

NAḶINIKĀJĀTAKAVAṆṆANĀ (JĀ 526)

THE EXPLANATION OF THE NAḶINIKĀ STORY

EDITED AND TRANSLATED 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, Jātakatṭhakathā, 6th part (Colombo, 1937)
- **PTS**: Jātaka with Commentary, Vol. V, (Oxford 1881, reprinted London 1991)
- **ChS**: Chatṭha Saṅgāyana edition as found on the Chatṭha 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 analysed in different ways: there is the story of the present, which acts as the reason for the Buddha telling the story of the past, which is the main part, and then there is the conclusion, in which the two sections are related to each other.

Another way would be to divide it into the verses, the word analysis, and the prose story sections. If we take the latter it seems to me we are dealing with two distinct strata, 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.

I have rearranged the material somewhat in this edition, so that the word analysis follows each of the verses it refers to, only occasionally taking two verses at a time. In the original they follow the whole verse section they refer to, which in the case of the boy's praise of the girl amounts to 25 verses, and therefore separates the analysis from the verses to such an extent they become remote and peripheral.

Here I have integrated them with the material they are referring to as it gives the student a much better idea of how the commentators explained the often difficult verses. It is also easier to see why certain readings have been preferred over others. I have clearly marked the different sections though 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.

* * *

The story is an interesting, if highly improbable, fable: a sage lives alone in the Himālayas, there is semen in the urine he passes, and a deer who happens to eat the grass in that place gets pregnant from it. A human boy is later born to the deer and he is brought up in complete seclusion from mankind, and most importantly, from womankind.

The boy's ascetic power becomes so great that Sakka in his heaven is worried by it and causes a drought to occur in the country and blames it on the boy. He then convinces the King to send his daughter to seduce him and to break his power. The King and his daughter accept Sakka's reasoning and in good faith - and for the benefit of the country - agree to the plot.

The girl dresses up as an ascetic and while the Father (the Bodhisatta) is away gathering roots and fruits in the forest, she manages to seduce the boy, who has never seen a woman before, though she does so with a completely unbelievable story.

Through their revelling the boy does indeed lose his powers, the girl then makes off, and when his Father returns the boy who has become infatuated with his new friend, tells him all about it, only to be instructed and rebuked by his Father, and repent his actions.

What happens next seems not to have interested the story-teller as, apart from the fate of the boy, who regains his former powers, he doesn't inform us. Once the boy had his powers back Sakka's seat must have glowed again, but whether he let it be, or stood up for a lifetime is not revealed.

It is interesting to note that this is not the only story of Isisīṅga that appears in the Jātakas, there is another, and somewhat similar, story just a few pages before, and which is referred to in our story. That is Jātaka 523, the Alambusājātaka, but there Sakka chooses a heavenly nymph to seduce the ascetic.

THE EXPLANATION OF THE NAḶINIKĀ STORY

The outcome is the same, the sage is seduced, repents and Sakka is thwarted, but for some reason he does not seem upset, in fact he grants a boon to the seductress. The stories are, of course, in neither case, to be taken seriously, it is not in the logic of their events, but in their telling, that the story-teller has won his friends.

The story also appears in the Mahāvastu (Jones' translation pp. 139-147), but Ekaśṛṅga, as he is known there, is the Bodhisattva, and Nalinī is Yaśodharā in an earlier existence. There is a variation in the story as without his knowing it, Ekaśṛṅga is married to the girl and has to take up his responsibilities, eventually becoming the King and having 32 children.

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The story is also known to the Hindu epics the Rāmāyaṇa and the Mahābhārata, with many further variations. In the former Ekaśṛṅga was the chief priest when the king Dasaratha performed a sacrifice in order to gain children, and as the consequence there were born Rāma, Bhārata, and the twins Lakṣmana and Śatrughna!

Because of its sexual content the Pāḷi version of the story has never been translated in full before. In the English version presented here the word-analysis is omitted as it only makes sense in the context of the Pāḷi text.

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[THE OCCASION]

“Uḍḍayhate² janapado.” ti
“The country is dried up.”³

Idaṃ Satthā Jetavane viharanto⁴
Now while the Teacher was living in Jeta’s Wood

purāṇadutiyaikāpalobhanam⁵ ārabba kathesi.
he told this about the seductions of a former wife.⁶

Kathento ca taṃ bhikkhum kena ukkaṅṭhāpito ’sī ti pucchitvā,
In relating (the story), after asking the monk what was the cause of his dissatisfaction,

Purāṇadutiyaikāyā ti vutte.
he said: (It is) because of my former wife.

“Esā kho, bhikkhu, tava anattakārikā pubbe pi
“Monk, this one has been unbeneficial to you in the past also,

tvaṃ etaṃ nissāya jhānā parihāyitvā,
and having lost the absorptions because (of her),

mahāvīnāsam patto⁷ ti vatvā atītam āhari.
you came to a great calamity,” and after saying (this) he spoke about⁸ the past.

* * *

Atīte, Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente,
In the past, when King Brahmadaṭṭa was ruling in Bārāṇasī,

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: *Naḷinikājātakavaṇṇanā*; ChS always writes *Naḷinikā*.

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

³ The Commentary on the Jātakas always begin by quoting a line from the first verse to be explained.

⁴ 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.

⁵ PTS: *-dutiya-*.

⁶ Lit: *former second*.

⁷ SHB, Thai: *patto’ sī*.

⁸ Lit: *produced, brought up, fetched*, figuratively it is used in these contexts to mean he recited or told a story about the past.

Bodhisatto udiccabrāhmaṇamahāsālakule nibbattivā, vayappatto uggahitasippo.
the Awakening One, after being born in a noble and wealthy brāhmaṇa family, came of age and learned a craft.

Isipabbajjaṃ pabbajitvā jhānābhiññā nibbattetvā,
(Then) after going-forth in the Seer's ordination and attaining the absorptions and deep knowledges,

Himavantapadese⁹ vāsaṃ kappesi.
he made his dwelling in the area of the Himālayas.¹⁰

¹¹*Ath' ekā migī, tassa passāvattḥāne,*
Then one deer, at the place where he was urinating,

sambhavamissakaṃ tiṇaṃ khāditvā, udakaṃ pivi.¹²
having eaten grass mixed with semen, drank water.

Ettakeneva ca tasmiṃ paṭibaddhacittā, gabbhaṃ paṭilabhivā,
So much was her mind bound to him that, after becoming pregnant,

tato paṭṭhāya, katthaci agantvā tattheva tiṇaṃ khāditvā,¹³
from that time forth, after going somewhere and eating grass in that place,

assamassa sāmante yeva vicarati.
she wandered around in the neighbourhood of his hermitage.

Mahāsatto pariggaṇhanto¹⁴ taṃ kāraṇaṃ aññāsi.
The Great Being after examining (the facts) understood the reason.

Sā aparabhāge manussadārakaṃ vijāyi.
Afterwards she gave birth to a human boy.

Mahāsatto taṃ puttāsinehena paṭijaggi, Isisiṅgo tissa nāmaṃ akāsi.
The Great Being brought him up with a Father's love,¹⁵ and named him Isisiṅga, the Seer's Horn.

⁹ SHB, Thai: -pp-; but there is no reason for the gemination, same when the word recurs below.

¹⁰ *Himavanta* means possessed of snows; *Himālaya* means the region of snow; they both refer to the same mountainous area around the north of India.

¹¹ 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.

¹² Thai: *Pīvi*.

¹³ Thai omits: *tattheva tiṇaṃ khāditvā*.

¹⁴ Thai: -g-.

¹⁵ Lit: *with one having love for a child (or son)*.

Atha naṃ Pitā vayappattaṃ pabbājetvā,

Now when he had come of age his Father, after giving the going-forth,

kasiṇaparikkammaṃ uggaṇhāpesi.

taught him the preliminary meditation exercise.¹⁶

So na cirasseva, jhānābhīñṇā nibbattetvā,¹⁷ jhānasukhena kīḷi,

In no long time, having given rise to the absorptions and the deep knowledges, he amused himself with the bliss of absorption,

ghoratapo paramadhitindriyo¹⁸ ahosi.

and had awful power and the faculty of the greatest resolve.

Tassa¹⁹ sīlatejena Sakkassa bhavanaṃ²⁰ kampi.

Because of the power of his virtue Sakka's dwelling place shook.

Sakko āvajjanto²¹ taṃ²² kāraṇaṃ ñatvā:

Reflecting, Sakka knew the reason for it, (and thinking):

Upāyenassa sīlaṃ bhindissāmī ti,

I will break his virtue through some means (or other),

tīṇi saṃvaccharāni sakalakāsiraṭṭhe vuṭṭhiṃ nivāresi,²³

for three (long) years he prevented rain in the whole kingdom of Kāsī,

raṭṭhaṃ aggidaḍḍhaṃ viya ahosi.

(until) the kingdom was as though burnt by fire.

Sasse asampajjamāne, dubbhikkhapīḷitā manussā sannipatitvā,

With an unsuccessful harvest, the people having become oppressed by famine,

Rājaṅgaṇe upakkosiṃsu.

they blamed it on the impurity of the King.

Atha ne Rājā vātapāne ṭhito: Kiṃ etan-ti pucchi?

Then they stood at the King's window and asked: Why is this? (saying):

¹⁶ Kasiṇa meditation is a concentration exercise on a coloured disk.

¹⁷ ChS: *uppādetvā*. PTS inserts: *Himavantapadese* here.

¹⁸ 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*.

¹⁹ Thai: *Athassa*.

²⁰ PTS: *Sakkabhavanaṃ*; compounding the words.

²¹ ChS, Thai: *āvajjento*; similar meaning

²² Thai omits.

²³ PTS: *vāresi*.

“Mahārāja, tīṇi samvaccharāni devassa avassantassa,²⁴ sakalaraṭṭhaṃ uḍḍayhati,
“Great King, for three years the sky-god hasn’t rained, and the whole kingdom is dried up,

manussā dukkhitā, devaṃ vassāpehi, Devā” ti.
people are suffering, make the sky-god rain, King.”²⁵

Rājā sīlaṃ samādiyivā uposathaṃ upavasanto pi vassaṃ²⁶ vassāpetuṃ nāsakkhi.
The King, after establishing the virtuous practices and maintaining the fast-day was still unable to make the rain fall down.

Tasmiṃ kāle, Sakko aḍḍharattasamaye,²⁷
At that time, in the middle of the night-time, Sakka,

tassa sirigabbhaṃ pavisitvā, ekobhāsaṃ katvā, vehāse²⁸ aṭṭhāsi.
after entering and illuminating the royal chamber, stood in the air.

Rājā taṃ disvā: “Ko ’si tvaṇ”-ti pucchi.
The King, having seen him, asked: “Who are you?”

“Sakko ’ham-asmī,” ti
“I am Sakka,”

“Kenatthenāgato ’sī?” ti
“What have you come for?”

“Vassati te, Mahārāja, raṭṭhe²⁹ devo” ti?
“Does the sky-god rain on your kingdom, Great King?”

“Na vassatī” ti.
“He doesn’t rain.”

“Jānāsi panassa avassanakāraṇaṇ?”-ti
“But do you know the reason for it not raining?”

“Na jānāmī” ti.³⁰
“I do not know.”

“Mahārāja, Himavantapadese Isisiṅgo nāma tāpaso paṭivasati³¹
“Great King, in the area of the Himālayas lives an ascetic named Isisiṅga

²⁴ ChS: *avassantattā*.

²⁵ The word *deva* in Pāli carries a number of meanings: a *god* or *deity*, *the sky*, *a rain cloud*, *a king*. Here they are asking the King (*Deva*) to make the sky (*deva*) rain.

²⁶ SHB omits: *vassaṃ*; PTS omits: *pi vassaṃ*.

²⁷ Thai: *aḍḍharattikasamaye*.

²⁸ PTS: *vehāsaṃ*, sometimes the accusative is used with locative sense.

²⁹ PTS: *raṭṭhe*; more or less the same meaning.

³⁰ ChS, Thai insert: *Sakka*.

³¹ PTS: *vasati*.

ghoratapo³² paramadhittindriyo.

who has awful power and the faculty of the greatest resolve.

So nibaddham³³ deve vassante, kujjhivā ākāsaṃ olokesi,

When the sky-god rains regularly, becoming angry, he glares at the sky,

tasmā devo na vassatī³⁴ ti.

therefore the sky-god does not rain.”³⁴

“Idānettha³⁵ kiṃ kātābbaṃ?”-ti

“But now what is to be done in this case?”

“Tassa tape bhinne devo vassissatī³⁶ ti.”

“When his power is broken, the sky-god will rain.”

“Ko panassa tapaṃ bhindituṃ samattho?” ti

“But who is able to break his power?”

“Dhītā pana te,³⁷ Mahārāja, Naḷinikā³⁸ samatthā.

“Your daughter, Great King, Naḷinikā is able.

Taṃ pakkosāpetvā:³⁹ Asukaṭṭhānaṃ nāma gantvā,

* After summoning her, send her (saying): After going to such and such a place,

tāpasassa tapaṃ bhindā ti⁴⁰ pesehī.” ti

break the ascetic’s power.”

Evaṃ so Rājānaṃ anusāsivā,⁴¹ sakaṭṭhānaṃ-eva agamāsi.

Thus, after advising the King, he returned to his own place (in Heaven).

Rājā punadvise, amaccehi saddhiṃ mantetvā,

The King on the following day, after discussion with his ministers,

dhītaraṃ pakkosāpetvā, paṭhamaṃ gātham-āha:

and summoning his daughter, spoke the first verse:

³² Thai: *so ghoratapo paramābhijittindriyo*.

³³ Thai: *nivaddham*.

³⁴ This is a deception of the part of Sakka, of course, and he is basically tempting the King to do what he next suggests through this false information.

³⁵ ChS: *idāni panettha*.

³⁶ PTS: *vassatī ti*; present tense, which cannot be right here.

³⁷ PTS, ChS omit: *pana*.

³⁸ Thai: *Naḷinikā*, Thai spells the name thus throughout.

³⁹ PTS: *pakkosivā*; same meaning, text uses causative form as in the text just below.

⁴⁰ ChS: *bhindāhī ti*, alternative form of the imperative.

⁴¹ Thai: *anusāsetvā*, alternative spelling for the absolutive.

“Uḍḍayhate janapado, Raṭṭhañ-cāpi vinassati,
“The country is dried up, and the Kingdom will be destroyed,

Ehi⁴² Naḷinike⁴³ gaccha taṃ me brāhmaṇam-ānayā.” ti [1]
Come, Naḷinikā, do you go to bring the brāhmaṇa for me.”⁴⁴

Tattha taṃ me ti taṃ mama anattakāriṃ brāhmaṇam attano vasaṃ ānehi,⁴⁵
Herein, **him for me**, bring that unbeneficial brāhmaṇa under your control for me,

kilesarativasenassa sīlaṃ bhindā⁴⁶ ti.
break his virtue by the power of the defilement of love.

Taṃ sutvā sā dutiyaṃ gātham-āha:
Having heard that, she spoke the second verse:

“Nāhaṃ dukkhakkhamā, Rāja, nāhaṃ addhānakovidā,
“I cannot bear suffering, King, I have no skill in roads,

Kathaṃ ahaṃ gamissāmi vanaṃ kuñjarasevitan?”-ti [2]
How will I go through a wood elephants inhabit?”

Tattha dukkhakkhamā ti ahaṃ, Mahārāja, dukkhassa khamā na homi,
Herein **bear suffering**, I, Great King, cannot bear suffering,

addhānam-pi na jānāmi, sāhaṃ kathaṃ gamissāmī? ti
and I do not know the road, how will I go?

Tato Rājā dve gāthā⁴⁷ abhāsi:
Then the King spoke two verses:

“Phītaṃ janapadaṃ gantvā hatthinā ca rathena ca,
“Having gone through the prosperous country with an elephant and chariot,

Dārusaṅghāṭayānena - evaṃ gaccha Naḷinike.⁴⁸ [3]
And with a wooden raft - (you can) go like this, Naḷinikā.

Hatthī assā rathā pattī⁴⁹ gacchevādāya khattiye,
Go and take (with you) elephants, horses, soldiers and nobles,

Taveva vaṇṇarūpena vasaṃ tam-ānayissasī.” ti [4]
By your beauteous form you will bring him under your control.”

⁴² All texts: *ehi*; we should read *-ī-* m.c. to avoid two light syllables in 2nd and 3rd positions.

⁴³ BJT: *Nalinike*; and similarly throughout: other instances will not be noted.

⁴⁴ Both the King and the daughter are seen to be acting in good faith in order to save the Kingdom, so this is by no means a simple seduction story.

⁴⁵ SHB: *mānehi* = *me ānehi*.

⁴⁶ ChS: *bhindāhī*; alternative form of the imperative.

⁴⁷ ChS: *gāthāyo*, alternative form of the plural.

⁴⁸ PTS: *Naḷīniye*; *-ī-* is m.c. to give the normal cadence.

⁴⁹ PTS: *hatthī assarathā pattī*; ChS: *hatthi-assarathē pattī*; Thai: *hatthī assā rathā pattī*, alternative forms with same meaning.

Tattha, dārusaṅghāṭayānenā ti, amma Naḷinike na tvaṃ padasā gamissasi,⁵⁰

Herein, **by a wooden raft** (etc.) means good Naḷinika, not by foot will you go,

phītaṃ pana subhikkhaṃ khemaṃ attano janapadaṃ

but through your own prosperous, well-fed and safe country

hatthivāhanehi rathavāhanehi gantvā,⁵¹

having gone with an elephant vehicle a with a chariot vehicle,

tato param-pi ajjhokāse⁵² **paṭicchannena vayhādīnā,**

from there onwards with covered vehicles and so on in the open-air,

udakaṭṭhāne nāvāsaṅghāṭena⁵³ **dārusaṅghāṭayānena gaccha.**

go across the waters by a naval raft, by a wooden raft.

Vaṇṇarūpenā ti evaṃ akilamānā⁵⁴ **gantvā,**

By your beauteous form, having gone without being wearied,

tava vaṇṇena ceva⁵⁵ **rūpasampadāya ca taṃ brāhmaṇaṃ attano vasaṃ ānayasasī ti.**

by your beautiful and fortunate form you will bring that brāhmaṇa under your control.

Evaṃ so dhītarā saddhiṃ akathetabbam-pi⁵⁶ **Raṭṭhaparipālanam nissāya kathesi.**

Thus he spoke with his daughter about what shouldn't be spoken of in order to protect his Kingdom.

Sā pi sādḥū ti sampaṭicchi.

She accepted (the proposition) saying: It is good.

[THE SEDUCTION]

Athassā sabbaṃ dātabbayuttakaṃ datvā, amaccehi saddhiṃ uyyojesi.

Then having given her all she required, he sent her off with the ministers.

Amaccā taṃ ādāya,⁵⁷ **paccantaṃ patvā,**

The ministers, after taking her, arriving at the borderlands,

tattha khandhāvāraṃ nivāsāpetvā,⁵⁸ **Rājadhītaraṃ ukkhipāpetvā,**

setting up the camp in that place, having the King's daughter taken up,

⁵⁰ PTS: *tvaṃ padasā na gamissasi*; different word-order.

⁵¹ PTS: omits: *ca rathavāhanehi ca*; ChS adds cupalos: *hatthivāhanehi ca rathavāhanehi ca*.

⁵² Thai adds *ca* here.

⁵³ PTS, Thai: *nāvāsaṅkhāṭena*; *which is reckoned a boat vehicle*.

⁵⁴ Thai: *akilamānā*.

⁵⁵ SHB, Thai: *ca*.

⁵⁶ Thai omits *pi*.

⁵⁷ PTS omits: *taṃ ādāya*, and reads *gantvā* instead of *patvā*.

⁵⁸ PTS: *nivāsetvā*; *set up [camp]*, but beings ministers they would have had it done for them.

vanacarakadesitena⁵⁹ maggena Himavantaṃ pavisitvā,
entering the Himālayas with a forester who knew the path,

pubbaṅhasamaye tassa assamapadassa samīpaṃ⁶⁰ pāpuṇṇiṃsu.
in the morning-time arrived near to the area of his hermitage.

Tasmiṃ khaṇe Bodhisatto, puttaṃ assamapade nivattetvā,⁶¹
At that time the Awakening Being, after making his son stay behind in the hermitage,

sayam phalāphalattthāya araṇṇaṃ pavitṭho hoti.
had himself entered the wilds looking for various kinds of fruit.

Vanacarako⁶² sayam assamaṃ⁶³ āgantvā,⁶⁴ tassa pana vasanaṭṭhāne⁶⁵ ṭhatvā,
The forester, after approaching his hermitage, and standing near that lovely place,

Naḷinikāya taṃ dassento⁶⁶ dve gāthā abhāsi:⁶⁷
while pointing it out spoke two verses to Naḷinikā:

“Kadalīdhajapañṇāṇo,⁶⁸ ābhujīparivārīto,⁶⁹
“Marked by the sign of the plantain, surrounded by the Himālayan birch,⁷⁰

Eso padissati rammo Isisiṅgassa assamo. [5]
Here is seen Isisiṅga’s delightful hermitage.

Eso aggissa saṅkhāto eso dhūmo padissati,
Here is seen the smoke of what is reckoned a fire,

Mañṇe no aggim hāpeti, Isisiṅgo mahiddhiko.” ti [6]
I think (it is) emitted now from the very powerful Isisiṅga’s (sacred) fire.

Tattha⁷¹ kadalisaṅkhātā dhajā pañṇāṇaṃ assā ti kadalīdhajapañṇāṇo.
Herein, what is reckoned as a plantain, the flag, the sign (of that) is **marked by the sign of the plantain.**

⁵⁹ ChS: *vanacarakena adesitena*, splitting the compound.

⁶⁰ PTS: *assamasamīpaṃ*; *near to his ashram*.

⁶¹ ChS: *nivāsāpetvā*; *after staying behind*.

⁶² PTS: *Vanacarakā*, plural, but only one has been mentioned in the story.

⁶³ SHB, Thai: *Vanacarakā sayam assamapadaṃ*.

⁶⁴ SHB, ChS, Thai: *agantvā*; *having gone to*.

⁶⁵ ChS: *dassanaṭṭhāne*; *lovely place*.

⁶⁶ PTS: *dassetvā*; *having seen [it]*.

⁶⁷ SHB, PTS, Thai: *vadiṃsu*, plural form to go with *vanacarakā* above, but it means they must have spoken the verses together, another reason for preferring the singular.

⁶⁸ PTS, Thai: *Kadali-*; giving two light syllables in 2nd and 3rd position, against the metre.

⁶⁹ ChS, Thai: *Kadalīdhajapañṇāṇo 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,

⁷⁰ The *bhūrja* or *bhojpatr*, which is also known in English as the Himalayan birch or Jacquemon tree, *Betula utilis D.Don*.

⁷¹ SHB, Thai unnecessarily insert: *kadalīdhajapañṇāṇo ti* here.

Ābhujiparivārito ti bhujapattavanaparikkhitto.⁷²

Surrounded by the Himālayan birch means encircled by a wood of willow trees.

Saṅkhāto ti eso aggi assa Isisiṅgassa jhānena⁷³ saṅkhāto paccakkhagato⁷⁴ jalati.

Reckoned means the fire is his, Isisiṅga's, reckoned by the conflagration, which burns visibly.

Maññe no aggin-ti agginṃ no⁷⁵ hāpeti, juhati paricaratī ti maññāmi.⁷⁶

I think ... now ... fire means I think (it is) emitted from the fire where he worships or tends.

Amaccā pi Bodhisattassa araññaṃ pavitṭhavelāya,⁷⁷

The ministers, at the time the Bodhisatta entered the wilds,

assamaṃ parivāretvā, ārakkhaṃ tḥapetvā,

after surrounding the hermitage, standing guard (over it),

Rājadhītaraṃ Isivesaṃ gāhāpetvā,

making the King's daughter take the guise of a Seer,

suvaṇṇacīrakena⁷⁸ nivāsanapārūpanaṃ⁷⁹ katvā, sabbālankārehi alaṅkaritvā,

fully clothed with a golden bark robe, decorating (her) with all decorations,

tantubaddhaṃ cittabheṇḍukaṃ⁸⁰ gāhāpetvā,

making her take a pretty yo-yo fastened with a string,

assamapadaṃ pesetvā,⁸¹ sayāṃ bahi rakkhantā aṭṭhaṃsu.

and sending her to the hermitage, stood by themselves outside keeping guard.

Sā tena bheṇḍukena kīlanti⁸² caṅkamaṇakoṭiyaṃ⁸³ otari.

Amusing herself with the yo-yo she entered the end of the walking path.

Tasmiṃ khaṇe Isisiṅgo paṇṇasāladvāre pāsāṇaphalake nisinno hoti.

At that time Isisiṅga was sitting on a stone bench at the door of the leaf-hut.

⁷² SHB, Thai: *ābhujī-*, *curled (leaves)*, which robs it of meaning.

⁷³ PTS: *ñāṇena*; [*reckoned*] by his knowledge.

⁷⁴ PTS: *paccakkhato*; Thai: *paccakkhakato*?

⁷⁵ PTS: *na*, which unfortunately reverses the meaning; context confirms that *no* here must be affirmative not negative, though it can mean either.

⁷⁶ PTS: *maññe*; same meaning.

⁷⁷ SHB, Thai: *velāyam-eva*, with confirming particle.

⁷⁸ Thai: *suvaṇṇacīrake*, locative, *in a golden bark robe*.

⁷⁹ SHB: *-pārūpanaṃ*; there is often a variation between *-n-* and *-ṇ-* in the Sinhalese texts.

⁸⁰ 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.

⁸¹ PTS: *pavesetvā*; *having entered [the ashram]*, which makes no sense when she is next said to be outside it.

⁸² Thai: *kīlaṃ kīlanti*, although the repetition seems unnecessary perhaps we could translate: *playing a game*.

⁸³ ChS: *caṅkama-*, alternative form.

So taṃ āgacchantiṃ disvā,

After seeing her coming,

bhītatasito ut̥ṭhāya, paṇṇasālaṃ pavisitvā aṭṭhāsi.

rising in fear and trembling, and entering the leaf-hut, he stood (inside).

Sā pissa paṇṇasāladvāraṃ⁸⁴ gantvā kīḷi yeva.

After going to the door of the leaf-hut she amused herself (nearby).

Satthā tañ-ca tato uttari ca⁸⁵ atthaṃ⁸⁶ pakāsentō tisso gāthā abhāsi:

The Teacher explaining the meaning further than that spoke three verses:

“Tañ-ca disvāna āyantim̄, āmuttamaṇikuṇḍalaṃ,
“Having seen her coming, adorned with jewelled earrings,

Isisiṅgo pāvīsi bhīto assamaṃ paṇṇachādanaṃ. [7]
Isisiṅga fearfully entered the leaf-covered hermitage.

Assamassa ca sā dvāre bheṇḍukenassa kīḷati,
She amused herself with her yo-yo at the door of the hermitage,

Vidaṃsayantī aṅgāni, guyhaṃ pakāsītāni ca. [8]
Revealing her limbs, she displayed her secret (charms).

Tañ-ca disvāna kīḷantiṃ paṇṇasālagato⁸⁷ jaṭī,
After seeing the yogini amusing herself with (the yo-yo) at the leaf-hut,

Assamā nikkhamitvāna, idaṃ vacanam-abravī:” ti [9]
And coming forth from the hermitage, he said these words:

Tattha, bheṇḍukenassā ti assa Isisiṅgassa assamadvāre bheṇḍukena kīḷati.

Herein, with her yo-yo means she amused herself with the yo-yo at the door of Isisiṅga’s hermitage.

Vidaṃsayantī ti dassentī.

Revealing means showing.

Guyhaṃ pakāsītāni cā ti guyhañ-ca rahassaṅgañ-ca⁸⁸ pakāsītāni ca⁸⁹

Displayed her secret (charms) means she displayed her secret and hidden parts and also

pākaṭāni mukhahatthādāni.⁹⁰

the common parts like the mouth, hands and so on.

Abravī ti so kira paṇṇasālāya ṭhatvā, cintesi:

He said means it seems that after standing by the leaf-hut, he thought:

⁸⁴ SHB: *sālādvāraṃ*; but we would expect the vowel to be shortened in compounds.

⁸⁵ SHB: *tato ca uttariṃ*, and omits following *ca*. PTS: *uttariṃ*, and omits following *ca*.

⁸⁶ Thai omits: *ca atthaṃ*.

⁸⁷ PTS: *paṇṇasālaṃ gato*; splitting the compound.

⁸⁸ ChS omits: *ca*.

⁸⁹ SHB omits: *ca*.

⁹⁰ SHB inserts: *ca*.

‘Sacāyaṃ yakkho bhaveyya, paṇṇasālaṃ pavisitvā,
‘If this is a demon, after entering the leaf-hut,

mama maṃsaṃ⁹¹ murumurāpetvā khādeyya;
and grinding up my flesh he will devour me;

nāyaṃ yakkho, tāpaso bhavissatī’ ti
(but if) this is not a demon, it must be an ascetic.’

assamā nikkhamitvā pucchanto⁹² gātham-āha:⁹³
and after coming forth from the hermitage he spoke this verse, asking:

‘Ambho! ko nāma so rukkho yassa tevaṃgataṃ phalaṃ?
‘Hey! What is the name of the tree such a fruit comes from?’

Dūre pi khittaṃ pacceṭi, na taṃ ohāya gacchatī’ ” ti.⁹⁴ [10]
Having thrown it afar it returns, it doesn’t go away from you.’ ”

Tattha yassa tevaṃgatan-ti⁹⁵
Herein, such [a fruit] comes from means

yassa tava rukkhasa evaṃgataṃ⁹⁶ manoramaṃ phalaṃ?
your delightful fruit, what tree does such a one come from?

Ko nāma so⁹⁷ rukkho ti citrabheṇḍukassa adiṭṭhapubbattā;
What is the name of the tree means that beautiful yo-yo unseen before;

rukkaphalena tena⁹⁸ bhavitabban-ti maññamāno evaṃ pucchi.⁹⁹
thinking: it must be the fruit of a tree, he asked thus.

Athassa sā rukkhaṃ¹⁰⁰ ācikkhantī gātham-āha:¹⁰¹
Then speaking about a tree she spoke this verse:

⁹¹ PTS, ChS read: *maṃ*, [and grinding] me up.

⁹² 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 similar, but adds: *vatvā* after *nan-ti*; after coming forth and saying.

⁹³ Thai has a different line altogether here: *tasmā nikkhamitvā idaṃ kira āha; therefore after going forth this, it seems, was said*.

⁹⁴ PTS adds: *kathesi*; he said.

⁹⁵ ChS adds: *phalan*, in the quotation here.

⁹⁶ PTS, ChS: *gatikaṃ*.

⁹⁷ SHB, Thai: *nāmeso*.

⁹⁸ PTS: *rukkaphalen’ etena*; the meaning doesn’t change.

⁹⁹ ChS: *pucchati*, present tense.

¹⁰⁰ SHB, Thai omits: *rukkhaṃ*, which would seem to be necessary to give context.

¹⁰¹ PTS places: *gātham-āha* after the verses.

“Assamassa mamaṃ,¹⁰² Brahme, samīpe Gandhamādane,
“My hermitage, Holy Sir, is close to Gandhamādana,¹⁰³

Pabbate¹⁰⁴ tādīsā rukkhā, yassa tevaṃgataṃ phalaṃ,
There are such trees on the mountain, that such a fruit come from,

Dūre pi khittaṃ pacceṭi, na maṃ ohāya gacchatī.” ti [11]
Having thrown it afar it returns, it doesn’t go away from me.”

Tattha samīpe Gandhamādane ti Gandhamādanapabbate mama assamassa samīpe.¹⁰⁵
Herein, close to Gandhamādana means my hermitage is close to the Mountain Gandhamādana (in the Himālaya).

Yassa tevaṃgatan-ti yassa evaṃgataṃ, ta-kāro byañjanasandhikaro¹⁰⁶ ti.
That such a fruit come from means that such come from, the ta-element is (simply) a consonant junction (having no meaning).

Iti sā musāvādam¹⁰⁷ abhāsi.
Thus she spoke a falsehood.

Itaro pi¹⁰⁸ saddahitvā Tāpaso eso ti saññāya,
Having faith, and perceiving: This is an ascetic,

paṭisanthāraṃ karonto gātham-āha:¹⁰⁹
making a friendly welcome, he spoke this verse:

“Etu¹¹⁰ Bhavaṃ assamimaṃ adetu,
“Come, good Sir, eat in this hermitage,

Pajjañ-ca bhakkhañ-ca paṭiccha dammi,
Receive what I can give of foot-oil and food,

Idam-āsanaṃ atra Bhavaṃ nisīdatu,
Please sit, good Sir, here in this hermitage,

Ito Bhavaṃ mūlaphalāni khādatū¹¹¹ ti. [12]
Eat, good Sir, the roots and fruits.”

¹⁰² PTS, ChS: *mama*, alternative form.

¹⁰³ The name of a mountain in the Himālayas, the exact location of which is unclear; the name means *intoxicating with its fragrance*.

¹⁰⁴ PTS, ChS: *Bhavo*, [there are] many [trees].

¹⁰⁵ PTS: *assamasamīpe*; compounding the words.

¹⁰⁶ PTS: *sandhikaro*.

¹⁰⁷ PTS: *musā*.

¹⁰⁸ PTS: *pana*.

¹⁰⁹ PTS places: *gātham-āha* after the verse.

¹¹⁰ All texts thus. We need to read: *etū*, to avoid light syllables in 2nd and 3rd positions.

¹¹¹ PTS, ChS: *bhuñjatū*, with nearly the same meaning, but elsewhere *khādati* is used for eating roots and fruits.

Tattha assamiman-ti assamaṃ imaṃ Bhavaṃ pavisatu.

Herein, **this hermitage** (etc.) means enter, good Sir, this hermitage.

Adetū ti yathāsannihitaṃ āhāraṃ paribhuñjatu.¹¹²

Eat means partake of whatever food is placed before you.

Pajjan-ti pādabbhañjanaṃ.

Foot-oil means oil for the feet.

Bhakkhan-ti madhuraphalāphalaṃ.

Food means various kinds of sweet fruit.

Paṭicchā ti paṭiggaṇha.

Receive means accept.

Idam-āsanān-ti paviṭṭhakāle evam-āha.

In this hermitage, at the time of going in is what is said.

Tassā¹¹³ paṇṇasālaṃ pavisitvā, kaṭṭhatthare¹¹⁴ nisīdantiyā,

After entering that leaf-hut, while sitting on the reed mat,

suvaṇṇacīrake dvidhā gate sarīraṃ appaṭicchannaṃ¹¹⁵ ahoṣi.

her golden bark-robe fell in two and her body was uncovered.

Tāpaso mātuḡāmasarīrassa adiṭṭhapubbattā taṃ disvā,¹¹⁶

The ascetic, having never before seen a woman's body,

Vaṇo eso ti saññāya evam-āha:

perceiving: This is a wound,¹¹⁷ said this:

“Kiṃ te idaṃ ūrunam-antarasmim,¹¹⁸

“What is this in between your thighs

Supicchitaṃ kaṇha-r-ivappakāsati,

It appears so dark and slippery,

Akkhāhi me pucchito etam-atthaṃ,

Declare to me that which I ask about,

Kose nu te uttamaṅgaṃ paviṭṭhan?”-ti [13]

Why is it your genitals enter into a cavity?”

¹¹² PTS: *bhuñjatu*.

¹¹³ SHB, PTS add: “*Kin-te idan*”-ti before *tassā*, as though it is the word analysis explaining the next verse.

¹¹⁴ ChS: *kaṭṭhattharaṇe*, which doesn't give the expected meaning.

¹¹⁵ SHB: -p-, but gemination is warranted here.

¹¹⁶ Thai: *disvāna*, alternative form.

¹¹⁷ ChS: *vaṇṇo*, [this is] beautiful.

¹¹⁸ Thai: *kin-te idan tava ūrunam-antarām*, same meaning, but Jagatī metre.

Tattha supicchitan-ti dvinnaṃ ūrūnaṃ samāgamakāle

Herein, **slippery** means between the two thighs at the time they met¹¹⁹

suphusitaṃ¹²⁰ sippimukhasaṅṭhānaṃ.¹²¹

it was well-oiled, formed like the mouth of an oyster.

Subhalakkhaṇena hi asamannāgatāya, taṃ ṭhānaṃ āvāṭadhātukaṃ hoti,
Being unendowed with the sign of beautiful, that place had the nature of a pit,

samannāgatāya abbhunnataṃ, sippipuṭamukhasaṅṭhānaṃ.
(but) when held up, it had an opening formed like the mouth of an oyster.

Kaṇha-r-ivappakāsati ti ubhosu passesu kāḷakaṃ viya khāyati.
It appears so dark means it seemed to be black on both sides.

Kose nu te uttamaṅgaṃ pavitṭhan?-ti
Why is it your genitals enter into a cavity?

tava uttamaṅgaṃ līngasaṅṭhānaṃ na paññāyati,
your genitals do not appear to have the form of a penis,

kiṃ nu taṃ tava sarīrasaṅkhāte kose pavitṭhan?-ti pucchati.
he asks: why is it your body (part) enters into a sheath?

Atha naṃ sā vañcayanti gāthādvayam-āha:
Then deceiving him she spoke this pair of verses:

“Ahaṃ vane mūlaphalesanaṃ caram,
“While I was roaming in the woods is search of roots and fruits,

Āsādayiṃ¹²² acchaṃ¹²³ sughorarūpaṃ,
I struck a bear, very fierce in appearance,

So maṃ pativā sahasajjhapatto,¹²⁴
After running up he fell upon me with violence,

Panujja maṃ abbahi uttamaṅgaṃ. [14]
Having pushed me down he pulled off my penis.

¹¹⁹ This may also mean: *at the time of intercourse*, but discussion of intercourse seems premature here.

¹²⁰ 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*.

¹²¹ ChS, Thai: *sippipuṭamukhasaṅṭhānaṃ*; *having an opening formed like the hollow mouth of an oyster*.

¹²² Thai: *Āsādayiṃ*, here and below, but the verb is *āsādeti*, and therefore requires the long syllable.

¹²³ We need to read: *accha'*, m.c. as the heavy syllable in 6th position is normally avoided.

¹²⁴ ChS: *sahasajjhapatto*, which violates the two-morae rule.

Tattha āsādayin-ti ghaṭṭesiṃ, āgacchantam disvā leḍḍunā paharin-ti attho.

Herein, **struck** means she knocked against, seeing (him) approaching she hit (him) with a clod of earth is the meaning.

Pativā ti upadhāvitvā.

Running up means running close to.

Sahasajjhappatto ti mam¹²⁵ sahasā ajjhappatto sampatto.

Fell ... with violence means with violence he fell upon or dropped on me.

Panujjā ti atha mam pātetvā.¹²⁶

Having pushed means then having fallen on me.

Abbhā ti mukhena mama uttamaṅgam luñcitvā pakkāmi,

Pulled off means having uprooted my penis with his mouth, he departed,

tato paṭṭhāya imasmim ṭhāne vaṇo jāto.¹²⁷

and because of that a wound appeared in this place.

Svāyam vaṇo khajjati kaṇḍuvāyati,

This wound is (therefore) itching and irritating,

Sabbañ-ca kālam na labhāmi sātām,

I do not receive (any) comfort at any time,

Paho Bhavam kaṇḍum-imaṃ vinetuṃ,

(You are) able, good Sir, to remove this itch,

Kurutam¹²⁸ Bhavam yācito brāhmaṇatthan”-ti. [15]

When asked, dear Sir, please do this good thing for a brāhmaṇa.

Svāyan-ti so ayam,¹²⁹ tato paṭṭhāya mayham vaṇo khajjati ceva kaṇḍuñ-ca¹³⁰ karoti,

This means this (analysing the compound), and because of this my wound is itching and also is an irritation,

tappaccayā sāham¹³¹ sabbakālam kāyikacetāsikasukham na labhāmi.

and because of that all the time I do not receive (any) bodily or mental pleasure.

Paho ti pahu,¹³² samattho.

Able means able (alternative form), capable.

¹²⁵ PTS omits; ChS: *mamam*, incorrect form.

¹²⁶ ChS: *potevtā*? Maybe given as an alternative form of the absolutive, but I cannot find the form in the Dictionaries.

¹²⁷ SHB: *ti*; adding an unwanted quotation marker; Thai: *imasmim yeva ṭhāne vaṇo jāto ti*, adding also an emphatic.

¹²⁸ PTS: *Kurute*.

¹²⁹ Here I begin interweaving the word analysis with the verse it belongs to as it is very remote otherwise, especially in the long strings of verses that follow later.

¹³⁰ ChS: *kaṇḍuvañ-ca*.

¹³¹ PTS: *cāham*; SHB, Thai: *kho ’ham*.

¹³² PTS: *pahū*; Thai omits *pahu*.

Brāhmaṇatthan-ti Bhavaṃ mayā yācito imaṃ brāhmaṇassa atthaṃ karotu,
Good thing for a brāhmaṇa means good Sir, being asked by me do this good thing for a brāhmaṇa,

idaṃ me dukkhaṃ¹³³ harāhi¹³⁴ ti vadati.
carry away my suffering, this is what is said.

So tassā musāvādaṃ sabhāvo ti saddahitvā,
After placing faith in the lies about her condition,

sace te¹³⁵ evaṃ sukhaṃ hoti karissāmī, ti
(thinking): If I can make you happy in this way,

taṃ padesaṃ oloketvā, anantaraṃ gātham-āha:
having looked at the area, he spoke the next verse:

“Gambhīrarūpo tē vaṇo salohito,
“Your wound appears to be deep and red,

Apūtiko pakkagandho mahā ca,¹³⁶
It is big, fresh and smells like it’s decaying,

Karomi te kiñci kasāyayogaṃ,
I will make you some remedial decoction,

Yathā Bhavaṃ paramasukhī bhaveyyā.” ti [16]
Like that, good Sir, you will come to be at perfect ease.”

Tattha salohito ti rattobhāso.
Herein, red means shining red.

Apūtiko ti pūtimaṃsarahito.
Fresh means free of rotting flesh.

Pakkagandho¹³⁷ ti thokaṃ duggandho.
Smells like it’s decaying means a little bad-smelling.

Kasāyayogan-ti ahaṃ keci rukkhakasāye gahetvā,
Remedial decoction means having got some tree-decoction,

tava ekaṃ¹³⁸ kasāyayogaṃ karissāmī¹³⁹ ti.
I will make some remedial decoction to you.

¹³³ Thai adds: *mābhavissa* (= *mā abhavissa*), *do not let it be*.

¹³⁴ PTS: *harā*; different form of the imperative.

¹³⁵ PTS: *vo*, enclitic having the same meaning.

¹³⁶ 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.

¹³⁷ ChS: *Vaṇagandho*.

¹³⁸ Thai: *etaṃ*; *that*.

¹³⁹ PTS, ChS: *karomi*, *I make*; perhaps using the present tense with near future meaning.

Tato Naḷinikā gātham-āha:

After that Naḷinikā spoke this verse:

“Na mantayogā na¹⁴⁰ kasāyayogā,
“Not through a charm-remedy, or a remedial decoction,

Na osadhā Brahmācārī kamanti,
Nor through medicine, Holy One, will (the itch) go away,

Yaṁ te mudū¹⁴¹ tena vinehi kaṇḍum¹⁴²,
Please remove the itch gently with your (penis),

Yathā ahaṁ paramasukhī¹⁴³ bhaveyyan.”-ti [17]
Like that I will come to be at perfect ease.”

Tattha kamantī ti, bho Brahmācārī, imasmim mama vaṇe
Herein, go away means, good and Holy One, this my wound

neva mantayogā, na kasāyayogā, na pupphaphalādīni osadhāni kamanti,
will go away neither through a charm-remedy, nor a remedial decoction, nor a flower or fruit medicine,

anekavāraṁ katehi pi¹⁴⁴ tehi etassa phāsukabhāvo¹⁴⁵ na bhūtapubbo.
after doing that many times before it was still not comfortable.

Yaṁ pana te etaṁ mudu aṅgajātaṁ tena ghaṭṭiyamānasseva tassa kaṇḍum¹⁴⁶ na hoti,
But through rubbing gently with your organ it will not itch,

tasmā¹⁴⁷ tena vinehi kaṇḍun-ti.
therefore please remove the itch with that.

So saccaṁ eso¹⁴⁸ bhaṇatī ti sallakkhetvā,
After reflecting: This is the truth he speaks,

methunasamsaggena sīlaṁ bhijjati, jhānaṁ antaradhāyati¹⁴⁹ ti ajānanto,
not knowing: through engaging in sexual intercourse virtue is broken, and the absorptions are lost,

mātugāmassa adiṭṭhapubbattā,
having never seen a woman before,

¹⁴⁰ BJT: *kiñci*; [or] some [remedial decoction]. This would require the metre pausing at the 5th and restarting from the same syllable.

¹⁴¹ BJT, SHB, Thai: *mudu*, spoiling the opening.

¹⁴² BJT: *kaṇḍu*; PTS: *kaṇḍukaṁ*; same meaning.

¹⁴³ BJT: *-sukhi* here but *-sukhī* in the verse above.

¹⁴⁴ Thai omits *pi*.

¹⁴⁵ PTS: *phāsubhāvo*; same meaning.

¹⁴⁶ PTS, ChS: *kaṇḍu*, nominative.

¹⁴⁷ PTS: *tasmāssa*, therefore [please remove] his [itch].

¹⁴⁸ SHB: *esa*.

¹⁴⁹ Thai: *parihāyī*, is abandoned.

methunadhammassa ca ajānanabhāvena,

being in ignorance of sexual intercourse,

bhesajjan-ti vadantiyā tāya methunadhammaṃ¹⁵⁰ paṭisevi.

through her speaking of medicine, he engaged in sexual intercourse with her.

Tāvad-evassa sīlaṃ bhijji, jhānaṃ parihāyi.

Then his virtue was broken, his absorptions were lost.

So dve tayo vāre saṃsaggam katvā, kilanto hutvā nikkhamitvā,

After having (sexual) intercourse two or three times, becoming tired and leaving,

saram oruyha nhatvā,¹⁵¹

descending into and washing in the lake,

paṭippassaddhadaratho āgantvā paṇṇasālāya¹⁵² nisīditvā,

easing his fatigue and sitting (again) in the leaf-hut,

puna pi Taṃ tāpaso ti maññamāno,

still thinking: This is an ascetic,

vasanaṭṭhānaṃ pucchanto gātham-āha:¹⁵³

asking about her residence, he spoke this verse:

“Ito nu Bhoto katamena assamo?

“From here, good Sir, where is your hermitage?

Kacci¹⁵⁴ Bhavaṃ abhiraṃasī¹⁵⁵ araṇṇe?

Do you, good Sir, take delight in the wilds?

Kacci nu¹⁵⁶ te mūlaphalaṃ pahūtaṃ?

Do you have abundant roots and fruits?

Kacci Bhavantaṃ na vihiṃsanti vāḷā?”¹⁵⁷ ti [18]

Do you, good Sir, not (risk) injury from predators?

Tattha katamenā ti ito katamena disābhāgena bhoto assamo?

Herein, **where** means from here where, in what direction is the venerable’s hermitage?

Bhavan-ti ālapanam-etaṃ.

Good Sir, this is a vocative.

¹⁵⁰ PTS, ChS: *methunaṃ*, [engaged in] sex.

¹⁵¹ PTS, Thai: *nahātvā*, spelling variation.

¹⁵² ChS: *-sālāyaṃ*, alternative spelling.

¹⁵³ PTS places: *gātham-āha* after the verse.

¹⁵⁴ All texts read: *kacci*, in the next three lines, spoiling the metre in the opening; we need to read *kaccī*, m.c..

¹⁵⁵ Thai: *abhiraṃasi*, spoiling the metre both in the cadence.

¹⁵⁶ PTS omits: *nu*, making the metre even worse.

¹⁵⁷ Thai: *bālā*; [injury from] fools.

Tato Naḷinikā catasso gāthā¹⁵⁸ abhāsi:

Then Naḷinikā spoke four verses:

“Ito ujuṃ uttarāyaṃ disāyaṃ,
“From here straight in the northerly direction.

Khemā nadī Himavantā¹⁵⁹ pabhāvī,¹⁶⁰
The river Khemā moves through the Himālayas,

Tassā tīre assamo mayha’¹⁶¹ rammo,
On the bank of that (river) is my delightful hermitage,

Aho Bhavaṃ assamaṃ mayha’¹⁶² passe. [19]
If you like, good Sir, you can see my hermitage.

Tattha uttarāyan-ti uttarāya.

Herein, **northerly** means northerly (alternative form).

Khemā ti evaṃnāmikā nadī.

Khemā, such is the name of the river.

Himavantā pabhāvī ti Himavantato pavattati.

Moves through the Himālaya means flowing down from the Himālaya.

Aho ti patthanatthe nipāto.

If you like is a particle expressing desire.

Ambā ca sālā tilakā¹⁶³ ca jambuyo,
Mango, Sal, plum, and rose-apple trees,

Uddālakā pāṭaliyo ca phullā,¹⁶⁴
The Cassia, and the blossoming trumpet-flower tree,

Samantato kimpurisābhigītaṃ,
All around the bird-men sing,

Aho Bhavaṃ assamaṃ mayha’ passe. [20]
If you like, good Sir, you can see my hermitage.

Uddālakā ti Vātaghātakā.

The Cassia is the Golden Shower Tree.

¹⁵⁸ ChS: *gāthāyo*, alternative form of the plural.

¹⁵⁹ ChS: *Himavatā*.

¹⁶⁰ BJT, SHB, PTS, Thai: *pabhāti*, *gleams [in the Himālaya]*; same in the word analysis, see below.

¹⁶¹ Thai: *mayham*, spoiling the cadence here, but *mayha’* in the next line.

¹⁶² PTS: *mahyam*, against the metre in the cadence.

¹⁶³ Thai: *tiṇḍukā*, *Diospyros embryopteris*, I cannot find a common name for this tree.

¹⁶⁴ Thai: *uddālakā ca pāṭaliyo suphullā*, meaning almost identical, but metre is awkward, requiring a pause and restart at the 5th syllable.

Kimpurisābhigītan-ti samantato¹⁶⁵ **parivāretvā,**
The kimpurisa sing means all around, being surrounded on all sides,
madhurasaddena gāyantehi kimpurisehi abhigītaṃ.
with a sweet voice there is the singing of the song of the kimpurisa.¹⁶⁶

Tālā ca mūlā ca phalā ca mettha,¹⁶⁷
There are Palmyra and roots and fruits for me there,

Vaṇṇena gandhena upetarūpaṃ,¹⁶⁸
With beauty and good scent well-endowed,

Taṃ bhūmibhāgehi upetarūpaṃ,
That portion of the land is well-endowed,

Aho Bhavaṃ assamaṃ mayha' passe. [21]
If you like, good Sir, you can see my hermitage.

Tālā ca mūlā ca phalā ca metthā ti ettha mama assame pāsādikā
Palmyra and roots and fruits are there for me means there at my lovely hermitage

tālarukkhā ca tesaṅ-ñeva vaṇṇagandhādisampannā¹⁶⁹
there are palmyra trees that are endowed with beauty and good scent and so on

kandasaṅkhātā¹⁷⁰ **mūlā ca phalā ca.**¹⁷¹
and what are reckoned as tubers, roots and fruits.

Phalā ca mūlā ca pahūtam-ettha,
Abundant roots and fruits are there,

Vaṇṇena gandhena rasenupeṭā,
With beauty, scent and taste endowed,

Āyanti ca luddakā taṃ padesaṃ:
But if hunters come to that district (I say):

Mā me tato mūlaphalaṃ ahāsun"-ti.¹⁷² [22]
Do not take from here my roots and fruits."

Pahūtam-etthā ti nānārukkaphalā¹⁷³ **ca rukkavallimūlā ca pahūtā ettha.**
Abundant ... are there means various and abundant fruit trees and vine tree roots are there.

¹⁶⁵ PTS: *sabbadā*; the meaning is similar.

¹⁶⁶ CPED: *kimpurisa*, masc., a bird with a human head.

¹⁶⁷ SHB: *pahūtam-ettha*; [*Palmyra and roots*] in abundance are there.

¹⁶⁸ BJT: *-rūpā*; but *-rūpaṃ* in the next line with a similar grammar.

¹⁶⁹ PTS: *vaṇṇādisampannā*.

¹⁷⁰ Thai: *sakaṇḍa-*, I can see no good meaning for this here.

¹⁷¹ PTS reads: *tālamūlā ca mūlā ca phalā ca*.

¹⁷² PTS: *ahaṃsun-ti*; Thai: *aharayun-ti*, different forms of the aorist.

¹⁷³ PTS: *-phalāphalā*.

Mā me tato ti taṃ mama assamapadaṃ¹⁷⁴ sambahulā luddakā¹⁷⁵ āgacchanti,
Do not ... from there means very many hunters come to the area of my hermitage,

mayā cettha āharitvā ṭhapitaṃ bahu madhurasamūlaphalāphalaṃ¹⁷⁶ atthi,
and after I have collected and caused to be placed there abundant and various sweet tasting fruits and roots,

te mayi cirāyante mūlaphalāphalaṃ¹⁷⁷ hareyyuṃ.
after tarrying a while they carry off my roots and various fruits.

Te tato mama mūlaphalāphalaṃ mā hariṃsu,¹⁷⁸
They should not take my roots and various kinds of fruits from there

tasmā sace pi mayā saddhiṃ āgantukāmo ehi, no ce ahaṃ gamissāmi ti āha.
therefore if you wish to come with me come, or if not, I will go, is what is said.

Taṃ sutvā tāpaso yāva Pitu āgamaṇā¹⁷⁹ adhivāsāpetuṃ gātham-āha:
Having heard that, the ascetic, wanting to wait until his Father had returned, spoke this verse:

“Pitā mamaṃ mūlaphalesanaṃ gato,
“My Father has gone searching for roots and fruits,

Idāni āgacchati sāyakāle,
He will return here at evening time,

Ubho va gacchāmase assamaṃ taṃ,
We both can go to your hermitage then,

Yāva Pitā mūlaphalato etū.” ti [23]
After Father has come back from (collecting) roots and fruits.”

Tattha ubho va gacchāmase ti mama¹⁸⁰ Pitu ārocetvā ubho va gamissāma.
Herein, both can go means after informing my Father we both will go.

Tato sā cintesi:
Because of that she thought:

“Ayaṃ tāva araṇṇe va¹⁸¹ vaḍḍhitabhāvena mama itthibhāvaṃ na jānāti,
“Having grown up just in this monastery he doesn’t know my femininity,

Pitā panassa maṃ disvā va jānitvā,
but his Father, after seeing and understanding, (saying):

¹⁷⁴ PTS: *assamapadesaṃ*.

¹⁷⁵ PTS: *pahūtaluddakā*; which would appear to be the wrong adjective.

¹⁷⁶ PTS, Thai: *madhurarasaṃ mūlaphalaṃ*, splitting the compound, and dropping *phalā*-.
¹⁷⁷ Thai: *mūlaphalaṃ*, *roots and fruits*, same just below.

¹⁷⁷ Thai: *mūlaphalaṃ*, *roots and fruits*, same just below.

¹⁷⁸ PTS: *āhariṃsu*; same meaning.

¹⁷⁹ SHB: *āgamaṇā*; always this form, showing the *n/ṇ* alternation found in the Sinhalese texts.

¹⁸⁰ PTS: *mamaṃ*; different form.

¹⁸¹ SHB, PTS omits: *vā*.

Tvaṃ idha kiṃ karosī? ti kājakoṭiyā paharivā,

What did you do here? and hitting me with the head of his carrying pole,

sīsam-pi me bhindeyya.

will break my head.

Tasmiṃ anāgate yeva mayā gantum vaṭṭati,

Therefore before he comes it is good for me to go,

āgamanakammam-pi me niṭṭhitan”-ti.

my work in coming here is finished.”

Sā tassa āgamanūpāyaṃ ācikkhantī itaraṃ gātham-āha:

Telling him the way to come to her, she spoke the next verse:

“Aññe bahū isayo sādthurūpā,

“There are many other well-disposed sages,

Rājīsayo¹⁸² anumagge vasanti,

Royal sages, living along the road,

Te yeva pucchesi mamassamaṃ taṃ,

Please ask them about my hermitage,

Te taṃ nayissantī mamaṃ sakāse.” ti [24]

They will guide you to my neighbourhood.”

Tattha Rājīsayo ti, samma, mayā na sakkā¹⁸³ cirāyituṃ,

Herein, Royal sages means, my dear, I am unable to tarry a while,

aññe pana sādhusabhāvā brāhmaṇisayo ca rājīsayo ca¹⁸⁴

but there are other well-disposed Royal sages and brāhmaṇa sages

anumagge mama assamassa maggapasse¹⁸⁵ vasanti,

residing along the road who know the road to my hermitage,

ahaṃ tesaṃ¹⁸⁶ ācikkhitvā gamissāmi,

after informing them I will go,

tvaṃ te puccheyyāsi,

you must ask them,

te taṃ mama santikaṃ nayissantī ti.

and they will lead you into my vicinity.

¹⁸² BJT, SHB: *Rājīsayo*; against the metre in the opening.

¹⁸³ PTS: *na sakkā mayā*; different word order.

¹⁸⁴ ChS: *rājīsayo ca brāhmaṇisayo ca*; different word order.

¹⁸⁵ PTS, ChS: *assamamaggapasse*, parsing the compund.

¹⁸⁶ PTS: *te taṃ*; *after informing them of it*.

Evam̐ sā attano palāyanūpāyaṃ katvā,

After making a plan for her getaway,

paṇṇasālato nikkhamitvā, taṃ¹⁸⁷ oloKentam-eva Tvaṃ nivattā ti vatvā,

leaving the hermitage, seeing him and saying: You wait (here),

āgamanamaggeneva amaccānaṃ santikaṃ agamāsi.

she went back to the vicinity of the road she had arrived on with the ministers.

Te taṃ gahetvā khandhāvāraṃ gantvā, anupubbena Bārāṇasiṃ pāpuṇiṃsu.¹⁸⁸

After taking her and going to the camp, they gradually reached Bārāṇasī.

Sakko pi taṃ divasam-eva tussitvā sakalaraṭṭhe devaṃ vassāpesi,

Sakka being satisfied that day make the sky-god rain down on the whole of the kingdom,

tato subhikkhaṃ janapadaṃ ahoṣi.¹⁸⁹

and because of that there was plenty of food in the country.

Isiṅgatapasassa pi tāya pakkantam-attāya eva kāye¹⁹⁰ dāho¹⁹¹ uppajji.

Through her leaving the ascetic Isiṅga's body developed a fever.

So kampanto,¹⁹² paṇṇasālaṃ pavisitvā, vākacīraṃ pārupitvā socanto nipajji.

Trembling, after entering the leaf-hut, and covering himself with his bark cloth he lay down grieving.

[THE SONS' PRAISE]

Bodhisatto sāyaṃ āgantvā, puttaṃ aPassanto: kahaṃ¹⁹³ nu kho gato? ti

After coming in the evening the Awakening One, not seeing his son, (said): Where has he gone?

Kājaṃ¹⁹⁴ otāretvā paṇṇasālaṃ pavisitvā, taṃ¹⁹⁵ nipannakaṃ disvā,

After putting down his carrying pole and entering the leaf-hut, and seeing him lying there, (he said):

Tāta, kiṃ karosī? ti piṭṭhiṃ parimajjanto tisso gāthā abhāsi:

Dear, what has happened? and while rubbing his back, he spoke three verses:

¹⁸⁷ PTS omits: *taṃ*.

¹⁸⁸ PTS: *sampāpuṇiṃsu*; emphatic form.

¹⁸⁹ PTS omits: *tato subhikkhaṃ janapadaṃ ahoṣi*.

¹⁹⁰ PTS replaces: *eva kāye* with *sarīre*.

¹⁹¹ SHB, Thai: *dāho*, alternative spelling.

¹⁹² Thai: *kampento*, causative form, made to tremble.

¹⁹³ PTS: *kuhiṃ*; different word, same meaning.

¹⁹⁴ PTS: *Kācaṃ*; [after putting down his] glass?

¹⁹⁵ PTS omits: *taṃ*.

“Na te kaṭṭhāni bhinnāni, na te udakam-ābhataṃ,¹⁹⁶

“You have no broken firewood, you have not brought the water,

Aggi pi¹⁹⁷ te na hāpito,¹⁹⁸ kiṃ nu mando va jhāyasi? [25]

You have not attended to the fire, what are you thinking of, lazy one?

Bhinnāni kaṭṭhāni huto ca aggi,
Broken firewood and the sacrificial fire,

Tapanīpi te samitā Brahmācārī,
You, an ascetic, peacefully living the Holy life,

Pīṭhañ-ca mayhaṃ udakañ-ca hoti -
(Preparing) my stool and (setting up) water -

Ramasi¹⁹⁹ tuvaṃ brahmabhūto puratthā. [26]
Previously you delighted in excellence.

Tattha bhinnāni ti araṇṇato uddhaṭāni.
Herein, **broken** means collected from the wilderness.

Na hāpito²⁰⁰ ti na jalito.
Not attended means not light.

Bhinnāni ti pubbe tayā mamāgamanavelāya kaṭṭhāni uddhaṭāneva hontī.
Broken... means formerly you have collected firewood during the time I was coming.

Huto ca aggī ti aggi ca huto ca²⁰¹ hoti.
The sacrificial fire means there is the fire and the sacrifice.

Tapanī ti visibbana-aggisaṅkhātā²⁰² tapanīpi,²⁰³
Ascetic, an ascetic is one who warms himself at what is reckoned a fire,²⁰⁴

te samitā va sayam-eva²⁰⁵ saṃvidahitā va hoti.
they prepare themselves peacefully.

¹⁹⁶ Thai: *-āgataṃ, have not come [with the water].*

¹⁹⁷ All texts: *Aggi pi*; giving light syllables in 2nd and 3rd positions, which is normally avoided.

¹⁹⁸ Thai: *hāsito? have not gladdened [the fire]*; this may be a copying error.

¹⁹⁹ 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.

²⁰⁰ Thai: *hāsito*.

²⁰¹ PTS, ChS, Thai omit: *ca*.

²⁰² PTS: *visīvana-aggiṭṭhasaṅkhātā*; alternative form of the first word, I do not understand what the insertion *-iṭṭha-* could mean here.

²⁰³ SHB, Thai: *visibbanāggisaṅkhātā aggītapānīpi*; a fire-ascetic is one who warms himself at what is reckoned a fire.

²⁰⁴ *Tāpasa* is derived from the verb *tapati*, which means *heating*. An ascetic is one making heat through striving in practice.

²⁰⁵ PTS omits: *sayam-eva*.

Pīṭhan-ti mama āsanatthāya²⁰⁶ pīṭhañ-ca paññattam-eva hoti.

Stool means my sitting stool had been prepared.

Udakañ-cā ti pādadhovana-udakam-pi²⁰⁷ upaṭṭhāpitam-eva²⁰⁸ hoti.

And water means foot-washing water had been set out.

Brahmabhūto ti tuvam-pi ito puratthā seṭṭhabhūto imasmiñ assame²⁰⁹ abhiramasi.

Excellence (etc.) means previously to this you greatly delighted in being the best in this hermitage.

Abhinnakaṭṭho 'si anābhatodako,
(But now) you have no broken firewood, and have not brought the water,

Ahāpitaggi²¹⁰ 'si asiddhabhojano,
You have neglected the fire, and the food is not ready,

Na me tuvañ ālapasi²¹¹ mamajja,
And today you do not converse with me,

Naṭṭhañ nu kiñ cetasikañ-ca dukkhañ?"-ti [27]
Why are you perishing and your mental faculties suffering?

Abhinnakaṭṭho 'sī ti so dāni ajja anuddhaṭṭakaṭṭho.²¹²

No broken firewood means now, today, you have not collected firewood.

Asiddhabhojano ti na te kiñci amhākañ kandaṃvā paṇṇaṃ vā seditaṃ.

Food is not ready means none of our roots or leaves have been boiled.

Mamajjā ti mama putta, ajja na me²¹³ tvañ ālapasi.

Today ... with me... means my child, today you do not converse with me.

Naṭṭhañ nu kin-ti kiñ nu te naṭṭhañ kiñ vā cetasikadukkhañ,²¹⁴

Why are you perishing (etc.) means why are you perishing or why are your mental faculties suffering,

akkhāhi me nipannakāraṇaṃ-ti, pucchati.

tell me what is the cause of your lying there, he asks.

²⁰⁶ Thai: *vasanattāya*; [the stool] in my living-place.

²⁰⁷ PTS: *pādadhovanodakam ca*; sandhi form of the words.

²⁰⁸ PTS: *upaṭṭhitam-eva*; text is causative, this is the simplex.

²⁰⁹ PTS: *araññe*; in this wilderness.

²¹⁰ SHB: *Ahāsitaggi*; which doesn't make sense in the context, and is probably a printer's error.

²¹¹ ChS, Thai: *ālapasi*, which spoils the cadence.

²¹² ChS adds: *'si*.

²¹³ Thai: *me va*.

²¹⁴ PTS: *kiñ te naṭṭhañ kiñ cetasikadukkhañ*; ChS: *kiñ cetasikam vā dukkhañ*; the meaning is more or less the same.

So Pitu vacanaṃ sutvā, taṃ kāraṇaṃ kathento āha:

After hearing his Father's words, he spoke about the reason:

“Idhāgamā jaṭilo Brahmācārī,
“There came here a yogi, a Holy One,

Sudassaneyyo sutanū vineti,
Very beautiful, slender, he leads,

Nevātidīgho na panātirasso,²¹⁵
Neither too tall nor too short,

Sukaṇhakaṇhacchadanehi bhoto. [28]
That venerable one had very black hair.

Tattha idhāgamā ti Tāta, imaṃ assamapadaṃ āgato.
Herein, **came here** means Father, he came to this hermitage.

Sudassaneyyo ti suṭṭhu dassaneyyo.
Very beautiful means very beautiful (parsing the compound).

Sutanū ti suṭṭhu tanuko nātikiso nātithūlo.
Slender mean very slender, not too thin, not too thick.

Vineti ti attano sarīrappabhāya assamapadaṃ ekobhāsaṃ viya vineti²¹⁶ pūreti.
He leads means like one lighting up the hermitage with his own bodily radiance, he leads, he fulfills.

Sukaṇhakaṇhacchadanehi bhoto ti,
That venerable one had very black hair means,

Tāta, tassa bhoto sukaṇhehi²¹⁷ kaṇhacchadanehi,
Father, that good one had very dark black hair,

bhamaravaṇṇehi kesehi sukaṇhasīsaṃ²¹⁸ sumajjitamaṇimayaṃ viya khāyati.
and a head with very black locks and eyebrows made like polished gems, it seems.

Amassujāto apurāṇavaṇṇī,
Being beardless and youthful,

Ādhārarūpaṅ-ca panassa kaṇṭhe,
On his neck was (something) shaped (like) our support (bowl),

²¹⁵ PTS: *punātirasso*; *but not too short*; Thai: *api nātirasso*, more or less same meaning.

²¹⁶ PTS omits: *vineti*. I can't see how *vineti* can be explained with *pūreti*?

²¹⁷ PTS: *kaṇhehi*.

²¹⁸ SHB, Thai: *sukaṇhaṃ sīsaṃ*, splitting the compound.

Dve passa²¹⁹ gaṇḍā ure sujātā,
With two bumps on his blessed chest,

Suvaṇṇaṇḍāpanibhā²²⁰ pabhassarā. [29]
Like resplendent golden globules.²²¹

Amassujāto ti na tāvassa massu jāyati, taruṇo yeva.
Being beardless means so far he had not grown a beard, being young.

Apurāṇavaṇṇī ti acirapabbajito.
Youthful means not long having gone forth.

Ādhārarūpañ-ca panassa kaṇṭhe ti
On his neck was (something) shaped (like) our support (bowl) means

kaṇṭhe ca panassa amhākaṃ bhikkhābhājanaṭṭhapanapattādhārasadisam²²²
* on his neck was set up an ornament like the alms bowl which is used for our support,

piḷandhanaṃ atthī ti, muttāhāraṃ²²³ sandhāya vadati.
referring to a string of pearls is said.

Gaṇḍā ti thane sandhāyāha.
Bumps is said in regard to her breasts.

Ure sujātā ti uramhi sujātā, urato ti pi pāṭho.
On his blessed chest means on his blessed chest (different form), from his (chest) is another reading.

Pabhassarā ti pabhāsampannā; pabhāsare ti pi pāṭho, obhāsantī ti attho.
Resplendent means endowed with splendour; splendid is another reading, radiating is the meaning.

Mukhañ-ca tassa bhusadassaneyyaṃ,
His face was very beautiful,

Kaṇṇesu lambanti ca kuñcitaggā,
Having ears hanging down with curled tips,

Te jotare carato māṇavassa,
Which glittered when that youth walked around,

Suttañ-ca yaṃ saṃyamanam jaṭṭhanam. [30]
(As did) the well-fastened ball of locks (on his head).

²¹⁹ PTS: *Dv' āssa*; *His two [bumps]*; ChS: *Dve yamā, two twin*.

²²⁰ PTS: *Sovaṇṇa-ā*; Thai: *suvaṇṇaṇḍāpanibhā*; different spellings, same meaning; ChS: *Suvaṇṇatindukanibhā*; different words, same meaning.

²²¹ The *tinduka* (or *tiṇḍuka*) is a fruit tree. Flora and fauna describes the *tiṇḍuka* thus: *a medium-sized evergreen tree with spreading branches sometimes reaching almost to the ground, a fragrant white flower and globose fruit covered with soft red velvety hair*.

²²² PTS: *-paṇṇādhāra-*; ChS: *bhikkhābhājanaṭṭhapanam pattādhārasadisam*; splitting the compound, and reading *-ṭṭ-*.

²²³ PTS: *muttābhāraṇam*; *decorated with pearls*.

Bhusadassaneyyan-ti ativiya dassanīyaṃ.²²⁴

Very beautiful means extraordinarily beautiful.

Kuñcitaggā ti sīhakuṇḍalam²²⁵ sandhāya vadati.

Curled tips is said in reference to her lion's earrings.²²⁶

Suttañ-cā ti yaṃ tassa jaṭābandhanasuttaṃ,²²⁷ tam-pi jotati pabham²²⁸ muñcati.

Ball means his well-bound ball of locks, that shone, let loose a light.

Aññā ca tassa saṃyamanī²²⁹ catasso,
Also he had four fastenings,

Nīlā pītā lohikā ca setā,²³⁰
Blue, yellow, red and white,

Tā saṃsare²³¹ carato māṇavassa,
Which flew about when that youth walked around,

Cirīṭisaṅghā-r-iva²³² pāvusamhi. [31]
Like a flock of parrots in the rainy season.

Saṃyamanī catasso ti
Four fastenings means

iminā maṇisuvaṇṇapavālarajatamayāni²³³ cattāri piḷandhanāni dasseti.

that he saw four ornaments made from [blue] crystal, [yellow] gold, [red] coral and [white] silver.

Tā saṃsare ti tāni piḷandhanāni

Which flew about means those ornaments

pāvusamhi²³⁴ pavuṭṭhe²³⁵ deve cirīṭisaṅghā²³⁶ viya viravanti.

sounded like a flock of parrots when the gods rain down in the rainy season.

²²⁴ PTS: *dassaneyyam*; alternative spelling.

²²⁵ PTS: *sīhakuṇḍale*; different case ending, same meaning.

²²⁶ According to PED (s.v. *sīha*): *a very precious earring*.

²²⁷ SHB: *jaṭābandhanam suttaṃ*; Thai: *jaṭāsu bandhanam suttaṃ*; splitting the compound.

²²⁸ PTS: *pabhañ-ca*.

²²⁹ ChS, Thai: *saṃyamāni*, *which spoils the cadence*.

²³⁰ PTS: *Nīlā pi tā lohikā ca satā*; *And hundreds of blue and red?*

²³¹ PTS, ChS: *piṃsare*, *which tinkled*.

²³² PTS: *Tirīṭisaṅghā-r-iva*; *like a flock of birds*. Repeated in the word analysis.

²³³ PTS adds *pi*.

²³⁴ SHB: *pāvuse*; another form of the locative; PTS, Thai: *pāvusena*, instrumental, but a locative is needed to give durative sense.

²³⁵ SHB: *navavuṭṭhe*; *new rain*; PTS: *va vaṭṭhe*; same meaning.

²³⁶ Thai: *tiriṭi-*, here but *tirīṭi-* in the verse.

Na mekhalam²³⁷ muñjamayaṃ dhāreti,²³⁸
He does not wear a girdle made of grass,

Na santhare²³⁹ no pana pabbajassa,
It is no (normal) covering for the ascetic,

Tā jotare jaghanantare²⁴⁰ vilaggā,²⁴¹
It glitters, while clinging between his buttocks,

Sateratā²⁴² vijju-r-iv' antalikkhe. [32]
Like flashes of lightning in the firmament.

Mekhalan-ti mekhalam,²⁴³ ayam-eva vā²⁴⁴ pāṭho;
Girdle means girdle (alternative spelling), this is indeed another reading;

idaṃ nivatthakañcanacīrakam²⁴⁵ sandhāyāha.
this is said in reference to his gold bark dress.

Na santhare ti na vāke.
No covering means no bark (garments).

Idaṃ vuttaṃ hoti:
This is what is said:

Tāta, yathā mayam tiṇamayam vā vākamayam vā, cīrakam²⁴⁶ dhārema,
Father, in whatever way it is made, made from grass or made from bark, we wear a bark garment,

na tathā so, so pana suvaṇṇacīrakam²⁴⁷ dhāretī ti.
but not so he, he wears a golden bark garment.

²³⁷ ChS: *mikhalam*; same meaning.

²³⁸ ChS: *dhāreti*; but a light syllable is needed in the cadence; Thai: *ṭhapeti*, *does not fix*.

²³⁹ BJT, SHB: *santace*; PTS: *santacam*; *bark*; both readings are repeated in the word analysis.

²⁴⁰ PTS: *jaghanavare*; [*while clinging to*] *his noble buttocks*; which seems an odd sentiment.

²⁴¹ BJT, SHB, Thai: *visattā*; *while entangled with*.

²⁴² BJT, SHB, Thai: *Sateritā*, alternative spelling.

²⁴³ 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.

²⁴⁴ Thai omits *vā*.

²⁴⁵ PTS: *cīram*; same meaning.

²⁴⁶ PTS: *vākacīram katvā*; *having made a bark dress [we wear (it)]*.

²⁴⁷ PTS: *cīram*.

Akhīlakāni²⁴⁸ ca avaṇṭakāni,
Without thistles and without stalks,²⁴⁹

Heṭṭhā nabhyā,²⁵⁰ kaṭisamohitāni,
Beneath the navel, around his waist,

Aghaṭṭitā niccakilim²⁵¹ karonti,
Without striking (them) they always play,

Ham²⁵⁵ Tāta kimrukkhaphalāni tāni? [33]
Dear Father, the fruit of what tree are these?

Akhīlakāni ti akācāni nikkapaṭakāni.²⁵²
Without thistles means free from grit, free from thorns.

Kaṭisamohitāni ti kaṭiyaṃ baddhāni.²⁵³
Around his waist means bound to his waist.

Niccakilim karonti ti aghaṭṭitāni pi niccaṃ kilikilāyanti.²⁵⁴
They always play (etc.) means without striking (them) they are always tinkling.

Ham²⁵⁵ Tātā ti ambho²⁵⁶ Tāta.
Dear Father means dear Father.

Kim rukkhaphalāni tāni ti tāni tassa māṇavassa suttāruḷhāni kaṭiyaṃ baddhāni
The fruit of what tree are these means that youth's string of ornaments bound to the waist,

katararukkhaphalāni nāmā? ti Maṇisaṅghāṇim²⁵⁷ sandhāyāha.
what is the name of the fruit of that tree? It is said in reference to the jewelled robe.

²⁴⁸ Thai: *akhilakāni*, against the metre.

²⁴⁹ Both of these words are obscure and therefore the meaning is unclear. PED (s.v. *vaṇṭa*): *avaṇṭa* (of *thana*, the breast of a woman) not on a stalk (i. e. well-formed, plump).

²⁵⁰ BJT, SHB: *nābhyā*.

²⁵¹ ChS, Thai: *niccakīḷam*; PTS: *Avighaṭṭitā niccaṃ kilim*; the meaning doesn't change, but we would have to allow for a resolved syllable in 1st position, and a heavy 6th, which is normally avoided. Repeated in the word analysis.

²⁵² SHB: *avākāni nibbasaṇāni*; *without bark and cast-off clothes*; ChS: *atacāni nippanṇāni*; *without bark and leaves*; Thai: *apākāni nibbaṇāni*; I cannot find an entry for either word in the Dictionaries.

²⁵³ PTS: *nibaddhāni*; same meaning; Thai: *bandhāni*, Thai always writes *bandh-* with this word, other instances will not be noticed.

²⁵⁴ ChS: *niccakālam kīḷayanti*; *they play all the time*; Thai: *niccakāle kīḷāpentī*; *they are made to play at all times*.

²⁵⁵ PTS: *Ahan Tāta*; but *Han Tāta* in the text.

²⁵⁶ PTS, ChS: *Hambho*, different form of same word.

²⁵⁷ PTS: *Maṇisaṅghāni*; *multitude of jewels?*

Jaṭā ca tassa bhusadassaneyyā,
His locks are very beautiful,

Parosataṃ vellitaggā sugandhā,
Having more than a hundred sweet-smelling curls on top,

Dvedhā siro sādhu vibhatarūpo,
The two sides of his head were divided in a lovely fashion,

Aho nu kho mayha' tathā jaṭāssu! [34]
Oh, that my locks might be like that!

Jaṭā ti jaṭāmaṇḍalākārena baddharatanamissakakesavaṭṭiyo²⁵⁸ sandhāyāha.
Locks is said in reference to the rolls of bound and bejewelled hair that were in the manner of a circle of locks (on his head).

Vellitaggā ti kuñcitaggā.
Curls on top means wavy on top.

Dvedhā siro ti tassa sīsāṃ dvedhā katvā,
The two sides of his head means after making the two sides on his head,

baddhānaṃ jaṭānaṃ vasena suṭṭhu vibhatarūpaṃ.
and binding his locks he divided them in a good fashion.

Tathā ti yathā tassa māṇavassa jaṭā tathā tumhehi mama na baddhā,
Like that means my locks are not bound by you in the same way as that youth's locks,

aho vata mama²⁵⁹ pi tathā assū ti, patthento āha.²⁶⁰
oh, that mine would be like that, he said making a wish.

Yadā²⁶¹ ca so pakirati²⁶² tā jaṭāyo,
But when his locks fall down,

Vaṇṇena gandhena upetarūpā,
Endowed with a beautiful scent,

Ñiluppalaṃ vātasameritaṃ va,
Like a blue lotus pervading the wind,

Tatheva saṃvāti²⁶³ panassamo²⁶⁴ ayaṃ. [35]
So this hermitage is perfumed (by his hair).

²⁵⁸ SHB: *-missa-*; alternative form; PTS: *baddhā ratana-*, splitting the compound.

²⁵⁹ SHB: *mamaṃ*; alternative form.

²⁶⁰ PTS omits: *āha*.

²⁶¹ Thai: *Yathā, But as*.

²⁶² PTS: *parikati*; PED identifies this as a mistake, s.v. *pakirati*.

²⁶³ Thai: *pavāyati*, against the metre in the opening and the break.

²⁶⁴ PTS: *saṅkhāti vanassamo*; [so this] ashram in the wood is considered?

Upetarūpā ti upetasabhāvā.

Endowed means endowed with that condition.

Vātasameritaṃ vā ti yathā nāma nīluppalaṃ vātena samīritaṃ,
Pervading the wind means as the blue lotus pervades the wind,

tatheva ayam imasmiṃ vanasaṇḍe assamo²⁶⁵ saṃvāti.
so this hermitage in this jungle thicket is made fragrant.

Paṅko²⁶⁶ ca tassa bhusadassaneyyo,
(Even) the dust of his (body) is very beautiful,

Netādiso yādiso mayha' kāye,²⁶⁷
(The dust) on my body is not of such a kind,

So vāyati²⁶⁸ erito mālutena,
He emits a perfume bestirred by the wind,

Vanaiṃ yathā aggagimhe suphullaṃ.²⁶⁹ [36]
Like a blossoming wood at the height of the hot season.

Netādiso ti Tāta, yādiso²⁷⁰ mama kāye paṅko, na tādiso²⁷¹ tassa sarīre,²⁷²
Such a kind (etc.) means Father, whatever dust there is on my body, it is not of such a kind as on his body,

so hi²⁷³ dassanīyo ceva sugandho ca.
his is beautiful and sweet-smelling.

Aggagimhe ti Vasantasamaye.
At the height of the hot season means in the Spring time.

Nihanti so rukkhaphalaṃ pathabyā,
He throws the fruit of the tree upon the earth,

Sucittarūpaṃ ruciraṃ dassaneyyaṃ,
(Having) a good form, pleasant and beautiful,

²⁶⁵ Thai: *assame*.

²⁶⁶ Thai: *Vañño*, (Even) the color.

²⁶⁷ BJT, SHB, PTS: *kāyo*; drop (*The dust*) on from the translation.

²⁶⁸ SHB, ChS, Thai: *vāyati*, against the metre in the opening.

²⁶⁹ PTS: *aggagimhesu phullaṃ*; unusually parsing either way gives the same meaning.

²⁷⁰ PTS omits: *Tāta*, writes *na etādiso*.

²⁷¹ PTS, ChS: *netādiso*, same meaning.

²⁷² PTS omits: *sarīre*.

²⁷³ SHB, Thai omit: *so hi*; we would then need to translate: *which is beautiful...*

Khittañ-ca tassa²⁷⁴ punar-eti²⁷⁵ hattham,
 Thrown it comes back to his hand,

Hañ Tāta kiñ rukkaphalañ nu kho tañ? [37]
 Dear Father, what sort of fruit is that?

Nihantī ti paharati.
 He throws means he strikes.

Kiñ rukkaphalañ nu kho tan-ti katararukkhasa nu kho tañ phalañ?
 What sort of fruit is that means of which tree is that fruit?

Dantā ca tassa bhusadassaneyyā,
 His teeth are very beautiful,

Suddhā samā sañkhavarūpapannā,
 Pure, even and like noble pearls,

Mano pasādentī vivarⁱyamānā,
 They gladden the mind when uncovered,

Na²⁷⁶ nūna²⁷⁷ so sākam-akhādi tehi? [38]
 Does he not eat vegetables with them?

Sañkhavarūpapannā ti sudhotasañkhapaṭibhāgā.
 Like noble pearls means like very clean pearls.

Na hi nūna so²⁷⁸ sākam-akhādi tehi²⁷⁹ ti
 Does he not eat vegetables with them? means

nūna²⁸⁰ so māṇavo mayam viya tehi dantehi
 does that youth not, like us, with those teeth

rukkhaṇṇāni ceva mūlaphalāphalāni²⁸¹ ca na khādi?
 eat tree leaves and roots and various kinds of fruits?

Amhākañ-hi tāni khādantānam sabalā paṇṇavaṇṇā dantā²⁸² ti dīpeti.
 Our teeth are eating variegated coloured leaves is what is meant.

²⁷⁴ PTS: *nassa*?

²⁷⁵ ChS: *ehi*, imperative?

²⁷⁶ SHB, PTS: *Na ha*, giving resolution of the 1st syllable.

²⁷⁷ ChS: *Na hi nūna*, in which case we have resolution of the first syllable, also in the *word analysis* below.

²⁷⁸ SHB omits: *hi*; PTS omits: *Na hi nūna so*.

²⁷⁹ SHB, Thai omit: *tehi* here.

²⁸⁰ ChS places the negative here and reads: *ca khādi*, at the end of the sentence, the meaning is unaffected.

²⁸¹ SHB, PTS: *mūlaphalāni*.

²⁸² PTS: *sākapaṇṇavaṇṇadantā*; [*our*] *teeth [are eating] vegetable coloured leaves*? SHB, Thai: *khādantānam supañkavaṇṇā dantā*; it must mean: *having teeth the colour of [white?] clay for eating*, which seems a strange adjective.

Akakkasaṃ agaḷitaṃ muhuṃ²⁸³ muduṃ,
Smooth, flowing, swift and soft,

Ujuṃ²⁸⁴ anuddhataṃ acapalam-assa bhāsitaṃ,²⁸⁵
Straight, not haughty or fickle was his speech,

Rudaṃ manuññaṃ karavīkasussaraṃ,
(His) cry was pleasant like the sweet sound of the cuckoo,

Hadayaṅgamaṃ rañjayateva me mano. [39]
Stirring the heart, it surely delights my mind.

Akakkasan-ti Tāta, tassa bhāsitaṃ aphaṛusaṃ agaḷitaṃ,
Smooth (etc.) means Father, his speech was not rough, flowing,

punappunaṃ²⁸⁶ vadantassāpi madhuratāya²⁸⁷ muhuṃ muduṃ,
again and again his words were sweet, swift and soft,

amussatāya²⁸⁸ ujuṃ, avikkhattatāya²⁸⁹ anuddhataṃ,²⁹⁰ patiṭṭhitatāya acapalaṃ.
without forgetting, straight, not haughty, without perplexity, not fickle and with steadfastness.

Rudan-ti bhāsamanassa panassa²⁹¹ sarasaṅkhātaṃ rudam-pi,
(His) cry means what is reckoned the sound of his speech when speaking, his cry,

manoharaṃ karavīkassa viya, sussaraṃ sumadhuraṃ.
was like a charming cuckoo, having a sweet sound, very honeyed.

Rañjayatevā ti mama mano rañjati²⁹² yeva.
Surely delights (etc.) means it surely delights my mind.

Bindussaro nātivissaṭṭhavākyo,²⁹³
A full sound, not speaking too much,

Na nūna sajjhāyam-atippayutto,
Surely not applied to study (of the texts),

²⁸³ Thai: *mahuṃ*, also in the word analysis below. I have not seen this form elsewhere.

²⁸⁴ We need to exclude *Ujuṃ*, m.c. The meaning is hardly affected by the exclusion.

²⁸⁵ This is certainly an irregular form, but looking at the word-commentary below it appears this is what the commentator was reading also.

²⁸⁶ SHB: *punappuna*; alternative form.

²⁸⁷ SHB, Thai: *sumadhuratāya*; *very sweet*.

²⁸⁸ SHB: *apammussanatāya*?

²⁸⁹ SHB, PTS: *amammanatāya ujuṃ ācikkhattatāya*; *not stammering, straight, informative*.

²⁹⁰ ChS: *anuddhataṃ*; *not pulled out, not destroyed*? Perhaps a printer's error.

²⁹¹ ChS: *bhāsamanassa* (only); *when speaking*; SHB, Thai: *bhāsamāssa* (only).

²⁹² SHB: *rañjeti*; causative form, *makes my mind delight*.

²⁹³ PTS, ChS, Thai: *-visaṭṭha-*; probably simplified m.c. to produce the regular *—* break.

Icchāmi kho²⁹⁴ taṃ punar-eva²⁹⁵ daṭṭhum,
I desire to see him again (and again),

Mitto²⁹⁶ hi me māṇavo 'hū²⁹⁷ puratthā. [40]
That young man, who was formerly called my friend.

Bindussaro ti piṇḍitassaro.
A full sound means a compact sound.

Māṇavo 'hū ti so hi māṇavo puratthā mama mitto ahu.²⁹⁸
That young man ... called (etc.), that young man who was formerly called my friend (change of word order and form to explain the sentence).

Susandhi sabbattha vimaṭṭhimam̐ vaṇam̐,
He had a fissure, a wound that was very smooth of all sides,

Puthū²⁹⁹ sujātam̐ kharapattasannibham̐,
Broad, well-made, looking like a wet leaf,

Teneva mam̐ uttariyāna māṇavo,
With that the youth, having covered me over,

Vivaritam̐³⁰⁰ ūrum̐ jaghanena³⁰¹ pīlayi. [41]
Pressed down his open thighs with his buttocks.

Susandhi sabbattha vimaṭṭhimam̐ vaṇan-ti
He had a fissure, a wound that was smooth of all sides means

Tāta tassa māṇavassa ūrūnam̐ antare ekam̐ vaṇam̐ atthi,
Father, in between that youth's thighs there was a wound,

taṃ susandhi³⁰² suphusitam̐,³⁰³ sippipuṭamukhasadisam̐,
that fissure was pleasant to the touch, having an opening formed like the mouth of an oyster,

sabbattha vimaṭṭham̐³⁰⁴ samantato maṭṭham̐.
very smooth on all sides, everywhere smooth.

Puthū ti mahantam̐.
Broad means great.

²⁹⁴ Chs: *bho*, *my dear*, which seems too familiar for use with his Father.

²⁹⁵ ChS, Thai: *punad-eva*; different sandhi formation.

²⁹⁶ BJT, SHB, PTS: *Mittam̐*; the word is used both as a masculine *mitto* in the present tense and as a neuter *mettam̐*.

²⁹⁷ BJT, SHB, Thai: *māṇavāhu*, alternative form of the sandhi, also in the word analysis below. The long *-ū* is m.c.

²⁹⁸ SHB: *mittam̐ ahu*; PTS: *puratthāya mama mittam̐ ahū*.

²⁹⁹ PTS: *puthum̐*; Thai: *puthu*, against the metre in the opening.

³⁰⁰ PTS, Thai: *vivariya*, which doesn't help the metre; we should read *vivaritam̐*, m.c.

³⁰¹ Thai: *jaṅghanena*, giving a heavy 6th syllable against the metre in the break.

³⁰² PTS: *susandhim̐*; accusative case.

³⁰³ SHB, PTS: *suphussitam̐*.

³⁰⁴ SHB, Thai: *vimaṭṭhimam̐*; *that was very smooth*.

Sujātan-ti susaṅṭhitam̐.

Well-made means well-composed.

Kharapattasannibhan-ti supupphitapadumamakuḷasannibham̐.³⁰⁵

Looking like a wet leaf means resembling the fully blossomed buds of a lotus flower.

Uttariyānā ti uttaritvā avattharivā.

Having covered means having covered (different form), having spread over.

Pīlayī ti pīlesi.³⁰⁶

Pressed down means pressed down (different form).

Tapanti ābhanti virocare ca,
Shining, bedazzling and illuminating,

Sateratā vijju-r-iv' antalikkhe,
Like flashes of lightning in the firmament.

Bāhā mudū añjanalomasādisā,³⁰⁷
His soft arms had glossy down,

Vicitravaṭṭaṅgulikāssa³⁰⁸ **sobhare. [42]**
His beautiful round fingers were resplendent.

Tapantī ti tassa māṇavassa sarīrato niccharantā

Shining (etc.) means from that youth's body was emanating

suvaṇṇavaṇṇaramsiyo³⁰⁹ **jalanti obhāsanti virocanti**³¹⁰ **ca.**

rays of a golden colour, which were gleaming, glistening and illuminating.

Bāhā ti bāhā pissa mudū.

Arms (etc.) means his arms were soft.

Añjanalomasādisā ti añjanasādisehi lomēhi³¹¹ **samannāgatā.**

Had glossy down means being endowed with down that is like gloss.

Vicitravaṭṭaṅgulikassa³¹² **sobhare ti hatthāpissa varalakkhaṇavicitrāhi,**³¹³

His beautiful round fingers were resplendent means his hands had beautiful noble marks,

³⁰⁵ SHB, PTS omit: *supupphita-*.

³⁰⁶ Thai: *pīleti*, present tense, which cannot be right.

³⁰⁷ Thai: *sadisā*, against the metre in the cadence.

³⁰⁸ PTS: *-aṅgulikassa*.

³⁰⁹ PTS, Thai: *suvaṇṇavaṇṇā ramsiyo*, splitting the compound.

³¹⁰ PTS: *obhāsenti virocanti*; causative forms, but maybe not affecting the meaning here.

³¹¹ PTS: *romēhi*; variant form.

³¹² ChS: *aṅgulikāssa*, against the two morae rule.

³¹³ SHB, PTS: *dhuvalakkhaṇa-*; *permanent marks*; Thai reads *yeva* here in place of *vara*; we could translate: *his hands truly had beautiful marks*.

pavālaṅkurasadisāhi vaṭṭaṅgulīhi samannāgatā sobhanti.

and were endowed with round fingers, like sprouting buds, that were resplendent.

Akakkasaṅgo, na ca dīghalomo,

Having smooth limbs, and not long bodily hair,

Nakhassa³¹⁴ dīghā api lohitaggā,³¹⁵

His long fingernails were red at the tips,

Mudūhi bāhāhi palissajanto,

Embracing (me) with his soft arms,

Kalyāṇarūpo ramayaṃ upaṭṭhahi. [43]

Beautiful, delighting, he attended to me.

Akakkasaṅgo ti kacchupīlakādirahita-aṅgapaccaṅgo.³¹⁶

Having smooth limbs means his various limbs were void of scabs and boils.

Ramayaṃ upaṭṭhahī ti maṃ ramayanto upaṭṭhahi³¹⁷ paricari.

Delighting, he attended to me means taking delight (in it) he attended to, he looked after me.

Dumassa tūlūpanibhā, pabhassarā,

Like the cotton of trees, resplendent,

Suvaṇṇakambutalavaṭṭasucchavi,³¹⁸

Having very golden palms, round and beautiful skin,

Hatthā mudū tehi maṃ samphusitvā,

Having been touched by those soft hands,

Ito gato te³¹⁹ maṃ³²⁰ dahanti Tāta. [44]

(Though) he has gone from here, Father, they (still) torment me.

Tūlūpanibhā ti mudubhāvassa upamā.

Like the cotton is a simile meaning soft by nature.

Suvaṇṇakambutalavaṭṭasucchavī ti suvaṇṇamayaṃ ādāsatalaṃ³²¹ viya

Having very golden palms, round and beautiful skin means having palms like a flat mirror made of gold,

vaṭṭā ca suchavi ca, parimaṇḍalatalā³²² ceva sundaracchavi cā ti attho.

round and beautiful, palms that are even all round, and beautiful skin is the meaning.

³¹⁴ PTS, ChS: *Nakhāssa*, against the two-morae rule.

³¹⁵ Thai: *avilohita-*, which I can't find in the Dictionaries.

³¹⁶ SHB: *-rahitaṅga-*; sandhi form.

³¹⁷ PTS: *upaṭṭhāsi*; *he attends to*; another aorist having the same meaning.

³¹⁸ PTS, Thai: *-kambū-* and *-chavī*; BJT, SHB: *-kambū-*; unnecessarily lengthening the vowels.

³¹⁹ ChS, Thai: *tena*.

³²⁰ The 6th syllable is heavy in this verse against the normal prosody.

³²¹ SHB: *suvaṇṇamaya ādāsatalaṃ*; Thai: *suvaṇṇamaya ādāsatalaṃ*.

³²² PTS: *succhavī ca, parimaṇḍalā*.

Samphusitvā ti suṭṭhu phusitvā³²³ attano hatthasamphassaṃ,³²⁴
Having been touched means having been touched by the touch of her hand,

mama sarīre pharāpetvā.
having excited my body.

Ito gato ti mama olokentasseva ito gato.
(Though) he has gone from here means looking around I see he has gone from here.

Tena maṃ dahantī ti tena tassa hatthasamphassena³²⁵ idāni³²⁶ maṃ dahanti.
They (still) torment me means the touch of his hands still torments me.

Tathā hi tassa gatakālato paṭṭhāya mama sarīre dāho³²⁷ uṭṭhito,
Therefore because it is time for him to go my body became feverish,

tenamhi domanassappatto nipanno ti.
and from that I have fallen into depression.

Na³²⁸ nūna so khārividhaṃ ahāsi,
He surely did not carry a pole and basket,

Na nūna³²⁹ kaṭṭhāni sayam abhañji,
He surely did not break his firewood,

Na nūna so hanti dume kuḥhāriyā,
He surely did not cut down a tree with an axe,

Na hissa³³⁰ hatthesu khilāni³³¹ atthi. [45]
There were no callouses on his hands.

Khārividhan-ti,³³²
A pole and basket (etc.) means,

Tāta, nūna so māṇavo na khāribhāraṃ ukkhipitvā vicari.³³³
Father, that youth did not, after picking up a pole carrier, wander around.

Khilāni ti khīṇāni,³³⁴ ayam-eva vā pāṭho.
Callouses means wasted, this indeed is another reading.

³²³ PTS: *phussitvā*; alternative form.

³²⁴ SHB omits: *hattha-*.

³²⁵ PTS: *hatthasamphassā*; different form of the instrumental.

³²⁶ SHB: *idāneva*.

³²⁷ SHB: *dāho*.

³²⁸ PTS: *Na ha*, giving resolution of the 1st syllable.

³²⁹ ChS, Thai insert: *so* here, against the metre.

³³⁰ PTS: *pissa*; no change in meaning.

³³¹ SHB, PTS, Thai: *khīlāni*; [*no*] *poles*? BJT: *khīlāni*; probably the same as the previous, showing the *ll* variation found in the Sinhala texts; also in the word analysis.

³³² ChS reads: *Na nūna so khāravidhan-ti*.

³³³ SHB, Thai: *vicarati*, present tense: *does not ... wander around*.

³³⁴ ChS: *kilāni*; I cannot find *kila* in any of the Dictionaries.

Accho ca kho tassa vaṇaṃ akāsi,
A bear had caused his wound,

So maṃ 'bravī: sukhitam maṃ karohi,
He said to me: please make me happy,

Tāhaṃ kariṃ tena mamā 'si³³⁵ sokhyam,³³⁶
What I did for him was my pleasure,

So cābravī:³³⁷ sukhitosmī ti Brahme. [46]
And he said: I am happy, Pious One.

Sokhyan-ti sukham.

Pleasure means pleasure (alternative form).

Ayañ-ca te māluvapaṇṇasanthatā
This rug made with creeper leaves

Vikiṇṇarūpā va mayā ca tena ca.
Is scattered all about by me and by him.

Kilantarūpā udake ramitvā,
(Then) weary, after delighting in the water,

Punappunam paṇṇakuṭim³³⁸ vajāma. [47]
We ran back again to the leaf-hut.

Māluvapaṇṇasanthatā vikiṇṇarūpāvā ti³³⁹
Rug made with creeper leaves ... all scattered about means

Tāta, ayaṃ tava māluvapaṇṇasanthatā,³⁴⁰
Father, this, your rug of creeper leaves,

ajja mayā ca tena ca aññamaññaṃ parāmasanāliṅganavasena³⁴¹ parivattantehi,³⁴²
because of the mutual caressing, embracing and twisting around by the two of us today,

³³⁵ PTS: *mamāpi*.

³³⁶ Thai: *soham sukhitam akāsim, mamāsi sukhyam; I made him happy, it was my pleasure*; the metre is very poor; Thai also reads *sukhyam* in the word analysis.

³³⁷ BJT, SHB: *So maṃ 'bravī*; PTS: *so ca bravī*; Thai: *so ca maṃ bravī*, against the metre in the opening.

³³⁸ PTS: *c' assa kuṭim; to his hut* - but that would make Isisīṅga speak about himself in the 3rd person.

³³⁹ 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.

³⁴⁰ PTS: *-santhāro; floor covering*.

³⁴¹ PTS inserts: *sammā*.

³⁴² SHB, Thai: *samparivaṭṭantehi; and encircling*.

vikīṇṇā viya ākulabyākulā jātā.
is scattered like it has become entangled and confused.

Punappunaṃ paṇṇakuṭiṃ vajāmā ti³⁴³
We ran back again to the leaf-hut means

Tāta, ahañ-ca so ca abhiramivā,
Father, after delighting greatly,

kilantarūpā paṇṇasālato nikkhamivā
wearily leaving from the leaf-hut,

udakaṃ pavisitvā ramivā,
entering the water, and delighting (therein),

vigatadarathā³⁴⁴ **punappunaṃ imam-eva kuṭiṃ pavisāmā ti, vadati.**
we quickly ran back again to this hut and we reentered, this is what is said.

Na majja³⁴⁵ **mantā paṭibhanti Tāta,**
Father, today we did not recite the mantras,

Na aggihuttaṃ na pi yaññatantaṃ,³⁴⁶
Nor offer the fire-sacrifice, nor the extended sacrifice,³⁴⁷

Na cāpi te mūlaphalāni bhuñje,
Nor can I eat those roots and fruits,

Yāva³⁴⁸ **na passāmi taṃ**³⁴⁹ **Brahmacāriṃ. [48]**
Until I see that Holy One (again).

Mantā³⁵⁰ **ti ajja mama tassa gatakālato**³⁵¹ **paṭṭhāya,**
The mantras (etc.) means today, because it was time for him to go,

neva mantā paṭibhanti, na upaṭṭhahanti³⁵² **na ruccanti.**
we did not recite the mantras, nor did we attend or take delight (in them).

Na aggihuttaṃ napi yaññatantaṃ-ti
Nor offer the fire-sacrifice, nor the extended sacrifice means

³⁴³ PTS reads simply: *Punappunañ-cassā ti*.

³⁴⁴ PTS: *vinītadarathā*; I can't see any good meaning here?

³⁴⁵ Written like this m.c. to avoid the sandhi while fulfilling the metre.

³⁴⁶ BJT, SHB: *yaññatantraṃ*; 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 word analysis.

³⁴⁷ SED: *yajñā-tantra, n. extension of a sacrifice*.

³⁴⁸ We need to read: *yāvā* here m.c. to correct the opening.

³⁴⁹ Thai inserts: *edisam, such a one*; against the metre.

³⁵⁰ ChS: *Na majja mantā*.

³⁵¹ Thai: *gatassa kālato*, splitting the compound.

³⁵² PTS: *upaṭṭhahantī ti*, adding the quotation marker, but how we would interpret it here I am unsure.

Mahābrahmuno ārāḍhanatthāya kattabbaṃ havyadhūmādiyaññakiriyā pi³⁵³ -

The invitation to be made to the Great Brahmā, making the sacrifice by waving the smoke of the oblation -

me na paṭṭhāti na upaṭṭhāti³⁵⁴ na rucati.

this has not been recited by me, nor did I attend or take pleasure (in them).

Na cāpi te ti tayā ābhatamūlaphalāphalāni³⁵⁵ pi na bhuñjissāmi.³⁵⁶

Nor ... those means I will eat those roots and various kinds of fruits brought back by you.

Addhā pajānāsi tuvam-pi Tāta,
For sure you will know, Father,

Yassaṃ disaṃ³⁵⁷ vasate Brahmācārī,
In what place that Holy One lives,

Taṃ maṃ disaṃ³⁵⁸ pāpaya Tāta khippaṃ,
Let me go quickly to that place, Father,

Mā te ahaṃ amarim-assamamhi! [49]
Do not let me die in your hermitage!

Yassaṃ disan-ti yassaṃ disāya.³⁵⁹

What place means in what direction.

Vicitraphullañhi³⁶⁰ vanaṃ, sutamaṃ mayā,
The wood has beautiful blossoms, I have heard,

Dijābhiguṭṭhaṃ, dijasaṅghasevitaṃ,
Resounding with birds, inhabited by flocks of birds,

Taṃ maṃ vanaṃ³⁶¹ pāpaya Tāta khippaṃ,
Let me go quickly to that wood, Father,

Purā te pāṇaṃ vijahāmi assame.” ti [50]
Before I forsake my life in this hermitage.

³⁵³ Thai: -*vidhūmanādi*-; SHB: *kattabbahomavidhūmanādi*-; ChS: *kattabbahomavidhūpanādi*-; it would seem *kattabba* is compounded with the wrong word here.

³⁵⁴ SHB, Thai omit: *na upaṭṭhāti*.

³⁵⁵ ChS: -*phalāphalāni*; Thai: -*mala*-; printer's error.

³⁵⁶ SHB, ChS, Thai: *bhuñjāmi*; *I do not eat*.

³⁵⁷ 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.

³⁵⁸ BJT: *disā*.

³⁵⁹ 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.

³⁶⁰ BJT, PTS: *Vicitrapupphaṃ hi*; *beautiful flowers*; Thai: *vicitraphalañhi*; *beautiful fruits*, not an epithet normally used of fruits.

³⁶¹ PTS: *disaṃ*; *to that area*.

Vanan-ti tassa māṇavassa assamaṃ parivāretvā ṭhitavanaṃ.³⁶²

Wood (etc.) means having surrounded that youth's hermitage they abide in that wood.

[THE FATHER'S ADVICE]

Tassevaṃ vilapantassa taṃ vilāpaṃ³⁶³ sutvā,

After hearing the nonsense of that nonsensical (child),

Mahāsatto: Ekāya itthiyā imassa sīlaṃ bhinnaṃ bhavissatī ti ṇātvā,
the Great Being, knowing: His virtue will be broken by this woman,

taṃ ovadanto cha gāthā³⁶⁴ abhāsi:

advising him, spoke six verses:

“Imasmā haṃ³⁶⁵ jotirase vanamhi,
“In this resplendent wood,

Gandhabbadevaccharasaṅghasevite,
Inhabited by heavenly musicians, gods and angels,

Isīnamāvāse³⁶⁶ sanantanamhi,
Where the sages are always dwelling,

Netādisaṃ aratiṃ pāpuṇetha. [51]
You must not become discontent.

Tattha imasmā ti imasmiṃ.

Herein, in this means in this (alternative form).

Haṃ ti nipātamattaṃ.

Haṃ is simply a particle (without meaning).

Jotirase ti hūyamānassa jotino raṃsi-obhāsite.

Resplendent means illuminated with the rays of bright invocations.³⁶⁷

Sanantanamhī ti porāṇake.

Always means from ancient times.

Pāpuṇethā ti pāpuṇeyya.

Must not become means should not become.

Idaṃ vuttaṃ hoti:

This is what is said:

³⁶² ChS adds the quotation marker *ti*.

³⁶³ PTS: *vippalāpaṃ*; *confused talk*.

³⁶⁴ ChS: *gāthāyo*.

³⁶⁵ Thai: *Imasmā hi*; also in the word analysis.

³⁶⁶ PTS, Thai: *Isīnam āvāse*; giving the unusual Vedic opening.

³⁶⁷ *Hūya* is not found in the Pāḷi dictionaries, but see SED: *devahūya*.

Tāta, evarūpe vane vasanto yaṃ aratiṃ³⁶⁸ tvaṃ patto,
Dear, dwelling in such a wood you have become discontent,

etādisaṃ na pāpuṇeyya paṇḍito kulaputto, pattuṃ nārahatī ti attho.
(but) you, a wise one born of a good family, should not become so, it is not worthy to become (so), is the meaning.

Bhavanti mittāni atho³⁶⁹ na honti,
(Some) are friends, and then (some) are not,

Ñātīsu mittesu karonti pemaṃ,
They have love for (your) relatives and friends,

Ayañ-ca jammo: kissa vā³⁷⁰ niviṭṭho,
* This one is contemptible: he who does not know,

Yo neva jānāti: kutomhi āgato. [52]
For whom (there should be) devotion, (or) from whence he came.³⁷¹

Bhavantī ti imaṃ gāthaṃ Mahāsatto antogatam-eva bhāsati.
There are (etc.), the Great Being also included this verse (when) he spoke.

Ayam-ettha³⁷² adhippāyo:
Herein, this is the intention:

loke sattānaṃ mittāni nāma honti pi na honti pi,
in the world of beings there are some known as friends and some who are not,

tattha, yesaṃ honti te attano ñātīsu ca mittesu ca pemaṃ karonti.
herein, there are some of those who have love for your relatives and friends.

Ayañ-ca jammo ti migasiṅgo lāmaḷo.³⁷³
This one is contemptible means (like) an inferior horned animal.³⁷⁴

Kissa vā niviṭṭho ti kena nāma kāraṇena
For whom (there should be) devotion means for what reason

tasmiṃ mātuḡāme mittasaññāya niviṭṭho?
(should there be) devotion for one having conscious love for this woman?

So migiyā kucchimhi³⁷⁵ nibbattivā,³⁷⁶ araṇṇe vaḍḍhitattā,
Having arisen in an animal's womb, and being reared in the forest,

³⁶⁸ Thai: *abhiratiṃ*, the meaning is the same.

³⁶⁹ PTS: *atha*; against the metre in the cadence.

³⁷⁰ Thai: *divā*; maybe we could translate: [*he who does not know where to settle*] by day.

³⁷¹ I.e. one who does not know his lineage, which was the way to establish his status in ancient India.

³⁷² PTS: *Ayam hettha*.

³⁷³ PTS omits: *lāmaḷo*.

³⁷⁴ This seems to be a play on Isisinga's name, which means the Seer's Horn.

³⁷⁵ ChS, Thai: *kucchimim*; alternative form of the locative.

³⁷⁶ Thai: *kucchimhi nibbattetvā*; both alternative forms with no change of meaning.

kutomhi āgato ti attano³⁷⁷ āgataṭṭhānam-eva³⁷⁸ na jānāti, pageva ñātimitte ti.
he does not know himself: from what place he came, much less (his) relatives and friends.

Samvāsena hi mittāni sandhīyanti³⁷⁹ punappunam,
Through living together friends are connected again and again,

Sveva mitto³⁸⁰ asaṅantu, asaṁvāsena jīrati. [53]
That friend who is not met with, through non-association is destroyed.

Punappunan-ti, Tāta,³⁸¹ mittāni³⁸² nāma
Again and again means, Dear, what are known as friends

punappunam³⁸³ samvāsena samsevanena³⁸⁴ sandhīyanti ghaṭīyanti.³⁸⁵
through living together or associating again and again are connected or combined.

Sveva mitto ti so eva mitto³⁸⁶ asaṅantu asamāgacchantassa purisassa,
That friend (etc.) means that friend who is not met with, who is a person who no longer comes together (with you),

tena asamāgamasan̄khātena asaṁvāsena, jīrati vinassati.
through what is reckoned to be not meeting, through not living together, is destroyed or perishes.

Sace tuvaṁ dakkhasi Brahmācāriṁ,
If you will see this Holy One (again),

Sace tuvaṁ sallape³⁸⁷ Brahmācāriṇā,
If you talk with this Holy One (again),

Sampannasassam va mahodakena,
Just as a successful harvest by the great waters,

Tapogūṇam khippam-imaṁ pahassasi.³⁸⁸ [54]
(So) this ascetic virtue will be quickly taken away.

³⁷⁷ PTS omits: *attano*.

³⁷⁸ ChS: *āgataṭṭhānamattam-pi*; even [from what place he came].

³⁷⁹ Thai: *sandhiyanti*; but the verb normally has the long vowel.

³⁸⁰ PTS: *Sā ca metti*; *That friendliness that [is not met with]*.

³⁸¹ PTS: *tāni*; *those [friends]*.

³⁸² SHB, Thai: *mittā*, alternative form of the plural.

³⁸³ PTS: *punappuna*.

³⁸⁴ Thai: *sevanena saddhim*; and associating together with.

³⁸⁵ PTS omits: *ghaṭīyanti*; Thai: *sandhiyanti ghaṭīyanti*.

³⁸⁶ PTS: *Sā ca metti ti sā eva metti*; compare text.

³⁸⁷ BJT, SHB, Thai: *sallapi*, here and in the next verse, but that is an aorist and the word analysis paraphrases with the future tense.

³⁸⁸ ChS: *pahissati*, also in the word analysis, probably an alternative form, but I can't find it in the Dictionaries.

Sace ti tasmā, Tāta, sace tvaṃ puna pi taṃ dakkhasi,³⁸⁹ tena vā sallapissasi,
If (etc.) means therefore, Dear, if you will see him again, or will talk with him,

atha yathā nāma sunipphannaṃ sassam³⁹⁰ mahoghena harīyati,
then just as a well-ripened harvest is carried off by a great flood,

evaṃ imaṃ attano tapoguṇaṃ pahassasi hāressasi³⁹¹ ti attho.
so will your ascetic virtue be taken away, will be carried away, this is the meaning.

Punāpi³⁹² ce dakkhasi Brahmācārīṃ,
If you will see this Holy One (again),

Punāpi ce sallape Brahmācārīṇā,
If you talk with this Holy One (again),

Sampannasassaṃ va mahodakena,
Just as a successful harvest by the great waters,

Usmāgataṃ khippam-imaṃ pahissasi.³⁹³ [55]
(So) this power will be quickly taken away.

Usmāgatan-ti samaṇatejaṃ.
Heat means ascetic heat.

Bhūtāni hetāni caranti Tāta,
There are beings, Dear, living in this

Virūparūpena manussaloke,
World of men having different forms,

Na tāni sevetha naro sapañño,
A wise man does not associate with them,

Āsajjanaṃ nassati³⁹⁴ Brahmācārī.” ti [56]
Through contact with them the Holy life is destroyed.”

Virūparūpenā ti vividharūpena.
Having different forms means having various forms.

Idaṃ vuttaṃ hoti:
This is what is said:

³⁸⁹ SHB, Thai: *dakkhissasi*, alternative form of the future tense - it would appear to be a double form as the verb *dakkhati* is already future.

³⁹⁰ ChS: *nipphannasassaṃ*; omit *well*.

³⁹¹ PTS: *pahāressasi*; this suggests a verb *pahāreti*, but no such verb is listed in the Dictionaries.

³⁹² PTS: *punappi*, here and below, unusual sandhi formation; SHB, Thai: *punapi*, here and below, against the metre.

³⁹³ PTS: *pahassasi*; *be laughed at*?

³⁹⁴ PTS: *tassati*; *the Holy life is fearful*?

Tāta, manussalokasmiñ-hi etāni yakkhinisaṅkhātāni³⁹⁵ bhūtāni

Dear, in this world of men there are beings reckoned as demonesses

vidharūpapaṭicchannena attano, rūpena attano vasaṅgate khādituṃ caranti,

who cover themselves with various forms, through the power of those forms they live to devour (men),

tāni sapañño naro na sevetha.

a wise man does not associate with them.

Tādisañ-hi bhūtaṃ³⁹⁶ āsajjanaṃ patvā nassati³⁹⁷ Brahmacārī,

Having come into contact with such beings the Holy life is destroyed,

diṭṭho 'si tāya yakkhiniyā na khādito ti, evaṃ³⁹⁸ puttaṃ ovadi.

seeing (this) do not be devoured by those demonesses, thus he advised his child.

So pitu kathaṃ sutvā, yakkhinī kira sā ti,

Having heard his Father's speech, (thinking): It seems she is a demoness,

bhīto, cittaṃ nivattetvā,

afraid, his mind being repulsed,

“Tāta, etto na gamissāmi, khamatha me” ti khamāpesi.

he made him forgive (him, saying): “Father, I will not go from here, forgive me.”

So pi naṃ samassāsetvā: Ehi tvaṃ, māṇava,

After comforting him (he said): Come, young man,

mettaṃ bhāvehi, karuṇaṃ, muditaṃ, upekkhan-ti,

develop friendliness, compassion, gladness and equanimity,

brahmavihārabhāvanaṃ ācikkhi.

and he explained the development of the (four) spiritual states.

So tathā paṭipajjivā puna jhānābhiññā³⁹⁹ nibbattesi.

Having practiced in that way he again attained the absorptions and the deep knowledges.

Sattā imañ Dhammadesanaṃ āharitvā,

After giving this Dhamma teaching,

Saccāni pakāsetvā, jātaṃ samodhānesi,

and showing the Truths, he made the connection to the story,

Saccapariyosāne ukkaṇṭhitabhikkhu Sotāpattiphale patiṭṭhahi.

and at the conclusion of the Truths that dissatisfied monk was established in the fruition of Stream-Entry.

³⁹⁵ SHB: *yakkhiṇi-*; showing the *n/ṇ* alternation in the Sinhalese texts; same again below.

³⁹⁶ Thai: *tādisabhūtaṃ*.

³⁹⁷ Thai: *nassasi*, aorist, *was destroyed*. PTS reads *nassati* here, but *tassati* in the verse.

³⁹⁸ ChS omits: *evaṃ*.

³⁹⁹ PTS: *jhānaṃ*; but it would seem necessary to include the *abhiññās* here too.

Tadā Naḷinikā purāṇadutiyikā ahosi, Isisiṅgo ukkaṇṭhitabhikkhu,
(The Buddha said): at that time Naḷinikā was his former wife, Isisiṅga was the dissatisfied monk,

Pitā pana aham-evā ti.⁴⁰⁰
and I the Father.

*NAḶINIKĀJĀTAKA VAṆṆANĀ NIṬṬHITAM*⁴⁰¹
THE EXPLANATION OF THE NAḶINIKĀ STORY

⁴⁰⁰ ChS: *aham-eva ahosin-ti*.

⁴⁰¹ SHB, PTS: *Naḷinijātakam*; ChS: *Naḷinikājātakavaṇṇanā Pathamam*; Thai: *Naḷinikājātakam Niṭṭhitam Pathamam*.