

NAḶINIKĀJĀTAKAVAṆṆANĀ (JĀ 526)

EDITED BY

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INTRODUCTION

The present text has been established through a comparison of the following editions:

- **SHB**: Simon Hewavitarane Bequest Series, Vol. 39, Jātakatthakathā, 6th part (Colombo, 1937)
- **PTS**: Jātaka with Commentary, Vol. V, (Oxford 1881, reprinted London 1991)
- **ChS**: Chaṭṭha Saṅgāyana edition as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date, but = 1999).
- **Thai**: Royal Thai edition, as found on Budsir for Windows CD-ROM (version 2.0, Bangkok, 1996).
- **BJT**: (for the verses only): Buddha Jayanti Tripitaka Series, Vol 31, Jātakapāli, Part II (Colombo 1984, reprinted 2005).

The variant readings between the texts are numerous, but, for the most part, trivial. I have attempted to give in the notes a summary of the difference and where such was necessary an alternative translation. This at least gives the student some idea of the significance of the alternatives.

In choosing the readings I have been guided by the grammar, the meaning, the metre and internal consistency, as these are the best guides, even though they are not infallible. It is always possible that a sentence which we believe to be ungrammatical is correct on the basis of the principle of *lectio difficilior*. But that also is by no means an infallible guide, and in the end an editor has to make his choice.

The text itself can be divided into the verses, the word analysis, and the prose story sections. It seems to me we are dealing with two distinct strata here, the verses being the oldest, and their analysis and the prose story being the younger. The reason for this is that the verses were never translated from the Pāli in the first place but were preserved in the original language.

The prose, on the other hand, was translated first into Sinhala and then back into Pāli in the 5th century, apparently by Bhadanta Buddhaghosa, who is traditionally held to have made the final rescension of the Jātaka commentary; and the word analysis, which would have been necessary to preserve their meaning is also younger in diction and style, as we can see when it occasionally breaks into a prose paraphrase of the verses.

In this edition I have clearly marked the different sections by greying out the word analysis, while the prose story and the verse it supports are coloured as normal.

The commentator employs a number of devices to explain his text: sometimes he simply gives an alternative and better known form of the same word; sometimes he explains one word by another, as in our dictionaries; sometimes he resorts to paraphrase, especially when the import of the verse is not at all clear.

The verse itself is limpid and for the most part well written, though like all the verse in the texts it has its fair share of obscurities. The metre appears to me to be unusual in the Siloka verses in that it allows light syllables in 2nd and 3rd positions, but apart from that is the quite normal mix of Siloka and Tuṭṭhubha, with the latter sprinkled with Jagatī lines as we regularly find elsewhere.

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NAḶINIKĀJĀTAKA VAṆṆANĀ¹ (JĀ 526)

[NĪDĀNAM]

“uddayhate² janapado.” ti

idaṃ satthā jetavane viharanto³ purāṇadutiyikāpalobhanaṃ⁴ ārabba kathesi. kathento ca taṃ bhikkhuṃ kena ukkaṇṭhāpito ’sī ti pucchitvā, purāṇadutiyikāyā ti vutte. “esā kho, bhikkhu, tava anattakārikā pubbe pi tvaṃ etaṃ nissāya jhānā parihāyitvā, mahāvināsaṃ patto”⁵ ti vatvā atītaṃ āhari.

* * *

atīte, bārāṇasiyaṃ brahmadatte rajjaṃ kārente, bodhisatto udiccabrāhmaṇamahāsālakule nibbattitvā, vayappatto uggahitasippo. isipabbajjaṃ pabbajitvā jhānābhiññā nibbattetvā, himavantapadese⁶ vāsaṃ kappesi.

⁷ath’ ekā migī, tassa passāvaṭṭhāne, sambhavamissakaṃ tiṇaṃ khāditvā, udakaṃ pivi.⁸ ettakeneva ca tasmim̐ paṭibaddhacittā, gabbhaṃ paṭilabhivā, tato paṭṭhāya, katthaci agantvā tattheva tiṇaṃ khāditvā,⁹ assamassa sāmante yeva vicarati. mahāsatto pariggaṇhanto¹⁰ taṃ kāraṇaṃ aññāsi. sā aparabhāge manussadārakaṃ vijāyi. mahāsatto taṃ puttasiṇehena paṭijaggi, isisiṅgo tissa nāmaṃ akāsi.

atha naṃ pitā vayappattaṃ pabbājetvā, kasiṇaparikkammaṃ uggaṇhāpesi. so na cirasseva, jhānābhiññā nibbattetvā,¹¹ jhānasukhena kīḷi, ghoratapo paramadhitindriyo¹² ahosi. tassa¹³ silatejena sakkassa bhavanaṃ¹⁴ kampi.

¹ SHB has no heading but writes *naḷinikājātakaṃ* as the end-title; PTS writes: *naḷinikājātaka*, with variant spelling and omitting *-vaṇṇanā*. Thai writes: *naḷinikājātakaṃ*, with variant spelling and omitting *-vaṇṇanā*. ChS: *niḷinikājātakavaṇṇanā*; ChS always writes *niḷinikā*.

² ChS, Thai: *uddayhate*; and similarly throughout.

³ PTS abbreviates excessively, here it writes, e.g. *idaṃ s. j. v.*, and in many other places similarly throughout when there is stock text. This makes comparison very difficult without searching out the root texts, and I have not done it here.

⁴ PTS: *-dutyika-*.

⁵ SHB, Thai: *patto’ sī*.

⁶ SHB, Thai: *-pp-*; but there is no reason for the gemination, same when the word recurs below.

⁷ From here to the naming below is summarised in the original thus: *alambusājātaka vuttanaye neva [pts: vuttanayen’ eva] taṃ paṭicca ekā migī [pts: migā] gabbhaṃ paṭilabhivā puttaṃ vijāyi, isisiṅgo tvevassa nāmaṃ ahosi; as was said in the account given in the Alambusājātaka [Jā 523] one deer, after becoming pregnant gave birth to a son, and he was named Isisiṅga*. I have expanded it by bringing in the story from that Jātaka, which continues up and till the naming of the boy below.

⁸ Thai: *pīvi*.

⁹ Thai omits: *tattheva tiṇaṃ khāditvā*.

¹⁰ Thai: *-g-*.

¹¹ ChS: *uppādetvā*. PTS inserts: *himavantapadese* here.

¹² SHB: *paramābhijitindriyo*; and *having conquered the senses*; PTS: *parimāritindriyo* [sic]; and *mortified the senses*; same below when Sakka questions the King. Thai reads: *ghoratapo paramatapo paramābhijitindriyo ahosi*.

¹³ Thai: *athassa*.

¹⁴ PTS: *sakkabhavanaṃ*; compounding the words.

sakko āvajjanto¹⁵ taṃ¹⁶ kāraṇaṃ ñatvā: upāyenassa sīlaṃ bhindissāmī ti, tīṇi saṃvaccharāni sakalakāsiraṭṭhe vuṭṭhiṃ nivāresi,¹⁷ raṭṭhaṃ aggidaḍḍhaṃ viya ahosi. sasse asampajjamāne, dubbhikkhapīlita manussā sannipatitvā, rājaṅgaṇe upakkosiṃsu. atha ne rājā vātapāne ʔhito: kiṃ etan-ti pucchi?

“mahārāja, tīṇi saṃvaccharāni devassa avassantassa,¹⁸ sakalaraṭṭhaṃ uḍḍayhati, manussā dukkhitā, devaṃ vassāpehi, devā” ti.

rājā sīlaṃ samādiyitvā uposathaṃ upavasanto pi vassaṃ¹⁹ vassāpetuṃ nāsakkhi.

tasmiṃ kāle, sakko aḍḍharattasamaye,²⁰ tassa sirigabbhaṃ pavisitvā, ekobhāsaṃ katvā, vehāse²¹ aṭṭhāsi.

rājā taṃ disvā: “ko ’si tvan”-ti pucchi.

“sakko ’ham-asmī,” ti

“kenatthenāgato ’sī?” ti

“vassati te, mahārāja, raṭṭhe²² devo” ti?

“na vassatī” ti.

“jānāsi panassa avassanakāraṇaṃ?”-ti

“na jānāmī” ti.²³

“mahārāja, himavantapadese isisiṅgo nāma tāpaso paṭivasati²⁴ ghoratapo²⁵ paramadhitindriyo. so nibaddhaṃ²⁶ deve vassante, kujjhivā ākāsaṃ olokesi, tasmā devo na vassatī” ti.

“idānettha²⁷ kiṃ kātabban?”-ti

“tassa tape bhinne devo vassissatī” ti.²⁸

“ko panassa tapaṃ bhindituṃ samattho?” ti

“dhītā pana te,²⁹ mahārāja, naḷinikā³⁰ samatthā. taṃ pakkosāpetvā:³¹ asukaṭṭhānaṃ nāma gantvā, tāpasassa tapaṃ bhindā ti³² pesehī.” ti

¹⁵ ChS, Thai: *āvajjento*; similar meaning

¹⁶ Thai omits.

¹⁷ PTS: *vāresi*.

¹⁸ ChS: *avassantattā*.

¹⁹ SHB omits: *vassaṃ*; PTS omits: *pi vassaṃ*.

²⁰ Thai: *aḍḍharattikasamaye*.

²¹ PTS: *vehāsaṃ*, sometimes the accusative is used with locative sense.

²² PTS: *raḷje*; more or less the same meaning.

²³ ChS, Thai insert: *sakka*.

²⁴ PTS: *vasati*.

²⁵ Thai: *so ghoratapo paramābhijitindriyo*.

²⁶ Thai: *nivaddhaṃ*.

²⁷ ChS: *idāni panettha*.

²⁸ PTS: *vassatī ti*; present tense, which cannot be right here.

²⁹ PTS, ChS omit: *pana*.

³⁰ Thai: *naḷinikā*, Thai spells the name thus throughout.

³¹ PTS: *pakkositvā*; same meaning, text uses causative form as in the text just below.

³² ChS: *bhindāhī ti*, alternative form of the imperative.

evaṃ so dhītarā saddhiṃ akathetabbam-pi⁴⁸ ratṭhaparipālanam nissāya kathesi. sā pi sādḥū ti sampaṭicchi.

[PALOBHANAM]

athassā sabbam dātabbayuttakam datvā, amaccehi saddhiṃ uyyojesi. amaccā taṃ ādāya,⁴⁹ paccantam patvā, tattha khandhāvāram nivāsāpetvā,⁵⁰ rājadhītarām ukkhipāpetvā, vanacarakadesitena⁵¹ maggena himavantam pavisitvā, pubbaṅhasamaye tassa assamapadassa samīpaṃ⁵² pāpuṇṇimsu.

tasmim khaṇe bodhisatto, puttam assamapade nivattetvā,⁵³ sayam phalāphalattḥāya araṇṇam pavitṭho hoti.

vanacarako⁵⁴ sayam assamam⁵⁵ āgantvā,⁵⁶ tassa pana vasanaṭṭhāne⁵⁷ ṭhatvā, naḷinikāya taṃ dassento⁵⁸ dve gāthā abhāsi:⁵⁹

— — — — — || — — — — —
 “kadalīdhajapaṇṇāṇo,⁶⁰ ābhujīparivārīto,⁶¹
 — — — — — || — — — — — savipulā
 eso padissati rammo isisiṅgassa assamo. [5]

— — — — — || — — — — —
 eso aggiṣṣa saṅkhāto eso dhūmo padissati,
 — — — — — || — — — — — mavipulā
 maṇṇe no aggin hāpeti, isisiṅgā mahiddhiko.” ti [6]

tattha⁶² kadalisaṅkhātā dhajā paṇṇāṇam assā ti **kadalīdhajapaṇṇāṇo**.

ābhujīparivārīto ti bhujapattavanaparikkhitto.⁶³

saṅkhāto ti eso aggiṣṣa isisiṅgassa jhānena⁶⁴ saṅkhāto paccakkhagato⁶⁵ jalati.

maṇṇe no aggin-ti aggin no⁶⁶ hāpeti, juhāti paricaratī ti maṇṇāmi.⁶⁷

⁴⁸ Thai omits *pi*.

⁴⁹ PTS omits: *taṃ ādāya*, and reads *gantvā* instead of *patvā*.

⁵⁰ PTS: *nivāsetvā*; *set up [camp]*, but beings ministers they would have had it done for them.

⁵¹ ChS: *vanacarakena adesitena*, splitting the compound.

⁵² PTS: *assamasamīpaṃ*; *near to his ashram*.

⁵³ ChS: *nivāsāpetvā*; *after staying behind*.

⁵⁴ PTS: *vanacarakā*, plural, but only one has been mentioned in the story.

⁵⁵ SHB, Thai: *vanacarakā sayam assamapadam*.

⁵⁶ SHB, ChS, Thai: *agantvā*; *having gone to*.

⁵⁷ ChS: *dassanaṭṭhāne*; *lovely place*.

⁵⁸ PTS: *dassetvā*; *having seen [it]*.

⁵⁹ SHB, PTS, Thai: *vadimsu*, plural form to go with *vanacarakā* above, but it means they must have spoken the verses together, another reason for preferring the singular.

⁶⁰ PTS, Thai: *kadali-*; giving two light syllables in 2nd and 3rd position, against the metre.

⁶¹ ChS, Thai: *kadalidhajapaṇṇāṇo ābhujīparivārīto*; *-ī-* in both places is m.c. to avoid 2 lights in 2nd and 3rd positions. PTS reads: *kadali-* and *-vāraṇo*, both here and below,

⁶² SHB, Thai unnecessarily insert: *kadalidhajapaṇṇāṇo ti* here.

⁶³ SHB, Thai: *ābhujī-*, *curled (leaves)*, which robs it of meaning.

⁶⁴ PTS: *ṇāṇena*; *[reckoned] by his knowledge*.

⁶⁵ PTS: *paccakkhato*; Thai: *paccakkhakato*?

⁶⁶ PTS: *na*, which unfortunately reverses the meaning; context confirms that *no* here must be affirmative not negative, though it can mean either.

amaccā pi bodhisattassa araññaṃ pavitṭhavelāya,⁶⁸ assamaṃ parivāretvā, ārakkhaṃ ṭhapetvā, rājadhītaraṃ isivesaṃ gāhāpetvā, suvaṇṇacīrakena⁶⁹ nivāsanapārūpanaṃ⁷⁰ katvā, abbālaṅkārehi alaṅkaritvā, tantubbaddhaṃ cittabheṇḍukaṃ⁷¹ gāhāpetvā, assamapadaṃ pesetvā,⁷² sayāṃ bahi rakkhantā aṭṭhaṃsu.

sā tena bheṇḍukena kīḷanti⁷³ caṅkamaṇakoṭṭiyaṃ⁷⁴ otari. tasmim̐ khaṇe isisiṅgo paṇṇasāladvāre pāsāṇaphalake nisinna hoti. so taṃ āgacchantaṃ disvā, bhītatasito uṭṭhāya, paṇṇasālaṃ pavisitvā aṭṭhāsi. sā piṣṣa paṇṇasāladvāraṃ⁷⁵ gantvā kīḷi yeva.

satthā tañ-ca tato uttari ca⁷⁶ atthaṃ⁷⁷ pakāsento tisso gāthā abhāsi:

— — — — —
 “tañ-ca disvāna āyantiṃ, āmuttamaṇikuṇḍalaṃ,
 — — — — — savipulā
 isisiṅgo pavisi bhīto assamaṃ paṇṇachādanaṃ. [7]

— — — — —
 assamassa ca sā dvāre bheṇḍukenassa kīḷati,
 — — — — — mavipulā
 vidamsayanti āṅgāni, guyhaṃ pakāsītāni ca. [8]

— — — — —
 tañ-ca disvāna kīḷantiṃ paṇṇasālagato⁷⁸ jaṭī,
 — — — — — pathyā
 assamā nikkhamitvāna, idaṃ vacanam-abravī:” ti [9]

tattha, **bheṇḍukenassā** ti assa isisiṅgassa assamadvāre bheṇḍukena kīḷati. vidamsayanti ti dassenti.

guyhaṃ pakāsītāni ca ti guyhañ-ca rahassaṅgañ-ca⁷⁹ pakāsītāni ca⁸⁰ pākaṭāni mukhahatthādāni.⁸¹ **abravī** ti so kira paṇṇasālaya ṭhatvā, cintesi: ‘sacāyaṃ yakkho bhavēyya, paṇṇasālaṃ pavisitvā, mama maṃsaṃ⁸² murumurāpetvā khādeyya; nāyaṃ yakkho, tāpaso bhavissati’ ti assamā nikkhamitvā pucchanto⁸³ gātham-āha:⁸⁴

⁶⁷ PTS: *maññe*; same meaning.

⁶⁸ SHB, Thai: *velāyam-eva*, with confirming particle.

⁶⁹ Thai: *suvaṇṇacīrake*, locative, *in a golden bark robe*.

⁷⁰ SHB: *-pārūpanaṃ*; there is often a variation between *-n-* and *-ṇ-* in the Sinhalese texts.

⁷¹ SHB: *citra-* = same word, different spelling; ChS, Thai: *-geṇḍukaṃ* = different word, same meaning; ChS and Thai write like this throughout, further cases will not be noted.

⁷² PTS: *pavesetvā*; *having entered [the ashram]*, which makes no sense when she is next said to be outside it.

⁷³ Thai: *kīḷaṃ kīḷanti*, although the repetition seems unnecessary perhaps we could translate: *playing a game*.

⁷⁴ ChS: *caṅkama-*, alternative form.

⁷⁵ SHB: *sālādvāraṃ*; but we would expect the vowel to be shortened in compounds.

⁷⁶ SHB: *tato ca uttariṃ*, and omits following *ca*. PTS: *uttariṃ*, and omits following *ca*.

⁷⁷ Thai omits: *ca atthaṃ*.

⁷⁸ PTS: *paṇṇasālaṃ gato*; splitting the compound.

⁷⁹ ChS omits: *ca*.

⁸⁰ SHB omits: *ca*.

⁸¹ SHB inserts: *ca*.

⁸² PTS, ChS read: *maṃ*, *[and grinding] me up*.

⁸³ SHB has a very different line here: *tasmā nikkhamitvā pucchissāmi nan-ti, gātham-āha*; *therefore, after coming forth (thinking): I will question him, he spoke this verse*. PTS is

-----|-----||-----|-----
 ‘ambho! ko nāma so rukkho yassa tevaṅgataṃ phalaṃ?
 -----|-----||-----|----- mavipulā
 dūre pi khittaṃ pacceti, na taṃ ohāya gacchatī’ ” ti.⁸⁵ [10]

tattha yassa tevaṅgatan-ti⁸⁶ yassa tava rukkhasa evaṅgataṃ⁸⁷ manoramaṃ phalaṃ? ko nāma so⁸⁸
 rukkho ti citrabheṇḍukassa adiṭṭhapubbattā; rukkhaphalena tena⁸⁹ bhavitabban-ti maññamāno evaṃ
 pucchi.⁹⁰

athassa sā rukkhaṃ⁹¹ ācikkhantī gātham-āha:⁹²

-----|-----||-----|-----
 “assamassa mamaṃ,⁹³ brahme, samīpe gandhamādane,
 -----|-----||-----|-----
 pabbate⁹⁴ tādisā rukkḥā, yassa tevaṅgataṃ phalaṃ,
 -----|-----||-----|----- mavipulā
 dūre pi khittaṃ pacceti, na maṃ ohāya gacchatī.” ti [11]

tattha samīpe gandhamādane ti gandhamādanapabbate mama assamassa samīpe.⁹⁵
 yassa tevaṅgatan-ti yassa evaṅgataṃ, ta-kāro byañjanasandhikaro⁹⁶ ti.

iti sā musāvādam⁹⁷ abhāsi. itaro pi⁹⁸ saddahitvā tāpaso eso ti saññāya, paṭisanthāraṃ karonto
 gātham-āha:⁹⁹

-----|-----||-----|-----
 “etu¹⁰⁰ bhavaṃ assamimaṃ adetu,
 -----|-----||-----|-----
 pajjañ-ca bhakkhañ-ca paṭiccha dammi,
 -----|-----||-----|----- jagatī
 idam-āsanam atra bhavaṃ nisīdatu,
 -----|-----||-----|----- jagatī
 ito bhavaṃ mūlaphalāni khādātū¹⁰¹ ti. [12]

similar, but adds: *vatvā* after *nan-ti*; *after coming forth and saying*.

⁸⁴ Thai has a different line altogether here: *tasmā nikkhamitvā idam kira āha*; *therefore after going forth this, it seems, was said*.

⁸⁵ PTS adds: *kathesi*; he said.

⁸⁶ ChS adds: *phalan*, in the quotation here.

⁸⁷ PTS, ChS: *gatikaṃ*.

⁸⁸ SHB, Thai: *nāmeso*.

⁸⁹ PTS: *rukkhaphalen’ etena*; the meaning doesn’t change.

⁹⁰ ChS: *pucchati*, present tense.

⁹¹ SHB, Thai omits: *rukkhaṃ*, which would seem to be necessary to give context.

⁹² PTS places: *gātham-āha* after the verses.

⁹³ PTS, ChS: *mama*, alternative form.

⁹⁴ PTS, ChS: *Bhavo*, *[there are] many [trees]*.

⁹⁵ PTS: *assamasamīpe*; compounding the words.

⁹⁶ PTS: *sandhikaro*.

⁹⁷ PTS: *musā*.

⁹⁸ PTS: *pana*.

⁹⁹ PTS places: *gātham-āha* after the verse.

¹⁰⁰ All texts thus. We need to read: *etū*, to avoid light syllables in 2nd and 3rd positions.

¹⁰¹ PTS, ChS: *bhuñjatū*, with nearly the same meaning, but elsewhere *khādati* is used for eating

tattha **assamiman**-ti assamaṃ imaṃ bhavaṃ pavisatu.

adetū ti yathāsannihitaṃ āhāraṃ paribhuñjatu.¹⁰²

pajjan-ti pādabbhañjanaṃ.

bhakkhan-ti madhuraphalāphalaṃ.

paṭicchā ti paṭiggaṇha.

idam-āsanān-ti pavitṭhakāle evam-āha.

tassā¹⁰³ paṇṇasālaṃ pavisitvā, kaṭṭhatthare¹⁰⁴ nisīdantiyā, suvaṇṇacīrake dvidhā gate sarīraṃ appaṭicchannaṃ¹⁰⁵ ahoṣi. tāpaso mātugāmasarīrassa aditṭhapubbattā taṃ disvā,¹⁰⁶ vaṇo eso ti saññāya evam-āha:

---|---|---
 “kiṃ te idaṃ ūrunam-antarasmim,¹⁰⁷
 ---|---|--- jagatī
 supicchitaṃ kaṇha-r-ivappakāsati,
 ---|---|---
 akkhāhi me pucchito etam-atthaṃ,
 ---|---|---
 kose nu te uttamaṅgaṃ pavitṭhan?”-ti [13]

tattha **supicchitan**-ti dvinnāṃ ūrūnaṃ samāgamakāle suphusitaṃ¹⁰⁸ sippimukhasaṅṭhānaṃ.¹⁰⁹
 subhalakkhaṇena hi asamannāgatāya, taṃ ṭhānaṃ āvāḍadhātukaṃ hoti, samannāgatāya abbhunnataṃ, sippipuṭamukhasaṅṭhānaṃ.

kaṇha-r-ivappakāsati ti ubhosu passesu kāḷakaṃ viya khāyati.

kose nu te uttamaṅgaṃ pavitṭhan-ti tava uttamaṅgaṃ liṅgasāṅṭhānaṃ na paññāyati, kiṃ nu taṃ tava sarīrasaṅkhāte kose pavitṭhan-ti pucchati.

atha naṃ sā vañcayantī gāthādvayam-āha:

---|---|--- jagatī
 “ahaṃ vane mūlaphalesanaṃ caraṃ,
 ---|---|---
 āsādayim¹¹⁰ acchaṃ¹¹¹ sughorarūpaṃ,
 ---|---|---
 so maṃ patitvā sahasājjhapatto,¹¹²
 ---|---|---
 panujja maṃ abbahi uttamaṅgaṃ. [14]

roots and fruits.

¹⁰² PTS: *bhuñjatu*.

¹⁰³ SHB, PTS add: “*kin-te idan*”-ti before *tassā*, as though it is the word analysis explaining the next verse.

¹⁰⁴ ChS: *kaṭṭhattharaṇe*, which doesn’t give the expected meaning.

¹⁰⁵ SHB: *-p-*, but gemination is warranted here.

¹⁰⁶ Thai: *disvāna*, alternative form.

¹⁰⁷ Thai: *kin-te idam tava ūrunam-antarām*, same meaning, but Jagatī metre.

¹⁰⁸ SHB, PTS: *suphassitaṃ*, *it is pleasant to the touch*; but it doesn’t appear he has touched it yet. PED: [*su-|picchita well polished, shiny, slippery* J v.197 (cp. Sk. *picchala*?). SED: *picchala* - mfn. *slimy, slippery, smeary*.

¹⁰⁹ ChS, Thai: *sippipuṭamukhasaṅṭhānaṃ*; *having an opening formed like the hollow mouth of an oyster*.

¹¹⁰ Thai: *āsādayim*, here and below, but the verb is *āsādeti*, and therefore requires the long syllable.

¹¹¹ We need to read: *accha*’, m.c. as the heavy syllable in 6th position is normally avoided.

¹¹² ChS: *sahasājjhapatto*, which violates the two-morae rule.

---|---|--- jagatī
 svāyaṃ vaṇo khajjati kaṇḍuvāyati,
 ---|---|---
 sabbañ-ca kālaṃ na labhāmi sātāṃ,
 ---|---|---
 paho bhavaṃ kaṇḍum-imaṃ vinetuṃ,
 ---|---|---
 kurutaṃ¹¹³ bhavaṃ yācito brāhmaṇatthan”-ti. [15]

tattha āsādayin-ti ghaṭṭesim, āgacchantāṃ disvā leḍḍunā paharin-ti attho.
patitvā ti upadhāvitvā.

sahasajjhappatto ti maṃ¹¹⁴ sahasā ajjhappatto sampatto.

panujjā ti atha maṃ pātetvā.¹¹⁵

abbahī ti mukhena mama uttamaṅgaṃ luñcitvā pakkāmi, tato paṭṭhāya imasmim ṭhāne vaṇo jāto.¹¹⁶

svāyan-ti so ayaṃ, tato paṭṭhāya mayhaṃ vaṇo khajjati ceva kaṇḍuñ-ca¹¹⁷ karoti, tappaccayā sāhaṃ¹¹⁸
 sabbakālaṃ kāyikacetāsikasukhaṃ na labhāmi.

paho ti pahu,¹¹⁹ samattho.

brāhmaṇatthan-ti bhavaṃ mayā yācito imaṃ brāhmaṇassa atthaṃ karotu, idaṃ me dukkhaṃ¹²⁰
 harāhi¹²¹ ti vadati.

so tassā musāvādaṃ sabhāvo ti saddahitvā, sace te¹²² evaṃ sukhaṃ hoti karissāmi, ti taṃ
 padesaṃ oloketvā, anantaraṃ gātham-āha:

---|---|--- jagatī
 “gambhīrarūpo tē vaṇo salohito,
 ---|---|---
 apūtiko pakkagandho mahā ca,¹²³
 ---|---|---
 karomi te kiñci kasāyayogaṃ,
 ---|---|---
 yathā bhavaṃ paramasukhī bhaveyyā.” ti [16]

tattha salohito ti rattobhāso.

apūtiko ti pūtimaṃsarahito.

pakkagandho¹²⁴ ti thokaṃ duggandho.

kasāyayogan-ti ahaṃ keci rukkhakasāye gahetvā, tava ekaṃ¹²⁵ kasāyayogaṃ karissāmi¹²⁶ ti.

¹¹³ PTS: *kurute*.

¹¹⁴ PTS omits; ChS: *mamaṃ*, incorrect form.

¹¹⁵ ChS: *potevtā*? Maybe given as an alternative form of the absolutive, but I cannot find the form in the Dictionaries.

¹¹⁶ SHB: *ti*; adding an unwanted quotation marker; Thai: *imasmim yeva ṭhāne vaṇo jāto ti*, adding also an emphatic.

¹¹⁷ ChS: *kaṇḍuvañ-ca*.

¹¹⁸ PTS: *cāhaṃ*; SHB, Thai: *kho ’ham*.

¹¹⁹ PTS: *pahū*; Thai omits *pahu*.

¹²⁰ Thai adds: *mābhavissa* (= *mā abhavissa*), *do not let it be*.

¹²¹ PTS: *harā*; different form of the imperative.

¹²² PTS: *vo*, enclitic having the same meaning.

¹²³ PTS reads: *pannagandho*, [*fresh and*] *bad-smelling*, here and below; ChS: *vaṇagandho*; *smelly wound*; Thai: *mahāpi ca*; *it is big, fresh and smells like its decaying*. The metre is then Jagatī.

¹²⁴ ChS: *vaṇagandho*.

tato naḷinikā gātham-āha:

◡-◡-|◡◡|◡-
 “na mantayogā na¹²⁷ kasāyayogā,
 ◡-◡-|◡-|◡-
 na osadhā brahmacārī kamanti,
 -◡-|◡◡|◡-
 yaṁ te mudū¹²⁸ tena vinehi kaṇḍum,¹²⁹
 ◡-◡-|◡◡◡|◡-
 yathā ahaṁ paramasukhī¹³⁰ bhaveyyan.”-ti [17]

tattha **kamanī** ti, bho brahmacāri, imasmiṁ mama vaṇe neva mantayogā, na kasāyayogā, na pupphaphalādīni osadhāni kamanti, anekavāraṁ katehi pi¹³¹ tehi etassa phāsukabhāvo¹³² na bhūtapubbo. yaṁ pana te etaṁ mudu aṅgajātaṁ tena ghaṭṭiyamānasseva tassa kaṇḍum¹³³ na hoti, tasmā¹³⁴ tena vinehi kaṇḍun-ti.

so saccaṁ eso¹³⁵ bhaṇatī ti sallakkhetvā, methunasamsaggena sīlaṁ bhijjati, jhānaṁ antaradhāyatī¹³⁶ ti ajānanto, mātugāmassa adiṭṭhapubbattā, methunadhammassa ca ajānanabhāvena, bhesajjan-ti vadantiyā tāya methunadhammaṁ¹³⁷ paṭisevi.

tāvad-evassa sīlaṁ bhijji, jhānaṁ parihāyi. so dve tayo vāre samsaggaṁ katvā, kilanto hutvā nikkhamitvā, saraṁ oruyha nhatvā,¹³⁸ paṭippassaddhadaratho āgantvā paṇṇasālāya¹³⁹ nisīditvā, puna pi taṁ tāpaso ti maññamāno, vasanaṭṭhānaṁ pucchanto gātham-āha:¹⁴⁰

◡-◡-|◡◡|◡-◡- jagatī
 “ito nu bhoto katamena assamo?
 -◡-|◡◡◡|◡-
 kacci¹⁴¹ bhavaṁ abhiramasī¹⁴² araṇṇe?

¹²⁵ Thai: *etaṁ*; *that*.

¹²⁶ PTS, ChS: *karomi*, *I make*; perhaps using the present tense with near future meaning.

¹²⁷ BJT: *kiñci*; [*or*] *some [remedial decoction]*. This would require the metre pausing at the 5th and restarting from the same syllable.

¹²⁸ BJT, SHB, Thai: *mudu*, spoiling the opening.

¹²⁹ BJT: *kaṇḍu*; PTS: *kaṇḍukaṁ*; same meaning.

¹³⁰ BJT: *-sukhi* here but *-sukhī* in the verse above.

¹³¹ Thai omits *pi*.

¹³² PTS: *phāsubhāvo*; same meaning.

¹³³ PTS, ChS: *kaṇḍu*, nominative.

¹³⁴ PTS: *tasmāssa*, *therefore [please remove] his [itch]*.

¹³⁵ SHB: *esa*.

¹³⁶ Thai: *parihāyī*, *is abandoned*.

¹³⁷ PTS, ChS: *methunaṁ*, [*engaged in*] *sex*.

¹³⁸ PTS, Thai: *nahātvā*, spelling variation.

¹³⁹ ChS: *-sālāyaṁ*, alternative spelling.

¹⁴⁰ PTS places: *gātham-āha* after the verse.

¹⁴¹ All texts read: *kacci*, in the next three lines, spoiling the metre in the opening; we need to read *kaccī*, m.c..

¹⁴² Thai: *abhiramasī*, spoiling the metre both in the cadence.

---|---|--- irregular opening
 kacci nu¹⁴³ te mūlaphalaṃ pahūtaṃ?
 ---|---,---|--- irregular
 kacci bhavantaṃ na vihiṃsanti vāḷā?’¹⁴⁴ ti [18]

tattha **katamenā** ti ito katamena disābhāgena bhoto assamo?
bhavan-ti ālapanam-etaṃ.

tato naḷinikā catasso gāthā¹⁴⁵ abhāsi:

---|---|---
 ‘ito ujum uttarāyaṃ disāyaṃ,
 ---|---|---
 khemā nadī himavanta¹⁴⁶ pabhāvī,¹⁴⁷
 ---|---|--- vedic opening
 tassā tīre assamo mayha’¹⁴⁸ rammo,
 ---|---|---
 aho bhavaṃ assamaṃ mayha’¹⁴⁹ passe. [19]

---|---|--- jagatī
 ambā ca sālā tilakā¹⁵⁰ ca jambuyo,
 ---|---|---
 uddālakā pāṭaliyo ca phullā,¹⁵¹
 ---|---|---
 samantato kimpurisābhigītaṃ,
 ---|---|---
 aho bhavaṃ assamaṃ mayha’ passe. [20]

---|---|---
 tālā ca mūlā ca phalā ca mettha,¹⁵²
 ---|---|---
 vaṇṇena gandhena upetarūpaṃ,¹⁵³
 ---|---|---
 taṃ bhūmibhāgehi upetarūpaṃ,
 ---|---|---
 aho bhavaṃ assamaṃ mayha’ passe. [21]

---|---|---
 phalā ca mūlā ca pahūtam-ettha,
 ---|---|---
 vaṇṇena gandhena rasenupeṭā,

¹⁴³ PTS omits: *nu*, making the metre even worse.

¹⁴⁴ Thai: *bālā*; [injury from] fools.

¹⁴⁵ ChS: *gāthāyo*, alternative form of the plural.

¹⁴⁶ ChS: *himavatā*.

¹⁴⁷ BJT, SHB, PTS, Thai: *pabhāti*, *gleams [in the Himālaya]*; same in the word analysis, see below.

¹⁴⁸ Thai: *mayham*, spoiling the cadence here, but *mayha’* in the next line.

¹⁴⁹ PTS: *mahyam*, against the metre in the cadence.

¹⁵⁰ Thai: *tiṅḍukā*, *Diospyros embryopteris*, I cannot find a common name for this tree.

¹⁵¹ Thai: *uddālakā ca pāṭaliyo suphullā*, meaning almost identical, but metre is awkward, requiring a pause and restart at the 5th syllable.

¹⁵² SHB: *pahūtam-ettha*; [*Palmyra and roots*] in abundance are there.

¹⁵³ BJT: *-rūpā*; but *-rūpaṃ* in the next line with a similar grammar.

---|---|---|--- irregular opening
 āyanti ca luddakā taṃ padesaṃ:
 ---|---|---|---
 mā me tato mūlaphalaṃ ahāsun”-ti.¹⁵⁴ [22]

tattha **uttarāyan**-ti uttarāya.

khemā ti evaṃnāmikā nadī.

himavantā pabhāvī ti himavantato pavattati.

aho ti patthanatthe nipāto.

uddālakā ti vātaghātakā.

kimpurisābhigītan-ti samantato¹⁵⁵ parivāretvā, madhurasaddena gāyantehi kimpurisehi abhigītaṃ.

tālā ca mūlā ca phalā ca metthā ti ettha mama assame pāsādikā tālarukkhā ca tesaṃ-ñeva

vaṇṇagandhādisampannā¹⁵⁶ kandasāṅkhātā¹⁵⁷ mūlā ca phalā ca.¹⁵⁸

pahūtāmetthā ti nānārukkhaphalā¹⁵⁹ ca rukkhavallimūlā ca pahūtā ettha.

mā me tato ti taṃ mama assamapadaṃ¹⁶⁰ sambahulā luddakā¹⁶¹ āgacchanti, mayā cettha āharitvā

ṭhapitaṃ bahu madhurasamūlaphalāphalaṃ¹⁶² atthi, te mayi cirāyante mūlaphalāphalaṃ¹⁶³ hareyyuṃ.

te tato mama mūlaphalāphalaṃ mā hariṃsu,¹⁶⁴ tasmā sace pi mayā saddhiṃ āgantukāmo ehi, no ce ahaṃ gamissāmi ti āha.

taṃ sutvā tāpaso yāva pitu āgamaṇā¹⁶⁵ adhivāsāpetuṃ gātham-āha:

---|---|---|--- jagatī
 “pitā mamaṃ mūlaphalesanaṃ gato,
 ---|---|---|---
 idāni āgacchati sāyakāle,
 ---|---|---|---
 ubho va gacchāmasse assamaṃ taṃ,
 ---|---|---|--- irregular
 yāva pitā mūlaphalato etū.” ti [23]

tattha ubho va gacchāmasse ti mama¹⁶⁶ pitu ārocetvā ubho va gamissāma.

tato sā cintesi: “ayaṃ tāva araṇṇe va¹⁶⁷ vaḍḍhitabhāvena mama itthibhāvaṃ na jānāti, pitā panassa maṃ disvā va jānitvā, tvaṃ idha kiṃ karosī? ti kājakoṭṭiyā paharivā, sīsam-pi me bhindeyya. tasmīṃ anāgate yeva mayā gantuṃ vaṭṭati, āgamanakammam-pi me niṭṭhitan”-ti. sā tassa āgamanūpāyaṃ ācikkhantī itaraṃ gātham-āha:

¹⁵⁴ PTS: *ahaṃsun-ti*; Thai: *aharayun-ti*, different forms of the aorist.

¹⁵⁵ PTS: *sabbadā*; the meaning is similar.

¹⁵⁶ PTS: *vaṇṇādisampannā*.

¹⁵⁷ Thai: *sakaṇḍa-*, I can see no good meaning for this here.

¹⁵⁸ PTS reads: *tālamūlā ca mūlā ca phalā ca*.

¹⁵⁹ PTS: *-phalāphalā*.

¹⁶⁰ PTS: *assamapadesaṃ*.

¹⁶¹ PTS: *pahūtāluddakā*; which would appear to be the wrong adjective.

¹⁶² PTS, Thai: *madhurarasaṃ mūlaphalaṃ*, splitting the compound, and dropping *phalā*-.

¹⁶³ Thai: *mūlaphalaṃ, roots and fruits*, same just below.

¹⁶⁴ PTS: *āhariṃsu*; same meaning.

¹⁶⁵ SHB: *āgamaṇā*; always this form, showing the *n/ṇ* alternation found in the Sinhalese texts.

¹⁶⁶ PTS: *mamaṃ*; different form.

¹⁶⁷ SHB, PTS omits: *vā*.

---|---|---
 “aññe bahū isayo sādhurūpā,
 ---|---|---
 rājīsayo¹⁶⁸ anumagge vasanti,
 ---|---|---
 te yeva pucchesi mamassamañ tañ,
 ---|---|---
 te tañ nayissanti mamañ sakāse.” ti [24]

tattha rājīsayo ti, samma, mayā na sakkā¹⁶⁹ cirāyitum, aññe pana sādhusabhāvā brāhmaṇīsayo ca rājīsayo ca¹⁷⁰ anumagge mama assamassa maggapasse¹⁷¹ vasanti, ahañ tesam¹⁷² ācikkhitvā gamissāmi, tvañ te puccheyyāsi, te tañ mama santikañ nayissantī ti.

evañ sā attano palāyanūpāyañ katvā, paññasālato nikkhamitvā, tañ¹⁷³ olokentam-eva tvañ nivattā ti vatvā, āgamanamaggeneva amaccānañ santikañ agamāsi.

te tañ gahetvā khandhāvārañ gantvā, anupubbena bārāṇasiñ pāpuṇimsu.¹⁷⁴ sakko pi tañ divasam-eva tussitvā sakalaraṭṭhe devañ vassāpesi, tato subhikkhañ janapadañ ahoṣi.¹⁷⁵ isisīngatāpasassa pi tāya pakkantam-attāya eva kāye¹⁷⁶ dāho¹⁷⁷ uppajji. so kampanto,¹⁷⁸ paññasālañ pavisitvā, vākaṭṭhañ pārupitvā socanto nipajji.

[PUTTASSA PASAṀSANAM]

bodhisatto sāyañ āgantvā, puttañ apassanto: kahañ¹⁷⁹ nu kho gato? ti kājañ¹⁸⁰ otāretvā paññasālañ pavisitvā, tañ¹⁸¹ nipannañ disvā, tāta, kiñ karosī? ti piṭṭhiñ parimajjanto tisso gāthā abhāsi:

---|---|---|---|---
 “na te kaṭṭhāni bhinnāni, na te udakam-ābhatam,¹⁸²
 ---|---|---|---|--- anuṣṭubh
 aggi pi¹⁸³ te na hāpito,¹⁸⁴ kiñ nu mando va jhāyasi? [25]

¹⁶⁸ BJT, SHB: *rājīsayo*; against the metre in the opening.

¹⁶⁹ PTS: *na sakkā mayā*; different word order.

¹⁷⁰ ChS: *rājīsayo ca brāhmaṇīsayo ca*; different word order.

¹⁷¹ PTS, ChS: *assamamaggapasse*, parsing the compound.

¹⁷² PTS: *te tañ*; after informing them of it.

¹⁷³ PTS omits: *tañ*.

¹⁷⁴ PTS: *sampāpuṇimsu*; emphatic form.

¹⁷⁵ PTS omits: *tato subhikkhañ janapadañ ahoṣi*.

¹⁷⁶ PTS replaces: *eva kāye* with *sarīre*.

¹⁷⁷ SHB, Thai: *dāho*, alternative spelling.

¹⁷⁸ Thai: *kampento*, causative form, made to tremble.

¹⁷⁹ PTS: *kuhiñ*; different word, same meaning.

¹⁸⁰ PTS: *kācam*; [after putting down his] glass?

¹⁸¹ PTS omits: *tañ*.

¹⁸² Thai: *-āgatañ*, have not come [with the water].

¹⁸³ All texts: *aggi pi*; giving light syllables in 2nd and 3rd positions, which is normally avoided.

¹⁸⁴ Thai: *hāsito*? have not gladdened [the fire]; this may be a copying error.

---|---|---
 bhinnāni kaṭṭhāni huto ca aggī,
 ---|---|---
 tapanīpi te samitā brahmacārī,
 ---|---|---
 pīṭhañ-ca mayhaṃ udakañ-ca hoti -
 ---|---|---
 ramasi¹⁸⁵ tuvaṃ brahmabhūto puratthā. [26]

---|---|--- jagatī
 abhinnakaṭṭho 'si anābhatodako,
 ---|---|--- jagatī
 ahāpitaggi¹⁸⁶ 'si asiddhabhojano,
 ---|---|---
 na me tuvaṃ ālapasi¹⁸⁷ mamajja,
 ---|---|---
 naṭṭhaṃ nu kiṃ cetasikañ-ca dukkhaṃ?''-ti [27]

tattha **bhinnāni** ti araṇṇato uddhaṭāni.
na hāpito¹⁸⁸ ti na jalito.
bhinnāni ti pubbe tayā mamāgamanavelāya kaṭṭhāni uddhaṭāneva honti.
huto ca aggī ti aggī ca huto ca¹⁸⁹ hoti.
tapanī ti visibbana-aggisaṅkhātā¹⁹⁰ tapanīpi,¹⁹¹ te samitā va sayam-eva¹⁹² saṃvidahitā va hoti.
pīṭhan-ti mama āsanatthāya¹⁹³ pīṭhañ-ca paññattam-eva hoti.
udakañ-cā ti pādadhovana-udakam-pi¹⁹⁴ upaṭṭhāpitam-eva¹⁹⁵ hoti.
brahmabhūto ti tuvaṃ-pi ito puratthā seṭṭhabhūto imasmim assame¹⁹⁶ abhiramasi.
abhinnakaṭṭho 'sī ti so dāni ajja anuddhaṭakaṭṭho.¹⁹⁷
asiddhabhojano ti na te kiñci amhākaṃ kandamūlaṃ vā paṇṇaṃ vā seditaṃ.
mamajjā ti mama putta, ajja na me¹⁹⁸ tvaṃ ālapasi.
naṭṭhaṃ nu kin-ti kiṃ nu te naṭṭhaṃ kiṃ vā cetasikadukkhaṃ,¹⁹⁹ akkhāhi me nipannakāraṇan-ti, pucchati.

¹⁸⁵ All texts: *ramasi*; but we need to read: *ramasī*, to correct the opening. BJT, SHB read: *ramasi tvaṃ*, which still doesn't help the metre.

¹⁸⁶ SHB: *ahāsitaggi*; which doesn't make sense in the context, and is probably a printer's error.

¹⁸⁷ ChS, Thai: *ālapasi*, which spoils the cadence.

¹⁸⁸ Thai: *hāsito*.

¹⁸⁹ PTS, ChS, Thai omit: *ca*.

¹⁹⁰ PTS: *visīvana-aggiṭṭhasaṅkhātā*; alternative form of the first word, I do not understand what the insertion *-iṭṭha-* could mean here.

¹⁹¹ SHB, Thai: *visibbanāggisaṅkhātā aggītapanīpi*; a fire-ascetic is one who warms himself at what is reckoned a fire.

¹⁹² PTS omits: *sayam-eva*.

¹⁹³ Thai: *vasanatthāya*; [the stool] in my living-place.

¹⁹⁴ PTS: *pādadhovanodakam ca*; sandhi form of the words.

¹⁹⁵ PTS: *upaṭṭhitam-eva*; text is causative, this is the simplex.

¹⁹⁶ PTS: *araṇṇe*; in this wilderness.

¹⁹⁷ ChS adds: 'si.

¹⁹⁸ Thai: *me va*.

¹⁹⁹ PTS: *kiṃ te naṭṭhaṃ kiṃ cetasikadukkhaṃ*; ChS: *kiṃ cetasikaṃ vā dukkhaṃ*; the meaning is more or less the same.

so pitu vacanaṃ sutvā, taṃ kāraṇaṃ kathento āha:

◡-◡-|◡◡-|◡-
 “idhāgamā jaṭilo brahmacārī,
 ◡-◡-|◡◡-|◡-
 sudassaneyyo sutanū vineti,
 --◡-|◡◡-|◡-
 nevātidīgho na panātirasso,²⁰⁰
 ◡-◡-|◡◡-|◡-
 sukaṇhakaṇhacchadanehi bhoto. [28]

◡-◡-|◡◡-|◡-
 amassujāto apurāṇavaṇṇī,
 --◡-|◡◡-|◡-
 Ādhārarūpañ-ca panassa kaṇṭhe,
 ◡-◡-|◡-◡-|◡-
 dve passa²⁰¹ gaṇḍā ure sujātā,
 ◡-◡-|◡◡-|◡-◡- jagatī
 suvaṇṇapiṇḍūpanibhā²⁰² pabhassarā. [29]

◡-◡-|◡◡-|◡-
 mukhañ-ca tassa bhusadassaneyyaṃ,
 --◡-|◡◡-|◡-
 kaṇṇesu lambanti ca kuñcitaggā,
 --◡-|◡◡-|◡-
 te jotare carato māṇavassa,
 --◡-|◡◡-|◡-
 suttañ-ca yaṃ saṃyamaṇaṃ jaṭānaṃ. [30]

--◡-|◡,◡◡-|◡- extended
 aññā ca tassa saṃyamaṇī²⁰³ catasso,
 ----|◡◡-|◡-
 nīlā pītā lohikā ca setā,²⁰⁴
 --◡-|◡◡-|◡-
 tā saṃsare²⁰⁵ carato māṇavassa,
 ◡-◡-|◡◡-|◡-
 cirīṭisaṅghā-r-iva²⁰⁶ pāvusamhi. [31]

◡-◡-|◡◡-|◡-
 na mekhalaṃ²⁰⁷ muñjamayaṃ dhāreti,²⁰⁸
 ◡-◡-|◡◡-|◡-
 na santhare²⁰⁹ no pana pabbajassa,

²⁰⁰ PTS: *punātirasso*; but not too short; Thai: *api nātirasso*, more or less same meaning.

²⁰¹ PTS: *dv' āssa*; *His two [bumps]*; ChS: *dve yamā, two twin*.

²⁰² PTS: *sovaṇṇa-ā*; Thai: *suvaṇṇapiṇḍasannibhā*; different spellings, same meaning; ChS: *suvaṇṇatindukanibhā*; different words, same meaning.

²⁰³ ChS, Thai: *saṃyamāni*, which spoils the cadence.

²⁰⁴ PTS: *nīlā pi tā lohikā ca satā*; *And hundreds of blue and red?*

²⁰⁵ PTS, ChS: *piṃsare*, which tinkled.

²⁰⁶ PTS: *tirīṭisaṅghā-r-iva*; *like a flock of birds*. Repeated in the word analysis.

²⁰⁷ ChS: *mikhalaṃ*; same meaning.

²⁰⁸ ChS: *dhāreti*; but a light syllable is needed in the cadence; Thai: *ṭhapeti*, does not fix.

²⁰⁹ BJT, SHB: *santace*; PTS: *santacam*; *bark*; both readings are repeated in the word analysis.

so vāyati²²² erito mālutena,
 vanaṃ yathā aggagimhe suphullaṃ.²²³ [36]

nihanti so rukkhaphalaṃ pathabyā,
 sucittarūpaṃ ruciraṃ dassaneyyaṃ,
 khittañ-ca tassa²²⁴ punar-eti²²⁵ hatthaṃ,
 haṃ tāta kiṃ rukkhaphalaṃ nu kho taṃ? [37]

dantā ca tassa bhusadassaneyyā,
 suddhā samā saṅkhavarūpapannā,
 mano pasādenti vivarⁱyamānā,
 na²²⁶ nūna²²⁷ so sākam-akhādi tehi? [38]

akakkasaṃ agaḷitaṃ muhuṃ²²⁸ muduṃ,
 ujum²²⁹ anuddhataṃ acapalam-assa bhāsitaṃ,²³⁰
 rudaṃ manuññaṃ karavīkasussaraṃ,
 hadayaṅgamaṃ rañjayateva me mano. [39]

bindussaro nātivissaṭṭhavākyo,²³¹
 na nūna sajjhāyam-atippayutto,

²²² SHB, ChS, Thai: *vāyati*, against the metre in the opening.

²²³ PTS: *aggagimhesu phullam*; unusually parsing either way gives the same meaning.

²²⁴ PTS: *nassa*?

²²⁵ ChS: *ehi*, imperative?

²²⁶ SHB, PTS: *na ha*, giving resolution of the 1st syllable.

²²⁷ ChS: *na hi nūna*, in which case we have resolution of the first syllable, also in the *word analysis* below.

²²⁸ Thai: *mahuṃ*, also in the word analysis below. I have not seen this form elsewhere.

²²⁹ We need to exclude *ujum*, m.c. The meaning is hardly affected by the exclusion.

²³⁰ This is certainly an irregular form, but looking at the word-commentary below it appears this is what the commentator was reading also.

²³¹ PTS, ChS, Thai: *-vissatṭha-*; probably simplified m.c. to produce the regular *---* break.

---|---|---
icchāmi kho²³² taṃ punar-eva²³³ daṭṭhum,
---|---|---
mitto²³⁴ hi me māṇavo 'hū²³⁵ puratthā. [40]

---|---|--- jagatī (throughout)
susandhi sabbattha vimaṭṭhimaṃ vaṇaṃ,
---|---|---
puthū²³⁶ sujātaṃ kharapattasannibham,
---|---|---
teneva maṃ uttariyāna māṇavo,
---|---|--- irregular opening
vivaritaṃ²³⁷ ūruṃ jaghanena²³⁸ pīlayi. [41]

---|---|---
tapanti ābhanti virocāre ca,
---|---|---
sateratā vijju-r-iv' antalikkhe,
---|---|--- jagatī
bāhā mudū añjanalomasādisā,²³⁹
---|---|--- jagatī
vicitravaṭṭaṅgulikāssa²⁴⁰ sobhare. [42]

---|---|---
akakkasaṅgo, na ca dīghalomo,
---|---|---
nakhassa²⁴¹ dīghā api lohitaḅḅā,²⁴²
---|---|---
mudūhi bāhāhi palissajanto,
---|---|--- jagatī
kalyāṇarūpo ramayaṃ upaṭṭhahi. [43]

---|---|--- jagatī
dumassa tūlūpanibhā, pabhassarā,
---|---|--- jagatī
suvaṇṇakambutalavattasucchavi,²⁴³

²³² Chs: *bho, my dear*, which seems too familiar for use with his Father.

²³³ ChS, Thai: *punad-eva*; different sandhi formation.

²³⁴ BJT, SHB, PTS: *mittaṃ*; the word is used both as a masculine *mitto* in the present tense and as a neuter *mettaṃ*.

²³⁵ BJT, SHB, Thai: *māṇavāhu*, alternative form of the sandhi, also in the word analysis below. The long *-ū* is m.c.

²³⁶ PTS: *puthum*; Thai: *puthu*, against the metre in the opening.

²³⁷ PTS, Thai: *vivariya*, which doesn't help the metre; we should read *vivāritaṃ*, m.c.

²³⁸ Thai: *jaṅghanena*, giving a heavy 6th syllable against the metre in the break.

²³⁹ Thai: *sadisā*, against the metre in the cadence.

²⁴⁰ PTS: *-aṅgulikassa*.

²⁴¹ PTS, ChS: *nakhāssa*, against the two-morae rule.

²⁴² Thai: *avilohita-*, which I can't find in the Dictionaries.

²⁴³ PTS, Thai: *-kambū-* and *-chavī-*; BJT, SHB: *-kambū-*; unnecessarily lengthening the vowels.

---|---|---
 hatthā mudū tehi maṁ samphusitvā,
 ---|---|---
 ito gato te²⁴⁴ maṁ²⁴⁵ dahanti tāta. [44]

---|---|---
 na²⁴⁶ nūna so khārividhaṁ ahāsi,
 ---|---|---
 na nūna²⁴⁷ kaṭṭhāni sayam abhañji,
 ---|---|--- jagatī
 na nūna so hanti dume kuṭhāriyā,
 ---|---|---
 na hissa²⁴⁸ hatthesu khilāni²⁴⁹ atthi. [45]

---|---|---
 accho ca kho tassa vaṇam akāsi,
 ---|---|---
 so maṁ 'bravī: sukhitaṁ maṁ karohi,
 ---|---|---
 tāhaṁ kariṁ tena mamā 'si²⁵⁰ sokhyaṁ,²⁵¹
 ---|---|---
 so cābravī:²⁵² sukhitosmī ti brahme. [46]

---|---|--- jagatī
 ayañ-ca te māluvapaṇṇasanthatā
 ---|---|--- jagatī
 vikiṇṇarūpā va mayā ca tena ca.
 ---|---|---
 kilantarūpā udake ramitvā,
 ---|---|---
 punappunam paṇṇakuṭim²⁵³ vajāma. [47]

---|---|---
 na majja²⁵⁴ mantā paṭibhanti tāta,
 ---|---|---
 na aggihuttam na pi yaññatantam,²⁵⁵

²⁴⁴ ChS, Thai: *tena*.

²⁴⁵ The 6th syllable is heavy in this verse against the normal prosody.

²⁴⁶ PTS: *na ha*, giving resolution of the 1st syllable.

²⁴⁷ ChS, Thai insert: *so* here, against the metre.

²⁴⁸ PTS: *pissa*; no change in meaning.

²⁴⁹ SHB, PTS, Thai: *khilāni*; [*no*] *poles*? BJT: *khilāni*; probably the same as the previous, showing the *ll̥* variation found in the Sinhala texts; also in the word analysis.

²⁵⁰ PTS: *mamāpi*.

²⁵¹ Thai: *soham sukhitaṁ akāsim, mamāsi sukhyam*; *I made him happy, it was my pleasure*; the metre is very poor; Thai also reads *sukhyam* in the word analysis.

²⁵² BJT, SHB: *so maṁ 'bravī*; PTS: *so ca bravī*; Thai: *so ca maṁ bravī*, against the metre in the opening.

²⁵³ PTS: *c' assa kuṭim*; *to his hut* - but that would make Isisiṅga speak about himself in the 3rd person.

²⁵⁴ Written like this m.c. to avoid the sandhi while fulfilling the metre.

²⁵⁵ BJT, SHB: *yaññatantram*; Sanskritised form. see below; PTS, Thai: *yañña' tatra, nor the sacrifice there*; possibly a corruption owing the obscurity of the term, but it is repeated in the

na cāpi te mūlaphalāni bhuñje,
 yāva²⁵⁶ na passāmi taṃ²⁵⁷ brahmacāriṃ. [48]

addhā pajānāsi tuvam-pi tāta,
 yassaṃ disaṃ²⁵⁸ vasate brahmacārī,
 taṃ maṃ disaṃ²⁵⁹ pāpaya tāta khippaṃ,
 mā te ahaṃ amarim-assamamhi! [49]

vicitraphullañhi²⁶⁰ vanaṃ, sutaṃ mayā,
 dijābhighuṭṭhaṃ, dijasaṅghasevitaṃ,
 taṃ maṃ vanaṃ²⁶¹ pāpaya tāta khippaṃ,
 purā te pāṇaṃ vijahāmi assame.” ti [50]

tattha **idhāgamā** ti tāta, imaṃ assamapadaṃ āgato.

sudassaneyyo ti suṭṭhu dassaneyyo.

sutanū ti suṭṭhu tanuko nātikiso nātithūlo.

vineti ti attano sarīrappabhāya assamapadaṃ ekobhāsaṃ viya vineti²⁶² pūreti.

sukaṇḥakaṇḥacchadanehi bhoto ti, tāta, tassa bhoto sukaṇḥehi²⁶³ kaṇḥacchadanehi, bhamaravaṇṇehi
 kesehi sukaṇḥasīsaṃ²⁶⁴ sumajjitamaṇimayaṃ viya khāyati.

amassujāto ti na tāvassa massu jāyati, taruṇo yeva.

apurāṇavaṇṇī ti acirapabbajito.

ādhārarūpaṇ-ca panassa kaṇṭhe ti kaṇṭhe ca panassa amhākaṃ

bhikkhābhājanaṭhapanapattādhārasadisāṃ²⁶⁵ piḷandhanaṃ atthī ti, muttāhāraṃ²⁶⁶ sandhāya vadati.
gaṇḍā ti thane sandhāyāha.

ure sujātā ti uramhi sujātā, urato ti pi pāṭho.

pabhassarā ti pabhāsampannā; pabhāsare ti pi pāṭho, obhāsantī ti attho.

bhusadassaneyyan-ti ativiya dassanīyaṃ.²⁶⁷

word analysis.

²⁵⁶ We need to read: *yāvā* here m.c. to correct the opening.

²⁵⁷ Thai inserts: *edisāṃ, such a one*; against the metre.

²⁵⁸ BJT, SHB, PTS: *disāyaṃ*; locative, giving a locative absolutive phrase: *where that Holy One is living*; we then have to count the metre as restarting at the 5th syllable; Thai inserts: *so*, against the metre of the opening.

²⁵⁹ BJT: *disā*.

²⁶⁰ BJT, PTS: *vicitrapupphaṃ hi; beautiful flowers*; Thai: *vicitraphalañhi; beautiful fruits*, not an epithet normally used of fruits.

²⁶¹ PTS: *disāṃ; to that area*.

²⁶² PTS omits: *vineti*. I can't see how *vineti* can be explained with *pūreti*?

²⁶³ PTS: *kaṇḥehi*.

²⁶⁴ SHB, Thai: *sukaṇḥaṃ sīsaṃ*, splitting the compound.

²⁶⁵ PTS: *-paṇṇādhāra-*; ChS: *bhikkhābhājanaṭṭhapanāṃ pattādhārasadisāṃ*; splitting the compound, and reading *-ṭṭ-*.

²⁶⁶ PTS: *muttābhāraṇaṃ; decorated with pearls*.

kuñcitaggā ti sīhakuṇḍalam²⁶⁸ sandhāya vadati.
 suttañ-cā ti yaṃ tassa jaṭābandhanasuttam,²⁶⁹ tam-pi jotati pabham²⁷⁰ muñcati.
 saṃyamanī catasso ti iminā maṇisuvaṇṇapavālarajatamayāni²⁷¹ cattāri piḷandhanāni dasseti.
 tā saṃsare ti tāni piḷandhanāni pāvusamhi²⁷² pavuṭṭhe²⁷³ deve cirīṭisaṅghā²⁷⁴ viya viravanti.
 mekhalan-ti mekhalam,²⁷⁵ ayam-eva vā²⁷⁶ pāṭho; idam nivatthakañcanacīrakam²⁷⁷ sandhāyāha.
 na santhare ti na vāke. idam vuttam hoti: tāta, yathā mayam tiṇamayam vā vākamayam vā, cīrakam²⁷⁸
 dhārema, na tathā so, so pana suvaṇṇacīrakam²⁷⁹ dhāretī ti.
 akhīlakāni ti akācāni nikkaṇṭakāni.²⁸⁰
 kaṭṭisamohitāni ti kaṭṭiyam baddhāni.²⁸¹
 niccakiliṃ karontī ti aghaṭṭitāni pi niccam kilikilāyanti.²⁸²
 ham²⁸³ tātā ti ambho²⁸⁴ tāta.
 kim rukkhaphalāni tāni ti tāni tassa māṇavassa suttaruḷhāni kaṭṭiyam baddhāni katararukkhaphalāni
 nāmā? ti maṇisaṅghāṭim²⁸⁵ sandhāyāha.
 jaṭā ti jaṭāmaṇḍalākārena baddharatanamissakakesavaṭṭiyo²⁸⁶ sandhāyāha.
 vellitaggā ti kuñcitaggā.
 dvedhā sīro ti tassa sīsam dvedhā katvā, baddhānam jaṭānam vasena suṭṭhu vibhattarūpaṃ.
 tathā ti yathā tassa māṇavassa jaṭā tathā tumhehi mama na baddhā, aho vata mama²⁸⁷ pi tathā assū ti,
 patthento āha.²⁸⁸
 upetarūpā ti upetasabhāvā.

²⁶⁷ PTS: *dassaneyyam*; alternative spelling.

²⁶⁸ PTS: *sīhakuṇḍale*; different case ending, same meaning.

²⁶⁹ SHB: *jaṭābandhanam suttam*; Thai: *jaṭāsu bandhanam suttam*; splitting the compound.

²⁷⁰ PTS: *pabhañ-ca*.

²⁷¹ PTS adds *pi*.

²⁷² SHB: *pāvuse*; another form of the locative; PTS, Thai: *pāvusena*, instrumental, but a locative is needed to give durative sense.

²⁷³ SHB: *navavuṭṭhe*; *new rain*; PTS: *va vaṭṭhe*; same meaning.

²⁷⁴ Thai: *tiriṭi-*, here but *tiriṭi-* in the verse.

²⁷⁵ SHB, PTS: *mekhale ti mekhalam*; but both write *mekhalam* in the verse, so this doesn't make sense; ChS: *mikhalan-ti mekhalam*. I think the correct reading should be: *mekhalan-ti mikhalam, ayam-eva vā pāṭho*; but none of the editions quite have it like this.

²⁷⁶ Thai omits *vā*.

²⁷⁷ PTS: *cīram*; same meaning.

²⁷⁸ PTS: *vākacīram katvā*; *having made a bark dress [we wear (it)]*.

²⁷⁹ PTS: *cīram*.

²⁸⁰ SHB: *avākāni nibbasaṇāni*; *without bark and cast-off clothes*; ChS: *atacāni nippaṇṇāni*; *without bark and leaves*; Thai: *apākāni nibbaṇāni*; I cannot find an entry for either word in the Dictionaries.

²⁸¹ PTS: *nibaddhāni*; same meaning; Thai: *bandhāni*, Thai always writes *bandh-* with this word, other instances will not be noticed.

²⁸² ChS: *niccakālam kīlāyanti*; *they play all the time*; Thai: *niccakāle kīlāpentī*; *they are made to play at all times*.

²⁸³ PTS: *ahan tāta*; but *han tāta* in the text.

²⁸⁴ PTS, ChS: *hambho*, different form of same word.

²⁸⁵ PTS: *maṇisaṅghāni*; *multitude of jewels?*

²⁸⁶ SHB: *-missa-*; alternative form; PTS: *baddhā ratana-*, splitting the compound.

²⁸⁷ SHB: *mamaṃ*; alternative form.

²⁸⁸ PTS omits: *āha*.

vātasameritaṃ vā ti yathā nāma nīluppalaṃ vātena samīritaṃ, tatheva ayaṃ imasmim vanasaṇḍe
 assamo²⁸⁹ samvāti.
 netādiso ti tāta, yādiso²⁹⁰ mama kāye paṅko, na tādiso²⁹¹ tassa sarīre,²⁹² so hi²⁹³ dassanīyo ceva sugandho
 ca.
 aggagimhe ti vasantasamaye.
 nihantī ti paharati.
 kiṃ rukkaphalaṃ nu kho tan-ti katararukkhasa nu kho taṃ phalaṃ?
 saṅkhavarūpapannā ti sudhotasaṅkhapaṭibhāgā.
 na hi nūna so²⁹⁴ sākam-akhādi tehi²⁹⁵ ti nūna²⁹⁶ so māṇavo mayāṃ viya tehi dantehi rukkhaṇṇāni
 ceva mūlaphalāphalāni²⁹⁷ ca na khādi? amhākañ-hi tāni khādantānaṃ sabalā paṇṇavaṇṇā dantā²⁹⁸ ti
 dīpeti.
 akakkasan-ti tāta, tassa bhāsitaṃ aphaṛusaṃ agaḷitaṃ, punappunaṃ²⁹⁹ vadantassāpi madhuratāya³⁰⁰
 muhuṃ muduṃ, amussatāya³⁰¹ ujuṃ, avikkhattatāya³⁰² anuddhataṃ,³⁰³ paṭiṭṭhitatāya acapalaṃ.
 rudan-ti bhāsamanassa panassa³⁰⁴ sarasaṅkhātaṃ rudam-pi, manoharaṃ karavīkassa viya, sussaraṃ
 sumadhuraṃ.
 rañjayatevā ti mama mano rañjati³⁰⁵ yeva.
 bindussaro ti piṇḍitassaro.
 māṇavo 'hū ti so hi māṇavo puratthā mama mitto ahu.³⁰⁶
 susandhi sabbattha vimaṭṭhimaṃ vaṇan-ti tāta tassa māṇavassa ūrūnaṃ antare ekaṃ vaṇaṃ atthi, taṃ
 susandhi³⁰⁷ suphussaṃ,³⁰⁸ sippipuṭamukhasadisāṃ, sabbattha vimaṭṭhaṃ³⁰⁹ samantato maṭṭhaṃ.
 puthū ti mahantaṃ.
 sujātan-ti susaṅṭhitaṃ.
 kharapattasannibhan-ti supupphitapadumamakuḷasannibhaṃ.³¹⁰
 uttariyānā ti uttaritvā avattharivā.
 pīlayī ti pīlesi.³¹¹

²⁸⁹ Thai: *assame*.

²⁹⁰ PTS omits: *tāta*, writes *na etādiso*.

²⁹¹ PTS, ChS: *netādiso*, same meaning.

²⁹² PTS omits: *sarīre*.

²⁹³ SHB, Thai omit: *so hi*; we would then need to translate: *which is beautiful...*

²⁹⁴ SHB omits: *hi*; PTS omits: *na hi nūna so*.

²⁹⁵ SHB, Thai omit: *tehi* here.

²⁹⁶ ChS places the negative here and reads: *ca khādi*, at the end of the sentence, the meaning is unaffected.

²⁹⁷ SHB, PTS: *mūlaphalāni*.

²⁹⁸ PTS: *sākapaṇṇavaṇṇadantā*; [our] teeth [are eating] vegetable coloured leaves? SHB, Thai: *khādantānaṃ supaṅkavaṇṇā dantā*; it must mean: *having teeth the colour of [white?] clay for eating*, which seems a strange adjective.

²⁹⁹ SHB: *punappuna*; alternative form.

³⁰⁰ SHB, Thai: *sumadhuratāya*; *very sweet*.

³⁰¹ SHB: *apammussanatāya*?

³⁰² SHB, PTS: *amammanatāya ujuṃ ācikkhattatāya*; *not stammering, straight, informative*.

³⁰³ ChS: *anuddhaṭaṃ*; *not pulled out, not destroyed*? Perhaps a printer's error.

³⁰⁴ ChS: *bhāsamanassa* (only); *when speaking*; SHB, Thai: *bhāsamāssa* (only).

³⁰⁵ SHB: *rañjeti*; causative form, *makes my mind delight*.

³⁰⁶ SHB: *mittaṃ ahu*; PTS: *puratthāya mama mittāṃ ahū*.

³⁰⁷ PTS: *susandhiṃ*; accusative case.

³⁰⁸ SHB, PTS: *suphussaṃ*.

³⁰⁹ SHB, Thai: *vimaṭṭhimaṃ*; *that was very smooth*.

³¹⁰ SHB, PTS omit: *supupphita-*.

tapantī ti tassa māṇavassa sarīrato niccharantā suvaṇṇavaṇṇaramsiyo³¹² jalanti obhāsanti virocanti³¹³ ca.
bāhā ti bāhā pissa mudū.
añjanalomasādisā ti añjanasadisehi lomehi³¹⁴ samannāgatā.
vicitravaṭṭaṅgulikassa³¹⁵ **sobhare** ti hatthāpissa varalakkaḥaṇavicitrāhi,³¹⁶ pavālaṅkurasadisāhi
 vaṭṭaṅgulīhi samannāgatā sobhanti.
akakkasaṅgo ti kacchupīlakādirahita-aṅgapaccaṅgo.³¹⁷
ramayaṃ upaṭṭhahī ti maṃ ramayanto upaṭṭhahi³¹⁸ paricari.
tūlūpanibhā ti mudubhāvassa upamā.
suvaṇṇakambutalavaṭṭasucchavī ti suvaṇṇamayaṃ ādāsatalaṃ³¹⁹ viya vaṭṭā ca succhavi ca,
 parimaṇḍalatalā³²⁰ ceva sundaracchavi cā ti attho.
samphusitvā ti suṭṭhu phusitvā³²¹ attano hatthasamphassaṃ,³²² mama sarīre pharāpetvā.
ito gato ti mama olokkentasseva ito gato.
tena maṃ dahantī ti tena tassa hatthasamphassena³²³ idāni³²⁴ maṃ dahanti. tathā hi tassa gatakālato
 paṭṭhāya mama sarīre dāho³²⁵ uṭṭhito, tenaṃhi domanassappatto nipanno ti.
khāriavidhan-ti,³²⁶ tāta, nūna so māṇavo na khāribhāraṃ ukkhipitvā vicari.³²⁷
khilānī ti khīṇāni,³²⁸ ayam-eva vā pāṭho.
sokhyan-ti sukhaṃ.
māluvapaṇṇasanthatā vikiṇṇarūpāvā ti³²⁹ tāta, ayaṃ tava māluvapaṇṇasanthatā,³³⁰ ajja mayā ca tena
 ca aññamaññaṃ parāmasanāliṅganavasena³³¹ parivattantehi,³³² vikiṇṇā viya ākulabyākulā jātā.
punappunaṃ paṇṇakuṭim vajāmā ti³³³ tāta, ahañ-ca so ca abhiraṃitvā, kilantarūpā paṇṇasālato
 nikkhamitvā udakaṃ pavisitvā ramitvā, vigatadarathā³³⁴ punappunaṃ imam-eva kuṭim pavisāmā ti,
 vadati.

³¹¹ Thai: *pīleti*, present tense, which cannot be right.

³¹² PTS, Thai: *suvaṇṇavaṇṇā ramsiyo*, splitting the compound.

³¹³ PTS: *obhāsenti virocanti*; causative forms, but maybe not affecting the meaning here.

³¹⁴ PTS: *romehi*; variant form.

³¹⁵ ChS: *aṅgulikāssa*, against the two morae rule.

³¹⁶ SHB, PTS: *dhuvalakkaḥaṇa-*; *permanent marks*; Thai reads *yeva* here in place of *vara*; we could translate: *his hands truly had beautiful marks*.

³¹⁷ SHB: *-rahitaṅga-*; sandhi form.

³¹⁸ PTS: *upaṭṭhāsī*; *he attends to*; another aorist having the same meaning.

³¹⁹ SHB: *suvaṇṇamaya ādāsatalaṃ*; Thai: *suvaṇṇamayā adāsatalaṃ*.

³²⁰ PTS: *succhavī ca, parimaṇḍalā*.

³²¹ PTS: *phussitvā*; alternative form.

³²² SHB omits: *hattha-*.

³²³ PTS: *hatthasamphassā*; different form of the instrumental.

³²⁴ SHB: *idāneva*.

³²⁵ SHB: *dāho*.

³²⁶ ChS reads: *na nūna so khāriavidhan-ti*.

³²⁷ SHB, Thai: *vicarati*, present tense: *does not ... wander around*.

³²⁸ ChS: *kilāni*; I cannot find *kila* in any of the Dictionaries.

³²⁹ SHB, PTS, Thai have a very different line: *santhatā ti santhāro. vikiṇṇarūpā cā [pts: vā] ti*; but the word analysis never quotes part of a compound as the lemma, and the whole compound is explained in what would be the next section of the word analysis if this were correct, so I believe this must be a mistake, even if it is an old one.

³³⁰ PTS: *-santhāro*; *floor covering*.

³³¹ PTS inserts: *sammā*.

³³² SHB, Thai: *samparivaṭṭantehi*; *and encircling*.

³³³ PTS reads simply: *punappunañ-cassā ti*.

mantā³³⁵ ti ajja mama tassa gatakālato³³⁶ paṭṭhāya, neva mantā paṭibhanti, na upaṭṭhahanti³³⁷ na ruccanti. na aggihuttaṃ napi yaññatantan-ti mahābrahmuno ārāḍhanatthāya kattabbaṃ havyadhūmādiyaññakiriyā pi³³⁸ - me na paṭibhāti na upaṭṭhāti³³⁹ na ruccati. na cāpi te ti tayā ābhatamūlaphalāphalāni³⁴⁰ pi na bhuñjissāmi.³⁴¹ yassaṃ disan-ti yassaṃ disāya.³⁴² vanan-ti tassa māṇavassa assamaṃ parivāretvā ṭhitavanam.³⁴³

[PITUNO OVĀDANAM]

tassevaṃ vilapantassa taṃ vilāpaṃ³⁴⁴ sutvā, mahāsatto: ekāya itthiyā imassa sīlaṃ bhinnam bhavissatī ti ñatvā, taṃ ovadanto cha gāthā³⁴⁵ abhāsi:

◡---|---◡---
 “imasmā haṃ³⁴⁶ jotirase vanamhi,
 ---◡---|---◡---|---◡--- jagatī
 gandhabbadevaccharasaṅghasevite,
 ◡---|---◡---|---◡---
 isīnamāvāsē³⁴⁷ sanantanamhi,
 ---◡---|---◡---|---◡---
 netādisaṃ aratiṃ pāpuṇetha. [51]

 ◡---|---◡---|---◡---
 bhavanti mittāni atho³⁴⁸ na honti,
 ---◡---|---◡---|---◡---
 ñātīsu mittesu karonti pemaṃ,
 ◡---|---◡---|---◡---
 ayañ-ca jammo: kissa vā³⁴⁹ nivīṭṭho,
 ---◡---|---◡---|---◡--- jagatī
 yo neva jānāti: kutomhi āgato. [521]

³³⁴ PTS: *vinītadarathā*; I can’t see any good meaning here?

³³⁵ ChS: *na majja mantā*.

³³⁶ Thai: *gatassa kālato*, splitting the compound.

³³⁷ PTS: *upaṭṭhahantī ti*, adding the quotation marker, but how we would interpret it here I am unsure.

³³⁸ Thai: *-vidhūmanādi-*; SHB: *kattabbahomavidhūmanādi-*; ChS: *kattabbahomavidhūpanādi-*; it would seem *kattabba* is compounded with the wrong word here.

³³⁹ SHB, Thai omit: *na upaṭṭhāti*.

³⁴⁰ ChS: *-phalāphalāni*; Thai: *-mala-*; printer’s error.

³⁴¹ SHB, ChS, Thai: *bhuñjāmi*; *I do not eat*.

³⁴² PTS: *yassaṃ disāyaṃ yassan-disāyaṃ*; showing the reading must be wrong, in fact it appears the gloss has found its way into the text; ChS: *yassaṃ disāyaṃ*, same meaning.

³⁴³ ChS adds the quotation marker *ti*.

³⁴⁴ PTS: *vippalāpaṃ*; *confused talk*.

³⁴⁵ ChS: *gāthāyo*.

³⁴⁶ Thai: *imasmā hi*; also in the word analysis.

³⁴⁷ PTS, Thai: *isīnam āvāsē*; giving the unusual Vedic opening.

³⁴⁸ PTS: *atha*; against the metre in the cadence.

³⁴⁹ Thai: *divā*; maybe we could translate: *[he who does not know where to settle] by day*.

---|---||---|---
 saṁvāsena hi mittāni sandhīyanti³⁵⁰ punappunaṁ,
 ---|---||---|---
 sveva mitto³⁵¹ asaṅgantu, asaṁvāsena jīrati. [53]

---|---|---
 sace tuvaṁ dakkhasi brahmacāriṁ,
 ---|---|--- jagatī
 sace tuvaṁ sallape³⁵² brahmacārinā,
 ---|---|---
 sampannasassaṁ va mahodakena,
 ---|---|--- jagatī
 tapoguṇaṁ khippam-imaṁ pahassasi.³⁵³ [54]

---|---|---
 punāpi³⁵⁴ ce dakkhasi brahmacāriṁ,
 ---|---|--- jagatī
 punāpi ce sallape brahmacārinā,
 ---|---|---
 sampannasassaṁ va mahodakena,
 ---|---|---
 usmāgataṁ khippam-imaṁ pahissasi.³⁵⁵ [55]

---|---|---
 bhūtāni hetāni caranti tāta,
 ---|---|---
 virūparūpena manussaloke,
 ---|---|---
 na tāni sevetha naro sapañño,
 ---|---|---
 āsajjanaṁ nassati³⁵⁶ brahmacārī.” ti [56]

tattha **imasmā** ti imasmīṁ.

haṁ ti nipātamattaṁ.

jotirase ti hūyamānassa jotino raṁsi-obhāsīte.

sanantanamhī ti porāṇake.

pāpuṇethā ti pāpuṇeyya.

idaṁ vuttaṁ hoti: tāta, evarūpe vane vasanto yaṁ aratiṁ³⁵⁷ tvaṁ patto, etādisaṁ na pāpuṇeyya paṇḍito kulaputto, pattuṁ nārahaṭī ti attho.

bhavanti ti imaṁ gāthaṁ mahāsatto antogatam-eva bhāsati. ayam-ettha³⁵⁸ adhippāyo: loke sattānaṁ mittāni nāma honti pi na honti pi, tattha, yesaṁ honti te attano ñātīsu ca mittesu ca pemaṁ karonti. **ayaṅ-ca jammo** ti migasiṅgo lāmako.³⁵⁹

³⁵⁰ Thai: *sandhiyanti*; but the verb normally has the long vowel.

³⁵¹ PTS: *sā ca metti*; *That friendliness that [is not met with]*.

³⁵² BJT, SHB, Thai: *sallapi*, here and in the next verse, but that is an aorist and the word analysis paraphrases with the future tense.

³⁵³ ChS: *pahissati*, also in the word analysis, probably an alternative form, but I can’t find it in the Dictionaries.

³⁵⁴ PTS: *punappi*, here and below, unusual sandhi formation; SHB, Thai: *punapi*, here and below, against the metre.

³⁵⁵ PTS: *pahassasi*; *be laughed at?*

³⁵⁶ PTS: *tassati*; *the Holy life is fearful?*

³⁵⁷ Thai: *abhiratiṁ*, the meaning is the same.

³⁵⁸ PTS: *ayaṁ hettha*.

kissa vā nivīṭṭho ti kena nāma kāraṇena tasmim̄ mātugāme mittasaññāya nivīṭṭho? so migiyā
kucchimhi³⁶⁰ nibbattivā,³⁶¹ araññe vaḍḍhitattā, kutomhi āgato ti attano³⁶² āgataṭṭhānam-eva³⁶³ na
jānāti, pageva ñātimitte ti.

punappunan-ti, tāta,³⁶⁴ mittāni³⁶⁵ nāma punappunam̄³⁶⁶ saṁvāseṇa saṁsevanena³⁶⁷ sandhīyanti
ghaṭṭiyanti.³⁶⁸

sveva mitto ti so eva mitto³⁶⁹ asaṅgantu asamāgacchantassa purisassa, tena asamāgamasāṅkhātena
asaṁvāseṇa, jīrati vinassati.

sace ti tasmā, tāta, sace tvaṁ puna pi taṁ dakkhasi,³⁷⁰ tena vā sallapissasi, atha yathā nāma
sunipphanam̄ sassam̄³⁷¹ mahoghena harīyati, evam̄ imam̄ attano tapoguṇam̄ pahassasi hāressasi³⁷² ti
attho.

usmāgatan-ti samaṇatejam̄.

virūparūpenā ti vividharūpena.

idaṁ vuttaṁ hoti: tāta, manussalokasmiṅ-hi etāni yakkhinisaṅkhātāni³⁷³ bhūtāni
vividharūpapaṭicchannena attano, rūpena attano vasaṅgate khādituṁ caranti, tāni sapañño naro na
sevetha. tādisaṅ-hi bhūtāni³⁷⁴ āsajjanam̄ patvā nassati³⁷⁵ brahmacārī, diṭṭho 'si tāya yakkhiniyā na
khādito ti, evam̄³⁷⁶ puttaṁ ovadi.

so pitu katham̄ sutvā, yakkhinī kira sā ti, bhīto, cittaṁ nivattetvā, “tāta, etto na gamissāmi,
khamatha me” ti khamāpesi. so pi naṁ samassāsetvā: ehi tvaṁ, māṇava, mettaṁ bhāvehi,
karuṇam̄, muditaṁ, upekkhan-ti, brahmavihārabhāvanam̄ ācikkhi. so tathā paṭipajjitvā puna
jhānābhiññā³⁷⁷ nibbattesi.

satthā imam̄ dhammadesanam̄ āharitvā, saccāni pakāsetvā, jātakam̄ samodhānesi,
saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patitṭhahi.

tadā naḷinikā purāṇadutiyaikā ahosi, isisiṅgo ukkaṇṭhitabhikkhu, pitā pana aham-eva ti.³⁷⁸

NAḶINIKĀJĀTAKAVAṆṆANĀ NIṬṬHITAM̄³⁷⁹

³⁵⁹ PTS omits: *lāmako*.

³⁶⁰ ChS, Thai: *kucchismim̄*; alternative form of the locative.

³⁶¹ Thai: *kucchimhi nibbattetvā*; both alternative forms with no change of meaning.

³⁶² PTS omits: *attano*.

³⁶³ ChS: *āgataṭṭhānamattam-pi*; even [from what place he came].

³⁶⁴ PTS: *tāni*; those [friends].

³⁶⁵ SHB, Thai: *mittā*, alternative form of the plural.

³⁶⁶ PTS: *punappuna*.

³⁶⁷ Thai: *sevanena saddhim̄*; and associating together with.

³⁶⁸ PTS omits: *ghaṭṭiyanti*; Thai: *sandhiyanti ghaṭṭiyanti*.

³⁶⁹ PTS: *sā ca metti ti sā eva metti*; compare text.

³⁷⁰ SHB, Thai: *dakkhissasi*, alternative form of the future tense - it would appear to be a double form as the verb *dakkhati* is already future.

³⁷¹ ChS: *nipphanasassam̄*; omit *well*.

³⁷² PTS: *pahāressasī*; this suggests a verb *pahāreti*, but no such verb is listed in the Dictionaries.

³⁷³ SHB: *yakkhiṇi-*; showing the *n/ṇ* alternation in the Sinhalese texts; same again below.

³⁷⁴ Thai: *tādisabhūtāni*.

³⁷⁵ Thai: *nassasi*, aorist, *was destroyed*. PTS reads *nassati* here, but *tassati* in the verse.

³⁷⁶ ChS omits: *evam̄*.

³⁷⁷ PTS: *jhānam̄*; but it would seem necessary to include the abhiññās here too.

³⁷⁸ ChS: *aham-eva ahosin-ti*.

³⁷⁹ SHB, PTS: *naḷinijātakam̄*; ChS: *niḷinikājātakavaṇṇanā pathamam̄*; Thai: *niḷinikājātakam̄ niṭṭhitam̄ pathamam̄*.