁴ Analysing the compound word.

Ja 118 Vaṭṭakajātaka 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.

--o--|--oo--||o--oo|o--o-- Siloka bhavipulā

1. Nācintayanto puriso visesam-adhigacchati,

The unthinking person does not attain a distinction, but look

--o--o|o--o--||--oo|o--o-- Siloka pathyā

Cintitassa phalaṃ passa: muttosmi' vadhabandhanā ti.

At the fruit of the thoughtful one: I am free from bondage and death.

Tatthāyaṃ {1.435} piṇḍattho:

In this connection, this is the substance of it:

Puriso dukkhaṃ 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 mokkaṣaṅkhātāṃ, visesaṃ nādhigacchati.

unthinking he does not attain a distinction reckoned as free from suffering.

Idāni pana mayā cintitakammaṣṣa phalaṃ 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. Amātāpitarasaṁvaddho, anācerakule vasaṁ,

No mother and father raised (him), not under a teacher's influence,

-----|○-----||○○-----|○---○ Siloka pathyā

Nāyaṁ kālāṁ akālāṁ vā, abhijānāti kukkuṭo ti.

Neither at the right or wrong time, did the cock know (when to call out).

Tattha, ^{1.436} *amātāpitarasaṁvaddho ti*

In this connection, *no mother and father raised (him)* means

mātāpitaro nissāya tesāṁ ovādaṁ aggahetvā, saṁvaḍḍho.

without getting the advice of mother and father, he was raised.

Anācerakule vasaṁ-ti ācariyakule pi avasamāno,

Not under a teacher's influence means not staying with his teacher's family,

ācārasikkhāpakāṁ kañci nissāya avasitattā, ti attho.

without living depending on anyone like a teacher or a trainer, this is the meaning.

Nāyaṁ kālāṁ akālāṁ vā ti:

Neither at the right or wrong time, thinking:

“Imasmiṃ kāle vassitabbaṃ, imasmiṃ na vassitabbaṃ,”-ti

“This is the right time to cry out, this is not the time to cry out,”

evaṃ vassitabbayuttakaṃ kālaṃ vā akālaṃ vā esa kukkuṭo na jānāti,

thus the cock does not know the right or wrong time that is suitable to cry out,

ajānanabhāveneva jīvitakkhayaṃ 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 mucanti, 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 seṭṭho,

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 uttamatthaṃ,

They should give utmost help to unfortunates,

◡-◡-|-◡◡|-◡-- Tuṭṭhubha

Yathā ahaṃ Kusanāḷi rucāyan-ti.

Like I, Kusanāḷi, 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 mittadhammaṃ 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 mittadhammaṃ 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 pattaḥhāraṃ vahaṃānā uttamatthaṃ kareyyuṃ,

should give the utmost help in carrying their own burden,

kāyikacetasikadukkhato taṃ sahāyakaṃ 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?

Tatridaṃ opammaṃ: yathā ahaṃ Kusanāḷi rucāyan-ti,

In this connection, this is the simile: *like I, Kusanāḷi, did to this tree,*

yathā ahaṃ rucāyaṃ nibbattadevatā ayañ-ca Kusanāḷidevatā,

just as I, the Devatā Kusanāḷi, did to the Devatā residing in this tree,

appesakkhā pi mittasanthavaṃ karimha,

we made friends even with the powerless,

tatra pāhaṃ mahesakkhā pi samānā,

therefore I am the same with the powerful,

attano uppannadukkhāṃ bālatāya anupāyakusalatāya,

and his own suffering arose because of being foolish, because of lacking skill in means,

harituṃ nāsakkhiṃ,

I was not able to bear it,

imaṃ pana appesakkham-pi samānaṃ,

so being the same with the powerless,

Paṇḍitadevataṃ 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.

U---U|---||---UUU---

1. Yasaṃ laddhāna dummedho, anatthaṃ carati attano,

When a foolish one receives fame, it's not at all for his welfare,

---UUU---||---UUU--- pathyā

Attano ca paresañ-ca himsāya paṭipajjati ti.

He practices in a way harmful for himself and for others.

Tatrāyaṃ {1.446} **saṅkhepattho:**

In this connection, this is a summary of the meaning:

mahārāja, tādiso dummedho nippañño puggalo,

great king, such an unintelligent person, lacking wisdom,

parivārasampattim labhitvā, attano anatthaṃ carati.

having attained a retinue, it's not for his welfare at all.

Kimkāraṇā?

What is the reason?

So hi yasamadamatto, kattabbākattabbaṃ 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.

Himsā vuccati kilamanam dukkhuppādanam,

Harmful is said to be wearying, producing suffering,

tad-atthāya eva paṭipajjati ti.

he practices in this way.

Ja 123 Naṅgalīsajātaka **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.

- - - - | - - - - || - - - - | - - - - māvīḷā

1. Asabbatthagāmiṃ vācam bālo sabbattha bhāsati,

The fool in all cases speaks a word that is not applicable in all cases,

- - - - | - - - - | - - - - Tuṭṭhubha

Nāyam dadhim vediti, 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,

taṃ asabbatthagāmiṃ 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 nāyaṃ dadhiṃ vedi, na naṅgalīsam.

speaking thus *he doesn't know curd, doesn't know a ploughshaft.*

Kimkāraṇā?

What is the reason?

Dadhippayam maññati naṅgalīsam,

He thinks that buttermilk is a ploughshaft,

yasmā ayam dadhim-pi naṅgalīsam-eva maññati.

since he thinks this curd is a ploughshaft.

Atha vā dadhī ti dadhim-eva, payan-ti khīram,

Or, curd is curds, butter is milk,

dadhi ca payaṅ-ca dadhippayam.

curds and milk is buttermilk.

Yasmā dadhikhīrāni pi ayam naṅgalīsam-eva maññati,

Since he thinks buttermilk (is like) a ploughshaft,

edisō cāyam bālo,

he has the qualities of a fool,

kiṃ iminā ti antevāsikānaṃ Dhammakatham kathetvā,

this is why, having spoken a Dhamma talk to his pupils,

paribbayam 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.

— 0 — — | 0 0 0 — || 0 — — — | 0 — 0 — Siloka navipulā

1. Vāyametheva puriso, na nibbindeyya paṇḍito,

A person must make an effort, the wise one should not be weary,

— — — 0 | 0 — — — — || — — — — | 0 — 0 — Siloka pathyā

Vāyāmassa phalaṃ passa bhuttā ambā anītihan-ti.

This is not just hearsay: having eaten the mangoes, see the fruit of the one who exerts himself.

Tatrāyaṃ {1.450} saṅkhepattho:

In this connection, this is a summary of the meaning:

paṇḍito attano vattapūraṇādike kammaṣmiṃ vāyametheva,

a wise person must make an effort in deeds fulfilling his duties and so on,

na ukkaṇṭheyya.

and should not be annoyed.

Kimkāraṇā?

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,”

isigaṇaṃ ālapanto: “Vāyāmassa phalaṃ passā” ti, āha.

addressing the crowd of seers, he said: “*See the fruit of the one who makes an effort.*”

Kīdisaṃ?

What kind?

Bhuttā ambā anītihaṃ.

Having eaten the mangoes.

Tattha, ambā ti desanāmatam,

In this connection, mangoes is said merely as an illustration,

tehi pana nānappakārāni phalāphalāni ābhatāni.

various kinds of fruit were brought by them.

Tesu sampannatarānaṃ ussannatarānaṃ vā vasena: “Ambā” ti vuttam.

Amongst them because they are a ripe or abundant kind: “Mangoes,” is said.

Ye imehi pañcahi isisatehi sayam araññaṃ agantvā,

Without having gone to the wilderness with these five hundred seers, those who,

ekassa atthāya anītā ambā bhuttā, idaṃ vāyāmassa phalaṃ.

having eaten the mangoes brought for the benefit of one, this is the fruit of the one who exerts himself.

Tañ-ca kho pana anītihaṃ: “Iti āha iti āhā” ti,

But *this is not just hearsay*: “He says this, he says that,”

evam itihītihena gahetabbaṃ na hoti,
thus he should not grasp through hearsay,

paccakkham-eva taṃ phalaṃ passā ti.
he should see the fruit personally.

Ja 125 Kaṭāhaka-jātaka

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, aññaṃ janapadaṃ 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, aññaṃ janapadaṃ gato ti,*

In this connection, *should he, having gone to another country, boast excessively,*

yo attano jātibhūmito aññaṃ janapadaṃ gato hoti,

he who, from the place where he himself was born has gone to another country,

yatthassa jātīm na jānanti, so bahum-pi vikattheyya,

to where no one knows his birth, and should boast excessively,

vambhanavacanaṃ vañcanavacanaṃ vadeyya.

speaking a word of disparagement, speaking a word of deception.

Anvāgantvāna dūseyyā ti,

Returning back he would spoil it,

imaṃ tāva vāraṃ sāmikassa paṭipathaṃ gantvā,

having gone back as far as his master's place,

dāsakiccassa katattā, kasāhi paharivā,

doing his servant's duties, being hit with a whip,

piṭṭhicammuppāṭanato ca lakkhaṇāhananato ca muttosi.

he is freed from having his back skinned, from branding.

Sace anācāraṃ karosi,

If you behave badly,

puna aññasmiṃ āgamanavāre tava, sāmiko anvāgantvāna dūseyya,

coming on occasion near another, the master, returning back would spoil it,

imaṃ gehaṃ anu-āgantvā,

returning to this house,

kasābhighātehi ceva lakkhaṇāhananena ca jātippakāsanena ca,

by a severe beating with a whip, and with branding, and by exposure of his birth,

taṃ dūseyya upahaneyya.

he would spoil it, he would destroy it.

Tasmā imaṃ anācāraṃ pahāya, bhuñja bhoge Kaṭāhaka,

Therefore, abandoning this bad behaviour, enjoy your wealth Kaṭāhaka,

mā pacchā attano dāsabhāvaṃ pākaṭaṃ kāretvā, vipphaṭṭhāsi ahoṣi ti.

do not later, after having had his subservience revealed, have remorse.

Ayam-ettha seṭṭhino 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 kalyāṇaṃ, tathevekassa pāpakaṃ,

In the same way that which is good for one, is bad for another,

-----|○---||-----|○-○- Siloka pathyā

Tasmā sabbaṃ na kalyāṇaṃ, sabbaṃ 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 Kalaṇḍukajātaka The Story about (the Slave) Kalaṇḍuka

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 Kalaṇḍuka, 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.

----|0----||0-00|0-0- Siloka pathyā

1. Te desā tāni vatthūni ahañ-ca vanagocaro,

Your district and your property, whose domain is the woods, I (know),

00-0-|-----||00--|0-0- Siloka mavipulā

Anuvicca kho taṃ gaṇheyyum, piva khīraṃ Kalaṇḍukā ti.

After enquiry you will be taken, drink your milk, Kalaṇḍuka.

Tattha, {1.459} *te desā tāni vatthūnī ti,*

In this connection, *your district and your property,*

mātukucchim sandhāya vadati.

is said concerning your mother's womb.

Ayam-etthādhippāyo:

This is the intention here:

yattha te vasitaṃ na te khattiyadhītādīnaṃ 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 khattiyadhītādīnaṃ kucchivatthūni.

Where you live and were established is not the inheritance of this noble woman and so on.

Atha kho dāsikucchiyaṃ tvaṃ 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),

tīracchānabhūto pi etam-atthaṃ jānāmī ti dīpeti.

I, who am an animal, know this matter, this is the explanation.

Anuvicca kho taṃ gaṇḥeyyūn-ti,

After enquiry you will be taken,

evaṃ anācāraṃ caramānaṃ 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,

taṃ gaṇḥeyyūn, gaḥetvā gamissanti,

you will be taken, and after taking, they will go,

tasmā attano pamāṇaṃ ñatvā,

therefore, knowing your own (true) measure,

seṭṭhidhītāya sīse anuṭṭhubhitvā, piva khīraṃ.

after wiping the saliva from the head of the merchant's daughter, *drink your milk.*

Kalaṇḍukā ti, taṃ nāmenālapati.

*Kalaṇḍuka, he calls him by name.*²⁰⁸

Ja 128 Biḷārajātaka **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 Dhammaṃ dhajam katvā, nigūḷho pāpam-ācare,

He who raises the flag of Dhamma, and conceals his wrong-doing,

---|-----||-----|----- Siloka mavipulā

Vissāsayitvā bhūtāni, biḷāraṃ nāma taṃ 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.

Dhammaṃ dhajam katvā ti,

Raises the flag of Dhamma,

dasakusalakammopathadhammaṃ dhajam karitvā,

raises the flag of the ten wholesome course of actions,

²⁰⁸ I.e. it is a vocative.

kūṭaṃ 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.

Biḷāraṃ nāma taṃ vatan-ti,

That vow is known as a cat's vow,

taṃ evaṃ Dhammaṃ dhajaṃ katvā,

that one who raises the flag of Dhamma in this way,

raho pāpāni karontassa, vataṃ kerāṭikavataṃ 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. Nāyaṃ sikhā puñṇahetu, ghāsahetu ayaṃ sikhā,

That topknot is not caused by merit, that topknot was caused by food,

---|---||---|---|--- Siloka pathyā

Nānguṭṭhagaṇanaṃ yāti, alaṃ te hotu aggikā ti!

The finger-count does not proceed (well), enough of you, Aggika!

Tattha, {1.462} nānguṭṭhigaṇanaṃ yātī ti,

In this connection, *the finger-count does not proceed (well),*

Aṅguṭṭhigaṇanā, ti aṅguṭṭhagaṇanā vuccati,

finger count, finger counting²⁰⁹ is said,

ayaṃ mūsikagaṇo aṅguṭṭhagaṇanaṃ na gacchati na upeti na pūreti,

finger counting of this pack of rats does not go (well), does not come, does not fulfil,

parikkhayaṃ gacchatī, ti attho.

it is going to destruction, this is the meaning.

Alaṃ te hotu Aggikā! ti siṅgālaṃ nāmena ālapanto āha.

Enough of you, Aggika! He speaks calling to the jackal by name.

Ettāvatā te alaṃ hotu, na ito paraṃ mūsike khādissasi.

This is sufficient for you, from here on do not eat the rats.

Amhehi vā tayā saddhiṃ saṃvāso alaṃ hotu,

This is enough of our living together with you,

na mayāṃ idāni tayā saddhiṃ vasissāmā, ti pi attho.

now we will not dwell together with you, this is also the meaning.

Sesaṃ 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

Ubhayaṃ 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.

“Arogamhī” ti, vatvā, gehe kattabban karosī, 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 “Arogamhī” 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 Kosiyē ti,

(However), you cannot have both the words and the food, Kosiyā,

yā ca te ayam vācā: “Vātā mam vijjhantī” ti,

these are your words: “Wind pierces me,”

yāñ-ca te idam paṇītabhojanam bhuttam,

and this excellent food has been eaten,

idaṃ ubhayam-pi tuyhaṃ na sameti,

but you cannot have both of these,

tasmā uṭṭhāya kammaṃ karohi.

therefore, having risen, you must do your work.

“Kosiye” ti, taṃ 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.

U-U-|-UU|-U-- Tutṭhubha

1. Asampadānen’ itarītarassa,

Because of not sharing with anyone,

--U-|-UU|-U-- Tutṭhubha

Bālassa mittāni kalībhavanti,

To a fool, friends are a source of distress,

--U-|UU-|-U-- Tutṭhubha

Tasmā harāmi bhusaṃ aḍḍhamānaṃ,

So I accept his half-measure of chaff,

---U|---U|-U-- Tutṭhubha

Mā me mitti²¹² jñyittha 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 *asampādāna*) is cut off through junction, by not taking, this is the meaning.

Itarītarassā 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,

kāḷakaṇṇisadisāni honti, bhijjantī, ti attho.

they are like bad luck, they destroy (one's wealth),²¹⁴ this is the meaning.

Tasmā harāmi bhusaṃ aḍḍhamānan-ti,

So I accept his half-measure of chaff,

tena kāraṇena ahaṃ sahāyena dinnam ekapalāpatumbaṃ,

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 aṭṭhannaṃ nālīnaṃ nāmaṃ,

A measure means what is known as eight *nālī*,

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.

catunnaṃ aḍḍhamānaṃ, catasso ca nāḷiyo tumbo nāma.

four of which is a half-measure, four *nāḷi* are known as a *tumba*.²¹⁵

Tena vuttaṃ 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 saddhiṃ mitti mā bhijjittha

do not let me break friendship with my friend

sassatāva ayam 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 Yakkhins in the past and thereby gained a kingdom.

◡◡-◡-|-◡◡|-◡-◡- Jagatī

1. Kusalūpadese dhitiyā daḷhāya 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 *nāḷi* is a small measure, a *tumba* = 4 *nāḷi*, and a *māna* = 8 *nāḷi*, or two *tumba*.

U-U-|-UU|-U-U- Jagatī

Na Rakkhasīnam vasam-āgamimhase,
We came not under Rakkhasis' control,

U-U-|-UU|-U-U- 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 dalhāya cā ti dalhāya dhitiyā ca,
With firm resolution means with resolution firm,

thirena abhocchinnanirantaravīriyena 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 mahābhayam.
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,”

bheravārammaṇaṃ disvā pi, nāhosi.

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

bheravārammaṇaṃ disvā pi anivattanabhāvenā, ti attho.

having seen the object of fright, but without turning back, this is the meaning.

Na Rakkhasīnaṃ vasam-āgamimhase ti

We came not under Rakkhasis’ control,

Yakkhakantāre tāsāṃ Rakkhasīnaṃ vasam na agamimha.

in the Yakkha wilderness we came not under the control of these Rakkhasis.

Yasmā amhākaṃ kusalūpadese dhiti ca daḥhā ahoṣi,

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 Rakkhasīnaṃ ^{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 ayaṃ ajja mahatā bhayena Rakkhasīnaṃ 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.

--o--|--oo|--o--o-- Jagatī

1. Khemaṃ yahim tattha arī udīrito,

Where there is safety there are foes, is said,

o--o--|--oo|--o--o-- Jagatī

Dakassa majjhe jalate ghatāsano.

Fire burns in the middle of the water.

o--o--|--oo|--o--o-- Jagatī

Na ajja vāso mahiyā mahīruhe,

Not living today in this tree on earth,

o--o--|--oo|--o--o-- 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,*

yasmiṃ udakapiṭṭhe khemabhāvo nibbhayabhāvo,

on the surface of the water (which is) a state of safety, fearlessness,

tasmiṃ 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 ghatam̐ 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, mahirūho vuccati rukkho,

*In the tree on earth, tree is said to be tree,*²¹⁸

tasmiṃ 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 amhākaṃ saraṇato bhayaṃ jātaṃ,

now today from our refuge danger has arisen,

paṭisaraṇaṭṭhānato bhayaṃ uppanna-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.

--o-o!-o-o- Vetālīya

1. Ye saññinō te pi duggatā,²²⁰

Those who are conscious fare badly,

--o-o-o-o!-o-o- Vetālīya

Ye pi asaññinō te pi duggatā,

Those unconscious fare badly too,

--o-o!-o-o- Vetālīya

Etaṃ ubhayaṃ 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 *matā* in the opening and is hard to correct.

— ॐ — ॐ — ॐ — ॐ — ॐ — Vetālīya

Tam samāpattisukham anāṅgaṇan-ti.

Bliss of attainment is spotless.

Tattha, {1.473} *ye saññino ti*

In this connection, *those who are conscious* means

ḥapetvā nevasaññānāsaññāyatanaḷābhino,

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 samāpattiyā 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,

asaññabhavē 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 samāpattiyā alābhato duggatā yeva nāma.

for the one losing this attainment is also known as one who fares badly.

Etam ubhayaṃ vivajjayā ti,

You should abandon both of these,

etaṃ ubhayam-pi saññibhavañ-ca asaññibhavañ-ca,

both of these realms, with consciousness and without consciousness,

vivajjaya pajahāti antevāsikaṃ ovadati.

you should abandon, give up, is the advice of the pupil.

Taṃ samāpattisukhaṃ anaṅgaṇan-ti,

Bliss of attainment is spotless,

taṃ nevasaññānāsaññāyatanaśamāpattilābhino,

the one who attained the sphere of neither-perception-nor-non-perception,

santaṭṭhena sukhaṃ-ti saṅkhaṃ gataṃ,

in the sense of a good man who goes by the name of blessed,

jhānasukhaṃ anaṅgaṇaṃ niddosaṃ,

the bliss of absorption, spotless, without fault,

balavacittekaggatāsabhāvena pi taṃ anaṅgaṇaṃ nāma jātaṃ.

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.

----|U----||-U--|U-U- Siloka pathyā

1. Candābhaṃ sūriyābhañ-ca, yodha paññāya gādhati.

He who, with wisdom, is well grounded in the moon's or sun's lustre,

UU--|U----||-U--|U-U- Siloka pathyā

Avitakkena jhānena hoti Ābhassarūpago ti.

Through absorption, without thinking, will go to the Radiant (Realm).

Tattha, ^{1.474} *candābhan-ti odātakasiṇaṃ dasseti.*

In this connection, *moon's ... lustre*, he points out the white meditation object.

Sūriyābhan-ti pītakasiṇaṃ.

Sun's lustre, the yellow meditation object.

Yodha paññāya gādhatī ti,

He who, with wisdom, is well grounded,

yo puggalo idha sattaloke idaṃ kasiṇadvayaṃ paññāya gādhati,

that person who here in the world of beings is well grounded, with wisdom, in this pair of meditation objects,

ārammaṇaṃ katvā anupavisati tattheva paṭiṭṭhahati.

having made them his object, right there is settled, is established.

Atha vā candābhaṃ sūriyābhañ-ca, yodha paññāya gādhatī ti,
Or, he who, with wisdom, is well grounded in the moon's or sun's lustre,

yattakaṃ ṭhānaṃ candābhā ca sūriyābhā ca patthaṭā,
however much it is possible the moon's lustre and sun's lustre extends,

tatthake ṭhāne paṭibhāgakasiṇaṃ vaḍḍhetvā,
that much it is possible, having developed the preliminary meditation object,

taṃ ārammaṇaṃ katvā, jhānaṃ nibbattento,
having the object, producing the absorption,

ubhayam-petaṃ ābhaṃ 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 *avitakkaṃ avicāraṃ*, *being without thinking, without reflection*; and its cosmological correspondent are the three *Ābhaloka*, of which the *Ābhassarabrahmaloka* is the highest realm.

Ja 136 Suvannaṃhamsajātaka 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.

----|0-----||00--|0-0- Siloka pathyā

1. Yam laddham tena tuṭṭhabbam, atilobho hi pāpako,

You should be content with what is received, the wicked have great greed,

--0--|0-----||0--0|0-0- Siloka pathyā

Haṃsarājam gahetvāna, suvaṇṇā parihāyathā ti.

After grabbing ahold of the king of geese, the gold must decline.

Tattha, {1.476} *tuṭṭhabban-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.

---0|0-----||00--|0-0- Siloka pathyā

1. Yattheko labhate babbu, dutiyo tattha jāyati,

Where one cat receives, a second appears right there,

²²² Alternative form.

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.

---o-!o---||---oo!o--- Siloka pathyā

1. **Kim te jaṭāhi dummedha? Kim te ajinasāṭiyā?**

Why, fool, do you have matted hair? Why do you have antelope's skin?

---o-!---oo-||---o---o--- 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 ajinasāṭiyā ti?

Why do you have antelope's skin?

Ajinasāṭiyā anucchavikassa samvarassa,

An antelope's skin is suitable for one who is restrained,

abhāvakā lato paṭṭhāya, kim te ajinasāṭiyā?

(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 pañicchannam.
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,

taṁ parimajjanto kañjikapūritalābu viya,
polishing like a gourd full of sour gruel,

visapūritacāṭi viya,
like a pot full of poison,

āsīvisapūritavammiko viya,
like an anthill full of poisonous snakes,

gūthapūritacittaghaṭo viya,
like a beautiful jar full of excrement,

ca bahimaṭṭho va hosi,
you are smooth on the outside,

kiṃ tayā corena idha vasantena,

why are you living here (like) a thief,

sīghaṃ ito palāyāhi, no ce palāyasi,

you must run away from here quickly, if you do not flee,

gā mavāsīnaṃ te ācikkhitvā, niggahaṃ kārāpessāmi 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.

----!o----!!oo--!o--o-- Siloka pathyā

1. Akkhī bhinnā, paṭo naṭṭho, sakhigehe ca bhaṇḍanaṃ,

Eyes are blinded, and clothes are lost, accusations in a friend's house,

oo--o--!-,----!!oo--o!o--o-- 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} *sakhigehe ca bhaṇḍanan-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 bhaṇḍanaṃ kataṃ,

in her house the wife made accusations,

bhaṇḍanaṃ katvā, bandhitvā pothetvā, daṇḍaṃ dāpiyati.

and after making accusations, being trapped and beaten, she received a fine.

Ubhato paduṭṭhā kammantā ti,

Both of their doings are wicked,

evaṃ 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 udake 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.

----|000-||-0-0|0-0- Siloka navipulā

1. Niccam ubbigahadayā, sabbalokavihesakā,
Always frantic in heart, troubled by the whole world,

----|0----||----|0-0- Siloka pathyā

Tasmā nesam vasā natthi, kākānamhāka nātinan-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 ubbigamānasā 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,

kumarakumārikādayo 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,

nesariṃ ambhākaṃ ṇātīnaṃ kākānaṃ 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 accantaṃ sukham-edhati,

Associating with the wicked doesn't bring endless happiness,

~ ~ ~ ~ ~ || ~ ~ ~ ~ ~ Silopa pathyā

Godhā kulaṃ kakaṇṭhā va kalim pāpeti attānan-ti.²²⁶

Like the chameleons²²⁷ who brought the iguana clan disaster.

Tatrāyaṃ {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 *kakaṇṭhā* is plural.

pāpajanasamsevī puggalo accantasukhaṃ,
associating with a wicked person endless happiness,

ekantasukhaṃ nirantarasukhaṃ 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 kiṃ?
In what way?

Godhā kulaṃ kakaṅṭhā va.
Like the chameleons (who brought) the iguana clan.

Yathā kakaṅṭhakato godhākulaṃ sukhaṃ na labhati,
Like with what the chameleons did, the iguana family did not receive happiness,

evam pāpajanasamsevī puggalo sukhaṃ na labhati.
thus through associating with a wicked person he did not receive happiness.

Pāpajanaṃ pana sevanto ekanteneva kalim pāpeti attānaṃ,
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.

Pāḷiyam pana: “Phalam pāpeyyā” ti, likhanti.

But in the text: “They should receive their fruit,” is written.

Tam byañjanam aṭṭhakathāyam natthi, attho pissa na yujjati.

That expression is not found in the commentary, and the meaning is not suitable.²²⁸

Tasmā yathāvuttam-eva, gahetabban.

Therefore just as it is spoken, so it should be understood.

Ja 142 Sigārajātaka

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.

--o--|o-----||-----o--o--o-- Siloka pathyā

1. Etañ-hi te durājānam, yam sesi matasāyikam,

This is difficult to understand, you lie, lying as though dead,

--o--|o-----||-----|o--o-- Siloka pathyā

Yassa te kaḍḍhamānassa, 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 etaṃ 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.

Yaṃ sesi matasāyikan-ti yena kāraṇena tvaṃ matasāyikaṃ 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 kaḍḍhamānassā ti

When tugging at you means

yassa tava daṇḍakoṭṭiyaṃ gahetvā,

having taken hold of a corner of your club,

kaḍḍhiyamānassa hatthato daṇḍo na muccati,

while tugging you do not release the club from your hand,

so tvaṃ 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 nipphalitā, matthako ca padālito,

Your brains are split open, and your head is smashed in,

- - - - | - - - - || - - - - | - - - - Siloka pathyā

Sabbā te phāsukā bhaggā, ajja kho tvaṃ virocasī ti.

All your ribs are broken, today you did shine forth.

Tattha, {1.493} *lasī ti matthaluṅgaṃ.*

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-petaṃ asabbhi Jātaveda,

Wicked Jātaveda, this is a lot

- - - - -| - - - - - Opacchandasaka

Yaṃ taṃ vāladhinābhipūjayāma,

Of tail that we greatly worship you with,

- - - - -| - - - - - Opacchandasaka

Maṃsārahassa natthajja maṃsaṃ,²³⁰

For the one deserving meat there's no meat today,

- - - - -| - - - - - Opacchandasaka

Naṅguṭṭham-pi bhavaṃ 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.

Asabbhī 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

Yaṃ taṃ vāladhinābhipūjayāmā ti,

Of tail that we greatly worship you with,

yaṃ 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.

Mamsārahassā 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 ŚBr. ix, 5, 1, 68 MBh. ii, 1146 &c.; N. of Agni) RV. AV. VS. &c.; m. fire...*

Naṅguṭṭham-pi bhavaṃ paṭiggahātū ti,
Accept, venerable, this tail,

attano santakaṃ rakkhituṃ asakkonto,
being unable to protect our possessions,

bhavaṃ imaṃ sajaṅghacammaṃ 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.

---o|o---||-o--|o-o- Siloka pathyā

1. Na tvaṃ Rādha vijānāsi, aḍḍharatte anāgate,

You do not know, Rādha, later, halfway through the night (who will come),

--o-|ooo-||o---|o-o- Siloka navipulā

Abyayataṃ vilapasi, virattā Kosiyāyane ti.

You prattle foolishly, (but) Kosiyāyanī is indifferent.

Tattha, {1.496} na tvaṃ Rādha vijānāsi, aḍḍharatte anāgate ti,

In this connection, you do not know, Rādha, later, halfway through the night,

tāta Rādha, tvaṃ na jānāsi aḍḍharatte 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?

Abyayataṃ vilasī ti tvaṃ abyattavilāpaṃ vilasī.

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 amhākaṃ pitari, nippemā jātā.

is indifferent to our father, no affection is found.

Sacassā tasmim sineho vā pemaṃ vā bhaveyya,

If in that place she would develop love or affection,

na evarūpaṃ anācāraṃ kareyyā ti

she would not do such wrong-doing,

imam-atthaṃ 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 amhākaṃ 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-udakaṃ ākaḍḍhāma osārema,

by our strength we drag away, deposit, the water of the great ocean,

tucchaṃ pana naṃ 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.

uu----|u----||--uu|u--u- Siloka pathyā

1. Na-y-idaṃ dukkhaṃ, aduṃ dukkhaṃ, yaṃ maṃ tudati vāyaso,
Being impaled in the air isn't suffering, that is suffering:

----|u----||-u--|u--u- Siloka pathyā

Yaṃ Sāmā puppharattena Kattikaṃ nānubhossatī ti.
Sāmā with her safflowers will not enjoy the Kattika (Fair).

Tattha, {1.500}

In this connection,

na-y-idaṃ dukkhaṃ aduṃ dukkhaṃ, yaṃ maṃ tudati vāyaso ti
being impaled in the air isn't suffering, that is suffering,

yañ-ca idaṃ sūle lagganapaccayaṃ kāyikacetāsikadukkhaṃ,
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,

idaṃ sabbam-pi mayhaṃ na dukkhaṃ,
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.

aduṃ dukkhaṃ, etaṃ yeva pana me dukkhan-ti attho.

that is suffering, but that is my suffering, this is the meaning.

Kataraṃ?

What is?

Yaṃ Sāmā puppharattena, Kattikaṃ nānubhossatī ti,

Sāmā with her safflowers will not enjoy the Kattika (Fair),

yaṃ sā Piyaṅgusāmā mama bhariyā, ekaṃ kusumbharattaṃ nivāsetvā,
my wife Piyaṅgusāmā, having dressed in safflower,

ekaṃ pārūpitvā, evaṃ ghanapuppharattena vatthayugena acchannā,
having put it on, being clothed thus in a suit of safflower,

mama kaṅṭhe gahetvā,

having taken me (with her arm round) my neck,

Kattikarattivāraṃ nānubhavissati,

will not enjoy the occasion of the Kattika (Fair),

idaṃ mayhaṃ dukkhaṃ, etad-eva hi maṃ bādhatī ti.

for me this is suffering, this it is that weighs on me.

Ja 148 Sigārajātaka 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.

--U-|UU-||U-UU|U-U- Siloka navipulā

1. Nāhaṃ punaṃ na ca punaṃ, na cāpi apunappunaṃ,
Not again, and never again, also not again and again,

-U--|U--U||U-UU|U-U- Siloka pathyā

Hatthibondiṃ 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

Ayaṃ 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 punappunaṃ,

from the time it was said, also again from there, and again and again,

vāraṇasarīrasaṅkhātāṃ hatthibondiṃ 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.

Na bhūmyā caturaṅgulo ti bhūmito caturaṅgulamattam-pi na vaḍḍhito.

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 halāhalavisasadisena.

Filled up with poison²³⁷ means it is like a deadly poison.

Evaṃ khuddako pi samāno

Though it is very small

evarūpena tittakena paṇṇena samannāgato, ti attho.

it is endowed with such a bitter leaf, this is the meaning.

Mahāyaṃ kiṃ bhavissatī ti?

What will it be when it is grown?

Yadā panāyaṃ vuddhippatto mahā bhavissati,

But when it has become grown up and is large,

tadā kiṃ nāma bhavissati, addhā manussamārako bhavissatī ti,

then what will it be, it will certainly be a killer of mankind,

etaṃ 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: kappā 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. Asantaṃ yo paggaṇhāti, asantañ-cūpasevati,

He who favours the bad, and mixes with the bad,

◡---◡---||---◡--- Siloka bhavipulā

Tam-eva ghāsam 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 duccharitehi samannāgataṃ dussīlaṃ pāpadhammaṃ.

endowed with the three ways of wrong conduct,²³⁸ lacking virtue, wicked.

Yo paggaṇhātī ti,

He who favours,

khattiyādīsu yo koci evarūpaṃ dussīlaṃ,

whoever, amongst the nobles and so on, lacking virtue,

pabbajitaṃ vā cīvarādisampadānena,

whether he has gone forth and is given robes and so on,

²³⁸ By body, voice and mind.

gahaṭṭhaṃ vā uparajjasenāpatiṭṭhānādisampadānena,

or is a householder given the state of viceroyalty, generalship and so on,

paggaṇhāti sakkārasammānaṃ karotī, ti attho.

favours (someone) with honour and respect, this is the meaning.

Asantaṃ cūpasevatī ti,

And mixes with the bad,

yo ca evarūpaṃ asantaṃ dussīlaṃ upasevati bhajati payirupāsati.

he who mixes with, associates with, attends to, the bad, the one lacking in virtue.

Tam-eva ghāsaṃ kurute ti tam-eva asantapaggaṇhakaṃ,

Makes fodder of himself means favouring the bad,

so dussīlo pāpapuggalo ghasati saṃkhādāti vināsaṃ pāpeti.

the one lacking virtue, the bad person, devours, chews over, brings to destruction.

Kathaṃ?

How?

Byaggho Sañjīviko yathā ti,

Like Sañjīvaka and the tiger,

yathā Sañjīvena māṇavena, mantāṃ parivattetvā,

like the brahmin student Sañjīva who, having recited his mantra,

matabyaggho sañjīviko jīvitasampadānena sampaggahito,

lifted up and revitalised the dead tiger with life,

attano jīvitadāyakaṃ, Sañjīvam-eva jīvitā voropetvā, tattheva pātesi,

himself giving life, Sañjīva had his life taken from him, and fell right there,

evam añño pi yo asantapaggahañ karoti, so dussīlo,
thus another who favours the bad, that one lacking virtue,

tañ attano sampaggāhakam-eva vināseti.
being uplifted destroys him.

Evam asantasampaggāhakā vināsañ 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.

----|UUU-||-U-U|U-U- Siloka navipulā

1. Daḷham daḷhassa khipati, Balliko, mudunā mudum,

He pits the strong against the strong, Ballika, the soft with softness,

--U-|U----||U--U|U-U- Siloka pathyā

Sādhum-pi sādhunā jeti, asādhum-pi asādhunā,

The good overcomes with goodness, the bad (overcomes) with badness,

--U-|U----||----|U-U- 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} *daḷham daḷhassa khipatī ti,*

In this connection, he pits the strong against the strong,

yo daḷho hoti balavadaḷhena pahārena vā vacanena vā jinitabbo.

he who is strong should conquer with powerful blows or with words.

Tassa daḷham-eva pahāram vā vacanam vā khipati.

At him he throws a strong blow or word.

Evam̐ daḷho va hutvā, taṃ jinātī, ti dasseti.

Thus having become strong, he conquers him, this is the explanation.

Balliko ti, tassa rañño nāmaṃ.

Ballika, this is the king's name.

Mudunā mudun-ti,

The soft with softness,

mudupuggalaṃ, sayam-pi mudu hutvā, mudunā va upāyena jinātī.

the soft person, himself becoming soft, conquers with soft means.

Sādhum-pi sādhunā jetī ti,

The good overcomes with goodness,

ye sādḥū sappurisā, te sayam-pi sādhu hutvā, sādhunā va upāyena jinātī.

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 ayaṃ rājā ti,

Of such a kind is this our king,

ayaṃ amhākaṃ Kosalarājā sīlacārena evarūpo.

this our Kosala king is such, through his virtuous manner.

Maggā uyyāhi sārathī ti!

Get off the path, charioteer!

Attano ratham maggā ukkamāpetvā,

Having driven his chariot from the path,

uyyāhi, uppathena yāhi,

get off, go to the side of the path,

ambhākaṃ rañño maggaṃ dehī, ti vadati.

give the path to our king, this is what is said.

---o|o---||o---|o--o Siloka pathyā

2. Akkodhena jine kodhaṃ, asādhum sādhanā jine,

He overcomes anger with non-anger, overcomes bad with goodness,

o--o--|-,---||---o|o--o Siloka mavipulā

Jine kadar¹yaṃ dānena, saccenālikavādinam,

Overcomes stinginess with a gift, and lying speech with the truth,

---o--|o---||---o--o Siloka pathyā

Etādiso ayam 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 kuddham puggalam,

For this angry person,

sayam akkodho hutvā, akkodhena jināti,

himself becoming non-angry, he overcomes with non-anger,

asādhum 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,

evamvidhasīlācāraguṇayuttassa amhākam rañño 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.

abhinipatati pakkhandati paṭipajjati,
falls, leaps into it, follows that course of action,

taṃ asamekkhitakammantaṃ turitābhinipātināṃ,
who quickly undertake that work falls,

evaṃ sāni kammāni tappenti, socenti, kilamenti.
thus they regret, grieve over, are weary with, those works.

Yathā kiṃ?

In what way?

Uṇhaṃvajjhohitaṃ mukhe ti,
Like (they would) something hot crammed into the mouth,

yathā bhuñjantena: “Idaṃ sītaṃ idaṃ uṇhaṃ”-ti anupadhāretvā,
just as with eating, having disregarded: “This is cool, this is hot,”

uṇhaṃ ajjhoharaṇīyaṃ mukhe ajjhoharitaṃ ṭhapitaṃ
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,

evaṃ tathārūpaṃ puggalaṃ, 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:

tiṅasīho, paṇḍusīho, kāḷasīho, 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,

taṃ rajatapabbataṃ abhinādayi ekaninnādam akāsi.

resounding on that silver mountain it made a reverberating noise.

Daddare vasan-ti,

Dwelt near Daddara,

²⁴¹ DṬ: *Tiṅasīho ti tiṅasadisaharitavaṇṇo 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, cittutrāsaṃ 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 hadayaṃ 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 ahaṃ samma, tvam-pi samma catuppado,

“I am four-footed, friend, you are four-footed, friend,

- - - - - || - - - - - Siloka pathyā

Ehi samma nivattassu, kiṃ nu bhīto palāyasī” ti?

Come, friend, turn back, why do you run away in fear?”

[There is no word commentary to this verse.]

ॐॐॐ-|ॐ-----||-----|ॐ-ॐ- Siloka pathyā

2. “Asuci pūtilomosi, duggandho vāsi sūkara,
“Your coat is foul, unclean, you truly smell bad, boar,

ॐ-----ॐ|ॐ-----||ॐ-----ॐ-ॐ- Siloka pathyā

Sace yujjhitukāmosi, jayaṃ samma dadāmi te” ti.
If you desire to fight, I give you victory, friend.”

Tattha, {2.11} *pūtilomo ti mīḥamakkhitattā duggandhalomo.*

Herein, (*your*) *coat is foul* means being plastered with excrement, your coat smells bad.

Duggandho vāsi ti aniṭṭhajegucchapaṭikūlagandho hutvā, vāyasi.

You truly smell bad means having become unpleasant, repulsive, disagreeable, you smell.

Jayaṃ, samma, dadāmi te ti.

I give you victory, friend.

“Tuyhaṃ jayaṃ demi, ahaṃ parājito, gaccha tvan”-ti vatvā,

Having said: “I give victory to you, I am defeated, you can go,”

sīho tato va nivattivā,

the lion, turned back from there,

gocaraṃ gahetvā, sare pānīyaṃ pivivā, pabbataguham-eva gato.

and after taking his food, and drinking from the lake, he went to the cave in the mountain.

Ja 154 Urugajātaka 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.

- - - - | - - - - | - - - - Tutṭhubha

1. Idhūragānaṃ pavaro pavitṭho,

Here amongst the snakes the noble one has entered,

- - - - | - - - - | - - - - Tutṭhubha

Selassa vaṇṇena, pamokkham-icchaṃ.

(Being) a rock with colour, desiring safety.

- - - - | - - - - | - - - - Tutṭhubha

Brahmañ-ca vaṇṇaṃ apacāyamāno,

Paying homage to the holy man of high class,

- - - - | - - - - | - - - - Tutṭhubha

Bubhukkhito, no vitarāmi bhottun-ti.

(Though) hungry, I overcame (the desire) to eat.

Tattha, {2.14} *idhūragānaṃ pavaro pavitṭho ti,*

In this connection, here amongst the snakes the noble one has entered,

imasmim vakkale uragānaṃ pavaro Nāgarājā pavitṭho.

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,

maṇivaṇṇena, 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 makkhaṃ icchamāno.

Desiring safety means wishing for safety from my presence.

Brahmaṇ-ca vaṇṇaṃ apacāyamāno ti,

Paying homage to the holy man of high class,

ahaṃ pana tumhākaṃ brahmavaṇṇaṃ seṭṭhavaṇṇaṃ,

your high class, the best class,

pūjento garuṃ karonto.

I am worshipping, paying respect to.

Bubhukkhito no vitarāmi bhottun-ti,

(Though) hungry, I overcame (the desire) to eat,

etaṃ Nāgaṃ vakkalantaraṃ paviṭṭhaṃ,

this Nāga has entered inside the bark garments,

chāto pi samāno, bhakkhitaṃ na sakkomī ti.

though ravenous, I am unable to eat (him).

--o-|-oo|-o-- Tutṭhubha

2. So Brahmagutto ciraṃ-eva jīva,

Guarded by Brahmā, may you live for a long time,

--o-|-oo|-o-- Tutṭhubha

Dibyā ca te pātubhavantu bhakkhā.

And may divine food manifest itself to you.

--o-|-oo|-o-- Tuṭṭhubha

Yo brahmavaṇṇaṃ apacāyamāno,
Whoever, honouring the holy man of class,

o-o-|-oo|-o-- Tuṭṭhubha

Bubhukkhito no vitarāsi bhottun-ti.
(Though) hungry, you overcame (the desire) to eat.

Tattha, so Brahmagutto ti

In this connection, guarded by Brahmā means

so tvaṃ Brahmagopito Brahmarakkhito hutvā.

you, being protected by Brahmā, guarded by Brahmā.

Dibyā ca te pātubhavantu bhakkhā ti,

And may divine food manifest itself to you means,

Devatānaṃ paribhogārahā bhakkhā ca tava pātubhavantu,

may the food worthy of being enjoyed by the Devas manifest itself to you,

mā paṇātipātaṃ katvā, nāgamamsakhādako ahoṣi.

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.

—ॐ—ॐ|ॐ—||ॐॐ—ॐ|ॐ—ॐ— Siloka pathyā

1. Jīva vassasatam̐ Bhagga, aparāni ca vīsatim̐,

Live for a hundred years, Bhagga, and for a further twenty (years),

—ॐ—|—, —||—||—ॐ|ॐ—ॐ— Siloka mavipulā

Mā maṁ Pisācā khādantu, jīva tvaṁ sarado satan-ti.

May no Pisācas eat me up, may you live a hundred seasons.

Tattha, {2.16} Bhaggā ti, pītarāṁ nāmenālapati.

In this connection, *Bhagga*, he calls his father by name.

Aparāni ca vīsatin-ti aparāni ca vīsati vassāni jīva.

And for a further twenty (years) means and may you live for a further twenty years.

Mā maṁ Pisācā khādantū ti maṁ pisācā mā khādantu.

*May no Pisācas eat me up means may no Pisācas eat me up.*²⁴³

Jīva tvaṁ sarado satan-ti tvaṁ pana vīsuttaram̐ vassasatam̐ jīvā ti.

May you live a hundred seasons means may you live for more than one hundred and twenty years.

Sarado satañ-hi gaṇiyamānam̐ vassasatam-eva hoti,

Counting one hundred seasons there is one hundred years,

taṁ purimehi vīsāya saddhim̐ vīsuttaram̐ idha, adhippetam̐.

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.

—ॐ—ॐ!—---||ॐॐ—ॐ!ॐ—ॐ— Siloka pathyā

2. Tvam-pi vassasataṃ jīvaṃ, aparāni ca vīsatim,

May you live for a hundred years, and for a further twenty (years),

ॐ—ॐ—!—,---||---ॐ!ॐ—ॐ— Siloka mavipulā

Visaṃ Pisācā khādantu, jīva tvaṃ sarado satan-ti.

May the Pisācas eat poison, may you live a hundred seasons.

Tattha {2.17} *visaṃ Pisācā khādantū ti,*

In this connection, may the Pisācas eat poison,

Pisācā halāhalavisaṃ 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 reprovved 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.

ॐ—ॐ—!—---||ॐॐ—ॐ!ॐ—ॐ— Siloka mavipulā

1. Alīnacittaṃ nissāya pahaṭṭhā mahatī camū,

Great forces, who were pleased, relying on (prince) Alīnacitta,

—ॐ—!—---||---ॐ!ॐ—ॐ— Siloka mavipulā

Kosalaṃ senāsantuṭṭhaṃ, jīvaggāhaṃ agāhayi.

Captured (king) Kosala alive, who was displeased with his army.

---o|o---||---o---|o--- Siloka pathyā

2. Evaṃ nissayasampanno bhikkhu, āraddhavīriyo,
So, being endowed with support the monk, with effort established,

---o|o---||---o---|o--- Siloka pathyā

Bhāvayaṃ kusalaṃ dhammaṃ, yogakkhemassa pattiya,
By cultivating wholesome thoughts, in order to attain safety,

---o|o---||---o---|o--- Siloka pathyā

Pāpuṇe anupubbena, sabbasaṃyojanakkhayan-ti.
Gradually arrives at the destruction of all of the fetters.

Tattha, ^{2.23} *Alīnacittam nissāyā 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 diṭṭhan”-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 āgataṃ.

being displeased with the reign of the army of the Kosala kings, he came desiring another’s kingdom.

Jivaggāham agāhayī ti

Captured ... alive means

amāretvā va, sā camū taṃ rājānaṃ hatthinā jīvaggāhaṃ gaṇhāpesi.

the army, without killing him, took the king with his elephant, capturing him alive.

Evaṃ nissayasampanno ti

So, being endowed with support means

yathā sā camū, evaṃ añño pi kulaputto nissayasampanno,

like that army, so another son of good family, endowed with support,

kalyāṇamittaṃ Buddhaṃ vā Buddhasāvakaṃ vā nissayaṃ labhitvā.

received the support of a good friend, the Buddha, or a Buddha's disciple.

Bhikkhū ti, parisuddhādhivacanam-etaṃ.

The monk, this is a designation for one who is purified.

Āraddhavīriyo ti paggaḥitavīriyo,

With effort established means taking up effort,

catudosāpagatena viriyena samannāgato.

being endowed with effort free from the four faults.

Bhāvayaṃ kusalaṃ dhamman-ti kusalaṃ niravajjaṃ,

By cultivating wholesome thoughts means cultivating blameless wholesome (thoughts),

sattatimsabodhipakkhiyasaṅkhātāṃ dhammaṃ 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 pattiyā ti

In order to attain safety means

catūhi yogehi khemassa, Nibbānassa pāpuṇanattāya,

for safety from the four yokes,²⁴⁵ in order to attain Nibbāna,

taṃ dhammaṃ bhāvento.

cultivating that thought.

Pāpuṇe anupubbena, sabbasaṃyojanakkhayan-ti,

Gradually arrives at the destruction of all of the fetters,

evaṃ vipassanato paṭṭhāya, imaṃ kusalaṃ dhammaṃ bhāvento,

so beginning with that insight, cultivating this wholesome thought,

so kalyāṇamittupanissayasampanno, bhikkhu

being endowed with decisive support from spiritual friends, the monk

anupubbena vipassanāññānāni ca heṭṭhimamaggaphalāni ca pāpuṇanto,

gradually attaining insight knowledges and path and fruits from the lower ones (on up),

pariyosāne dasannam-pi saṃyojanānaṃ khayante,

in the end destroying the ten fetters,

uppannattā sabbasaṃyojanakkhayaasaṅkhātā Arahattaṃ pāpuṇāti.

when that arises, he attains Arahatta, which is reckoned as the destruction of all the fetters.

Yasmā vā Nibbānaṃ āgamma sabbasaṃyojanāni 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 sabbasaṃyojanakkhayam-eva

Therefore when there is the destruction of all the fetters

evam anupubbena Nibbānasaṅkhātam,

gradually he attains what is reckoned as Nibbāna,

sabbasaṃyojanakkhayam 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.

- 0 - - | 0 - - 0 || - - 0 0 | 0 - 0 - Siloka pathyā

1. Yena kāmaṃ paṇāmeti dhammo balavataṃ, migī.

The nature of one strong is he dismisses whatever he likes, beast.

- 0 - - | 0 - - - || - - 0 0 | 0 - 0 - Siloka pathyā

Unnadantī vijānāhi: jātaṃ saraṇato bhayan-ti.

Unnadantī, know you this: fear has arisen from our refuge.

Tattha, ^{2.28} *yena kāmaṃ paṇāmeti 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 icchati,

in whatever direction he desires,

tena disābhāgena so paṇāmeti, nīharati.

in that direction he dismisses him, drives him away.

Esa dhammo balavataṃ,

This is the nature of one strong,

ayaṃ issarānaṃ sabhāvo paveṇidhammo va,

this is a lineage characteristic of rulers,

tasmā sace amhākaṃ vāsaṃ na rocetha,

therefore if you do not like our dwelling,

ujukam-eva no nīharatha viheṭhanena,

straight we will drive you away by harming you,

ko attho ti dīpento evam-āha.

thus he speaks explaining what the meaning is.

Migī ti sīhaṃ ālapati.

Beast, he addresses the lion.

So hi migarājatāya, migā assa atthī 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 unnatānaṃ dantānaṃ 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 issarānam 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,

amhākaṃ tumhe patiṭṭhānaṭṭhena saraṇam,

refuge in the sense of you establishing support for us,

tumhākañ-ñeva santikā bhayaṃ 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 kāmaṃ paṇāmeti,

he dismisses whatever he likes,

yena yenākārena icchati, tena paṇāmeti pavattati,

in whatever way he desires to, that he continually dismisses,

viheṭheti pi, {2.29} palāpeti pi,

and annoys, and puts to flight,

evaṃ tvaṃ vijānāhi tattha kiṃ sakkā amhehi kātuṃ.

thus you must know what can be done by us in that place.

Dhammo balavataṃ, esa balavantānaṃ sabhāvo, idāni mayāṃ gamissāma.

The nature of one strong, this is the characteristic of those who are strong, now we will go.

Kasmā?

Why?

Jātaṃ 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 ñātako 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 mātimaññittho, siṅgālo 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

Tatrāyaṃ 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 sakhā.
he is a comrade to me, in the position of a comrade.

Dāḥhini mātimaññittho ti,
O sharp-fanged one, do not despise him,

bhadde, dāḥhāsampanne 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-idaṃ 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 niccaṃ sandānakhādīnā,
The transgressor and the arrogant always bite on the tether,

○-○-|-,---||○○○○|○-○- Siloka mavipulā

Sameti pāpaṃ pāpena, sameti asatā asan-ti.
The wicked agree with the wicked, the bad agree with the bad.

Tattha, ^{2.32} *na-y-idaṃ visamasīlena, Soṇena Suhanū sahā ti*
In this connection, Suhanu does not have bad behaviour with Soṇa in this place,

yaṃ idaṃ Suhanu kūṭasso Soṇena saddhim pemaṃ karoti,
in this place Suhanu, the untamed horse, shows affection for Soṇa,

idaṃ na attano visamasīlena,
in this place he does not have bad behaviour himself,

atha kho attano samasīleneva saddhiṃ 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, yaṃgocaro Soṇo, so pi taṃgocaro yeva.

he who is Soṇa's companion, whatever range Soṇa has, he also has that range.²⁴⁸

Yatheva hi Soṇo assagocaro asse ḍaṃsento va carati, tathā Suhanu pi.

Just as Soṇa within the horse's range goes round biting (other) horses, so does Sunahu.

Iminā nesam samānagocarataṃ dasseti.

With this he explains their similar range.

Te pana ācāragocare ekato katvā,

Having brought the range of their behaviour together,

dassetuṃ 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 Pāḷi.

Gocara means many things, one of which is range, *sagocara* means someone having the same range, a friend, a companion.

assānaṃ upari pakkhandanasīlena pakkhandanagocarena.

the horses have transgressive behaviour, have a transgressive range.

Pagabbhenā ti kāyapāgabbhiyādisamannāgatena dussīlena.

The arrogant means endowed with arrogance in body and so on, having bad character.

Niccaṃ sandānakhādīnā ti,

Always bite on the tether,

sadā attano bandhanayottaṃ khādanasīlena khādanagocarena ca.

they always have the behaviour of chewing, the character of chewing the rope that binds them.

Sameti pāpaṃ pāpenā ti,

The wicked agree with the wicked,

etesu aññatarena pāpena saddhiṃ aññatarassa pāpaṃ dussīlyaṃ 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 anācāragocarasaṃpannena saha itarassa asaṃ

amongst these a certain bad person together with another bad person who is endowed with bad character

asādhukammaṃ sameti,

agree as to their bad deeds,

gūthādīni viya gūthādīhi ekato saṃsandati sadisaṃ 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. Udetayaṃ cakkhumā ekarājā,

That one who gives vision, the sole king, rises up,

◡-◡-|-◡◡|-◡- - Tuṭṭhubha

Harissavaṇṇo pathavippabhāso,

He is golden coloured, he enlightens the earth,

--◡-|-◡◡|-◡- -(◡◡-◡- -) Tuṭṭhubha

Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,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.

sakalacakkavāḷavāsīnaṃ andhakāraṃ vidhamitvā,

after destroying the darkness of those living in the whole universe,

cakkhupaṭilābhakaraṇena,

by causing the acquisition of vision,

yaṃ tena tesaṃ 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,

sakalacakkavāḷe ālokarānaṃ antare, seṭṭhavisitṭhaṭṭhena, 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,

harisamānavaṇṇo, 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.

Taṃ taṃ namassāmī ti,

Therefore I revere,

tasmā taṃ evarūpaṃ bhavantaṃ 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,

imaṃ divasaṃ catu-iriyāpathavihārena sukhaṃ vihareyyāma.

we can live happily this day dwelling in the four postures.

--o-|-o-|-o-- Tutṭhubha

2. Ye brāhmaṇā vedagū sabbadhamme

I revere those brahmins who have understanding

--o-|-o-|-o-- Tutṭhubha

Te me namo, te ca maṃ pālayantu!

Of all things, may they keep watch over me!

o-o-|-o-|-o-o- Jagatī

Namatthu Buddhānaṃ! Namatthu Bodhiyā!

You must revere the Buddhas! Revere Awakening!

o-o-|-o-|-o-o- Jagatī

Namo vimuttānaṃ! Namo vimuttiyā!

Reverence to the free! Reverence to freedom!"

o-o-|-o-|-o-|-o-|-o-|-o-|-o- Siloka mavipulā

Imaṃ so parittaṃ 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 vedānaṃ pāraṃ gatā ti pi vedagū,

Who have understanding means having crossed to the far shore of understanding²⁵⁰ they have understanding,

vedehi pāraṃ 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 khandhāyatanadhātudhamme,

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 tiṅṅaṃ Mārānaṃ matthakaṃ madditvā,

they cross over, having crushed the head of the three Māras,²⁵³

dasasahasilokadhātuṃ unnādetvā,

having roared in the ten-thousand world system,

bodhitale Sammāsambodhiṃ patvā,

having attained Complete Awakening in the grounds of the wisdom (tree),

saṃsāraṃ vā atikkantā, ti attho.

or overcoming transmigration, this is the meaning.

Te me namo ti,

I revere those,

te mama imaṃ namakkāraṃ paṭicchantu.

please receive this my reverence to them.

Te ca maṃ pālayantū ti,

May they keep watch over me,

evaṃ mayā namassitā ca te Bhagavanto maṃ pāleṇtu rakkhantu gopentu.

so through my revering the Fortunate Ones may they watch over, guard and protect me.

Namatthu Buddhānaṃ! Namatthu Bodhiyā!

You must revere the Buddhas! Revere Awakening!

Namo vimuttānaṃ! Namo vimuttiyā! ti

Reverence to the free! Reverence to freedom!

²⁵³ I think here Cūḷaniddesa (506) must be relevant: *kammābhisankhāravasena paṭisandhiko khandhamāro, dhātuṃmāro, āyatanamāro; rebirth linking because of volitional deeds, māra as the constituents, māra as the elements, māra as the sense spheres.*

Ayaṃ mama namakkāro {2.35}

This is my reverence

atītānaṃ parinibbutānaṃ Buddhānaṃ 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 vimuttānaṃ atthu.

and so to those who are free with the freedom of the fruit of Arahatta.

Yā ca nesaṃ tadaṅgavimutti, vikkhambhanavimutti,

To those who have freedom through substituting (bad for good), freedom through suppressing (defilements),

samucchedavimutti, paṭippassaddhivimutti,

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 nesaṃ vimuttiyā pi ayaṃ mayhaṃ namakkāro atthū ti.

and to their freedom, I make this my reverence.

Imaṃ so parittaṃ katvā moro carati esanā ti

After making this safeguard the peacock dwells seeking (his welfare),

idaṃ pana padadvayaṃ 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 gocarabhūmiyam pupphaphalādīnam atthāya,
dwells seeking his own welfare in various ways,

nānappakārāya esanāya carati.
(with) flowers and fruits and so on in his feeding grounds.

U-U-|-U-|-U-|- Tutṭhubha

3. Apetayam cakkhumā ekarājā,
That one who gives vision, the sole king, descends down,

U-U-|-UU-|-U-|- Tutṭhubha

Harissavaṇṇo pathavippabhāso,
He is golden coloured, he enlightens the earth,

--U-|-UU-|-U-|-(UU-U-|-) Tutṭhubha

Tam tam namassāmi harissavaṇṇam pathavippabhāsam,
Therefore I revere the golden coloured one, who enlightens the earth,

U-U-|-UU-|-U-|- Tutṭhubha

Tayājja guttā viharemu rattim.
Guarded by you today, we will live out the night.

--U-|-U-|-|-U-|- Tutṭhubha

4. Ye brāhmaṇā vedagū sabbadhamme
I revere those brahmins who have understanding

--U-|-U-|-|-U-|- Tutṭhubha

Te me namo te ca mam pālayantu,
Of all things - may they keep watch over me!

U-U-|-|-U-|-U-U-|- Jagatī

Namatthu Buddhānam! Namatthu Bodhiyā!
You must revere the Buddhas! Revere Awakening!

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 rājānaṃ Videhaṃ Mithilaggahaṃ,

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 evaṃ eva, nūnā ti, parivitakke nipāto.*

In this connection, *so* means *so*,²⁵⁴ *what if* is a dubitative particle.

Ekamse pi vaṭṭati yeva.

It is also suitable as an emphatic.²⁵⁵

Vedehan-ti Videharaṭṭhasāmikam.

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 *-m* and followed by a vowel will change to *-m* 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.

Mithilāyaṃ gharaṃ 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 haṃsā Vinīlakan-ti

So Vinīlaka (is carried) on the geese,

yathā ime haṃsā maṃ Vinīlakaṃ vahanti, evam-eva vahantī ti.

so these geese carry me, Vinīlaka, just so do they carry (me).

○-○-|-○○-||○-○-○- Siloka bhavipulā

2. Vinīla duggaṃ bhajasi, abhūmiṃ tāta sevasi,

Vinīla, you came to a pass, no place, my dear, for you to come,

-○-|-○-○-||-○-○- Siloka pathyā

Gāmatakāni sevassu, etaṃ mātālayaṃ tavā ti.

You should go to the edges of the village, that's your mother's nest.

Tattha, Vinīlā ti taṃ nāmenālapati.

In this connection, *Vinīla*, he calls on him by name.²⁵⁷

Duggaṃ bhajasī ti imesaṃ vasena giriduggaṃ bhajasi.

You came to a pass means due to these (geese) you came to a mountain pass.

Abhūmiṃ tāta sevāsī ti,

No place, my dear, for you to come,

²⁵⁶ This definition plays on the ambiguity of the formation of the word *ājaññā*, normally taken as from *ā + √jan + ya* (best born), the form is taken as though from *ā + √ñā + ā* (best knowledge).

²⁵⁷ Names in Pāḷi are often found in the form name+ka, which is a diminutive, and an affectionate way of addressing someone.

tāta, girivisamaṃ nāma tava abhūmi, taṃ sevasi upagacchasi.

my dear, normally the rugged mountains is no place for you, (but here) you came, you reached.

Etam mātālayaṃ tavā ti

That's your mother's nest means

etaṃ gāmantaṃ, ukkāraṭṭhānaṃ, āmakasusānaṭṭhānañ-ca,

the end of the village, the dunghill, the charnel grounds,

tava mātu ālayaṃ gehaṃ vasanaṭṭhānaṃ, 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 santhavaṃ kāpurisena kay¹rā,

Have no intimacy with a bad person,

~ ~ ~ | ~ ~ ~ | ~ ~ ~ Tuṭṭhubha

Ar¹yo anar¹yena²⁵⁹ pajānam-atthaṃ.

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.

U-U-|-UU|-U-- Tuṭṭhubha

Cirānūvuttho pi karoti pāpaṃ,
Eventually he does what is wicked,

U-U-|-UU|-U-- Tuṭṭhubha

Gajo yathā Indasamānagottaṃ.
Like the elephant to Indasamāna.

--U-|-UU|-U-- Tuṭṭhubha

2. Yaṃ tveva jaññā: Sadiso maman-ti,
But he of whom you know: He is like I,

--U-|-UU|-U-- Tuṭṭhubha

Sīlena paññāya sutena cāpi,
Having virtue and wisdom and learning,

--U-|-UU|-U-- Tuṭṭhubha

Teneva mettīm kayirātha saddhīm,
With him one should certainly be friendly,

U-U-|-UU|-U-U- Jagatī

Sukho have sappurisena saṅgamo ti.
Happy is the meeting with a good person.

Tattha, {2.42} *na santhavaṃ kāpurisena kayirā ti*

In this connection, *have no intimacy with a bad person means*

kucchitena kodhapurisena saddhīm,

with a despicable, angry person,

taṇhāsanthavaṃ vā mittasanthavaṃ 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-atthaṃ atthaṃ 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 dussīlena saddhiṃ santhavaṃ 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?

Cirānūvuttho pi karoti pāpan-ti,

Eventually he does what is wicked,

yasmā anariyo ciraṃ ekato anuvuttho pi,

whence the ignoble one, when dwelt together with for a long time,

taṃ ekato nivāsaṃ agaṇetvā karoti pāpaṃ,

disregards their living together and does what is wicked,

lāmakakammaṃ karoti yeva.

does some evil deed.

Yathā kiṃ?

Like what?

Gajo yathā Indasamānagottan-ti,

Like the elephant to Indasamāna,

yathā so gajo Indasamānagottaṃ mārento pāpaṃ akāsi, ti attho.

like the elephant did something bad by killing Indasamāna, this is the meaning.

Yaṃ tveva jaññā: Sadiso maman-ti ādīsu.

But he of whom you know: He is like I, and so on.

Yaṃ tveva puggalaṃ: “Ayaṃ mama sīlādīhi sadiso” ti, jāneyya,

Of whatever person you can know: “This (person) has similar virtue and so on to me,”

teneva saddhiṃ mettīṃ kayirātha,²⁶⁰

with him one can certainly be friendly,

sappurisena saddhiṃ 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.

ॐ-ॐ-|-ॐ-|-ॐ-ॐ- Tuṭṭhubha

1. Na santhavasmā paramatthi pāpiyo

Nothing is worse than the intimacy

--ॐ-|-ॐ-|-ॐ-- Tuṭṭhubha

Yo santhavo kāpurisena hoti.

Of one intimate with a bad person.

--ॐ-|-ॐ-|-ॐ-- Tuṭṭhubha

Santappito sappinā pāyasena

(The fire that) burned with ghee and with milk-rice

--ॐ-|-ॐ-|-ॐ-- Jagatī

Kicchākataṃ paṇṇakuṭiṃ 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,*

taṇhāsanthavā pi ca, mittasanthavā pi cā ti,

the intimacy of craving, and the intimacy of a friend,

duvidhā pi etasmā santhavā paramā uttari aññaṃ pāpataraṃ natthi,

there is nothing more bad over and beyond these two ways of being intimate,

lāmakataraṃ 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 saddhiṃ duvidho pi santhavo,

he who is intimate in two ways with a bad person, with someone wicked,

tato pāpataraṃ aññaṃ natthi.

than that nothing else is worse.

Kasmā?

Why?

Santappito ...pe... adayhī ti,

(The fire that) burned ... burned down,

yasmā sappinā ca pāyāsena ca santappito pi,

whence it burned with ghee and with milk-rice,

ayam aggi mayā kicchena kataṃ paṇṇasālaṃ 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 sappurisena hoti.

Of one intimate with a good person.

-○-|-○○|-○- - - Tuṭṭhubha

Sihassā vyagghassa ca dīpino ca

The lion's, tiger's and leopard's face

-○-|-○○|-○- - - Tuṭṭhubha

Sāmā mukhaṃ lehati²⁶¹ santhavenā ti.

The Sambar deer licks intimately.

²⁶¹ Text, BJT: *lepati*; a causative form, which seems inappropriate here.

Tattha, {2.45} **Sāmā mukhaṃ lehati santhavenā ti,**
In this connection, the Sambar deer licks intimately,

Sāmā nāma migī,
what is called the Sambar deer,

imesaṃ tiṇṇaṃ janānaṃ santhavena sinehena mukhaṃ 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.

--o--|o--|o-- Tuṭṭhubha

1. Kāḷā migā setadantā tavīme,

These black creatures, who are white tusked, are yours,

o--o--|o--|o-- Tuṭṭhubha

Parosataṃ hemajālābhichannā,

Over a hundred, covered over with gold,

--o--|oo|o-- Tuṭṭhubha

‘Te te dadāmī,’ ti Susīma brūsi,

‘I give these to you,’ said (king) Susīma,

o--o--|oo|o-- Tuṭṭhubha

Anussaraṃ pettipitāmahānaṃ.

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,

evaṃ gate parosataṃ sabbālaṅkārapaṭimaṇḍite {2.49} **hatthī,**

more than a hundred elephants all adorned and decorated,

aññesaṃ brāhmaṇānaṃ dadāmī ti,

I give (them) to the other brahmins,

saccaṃ kira, bho Susīma, evaṃ brūsī, ti attho.

it is true, it seems, dear Susīma, so he said, this is the meaning.

Anussaraṃ pettipitāmahānan-ti,

In remembrance of my dead ancestors,

amhākañ-ca attano ca vaṃse pitupitāmahānaṃ āciṇṇaṃ saranto yeva.

remembering the custom of our own ancestral lineage.

--o--|--o--|--o-- Tuṭṭhubha

2. Kālā migā setadantā mamīme,

These black creatures, who are white tusked, are mine,

o--o--|--o--|---- Tuṭṭhubha

Parosataṃ hemaḥālabhicchannā,

Over a hundred, covered over with gold,

--o--|--oo--|--o--o-- Jagatī

‘Te te dadāmī,’ ti vadāmi māṇava,

‘I give these to you,’ said (king) Susīma,

o--o--|--oo--|--o-- Tuṭṭhubha

Anussaraṃ pettipitāmahānaṃ.

In remembrance of my dead ancestors.

Tattha, ‘te te dadāmi’ ti,

In this connection, ‘I give these to you,’

te ete hatthī aññesaṃ brāhmaṇānaṃ dadāmi ti,

I give the other brahmins’ elephants to you,

saccam-eva māṇava vadāmi,

it is true, young man, I say,

neva hatthī brāhmaṇānaṃ dadāmi, ti attho.

I do not give elephants to the brahmins, this is the meaning.

Anussaran-ti,

In remembrance,

pettipitāmahānaṃ kiriyaṃ anussarāmi yeva,

I remember the performance of my dead ancestors, and

no nānussarāmi amhākaṃ pettipitāmahānaṃ.

I certainly²⁶² remember our dead ancestors.

Hatthimaṅgalaṃ tumbhākaṃ pettipitāmahā karontī ti,

Your dead ancestors performed the elephant ceremony,

pana anussaranto pi evaṃ 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 Gijjhajātaka

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.

— 0 — — — | 0 0 0 — || 0 0 — 0 | 0 — 0 — Siloka navipulā

1. Yam nu gijjho yojanasatam kuṇapāni avekkhati,²⁶³

It is known a vulture can see corpses a hundred leagues away,

— — — — | 0 — — — || — — — 0 | 0 — 0 — Siloka pathyā

Kasmā jālañ-ca pāsañ-ca āsajjā pi na bujhasī 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 oḍḍitaṃ jālaṅ-ca pāsaṅ-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 jīvitasāṅkhaye,

When a creature is in decline and life is coming to an end,

○-○-|○-○-||-○-○-○- Siloka pathyā

Atha jālaṅ-ca pāsaṅ-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.

----|0-----||-0-0|0-0- Siloka pathyā

1. Sandhiṃ katvā amittena aṇḍajena jalābuja,

Womb-born one, having made peace with your enemy, the egg-born one,

0000|-----||0--0|0-0- Siloka mavipulā

Vivariya dāṭhaṃ sesi, kuto te bhayam-āgatan-ti?

You sleep with your teeth uncovered, what is it you have come to fear?

Tattha, {2.53} *sandhiṃ katvā ti mittabhāvaṃ karitvā.*

In this connection, having made peace²⁶⁵ means having become friendly.

Aṇḍajenā ti aṇḍakose nibbattena nāgena.

The egg-born one means the snake born in an egg.

Jalābujā ti, nakulaṃ 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: *sam̐dhi, sam̐-dhi m. alliance, league, reconciliation, peace between (gen.) or with (instr. with or without saha), making a treaty of peace, negotiating alliances...*

Vivariyā ti vivarivā.

*Uncovered means uncovered.*²⁶⁶

---ॐ---||---ॐ--- Siloka pathyā

2. Saṅketheva amittasmim, mittasmim-pi na vissase,

Make agreements with enemies, do not have confidence in friends,

ॐ---ॐ---||ॐ---ॐ--- Siloka pathyā

Abhayā bhayam-uppannaṃ 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 abhayo.

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,

taṃ mūlāni pi kantati,

it also cuts off the roots,

mittassa sabbarandhānaṃ viditattā,

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 saṁvattatī, ti attho.

leads to the destruction of the roots, this is the meaning.

Ja 166 Upasāḷakajātaka **The Story about (the Brahmin) Upasāḷaka**

In the present a brahmin called Upasāḷaka 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. Upasāḷakanāmāni saḥassāni catuddasa

There are fourteen thousand (people) named Upasāḷaka who

- - - - - || - - - - - Siloka mavipulā

Asmiṁ padese daḍḍhāni, natthi loke anāmatam.

Were burned in this place, there is no place on earth unaffected by death.

- - - - - || - - - - - Siloka pathyā

2. Yamhi saccaṅ-ca Dhammo ca, ahimsā saṁyamo 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,

taṃ paṭisedhento, anāmatan-ti āha.

prohibiting that, no place ... unaffected by death is said.

Anamatan-ti pi pāṭho.

Anamatan is another reading.²⁶⁷

Lokasmiñ-hi anamataṭṭhānaṃ asusānaṃ 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 saccañ-ca Dhammo cā ti,

In whom there is truth, Dhamma,

yasmiṃ puggale catusaccavattukaṃ,

whatever person is based on the four truths,

pubbabhāgasaccaññaṇaṃ-ca lokuttaradhammo ca atthi.

there is knowledge of the former part of the truths,²⁶⁸ and the supermundane state.

Ahimsā ti paresaṃ aviheṣā aviheṭhanā.

Non-violence means being non-violent, not hurting, others.

Samyamo ti sīlasamyamo.

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 (*amatam*).

²⁶⁸ A rare phrase, in the Paṭisambhidāmagga commentary it says [PTS 1.303]: “*Idaṃ dukkhaṃ,*” *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 indriyadamaṇaṃ.

Self-control means self control of the faculties.

Idaṅ-ca guṇajātaṃ yamhi puggale atthi,

In this person in whom virtue is born,

etaṃ ariyā sevantī ti,

the noble keep company there,

ariyā Buddhā ca, Paccekabuddhā ca

the noble Buddhas, Independent Buddhas,

Buddhasāvaka ca etaṃ ṭhānaṃ sevanti,

and the Buddha's disciples keep company in that place,

evarūpaṃ puggalaṃ upasaṅkamanti bhajantī, ti attho.

they approach, associate with, such a person, this is the meaning.

Etaṃ loke anāmatan-ti,

On earth that's unaffected by death,

etaṃ guṇajātaṃ loke amatabhāvasādhanato anāmataṃ 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 taṃ 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 tvaṃ daharakāle kilesakāmasena 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 caritabbaṃ,

*without enjoying the five strands of sense pleasure, you should surely not walk
for alms,*

kāme abhutvā va bhikkhācariyaṃ 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 bhuñjivā,

monk, you in your youth, having enjoyed sensual pleasures,

pacchā mahallakakāle bhikkhassu.

later in old age you should seek for alms.

Mā taṃ kālo upaccagā ti

Do not let time pass you by,

ayaṃ kāme bhuñjanakālo daharakālo, taṃ mā atikkamatū ti.

the time of your youth is the time for enjoyment of these sensual pleasures, do not let it go by.

----|U----||----|U-U- Siloka pathyā

2. Kālaṃ vohaṃ na jānāmi, channo kālo, na dissati,

I do not know the time, the time is hidden, and not visible,

--U-|-,---||----|U-U- Siloka mavipulā

Tasmā abhutvā bhikkhāmi, mā maṃ kālo upaccagā ti.

So, without enjoying, I seek alms, and don't let time pass me by.

Tattha, {2.58} kālaṃ vohaṃ na jānāmī ti vo ti nipātamattaṃ.

In this connection, I do not know the time, vo is merely a particle.²⁶⁹

Ahaṃ pana: “Paṭhamavaye vā mayā maritabbaṃ

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.

evaṃ attano maraṇakālaṃ na jānāmi.

in this way I do not know the time of my own death.

Paṇḍitena 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 jīvalokasmiṃ, 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: “Asukasmiṃ 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; *tiracchānayani*, 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: *evaṃ animittato maraṇam anussaritabbaṃ; thus, from it not having a sign, you should remember death.*

tena kāraṇena pañca kāmagaṇe abhutvā, bhikkhāmi.

for that reason, without enjoying the five strands of sense pleasure, I seek alms.

Mā mañ kālo upaccagā ti,

And don't let time pass me by,

mañ 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,

samaṇadhammañ 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.

--oo--|oo--||---o|o--o-- Siloka pathyā

1. Seno balasā patamāno lāpañ gocaraṭhāyinaṃ,

A hawk diving with force on a quail standing in its pasture grounds,

oo--|-----||oo--|o--o-- Siloka mavipulā

Sahasā ajjhappatto va, maraṇaṃ 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*,

“Lāpaṃ gaṇhissāmi” ti, balena thāmena patamāno.

thinking: “I will grab that quail,” diving with force, with strength.

Gocaraṭhāyinan-ti,

Standing in its pasture grounds,

sakavisayā nikkhamitvā, gocaratthāya, aṭavipariyante ṭhitam.

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.

Maraṇaṃ tenupāgamī ti

Came to death because of that,

tena kāraṇena maraṇaṃ patto.

through that reason he encountered death.

--o-|o----||-o--|o-o- Siloka pathyā

2. Soham nayena sampanno, pettike gocare rato,

Having succeeded with my plan, I delight in my fathers' grounds,

o-o-|o----||----|o-o- Siloka pathyā

Apetasattu modāmi, sampassaṃ 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.

Attham-attano ti attano arogabhāvasaṅkhātam vuḍḍhim.

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

Uddham̄ adho ca tiriyaṃ, appamāṇena sabbaso.

Above, below, across the middle, entirely without measure.

---|-----||-----|----- Siloka pathyā

2. Appamāṇaṃ hitaṃ cittaṃ, paripuṇṇaṃ subhāvitam̄,

A measureless beneficial mind, perfected, well-developed,

---|-----||-----|----- Siloka pathyā

Yaṃ pamāṇakataṃ kammaṃ na taṃ 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 samaṇabrāhmaṇesu vā,

beginning with nobles and so on, or ascetics and brahmins,

yo koci appamāṇena mettena cittena, sakalaṃ sattalokaṃ anukampati.

whoever has a measureless loving-kindness in mind, and compassion for the whole world of beings.

Uddhan-ti pathavito yāva nevasaññānāsaññāyatanabrahmalokā.

Above means from the earth as far as the Brahmā Realm of neither perception nor non-perception.

Adho ti pathaviyā heṭṭhā ussade mahāniraye.

Below means from the earth on down to the great hell and its auxiliaries.

Tiriyān-ti manussaloke.

Across the middle means in the human world.

Yattakāni cakkavāḷāni ca, tesu sabbesu ettake ṭhāne 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 attānaṃ pariharantū ti,’

may they take care of themselves and be happy,’

evaṃ bhāvitena mettena cittenā, ti attho.

developing this with loving-kindness in mind, this is the meaning.

Appamāṇenā ti appamāṇasattānaṃ

Without measure means without measuring beings,

appamāṇārammaṇattā, appamāṇena.

without measuring the object, *without measure*.

Sabbaso ti sabbākārena, uddhaṃ adho tiriyaṇ-ti,

Entirely means in every way, above, below, and across the middle,

evaṃ sabbasugatiduggativasenā, ti attho.

thus with regard to all the good and bad destinations, this is the meaning.

Appamāṇaṃ hitaṃ cittaṃ-ti appamāṇaṃ katvā,

A measureless beneficial mind means having made it measureless,

bhāvitāṃ sabbasattesu hitacittaṃ.

developing a beneficial mind towards all beings.

Paripuṇṇaṃ-ti avikalaṃ.

Perfected means flawless.

Subhāvitaṃ-ti suvaḍḍhitaṃ, appanācittassetāṃ nāmaṃ.

Well-developed means well-cultivated, this is what is known as mental absorption.

Yaṃ pamāṇakataṃ kamman-ti

The deed done according to measure means

yaṃ appamāṇaṃ appamāṇārammaṇaṃ-ti,

that which is measureless, without measuring the object,

evaṃ ārammaṇattikavasena ca vasībhāvappattivasena ca avaḍḍhitvā,

without cultivating the (four) triad of objects,²⁷² (without cultivating) the (five) attainments of mastery,²⁷³

kataṃ parittaṃ kāmāvacarakammaṃ.

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 Ñāṇamoli).

²⁷³ Explained in Vism as mastery of the first absorption by *adverting; entering; determining; rising and retrospection.*

Na taṃ tatrāvasissatī ti

Does not remain in that place means

taṃ parittaṃ kammaṃ, yaṃ taṃ appamāṇaṃ hitaṃ cittaṃ-ti,

that small deed, that which is a measureless beneficial mind,

saṅkhāragataṃ²⁷⁴ rūpāvacarakammaṃ, tatra na avasissati.

a deed in the form realm, done with intention, does not remain in that place.

Yathā nāma mahoghena ajjhotthaṭṭaṃ parittodakaṃ, oghassa abbhantare,

Like a little water is overcome by a great flood, inside that flood,

tena asaṃhīramānaṃ nāvasissati, na tiṭṭhati,

through that (the little water) being carried away does not remain, it does not continue,

atha kho mahogho va, taṃ ajjhottharivā, tiṭṭhati.

then only the great flood, after overcoming (the little water), continues.

Evam-eva taṃ parittakammaṃ tassa mahaggatakammaṃ abbhantare

Even so a small deed is inside of a lofty deed of his

tena mahaggatakammaṃ acchinditvā,

and is cut off by that lofty deed,

aggahitavipākokāsaṃ hutvā, na avasissati, na tiṭṭhati,

without gaining an opportunity to give a result, it does not remain, it does not continue,

na sakkoti attano vipākaṃ dātuṃ,

it is unable to give a result to oneself,

²⁷⁴ Cst reads: *saṅkhāragataṃ* by mistake.

atha kho mahaggatakammam-eva taṃ ajjhottharivā, tiṭṭhati,
then that lofty deed, after covering over that (small deed), continues,

vipākaṃ 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.

--o--|--oo--||--o--|o--o-- Siloka bhavipulā

1. Nāyaṃ pure unnamati toraṇagge kakaṇṭako,
Previously this chameleon on the archway was not proud,

o--oo|o----||--o--|o--o-- 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 anotarivā,

just as (the chameleon) not having descended today,

toraṇagge yeva sīsaṃ cālento, unnamati,

shaking his head on the archway, is proud,

²⁷⁵ This is an extract from Ja 542 Umaṅgajātaka.

evaṃ pure na unnamati.

so previously he was not proud.

Kena thaddho ti,

Why is (that chameleon now) haughty,

kena kāraṇena thaddhabhāvaṃ āpanno ti?

what is the reason he is filled with haughtiness?

U-U-!- - - -||-U- -!U-U- Siloka mavipulā

2. Aladdhapubbaṃ laddhāna, aḍḍhamāsaṃ kakaṇṭako,

The chameleon got what he didn't have before, a small coin,

UU-UU- - - -||- - - -UU-UU- Siloka pathyā

Atimaññati rājānaṃ Videhaṃ Mithilaggahan-ti.

He despises the king of Videha of the house of Mithilā.

[There is no word commentary to this verse.]

Ja 171 Kalyāṇadhammajātaka 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.

--o-|-oo|-o-- Tuṭṭhubha

1. ‘Kalyāṇadhammo,’ ti yadā janinda

‘Virtuous One,’ O leader of men, when

--o-|-oo|-o-- Tuṭṭhubha

Loke samaññaṃ²⁷⁶ anupāpuṇāti,

(People) here reach agreement (on this name),

--o-|-oo|-o-- Tuṭṭhubha

Tasmā na hiyyetha naro sapañño,

Then the wise man must not fall away, through

oo--o-|-oo|-o-- Tuṭṭhubha

Hiriyā pi santo dhuram-ādiyan-ti.

Conscience (they bear) their duty and so on.

²⁷⁶ This is written m.c. for *sāmaññaṃ*.

--o-|-oo|-o-- Tuṭṭhubha

2. Sāyaṃ samañña²⁷⁷ idha majja pattā,

This agreement is reached here today,

--o-|-oo|-o-- Tuṭṭhubha

‘Kalyāṇadhammo,’ ti janinda loke,

Here, O leader of men, ‘Virtuous One,’

--o-|-oo|-o-- Tuṭṭhubha

Tāhaṃ samekkhaṃ idha pabbajissaṃ,

I consider here whether to go forth,

oo-|-o-|-oo|-o-- 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.

Samaññaṃ anupāpuṇātī ti

Reach agreement means:

yadā: ‘Sīlavā kalyāṇadhammo pabbajito,’ ti

‘Ethical, virtuous one, who has gone forth,’ when

idaṃ paññattivohāraṃ 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 *sāmañña*.

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,

etaṃ pabbajitadhuraṃ 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

Tāhaṃ samekkhan-ti,

I consider,

taṃ ahaṃ guṇavasena laddhasāmaññaṃ²⁷⁹ 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 imasmim loke kilesakāmavattthukāmaparibhogehi.

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: *laddhasamaññaṃ*, 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.

- 0 - - | 0 0 0 - || 0 0 - - | 0 - 0 - Siloka navipulā

1. Ko nu saddena mahatā, abhinādeti Daddaram,

Who is it, with a great noise, that resounds on (the mount) Daddara.

- - - - 0 | 0 0 - - || - - - - | 0 - 0 - Siloka savipulā

Taṃ sīhā nappaṭṇadanti, 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 pucchāmi taṃ: “Ko nāmeso” ti?.

Lord of the beasts, elder of the beasts, king of the lions, I ask this: “What is his name?”

oo-oo|o----||-----|o-o- Siloka pathyā

2. Adhamo migajātānaṃ siṅgālo tāta vassati,

The jackal, my dear, the meanest who lives amongst those born as beasts,

-o-o|o----||-----|o-o- Siloka pathyā

Jātim-assa jigucchantā, tuṅhī sīhā samacchare²⁸¹ ti.

Completely disgusted by his kind, the lions sit in silence.

Tattha, samacchare ti,

In this connection, *sit*,

san-ti upasaggamattaṃ, acchantī, ti attho.

sam is merely a particle, they sit, this is the meaning.

Tuṅhī hutvā nisīdantī, ti vuttaṃ 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.

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — Siloka pathyā

1. Tāta māṇavako eso, tālamūlaṃ apassito,

Father, this is a young brahmin, reclining at a palm tree's root,

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — Siloka pathyā

Agārakañ-cidaṃ 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 sattādhivacanāṃ.**

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.

Tālamūlaṃ apassito ti tālakkhandhaṃ nissāya ṭhito.

Reclining at a palm tree's root means stood leaning on the trunk at a palm tree.

Agārakañ-cidaṃ atthi ti,

Here there is a small hut,

idañ-ca amhākaṃ pabbajitāgāraṃ atthi,

there is this, our house, for those gone forth,

paṇṇasālaṃ 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 agārakaṃ 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 tvaṃ tāta pakkosi, dūseyya no agāraṃ,
Dearest, I do not reproach you, (but) he would befoul our small hut,

---|---|---||---|---|--- Siloka pathyā

Netādisaṃ mukhaṃ hoti brāhmaṇassa susīlino ti.
A face of such a type was never a virtuous brahmin's (face).

Tattha, dūseyya no agāraṃ-ti,
In this connection, he would befoul our small hut,

ayañ-hi idha pavīṭṭho samāno imaṃ kicchena kataṃ paṇṇasālaṃ
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,

“Etādisaṃ brāhmaṇassa susīlino mukhaṃ na hoti, makkaṭṭo eso” ti, vatvā
having said: “Such a type was never a virtuous brahmin's face, this is a monkey,”

Bodhisatto ekaṃ ummukaṃ gahetvā:
the Bodhisatta, having grabbed a firebrand,

“Kim ettha tiṭṭhasī” ti? khipitvā, taṃ 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.

U-U-|-UU|-U-- Tuṭṭhubha

1. Adamha te vāri pahūtarūpaṃ,

I have given you plenty of water,

--U-|-UU|-U-- Tuṭṭhubha

Ghammābhitattassa pipāsitassa.

When you were scorched by heat, and were thirsty.

--U-|-UU|-U-- Tuṭṭhubha

So dāni pitvāna kiriṅkarosi,

Now, having drunk, you are chattering away,

U-U-|-UU|-U-- Tuṭṭhubha

Asaṅgamo pāpajanena seyyo ti.

It’s best to be detached from bad people.

Tattha, {2.71} *so dāni pitvāna kiriṅkarosī ti,*

In this connection, now, having drunk, you are chattering away,

so idāni tvaṃ, mayā dinnapānīyaṃ pivivā,

now you, having drunk the water that was given by me,

mukhamakkaṭikaṃ karonto: “Kiri kirī” ti, saddaṃ karosi.

making a monkey-face, made the sound: “Kiri, kiri.”

Asaṅgamo pāpajanena seyyo ti,

It's best to be detached from bad people,

pāpajanena saddhiṃ saṅgamo na seyyo, asaṅgamo va seyyo ti.

it is best not to be attached to bad people, it is best to be detached.

--o-|----||-o--|o-o- Siloka pathyā

2. Ko te suto vā diṭṭho vā sīlavā nāma makkaṭo?

Whoever heard or saw what is known as a virtuous monkey?

o-o-|-,----||-----|o-o- Siloka mavipulā

Idāni kho taṃ ohacchaṃ, esā asmāka' dhammatā ti.

Now I have defecated on you, this is our normal custom.

Tatrāyaṃ 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,”

kahaṃ tayā suto vā diṭṭho vā?

when was this heard or seen by you?

Idāni kho ahaṃ taṃ ohacchaṃ vaccaṃ te sīse katvā, pakkamissāmi,

Now, after defecating faeces on your head, I will depart,

asmākañ-hi makkaṭānaṃ nāma esā dhammatā, ayaṃ jātisabhāvo,

this is what is known as our monkey customs, this is our nature by birth,

yad-idaṃ upakārakassa sīse vaccaṃ kātabban-ti.

namely, that we should drop faeces on the head of our helper.

Ja 175 Ādiccupaṭṭhānājātaka 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.

--o|o--||--o|o--o-- Siloka pathyā

1. Sabbesu kira bhūtesu santi sīlasamāhitā,

It seems that amongst all the creatures there are those endowed with virtue,

--o|o--||--o|o--o-- Siloka pathyā

Passa sākhāmiḃ jammaṃ, ādiccam-upaṭṭhatī 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 saṃvijjanti,

there are found those endowed with virtue,

sīlavantā ca samāhitā ca ekaggacittā saṃvijjantī ti pi attho.

there are found the virtuous and composed and concentrated, this is also the meaning.

Jamma-ti lāmakam.

Contemptible means inferior.

Ādiccam-upaṭṭhatī ti sūriyam namassamāno tiṭṭhati.

Who is worshipping the sun-god means continually paying respects to the sun-god.

– ॐ – – | ॐ – – – || ॐ – – ॐ | ॐ – ॐ – Siloka pathyā

2. Nāssa sīlaṃ vijānātha, anaññāya pasamsatha,²⁸³

You do not understand his character, unknowing, you praise him,

– ॐ – – | ॐ – – – || – ॐ – – | ॐ – ॐ – Siloka savipulā

Agghuttañ-ca uhanṇaṃ, dve ca bhinnā kamaṇḍalū 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

Uhanna-ti iminā pāpamakkaṭena ūhadaṃ.

He defecated means having this wicked monkey (nature), he defecated.

Kamaṇḍalū ti kuṇḍikā.

Waterpots means waterpots.²⁸⁵

“Dve ca kuṇḍikā tena bhinnā” ti,

“And because of that he broke the waterpots in two,”

evam-assa aguṇaṃ 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.

--o--|--oo|--o--o-- Jagatī

1. Bālo vatāyaṃ dumasākhagocarō –
The fool, who resorts to the tree branches –

--o--|ooo|--o--o-- Jagatī

Paññā janinda na-y-imassa vijjati –
Leader of men, wisdom's not found in him –

o--o--|--oo|--o--o-- Jagatī

Kaḷāyamuṭṭhim avakirⁱya kevalaṃ,
Threw away a whole fistful of cow peas,

--o--|--oo|--o--o-- Jagatī

Ekam kaḷāyaṃ patitaṃ gavesatī ti.
Seeking out one cow pea that had fallen.

Tattha, {2.75} *dumasākhagocarō ti makkaṭo.*

In this connection, *who resorts to the tree branches* means the monkey.

So hi dumasākhāsu gocaraṃ 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: dumasākhagocarō ti vuccati.

therefore: *who resorts to the tree branches* is said.

Janindā ti rājānaṃ 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).

Kaḷāyamuṭṭhin-ti caṇakamuṭṭhim.

A fistful of cow peas means a fistful of gram.

“Kāḷarājamāsamuṭṭhin”-ti, pi vadanti yeva.

“A fistful of black king bean,” this is also said.

Avakiriyā ti avakiritvā.

Threw away means threw away.²⁸⁶

Kevalan-ti sabbam.

Whole means all.

Gavesatī ti bhūmiyaṃ patitaṃ ekam-eva pariyesati.

Seeking out means seeking out on the floor just one (pea) that had fallen.

—o—o|o— —||— —o|o—o— pathyā

2. Evam-eva mayaṃ, rāja, ye caññe atilobhino,

Such are we, O king, those who (live) amongst others, having great greed,

—o—o|— —||o— —|o—o— mavipulā

Appena bahuṃ jīyāma, kaḷāyeneva vānaro ti.

We lose a lot through a little, like the monkey with the cow pea.

Tatrāyaṃ saṅkhepattho:

In this connection, this is the meaning in brief:

Mahārāja, evam-eva mayaṃ-ca, ye caññe lobhābhibhūtā janā,

Great king, such are we, who (live) amongst others, we are people having great greed,

sabbe pi appena bahuṃ jīyāma.

we lose a whole lot through (seeking) a little.

²⁸⁶ Two forms of the absolute.

Mayañ-hi etarahi akāle, vassānasamaye, maggaṃ gacchantā,

Therefore we, at the wrong time, in the springtime, going along the path,

appakassa atthassa kāraṇā bahukā atthā parihāyāma.

lose a great deal of benefit, labouring for a little benefit.

Kaḷāyeneva vānaro ti,

Like the monkey with the cow pea,

yathā ayam vānaro ekaṃ kaḷāyaṃ pariyesamāno

like this monkey did seeking out one cow pea,

tenekena kaḷāyena sabbakaḷāyehi parihīno,

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,

appamattakaṃ atthaṃ pariyesamānā,

seeking but a little benefit,

bahūhi hatthivāhana-assavāhanādīhi ceva balakāyena ca parihāyissāma.

we will lose a great deal of elephant vehicles, horse vehicles and so on, together with the army.

Tasmā akāle gantuṃ na vaṭṭatī, ti rañño ovādaṃ adāsī.

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, nettimsavaradhāribhi,

(They stand there) with quivers in hand, and bows, and bearing noble blades,

○---○|○---||○---|○-○- Siloka pathyā

Samantā parikiṇṇamha, kathaṃ 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.

Nettimsavaradhāribhī ti

And bearing noble blades,

nettimsā vuccanti khaggā, uttamakhaggadhārīhī, 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 amhākaṃ makkho bhavissatī ti?

How means using by what means will there be freedom for us?

--o|o---||---|o-o- Siloka pathyā

2. Appeva bahukiccānaṃ, attho jāyetha koci naṃ,

Perhaps, to those with many duties, some benefit may arise,

-o--|o---||-o--|o-o- Siloka pathyā

Atthi rukkhassa acchinnaṃ, khajjathañ-ñeva tindukan-ti.

There is (some) not cut off the tree, eat (the fruit) of the ebony.

Tattha, {2.78} nan-ti nipātamattaṃ.

In this connection, nan is merely a particle.

Appeva bahukiccānaṃ manussānaṃ, añño koci attho uppajjeyyā ti,

Perhaps, to those people with many duties, some other benefit may rise up,

ayam-ebettha attho.

this is the meaning here.

Atthi rukkhassa acchinnan-ti

There is (fruit) not cut from the tree,

imassa rukkhassa phalānaṃ

there is much fruit on this tree

ākaddhanaparikkaddhanavasena acchinnaṃ bahu ṭhānaṃ 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,

tindukaphalaṃ khajjathañ-ñeva.
eat the ebony fruit.

Tumhe hi yāvatakena vo attho atthi, tattakaṃ khādatha,
As long as there is some benefit for you, eat that much,

ambhākaṃ paharaṇakālaṃ 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. Janittaṃ me bhavittaṃ me, iti paṅke avassayim,
The place of my birth, where I developed, I lived thus on this mud,

- - - - | - - - - || - - - - | - - - - Siloka bhavipulā

Taṃ maṃ paṅko ajjhabhavi, yathā dubbalakaṃ tathā.
And on this mud I will now die, just like one of those who is weak.

- - - - | - - - - || - - - - | - - - - Siloka javipulā

Taṃ taṃ vadāmi, Bhaggava, suṇohi vacanaṃ mama:
This, just this, I say, O Bhaggava, do you listen to my word:

---o|o---||o---|o--o-- Siloka pathyā

2. Gāme vā yadi vāraññe, sukham yatrādhigacchati,
Whether in the village or wilds, wherever he finds happiness,

--o--|o---||oo--o|o--o-- Siloka pathyā

Tam janittam bhavittam-ca purisassa pajānato
(Although) knowing his place of birth and development, a person

--o--|o---||oo--o|o--o-- Siloka ravipulā

Yamhi jīve tamhi gacche, na nicketahato 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 vadḍhitaṭṭhānam.
this is my birthplace, this is my place of development.

Iti pañke avassayin-ti,
I lived thus on this mud,

iminā kāraṇenāham 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 kāyikacetassādāṃ.

Happiness means bodily and mental satisfaction.

Tam^{2.81} janittam bhavittañ-cā ti,

Knowing his place of birth and development,

tam jātaṭṭhānañ-ca vaḍḍhitaṭṭhānañ-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 lengthened (vowels, signifying possession), this is also a reading, it has the same meaning.

Pajānato ti atthānattham kāraṇākāraṇam jānantassa.

Knowing means his knowing the benefit and lack thereof, the cause and lack thereof.

Na nicketahato siyā ti,

Not staying when his home is destroyed,

nikete ālayam katvā, aññattha agantvā, nicketena hato,

having made his home in his residence, without having gone elsewhere, with the destruction of his home,

evarūpaṃ maraṇadukkham pāpito na bhaveyyā 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.

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — Siloka pathyā

1. Tañ-ca appañ-ca ucchiṭṭhaṃ, tañ-ca kicchena no adā,
That is but small leftovers, given to us with difficulty,

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — Siloka javipulā

Sohaṃ brāhmaṇajātiko, yaṃ bhuttaṃ tam-pi uggatan-ti.
I am born a (northern) brahmin, whose food is also high class.

Tatrāyaṃ {2.84} **saṅkhepattho:**

In this connection, this is the meaning in brief:

yaṃ mayā bhuttaṃ, taṃ appañ-ca ucchiṭṭhañ-ca,
my food, that is but small leftovers,

tañ-ca so caṇḍālo na attano ruciyā maṃ adāsi,
that the outcaste did not give to me approvingly,

atha kho nippīyamāno kicchena kasirena adāsi,
then pressing him he gave with difficulty, with trouble,

sohaṃ parisuddhabrāhmaṇajātiko,
(but) I am a pure born brahmin,

teneva me yaṃ bhuttaṃ, tam-pi saddhiṃ lohiteṇa, uggatan-ti.
because of that, my food, along with my blood, is high class.

-----|-----||-----|----- Siloka pathyā

2. Evaṃ Dhammaṃ niraṃkatvā, 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 ājīvapārisuddhisīladhammaṃ.

In this connection, *Dhamma* means the Dhamma of one with purified livelihood and virtue.

Niraṃkatvā ti nīharitvā chaḍḍetvā.

Disregarding means removing, putting aside.

Adhammenā ti ekavīsatiyā anesanasāṅkhātena micchājīvena.

Without the Dhamma means having wrong livelihood through what is reckoned as inappropriate begging in twenty-one ways.

Satadhammo ti, tassa nāmaṃ.

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,

“Caṇḍālucchiṭṭhakaṃ me laddhan”-ti,

thinking: “I gained the leftovers of an outcaste,”

tena lābhena na nandati,

does not rejoice in those gains,

evaṃ imasmim-pi sāsane pabbajito kulaputto,

just so in this dispensation the young man of good family who goes forth,

anesanāya laddhalābhaṃ 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 jīvikam kappentassa Satadhammamāṇavasseva,

Therefore for the young man Satadhamma, making his livelihood through inappropriate begging,

araññaṃ pavisitvā, anāthamaraṇaṃ marituṃ 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.

— 0 — 0 | 0 — — — || — 0 — — | 0 — 0 — Siloka pathyā

1. Duddadaṃ dadamānānaṃ, dukkaraṃ kamma kubbatam,

It’s hard to give offerings, it’s hard for one doing a (good) deed,

0 — — — | 0 — — — || 0 — — — | 0 — 0 — Siloka pathyā

Asanto nānukubbanti sataṃ Dhammo durannayo.

The bad cannot imitate the good Dhamma which is hard to know.

---o-|ooo-||---o|o-o- Siloka pathyā

2. Tasmā satañ-ca asatañ nānā hoti ito gati,

Therefore the good and bad (go) from here to different destinies,

o---o|o----||---o|o-o- Siloka pathyā

Asanto nirayañ yanti, santo saggaparāyaṇā 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,*

dānañ nāma lobhadosavasikehi apaṇḍitehi dātuṃ 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.

Tañ dadamānānañ.

That is their *offerings.*

Dukkarañ kamma kubbatañ-ti,

It's hard for one doing a (good) deed,

tad-eva dānakammañ sabbehi kātuṃ na sakkā ti dukkarañ.

that deed of giving not everyone is able to do, *it's hard.*

Tañ kurumānānañ.

That is their *doings.*

Asanto ti apaṇḍitā bālā.

Bad means fools lacking wisdom.

Nānukubbantī ti tañ kammañ nānukarontī.

Cannot imitate means cannot imitate that deed.

Satañ dhammo ti pañḍitānañ sabhāvo.

The good Dhamma means what is natural to the wise.

Dānañ sandhāyetañ vuttañ.

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 apanḍitehi, dānañ datvā,

it is abstruse for those lacking in wisdom, having given a gift,

dānaphalañ nāma laddhuñ 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, paralokañ gacchantānañ paṭisandhiggahaṇañ nānā hoti.

having fallen away from here, they go to the next world grasping at various rebirth linkings.

Asanto nirayañ yantī ti,

The bad (will surely) go to hell,

paṇḍitā dussīlā, dānaṃ adatvā, sīlaṃ arakkhitvā, nirayaṃ 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 dānaṃ datvā, sīlaṃ rakkhitvā, uposathakammaṃ 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,

mahantaṃ saggasukhasampattiṃ anubhavanti 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.

----|0----||00-0|0-0- Siloka pathyā

2. Sabbāmitte raṇaṃ katvā, na ca kañci viheṭṭhayi,
Troubling all his enemies, without harassing anyone else,

-0--|-,----||-0--|0-0- Siloka pathyā

Bhātaraṃ sotthiṃ katvāna, saṃyamaṃ ajjhupāgamī ti.
Securing the safety of his brothers, he agreed to restraint.

Tattha, {2.91} **Asadiso ti,**
In this connection, *Asadisa*,

na kevalaṃ 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 tāvatimsabhavanā ca,
as far as the dwelling of the four great kings, as far as the dwelling of
Tāvatiṃsa,

kaṇḍaṃ pesetuṃ 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,

sattaṭṭhavāre kaṇḍāni gahetvā, vijjhatī 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 mahimsacammaṃ vinivijjhati,

In this connection, breaking another's leather body (means) piercing buffalo hide,

so pana satam-pi mahimsacammānaṃ vinivijjhati yeva.

he pierces through one hundred buffalo hides.

Añño aṭṭhaṅgulabahalaṃ udumbarapadaraṃ,

Another's eight-finger thick board made from fig (tree wood),

caturaṅgulabahalaṃ asanapadaraṃ 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 dvaṅgulabahalam̐ tambalohapaṭṭam̐, aṅgulabahalam̐ ayapaṭṭam̐.
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 kaṇḍam̐ pavesetvā, purebhāgena atipātetī,
having supplied an arrow in the hindpart, shooting in the forepart,

pakatiyā udake catu-usabhaṭṭhānam̐ kaṇḍam̐ 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*.

Evam̐ imesam̐ sattannam̐ mahākāyānam̐ 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

Raṇam̐ katvā ti yuddham̐ katvā palāpesī ti attho.
Troubling means battling and putting to flight, this is the meaning.

Na ca kañci viheṭṭhayī ti, ekam-pi na viheṭṭhesi.
Without harassing anyone else, without harassing even one.

Aviheṭṭhayanto yeva pana, tehi saddhim̐ kaṇḍapesaneneva raṇam̐ 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.

Saṃyamaṃ ajjhupāgamī ti sīlasaṃyamaṃ pabbajjāṃ 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 fiancée, 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.

---o|o---||oo--o|o--o-- Siloka pathyā

1. Saṅgāmāvacaro sūro balavā iti vissuto,

Accustomed to battle, the hero is renowned as being strong,

--o--o|o---||o--oo|o--o-- Siloka pathyā

Kiṃ nu toraṇam-āsaṃja paṭikkamasi, kuṅjara?

Why have you returned after assaulting the gateway, elephant?

---o--|--oo--||--o--o|o--o-- Siloka bhavipulā

2. Omadda khippaṃ palighaṃ, esikāni ca abbaha,

Quickly trample down the cross-bar, and you must pull out the pillars,

--o--o|o---||--oo|o--o-- Siloka pathyā

Toraṇāni ca madditvā, khippaṃ pavisa, kuṅjarā ti.

Having crushed the gateways, you must enter quickly, O elephant.

Tattha, {2.95} iti vissuto ti,

In this connection, is renowned,

tāta, tvaṃ pavattasampahāraṃ, saṅgāmaṃ 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*,

thāmasampattiyā balavā ti,

being endowed with power you are *strong*,

evaṃ vissuto paññāto pākaṭo.

so being *renowned* you are well known, famous.

Toraṇam-āsajjā ti nagaradvārasaṅkhātāṃ toraṇaṃ patvā.

Assaulted the gateway means arriving at the gateway, what is reckoned as the town gates.

Paṭikkamasī ti kiṃ 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 soḷasaratanaṃ aṭṭharatanaṃ bhūmiyaṃ 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 khippaṃ uddhara luñcāhī, ti āṇāpeti.

quickly pull those up, uproot (them), this is the order.

Toraṇāni ca madditvā ti,

Having crushed the gateways,

nagaradvārassa piṭṭhasaṅghāte madditvā.

having crushed the doorposts of the town gates.

Khippaṃ pavisā ti sīghaṃ nagaraṃ pavisa.

Enter quickly means enter the town rapidly.

Kuñjarā ti, nāgaṃ 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.

--o-|-oo|-o-- Tuṭṭhubha

1. Vālodakaṃ apparasaṃ nihīnaṃ,

This fibrous water, tasteless, inferior,

--o-|-oo|-o-- Tuṭṭhubha

Pitvā mado jāyati gadrabhānaṃ.

Drinking it, the donkeys became tipsy.

²⁹¹ I.e. it is a vocative.

ॐ-ॐ-|-ॐ-|-ॐ- Tuṭṭhubha

Imañ-ca pitvāna rasam paṇītam

Whereas after drinking this fine liquor

ॐ-ॐ-|-ॐ-|-ॐ- 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.

--ॐ-|-ॐ-|-ॐ- Tuṭṭhubha

2. Appam pivivāna nihīnajacco

Having drunk just a little the low man

--ॐ-|-ॐ-|-ॐ- 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.

--o-|-oo|-o-- Tuṭṭhubha

Dhorayhasī ca, kulamhi jāto,

The patient one, born in good family,

o-o-|-oo|-o-- Tuṭṭhubha

Na majjati aggarasaṃ pivivā 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 nihīnajacco,

leader of men, supreme king, he who is a low man,

tena nihīnaccabhāvena puṭṭho majjati pamajjati.

having the condition of being a lowborn man by taking it becomes drunk,
becomes very drunk.

Dhorayhasī 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 muddikarasaṃ pivivā, 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 Paṇḍava who imitated his lame trainer named Giridatta. When a fit trainer was brought for him he stopped being lame himself.

- 0 - 0 | 0 - - - - || 0 - - - - | 0 - 0 - - Siloka pathyā

1. Dūsito Giridattena, hayo Sāmassa Paṇḍavo,

Corrupted by Giridatta, (king) Sāma’s horse (called) Paṇḍava,

- - - 0 | 0 - - - - || - - - 0 | 0 - 0 - - Siloka pathyā

Porāṇaṃ pakatiṃ hitvā, tasevānuvidhiyyatī 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.

Porāṇaṃ pakatiṃ hitvā ti,

Abandoning his former nature,

attano porāṇapakatiṃ siṅgārabhāvaṃ pahāya.

putting aside his own elegant, former nature.

Anuvidhiyyatī ti anusikkhati.

He follows means he does likewise.

— — — — — || — — — — — Siloka pathyā

2. Sace ca tanujo poso, sikharākārakappito,

If a man, a kinsman, provided with a good disposition,

— — — — — || — — — — — Siloka pathyā

Ānane naṃ 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.

Anurūpaṃ jāto hi anujo, tassa anujo tanujo.

Being of similar birth he is a brother, his brother (or) kinsman (is said).

Idaṃ vuttaṃ hoti:

This is what is said:

Sace hi, mahārāja, tassa siṅgārassa ācārasampannassa assassa,

If, great king, the horse has elegance and a virtuous manner,

anurūpaṃ jāto siṅgāro ācārasampanno poso.

it is suitable that he is a man born with elegance and possesses a virtuous manner.

Sikharākārakappito ti,

Provided with a good disposition,

sikharena sundarena ākārena, kappitakesamassu,

having a good, beautiful manner, with trimmed hair and beard,

taṃ assaṃ ānane gahevā,

having taken that horse by the bit,

assamaṇḍale parivatteyya,

he would guide him around the horses' ring,

khippam-evesa taṃ khañjabhāvaṃ pahāya:

quickly abandoning the limping state,

“Ayaṃ siṅgāro ācārasampanno assagopako maṃ 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.

U-U-|-U-|-U-- Tuṭṭhubha

1. Yathodake āvile appasanne,

Just as in agitated and disturbed water,

U-U-|-UU|-U-- Tuṭṭhubha

Na passatī²⁹³ sippikasambukañ-ca,

One cannot see oyster shells or (other) shellfish,

-U--U--U--

Sakkharaṃ vālukam macchagumbaṃ,²⁹⁴

Pebbles, sand and schools of fish,

- - - U - U - - -

Evam āvilamhi citte,

So in an agitated mind,

U-U-|-U-|-U-- Tuṭṭhubha

Na passatī²⁹⁵ attadattham parattham.

One does not see one's own or another's welfare.

U-U-|- - -|-U-- Tuṭṭhubha

2. Yathodake acche vippasanne,

Just as in transparent and undisturbed water,

- - U-|-UU|-U-- 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 sippisambukam macchagumbaṃ*, followed by *Evam 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.

--o--o--o--

Sakkharaṃ vālukāṃ macchagumbaṃ,
Pebbles, sand and schools of fish,

--o--o--o--

Evam anāvile hi citte,
So in an unagitated mind,

--o--|--o--|--o-- Tuṭṭhubha

So passatī²⁹⁶ attadatthaṃ paratthaṃ.
One sees one's own welfare and another's welfare.

Tattha, {2.101} **āvile ti kaddamāluḷite.**

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-cā ti sippikañ-ca sambukañ-ca.

Oysters and also (other) shellfish means oysters and shellfish.

Macchagumban-ti macchaghaṭaṃ.

Schools of fish means clusters of fish.

Evam āvilamhī ti evam-eva rāgādīhi āvile citte.

So in an agitated mind means so in a mind agitated by lust and so on.

Attadatthaṃ 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 paratthañ-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.

-o-o-o- - - - || - - - o-o-o- - Siloka pathyā

1. Vaṇṇagandharasūpeto, amboyaṃ ahuvā pure,

This mango was previously endowed with colour, fragrance, taste,

o-o-o- - | o-o- - || - - - o-o-o- - Siloka savipulā

Tam-eva pūjam labhamāno, kenambo kaṭukapphalo ti?

Was received with honour, why is this mango (now) a bitter fruit?

Tenā ti,

Through (that),

tena kāraṇena ayaṃ ambo kaṭukapphalo asāṭaphalo 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.

---o|o---||-o---|o-o- Siloka pathyā

1. Ucce viṭabhim-āruyha, mantayavho rahogatā,

Ascending the canopy above, you must discuss in secret,

----|o---||oo---|o-o- Siloka pathyā

Nīce 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 viṭapaṃ 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 otarivā, nīce ʃhāne ʃatvā mantetha.

Descending low means having descended, standing in a low place, you can discuss.

Migarājā pi sossatī ti attānaṃ migarājānaṃ katvā, āha.

The king of beasts also listens, having made himself the king of beasts, he said this.

— 0 — | 0 — — || — — — | 0 — 0 — Siloka pathyā

2. Yam suvaṇṇo suvaṇṇena, Devo Devena mantaye,

You should discuss the golden with the golden, Deva with Deva,

— 0 0 | 0 — — || 0 — 0 0 | 0 — 0 — Siloka pathyā

Kim tettha catumaṭṭhassa. Bilaṃ 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 haṃsapotakena.

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.

Asuddhaṃ yeva pana taṃ pasamsāvacaṇena nindanto evam-āha,

He speaks thus blaming with words of praise the impure one,

catūhi lāmakassa, kiṃ te ettha siṅgālassā ti?

when inferior in four ways, why is the jackal here?

Ayam-ettha adhippāyo.

This is the intention here.

Bilaṃ pavisā ti idaṃ Bodhisatto bheravārammaṇaṃ dassetvā,

Re-enter, the Bodhisatta, having seen the object of fright,

taṃ palāpento 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.

--o-|-oo-||-o-o|o-o- Siloka bhavipulā

1. Sīhaṅgulī sīhanakho, sīhapādapatiṭṭhito,

Lion's toes, lion's claws, you stand on lion's feet,

----|o----||----oo|o-o- 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, siṅgālasaddena nadanto, aññathā nadati.

this one, unlike the rest of the lions, sounding like a jackal, makes a different sound.

---o|---o---||---o---|o---o--- Siloka ravipulā

2. Mā tvaṃ nadi rājaputta, appasaddo vane vasa,

Do not cry out, prince, live quietly in the woods,

o---o---|---,---||oo---|o---o--- Siloka mavipulā

Sarena kho taṃ jāneyyūṃ, 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 Sīhacammajātaḁa

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.

----|UUU-||---U|U-U- 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,

-U--|U---||---UU|U-U- Siloka pathyā

Pāruto sīhacammena, 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.

Gāmvāsino pi tassa gadrabhabhāvaṃ ñatvā,

Those who dwell in the village, knowing his donkey-nature,

taṃ aṭṭhīni bhañjantā pothetvā, sīhacammaṃ ādāya agamaṃsu.

having beaten him, and broken his bones, took the lion's skin and left.

U-U-|-,---||-U-U|U-U- Siloka mavipulā

2. Ciram-pi kho taṃ khādeyya gadrabho haritaṃ yavaṃ,
For a long time the donkey may have eaten grass and barley,

-U--|U---||UU--|U-U- Siloka pathyā

Pāruto sīhacammena, ravamāno va dūsayī ti.
While covered with a lionskin, (but) he spoiled it all by braying.

Tattha, tan-ti nipātamattam.

In this connection, *taṃ* is merely a particle.

Ayaṃ gadrabho attano gadrabhabhāvaṃ ajānāpetvā,

This donkey, without making known his own donkey's nature,

sīhacammena pāruto ciram-pi kālaṃ haritaṃ yavaṃ 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 gadrabharavaṃ ravamāno vesa attānaṃ dūsayi,

braying his own donkey bray he spoiled it for himself,

natthettha sīhacammaṣṣa 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.

— 0 — — 0 — — 0 || — — 0 0 0 — — Siloka pathyā

1. Passa saddhāya sīlassa, cāgassa ca ayaṃ phalaṃ,

Behold, this is the fruit of faith, virtue and liberality,

— — — — 0 — — — || — — 0 0 0 — — Siloka pathyā

Nāgo nāvāya vaṇṇena, saddham vaḥatupāsakaṃ.

A Nāga, in the shape of a ship, conveys the faithful layman.

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — Siloka pathyā

2. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
Associate only with the wise, be intimate with the wise,

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — Siloka pathyā

Satañ-hi sannivāseṇa sotthiṃ gacchati³⁰¹ 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.

Sīle 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

Ayaṃ phalaṃ-ti idaṃ phalaṃ, guṇaṃ ānisaṃsan-ti attho.

This is the fruit means this is the fruit,³⁰³ the advantage of virtue, this is the meaning.

Atha vā cāgassa ca phalaṃ passa,

Or, behold the fruit of liberality,

³⁰¹ *nh-* does not make position here.

³⁰² *Cāga* and *pariccāga* have a number of meanings in Pāḷi from *giving up* to *sacrificing* to *abandoning*, which is what makes this definition possible.

³⁰³ *Phala* is a neuter noun, and *ayaṃ* is masculine, the commentator corrects the grammar by using the neuter *idaṃ* in the definition. But then just below suggests an alternative, *ayaṃ* should be read with *nāga* (masc.).

ayam 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 saṅghānena.

Having the shape of a ship means having the appearance of a ship.

Saddhan-ti tīsu ratanesu paṭiṭṭhitasaddham.

Faithful means steady faith in the three treasures.

Sabbhi-r-evā ti paṇḍitehi 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 saddhiṃ 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 vasaṃ gamī ti.

Connect with the old bow string,³⁰⁷ do not be controlled by anger.

Tatrāyaṃ {2.114} **saṅkhepattho:**

In this connection, this is the meaning in brief:

bho Ruhaka, nanu chinnā pi dhanujijyā, puna sandhīyati ghaṭṭiyati,
dear Ruhaka, surely, although the bow string is broken, it can be reconnected
again, recombined,

evam-eva tvam-pi purāṇiyā saddhiṃ 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 vasam̐ mā gamī ti.

and not come under the control of anger.

– 0 – – | 0 – – – || – 0 – – | 0 – 0 – Siloka pathyā

2. Vijjamānesu vākesu, vijjamānesu kārisu,

While there is fibre existing, while there are workmen existing,

– 0 – | 0 – – – || 0 – – 0 | 0 – 0 – Siloka pathyā

Aññam̐ jiyam̐ karissāmi, alaṅ-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

aññam̐ jiyam̐ karissāmi,

I will make another bow,

imāya chinnāya purāṇiyā jiyāya alam̐, 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, tam̐ nīharitvā, aññam̐ brāhmaṇim̐ 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 Sirikāḷakaṇṇijātaka 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 taṃ 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 kāḷakaṇṇī ca na samentī kudācanan-ti.

Good luck and bad luck do not at any time come into contact.

Tattha, na samentī ti,

In this connection, *do not ... come into contact,*

samuddassa orimatīrapārimatīrāni 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 Cūḷapadumajātaka **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.

◡◡-◡-|-◡◡-|-◡-- Tuṭṭhubha

1. Ayam-eva sā, aham-pi³¹¹ so anañño,

This is surely her, I am no other,

◡◡-◡-|----|-◡-- 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

Vajjhittiyo natthi itthīsu saccaṃ.

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.

U-U-|-UU|-U-- Tuṭṭhubha

2. Imañ-ca jammañ musalena hantvā,
Beat this despicable one with a club,

--U-|UU-|-U-- Tuṭṭhubha

Luddaṃ chavaṃ paradārūpaseviṃ.
A violent wretch, who goes with others' wives.

U-U-|-UU|-U-- Tuṭṭhubha

Imissā ca naṃ pāpapatibbatāya,
This is a wicked and a faithless wife,

--U-|-UU|-U-- 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: "Ayaṃ me komārapatī, 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 vuttaṃ, tad-eva idha āgataṃ.

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 daḍḍāṇāpanavasena vuttaṃ.

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, cuṇṇavicuṇṇam 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 nijjivam 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 dussīlāya,

this is a wicked and a faithless wife, having misconduct and bad character,

jīvantiyā va kaṇṇanāsam 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*,

imasmim 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 kicesu 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,

imasmim loke,

in this world,

lokapālasammatā samaṇabrāhmaṇā 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 avīmaṁsitvā, sāhasikaṁ dāruṇam,

with violence, without reflecting, they are violent and savage,

kammaṁ karontānam dussīlanam.

they perform deeds that are unvirtuous.

Paṭisedhitāro ti,

Ward them off,

‘Evarūpaṃ kammaṃ mā karittha, na labbhā etaṃ 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 vassatī,

For him it rains out of season, for him in season it rains not,

---○|○---||○---|○--- Siloka savipulā

Saggā ca cavatī ṭhānā, nanu so tāvatā hatō 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 sassānaṃ pakkakāle vā,

at an unsuitable time, or when the crops ripen,

lāyanamaddanādikāle vā Devo vassatī.

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 vassatī.

(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 ʘhānā ti saggasaṅkhātā ʘhānā, 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 ekaṁsena 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.

— 0 — | 0 — — || — — 0 | 0 — 0 — Siloka pathyā

1. Pabbatūpatthare ramme jātā pokkharaṇī sivā,

On a delightful mountain plain arose auspicious lotus lakes,

— — — | 0 — — || — — — | 0 — 0 — Siloka pathyā

Taṃ siṅgālo apāpāyi, jānaṃ sīhena rakkhitan-ti.

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 pattharivā, 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 pokkharasañchannā 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.

Jānaṃ 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 naṃ siṅgālo: “Sīhena rakkhitā ayan”-ti jānanto va apāyī.

that jackal, knowing: “This is guarded by a lion,” drank (there).

Taṃ kiṃ maññati, bālo siṅgālo, sīhassa abhāyivā

Considering this, the foolish jackal, unafraid of the lion,

piveyya evarūpaṃ 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 śiṅgālo va, avasesāni sunakhapasadabiḷāramigādīni,

not just jackals, but the rest of the animals beginning with dogs, deer, cats, etc.,

sabbasāpadāni taṃ pokkharasañchannattā,

all wild creatures at that shaded lotus lake,

pokkharañi ti laddhanāmaṃ.

having the given name of a lotus lake.

Nadim 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 pipāsītā pānīyaṃ pivanti,

all drink water (there) when thirsty,

na sā tena kāraṇena anadī nāma hotī, nāpi ucchiṭṭhanadī.

it does not stop being known as a pond because of that, nor is it a polluted pond.

Kasmā?

Why?

Sabbesaṃ sādharmaṇattā.

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,

evaṃ itthī pi, kilesavasena, sāmikaṃ atikkamitvā,

so this woman, through defilements, not having removed her husband,

aññena saddhim saṃvāsam gatā, neva anitthī hoti.

having cohabited with another, does not stop being a woman.

Kasmā?

Why?

Sabbesaṃ sādharmaṇabhāvena.

Because of being common to all.

Nā pi ucchiṭṭhitthī.

Nor is she a polluted woman.

Kasmā?

Why?

Odakantikātāya suddhabhāvena.

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,

tesaṃ ubhinnaṃ-pi khamassu, majjhatabhāvena 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 Yakkhins 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.

— 0 — — | 0 — — — || 0 — — — | 0 — 0 — Siloka pathyā

1. Ye na kāhanti ovādam narā Buddhena desitam,

Those people who won't follow the advice given by the Buddha,

00 — — | 0 — — 0 || — 0 — — | 0 — 0 — Siloka pathyā

Byasanaṃ te gamissantī, Rakkhasīhi va vāṇijā.

Will go on to destruction, like the merchants with the Rakkhasis.

— 0 — — | 0 — — — || 0 — — — | 0 — 0 — Siloka pathyā

2. Ye ca kāhanti ovādam narā Buddhena desitam,

Those people who do follow the advice given by the Buddha,

— — — — | 0 — — 0 || 0 — — — | 0 — 0 — Siloka pathyā

Sotthim pāraṃ gamissantī, valāheneva vāṇijā ti.

Will cross over unto safety, like the merchants with the cloud-horse.

Tattha, {2.130} **ye na kāhantī ti ye na karissantī.**

In this connection, *those people who won't* means those people who will not.

Byasanaṃ te gamissantī ti te mahāvināsaṃ pāpuṇissantī.

Will go to destruction means they will reach complete ruin.

Rakkhasīhi va vāṇijā ti Rakkhasīhi palobhitavāṇijā viya.

Like the merchants with the Rakkhasis means like the seduced merchants with the Rakkhasis.

Sotthim pāraṃ gamissantī ti anantarāyena Nibbānaṃ pāpuṇissantī.

Will cross over unto safety means they will reach the Nibbāna without obstruction.

Valāheneva vāṇijā ti,

Like the merchants with the cloud-horse,

valāheneva: “Āgacchathā” ti vuttā tassa vacanakarā vāṇijā viya.

like the merchants who followed the word spoken by the cloud-horse: “You must come.”

Yathā hi te samuddapāraṃ gantvā, sakasakaṭṭhānaṃ agamaṃsu,

Whence, having gone to the ocean's shore, they came to their own place,

evam Buddhānaṃ ovādarkarā saṃsārapāraṃ Nibbānaṃ gacchantī ti.

so those who follow the advice of the Buddhas go to the farther shore of transmigration, Nibbāna.

Amatamahānibbānena Dhammadesanāya kūṭaṃ 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 naṃ umhayate disvā, na ca naṃ paṇinandati,

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 Indasamānagotta-jātaka.

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.

--o-|o---||o---|o-o- Siloka pathyā

2. Ete bhavanti ākārā amittasmiṃ patiṭṭhitā,

These are the dispositions that are established in a foe,

-oo-|-,-oo||----|o-o- 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 nam 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 nam paṇinandatī ti,*

Nor does he give you a welcome,

tassa vacanam sutvā, pi tam puggalam na paṇinandati,

having heard his word, that person does not give a welcome,

sādhū 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,

paṭilomagāhaṃ gaṇhāti, paccanīkagāhaṃ.

he takes hold of the opposite view, a conflictual view.

Ākāra 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,

paṇḍito puggalo: “Ayaṃ 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 panetaṃ subhaṇaṃ giraṃ 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, evaṃ tadā giran-ti vuccati,

Now just as *girā* (was meant), so at that time *giram* was said,

so suvapotako liṅgam anādiyivā, evam-āha.

the young parrot, not having applied the gender, said this.³¹⁹

Ayaṃ panettha attho:

But here this is the meaning:

Tāta, paṇḍitena nāma saccupasamhitam yathābhūtam,

Dear, by a wise one an utterance connected with the truth, as it really is,

atthayuttam 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 kukkuḷe jhāmo sayati, evaṃ 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. Ubhayaṃ me na khamati, ubhayaṃ me na rucati,
I do not agree with either, I do not delight in either,

----|○----||-○-○|○-○- Siloka pathyā

Yācāyaṃ koṭṭham-otiṇṇā, 'Nāddasaṃ' iti bhāsati.
Having descended to this granary, 'I did not give,' she says.

----○|○----||○○----|○-○- Siloka pathyā

2. Taṃ taṃ gāmapati brūmi, kadare appasmi' jīvite,
I say this and this, village-lord, in this miserable little life,

----|○----||--○-|○-○- Siloka pathyā

Dve māse saṅgaram katvā, maṃsaṃ jaraggavaṃ kisaṃ,
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*.

--o-|----||-o--|o-o- Siloka mavipulā

Appattakāle codesi, tam-pi mayhaṃ na ruccatī ti!

Before the time has arrived you scold (me), I don't delight in that!

Tattha, ^{2.136} *taṃ taṃ gāmapati brūmī ti,*

In this connection, I say this and this, village-lord,

ambho gāmajetṭhaka, tena kāraṇena taṃ vadāmi.

dear village elder, for this reason I say this.

Kadare appasmi' jīvite ti,

In this miserable little life,

ambhākaṃ jīvitaṃ nāma kadarañ-ceva thaddhaṃ,

normally our life is miserable, hard,

lūkhaṃ kasiraṃ appañ-ca mandaṃ parittaṃ,

coarse, tough, little, dull, limited,

tasmim no evarūpe jīvite vattamāne.

we are living such a life as this.

Dve māse saṅgaram katvā, maṃsaṃ jaraggavaṃ kisan-ti,

After agreeing to two months, (you gave) an old skinny bull's meat,

ambhākaṃ maṃsaṃ gaṇhantānaṃ jaraggavaṃ kisaṃ,

our meat being taken from a skinny old bull,

dubbalaṃ jaragoṇaṃ dadamāno tvaṃ:

while giving a weak, old ox, you said:

“Dvīhi māsehi mūlaṃ dātabban”-ti,

“You should return two months from the beginning,”

evaṃ dve māse saṅgaram̃ paricchedaṃ katvā.
thus you have broken this two month agreement.

Appattakāle codesī ti,
Before the time has arrived you scold (me),

tasmiṃ kāle asampatte antarāva codesi.
before the time has been reached, along the way, you scold (me).

Tam-pi mayhaṃ na ruccatī ti!
I don't delight in that!

Yā cāyaṃ pāpadhammā dussilā,
This is wickedness, unvirtuous,

antokoṭṭhe vihīnaṃ³²¹ natthibhāvaṃ jānamānā va,
knowing the absence of rice paddy inside the granary,

ajānantī viya hutvā,
becoming like one who doesn't know (that),

koṭṭham-otiṇṇā, koṭṭhadvāre ṭhatvā, na dassaṃ, iti bhāsati,
having descended into the granary, standing at the granary door, I will not give,
this is what she says,

yañ-ca tvaṃ akāle codesi tam-pī ti,
you scold (me) at the wrong time,

idaṃ ubhayam-pi mama neva khamati na ruccatī ti.
this pair I neither agree with, nor delight in.

³²¹ Transcription reads: *vīhīnaṃ*.

Ja 200 Sādhūsīlajātaka 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. Sarīradabyaṃ vuḍḍhabyaṃ, sojaccamaṃ sādhusīliyaṃ,
One is handsome, one is elder, one of good birth, one virtuous,

-○-|-|○-----||-○-|-|○-○- Siloka pathyā

Brāhmaṇaṃ teva pucchāma: kannu tesamaṃ 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,*

tesamaṃ catunnaṃ 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 saṁvijjati,

one is found endowed with a truly handsome body,

ekassa vuḍḍhabyaṁ vuḍḍhibhāvo mahallakatā atthi,

one of them is elder, elderly, aged,

ekassa sojaccam̐ sujātītā jātisampadā atthi.

one of them is of good birth, well born, endowed with (a good) birth.

Sujaccan-ti pi pāṭho.

Sujaccam̐ is also a reading.³²³

Ekassa sādhusīliyaṁ sundarasīlabhāvo sīlasampadā atthi.

One of them is virtuous, having beautiful virtue, being endowed with virtue.

Brāhmaṇaṁ teva pucchāmā ti,

We ask the brahmin about this,

tesu asukassa nāmetā dātabbā ti ajānantā,

not knowing which amongst those named should be given,

mayam̐ bhavantaṁ brāhmaṇaṁ-ñeva pucchāma.

we ask the venerable brahmin.

Kannu tesam̐ vanimhase ti?

Which one of these suitors is good?

Tesam̐ catunnam̐ janānam̐ kam̐ vanimhase, kam̐ icchāma,

Of these four people which is good, which should we desire,

kassa tā kumārikā dadāmā ti pucchati?

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.

---ॐॐ---॥---ॐॐ--- Siloka pathyā

2. Attho atthi sarīrasmiṃ, vuḍḍhabyassa namo kare,
There is good in the body, we must pay respects to an elder,

---ॐॐ---॥---ॐॐ--- Siloka pathyā

Attho atthi sujātasmiṃ, sīlaṃ asmāka' rucati 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 vuddhi 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.

Vuḍḍhabyassa 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 desirable.

Sīlam asmāka' ruccatī ti,

In virtue is our delight,

amhākaṃ pana sīlam-eva ruccatī.

but our delight is in virtue.

Sīlavā hi ācārasampanno, sarīradabyavirahito pi, puḷḷo pāsāṃso 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.

o-o-|-oo|-o-- Tutṭhubha

1. Na taṃ daḷhaṃ³²⁴ bandhanam-āhu dhīrā,

There is no bond stronger, so say the wise,

o-o-|-oo|-o-- Tutṭhubha

Yad-āyasam dārujapabbajañ-ca,

Whether made of iron, wood, or bulrush,

--o-|-oo|-o-- Tutṭhubha

Sārattarattā maṇikuṇḍalesu,

An obsession for jewels and earrings,

--o-|-oo|-o-- Tutṭhubha

Puttesu dāresu ca yā apekkhā.

And the longing towards both sons and wives.

³²⁴ -/h- doesn't make position here, or in the next verse.

--o-|-oo|-o-- Tuṭṭhubha

2. Etaṃ daḷhaṃ bandhanam-āhu dhīrā,
This bond is the stronger, so say the wise,

--o-|oo-|-o-- Tuṭṭhubha

Ohāriṇaṃ sithilaṃ duppamuñcaṃ,
Dragging down, pliant, hard to get free from,

--o-|-oo|-o-- Tuṭṭhubha

Etam-pi chetvāna vajanti dhīrā,
Having cut this also, the wise depart,

oo-|-o-|-oo|-o-- Tuṭṭhubha

Anapekkhino kāmasukhaṃ 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 Buddhasāvaka {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,

yaṃ saṅkhalikasaṅkhātāṃ ayasā nibbattāṃ āyasaṃ,

when what are reckoned as chains are produced from iron, they are iron (chains),

yaṃ andubandhanasaṅkhātāṃ³²⁶ dārujaṃ,

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,

rajjum katvā katarajjubandhanam,

having made rope being bound by that rope,

taṃ āyasādim chinditum sakkuṇeyyabhāvena,

because that iron and so on has the nature of being possible to break,

dhīrā: ‘Daḷham thiran’-ti, nāhu na kathenti.

the wise do not say, do not speak, saying: ‘That is strong, solid.’

Sāratattā ti sārattā hutvā, rattā, balavarāgarattā, ti attho.

An obsession means having become obsessed, infatuated, filled with strong passion, this is the meaning.

Maṇikuṇḍalesū ti maṇīsu ca kuṇḍalesu ca, maṇiyuttesu vā kuṇḍalesu.

For jewels and earrings means for jewels and earrings, or for jewelled earrings.

Etam daḷhan-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 maṇikuṇḍalesu sārattarattā,

whatever obsession there is for jewels and earrings,

tesaṃ yo ca sārāgo, yā ca tesaṃ puttadāresu apekkhā taṇhā,

whoever has passion for these, the longing, craving for these sons and wives,

etaṃ kilesam-ayaṃ bandhanaṃ daḷhaṃ 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 chavicammamaṃsāni na chindati,

Pliant means in that state of bondage there is no cutting of outer or inner skin or flesh,

lohitaṃ na nīharati, bandhanabhāvam-pi na jānāpeti,

no blood-letting, the state of bondage is not even known,

thalapathajalapathādīsū kammāni kātuṃ 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 uppannaṃ kilesabandhanaṃ,

because of greed and craving, for even one time, arises the bonds of defilements,

daṭṭhaṭṭhānato kacchapo viya dummocayaṃ hotī, ti duppamuñcaṃ.

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,

etaṃ evaṃ daḷham-pi kilesabandhanaṃ ñāṇakhaggena 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, ukkārabhūmiṃ viya,

both the objects of sensuality and the defilements of sensuality, like dung on the floor,

jīgucchamānā, anapekkhino hutvā,

being disgusting, having become indifferent,

kāmasukhaṃ pahāya vajanti, pakkamanti,

giving up sensual pleasure, depart, leave,

pakkamitvā ca pana Himavantaṃ pavisitvā,

and after leaving they enter the Himālaya,

isipabbajjaṃ pabbajitvā, jhānasukhena vītināmentī ti.

go forth in the seers' going forth, and pass their time in the happiness of absorption.

Ja 202 Keḷisīlajātaka 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.

----|U----||-U-U|U-U- Siloka pathyā

1. Haṃsā koñcā mayūrā ca, hatthayo pasadā migā,

There are geese, herons, and peacocks, elephants and the spotted deer,

----|U----||-U--|U-U- Siloka pathyā

Sabbe sīhassa bhāyanti, natthi kāyasmī' tulyatā.

All fear the lion, although they are not equal in their bodies.

-U-U|U----||UU--|U-U- Siloka pathyā

2. Evam-eva manussesu daharo ce pi paññavā,

Even so amongst men a boy (is respected) if he be wise,

-U-U|U----||-U--|U-U- 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 pāṭho, 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 kāyasmi' tulyatā ti sarīre pamāṇaṃ 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 sīhaṃ māreyyūṃ,

the lion would kill the large bodied elephant as well as the spotted deer,

sīho haṃsādayo khuddakasarīre yeva māreyya,

(or) the lion would kill only those small in body, (like the) goose and so on,

khuddakā yeva sīhassa bhāyeyyūṃ, na mahantā.

and the lion would inspire fear in the small, not the large.

Yasmā panetaṃ 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: 'Taṃ 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 mettāṃ, mettāṃ Erāpathehi me,

I am friendly with the Virūpakkhas, with the Erāpathas I am friendly,

----∪----∥(--)--∪--∪-- Siloka pathyā

Chabyāputtehi me mettāṃ, mettāṃ³²⁹ Kaṇhāgotamakehi cā ti.

I am friendly with the Chabyāputtas, friendly with the Kaṇhāgotamakas.

Tattha, {2.145} *Virūpakkhehi me mettān-ti,*

In this connection, I am friendly with the Virūpakkhas,

Virūpakkhanāgarājakulehi saddhiṃ mayhaṃ mettāṃ.

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 *mettāṃ* m.c., it is only included for symmetry, and is not needed for meaning.

○-○-|○---||--○-|○-○- Siloka pathyā

2.³³⁰ **Apādakehi me mettāṃ, mettāṃ dvipādakehi me,**
I'm friendly with those without feet, with those with two feet I'm friendly,

○-○-|○---||--○-|○-○- Siloka pathyā

Catuppadehi me mettāṃ, mettāṃ bahuppadehi me ti.
I'm friendly with those with four feet, with those with many feet I'm friendly.

Tattha, {2.146} **paṭhamapadena odissakaṃ 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 *Appamāṇo Buddha...* (which is not even a verse) and the following verse are counted as verse 2. Fausboll counts each of the verses (omitting *Appamāṇo 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.

---|---||---|--- Siloka pathyā

3. Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako,

May the one without feet not hurt me, may the one with two feet not hurt me,

---|---||---|--- Siloka pathyā

Mā maṃ catuppado hiṃsi, mā maṃ hiṃsi 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 maṃ hiṃsatu, mā viheṭhetū ti,

towards the one without feet and so on, may no one hurt me, harm me,

evaṃ āyācantā mettāṃ bhāvēthā, ti attho.

thus entreating them, you must develop friendliness, this is the meaning.

---|---||---|--- Siloka mavipulā

4. Sabbe sattā, sabbe pāṇā, sabbe bhūtā ca kevalā,

May all beings, all living creatures, all beings entirely,

---|---||---|--- Siloka pathyā

Sabbe bhadraṇi passantu, mā kañci pāpam-āgamā ti.

May all see prosperity, may nothing bad come to anyone.

Tattha, taṇhādiṭṭhivasena,

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.

vaṭṭe 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

Assāsapassāsapavattanasāṅkhātena pāṇanavasena pāṇā,

Because of breathing, through what is reckoned as continuing by breathing in and breathing out, *living creatures* (is said).

Bhūtabhāvitaniubbattanavasena bhūtā ti.

Because of rebirth and the development of beings, *beings* (is said).

Evam vacanamattaviseso veditabbo.

Thus the distinction of the words are to be understood.

Avisesena pana sabbāni petāni padāni sabbasattasaṅgāhakāneva.

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 sādḥūni 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 ekaṃ sattam-pi pāpaṃ lāmaṃ dukkhaṃ 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} pamāṇakarānaṃ kilesānaṃ abhāvena,
In this connection, absent any measureable defilements,

guṇānañ-ca pamāṇābhāvena, Buddharatanaṃ appamāṇaṃ.
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 pamāṇaṃ 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, uṇṇanābhi sarabūmūsikā ti’ āha.

(such as) snakes, scorpions, centipedes, spiders, lizards, and rats.’

Tattha, sarīsapānī ti sappadīghajātikānaṃ nāmaṃ.

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 tesam sarūpato nidassanam.

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 uṇṇāsadisam suttam nikkhamati,

For him the web comes out like wool from the centre,

tasmā uṇṇanābhī ti vuccati.

therefore *spiders* is said.³³⁶

Sarabū ti gharagoḷikā.

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!

Sohaṃ namo Bhagavato,

I revere the Fortunate One,

Namo sattannaṃ Sammāsambuddhānaṃ-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 parittāṇaṃ-pi me attano kataṃ.

I have made this safeguard means I have made safeguards for myself.

Paṭikkamantu bhūtānī ti!

May (all these) beings go away!

Mayi ahitajjhāsāyāni bhūtāni paṭikkamantu apagacchantu.

May (all these) these beings having bad intentions go away, depart from here.

Sohaṃ namo Bhagavato ti,

I revere the Fortunate One,

so ahaṃ evaṃ 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 sattannaṃ Sammāsambuddhānaṃ-ti,

I revere the seven Perfect Sambuddhas,

visesena pana atīte paṭipāṭiyā,

specifically, in the past, in sequence,

parinibbutānaṃ sattannaṃ Sammāsambuddhānaṃ 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 Vīrika, and there was a crow called Saviṭṭhaka, who tried to imitate a cormorant, and died when he dived underwater.

○○○|○-----||○○--|○-○- Siloka pathyā

1. Api Vīrika passesi sakuṇaṃ mañjubhāṇakaṃ,

Have you seen, O Vīrika, the bird having a very sweet voice,

○-○-|○-----||○-----|○-○- Siloka pathyā

Mayūragīvasaṅkāsaṃ, patim mayhaṃ Saviṭṭhakan-ti?

With a neck looking like a peacock's, my husband Saviṭṭhaka?

Tattha, {2.150} api, Vīrika, passesi ti, sāmi Vīrika, api passasi?

In this connection, have you seen, O Vīrika means, master Vīrika, have you seen?

Mañjubhāṇakan-ti mañjubhāṇinaṃ.

*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 moragīvasamānavañṇam.

With a neck looking like a peacock’s means with a neck having an appearance
the same as a peacock’s.

○○○○○|○○○ Vetālīya

2. Udakathalacarassa pakkhino,

That bird at home in water and on land,

---○○|○○○ Vetālīya

Niccamaṃ āmakamacchabhōjino:

Who constantly enjoys fresh fish to eat:

---○○|○○○ Vetālīya

Tassānukaram Saviṭṭhako

Through imitating him Saviṭṭhako

---○○|○○○ Vetālīya

Sevāle paḷiguṇṭhito 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 paliguṇḥhito mato ti,

Has died caught up amongst the lakeside weeds,

udakaṃ pavisitvā, sevālaṃ chinditvā,

entering the water, being caught amongst the lakeside weeds,

nikkhamituṃ asakkonto, sevālapariyonaddho anto-udake yeva mato,

unable to escape, encircled by the lakeside weeds under the water, he has surely died,

passa, etassa tuṇḍaṃ 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.

— 0 0 — | —, — — — || 0 — — 0 | 0 — 0 — Siloka mavipulā

1. Sobhati maccho Gaṅgeyyo, atho sobhati Yāmuno,

The Ganges' fish are lovely, and lovely those of the Yamuna,³³⁹

0 — 0 — | — 0 0 — || — — — 0 0 | 0 — 0 — Siloka bhavipulā

Catuppadoyam puriso, nigrodhaparimaṇḍalo,

This four-footed individual, well-proportioned like a banyan,

— 0 — 0 | 0 — — — || — — — 0 0 | 0 — 0 — 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 ayam.*

In this connection, *this four-footed* means *this four-footed*.³⁴⁰

Puriso ti attānam sandhāya vadati.

Individual, he says this in regard to himself.

Nigrodhaparimaṇḍalo 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 saṅṭhānasampanno kacchapo sabbeva atirocatī,

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 atikkamivā, sobhāmī, ti vadati.

having surpassed you all, I am (the most) lovely, this is what is said.

--o-o|--||----|o-o-- Siloka pathyā

2. Yam pucchito na tam akkhāsi,³⁴¹ aññam akkhāsi pucchito,

Questioned he does not make answer, or questioned he answers other,

--o-|o----||----|o-o-- 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 pasamsanasilo attukkamsako poso.

that person has a character of praising himself, elevating himself.

Nāyam asmāka' ruccatī ti,

Our delight is not in this,

ayam pāpakacchapo ambhākam na ruccati na khamatī ti.

our delight, our pleasure, in not in this wicked tortoise.

Kacchapassa upari udakam khipitvā, sakaṭṭhānam-eva gamimsu.

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.

– ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – Siloka pathyā

1. Ingha vaddham-ayaṃ pāsāṃ, chinda dantehi kacchapa,

Come on, this strap, this snare, you must cut through it with your teeth, tortoise,

ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – Siloka pathyā

Ahaṃ tathā karissāmi, yathā nehiti luddako ti.

I will do (my part) likewise, because of that the hunter won't come.

[There is no word commentary to this verse.]

– ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – Siloka pathyā

2. Kacchapo pāvisī vāriṃ, kuruṅgo pāvisī vanāṃ,

The tortoise re-entered the lake, and the deer re-entered the woods,

ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – Siloka pathyā

Satapatto dumaggamhā dūre putte apānayī ti.

The woodpecker from the tree top carried his children far away.

Tattha, {2.155} *apānayī ti ānayaī, 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 *ānayaī*.

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 kāmēna, 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 piyatāro 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,

ayam ramaṇīyo uyyānapadeso pubbe

formerly I wandered around this delightful parkland

mayā Assakarājena saddhim vicarito.

together with king Assaka.

Anukāmayā kāmenā ti anū ti nipātamattaṃ.

*Reciprocating love with love, anu is merely a particle.*³⁴⁴

Mayā taṃ kāmayamānāya tena maṃ kāmayamānena {2.158} ***sahā, ti attho.***

With me who loves him, together with him who loves me, this is the meaning.

Piyenā ti tasmiṃ attabhāve piyena.

Having affection means having affection in that life.

Navena sukhadukkhena, porāṇaṃ apidhīyati ti,

Old (pleasure and pain) are obstructed by the new pleasure and pain,

bhante, navena hi sukhena porāṇaṃ sukhaṃ,

venerable sir, because of the new happiness the old happiness,

navena ca dukkhena porāṇaṃ dukkhaṃ pidhīyati paṭicchādīyati,

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 porāṇaṃ pidhīyati,

because of the new obstructing the old,

tasmā mama Assakarājato sataguṇena sahaṣṣaguṇena 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 Pāḷi 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. Alam̐ metehi ambehi, jambūhi panasehi ca

Enough with these mangos, with black plums and jack fruits

- - - - | - - - - || - - - - | - - - - Siloka pathyā

Yāni pāram̐ samuddassa, varam̐ mayham̐ 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} *alam̐ metehī ti,*

In this connection, *enough with these,*

yāni tayā dīpake niddiṭṭhāni, etehi mayham̐ alam̐.

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).*

Varam̐ mayham̐ udumbaro ti,
My fig tree is better,

mayham̐ ayam-eva udumbararukkho varam̐.
this, my fig tree, is better.

Bondī ti sarīram̐.
*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 yathāsukham̐ gaccha,
now go wherever you will,

natthi te hadayamaṃsagahaṇūpāyo, ti attho.
there is no way to grasp at your fleshly heart, this is the meaning.

³⁴⁶ *Bondi*, which is clearly a dialectical word, is very rare in Pāḷi, appearing only rarely in two books, the Jātaka and Petavatthu, and their commentaries.

Ja 209 Kakkarajātaka 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.

--o-|o---||-o--|o-o- Siloka pathyā

1. Diṭṭhā mayā vane rukkhā, assakaṇṇā vibhītakā,

I saw (many) trees in the woods, (like) sal trees and myrobalan,

o-o-|-,-oo||o---|o-o- Siloka mavipulā

Na tāni evaṃ sakkanti yathā tvaṃ rukkhā' 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 imasmiṃ vane

dear hunter, in this wood

jātā bahū assakaṇṇā ca vibhītakā ca rukkhā diṭṭhapubbā,

many kinds of trees I have seen previously, (like) sal trees and myrobalan,

tāni pana rukkhāni, yathā tvaṃ,

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.

evam̐ na sakkanti na saṅkamanti na vicarantī ti.

do not walk around, do not go around, do not wander around.

○-○-|○-○-||---○|○-○- Siloka javipulā

2. Purāṇakukkuṭo ayam̐, bhetvā pañjaram-āgato,

This old chicken has departed, having broken out of the cage,

○○--|○---||○-○○|○-○- Siloka pathyā

Kusalo vālapāsānam̐ apakkamati bhāsati ti.

The skilful one, departing away from those horse hair snares, speaks out.

Tattha, {2.162} **kusalo vālapāsānan-ti,**

In this connection, the skilful one, (departing away) from those horse hair snares,

vālamayesu pāsesu kusalo, attānam̐ bandhitum̐ adatvā,

from snares made out of horse hair, the skilful one, having not given himself into bondage,

apakkamati ceva bhāsati ca, bhāsivā 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.

- - - - | ॐ - - - - || - ॐ - - | ॐ - ॐ - Siloka pathyā

1. Ambho ko nāma yaṃ rukkho, sinnapatto sakaṇṭako,
Dear, what is that tree's name, with sweaty leaves and thorns,

- ॐ - - | ॐ - - - - || - ॐ - - | ॐ - ॐ - Siloka pathyā

Yattha ekappahārena, uttamaṅgam vibhijjitan-ti?
Where, with just one blow, my cranium has been split?

Tattha, {2.163} *ambho ko nāma yaṃ rukkho ti,*
In this connection, dear, what is that tree's name,

bho Khadiravaniya, ko nāma yaṃ 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 *svinma*, 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 yasmiṃ rukkhe, ekeneva pahārena.

Where, with just one blow means on whatever tree, with just one blow.

Uttamaṅgaṃ vibhijjitaṃ-ti,

My cranium has been split,

sīsaṃ bhinnaṃ, na kevalañ-ca sīsaṃ, tuṇḍaṃ-pi bhinnaṃ.

my head has been split, not only the head, but also the beak is split.

So vedanāppattatāya khadirarukkhaṃ:

Because the pain was encountered at the acacia tree:

‘Kiṃ rukkho nāmeso’ ti? jānituṃ 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 vatāyaṃ³⁵⁰ vitudaṃ 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: *Acārautāyaṃ*, which is again unmetrical. *Vatāyaṃ acāri* would fit the metre.

ॐ-ॐ-|ॐ-|ॐ- Tuṭṭhubha

Athāsadā khadiram jātasāram,

Then hitting a pithy acacia tree,

--ॐ-|ॐ-|ॐ- Tuṭṭhubha

Yatthabbhidā garuḷo 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.

Vitudaṁ 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.

Asāraḷesū ti nissāresu pālibhaddakasimbali-ādīsū.

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 garuḷo uttamaṅgan-ti,

Where the pecker shattered his cranium,

³⁵¹ A Garuḷa 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 yasmim khadire abhindi padālayi.

where (the pecker) shattered means the acacia where he shattered, broke (his beak).

Garuḷo ti sakuṇo,

Pecker means bird,

sabbasakuṇānañ-hetaṃ sagāravasappatissa vacanaṃ.

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.

○-○-|-○○|-○-- Tutṭhubha

1. Akāsi yoggaṃ dhuvam-appamatto,

You practiced, and were constantly heedful,

--○-|-○○|-○-- Tutṭhubha

Samvaccharaṃ bīraṇathambhakasmiṃ.

For a year, in the fragrant grass bushes.

--○-|-○○|-○-- Tutṭhubha

Byākāsi saññaṃ parisāṃ vigayha,

You changed the meaning in the assembly,

○-○-|-○○|-○-- Tutṭhubha

Na niyyamo tāyati appapaññaṇ-ti.

The one of little wisdom did not preserve the sense.

Tattha, {2.166} *akāsi yoggaṃ dhuvamappamatto,*

In this connection, you practiced, and were constantly heedful,

saṃvaccharaṃ bīraṇathambhakasmin-ti,

for a year, in the fragrant grass bushes,

tāta, tvaṃ niccaṃ appamatto,

dear, you were always heedful,

bīraṇatthambhamaye susāne yoggaṃ akāsi. {2.167}

in the fragrant grass bushes in the charnel ground where you practiced.

Byākāsi saññaṃ parisaṃ vigayhā ti,

You changed the meaning in the assembly,

atha ca pana parisaṃ vigāhitvā,

but having entered the assembly,

taṃ saññaṃ vi-akāsi, vikāraṃ āpādesi, parivattesi, ti attho.

you made the meaning opposite, produced a change, while reciting, this is the meaning.

Na niyyamo tāyati appapaññaṇa-ti,

The one of little wisdom did not preserve the sense,

appapaññaṃ³⁵² nāma puggalaṃ,

the person known as having little wisdom,

niyyamo yoggāciṇṇaṃ caraṇaṃ na tāyati na rakkhatī ti.

did not preserve, did not protect, the customary sense he had practiced.

³⁵² Cst: *appahaññaṃ*, which must be a mistake in the transcription.

U---U|U---||---U---U--- Siloka pathyā

2. Dvayam yācanako tāta Somadatta nigacchati:

The one who begs, dear Somadatta, undergoes (one of) two things:

U---U|U---||---U---U--- Siloka pathyā

Alābham dhanalābham 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 evamsabhāvā 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.

---U|U---||---U---U--- Siloka pathyā

1. Añño uparimo vaṇṇo, añño vaṇṇo ca heṭṭhimo,

The appearance on top differs, the appearance below differs,

---U|U---||---U---U--- Siloka pathyā

Brāhmaṇī tveva pucchāmi: kiṃ heṭṭhā, kiñ-ca upparī³⁵³ ti?

Brahminī I ask you: why is below (cold), why is on top (hot)?

Tattha, {2.168} *vaṇṇo ti ākāro.*

In this connection, *the appearance* means the form.

Ayañ-hi uparimassa uṇhabhāvaṃ,

This is questioning why on top is in a hot state,

³⁵³ *Upparī* is written m.c. for *uparī*.

heṭṭhimassa ca sītabhāvaṃ pucchanto, evam-āha.

and below in a cold state, so he spoke.

Kim 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 uḥhena bhavitabbaṃ,

and would be hot underneath,

idañ-ca pana na tādisaṃ, tena taṃ pucchāmi:

but here it is not so, because of that I ask you:

“Kena kāraṇena upari bhattaṃ uḥhaṃ, heṭṭhimam sīalan”-ti?

“What is the reason the food is hot on top, and cold underneath?”

○-○-|○- - -||-○-○|○-○- Siloka pathyā

2. Ahaṃ naṭosmi bhaddante, bhikkhakosmi idhāgato,

I am an actor, venerable one, I have come here for almsfood,

○-○-|○- - -||○- - -|○-○- Siloka pathyā

Ayañ-hi koṭṭham-otiṇṇo, ayaṃ so yaṃ gavesasī ti.

Truly he descended into the storeroom, you must seek him there.

Tattha, {2.169} ahaṃ naṭosmi, bhaddante ti, sāmi, ahaṃ 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 *vaḍḍhita-*.

svāhaṃ imaṃ thānaṃ bhikkhako bhikkhaṃ pariyesamāno āgatosmi.

I have come to this place seeking alms for almsfood.

Ayañ-hi koṭṭham-otiṇṇo ti,

Truly he descended into the storeroom,

ayaṃ pana etissā jāro imaṃ bhattaṃ bhuñjanto

but her paramour is enjoying this food

tava bhayena koṭṭham otiṇṇo.

and has descended into your storeroom through fear.

Ayaṃ so yaṃ gavesasī ti,

You must seek him there,

yaṃ tvam kassa nu kho, iminā ucchiṭṭhakena,

he who you ask about, because of these leftovers,

bhavitabban-ti gavesasi ayaṃ 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.

○-○-|○-○-||○-○-|○-○- Siloka pathyā

1. Isīnam-antaram katvā, Bharurājā ti me sutam,

Having made the seers differ, the king of Bharu, so I have heard,

○-○-|○-○-||○-○-|○-○- Siloka pathyā

Ucchinno saha raṭṭhehi sarājā vibhavaṅgato.

Both the king and his kingdom were cut off and went to destruction.

○-○-|○-○-||○-○-|○-○- Siloka bhavipulā

2. Tasmā hi chandāgamanam nappasamsanti paṇḍitā,

Therefore such impulsive behaviour the wise ones do not praise,

○-○-|○-○-||○-○-|○-○- Siloka mavipulā

Aduṭṭhacitto bhāseyya giram saccupasamhitan-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 paṇḍitā nappasaṃsanti.

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 saccupasamhitam-ti,

Speaks an utterance connected with truth,

sabhāvanissitam ^{2.173} **atthanissitam kāraṇanissitam-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 saccupasamhitam giram bhāsimsu tesam,

Those who spoke an utterance connected with truth distaining (bribery),

ṭhitaṭṭhānam Nāḷikeradīpe ajjā pi dīpakasahassam 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.

--o--|-oo|-o-- Tuṭṭhubha

1. Puṇṇaṃ nadiṃ yena ca peyyam-āhu,

The one who drinks when the river is full they say,

--o--|-oo|-o-- Tuṭṭhubha

Jātaṃ yavaṃ yena ca guyham-āhu,

The one hidden when the barley is grown they say,

--o--|-oo|-o-- Tuṭṭhubha

Dūraṃ gataṃ yena ca avhayanti:

They call upon him when one has gone far off:

--o--|-oo|-o-- Tuṭṭhubha

So tyāgato handa ca bhuñja brāhmaṇā ti.

Well then, brahmin, you must eat and then come to him.

Tattha, {2.174} *puṇṇaṃ nadiṃ 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 puṇṇaṃ nadiṃ '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 apuṇṇā nadī ‘kākaṇṇyā’ ti vuccati.

but when the river is not full, ‘from it a crow can drink’, is not said.

Yadā pi nadītīre ṭhatvā, gīvaṃ pasāretvā,

Having stood on the river bank, and stretched out his neck,

kākena pātuṃ sakkā hoti, tadā naṃ ‘kākaṇṇyā’ ti vadanti.

the crow is able to drink, because of that they say ‘from which a crow can drink’.

Jātaṃ yavaṃ yena ca guyhaṃ-āhū ti,

The one hidden when the barley is grown they say,

yavan-ti desanāsīsamattaṃ,

barley is merely an abbreviated teaching,

idha pana sabbam-pi jātaṃ uggataṃ sampannataruṇasassaṃ adhippettaṃ.

but here all young crops that have grown up and are ripe is the intention.³⁵⁶

Tañhi yadā anto pavīṭṭhakākaṃ paṭicchādetuṃ sakkoti,

Truly when a crow has entered inside he is able to be concealed,

tadā guyhatī, ti guyhaṃ.

at that time he hides, so hidden (is said).

Kim guyhati?

Who hides?

Kākaṃ.

The crow.

Iti kākassa guyhaṃ kākaguyhan-ti taṃ 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 vuttaṃ yena ca guyham-āhū ti.

Because of this then they say hidden.

Dūraṃ gataṃ yena ca avhayantī ti,

They call upon him when one has gone far off,

dūraṃ gataṃ vippavutthaṃ piyapuggalaṃ yaṃ āgantvā,

having approached a dear person who has gone afar off and lives abroad,

nisinnaṃ disvā,

seeing him sitting,

sace itthannāmo āgacchati 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,”

evaṃ 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 naṃ, khāda idaṃ kākamaṃsan-ti attho.

take, brahmin, you must eat, chew on this crow meat, this is the meaning.

U---U|U---||-U-U|U-U- Siloka pathyā

2. Yato maṁ saratī rājā, vāyasam-pi pahetave,

Because the king remembers me, and offers up the crow (to me),

-----|U-----||UU---|U-U- 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 maṁ saratī rājā, vāyasam-pi pahetave ti*

In this connection, because the king remembers me, and offers up the crow (to me),

yadā rājā vāyasamaṁsam labhitvā, tam-pi pahetuṁ maṁ 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 haṁsamānsādīni lacchati,

he will obtain goose meat and so on,

tadā maṁ kasmā na sarissatī? ti attho.

then why would he not remember me? this is the meaning.

Aṭṭhakathāyaṁ pana: Haṁsakoñcamayūrānan-ti pāṭho.

But in the commentary: *Haṁsakoñcamayūrānam* is a reading.³⁵⁷

So sundaratarā, imesaṁ haṁsādīnaṁ maṁsam labhitvā,

Most excellently, having obtained this goose meat and so on,

³⁵⁷ The meaning would be the same.

--o-|-oo|-o-- Tuṭṭhubha

2. Etam-pi disvā naravirⁱyaseṭṭha,
Having seen this, chief of vigorous men,

--o-|-,oo-|-o-- Tuṭṭhubha

Vācam̐ pamañce kusalam̐ nāivelam̐.
Speak a word that is wholesome and concise.³⁵⁸

---oo|o---||-o-o|o-o- Siloka pathyā

Passasi bahubhāṇena, kacchapam̐ byasanam̐ gatan-ti.
You see, by talking much too much, the turtle came to disaster.

Tattha, {2.177} *avadhī vatā ti ghātesī vata.*

In this connection, *surely killed* means *surely slaughtered*.

Byāharan-ti byāharanto.

Letting out means letting out.³⁵⁹

Suggahītasmiṃ kaṭṭhasmin-ti,

While having a good grip on a stick,

mukhena suṭṭhu ḍamsitvā gahite daṇḍake.

biting strongly with the mouth and gripping on the stick.

Vācāya sakiyāvadhī ti,

By speaking he killed himself,

atimukharatāya akāle vācam̐ 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.

daṭṭhaṭṭhānaṃ vissajjevā,

having let go of the place where he bites,

tāya sakāya vācāya attānaṃ avadhi ghātesi.

by his own words he killed, slaughtered himself.

Evam-esa jīvitakkhayaṃ patto, na aññathā ti.

Like this he reached the destruction of his life, not in any other way.

Etam-pi disvā ti etam-pi kāraṇaṃ disvā.

Having seen this means having seen this cause.

Naravīriyaseṭṭhā ti naresu vīriyena seṭṭha uttamaviriya rājavara.

Chief of vigorous men means the chief, the one with supreme vigor, the noble king amongst vigorous men.

Vācaṃ pamuñce kusalaṃ nātivelan-ti,

Speak a word that is wholesome and concise,

saccādipaṭisaṃyuttaṃ kusalam-eva,

a wholesome (word) connected with truth and so on,

paṇḍito puriso muñceyya nicchāreyya,

a wise person should speak, should utter,

tam-pi hitaṃ kālayuttaṃ,

this beneficial (word) at a suitable time,

na ativelaṃ, atikkantakālaṃ apariyantavācaṃ 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

Kacchapam byasanam gatan-ti etam kacchapam jivitakkhayam pattan-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 maṃ maññate macchī: ‘Aññaṃ so ratiyā gato.’

But my lady³⁶¹ thinking of me: ‘He went for joy to another.’³⁶²

- - - - | - - - - || - - - - | - - - - Siloka pathyā

2. So maṃ dahati rāgaggi, cittaṃ cūpatapeti maṃ.

The fire of lust it is that burns me, and my heart it does torment.

- - - - | - - - - || - - - - | - - - - Siloka ravipulā

Jālino muñcathāyirā maṃ, 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 maṃ ayaṃ aggi tapati, na tāpaṃ 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 ayaṃ sūlo pi sādhutacchito maṃ na tapati,

Nor the spit means this spit that is well fashioned does not harm³⁶³ me,

na me sokaṃ uppādeti.

nor does it cause grief to arise in me.

Yañ-ca maṃ maññate ti,

But my lady thinking of me,

yaṃ pana maṃ macchī evaṃ maññati:

but my lady thinking of me:

“Aññaṃ macchiṃ so pañcakāmaguṇaratiyā gato” ti,

“He has gone to another lady to find joy in the five strands of sensual pleasure,”

tad-eva {2.179} maṃ tapati, socayatī.

that very thing burns me, grieves me.

So maṃ dahatī ti,

(The fire of lust) it is that burns me,

yo panesa rāgaggi, so maṃ 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,

rāgasampayuttakaṃ mama cittam-eva ca

my heart is joined together with lust

maṃ upatāpeti kilameti viheṭheti.

and that torments, wearies, 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 maṃ sāmīno, 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 taṃ tumhādisā hanituṃ anucchavikā ti paridevati.

He laments: it is not suitable to kill any of your kind.

Atha vā kāme ti hetuvacane bhummaṃ,

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 macchiṃ 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

----|---|--- Tutṭhubha

1. Sabbo loko attamano ahosi,

All the world has delight (in lovemaking),

---|---|--- Tutṭhubha

Akovidā gāmadhammassa, Seggu,

You are unskilled in village ways, Seggu,

---|---|--- Tutṭhubha

Komāri ko nāma tavajja dhammo?

Child, how is this thing known to you today?

---|---|--- Jagatī

Yaṃ tvaṃ gahitā,³⁶⁷ pavane parodasī ti.

Having grabbed you, you cry out in the woods.

³⁶⁶ Cf. Ja 102 Paṇṇikajātaka.

³⁶⁷ We need to read *gahītā* m.c.

Tattha, {2.180} *sabbo loko attamano ahoṣī 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 nāmaṃ.

Seggu, this is her name.

Tena tvaṃ pana, amma Seggu, akovidā gāmadhammassa,

But through this, dear Seggu, you are unskilled in village ways,

imasmiṃ gāmadhamme vasaladhamme akusalāsī, ti vuttaṃ hoti.

you are unskilled in the ways of the village, the ways of the low caste, this is what is said.

Komāri ko nāma tavaṃ dhammo ti?

Child, how is this thing known to you today?

Amma kumāri, ko nāmesa tava ajja sabhāvo?

Dear child, how is this practice known to you today?

Yaṃ tvaṃ gahitā, pavane parodasī ti,

Having grabbed you, you cry out in the woods,

tvaṃ mayā imasmiṃ pavane santhavavasena,

because of (wanting) sexual intercourse with you in the woods,

hatthe gahitā parodasi, na sampañicchasi,

having grabbed you by the hand, you cry out, and do not agree,

ko esa tava sabhāvo, kiṃ kumārikā yeva tvan-ti? pucchati.

is this your practice, what (kind of) young woman are you? he asks.

--o-|-oo|-o-- Tuṭṭhubha

2. Yo dukkhaphuṭṭhāya bhaveyya tāṇaṃ,

The one who should shelter me from suffering,³⁶⁸

--o-|-oo|-o-- Tuṭṭhubha

So me pitā, dubbhi vane karoti,

My father, is treacherous inside the woods,

--o-|-oo|-o-- Tuṭṭhubha

Sā kassa kandāmi vanassa majjhe?

To whom will I cry out amidst the woods?

--o-|-oo|-o-- Tuṭṭhubha

Yo tāyitā, so sahasaṃ 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 mayhaṃ dukkhaparitāyako pitā va, imasmiṃ vane,

my father who protects against suffering, in the woods,

evarūpaṃ mittadubbhi kammaṃ 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 Paṇṇikajātaka.

attano jātāya dhītari vītikkamaṃ kātuṃ 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 sahasaṃ karotī ti

He who protects me, offers violence means

yo mayhaṃ tāyitā rakkhitā avassayo bhavituṃ arahati,

he who is my protector, guarding me, worthy to be my helper,

so pitā yeva sāhasikakammaṃ 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. Saṭhassa sāṭheyam-idaṃ³⁶⁹ sucintitaṃ,
Treachery to the treacherous is well thought-out,

- - - - - Tuṭṭhubha

Paccoḍḍitaṃ paṭikūṭassa kūṭaṃ,
Fraud to the fraudulent is planted in return,

- - - - - irregular

Phālaṃ ce khādeyyuṃ mūsikā,
If the mice can devour a ploughshare,

- - - - - Tuṭṭhubha

Kasmā kumāraṃ³⁷⁰ kulalā no³⁷¹ hareyyuṃ?
Why can a hawk not carry away a boy child?

³⁶⁹ Cst: *sāṭheyam-imda*, but in the word commentary quotes it as *sāṭheyam-idaṃ*.

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 nikatya,³⁷²

There is cheating in return for the one who cheats,

--○○(○○)--|○○-- Opacchandasaka

Dehi putta(naṭṭha)phālanatṭhassa phālam,³⁷³

He must give the ploughshare to the one who lost it,

----○○|--○○-- Opacchandasaka

Mā te puttam-ahāsi³⁷⁴ **phālanatṭho ti.**

The one who lost his ploughshare must not steal his child.

Tattha, {2.183} **saṭhassā ti,**

In this connection, to the treacherous,

saṭhabhāvena kerāṭikena:

through being deceitful, being treacherous,

“Ekaṃ upāyaṃ katvā, parasantakaṃ khādituṃ vaṭṭatī” ti, saṭhassa.

thinking: “After finding a means, it is right to devour what belongs to another,”
thus he is treacherous.

Sāṭheyyam-idaṃ 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 *-naṭṭha-* 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.

idaṃ paṭisāṭheyyaṃ cintentena tayā suṭṭhu cintitaṃ.

this deceit in return through thinking was well thought out by you.

Paccoḍḍitaṃ paṭikūṭassa kūṭan-ti,

Fraud to the fraudulent is planted in return,

kūṭassa puggalassa tayā paṭikūṭaṃ suṭṭhu paccoḍḍitaṃ,

this fraud against the fraudulent person was well planted in return by you,

paṭibhāgaṃ katvā, oḍḍitasadisam-eva katan-ti attho.

having made this complement, he laid it down it like a snare, this is the meaning.

Phālaṃ ce khādeyyuṃ mūsikā ti yadi mūsikā phālaṃ khādeyyuṃ.

If the mice can devour a ploughshare means if the mice can devour a ploughshare.

Kasmā kumāraṃ kulalā na hareyyun-ti?

Why can a hawk not carry away a boy child?

Mūsikāsu phāle khādantīsu,

When mice devour ploughshares,

kulalā kiṃ kāraṇā kumāraṃ no hareyyuṃ?

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 imasmim loke bahū kūṭā santi,

but for such a deceitful one in this world there is lots of deceit,

kūṭassa kūṭā ti, kūṭapaṭikūṭānaṃ etaṃ nāmaṃ,
deceit for deceit, deceit in return for deceit this is called,

kūṭassa paṭikūṭā nāma santī, ti vuttaṃ hoti.
there is what is known as deceit in return for deceit, this is what is said.

Bhavati cāpi nikatino nikatya ti,
There is cheating in return for the one who cheats,

nikatino nekatikassa, vañcanakapuggalassa nikatya,
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 puttanaṭṭhaphālanāṭṭhassa phālan-ti,
He must give the ploughshare to the one who lost it,

ambho naṭṭhaputtapurisa, etassa naṭṭhaphālassa phālaṃ dehi.
dear friend who lost a son, you must give the ploughshare to the one who lost it.

Mā te puttam-ahāsi phālanāṭṭho ti,
The one who lost his ploughshare must not steal his child,

sace hissa phālaṃ na dassasi, puttam te harissati,
if the ploughshare is not given him, he will carry off your son,

taṃ te esa mā haratu, phālam-assa dehī ti.
do not let him carry him off, give the ploughshare to him.

“Demi, sāmi, sace me puttam 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.

U---|U---||---|U-U- Siloka pathyā

1. Hiraññaṃ me suvaṇṇaṃ me, esā rattiṃ divā kathā,

Unwrought gold is mine, wrought gold is mine, this they say by night and day,

---|U---||-U---|U-U- Siloka pathyā

Dummedhānaṃ manussānaṃ Arīyadhammaṃ apassataṃ.

Unintelligent men do not consider the noble Dhamma.

---UU|U---||---|U-U- 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,

---U-|---||U---|U-U- Siloka bhavipulā

Lambatthano veṇikato, atho añkitakaṇṇako,

Pendulant breasts, plaited hair, and perforated ears,

---U-|UUU-||---|U-U- Siloka navipulā

Kīto dhanena bahunā, so taṃ 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} *hiraññaṃ me suvaṇṇaṃ me ti,*

In this connection, *unwrought gold is mine, wrought gold is mine,*

desanāsīsamattam-etam,

this is merely an abbreviated teaching,

iminā pana padadvayena dasavidham-pi ratanaṃ sabbam,

with this pair of lines all ten kinds of treasures,³⁷⁷

pubbaṇṇāparaṇṇam, 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 rattiṃ divā kathā ti,

This they say by day and night,

esā manussānaṃ rattiñ-ca divā ca niccakālam kathā.

this is the talk of these people by night and by day, all the time.

Aññaṃ 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 maṇi veḷuriyo saṅkho silā pavālam rajatam jatarūpam lohitaṅko 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 appapaññānaṃ.

Unintelligent means having little wisdom.

Ariyadhammaṃ apassatan-ti,

Do not consider the noble Dhamma,

ariyānaṃ Buddhādīnaṃ Dhammaṃ ariyaṃ vā,

the noble Dhamma of the noble Buddhas and so on, or,

niddosaṃ navavidhaṃ Lokuttaradhammaṃ,

the faultless ninefold supermundane Dhamma,

apassantānaṃ esā va kathā.

this is the talk of those who do not consider.

Aññā pana: “Aniccaṃ vā dukkhaṃ 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 mātugāmaṃ sandhāya, vadati.

one refers to a woman, it is said.

Tattha, veṇikato ti kataveṇī,

In this connection, *plaited hair* means having braided hair,

nānappakārena saṅṭhāpitakesakalāpo, ti attho.

having her hair set in various weaves, this is the meaning.

Atho añkitakaṇṇako ti,
And perforated ears,

atha sveva viddhakaṇṇo chiddakaṇṇo ti, lambakaṇṇatam sandhāyāha.
and only a pierced ear, an ear with a hole, this is said concerning a pendant ear.

Kīto dhanena bahunā ti,
Being bought with lots of wealth,

so panesa amassuko lambatthano veṇikato añkitakaṇṇo,
but this one who has no beard, pendant breasts, plaited hair, and perforated ears,

mātāpitūnam bahum dhanam datvā, kīto,
having given a lot of wealth to her mother and father, she is bought,

maṇḍetvā pasādhavā, 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} tasmim 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 karosī” 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.

Evam 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 Dhammaddhajātaka

The Story about (the Family Priest) Dhammaddhaja

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 stratagems, 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, raṭṭhā 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,

tvam sukhena jīvitasadiso, sukhedhito sukhaparihato viya.

your life is comparatively happy, like one grown up in happiness, maintaining happiness.

Raṭṭhā ti ākiṇṇamanussaṭṭhānā.

The kingdom means a place where people are spread out.

Vivanam-āgato ti, nirudakaṭṭhānaṃ araṇṇaṃ pavīṭṭho.

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} jhāyasī ti?

Do you meditate like a wretch?

Kapaṇo viya ekako nisinno jhāyasi pajjhāyasi,

Just like a wretch sitting alone, do you meditate, contemplate,

kiṃ nāmetaṃ cintesī? ti pucchi.³⁷⁹

what do you think? he asks.

○---○|○---||---○|○---○ Siloka pathyā

2. Sukhaṃ jīvitarūposmi, raṭṭhā 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, sataṃ Dhammaṃ anussaran-ti.

Just like a wretch I meditate, recollecting the good Dhamma.

Tattha, sataṃ Dhammaṃ anussaran-ti,

In this connection, recollecting the good Dhamma,

samma, saccam-etaṃ, ahaṃ sukhaṃ 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,

sohaṃ ekako va imasmiṃ rukkhamūle nisīditvā,

alone, having sat at the root of this tree,

kapaṇo viya jhāyāmi.

just like a wretch I meditate.

Yaṃ pana vadesi: “Kiṃ nāmetam cintesī” ti?

But what do you say: “What do you think?”

taṃ te pavedemi: “Sataṃ Dhamman”-ti.

I reply to you: “The good Dhamma.”

Ahañ-hi sataṃ Dhammaṃ anussaranto idha nisinno.

Surely I sit here recollecting the *good Dhamma*.

Sataṃ Dhamman-ti,

Good Dhamma,

Buddhapaccekaḥ buddhabuddhasāvakaṇaṃ,

the good Dhamma of the Buddhas, Independent Buddhas, Buddhas’ disciples,

sataṃ sappurisānaṃ, paṇḍitānaṃ Dhammaṃ.

of the good people, the wise ones.

Lābho alābho, yaso ayaso, nindā pasamsā, sukhaṃ dukkhaṃ-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 akampanasaṅkhāto 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 Bārāṇasinagare, 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} **Jātaka**³⁸¹

In the (Bandhana) Jātaka

āgatanayeneva ekasmiñ kāle ayam̐ Chattapāṇi rājā hutvā.
as in the tradition, at one time I became king Chattapāṇi.

Catusaṭṭhiyā pādamūlikehi saddhim̐ sampadussitvā,
The queen,³⁸² having corrupted sixty-four foot-servants,

Bodhisattam̐ attano manoratham̐ apūrentam̐,
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 nam̐ bandhitvā, ānīto Bodhisatto,
Then having fettered him, the Bodhisatta was brought back,

yathābhūtam̐ deviyā dosam̐ āropetvā,
and having explained the real nature of the queen's fault,

sayam̐ mutto raññā bandhāpīte,
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.”

Sabham heṭṭhā vuttanayeneva vitthārato veditabham.

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 mam 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 soḷasa sahassa-itthiyo pahāya,
“I have abandoned sixteen thousand women,

etaṃ ekam-eva kilesavasena, saṅgaṇhanto pi, santappetuṃ nāsakkhim,
and because of the defilements, although treating her well, I was not able to please this one,

evaṃ duppūraṇīyānam itthīnam kujjhanam nāma.
thus when angry it is hard to fulfil (the desire of) women.

Nivatthavathe kilissante,
When clothed in soiled clothes,

‘Kasmā kilissasī’ ti? kujjhanasadisaṃ hoti.
it is like someone getting angry, saying: ‘Why are they soiled?’

Bhuttabhatte gūthabhāvaṃ āpajjante

After the the food is eaten it becomes excrement

‘Kasmā etaṃ sabhāvaṃ āpajjasī’ ti kujjhanasadisaṃ hoti.

and it is like someone getting angry, saying: ‘Why does it have such a nature?’

‘Ito dāni paṭṭhāya yāva Arahattaṃ na pāpuṇāmi,

So I determined: ‘Beginning from now for as long as I have not attained Arahatta,

tāva kilesaṃ 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.

Idaṃ sandhāya: “Tasmāhaṃ anusūyako,” ti āha.

Referring to this: “Therefore I am not envious,” was said.

Matto ahaṃ mahārāja, puttamaṃsāni khādayim,

When drunk, great king, I ate my own child’s flesh,

Tassa sokenahaṃ phuṭṭho, majjapānaṃ vivajjayin-ti.

Being touched by grief, I eschewed strong drink.

Ahaṃ, 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,

amaṃsakabhattam-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

bhatakārako pakkhassa terasiyañ-ñeva maṃsaṃ gahetvā ṭhapesi,

the cook, having taken meat on the thirteenth of the month,³⁸⁴ set it aside,

taṃ dunnikkhittaṃ sunakhā khādiṃsu.

and, being poorly stored, the dogs ate it.

Bhatakārako uposathadivase maṃsaṃ alabhitvā,

The cook, not receiving meat on the feast-day,

rañño nānaggarasabhojanaṃ pacitvā,

having cooked various (other) foods of the best tastes for the king,

pāsādaṃ āropetvā, upanāmetuṃ asakkonto, devīṃ upasaṅkamtivā:

and ascended the palace, being unable to serve (meat), having approached the queen,

“Devi, ajja me maṃsaṃ na laddhaṃ,

he said: “Queen, today I have not received meat,

amaṃsakabhojanaṃ nāma upanāmetuṃ na sakkomi,

and I am certainly not able to serve food without meat,

kinti karomī?” ti āha.

what should I do?”

“Tāta, mayhaṃ putto rañña 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.

puttaṃ 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,

ahaṃ puttaṃ maṇḍetvā, rañño ūrumhi nisīdāpeyyaṃ,
having dressed up my son, and made him sit on the king's lap,

rañño puttana saddhiṃ kīḷanakāle, tvaṃ bhattaṃ upaneyyāsī” ti.
while he is playing with his son, you can serve the food to the king.”

Sā evaṃ vatvā attano puttaṃ alaṅkatābharaṇaṃ 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 puttana saddhiṃ kīḷanakāle bhattachārako bhattaṃ upanāmesi.
While the king was playing with his son the food was served by the cook.

Rājā surāmadamatto pātiyaṃ maṃsaṃ adisvā:
The king, not seeing meat on the dish, being intoxicated with liquor,

“Maṃsaṃ kahaṃ”-ti? pucchitvā:
asked: “Where is the meat?”

“Ajja, deva, uposathadivasāṃ māghātātāya,
He said: “Today, king, is a feast-day when killing is not allowed,

maṃsaṃ na laddhaṃ”-ti vutte:
no meat is available.”

³⁸⁵ Lit: does not know.

“Mayhaṃ maṃsaṃ nāma dullabhaṃ”-ti? vatvā,

Having said: “Is meat so hard to find for me?”

ūrumhi nisinnassa piyaputtassa gīvaṃ vaṭṭetvā,

having wrung the neck of his dear son sitting on his lap,

jīvitakkhayaṃ pāpetvā,

bringing his life to destruction,

bhatakārakassa purato khipitvā:

and throwing (the corpse) in front of the cook,

“Vegena sampādetvā āharā” ti āha.

he said: “Quickly prepare and bring (the meat).”

Bhatakārako tathā akāsi, rājā puttamaṃsena bhattaṃ 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 kandituṃ vā rodituṃ vā kathetuṃ vā samattho nāma nāhosi.

there was no one able to wail, or cry, or speak out.

Rājā bhuñjitvā sayanapiṭṭhe niddaṃ upagantvā,

The king, having eaten, went to sleep on top of the bed,

paccūsakāle pabujjhivā vigatamado:

and when he woke up before dawn being no longer drunk,

“Puttaṃ me ānethā” ti āha.

he said: “Bring me my son.”

Tasmiṃ kāle devī kandamānā pādamūle pati.

At that time the queen fell at his feet wailing.

“Kiṃ, bhadde” ti? ca vutte.

Having said: “Why (do you cry) madam?”

“Deva, hiyyo te puttāṃ māretvā,

She said: “King, yesterday, after killing your son,

puttamānsena bhattāṃ bhuttan”-ti āha.

you ate food with his flesh.”

Rājā puttāsokena roditvā kanditvā:

The king having cried and wailed with grief for his son,

“Idaṃ me dukkhaṃ surāpānaṃ nissāya uppannaṃ”-ti.

said: “This suffering has arisen for me because of liquor.”

Surāpāne dosaṃ disvā:

After seeing the fault in liquor,

“Ito paṭṭhāya yāva Arahattaṃ na pāpuṇāmi,

he said: “Beginning from now until I attain Arahatta,

tāva evarūpaṃ vināsakārakaṃ suraṃ nāma na pivissāmi” ti,

I will not drink liquor which causes such ruination,”

paṃsum gahetvā mukhaṃ puñchitvā adhiṭṭhāsi.

and having taken dirt and wiped his mouth, he made this determination.

Tato paṭṭhāya majjāṃ nāma na pivimi.

Beginning from then he did not drink any intoxicants.

Imam-atthaṃ sandhāya:

Referring to this fact,

“Matto ahaṃ, mahārājā” ti, imaṃ gātham-āha.

this verse: “When drunk, great king,” was spoken.

Kitavāso nāmahaṃ 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 ahaṃ Bārāṇasiyaṃ 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 taṃ disvā:

Having seen him those who could read signs,

“Mahārāja, ayaṃ kumāro pānīyaṃ alabhitvā marissatī” ti āhaṃsu,

said: “Great king, this boy will die through not receiving water,”

Duṭṭhakumāro tissa nāmaṃ ahosi.

(so) he gave the name Duṭṭhakumāra to him.

So viññutaṃ patto oparajjaṃ kāresi.

When he had grown up he was given the viceroyalty.

Rājā kumāraṃ purato vā pacchato vā katvā vicari.

The king walked round putting his son to the front or behind.

Pānīyaṃ alabhitvā maraṇabhayena,

Fearing the death (of his son) through not receiving water,

cassa catūsu dvāresu antonagaresu ca tattha tattha pokkharāṇiyo kāresi,

he built lakes at the four gates and here and there inside the city,

catukkādīsu maṇḍape kāretvā pānīyacāṭiyo 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,

uyyānaṃ gacchanto antarāmagge Paccekabuddhaṃ passi.

while going to the garden he saw an Independent Buddha on the highway.

Mahājano pi Paccekabuddhaṃ disvā tam-eva vandati ^{2.195} **pasamsati,**

Having seen the Independent Buddha the many-folk worshipped and praised him,

añjaliṅ-cassa paggaṇhāti.

and held up their hands in reverential salutation to him.

Kumāro cintesi:

The prince thought:

“Mādisena saddhiṃ gacchantā,

“While going along with one such as I,

imaṃ muṇḍakaṃ vandanti pasamsanti,

they worship and praise this shaveling,

añjaliṅ-cassa paggaṇhantī” ti.

and hold up their hands in reverential salutation to him.”

So kupito hatthikkhandhato oruyha,

Angrily he dismounted from the elephant’s back,

Paccekabuddhaṃ upasaṅkavitvā:

and approached the Independent Buddha,

“Laddhaṃ te, samaṇa, bhattaṅ”-ti? vatvā:

saying: “Ascetic, have you received your food?”

“Āma, kumārā” ti vutte.

“Yes, prince,” he said.

Tassa hatthato pattam̐ gahetvā bhūmiyam̐ pātetvā,

Taking the bowl from his hand he threw it on the floor,

saddhim̐ bhattena madditvā,

and trampled it together with the food,

pādappahārena cuṇṇavicuṇṇam̐ akāsi.

and crushed it to bits with a blow of his foot.

Paccekabuddho: “Naṭṭho vatāyam̐ satto” ti tassa mukham̐ olokesi.

The Independent Buddha said: “This person is truly lost,” and stared into his face.

Kumāro: “Aham̐, samaṇa, Kitavāsarañño putto,

The prince said: “Ascetic, I am king Kitavāsa’s son,

nāmena Duṭṭhakumāro nāma.

called Duṭṭhakumāra by name.

Tvam̐ me kuddho, akkhīni ummīletvā, olokento kiṃ karissasī” ti āha.

Being angry at me, opening your eyes, and looking round, what will you do?”

Paccekabuddho chinnabhatto hutvā,

The Independent Buddha, having his food cut off,

vehāsam̐ abbhuggantvā,

ascending into the sky,

uttarahimavante Nandanamūlapabbhāram-eva gato.

went to Mount Nandamūla in the northern Himālaya.

Kumārassā pi taṅkhaṇaṅ-ñeva pāpakammaṃ paripacci.

At that very moment the prince's wicked deed matured.

So: “Ḍayhāmi ḍayhāmī” ti samuggatasarīraḍāho tattheva pati.

Saying: “I am burning, burning,” fire emerged from his body and he fell down right there.

Tattha tattheva yattakaṃ pānīyaṃ,

Right there and then whatever water there was,

tattakaṃ pānīyaṃ sabbaṃ chijji, mātikā sussimsu,

all of that water was cut off, the water-courses dried up,

tattheva jīvitakkhayaṃ patvā avīcimhi nibbatti.

and reaching the destruction of his life he was reborn in the ceaseless hell.

Rājā taṃ pavattim sutvā puttasokena abhibhūto cintesi:

The king heard what had happened and overcome with grief for his son, thought:

“Ayaṃ 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 vatthusmiṃ 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.

Taṃ sandhāya: “Kitavāso nāmāhan”-ti gātham-āha.

Referring to this the verse: “I was called Kitavāsa,” was spoken.

Tattha, putto paccekabodhi me Pattam̃ bhindivā cavito ti,

In this connection, my son broke an Independently Awakened One’s bowl, and passed away,

mama putto Paccekabodhipattam̃ bhindivā 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,

ahaṃ nisneho jāto, ti attho.

I became unattached, this is the meaning.

Arako hutvā mettacittam̃ satta vassāni bhāvayim̃,

As Araka I developed loving-kindness for seven years,

Satta kappe Brahmaloce, tasmā akkodhano ahan-ti.

(I spent) seven aeons in the Brahmā Realm, so am I without anger.

Tassattho:

This is the meaning:

Ahaṃ, mahārāja, Arako nāma tāpaso hutvā,

Great king, I became an ascetic named Araka,

satta vassāni mettacittaṃ bhāvetvā,

and cultivated a heart of loving kindness for seven years,

satta saṃvaṭṭavivaṭṭakappe Brahmaloce vasiṃ,

for seven aeons of evolution and devolution I lived in the Brahmā Realm,

tasmā ahaṃ dīgharattaṃ mettābhāvanāya

so through developing loving-kindness for a long time

āciṅṇapariciṅṇattā 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 Paccekabuddha in order to kill elephants, and how he had rebuked him for dishonouring the robes.

◡-◡-!-,---||---◡◡!◡-◡- Siloka mavipulā

1. Anikkasāvo kāsāvaṃ yo vatthaṃ paridahissati,³⁸⁷

The one who, while still being impure, will put on the yellow robe,

◡---◡◡---||◡---!◡-◡- Siloka pathyā

Apeto damasaccena, na so kāsāvaṃ-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.

—o—o|o— —||—oo|o—o— Siloka pathyā

2. Yo ca vantakasāvassa, sīlesu susamāhito,

The one who throws out (any) impurity, steady in virtue,

o—o|o— —||o— —|o—o— 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 paḷāso issā macchariyaṃ,

impure is said to be lust, hatred, delusion, anger, rivalry, jealousy, selfishness,

māyā sāṭheyyaṃ thambho sārambho māno atimāno mado pamādo,

deceit, cheating, stubbornness, wrathfulness, conceit, great conceit, vanity, heedlessness,

sabbe akusalā dhammā, sabbe duccharitā,

all unwholesome things, all wrong ways of living,

sabbaṃ bhavagāmikammaṃ diyaḍḍhakilesasahassaṃ, 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 kasāyarasapītaṃ arahaddhajabhūtaṃ.

*The yellow robe means being dyed in yellow dye it has the state of the flag of the worthy ones.*³⁹⁰

Yo vatthaṃ paridahissatī ti,

The one who ... will put on the ... robe,

yo evarūpo hutvā,

having become such a one,

evarūpaṃ vatthaṃ paridahissati nivāseti ceva pārupati ca.

such a robe he will put on, wear and wrap himself in.

Apeto damasaccenā ti,

Abstaining from restraint and truth,

indriyadamaṣaṅkhātena damena ca,

from what is reckoned as restraint of the sense faculties, from restraint,

Nibbānaṣaṅkhātena ca paramatthasaccena apeto parivajjito.

from what is reckoned as Nibbāna, from the ultimate truth, he abstains, he shuns it.

Nissakkatthe vā karaṇavacanaṃ: 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 vacīsaccaṃ, 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 arahaddhajaṃ kāsāvaṃ 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.

Sīlesu susamāhito ti

Steady in virtue,

maggasīlesu ceva phalasīlesu 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 sīlehi samaṅgībhūtaṣṣetaṃ adhivacanaṃ.

This is a term for one possessing virtuous practices.

Upeto ti samannāgato.

Endowed means possessed of.

Damasaccenā ti vuttappakārena damena ca saccena ca.

With restraint and truth means with restraint and truth in the aforementioned manner.

Tattha,³⁹¹ {3.161} **idaṃ tad-ācariyavaco ti idaṃ taṃ ācariyassa vacanaṃ.**

In this connection, *this is the word of (my) teacher* means *this is (my) teacher's word.*

Pārāsariyo ti taṃ gottena kitteti.

Pārāsariya, he extols him by his clan name.

Pacchā katan-ti yaṃ pāpaṃ tayā kataṃ,

Later will cause means *whatever wickedness is done by you,*

pacchā taṃ tapeyya kilameyya.

later that will cause you regret, will weary you.

Taṃ mā karī ti, ovādaṃ adāsi, ahaṃ panassa vacanaṃ 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:

yaṃ Pārāsariyo brāhmaṇo abravi:

this is what the brahmin Pārāsariya said:

“Māsu tvaṃ pāpaṃ akarī, yaṃ kataṃ pacchā tvañ-ñeva tapeyyā” ti,

*“You must not do anything wicked, which having done you will later regret,”*³⁹²

idaṃ taṃ ācariyassa vacanaṃ.

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.

tesaṃ vipākaṃ paṭilabhanto,

he will receive in return the result,

tāni yeva attani passati.

the same indeed he will see in himself.

Kalyāṇakammakārī kalyāṇaṃ, 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,

hīnaṃ lāmakam anitṭhaphalam anubhoti.

he experiences the low, inferior, unpleasant fruit.

Lokasmim-pi hi yādisaṃ vapate bījaṃ, tādisaṃ harate phalaṃ,

In this world whatever seed he sows, the same kind he will carry off as fruit,

bījānurūpaṃ bījānucchavikam-eva phalaṃ harati gaṇhāti anubhavatī ti.

he will experience, take back, carry off that fruit that suits the seed, that is fits the seed.

Ja 223 Puṭabhattajātaka

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.

U-U-|-UU|-U-- Tuṭṭhubha

1. Name namantassa, bhaje bhajantam,

Reverence to the reverent, follow the one who follows (you),

--U-|-UU|-U-- Tuṭṭhubha

Kiccānukubbassa kareyya kiccaṃ,

She should do her duty to the one doing his duty,

--U-|-UU|-U-- Tuṭṭhubha

Nānatthakāmassa kareyya attham,

(But) she need not do good to the one who wishes her harm,

U-U-|-UU|-U-- Tuṭṭhubha

Asambhajantam-pi na sambhajeyya.

No one needs to love those who do not have love (in return).

U-U-|-UU|-U-- Tuṭṭhubha

2. Caje cajantam, vanatham na kay'rā,

Abandon the one who abandons, not having desire,

U-U-|-UU|-U-- Tuṭṭhubha

Apetacittena na sambhajeyya.

She need not love the one who is devoid of thought (for her).

U-U-|-UU|-U-- Tuṭṭhubha

Dvijo dumam khīṇaphalan-ti³⁹³ ñatvā,

A bird, knowing that a tree is devoid of fruit,

--U-|-UU|-U-- Tuṭṭhubha

Aññaṃ 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 uppannakiccaṃ anukubbantasseva,

to the one who is doing the duties that have arisen to her,

tassa pi uppannakiccaṃ paṭikareyya.

she should return the duties that have arisen to him.

Caje cajantaṃ vanathaṃ na kayirā ti,

Abandon the one who abandons, not having desire,

attānaṃ jahantaṃ jaheyyeva,

she should abandon the one who has abandoned her,

tasmim taṇhāsankhātāṃ vanathaṃ 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 saddhiṃ 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 sakuṇo pubbe phalitam-pi rukkham,

like a bird of a previously fruitful tree,

phale khīṇe: “Khīṇaphalo ayan”-ti ñatvā,

when the fruit is devoid, knowing: “This is devoid of fruit,”

taṃ chaḍḍetvā, aññaṃ samekkhati pariyesati,

and putting it aside, looks for, seeks out another,

evaṃ aññaṃ samekkheyya.

so she should look for another.

Mahā hi esa loko, atha tumhe sasneham ekaṃ purisaṃ 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.

---o|o---||-o-o|o-o- Siloka pathyā

1. Yassete caturo dhammā, vānarinda, yathā tava:

He who, monkey-king, like you, has these four things:

----|oo---||----o|o-o- Siloka pathyā

Saccam dhammo dhiti cāgo, diṭṭham so ativattati.

Truth, wisdom, courage, charity, will overcome his foe.

— 0 — | 0 — 0 | | 0 — 0 0 | 0 — 0 —

2. Yassa cete na vijjanti guṇā paramabhaddakā,

For whoever these supremely auspicious virtues are not found,

— — — — | 0 0 — — || — — — 0 | 0 — 0 — Siloka pathyā

Saccaṃ dhammo dhiti cāgo, diṭṭhaṃ 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 santikaṃ āgamissāmī” ti, vatvā,

Truth means truthful speech, saying: “I will come near,”

musāvādaṃ akatvā, āgato yevā, ti etaṃ te vacīsaccam.

not making false speech, (and then) surely coming, this is your truthful speech.

Dhammo ti vicāraṇapaññā:

Wisdom means investigative wisdom:

“Evaṃ kate idaṃ nāma bhavissatī” ti, esā te vicāraṇapaññā atthi.

“It will surely be so because of having done this,” this is your investigative wisdom.

Dhitī, ti abhocchinnaṃ viriyam vuccati, etaṃ-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,

tvam attānam paricajitvā, mama santikaṃ āgato.

having forsaken yourself, come into my presence.

Yaṃ panāhaṃ gaṇhituṃ nāsakkhiṃ mayham-evesa doso.

But that I was unable to capture (him) is my fault.

Diṭṭhan-ti paccāmittaṃ.

Foe means adversary.

So ativattatī ti yassa puggalassa yathā tava,

Will overcome for that person like you,

evam ete cattāro dhammā atthi, so yathā maṃ ajja tvam atikkanto,

having these four things, just as today you overcame me,

tatheva attano paccāmittaṃ atikkamati abhibhavatī ti.

so will he overthrow, conquer his enemy.

Tattha, guṇā paramabhaddakā ti,

In this connection, supremely auspicious virtues,

yassa ete paramabhaddakā cattāro –

for whoever has these four supremely auspicious –

rāsaṭṭhena piṇḍaṭṭhena – guṇā na vijjanti,

in the sense of a heap, in the sense of a quantity – virtues is not found,

so paccāmittaṃ atikkamituṃ 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 Khantivaṇṇanajātaka 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.

— 0 — 0 — 0 — — — || — 0 — — | — — 0 — Siloka pathyā

1. Atthi me puriso, deva, sabbakiccesu byāvaṭo,

There is a person for me, king, who's concerned with all the duties,

— 0 — — | 0 — — — || — — — | 0 — 0 — Siloka pathyā

Tassa cekoparādhatthi, tattha tvam 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 Sumsumārajātaka, but it seems this is wrong, and Ja 57 Vānarindajātaka, where the first verse occurs, should be indicated.

tassa ca purisassa eko aparādhō atthi.³⁹⁷

and this person has an offence.

Tattha tvaṃ kintī maññasī ti?

What do you think about this case?

tattha tassa purisassa aparādhe tvaṃ kiṃ kātabban-ti maññasī?

what do you think should be done about this case in which this person has an offence?

Yathā te cittaṃ uppañjati,

In whatever way it comes to your mind,³⁹⁸

tad-anurūpam-assa daṇḍaṃ paṇehī, 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' rucati ti.

Rare are those endowed with these qualities, for us we like patience.

Tassattho:

This is the meaning:

amhākam-pi rājūnaṃ sataṃ 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,

mayam rājāno pi samānā tassa bahūpakāratam sandhāya adhvāsema,
we officers tolerate him referring to his great help,

tuyham pana araṇṇo pi sato,
but also you who are not a king,

adhvāsanabhāro jāto.
must carry this burden of toleration.

Āṅgasampanno 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

asmākaṃ evarūpesu ṭhānesu adhvāsanakhanti yeva rucati 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.

---o|o---||---o|o--- Siloka pathyā

1. Kāle nikkhamanā sādhu, nākāle sādhu nikkhamo,

Going at the right time is good, not going at the wrong time is good,

o---o|o---||---o|o|o--- Siloka pathyā

Akālena hi nikkhamma, ekakam-pi bahujjano,

By going out at the wrong time, alone, and with the many folk,

o|o|---,---||---o|o|o--- Siloka mavipulā

Na kiñci attham joteti dhañkasenāva kosiyaṃ.

Nothing explains the meaning like the owl with the army of crows.

---ooo|o---||o---o|o|o--- Siloka pathyā

2. Dhīro ca vidhividhānaññū, paresaṃ vivarānugū,

The wise one knows the rules and commands, follows the faults of others,

---o|o---||---o|o|o--- 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 sādhu 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 nikkhamo ti,

Not going at the wrong time is good,

akāle pana attano vasanaṭṭhānato aññattha gantuṃ nikkhamo nāma,

but going out at the wrong time to go to another place from your own place of residence,

nikkhamanaṃ vā parakkamanaṃ 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 saddhiṃ tatiyaṃ, dutiyena catutthaṃ yojetvā,

by joining the first (line) with the third (line), and the second (line) with the fourth (line),

evaṃ 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} atthaṃ joteti,

Nothing explains the meaning,

attano appamattakam-pi vuḍḍhiṃ uppādetuṃ na sakkoti,

he is unable to generate even an insignificant development for himself,

atha kho ekakam-pi bahujjano, 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.

etaṃ akāle nikkhamantaṃ vā parakkamantaṃ vā,

at the wrong time going out or advancing,

ekakaṃ, parivāretvā, mahāvināsaṃ pāpeti.

alone, or being surrounded (by folk), he is led to complete destruction.

Tatrāyaṃ upamā:

In this connection, this is the simile:

dhāṅkasenāva kosiyaṃ,

like the owl with the army of crows,

yathā ayaṃ dhāṅkasenā,

like this army of crows,

imaṃ akāle nikkhamantañ-ca parakkamantañ-ca,

at the wrong time going out or advancing,

kosiyaṃ tuṇḍehi vitudanti mahāvināsaṃ 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 nikkhamitabbaṃ 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 saṁvidahanam 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,

“Imasmiṁ kāle nikkhamitabbaṁ parakkamitabbaṁ,

thinking: “At the right time I should go out, I should advance,

imasmiṁ na nikkhamitabbaṁ 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 koṭṭhāsasaṅkhātāṃ, vidhānaṃ vā,

the rules and what is reckoned as the divisions, or the commands,

tassa vā vidhino vidhānaṃ saṃvidahanaṃ anuṭṭhānaṃ jānāti,

he knows his rules, commands, his undertaking of the commands,

so vidhividhānaññū pasesaṃ attano paccāmittānaṃ vivaraṃ 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 nikkhamitvā ca parakkamitvā ca,

in his own time going out and advancing,

tattha tattha sayitānañ-ñeva kākānaṃ 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.

Evam dhīro pi kāle nikkhamitvā parakkamitvā,

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.

----|U----||----U|U-U- Siloka pathyā

1. Sūro sūrena saṅgamma, vikkantena pahārinā,

A hero comes across a hero, beating him with heroism,

-U-U|U----||-U--|U-U- Siloka pathyā

Ehi Nāga nivattassu, kiṃ nu bhīto palāyasi?

Come, O Nāga, turn back again, why do you run away in fear?"

--U-|UUU-||UU--|U-U- 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:

tvaṃ sūro mayā sūrena saddhiṃ 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,

kiṃ nu bhūto palāyasi?

why do you run away in fear?

Ime imaṃ sīmaṃ antaraṃ katvā, vasantā passantu,

Having made this the internal limit, while dwelling there, see,

Aṅgamagadhā mama tuyhañ-ca vikkamaṃ,

(people of) Aṅga and Magadha, my heroism and yours,

ubhinnam-pi amhākaṃ parakkamaṃ passantū ti.

see the persistence of both of us.

○---|○---||○--○|○--○ Siloka pathyā

2. Na taṃ pādā vadhissāmi, na dantehi, na soṇḍiyā,

Not with my feet will I kill you, not with my tusks, not with my trunk,

--○--|○---||--○--○|○--○ Siloka pathyā

Mīlhena taṃ vadhissāmi, pūti haññatu pūtinā ti.

I will kill you with excrement, the rotten will kill the rotten.

Tassattho: {2.212}

This is the meaning:

na taṃ pādādīhi vadhissāmi,

not with my feet and so on will I kill you,

tuyhaṃ pana anucchavikena, mīḷhena taṃ vadhissāmī 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 maṃ, 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-hetaṃ pakāsatī” ti,⁴⁰²

Since: “He opens the gate of the Sudassana mountain,”

ettha Sudassanaṃ Devanagaraṃ yujjhitvā,

having fought here at the Devas’ city of Sudassana,

duggaṇhatāya, duccalanatāya:

by being difficult to conquer, by being difficult to shake:

Sudassanagirī ti vuttaṃ,

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 tesaṃ-ca antaraṃ,

three cities and those who are within them,

tividham-pi raṭṭhaṃ 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 tesam raṭṭhānam nāmāni.

these are the names of the three countries.

Tesu Pañcālā ti Uttarapañcālā, tattha Kapilam 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 upayogavacanam,

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-uttarim, tividham rajjam kāmāyāmi.

more than that, I desire the threefold kingdoms.

Tikiccha maṃ, brāhmaṇa, kāmanītan-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,

hataṃ pahataṃ sace sakkosi, tikiccha maṃ brāhmaṇā ti.

if you are able to beat, overcome (these), please cure me, brahmin.

--o-|-oo|-o-- Tuṭṭhubha

2. Kaṇhāhi daṭṭhassa karonti heke,

Some there are who can work the bite of the cobras,

oo-o-|-oo|-o-o- Jagatī

Amanussaviṭṭhassa karonti paṇḍitā.

The wise can work possession by Amanussa.

o-o-|-oo|-o-- Tuṭṭhubha

Na kāmanītassa karoti koci,

But no one can work one who is led by desire,

--o-|-oo|-o-- Tuṭṭhubha

Okkantasukkassa hi kā tikicchā ti?

What cure is there for one fallen from purity?

Tattha, {2.215} *kaṇhāhi daṭṭhassa karonti heke ti,*

In this connection, some there are who can work the bite of the cobras,

ekacce hi tikicchakā ghoravisena kāḷasappena daṭṭhassa,

some can cure the bite of the cobra snake with its awful poison,

mantehi ceva osadhehi ca tikiccham karonti.

they can work a cure by mantras and by medicine.

Amanussapaviṭṭhassa karonti paṇḍitā ti,

The wise can work possession by Amanussa,

apare paṇḍitā bhūtavejjā,

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,*

balikamma-parittakaraṇa-osadhaparibhāvitādīhi tikicchaṃ 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 paṇḍitehi,

for that sensuality-poisoned person who is led by sensuality, except for the wise ones,

añño koci tikicchaṃ 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 kusaladhammam-ariyādaṃ,

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 Flew

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. Gajagameghehi, 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

Tharuggahāvaṭṭadaḥhappahāribhi,

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,

○○-○-○|○-○○- Vetāliya

Vividhā vināditā vadantibhi,⁴⁰⁶

With the sounding of various noises,

-○-○○○|○-○○- Vetāliya

Vattatajja tumulo ghōso, yathā⁴⁰⁷

Continue the great sound today, just as

-○○-○○○|○-○○- Vetāliya

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, koñcanādam 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,

aggahayamālihi, 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 rathānīkehī, ghanavassameghe viya saravassam vassantehi. {2.218}

with that squadron of chariots, with the raining down of a great rain of arrows like a thick rain cloud.

Tharuggahāvaṭṭadaḷhappahāribhī ti,

With the whirlpool of weapon-handlers giving them strong blows,

tharuggahehi āvaṭṭadaḷhappahārīhi,

with the great weapon-handlers, with a whirlpool of strong blows,

ito cito ca āvattivā parivattivā,

having returned, having turned back from here and there,

⁴⁰⁹ *Valāhaka* is the name of a type of mythical horse.

daḷhaṃ paharantehi, gahitakhaggaratanatharudaṇḍehi,

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 ayaṃ Takkasilā parivāritā hoti,

since this Taxila is besieged,

sīghaṃ tathā karoṭhā, 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 vadantībhī ti,

With the sounding of various noises,

varavāraṇehi saddhiṃ vividhā vinaditā bhavatha,

together with the noble elephants let there be various noises,

selitagaḷḷitavāditehi nānāviraṇā hothā, ti attho.

cry out variously, with the sound of thunder and shouting,⁴¹⁰ this is the meaning.

⁴¹⁰ Usually spelt: *seḷita*.

Vattatajja tumulo ghoso ti,
Continue the great sound today,

vattatu ajja tumulo mahanto asanisaddasado 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,

evam 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 Flew

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,*

idaṃ tāva me rathesu morachade ṭhapetvā,

having set a peacock feather over my chariots,

ussāpitadhajam-eva aparimitam, bahum anekasatasankhyam.

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 pattī” 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*.

gaṇanaparicchedarahitaṃ, anantapāraṃ.

without limit of numbers, they are *endless on all sides*.

Duppasahan-ti na sakkā paṭisattūhi sahitaṃ abhibhavituṃ. {2.220}

Hard to overcome means it is not possible to be overcome, to be overpowered by the enemy.

Yathā kiṃ?

Like what?

Dhañkehi sāgaraṃ 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,

evaṃ duppasahaṃ.

so (this is) hard to overcome.

Girim-iva anilena duppasayho ti,

As hard to overcome as a mountain by wind,

apica me ayaṃ balakāyo

but this, my army

yathā pabbato vātena akampanīyato 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,

svāhaṃ iminā balena samannāgato

I, being endowed with this army

ajja tādisenā duppasaho ti,

am hard to overcome now by such (a force),

aṭṭālake ʘhitam̐ Bodhisattam̐ sandhāya vadati.

he said this referring to the Bodhisatta as he stood on the tower.

--o-|oooo|-o-o- Rucirā

2. Mā bāli yaṃ vilapī, na hissa tādिसam̐,

Fool, do not talk this nonsense, such is not his,

o-o-|oooo|-o-o- Rucirā

Viḍayhase na hi labhase nisedhakam̐,

When on fire do not receive one who obstructs you,

--o-|oooo|-o-o- Rucirā

Āsajjasi⁴¹² gajam-iva ekacārinam̐,

You attack like a solitary elephant,

--o-|oooo|-o-o- Rucirā

Yo tam̐ padā naḷam-iva pothayissatī ti.

Like one who crushes a reed with his foot.

Tattha, mā bāli yaṃ vilapī ti mā attano bālabhāvam̐ 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: “Anantapāraṃ me balavāhanan”-ti,

Such, thinking: “Endless on all sides are my soldiers and chariots,”

evarūpaṃ takkento rajjañ-ca gahetuṃ 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.

Viḍayhase ti,

When on fire,

tvam bāla, kevalam rāgadosamohamānapariḷāhena 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,

mādisaṃ pana pasayha abhibhavitvā,

but having overcome, defeated one like me,

nisedhakaṃ na tāva labhasi,

do not receive one who obstructs you,

ajja taṃ 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 taṃ padā naḷam-iva pothayissatī ti,

Like one who crushes a reed with his foot,

yo taṃ yathā nāma mattavaravāraṇo pādā naḷam potheti saṃcuṇṇeti,

he who like an intoxicated noble elephant crushes, grinds a reed with his foot,

evam pothayissati, taṃ tvaṃ 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, dukhaṃ udabbahe,

Ease and use, (so) suffering could be removed,

--o-|-oo|-o-o- Jagatī

Ghammābhitattā thalasā papīlitā,⁴¹⁴
Oppressed by the scorching heat on the feet,

--o-|-oo|-o-o- Jagatī

Tasseva pāde purisassa khādare.
They chafe at the feet of that person.

-o-o-|,-o-|-o-- Tuṭṭhubha

2. Evam-eva yo dukkulīno anariyo,⁴¹⁵
So he of bad family, ignoble,

--o-|-oo|-o-o- Jagatī

Tumhāka⁴¹⁶ **vijjañ-ca sutañ-ca ādiya,**
Stealing this science and learning of yours,

o-o-|-oo|-o-o- Jagatī

Tam-eva so tattha sutena khādati,
Being consumed by his learning right there,

ooo-|-oo|-o-o- Jagatī

Anariyo vuccati pānadūpamo ti.
The ignoble one is like a bad shoe.

Tattha, {2.223} **udabbahe ti udabbaheyya.**

In this connection, *could be removed* means *could be removed*.⁴¹⁷

Ghammābhitattā 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 dukkaṭṭupāhanā tasseva.

strapped on the feet they are the wrong shoes for *that (person)*.

Khādare ti vaṇaṃ 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 taṃ taṃ namati tumhākā ti vattabbe,

here it should be said he bows down to this and that *of yours*,

tumhākam⁴¹⁹ taṃ taṃ sippaṃ 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 taṃ taṃ 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 nāmaṃ, tasmā tumhākā ti,

this is actually your teacher's, therefore yours is said,

gāthābandhasukhattham {2.224} **panassa rassabhāvo kato.**

but for the comfortable arrangement of the verse it is said in short form.

Vijjan-ti aṭṭhārasasu 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 ādiyivā.

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 sutañ-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 (Ṛg, 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 absolute.

⁴²² There must be doubt about this interpretation, *tam* 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.

Aṭṭhakathāyaṃ 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 dukkaṭṭupāhanūpamo, vuccati.

thus the ignoble one is like a bad shoe, like a badly made shoe, is said.

Yathā hi dukkaṭṭupāhanā purisaṃ 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 by 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’ ūpama at Ja.ii.223 is faulty. The meaning is “a badly made sandal,” and the reading should probably be (with variant reading & C.) “dupāhan’ ūpama, i.e. du(h) + upāhanā. The C. explains as “dukkaupāhan’ ūpama.”*

⁴²⁵ A meaning found in Sanskrit.

upāhanūpatāpitassa, upāhanāya khāditapādassetam nāmañ.

having a painful shoe, this is known as the feet being hurt⁴²⁶ by the sandal.

Tasmā yo so attānañ 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.

—o—o!—o—||—oo!o—o— Siloka ravipulā

1. Ekacintito yam-attho bālo apariṇāyako,

Having had a sole thought of welfare the fool, who is not a guide,

oo—!o—||—o—!o—o— 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 Pāḷi.

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, yaṃ tvaṃ atthaṃ cintetvā,

dear, you, having thought of welfare,

iminā khujjena saddhiṃ palātā,

fled with this hunchback,

ayaṃ tayā ekikāya eva cintito bhavissati.

this must be the sole thought (made) by you.

Bālo aparīṇāyako ti ayaṃ khujjo bālo,

The fool, who is not a guide means the hunchback fool,

duppaññabhāvena, mahallako pi bālo va,

because of lacking in wisdom, even an old man is also a fool,

aññasmiṃ gahetvā, gacchante asati,

taking another, while not going,

gantum asamattatāya aparīṇāyako.

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,

tvaṃ 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).

uu-uu-|-uu-||uu-uu-uu- Siloka ravipulā

2. Purisūsabhaṃ maññamānā, ahaṃ khujjaṃ-akāmayiṃ,

Thinking this was a bull of a man, I desired this hunchbacked man,

---uu---||-uu-uu-uu- Siloka pathyā

Soyaṃ saṅkuṭito seti chinnatanti yathā viṇā ti.

This same shrunken person lies down like a lute with a broken string.

Tassattho:

This is the meaning:

ahaṃ, ayya, ekaṃ usabhaṃ disvā:

sir, having seen a bull,

“Gunnāṃ jeṭṭhakassa piṭṭhiyaṃ kakudhaṃ hoti,

thinking: “The hump on the back of the chief bull,

imassa pi taṃ atthi, iminā pi purisūsabhena bhavitabban”-ti.

he also has this, (so) it should be (the same) with the bull of a man.”

Evam-ahaṃ khujjaṃ purisūsabhaṃ maññamānā akāmayiṃ.

So thinking ... I desired this hunchback bull of a man.⁴²⁸

Soyaṃ yathā nāma chinnatanti sadoṇiko vīṇādaṇḍako,

Just as what is called the fretboard of this lute with its sounding board has a broken string,

evaṃ saṅkuṭito seti 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.

--o--|-oo|-o-- Tuṭṭhubha

1. Kāmaṃ yaḥiṃ icchasi tena gaccha,

Surely go wherever you so desire,

--o--|-oo|-o-- Tuṭṭhubha

Viddhosi mammamhi vikaṇṇakena,

You are shot in the vitals with a barb,

o--o--|-oo|-o-- Tuṭṭhubha

Hatosi bhattena suvāditenā,

You have been killed by your food and by sound,

--o--|-oo|-o-- Tuṭṭhubha

Lolo ca macche anubandhamāno ti.

The greedy one is following the fish.

Tattha, {2.228} *kāman-ti ekaṃsena.*

In this connection, *surely* means with certainty.⁴²⁹

Yaḥiṃ icchasi tena gacchā ti yasmim icchasi, tasmim 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,

tvaṃ 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.

--o-|-o-|-o-- Tuṭṭhubha

2. Evam-pi lokāmisam opatanto,

So also when falling on worldliness,

o-o-|-oo-|-o-- Tuṭṭhubha

Vihaññatī cittavasānuvattī,

Following the mind's desire, he suffers,

--o-|-oo|-o-- Tuṭṭhubha

So haññatī⁴³⁰ ñāṭisakhāna' majjhe,
He dies in the midst of kin and of friends,

--o-|-oo|-o-- Tuṭṭhubha

Macchānugo so-r-iva suṃsumāro ti.
Like the crocodile following the fish.

Tattha, lokāmisān-ti pañca kāmagaṇā.

In this connection, *worldliness* means the five strands of sense pleasure.

Te hi loko iṭṭhato kantato manāpato gaṇhāti,

Because you grasp at what is pleasing, charming, likeable,

tasmā lokāmisān-ti vuccati.

therefore worldliness is said.

Opatanto ti,

Falling on,

taṃ lokāmisāṃ 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, ñātīnañ-ca sakhānañ-ca majjhe,

He dies means such a person, in the midst of kin and friends,

so vikaṇṇakena viddho, macchānugo suṃsumāro viya,

being pierced by a barb, like the crocodile following the fish,

⁴³⁰ Cst: *haññati*, which spoils the opening.

pañca kāmagaṇe manāpā ti gahetvā,

having grasped at what is likeable in the five strands of sense pleasure,

haññati kilamati mahāvināsam 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. Tvam-eva dāni-m-akara, yaṃ kāmo byagamā tayi,

Now you are done, sensual desire in you has been overcome,

— — — — — || — — — — — Siloka javipulā

Soyaṃ appaṭisandhiko kharachinnaṃ 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, maṃ pahāya, Kinnariṃ anubandhanto,

noble one, abandoning me, following a Kinnarī,

tvañ-ñeva idāni idaṃ 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)*.

Yaṃ kāmo byagamā tayī ti

Sensual desire in you has been overcome,

yaṃ mama tayi kāmo vigato,

whatever my sensual desire towards you has ceased,

vikkhambhanappahānena pahīno,

abandoned by abandoning and elimination,

yassa pahīnattā ahaṃ imaṃ visesaṃ pattā, ti dīpeti.

he who has abandoned attains this distinction, this is the explanation.

Soyaṃ appaṭisandhiko ti,

(This) cannot be rejoined,

so pana kāmo idāni appaṭisandhiko jāto,

but now this sensual desire cannot be rejoined,

na sakkā paṭisandhituṃ.

it is not possible to rejoin it.

Kharachinnaṃ va renukan-ti,

Just as the tusk that is cut off with a saw,

kharo vuccati kakaco,

saw is said to be saw,

renukaṃ 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 allīyati,

cannot be attached the same way as before,

evam puna mayham tayā saddhiṃ cittassa ghaṭanam nāma natthī ti.
so there is certainly no fixating of my mind in you again.

---o|o---||oo--o|o--o-- Siloka pathyā

2. Atriccham atilobhena atilobhamadena ca,
Great desire, with great greed together with excessively great greed,

---o|o---||o--oo|o--o-- Siloka pathyā

Evam hāyati atthambā, 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, apariyantataṇhā,
great desire is said to be what is reckoned as desire for this and that, unending craving,

atilobho vuccati atikkamivā pavattalobho.
great greed is said to be being overcome with continual greed.

Atilobhamadena cā ti,
Together with excessively great greed,

purisamadam 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, dwindles*, 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 ahaṃ Asitābhuyā rājadhītāya parihīno,

just as I lost the princess Asitābhū,

evaṃ 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, sahirāññā sabhojanā,

Vacchanakha, households are pleasant, having gold and having food,

~ ~ ~ ~ | ~ ~ ~ ~ || ~ ~ ~ ~ | ~ ~ ~ ~ Siloka pathyā

Yattha, bhutvā pivītvā 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 pivivā cā ti,

Where, after eating and drinking,

yesu sahiraññabhojanesu gharesu,

in those houses where there is gold and food,

nānaggarasāni bhojanāni paribhuñjivā, nānāpānāni ca pivivā.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 alaṅkatasirisayanapiṭṭhe, 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 (*suvaṇṇa*), silver (*rajata*), pearl (*muttā*), gem (*maṇi*), lapis lazuli (*veḷuriya*), 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 absolutive as though it were a present participle to give some sort of closure to the sentence.

U---|U---||U--U|U--U-- Siloka pathyā

2. Gharā nānīhamānassa, gharā nābhaṇato ’musā,

No houses for the one who does not exert himself, no houses without speaking lies,

U---|U---||U--U|U--U-- Siloka pathyā

Gharā nādinnadaṇḍassa paresaṃ anikubbato,

No houses for the one with a stick, who does not defraud others,

--(--)UU|U--U--||--U--U|U--U-- Siloka javipulā

Evam (chiddam)⁴³⁵ durabhisambhavam, ko gharam 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,

niccakālam 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 paṭiṭṭhātī, ti attho.

does not find good support for life in the home, this is the meaning.

Gharā nābhaṇato ’musā ti,

No houses without speaking lies,

khettavatthuhiraññasuvaṇṇādīnam 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*.

amusābhaṇato pi gharā nāma natthi.

there are no houses normally for one speaking the truth.⁴³⁶

Gharā nādinnaḍḍassa, paresaṃ anikubbato ti,

No houses for the one with a stick, who does not defraud others,

nādinnaḍḍassā ti aggahitaḍḍassa,

for the one with a stick means for the one who takes up a stick,

nikkhittaḍḍassa paresaṃ anikubbato gharā nāma natthi.

there are no houses for one who discards the stick and does not defraud others.

Yo pana ādinnaḍḍo hutvā paresaṃ, dāsakammakarādīnaṃ,

The one who takes a stick to others, such as servants and workers,

tasmiṃ tasmiṃ aparādhe aparādhānurūpaṃ,

in that very place must apply a suitable sentence for a crime,

vadhabandhanachedanaṭāḷanādivasena karoti,

by means of executing, binding, amputating, beating and so on,

tasseva gharāvāso saṅghahatī, ti attho.

home life is settled for him, this is the meaning.

Evam chiddaṃ durabhisambhavaṃ, ko gharaṃ paṭipajjati ti?

So being faulty and hard to endure, who would practice at home?

Taṃ dāni evaṃ, etesaṃ ihaṇādīnaṃ akaraṇe sati,

So now, while not making these endeavours and so on,

tāya tāya parihāniyā chiddaṃ 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 durabhisambhavaṃ, durārādhanīyaṃ,
what should be always done is hard to endure, hard to accomplish,

niccaṃ karontassa pi vā durabhisambhavam-eva duppūraṃ gharāvāsaṃ:
or, by always doing what is hard to endure the house life is hard to fulfil,

“Ahaṃ nipparitasso hutvā, ajjhāvasissāmī” 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 vatayaṃ 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*, *āmreḍita-cpd.*), *foolish, silly.*

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

2. Nāssa sīlaṃ vijānātha, anaññāya pasamsatha,

You do not understand his character, unknowing, you praise him,⁴³⁹

— ॐ — | ॐ — — || — ॐ — | ॐ — ॐ — 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,

“Kataraṃ nu kho etesu kabaḷaṃ karissāmī?” ti upadhāreti.

he considers: “When will I make a mouthful out of these?”

Tena pakkhī nā phandatī ti,

Because of this the bird does not move,

tenāyaṃ 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 Ādiccupatṭhānajatāka.

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.

-o-o|o-----||-----o|o-o- Siloka pathyā

1. Ko nu kho Bhagavā hetu, ekacce idha puggale,

What is the reason, Bhagavā, some people here,

o-o|o-----||o-----o|o-o- Siloka pathyā

Atīva hadayaṃ 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

hadayaṃ ativiya nibbāti,

the heart is extremely cool,

suvāsītassa 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 cittaṃ pasīdati,

Some at the exact moment have a heart that is faithful,

mudu hoti, pemavasena allīyati,

that is pliable, that is steadfast⁴⁴¹ through love,

ekacce na allīyatī ti?

and some are not steadfast?

---o-|o---||---o|o-o- Siloka pathyā

2. Pubbeva sannivāsena paccuppannahitena vā,

Through living together in the past or being beneficial in the present,

---o-|o---||-o-o|o-o- Siloka pathyā

Evam taṃ jāyate pemaṃ, uppalaṃ va yathodake ti.

In this way love arises, like a water-lily (arises) on the water.

Tassattho:

This is the meaning:

bhikkhave, pemaṃ nāmetam dvīhi kāraṇehi jāyati,

monastics, what is known as love arises because of two reasons,

purimabhava 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.

Imasmim attabhāve

In this individuality

katena paccuppanahitena vā evaṃ taṃ jāyate pemaṃ,

by being beneficial in the present in this way love arises,

imehi dvīhi kāraṇehi pemaṃ nāma jāyati.

these are the two reasons what is called love arises.

Yathā kiṃ?

Like what?

Uppalaṃ va yathodake ti.

Like a water-lily (arises) on the water.

Vā-kārassa rassattaṃ kataṃ.

The sound *vā* has been shortened.⁴⁴³

Samuccayatthe cesa vutto,

This is said to have the meaning of a collection,

tasmā uppalaṅ-ca sesaṃ jalajapupphaṅ-ca yathā udake jāyamānaṃ

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: *Uppalaṃ vā sesaṃ 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 pemaṃ 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.

- 0 - 0 | 0 - - - || 0 - - 0 | 0 - 0 - Siloka pathyā

1. Ingha ekapadaṃ, tāta, anekatthapadassitaṃ,
Come, speak one word, father, a word relying on multiple meanings,

- 0 - - | 0 - - - || - - - - | 0 - 0 - Siloka pathyā

Kiñci saṅgāhikaṃ 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 ekaṃ kāraṇapadaṃ,
One word mean *one* reasonable word,

ekaṃ kāraṇūpasañhitaṃ vā byañjanapadaṃ.
one (word) connected with reason, or, (one) expressive word.

Anekatthapadassitan-ti,

A word relying on multiple meanings,

anekāni atthapadāni, kāraṇapadāni nissitaṃ.

words that have multiple meanings, depending on words that have reason.

Kiñci saṅgāhikaṃ brūsī ti,

Speak ... something comprehensive,

kiñci ekapadaṃ bahūnaṃ padānaṃ saṅgāhikaṃ 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

mayam attano vuḍḍhiṃ sādheyyāma,

we may be successful in developing ourselves,

taṃ 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 *brūsī*? Both words give the same meaning.

---उ|उ---||उ---उ|उ-उ- Siloka pathyā

2. Dakkheyyekapadam, tāta, anekatthapadassitam,
Skill is one word, dear, a word relying on multiple meanings,

-उ---|उ---||-उ-उ|उ-उ- Siloka pathyā

Tañ-ca sīlena saññuttam, khantiyā upapāditam,
That's connected with virtue, being accomplished in forbearance,

उ---|उ---||उ---|उ-उ- Siloka pathyā

Alam mitte sukhāpetum, amittānam dukhāya cā ti.
Able to endow friends with happiness, enemies with suffering.

Tattha, ^{2.237} **dakkheyyekapadan-ti dakkheyyam 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,

ñāṇasampayuttam 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 Clarifying 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 panetaṃ viriyaṃ ācārasīlasampayuttaṃ,

but this effort that is endowed with virtuous conduct,

adhivāsanakhantiyā upetaṃ,

furnished with tolerance and forbearance,

mitte sukhāpetuṃ amittānañ-ca dukkhāya alaṃ samatthaṃ.

is capable enough to endow happiness on friends, with suffering for enemies.

Ko hi nāma lābhuppādakaññāṇasampayuttakusalaviriyasamannāgato

Whoever is known as being endowed with remuneration, knowledge,
wholesomeness and effort,

ācārahantisampanno,

endowed with forbearing conduct,

mitte sukhāpetuṃ amitte vā dukkhāpetuṃ 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. Āsīvisam-pi maṃ santan̄ paviṭṭham̄ kumināmukham̄,

Though a poisonous snake, when I entered the mouth of the fish trap,

---|---||---|--- Siloka pathyā

Ruccate haritāmātā yaṃ maṃ khādanti macchakā ti.

The green frog found satisfaction when the little fish did bite me.

Tattha, ^{2.238} *āsīvisam-pi maṃ santan-ti maṃ āgatavisam̄ samānam̄.*

In this connection, *though a poisonous snake means having poison that enters quickly.*

Ruccate haritāmātā, yaṃ maṃ khādanti macchakā ti,

The green frog found satisfaction when the little fish did bite me,

etaṃ tava ruccati haritamaṇḍūkapputtā, 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 issariyaṃ upakappati ijjhati pavattati,

for as long as a person's wealth benefits, succeeds, thrives,

tāva so aññaṃ vilumpati yeva.

for that long he steals from another.

Yāva so upakappatī ti pi pāṭho,

As long as he benefits is another reading.

yattakaṃ kālaṃ 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.

Evaṃ vilumpako puna vilumpaṃ pāpuṇātī 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.

--o-|-o-|-o-- Tutṭhubha

1. Sabbo jano hiṃsito Piṅgalena,

All people were harassed by Piṅgala,

--o-|-o-|-o-- Tutṭhubha

Tasmim̐ mate paccayā vedayanti,

Now, because he is dead, they feel (delight),

o-o-|-oo-|-o-- Tutṭhubha

Piyo nu te āsi akaṇhanetto?

What was the one with tawny eyes to you?

--o-|-o-|-o-- Tutṭhubha

Kasmā nū tvam⁴⁴⁹ rodasi dvārapālā ti?

Why are you crying, watchman of the door?

Tattha, {2.241} **hiṃsito ti nānappakārehi daṇḍabali-ādīhi pīlito.**

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,

biḷārakkhivaṇṇāni ahesuṃ,

the colour of cats' eyes,

tenevassa Piṅgalo ti nāmaṃ akaṃsu.

because of this the name Piṅgala 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 tvam rodasi?

Why are you means for what reason are you crying?

Aṭṭhakathāyaṃ pana kasmā tuvan-ti pāṭho.

*But in the commentary kasmā tuvaṃ 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.

U-U-|-UU|-U-- Tuṭṭhubha

2. Na me piyo āsi akaṇhanetto,

The one with tawny eyes wasn't dear to me,

--U-|-UU|-U-- Tuṭṭhubha

Bhāyāmi paccāgamanāya tassa,

(But) his coming back I (truly) do fear,

U-U-|-UU|-U-- Tuṭṭhubha

Ito gato himseyya Maccurājam,

Going from here should he harrass Death's King,

--U-|-UU|U-U- Tuṭṭhubha

So himsito āneyya punā⁴⁵³ idhā ti.

Being harrassed he may sent him back here.

---U|U---||--UU|U-U- Siloka pathyā

3. Daḍḍho vāhasahassehi, sitto ghaṭasatehi so,

He's burned by thousands of cartloads, cooled by hundreds of water pots,

U-U-|U---||--U-|U-U- 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 Sabbadāṭhajātaḥa

The Story about (the Jackal) Sabbadāṭha

In the present Devadatta is prospering, until the Buddha overcame the elephant Nāḷāgiri, 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.

----|U----||UU--|U-U- Siloka pathyā

1. Siṅgālo mānathaddho ca, parivārena atthiko,

A jackal, stiff with pride, wanting a retinue,

-UUU|U----||--U-|U-U- Siloka pathyā

Pāpuṇi mahatiṃ bhūmiṃ rājāsi sabbadāṭhinam.

Became king of all toothed creatures on the great earth.

-U-U|U----||--UU|U-U- Siloka pathyā

2. Evam-eva manussesu yo hoti parivāravā,

Even so he who has a retinue of men,

-U-U|U----||--U-|U-U- 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 uppanna 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.

Mahatiṃ bhūmin-ti mahantaṃ sampattiṃ.

*On the great earth means having achieved greatness.*⁴⁵⁵

Rājāsi sabbadāḥhinan-ti sabbesaṃ dāḥhīnaṃ* {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.

Siṅgālo viya dāḥhinan-ti,

Like the jackal amongst the toothed-ones,

yathā siṅgālo dāḥhīnaṃ mahā ahosi, evaṃ mahā hoti,

just as the jackal became great amongst the toothed-ones, and so was great,

atha so siṅgālo viya, pamādaṃ āpajjitvā,

then just like the jackal, having fallen into heedlessness,

taṃ parivāraṃ nissāya vināsaṃ 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.

--o--|--oo--||--o--|o--o-- Siloka bhavipulā

1. Bālo vatāyaṃ sunakho yo varattaṃ na khādati,

The foolish dog does not chew his way through this strap,

--o--o|o---||oo--o|o--o-- Siloka pathyā

Bandhanā ca pamuñceyya, asito ca gharaṃ vaje ti.

You could be free from bonds, gnawing you could go home.

Tattha, {2.247} *pamuñceyyā ti pamoceyya, ayam-eva vā pāṭho.*

In this connection, *you could be free* means *you could be made free*;⁴⁵⁷ or, this is a reading.⁴⁵⁸

Asito ca gharaṃ vaje ti,

Gnawing you could go home,

asito suhito hutvā, attano vasanaṭṭhānaṃ 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*.

— ॐ — ॥ — ॐ — ॐ — ॐ — Siloka pathyā

2. Aṭṭhitam me manasmim me, atho me hadaye katam,
In my mind I am steadfast, I have fixed my heart,

— ॐ — ॐ — ॐ — ॐ — ॐ — Siloka pathyā

Kālañ-ca paṭikañkhāmi yāva passapatū jano ti.
I await the time when the folk have fallen asleep.

Tattha, aṭṭhitam me manasmim me ti,
In this connection, in my mind I am steadfast,

yam tumhe kathetha:
you must say this:

Tam mayā adhiṭṭhitam-eva manasmim 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 paṭikañkhāmī ti kālam paṭimānemi.
I await the time means I wait for the time.

Yāva passapatū jano ti,
When the folk have fallen asleep,

yāvāyam mahājano passapatu,⁴⁶⁰ niddam okkamatu,
when this great people have fallen asleep, will have dropped into sleep,

⁴⁶⁰ Cst: *pasupatu*, which appears to be a mistake.

tāvāhaṃ kālaṃ paṭimānemi.

I am waiting for that time.

Itarathā hi: “Ayaṃ sunakho palāyatī” ti, ravo uppajjeyya,

Otherwise: “This dog runs away,” and should a roar arise,

tasmā rattibhāge sabbesaṃ suttakāle,

from there in the night-time when everyone is lying down,

cammayottaṃ khāditvā, palāyissāmī ti.

having chewed through this leather strap, I will run away.

Ja 243 Guttilajātaka

The Story about (the Heavenly Musician) Guttila

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.

— 0 — | 0 0 0 — || — 0 — | 0 — 0 — Siloka navipulā

1. Sattatantiṃ sumadhuraṃ rāmaṇeyyaṃ avācayim,

The seven stringed and sonorous (lute) he sounded agreeably,

— — — | 0 — — — || 0 0 — — — | 0 — 0 — Siloka pathyā

So maṃ raṅgamhi avheti, saraṇaṃ me hohi Kosiya ti!

He addresses me from the stage, please be my refuge, Kosiya!

Tassattho: {2.252}

This is the meaning:

aham, devarāja, Mūsilaṃ nāma antevāsikaṃ

O king, I taught⁴⁶¹ the apprentice called Mūsila

sattatantiṃ sumadhuraṃ rāmaṇeyyaṃ vīṇaṃ

the seven stringed, sonorous and agreeable lute

attano jānananiyāmena sikkhāpesiṃ,

according to what I myself understood to be the correct method,

so maṃ idāni raṅgamaṇḍale pakkosati,

now he calls on me from the centre of the stage,

tassa me tvaṃ, Kosiyagotta, saraṇaṃ hohī ti!

please do you be my refuge, Kosiyagotta!

○-○-○|○-○-○-|○-○-○-|○-○-○- Siloka pathyā

2. Ahaṃ taṃ saraṇaṃ samma, aham-ācar¹yapūjako,

I am a refuge to you, friend, I am one who worships teachers,

○-○-○|○-○-○-||-○-○-○-|○-○-○- Siloka savipulā

Na taṃ jayissati sisso, sissam-ācar¹ya jessasī ti!

The pupil won't conquer you, teacher, the pupil will be defeated!

Tattha, ahaṃ taṃ saraṇan-ti,

In this connection, I am a refuge to you,

ahaṃ saraṇaṃ avassayo patiṭṭhā hutvā, taṃ tāyissāmi.

I have become and remain a refuge, a support, I will guard you.

⁴⁶¹ Translating *sikkhāpesiṃ* below.

Sammā ti piyavacanam-etam.

Friend, this is a word of endearment.

Sissam-ācariya, jessasī ti,

Teacher, the pupil will be defeated,

ācariya, tvaṃ vīṇaṃ 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.

--○○|○--○-- Vetālīya

1. Yaṃ passati na taṃ icchati,⁴⁶²

What he sees he does not desire, but that

--○○--○○|○--○-- Vetālīya

Yañ-ca na passati taṃ kiricchati.

Which he does not see he desires, it seems.

--○○|○--○-- Vetālīya

Maññāmi ciraṃ carissati,

I think he will wander for a long time,

○○--○○|○--○-- Vetālīya

Na hi taṃ lacchati yaṃ sa icchati.

But he will not find that which he desires.

⁴⁶² The cadence is syncopated here.

–○○○○|–○○– Vetālīya

2. Yaṁ labhati na tena tussati,

What he has he isn't satisfied by that,

–○○–○|–----- Vetālīya

Yañ-ca pattheti laddhaṁ hīleti,⁴⁶³

What he wishes for, received, he condemns,

–○○○|–○○– Vetālīya

Ichhā hi anantagocarā,

For his desires know no bounded limits,

○○–○○|–○○– Vetālīya

Vigaticchāna namo karomase ti.

I must revere the one without desire.

Tattha, {2.258} *yaṁ passatī ti,*

In this connection, *what he sees,*

yaṁ udakādīṁ passati, taṁ Gaṅgā ti na icchati.

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 udakādivinimuttaṁ, Gaṅgaṁ na passati, taṁ kiricchati.

what is free from water and so on, the Ganges he does not see, that, it seems, he desires.

Maññāmi ciraṁ carissatī ti,

I think he will wander for a long time,

⁴⁶³ As it is the cadence is wrong, we could read: *laddha' hīḷēti* m.c.

aham evam maññāmi:

I think like this:

ayam paribbājako evarūpaṃ Gaṅgaṃ pariyesanto ciraṃ carissati.

this wanderer seeking out such a Ganges will wander for a long time.

Yathā vā udakādivinimuttaṃ Gaṅgaṃ,

Just as the Ganges that is free from water and so on,

evam rūpādivinimuttaṃ attānam-pi pariyesanto

so seeking for himself free from form and so on

samsāre ciraṃ {2.259} carissati.

he will wander in transmigration for a long time.

Na hi taṃ lacchatī ti,

But he will not find that,

ciraṃ caranto pi yaṃ taṃ evarūpaṃ gaṅgaṃ vā attānaṃ vā icchati,

though wandering for a long time that which he desires, such as the Ganges or himself,

taṃ na lacchati.

he will not find.

Yaṃ labhatī ti,

What he has,

yaṃ udakaṃ vā rūpādiṃ vā labhati, tena na tussati.

what he has, water, or form and so on, he is not satisfied by that.

Yañ-ca pattheti laddhaṃ hīletī ti,

What he wishes for, received, he condemns,

evaṃ laddhena atussanto, yaṃ yaṃ sampattiṃ pattheti,

so not being satisfied with what is received, this and that excellence which he wished for,

taṃ taṃ labhivā: “Kiṃ 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,

laddhaṃ hīletvā,

after condemning what he received,

aññamaññaṃ ārammaṇaṃ icchanato,

from desiring one object after another,

ayaṃ 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,

tesaṃ mayaṃ namakkāraṃ karomā ti.

to them we make our reverence.

Ja 245 Mūlapariyāyājātaka 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.

---o|o---||---o|o--- Siloka pathyā

1. Kālo ghasati bhūtāni sabbāneva sahattanā,

Times devours all beings including its very own self,

---o|o---||o---o|o--- Siloka pathyā

Yo ca kālaghaso bhūto, sa bhūtapacaniṃ 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-etam,

*Beings, this is a term for beings,*⁴⁶⁴

na kālo bhūtānam cammamamsādīni luñcitvā khādati,

time does not chew on them, having ripped off the skin and flesh and so on of beings,

apica kho nesam āyuvanṇabalāni 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.

yobbaññaṃ maddanto, ārogyaṃ vināseto, ghasati, khādatī, ti vuccati.

trampling on youth, destroying health, it devours, chews on them, this is what is said.

Evam 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 pacchābhattakālaṃ 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 khīṇāsavassetam̐ adhvacaṇam̐. {2.261}

That being who devours time this is a term for the one who has destroyed the pollutants.⁴⁶⁶

So hi ariyamaggena āyatim̐ paṭisandhikālaṃ khetvā 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 bhūtapacaniṃ pacī ti,

(He) roasts the roaster of beings,

so yāyaṃ taṇhā apāyesu bhūte pacati,

this craving roasts the beings in the downfall,

taṃ nāṇagginā paci, dahi bhasmam-akāsi, tena:

being roasted with the highest knowledge, it is burned to cinders, therefore:

bhūtapacaniṃ pacī ti vuccati.

(he) roasts the roaster of beings is said.

Pajanin-ti pi pāṭho, janikaṃ 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-eviltha kaṇṇavā ti.

(Which are) fastened on necks, and someone here has ears.

Tassattho:

This is the meaning:

bahūni narānaṃ 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 tālaphalaṃ viya hatthena gahitāni,

they are not taken by the hand like a palm-fruit,

natthi tesam imehi dhammehi nānākaraṇaṃ.

for them there is no difference with these things.

Ettha pana kocid-eva kaṇṇavā ti attānaṃ sandhāyāha.

But here someone who has ears is said referring to himself.

Kaṇṇavā ti paññavā kaṇṇachiddaṃ 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.

----|o----||-o--|o--o- Siloka pathyā

1. Hantvā chetvā vadhitvā ca, deti dānaṃ asaññato,

Having hit, cut, slaughtered, the unrestrained gives a gift,

-o----|o----||o--oo|o--o- Siloka ravipulā

Edisaṃ bhattaṃ bhuñjamāno sa pāpam-upalimpatī ti.

Eating such food he is defiled with wickedness.

Tattha, {2,263} hantvā ti paharivā.

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 dānaṃ asaññato ti asaññato dussīlo evaṃ katvā, dānaṃ deti.

The unrestrained gives a gift means the unrestrained, unvirtuous, having done this, gives a gift.

Edisaṃ bhataṃ bhuñjamāno sa pāpena upalippatī ti,

Eating such food he is defiled with wickedness,

edisaṃ uddissakatabhataṃ bhuñjamāno

eating such specially prepared food

so samaṇo pi pāpena upalippati saṃyujjati yevā ti.

the ascetic is surely defiled, fettered by wickedness.

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — Siloka pathyā

2. Puttadāram-pi ce hantvā deti dānaṃ asaññato,

Having slaughtered wife and son the unrestrained gives a gift,

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — 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 Pāḷi 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 aññaṃ maṃsaṃ,

let alone other meat,

puttadāraṃ vadhitvā pi dussīlena dinnam.

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

taṃ bhuñjamāno pi pāpena na upalippatī ti.

though eating them is not defiled with wickedness.

Ja 247 Pādañjaliṭṭaka **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:

ekamsena 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?

----|U----||----|U-U- Siloka pathyā

2. Nāyam dhammam adhammam vā, atthānatthañ-ca bujjhati,

He does not know right or wrong, or, this is good or not good,

--U-|U----||----|U-U- 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 Kimsuka tree at different times, and describe it very differently, but it is the same tree.

--U-|U----||----|U-U- Siloka pathyā

1. Sabbehi Kimsuko diṭṭho, kim nvettha vicikichatha?

The Kimsuka has been seen by (you) all, why are you doubtful here?

UU--|U----||--U-U|U-U- Siloka pathyā

Na hi sabbesu ṭhānesu sārathī paripucchito ti!

You haven't questioned the charioteer about all conditions!

Tattha, {2.266} *na hi sabbesu ðhānesu sārathī paripucchito ti,*

In this connection, you haven't questioned the charioteer about all conditions,

sabbehi vo Kimsuko diṭṭho,

the Kimsuka has been seen by all of you,

kiṃ nu tumhe ettha vicikicchatha?

why are you doubtful here?

Sabbesu ðhānesu Kimsuko veso.

The appearance of the Kimsuka (should be seen) in all conditions.

Tumhehi pana na hi sabbesu ðhānesu sārathī paripucchito,

But not having questioned the charioteer about the Kimsuka in all conditions,

tena vo kaṅkhā uppannā ti.

doubt has arisen for you because of that.

-----|-----||-----|----- Siloka pathyā

2. Evaṃ sabbehi nāṇehi yesaṃ dhammā ajānitā,

In this way, for those who do not understand things with all knowledge,

-----|-----||-----|----- Siloka pathyā

Te ve dhammesu kaṅkhanti, Kimsukasmim va bhātaro ti.

They doubt about things, like the brothers regarding the Kimsuka.

Tassattho:

This is the meaning:

yathā te bhātaro sabbesu ðhānesu Kimsukassa adiṭṭhattā kaṅkhimsu,

just as those brothers have doubts, not having seen the Kimsuka in all conditions,

evaṃ sabbehi vipassanānāṇehi yesaṃ,

so for those who, with insight and knowledge,

sabbe chaphassāyatanakhandhabhūṭadhātubhedā 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 phassāyatanādīdhammesu kaṅkhanti,
they have doubts about these things like contacts, spheres and so on,

yathā ekasmiṃ yeva Kimsukasmiṃ 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.

- 0 - 0 | - 0 - 0 - Vetālīya

1. Ekaputtako bhavissasi,

You'll be (my) only child, you will

- 0 - - 0 0 | - 0 - 0 - Vetālīya

Tvañ-ca no hessasi issaro kule,

Be master in our family,

⁴⁷⁰ The first stage on the path to Awakening.

--00|---0-- Vetāliya

Oroha dumasmā⁴⁷¹ Sālaka,
Descend from the tree, Sālaka,

-0-000|---0-0-- Vetāliya

Ehi dāni gharakaṃ 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 bhogānaṃ issaro,
and master of the wealth in our family,

etamhā rukkhā otara, ehi amhākaṃ gharaṃ gamissāma.
descend from that tree, come, we will go to our home.

Sālakā ti nāmena ālapanto āha.
Sālaka, he spoke calling him by name.

00-000|---0-0-- Vetāliya

2. Nanu maṃ⁴⁷² suhadayo ti maññasi,
My heart is surely good, you think,

-0-000|---0-0-- Vetāliya

Yañ-ca maṃ hanasi veḷuyaṭṭhiyā,
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'*.

--○○!-○○- Vetāliya

Pakkambavane ramāmase,
We enjoy this ripe mango wood,

----○○!-○○- Vetāliya

Gaccha tvam̐ gharakaṁ yathāsukhan-ti.
You go to your home as you like.

Tattha, nanu maṁ suhadayo ti maññasī ti,
In this connection, my heart is surely good, you think,

nanu tvam̐ maṁ 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 maṁ hanasi veḷuyatṭhiyā ti,
But you beat me with bamboo sticks,

yam̐ maṁ evaṁ atimaññasi,
thus you scorn me in this way,

yañ-ca veḷupesikāya hanasi,
you beat (me) with a piece of bamboo,

tenāhaṁ nāgacchāmī, ti dīpeti.
because of that I do not come, this is the explanation.

Atha nam̐: “Mayam̐ imasmim̐ pakkambavane ramāmase,
Then you, thinking: “We enjoy this ripe mango wood,

gaccha tvam̐ gharakaṁ 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.

U-U-|UUU|U-U- Rucirā

1. Ayam isī upasamasānyame rato

This seer, delighting in calm and restraint

U-U-|UUU|U-U- Rucirā

Sa tiṭṭhati⁴⁷³ sisirabhayena aṭṭito,

Stands afflicted by the fear of winter,

-U-U-|UUU|U-U- Rucirā

Handā⁴⁷⁴ ayam pavisatumam agārakam,

Come now, please enter into this household,

U-U-|UU|U-U- Jagatī

Vinetu sītam darathañ-ca kevalan-ti.

Drive away all cold and anxiety.

Tattha, {2.269} *upasamasānyame rato ti,*

In this connection, *delighting in peace and restraint,*

rāgādikilesa-upasame ca, sīlasānyame 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.

Aṭṭito ti pīlito.

Afflicted means harassed.

Pavisatuman-ti pavisatu imam.

Please enter into this means please enter into this.⁴⁷⁶

Kevalan-ti sakalam anavasesam.

All means the whole, without remainder.

--o-|oooo|-o-o- Rucirā

2. Nāyam isī upasamasamyame rato,

This is no seer, delighting in calm and restraint,

o-o-|oooo|-o-o- Rucirā

Kapī ayam dumavarasākhagocaro,

This is a monkey who ranges in tree branches.

--o-|-o-|-o-- Tuṭṭhubha

So dūsako rosako cāpi jammo,

He is a spoiler, a provocateur, vulgar,

o-o-|-o-|-o-- 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 dumavarānaṃ 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 evaṃ 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 imaṃ paṇṇasālaṃ vaje paviseyya,

If he comes inside means if he enters, comes inside this leaf hut,

sabbaṃ 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 katagaṇaṃ ajānantassa; **ungrateful** means not acknowledging the good done to oneself. [Ja 72]

akilāsu; akilāsuno ti nikkosajjā, āradhaviyā; **untiring** means not being lazy, having made an effort. [Ja 2]

akilāsu; akilāsū ti nikkosajjo: Kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu, Upasussatu nissesam sarīre maṃsalohitan-ti, evaṃ vuttena 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 vuḍḍhikiriya; 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]

apaṇṇaka; apaṇṇakan-ti ekamsikaṃ aviraddhaṃ niyyānikaṃ; **unquestionable** means being sure, unfailing, leading to deliverance. [Ja 1]

arañña; araññe ti gāmagāmūpacāravanimutte ṭhāne; in **the wilds** means in that place which has no villages in the vicinity. [Ja 76]

asaññī; ye pi asaññino ti, asaññabhavē 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 duccharitehi samannāgataṃ dussīlaṃ pāpadhammaṃ; **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, ahaṃ 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 bhavissati” 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 opammaṭṭipādanaṃ; **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]

kabaḷa; kabaḷan-ti bhojanakāle paṭhamam-eva dinnam kaṭukakabaḷam; **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 atthī ti kaṇḍī, taṃ kaṇḍinam. Taṃ pana kaṇḍam anupavisanaṭṭhena sallan-ti vuccati, tasmā kaṇḍinam sallan-ti ettha sallakaṇḍinan-ti attho. Sallam vā assatthī ti pi sallo, taṃ 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 pūtimuttan-ti, tad-ahujāto pi siṅgālo jarasiṅgālo 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]

kuṇi; kuṇī ti kuṇṭhahatthā; **handicapped** means having lame hands. [Ja 78]

khañja; khañjā ti kuṇṭhapādā; **lame** means having lame feet. [Ja 78]

khura; aṭṭhakkhuran-ti ekekasmiṃ pāde dvinnam dvinnam vasena aṭṭhakkhuraṃ; eight **hoofs**, because there are two (hoofs) on each individual foot, (there are) eight hoofs. [Ja 15]

gahana; abbhantaram te gahanan-ti, tava abbhantaram hadayam
rāgadosamohagahanena gahanam pañicchannam; 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
jagatiruhō 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 ekamsādhivacanam; **Jātu** is an emphatic expression. [Ja 62]

ñāta; ñātan-ti pākaṭam jātam; **knows** means becomes clear. [Ja 21]

ṭhāna; ṭhānan-ti kāraṇam. Kāraṇaṅhi 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, sampattabhayaṃ vidhamituṃ jānanapaññāya, sampayutta-uttamaviriyassetam nāmaṃ; **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 paccāmittaṃ; **foe** means adversary. [Ja 57]

dummedha; dummedhānaṃ sahasseṇā ti, “Idaṃ kammaṃ kātuṃ vaṭṭati, idaṃ na vaṭṭatī” ti, ajānanabhāvena dasasu vā pana akusalakammāpathesu 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, Visuddhidevā ti: tividhā. Tesu Mahāsammatakālato paṭṭhāya, lokena Devā ti sammatattā rājarājakumārādayo Sammutidevā nāma. Devaloke uppannā upapattidevā nāma. Khīṇāsavā pana Visuddhidevā 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: “Evaṃ kate idaṃ 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; Dhammaṃ dhajam katvā ti, dasakusalakammāpathadhammaṃ dhajam karitvā, kūṭam 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 sucaritadhammassa anuvattanaṃ; **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 daḥhāya cā ti daḥhāya 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-atthū ti garahaṇatthe nipāto; **cursed be** is a particle expressing blame, [Ja 13]

nikati; nāccantaṃ nikatippañño, nikatyā sukham-edhatī ti, nikati vuccati vañcanaṃ. Nikatippañño vañcanapañño, puggalo tāya nikatyā nikatiyā, vañcanāya na accantaṃ sukham-edhati. Niccakāle sukhasmiṃ yeva patiṭṭhātuṃ na sakkoti, ekaṃsena pana vināsaṃ 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 upāyapaññāyetaṃ nāmaṃ; **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. Pavaddham vā āpam 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; pahaṭṭhamanaso ti tāya eva vinīvaraṇatāya pahaṭṭhamānaso, suvaṇṇam viya pahaṃsitvā, 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, etesaṃ 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, khettajo, antevāsiko, dinnako ti catubbidho. Tattha, attānaṃ paṭicca jāto atrajo nāma. Sayanapiṭṭhe pallaṅke ure ti evam-ādīsu nibbato khettajo 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 biḷāro; **cat** means cat. [Ja 137]

brahmacariya; vipakkabrahmacariyosmī ti, ettha cattāri saṅgahavatthūni, seṭṭhacariyattā, brahmacariyaṃ nāma, tañ-ca tam-mūlikāya yasasampattiyaṃ paṭiladdhattā, vipakkaṃ nāma. Yo vāssa yaso nipphanno, so pi seṭṭhaṭṭhena brahmacariyaṃ 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 cittutrāsamattaṃ parittabhayaṃ; **fear** means a measure of dread in the mind, a little fear. [Ja 132]

bharyā; bharyā pajāpatī pādapari-carikā. Sā hi bhattavatthādīhi bharitabbatāya, bhinnasaṃvaratāya lokadhammehi bharitatāya vā: “Bharyā” 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: “Bharyā, ” is said. [Ja 62]

bhīruta; bhīrutā ti sarīrakampanappattaṃ mahābhayaṃ; **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 aṭṭhannaṃ nāḷīnaṃ nāmaṃ, catunnaṃ aḍḍhamānaṃ, catasso ca nāḷīyo tumbo nāma; **a measure** means what is known as eight nāḷi, four of which is a half-measure, four nāḷi are known as a tumba. [Ja 131]

muni; munī ti monaṃ vuccati ñāṇaṃ, kāyamoneyyādīsu vā aññataraṃ, tena samannāgatattā puggalo munī ti vuccati. So panaesa agāriyamuni, anagāriyamuni, sekkhamuni, asekkhamuni, Paccekabuddhamuni, Munimuni ti anekavidho. Tattha agāriyamunī ti gihī āgataphalo viññātasāsano. Anagāriyamunī ti, tathārūpo va pabbajito. Sekkhamunī ti satta sekkhā. Asekkhamunī ti, khīṇāsavo. Paccekabuddhamunī ti, Paccekasambuddho. Munimunī 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 ñāṇī vibhāvī; **intelligent** means, wise, knowledgeable, understanding. [Ja 45]

yuga; yugayogādhigato ti, “Kodho ca upanāho ca, makkho ca paḷāso 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 saṃsāre 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 tasmīṃ kāle phalikassa nāmaṃ...; **crystal** means at that time what was known as quartz... [Ja 82]

rasa; rasehī ti jivhāvīññeyyehi madhurambilādīhi; **tastes** means (tasting) with tongue-consciousness, sweet, sour and so on. [Ja 14]

lakkhaṇa; subhagalakkhaṇaṃ, dubbhagalakkhaṇaṃ, itthilakkhaṇaṃ, purisalakkhaṇaṃ, dāsīlakkhaṇaṃ, dāsālakkaṇaṃ, asīlakkhaṇaṃ, hatthilakkhaṇaṃ, assalakkhaṇaṃ, usabhalakkhaṇaṃ, āvudhalakkhaṇaṃ, vatthalakkhaṇaṃ-ti, evam-ādīkāni 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 matthaluṅgaṃ; **brains** means brains. [Ja 143]

litta; littan-ti makkhitāṃ rañjitāṃ; **smearred** 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 sakuṇe ālapati. Te hi uttamaṅgaṃ galaṃ kadāci kadāci vaṅkaṃ 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]

vaḷavā; vaḷavā ti sindhavakulesu ajāto khaluṅkasso; a **mare** means an inferior horse born to a Sindh horse family. [Ja 23]

viriyabala; viriyabalūpapanno ti viriyena ceva kāyabalaññabalena 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 visamakkhimaṅḍalā, kekarā; eyes that are crossed means having **crossed eyeballs, squinting**. [Ja 78]

vihaññati; so vihaññatī ti, so anupāyena: “Attano atthaṃ vuḍḍhiṃ sukhaṃ icchāmī” ti, akāle vāyāmaṃ karonto, puggalo vihaññati kilamati, mahāvināsaṃ 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 vihaṃ vuccati ākāsaṃ, 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]

vuḍḍha; 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 vacīsaccaṃ: “Mama santikaṃ āgamissāmī” ti, vatvā, musāvādaṃ akatvā, āgato yevā, ti etaṃ te vacīsaccaṃ; **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 nevasaññānāsaññāyatanaḷābhino, 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 sītalabhāvakaṇṇena, santin-ti saṅkhaṃ gataṃ, jhānavipassanābhiññā-Arahattamaggañāṇasaṅkhātāṃ Ariyadhammaṃ 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, evaṃ sambahulā aññamaññaṃ 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; taṃ pana kaṇḍaṃ anupavisaṇaṭṭhena sallan-ti vuccati, tasmā kaṇḍinaṃ sallan-ti ettha sallakaṇḍinan-ti attho. Sallaṃ vā assatthī ti pi sallo, taṃ sallaṃ; 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; sādū ti sobhanā pasatthā, parehi appadhamāsiyā, ti attho; **well done** means excellent, praiseworthy, these not troubled by others, this is the meaning. [Ja 74]

sīla; sīlañ-cā ti ācārasīlam, iminā lokacārittaṃ dasseti; **virtue** means virtuous behaviour, with this he points out (good) worldly conduct. [Ja 84]

suta; sutañ-cā ti kāraṇanissitaṃ sutam; **learning** means learning dependent on reason. [Ja 84]

sūra; sūriyan-ti sūrabhāvo, nibbhayabhāvassetam nāmaṃ; **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? Rajatamaṇikañcanapavāḷādīni ratanāni. Imasmiñ-hi ṭhāne sabbānetāni suvaṇṇāni 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, hiriya ca ottappena ca samannāgatā. Tesu kāyaduccaritādīhi hiriyaṭi ti hirī, lajjāyetaṃ adhivacanaṃ. Tehi yeva ottappaṭi ti ottappaṃ, pāpato ubbegassetāṃ adhivacanaṃ. Tattha ajjhattasamuṭṭhānā hirī, bahiddhāsamuṭṭhānaṃ ottappaṃ. Attādhipeyyā hirī, lokādhipeyyaṃ ottappaṃ. Lajjāsabhāvasaṅṭhitā hirī, bhayasabhāvasaṅṭhitaṃ ottappaṃ. Sappatissavalakkaṇā hirī, vajjabhīrukabhayaḍassāvilakkaṇaṃ ottappaṃ; 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]