



# JĀTAKAGĀTHĀVAṆṆANĀ

THE JĀTAKA VERSES AND THEIR WORD COMMENTARIES

TRANSLATED BY ĀNANDAJOTI BHIKKHU

# Jātakagāthāvaṇṇanā

## The Jātaka Verses and their Word Commentaries

### Introduction

When the team led by Prof. E B Cowell translated the Jātakaṭṭhavaṇṇanā<sup>1</sup> into English in the late 19<sup>th</sup> century it was a breakthrough effort that took decades to complete, and laid a strong foundation for the translation of the rest of the texts in the Pāḷi canon.

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

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

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

---

<sup>1</sup> Also known as the Jātakaṭṭhakathā.

<sup>2</sup> See The Jātaka Translation, revised by Ānandajoti Bhikkhu elsewhere on this website.

## Text and Translation

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

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

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

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

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

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

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

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

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

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

### **Quotations from the Tipiṭaka**

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

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

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

---

<sup>3</sup> See below for an analysis of the verses.

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

## The Section with One Verse – 4

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

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

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

Ja 61 quotes Ja 534 Mahāhamsajātaka, vs. 30, calling it a discourse (sutta).

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

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

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

### Commentarial Methods

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

More regular form

(Ja 21):

***ye kukkurā ti ye sunakhā.***

*those hounds means those dogs.*

Amplification

(Ja 48):

**Cetā ti Cetaraṭṭhavāsino corā.**

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

Playing on words (homonym)

(Ja 56):

**Pahaṭṭhamanaso ti tāya eva vinīvaraṇatāya pahaṭṭhamānaso, suvaṇṇaṃ viya pahamsitvā.**

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

Paraphrase

(Ja 40):

**Tatthāyaṃ piṇḍattho:**

In this connection, this is the substance of it:  
followed by a prose restatement of the verse.

(Ja 44):

**Matiyā upeto ti paññāya samannāgato.**

*Endowed with wisdom* means endowed with wisdom.

Synonym(s)

(Ja 45):

**medhāvī ti paṇḍito ñāṇī vibhāvī.**

*intelligent* means, wise, knowledgeable, understanding.

Rephrasing

(Ja 34):

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

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

(Ja 44):

**Matiyā upeto ti paññāya samannāgato.**

*Endowed with wisdom* means endowed with wisdom.

(Ja 67):

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

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

Explaining a vocative

(Ja 15):

***Kharādiye ti taṃ nāmena ālapati.***

*Kharādiya*, he calls him by name.

Folk etymology

(Ja 36):

***Jagatiruhan-ti jagati vuccati pathavī,***

*Tree* means *jagati* is said to be the earth,

***tattha jātattā rukkho jagatiruhō ti vuccati.***

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

Definition

(Ja 39):

***Tattha, yassā ti yassa kassaci puggalassa.***

Herein, *he who* means whatever person.

Analysing a compound

(Ja 61):

***Lokitthiyo ti loke itthiyo.***

*Worldly women* means women of the world.

Case usage

***Accāsanassā ti, karaṇatthe sāmivacanāṃ.***

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

Explaining (bad) grammar

(Ja 45):

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

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

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

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

(Ja 82):

**Pāsāṇāsīno ti vattabbe,**

*Pāsāṇāsīno* should be said,

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

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

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

**Sesam-ettha uttānattham-eva.**

The meaning of the rest is clear.

**Ito paraṃ pana ettakam-pi avatvā,**

From here on without saying this much again,

**yaṃ yaṃ anuttānaṃ taṃ tad-eva vaṇṇayissāma.**

only whatever is not clear will be explained.

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

### **Metres of the Verses**

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

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



The Section with One Verse – 8

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

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

**Jagatī** (2 verses): 132, 133.

**Vetāliya** (4 verses): 14, 27, 91, 134.

**Opacchandasaka** (2 verses): 87, 144.

**Old Gīti** (1 verse): 96.

**Mixed Verses** (8 verses):

**Siloka/Jagatī**: 36, 41, 43 (3 verses).

**Siloka/Tuṭṭhubha**: 123 (1 verse).

**Siloka/Vetāliya/Āpātalikā**: 112 (1 verse).

**Jagatī/Tuṭṭhubha**: 42 (1 verse).

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

**Vetāliya/Opacchandasaka**: 80, 111 (1 verse).

Of the Siloka the variations break down like this:

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

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

The Section with One Verse – 10

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

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

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

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

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

**Siloka tavipulā** (1 pādayuga): 53a.

## **Acknowledgements**

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

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

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

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

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

Ānandajoti Bhikkhu

July, 2022

# 1. Ekakanipāto

## The Section with One Verse

### Ja 1 Apaṇṇakajātaka

#### The Story about what is Unquestionable

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

— — — — — || — — — — — Siloka ravipulā

#### 1. Apaṇṇakam̐ ṭhānam-eke, dutiyam̐ āhu takkikā,

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

— — — — — || — — — — — Siloka pathyā

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

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

**Tattha,** <sup>{1.104}</sup> *apaṇṇakan-ti ekamsikam̐ aviraddham̐ niyyānikam̐.*

In this connection, *unquestionable*<sup>5</sup> means being sure, unfailing, leading to deliverance.

**Ṭhānan-ti kāraṇam̐.**

*Basis* means cause.

---

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

**Kāraṇañ-hi yasmā tad-āyattavuttitāya phalaṃ tiṭṭhati nāma,**

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

**tasmā ṭhānan-ti vuccati.**

therefore *basis* is said.

**“Ṭhānañ-ca ṭhānato, aṭṭhānañ-ca aṭṭhānato” ti, ādīsu,**

“A basis comes from having a basis, lacking a basis comes from lacking a basis,” and so on,<sup>6</sup>

**cassa payogo veditabbo.**

and this is how its application should be seen.

**Iti Apaṇṇakam ṭhānan-ti padadvayenāpi,**

Thus with the two words: *Unquestionable basis*,

**yam ekantahitasukhāvahattā paṇḍitehi paṭipannaṃ,**

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

**ekamsikakāraṇaṃ, aviraddhakāraṇaṃ,**

that is a definite cause, an unfailing cause,

**niyyānikakāraṇaṃ taṃ idan-ti dīpeti.**

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

**Ayam-ettha saṅkhepo,**

Herein, this is the summary,

**pabhedato pana tīṇi saraṇagamanāni, pañca sīlāni, dasa sīlāni,**

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

---

<sup>6</sup> Vibh. 809. Quotations from the canon are shown in black.

**pātimokkhasaṃvaro, indriyasaṃvaro,**

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

**ājīvapārisuddhi, paccayaapaṭisevanam,**

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

**sabbam-pi catupārisuddhisīlam,**

all the virtuous practices in the four purities,<sup>7</sup>

**indriyesu guttadvāratā, bhojane mattaññutā, jāgariyānuyogo,**

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

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

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

**sabbam-petaṃ apanṇakaṭṭhānam, apanṇakapaṭipadā,**

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

**niyyānikapaṭipadā, ti attho.**

a practice that leads out, this is the meaning.

**Yasmā ca pana niyyānikapaṭipadāya etaṃ nāmam,**

Wherefore what is called the practice that leads out,

**tasmā yeva Bhagavā Apanṇakapaṭipadam dassento imaṃ suttaṃ-āha:**

that the Fortunate One shows in this discourse about the Unquestionable Practice:<sup>8</sup>

---

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

<sup>8</sup> This seems to be an alternative title for the discourse.

**Apaṇṇakasutta<sup>9</sup>**

**The Discourse about the Unquestionable**

**“Tīhi, bhikkhave, dhammehi samannāgato,**

“Endowed with three things, monastics,

**bhikkhu apaṇṇakapaṭipadaṃ paṭipanno hoti,**

a monastic practices an unquestionable practice,

**yoni cassa āraddhā hoti āsavānaṃ khayāya.**

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

**Katamehi tīhi?**

What three?

**Idha, bhikkhave, bhikkhu indriyesu guttadvāro hoti,**

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

**bhojane mattaññū hoti, jāgariyaṃ anuyutto hoti.**

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

**1. Kathan-ca, bhikkhave, bhikkhu indriyesu guttadvāro hoti?**

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

**Idha, bhikkhave, bhikkhu**

Here, monastics, a monastic,

**cakkhunā rūpaṃ disvā, na nimittaggāhī hoti**

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

---

<sup>9</sup> AN. 3.16, *Apaṇṇakasutta*.



***nānubyañjanaggāhī,<sup>10</sup> yatvādhikaraṇamenam:***  
*nor does he grasp at the details, for this reason:*

***cakkhundriyam asaṁvutaṁ viharantaṁ,***  
*were he to live with the eye sense faculty unrestrained,*

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

***Tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyam,***  
*He therefore practices restraint, guards the eye sense faculty,*

***cakkhundriye saṁvaram āpajjati.***  
*and achieves the restraint of the eye sense faculty.*

***Sotena saddaṁ sutvā,***  
*Having heard a sound with the ear,*

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

***sotindriyam asaṁvutaṁ viharantaṁ,***  
*were he to live with the ear sense faculty unrestrained,*

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

***Tassa saṁvarāya paṭipajjati, rakkhati sotindriyam,***  
*He therefore practices restraint, guards the ear sense faculty,*

***sotindriye saṁvaram āpajjati.***  
*and achieves the restraint of the ear sense faculty.*

---

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

***Ghānena gandhaṃ ghāyivā,***

*Having smelt an odour with the nose,*

***na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇameṇaṃ:***

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

***ghānindriyaṃ asaṃvutaṃ viharantaṃ,***

*were he to live with the nose sense faculty unrestrained,*

***abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ.***

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

***Tassa saṃvarāya paṭipajjati, rakkhati ghānindriyaṃ,***

*He therefore practices restraint, guards the nose sense faculty,*

***ghānindriye saṃvaraṃ āpajjati.***

*and achieves the restraint of the nose sense faculty.*

***Jivhāya rasaṃ sāyivā,***

*Having savoured a taste with the tongue,*

***na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇameṇaṃ:***

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

***jivhindriyaṃ asaṃvutaṃ viharantaṃ,***

*were he to live with the tongue sense faculty unrestrained,*

***abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ.***

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

***Tassa saṃvarāya paṭipajjati, rakkhati jivhindriyaṃ,***

*He therefore practices restraint, guards the tongue sense faculty,*

***jivhindriye saṃvaraṃ āpajjati.***

*and achieves the restraint of the tongue sense faculty.*

***Kāyena phoṭṭhabbaṃ phusitvā,***

*Having felt a touch with the body,*

***na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇaṃenaṃ:***

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

***kāyindriyaṃ asaṃvutaṃ viharantaṃ,***

*were he to live with the body sense faculty unrestrained,*

***abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ.***

*wicked, unskillful thoughts like greed and aversion might flood in.*

***Tassa saṃvarāya paṭipajjati, rakkhati kāyindriyaṃ,***

*He therefore practices restraint, guards the body sense faculty,*

***kāyindriye saṃvaraṃ āpajjati.***

*and achieves the restraint of the body sense faculty.*

***Manasā dhammaṃ viññāya,***

*Having cognised a thought with the mind,*

***na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇaṃenaṃ:***

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

***manindriyaṃ asaṃvutaṃ viharantaṃ,***

*were he to live with the mind sense faculty unrestrained,*

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

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

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

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

**2. Kathañ-ca, bhikkhave, bhikkhu bhojane mattaññū hoti?**  
2. And how, monastics, is a monastic one who knows the measure in food?

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

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

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

***vihimsūparatīyā brahmacariyānuggahāya,***  
*to inhibit annoyance, and to assist in the spiritual life,*

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

***navañ-ca vedanaṃ na uppādessāmi,***  
*and not produce any new feeling,*

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

**Evam̐ kho, bhikkhave, bhikkhu bhojane mattaññū hoti.**

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

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

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

**Idha, bhikkhave, bhikkhu divasam̐, caṅkamena nisaḷḷāya,**

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

*āvaraṇīyehi dhammehi cittaṃ parisodheti.*

*purifies his mind from thoughts which are obstacles.*

**Rattiyā paṭhamam̐ yāmam̐, caṅkamena nisaḷḷāya,**

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

*āvaraṇīyehi dhammehi cittaṃ parisodheti.*

*he purifies his mind from thoughts which are obstacles.*

**Rattiyā majjhimaṃ yāmam̐,**

*In the middle watch of the night,*

**dakkhiṇena passena sīhaseyyam̐ kappeti, pāde pādam̐ accādhāya,**

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

**sato sampajāno uṭṭhānasaññaṃ manasi karitvā.**

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

**Rattiyā pacchimaṃ yāmam̐, paccuṭṭhāya, caṅkamena nisaḷḷāya**

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

*āvaraṇīyehi dhammehi cittaṃ parisodheti.*

*he purifies his mind from thoughts which are obstacles.*

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

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

**Imasmiñ-cā pi sutte tayo va dhammā vuttā.**

These are the three things spoken of in the discourse.

**Ayam̐ pana apanṇakapaṭipadā yāva Arahattaphalam̐ labbhateva.** {1.105}

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

**Tattha, Arahattaphalam pi,**

In this connection, the fruit of Arahatta,

**phalasamāpattivihārassa ceva, anupādāparinibbānassa ca,**

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

**paṭipadā yeva nāma hoti.**

this is known as the practice.

**Eke ti ekacce paṇḍitamanussā.**

*Some* means some wise people.

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

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

**idaṃ pana sapaṇḍitaṃ Bodhisattaṃ yeva sandhāya vuttanti, veditabbaṃ.**

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

---

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

***Dutiyaṃ āhu takkikā ti.***

*The foolish speak of another way.*

***Dutiyān-ti paṭhamato,***

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

***apaṇṇakaṭṭhānato, niyyānikakāraṇato,***

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

***dutiyaṃ takkaggāhakāraṇaṃ, aniyyānikakāraṇaṃ, āhu takkikā ti.***

*those who grasp at foolishness<sup>12</sup> have another way as a cause, which is not a cause that leads to deliverance, so the foolish speak.*

***Ettha pana saddhiṃ purimapadena ayaṃ yojanā:***

*Herein this is the interpretation together with the first line:*

***apaṇṇakaṭṭhānaṃ, ekamsikakāraṇaṃ,***

*the unquestionable basis, the cause for being sure,*

***aviraddhakāraṇaṃ niyyānikakāraṇaṃ,***

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

***eke Bodhisattappamukhā paṇḍitamanussā gaṇhimsu.***

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

***Ye pana bālasatthavāhaputtappamukhā, takkikā āhu,***

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

***te dutiyaṃ sāparādhaṃ, anekamsikaṭṭhānaṃ,***

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

---

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

**viraddhakāraṇaṃ, aniyyānikakāraṇaṃ, aggahesum.**

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

**Tesu ye apanṇakaṭṭhānaṃ aggahesum, te sukkapaṭipadaṃ paṭipannā.**

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

**Ye dutiyam: “Purato bhavitabbaṃ udakenā” ti,**

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

**takkaggāhasaṅkhātāṃ aniyyānikakāraṇaṃ aggahesum.**

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

**Te kaṇhapaṭipadaṃ paṭipannā.**

They practice a dark practice.

**Tattha, sukkapaṭipadā aparihānīpaṭipadā,**

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

**kaṇhapaṭipadā parihānīpaṭipadā.**

the dark practice is a practice that does regress.

**Tasmā ye sukkapaṭipadaṃ paṭipannā,**

Therefore those who practice a pure practice,

**te aparihīnā sotthibhāvaṃ pattā.**

do not regress and they attain safety.

**Ye pana kaṇhapaṭipadaṃ paṭipannā,**

Those who practice a dark practice,

---

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



**te parihīnā anayabyasanam āpannā ti.**

regress and fall into misfortune.

**Imam-attham Bhagavā Anāthapiṇḍikassa gahapatino vatvā,**

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

**uttari idam-āha:**

and further he said this:

***Etad-aññāya medhāvī, tam gaṇhe yad-apaṇṇakan -ti.***

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

**Tattha etad-aññāya medhāvī ti.**

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

***Medhā, ti laddhanāmāya,***

*The intelligent one, the one so-called,*

**vipulāya visuddhāya uttamāya paññāya samannāgato.**

being endowed with vast, purified, ultimate wisdom.

**Kulaputto etam apaṇṇake ceva sapaṇṇake cā ti,**

The son of a good family knows<sup>14</sup> what is unquestionable and what is questionable,

**dvīsu atakkaggāhatakkaggāhasaṅkhātesu ṭhānesu,**

and out of the two bases, what is reckoned as taking up the logical and grasping at the illogical,<sup>15</sup>

---

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

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

**guṇadosaṃ vuddhihāniṃ atthānatthaṃ ñatvā, ti attho.**

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

**Taṃ gaṇhe yad-apaṇṇakan-ti yaṃ apaṇṇakaṃ ekamsikaṃ,**

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

**sukkapaṭipadā-aparihāniyapaṭipadāsāṅkhātāṃ,**

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

**niyyānikakāraṇaṃ, tad-eva gaṇheyya.**

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

**Kasmā? Ekamsikādibhāvato yeva.**

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

**Itaraṃ pana na gaṇheyya.**

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

**Kasmā? Anekamsikādibhāvato yeva.**

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

**Ayañ-hi apaṇṇakapaṭipadā nāma sabbesaṃ,**

For everyone this is known as the unquestionable practice,

**Buddha-Pacceka-Buddha-Buddhaputtānaṃ paṭipadā.**

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

**Sabba-Buddhā hi apaṇṇakapaṭipadāyam-eva ṭhatvā,**

Because all the Buddhas are established in this unquestionable practice,

**daḷhena viriyena, pāramiyo pūretvā, Bodhimūle Buddhā nāma honti.**

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

**Paccekabuddhā paccekabodhiṃ uppādentī,**

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

**Buddhaputtā sāvakaṇāmiṇṇāṇaṃ paṭivijjhanti.**

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

## **Ja 2 Vaṇṇupathajātaka** **The Story about a Sandy Place**

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

○○-○-|-○○|-○-- Tuṭṭhubha

**1. Akilāsuno, vaṇṇupathe khaṇantā,**

Untiring, digging in a sandy place,

○-○-|-○○|-○-- Tuṭṭhubha

**Udaṅgaṇe tattha papaṃ avindum,**

In the open, they found drinking water,

--○-|-○○|-○-- Tuṭṭhubha

**Evaṃ munī vir<sup>16</sup>yabalūpapanno,**

So the sage, endowed with strength of effort,

○○-○-|-○○|-○-- Tuṭṭhubha

**Akilāsu vinde hadayassa santin-ti.**

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

---

<sup>16</sup> Cst has the Sanskritised *vīriya-* which spoils the metre.

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

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

**Vañņupathe ti vañņu vuccati, vālukā; vālukāmagge ti attho.**

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

**Khañantā ti bhūmiṃ khañamānā.**

*Digging* means digging the ground.

**Udaṅgaṇe ti ettha udā ti nipāto,**

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

**aṅgaṇe ti manussānaṃ sañcaraṇaṭṭhāne,**

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

**anāvāṭe bhūmibhāge, ti attho.**

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

**Tatthā ti tasmiṃ vañņupathe.**

*There* means there on a sandy road.

**Papaṃ avindun-ti udakaṃ paṭilabhimsu.**

*They found water* means they obtained water.

**Udakañ-hi papīyanabhāvena papā ti vuccati.**

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

**Pavaddhaṃ vā āpaṃ papaṃ, mahodakan-ti attho.**

Or, a lot of water is *drinking water*, a great deal of water is the meaning.<sup>17</sup>

---

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

***Evan-ti opammaṭṭipādanam.***

*So* is used (to indicate) the simile.

***Munī ti monam vuccati nāṇam, kāyamoneyyādīsu vā aññataram,***

*The sage*, sageship is said to be knowledge, or a certain sagacity of body and so on,<sup>18</sup>

***tena samannāgatattā puggalo munī ti vuccati.***

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

***So panesa agāriyamuni, anagāriyamuni,***

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

***sekkhamuni, asekkhamuni,***

a sage in training, a sage beyond training,

***Pacceka-buddhamuni, Munimunī ti anekavidho.***

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

***Tattha agāriyamunī ti gihī āgataphalo viññātasāsano.***

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

***Anagāriyamunī ti, tathārūpo va pabbajito.***

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

***Sekkhāmunī ti satta sekkhā.***

A sage in training means in one of the seven trainings.<sup>19</sup>

***Asekkhamunī ti, khīṇāsavo.***

A sage beyond training is one who has destroyed the pollutants.<sup>20</sup>

---

<sup>18</sup> The three sagacities are sagacity of body, speech and mind.

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

**Paccekaḥuddhamunī ti, Paccekasambuddho.**

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

**Munimunī ti, Sammāsambuddho.**

A Sage of Sages means a Perfect Sambuddha.

**Imasmim̐ panatthe sabbasaṅgāhakavasena {1.110} moneyyasaṅkhātāya,**

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

**paññāya samannāgato munī, ti veditabbo.**

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

**Viriyaḥalūpapanno ti viriyena ceva kāyabalaññabalena ca samannāgato.**

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

**Akilāsū ti nikkosajjo:**

*Untiring* means not being lazy, thinking:

**Kāmaṁ taco ca nhāru ca aṭṭhi ca avasissatu,**

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

**Upasussatu nissesam̐ sarīre maṁsalohitan-ti.**

Let the flesh and blood in the body dry up completely.<sup>21</sup>

**evaṁ vuttena caturaṅgasamannāgatena,**

so one who is said to be endowed with the four factors,<sup>22</sup>

---

<sup>20</sup> i.e. one who has Fruit of Worthiness (*Arahatta*).

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

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

**viriyena samannāgatattā, analaso.**

who is endowed with effort, is not lazy.

**Vinde hadayassa santin-ti**

*Finds peace (right here) in his heart means*

**cittassa pi hadayarūpassa pi sītalabhāvakaṛaṇena,**

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

**santin-ti saṅkham gataṃ,**

*peace comes to be reckoned,*

**jhānavipassanābhiññā-Arahattamaggañāṇasaṅkhātāṃ**

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

**Ariyadhammaṃ vindati paṭilabhatī, ti attho.**

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

**Bhagavatā hi:**

Therefore the Fortunate One said:

**Dukkham, bhikkhave, kusīto viharati**

The lazy one suffers, monastics,<sup>23</sup>

**vokiṇṇo pāpakehi akusalehi dhammehi,**

being full of unskilful wrong thoughts,

**mahantañ-ca sadattham parihāpeti.**

bringing to ruin his greatest good.

**Āraddhaviriyo ca kho, bhikkhave, sukham viharati**

One with effort aroused lives happily, monastics,

---

<sup>23</sup> SN 2.22 Dutiyadasabalasutta.

**pavivitto pāpakehi akusalehi dhammehi,**  
secluded from unskilful wrong thoughts,

**mahantañ-ca sadattham paripūreti.**  
fulfilling his greatest good.

**Na, bhikkhave, hīnena aggassa patti hotī. ti**  
The highest (good), monastics, is not attained by the weak.

**Evañ anekehi suttehi kusītassa dukkhavihāro,**  
Thus in many discourses it is explained in detail that the lazy one has a life of suffering,

**āradhaviyassa ca sukhavihāro samvaṇṇito.**  
and that the one with effort aroused has a life of happiness is explained.

**Idhāpi āradhaviyassa akatābhinivesassa, vipassakassa,**  
But here the one with effort aroused, free from clinging, having insight,

**viriyabalena adhigantabbam, tam-eva sukhavihāram, dassento:**  
whose happy life would be attained by strength of effort, is being shown:

**“Evañ munī viriyabalūpapanno,**  
“So the sage, endowed with strength of effort,

**Akilāsu vinde hadayassa santin,”-ti āha.**  
Untiring, finds peace (right here) in his heart,” is said.



**Idaṃ vuttaṃ hoti:**

This is what is said:

**Yathā te vāṇijā akilāsuno vaṇṇupathe khaṇantā, udakaṃ labhiṃsu,**

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

**evaṃ imasmim-pi sāsane,**

so in this dispensation,

**akilāsu hutvā, vāyamamāno paṇḍito bhikkhu**

being *untiring*, the wise monastic who exerts himself

**imaṃ jhānādibhedam hadayassa santim labhati.**

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

**“So tvaṃ, bhikkhu, pubbe, udakamattassa atthāya, viriyam katvā,**

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

**idāni evarūpe maggaphaladāyake niyyānikasāsane,**

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

**kasmā viriyam ossajasi” ti?**

why would you give up effort?”

## Ja 3 Serivavāṇijāṭaka

### The Story about the Tradesman from Serivā

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

○○--|○---||---○|○-○- Siloka pathyā

**1. Idha ce naṃ virādhesi Saddhammassa niyāmataṃ,**

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

○---○|○---||-○---|○-○- Siloka pathyā

**Ciraṃ tvaṃ anutappesi, Serivāyaṃ va vāṇijo ti.**

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

**Tattha,** <sup>{1.113}</sup> *idha ce naṃ virādhesi, saddhammassa niyāmatan-ti,*

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

**imasmiṃ sāsane etaṃ Saddhammassa,**

in this dispensation of the True Dhamma,

**niyāmatāsaṅkhātaṃ Sotāpattimaggaṃ virādhesi.**

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

**Yadi virādhesi, viriyaṃ ossajanto,**

If you miss, through giving up effort,

**nādhigacchasi na paṭilabhasī ti attho.**

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

**Ciraṃ tvaṃ anutappesī ti,**

*For a long time you will suffer,*

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

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

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

**nānappakārāni dukkhāni anubhavanto,**  
while experiencing various sufferings,

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

**Kathaṃ?**

How?

***Serivāyaṃ va vāṇijo ti.***

*Like the merchant in Serivā.*

**Serivā, ti evaṃnāmakō ayaṃ vāṇijo yathā.**

Serivā, such is the name of this trader.

**Idaṃ vuttaṃ hoti:**

This is what is said:

**Yathā pubbe Serivanāmakō vāṇijo,**

Just as formerly the trader called Serivā,

**satasahassagghanikaṃ suvaṇṇapātīm labhitvā,**

having received the golden dish worth a hundred thousand,

**tassā gahaṇatthāya viriyaṃ akatvā, tato parihīno anutappi,**

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

**evam-eva tvam-pi imasmim sāsane,**

so you, in this dispensation,

**paṭiyattasuvaṇṇapātisadisam,**

like the decorated golden dish,

**Ariyamaggaṃ ossaṭṭhaviriyatāya, anadhigacchanto,**

through giving up effort, not attaining the Noble Path,

**tato parihīno, dīgharattaṃ anutappissasi.**

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

**Sace pana viriyaṃ na ossajissasi,**

But if you do not give up effort,

**paṇḍitavāṇijo suvaṇṇapātīm viya,**

like the wise trader and the golden dish,

**mama sāsane navavidham-pi lokuttaradhammaṃ paṭilabhissasī ti.**

you will attain the supermundane in nine ways<sup>24</sup> in my dispensation.

---

<sup>24</sup> i.e., the four Paths, the four Fruits, and Nibbāna.

## Ja 4 Cūḷaseṭṭhijātaka The Story about the Little Merchant

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

- - - - - || - - - - - Siloka pathyā

### 1. Appakena pi medhāvī pābhatena vicakkhaṇo,

Even with little, an intelligent, skilled person, by means of an offering,

- - - - - || - - - - - Siloka pathyā

### Samuṭṭhāpeti attānaṃ, aṇuṃ aggiṃ va sandhaman-ti.<sup>25</sup>

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

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

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

### *Medhāvī ti paññavā.*

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

### *Pābhatenā ti bhaṇḍamūlena.*

*By means of an offering means by (giving) wares or money.*

### *Vicakkhaṇo ti vohārakusalo.*

*A skilled one means one skilled in business.*

---

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

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

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

**Yathā kiṃ?**  
Why is that?

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

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

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

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

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

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

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

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

**abhiññātaṃ pākaṭaṃ karotī, ti attho.**  
and makes (himself) well-known and famous, this is the meaning.

## Ja 5 Taṇḍulanālijātaka The Story about the Measure of Rice

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

- - - - | - - - - | - - - - Tuṭṭhubha

### 1. Kim-agghati taṇḍulanālikāyaṃ?

What value does a measure of rice have?

- - - - | - - - - | - - - - Tuṭṭhubha

### Assāna' mūlāya vadehi, rāja?

Do you speak of the price of horses, king?

- - - - | - - - - | - - - - Tuṭṭhubha

### Bārāṇasim̐ santarabāhiraṃ,<sup>26</sup>

Benares, on the inside and outside,

- - - - | - - - - | - - - - Tuṭṭhubha

### Ayam-agghati taṇḍulanālikā ti!

He values it at a measure of rice!

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

---

<sup>26</sup> The metre is one syllable short in this line.





**Tattha ajjhattasamuṭṭhānā hirī, bahiddhāsamuṭṭhānaṃ ottappaṃ.**

Herein conscience arises internally, concern arises externally.

**Attādhipeyyā hirī, lokādhipeyyaṃ ottappaṃ.**

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

**Lajjāsabhāvasaṅghitā hirī, bhayasabhāvasaṅghitaṃ ottappaṃ.**

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

**Sappatissavalakkhaṇā hirī,**

Conscience is marked by respect,

**vajjabhīrukabhayaḍassāvilakkhaṇaṃ ottappaṃ.**

concern is marked by avoidance, timidity and seeing danger.

**Tattha, ajjhattasamuṭṭhānaṃ hiriṃ catūhi kāraṇehi samuṭṭhāpeti:**

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

**jātiṃ paccavekkhitvā, vayaṃ paccavekkhitvā, <sup>{1.130}</sup>**

through reflection on birth, through reflection of age,

**sūrabhāvaṃ paccavekkhitvā, bāhusaccaṃ paccavekkhitvā.**

through reflection on valour, through reflection on being learned.

**Kathaṃ?**

How?

**“Pāpakaraṇaṃ nāmetaṃ na jātisampannānaṃ kammaṃ,**

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

**hīnajaccānaṃ kevaṭṭādīnaṃ kammaṃ,**

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

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

**evaṃ tāva jātiṃ paccavekkhitvā**  
thus reflecting on birth

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

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

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

**evaṃ vayaṃ paccavekkhitvā**  
thus reflecting on age

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

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

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

**evaṃ sūrabhāvaṃ paccavekkhitvā**  
thus reflecting on valour

**pāṇātipātādipāpaṃ akaronto hirim samuṭṭhāpeti.**

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

**Tathā: “Pāpakammaṃ nāmetam**

Then: “What is known as a wrong deed

**andhabālānaṃ kammaṃ, na paṇḍitānaṃ,**

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

**mādisassa paṇḍitassa bahussutassa idam kammaṃ kātuṃ na yuttan”-ti**

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

**evaṃ bāhusaccaṃ paccavekkhitvā**

thus reflecting on being learned

**pāṇātipātādipāpaṃ akaronto hirim samuṭṭhāpeti.**

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

**Evaṃ ajjhattasamuṭṭhānaṃ hirim catūhi kāraṇehi samuṭṭhāpeti.**

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

**Samuṭṭhāpetvā ca pana attano citte hirim pavesetvā,**

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

**pāpakammaṃ na karoti.**

and he does not do a wrong deed.

**Evaṃ hirī ajjhattasamuṭṭhānā nāma hoti.**

Thus conscience is known as arising internally.

**Kathaṃ ottappaṃ bahiddhāsamuṭṭhānaṃ nāma?**

How does what is known as concern arise externally?

**“Sace tvaṃ pāpakammaṃ karissasi,**

“If you do a wrong deed,

**catūsu parisāsu garahappatto bhavissasi, garahissanti taṃ viññū,**

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

**asuciṃ nāgariko yathā vajjito sīlavantehi,**

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

**kathaṃ bhikkhu karissasī” ti?**<sup>28</sup>

what will you do, monk?”

**Evam paccavekkhanto hi bahiddhāsamuṭṭhitena ottappena,**

Thus reflecting because of concern that has arisen externally,

**pāpakammaṃ na karoti.**

he does not do a wrong deed.

**Evam ottappaṃ bahiddhāsamuṭṭhānaṃ nāma hoti.**

Thus what is called concern arises externally.

**Kathaṃ hirī attādhipateyyā nāma?**

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

**Idhekacco kulaputto, attānaṃ adhipatiṃ, jeṭṭhakaṃ katvā:**

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

**“Mādisassa saddhāpabbajitassa bahussutassa dhutaṅgadharassa**

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

---

<sup>28</sup> Dhs-a, PTS p. 126.

**na yuttam̐ pāpakammaṃ kātun,”-ti pāpaṃ na karoti.**

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

**Evam̐ hirī attādhipateyyā nāma hoti.**

Thus what is called conscience arises internally.

**Tenāha Bhagavā:**

This was said by the Fortunate One:<sup>29</sup>

**“So attānaṃ yeva adhipatiṃ katvā,**

“Having made himself the master,

**akusalaṃ pajahati, kusalaṃ bhāveti,**

he abandons the unwholesome, develops the wholesome,

**sāvajjaṃ pajahati, anavajjaṃ bhāveti,**

he abandons the blameworthy, develops the blameless,

**suddham-attānaṃ pariharatī” ti.**

taking care to purify himself.”

**Kathaṃ ottappaṃ lokādhipateyyaṃ nāma?**

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

**Idhekacco kulaputto, lokaṃ adhipatiṃ, jeṭṭhakaṃ katvā**

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

**pāpakammaṃ na karoti.**

does no wrong deed.

**Yathāha: “Mahā kho paṇāyaṃ lokasannivāso.”**

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

---

<sup>29</sup> AN 3.40.

**Mahantasmim kho pana lokasannivāse santi samaṇabrāhmaṇā**

In this great world community there are ascetics and brahmins

**iddhimanto dibbacakkhukā paracittaviduno,**

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

**te dūrato pi passanti, āsannāpi na dissanti,**

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

**cetasā pi cittaṃ jānanti, te pi maṃ evaṃ jānissanti:**

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

**'Passatha, bho, imaṃ kulaputtaṃ,**

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

**saddhā agāasmā anagāriyaṃ <sup>{1.131}</sup> pabbajito**

who went forth from home life to the homeless life

**samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī.' ti**

is now living full of wrong, unwholesome thoughts.'

**Santi Devatā iddhimantiyo dibbacakkhukā paracittaviduniyo,**

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

**tā dūrato pi passanti, āsannāpi na dissanti,**

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

**cetasā pi cittaṃ jānanti, tā pi maṃ evaṃ jānissanti:**

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

**'Passatha, bho, imaṃ kulaputtaṃ,**

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

**saddhā agāasmā anagāriyam pabbajito** {1.131}

who went forth from home life to the homeless life

**samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī.’ ti**

is now living full of wrong, unwholesome thoughts.’

**“So lokam yeva adhipatim, jeṭṭhakam karitvā,**<sup>30</sup>

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

**akusalam pajahati, kusalam bhāveti,**

he abandons the unwholesome, develops the wholesome,

**sāvajjam pajahati, anavajjam bhāveti,**

he abandons the blameworthy, develops the blameless,

**suddham-attānam pariharatī” ti.**

taking care to purify himself.”

**Evam ottappam lokādhipateyyam nāma hoti.**

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

**“Lajjāsabhāvasaṅṅhitā hirī, bhayasabhāvasaṅṅhitam ottappan”-ti.**

“Conscience arises from the state of fear, concern arises from the state of fear.”

**Ettha pana lajjā ti lajjanākāro, tena sabhāvena saṅṅhitā hirī.**

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

**Bhayan-ti apāyabhayam, tena sabhāvena saṅṅhitam ottappam.**

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

**Tad-ubhayam-pi pāpaparivajjane pākaṭam hoti.**

This pair are clearly seen as avoiding wrong.

---

<sup>30</sup> AN 3.40.

**Ekacco hi yathā nāmeko kulaputto uccārapassāvādīni karonto,**

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

**lajjitabbayuttakam̐ ekam̐ disvā, lajjanākārappatto bhaveyya hīlito,**

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

**evam-evam̐ ajjhataṃ lajjidhammāṃ okkamitvā,**

in the same way, having developed shame internally,

**pāpakammaṃ na karoti.**

he does not do a wrong deed.

**Ekacco apāyabhayabhīto hutvā, pāpakammaṃ na karoti.**

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

**Tatridam̐ opammaṃ:**

In this connection, this is the simile:

**Yathā hi dvīsu ayogūḷesu**

Just as with two iron balls

**eko sītalo bhaveyya gūthamakkhito, eko uṇho āditto.**

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

**Tattha, paṇḍīto sītaṃ gūthamakkhitattā jigucchanto na gaṇhāti,**

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

**itaraṃ ḍāhabhayena.**

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

**Tattha, sītalassa gūthamakkhitassa jigucchāya agaṇhanaṃ viya,**

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



**ajjhattam lajjidhammam okkamitvā, pāpassa akaraṇam,**  
having developed shame internally, he does no wrong deed,

**uṇhassa dāhabhayena agaṇhanam viya apāyabhayena,**  
and like not grasping at the hot (ball) through fear of the heat, through fear of  
the downfall,

**pāpassa akaraṇam, veditabbam.**  
he does no wrong deed, so it should be understood.

**“Sappatissavalakkhaṇā hirī,**  
“Respect is a mark of conscience,

**vajjabhīrukabhayadassāvilakkhaṇam ottappan”-ti.**  
avoidance, timidity and recognising fear is a mark of concern.”<sup>31</sup>

**Idam-pi dvayam pāparivajjane yeva pākaṭam hoti.**  
These two things are clearly seen as avoiding wrong.

**Ekacco hi jātimahattapaccavekkhaṇā,**  
Therefore some, reflecting on having an outstanding birth,

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

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

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

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

---

<sup>31</sup> This quotation is found only in the commentaries.

**hirim̐ samuṭṭhāpetvā pāpaṃ na karoti.**

and through the arising of conscience he does no wrong.

**Ekacco attānuvādabhayaṃ, parānuvādabhayaṃ,**

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

**daṇḍabhayaṃ, duggatibhayan-ti.**

fear punishment, (or) fear a bad destination.

**Catūhi kāraṇehi vajjabhīrukabhayaḍassāvilakkhaṇaṃ,**

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

**ottappaṃ samuṭṭhāpetvā pāpaṃ na karoti.**

and having made concern arise he does no wrong.

**Tattha, jātimahattapaccavekkhaṇādīni ceva,**

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

**attānuvādabhayaḍīni ca vitthāretvā kathetabbāni.**

and fearing self reproach, and so on, he should speak in detail.

**Tesaṃ vitthāro Aṅguttaranikāyaṭṭhakathāyaṃ vutto.**

These things are spoken of extensively in the commentary on the Numerical Collection.<sup>32</sup>

**Sukkadhammasamāhitā ti idam-eva hirottappaṃ ādim̐ katvā,**

*Being unsullied* means having conscience and concern and so on,

**kattabbā kusalā dhammā sukkadhammā nāma,**

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

---

<sup>32</sup> See PTS 2.57ff. AN 1.418.

**te sabbasaṅgāhakanayena catubhūmakalokiyalokuttaradhammā.**

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

**Tehi samāhitā samannāgatā, ti attho.**

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

**Santo sappurisā loka ti kāyakammādīnaṃ santatāya santo,**

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

**kataññukataveditāya sobhanā purisā ti sappurisā.**

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

**Loko pana saṅkhāraloko, sattaloko, okāsaloko,**

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

**khandhaloko, āyatanaloko, dhātuloko ti anekavidho.**

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

**Tattha:**

In this connection:

**Eko loko: sabbe sattā āhāraṭṭhitikā**

One world:<sup>33</sup> all beings subsist on food.

**Dve lokā: nāmañ-ca rūpañ-ca.**

Two worlds: mind and body.

**Tayo lokā: tisso vedanā.**

Three worlds: the three feelings.

**Cattāro lokā: cattāro āhārā.**

Four worlds: the four foods.

**Pañca lokā: pañcupādānakkhandhā.**

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

**Cha lokā: cha ajjhātikāni āyatanāni.**

Six worlds: the six internal sense spheres.

**Satta lokā: satta viññāṇaṭṭhitiyo.**

Seven worlds: the seven stations of consciousness.

**Aṭṭha lokā: aṭṭha lokadhammā.**

Eight worlds: the eight worldly conditions.

**Nava lokā: nava sattāvāsā.**

Nine worlds: the nine dwellings for beings.

---

<sup>33</sup> Paṭis. PTS vol. 1 p. 122.

**Dasa lokā: dasāyatanāni.**

Ten worlds: the ten sense spheres.<sup>34</sup>

**Dvādasalokā: dvādasāyatanāni.**

Twelve worlds: the twelve sense spheres.

**Aṭṭhārasa lokā: aṭṭhārasa dhātuyo.**

Eighteen worlds: the eighteen elements.

**Ettha, saṅkhāraloko vutto,**

Here, when the world of processes is spoken of,

**khandhalokādayo tad-antogadhā yeva.**

the world of the aggregates and so on are included.

**Ayaṃ loko, paraloko, Devaloko, manussaloko ti ādīsu**

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

**pana sattaloko vutto.** {1.132}

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

**Yāvatā candimasūriyā pariharanti disā bhanti virocamānā,**

As far as moon and sun<sup>35</sup> revolve in the directions, shining, radiant,

**Tāva saḥassadhā loko, ettha te vattate vaso ti.**

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

**Ettha okāsaloko vutto.**

Here the visible world is spoken of.

**Tesu idha sattaloko adhippeto.**

With these here the world of beings is intended.

---

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

<sup>35</sup> MN 49, Brahmanimantanikasutta.

**Sattalokasmiñ-hi ye evarūpā sappurisā,**

In the world of beings whatever good people there are,

**te Devadhammā ti vuccanti.**

these are spoken of as having *Deva-nature*.

**Tattha, Devā ti Sammutidevā,**

In this connection, *Deva* means Devas through convention,

**Upapattidevā, Visuddhidevā ti: tividhā.**

Devas spontaneously reborn, Devas through purity: (these) three ways.

**Tesu Mahāsammatakalato paṭṭhāya,**

Amongst them, beginning from the time of Mahāsammata,

**lokena Devā ti sammatattā rājarājakumārādayo Sammutidevā nāma.**

*Devas*, kings, princes and so on are known as *Devas through convention* by the people.

**Devaloke uppannā upapattidevā nāma.**

Those who are reborn in the Deva world are known as *Devas spontaneously reborn*.

**Khīṇāsavā pana Visuddhidevā nāma.**

Those who have destroyed the pollutants are known as *Devas through purity*.

**Vuttam-pi cetam:**

This is what is said:<sup>36</sup>

**Sammutidevā nāma rājāno deviyo rājakumārā.**

Kings, queens and princes are known as Devas by convention.

---

<sup>36</sup> (Abhidhamma) Vibhaṅga 18.6.1, PTS p. 422.

**Upapattidevā nāma Bhummadeve upādāya tad-uttaridevā.**

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

**Visuddhidevā nāma Buddhā Paccekabuddhā khīṇāsavā ti.**

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

**Imesaṃ Devānaṃ dhammā ti Devadhammā.**

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

**Vuccare ti vuccanti.**

*Are said* means are spoken of.

**Hīrottappamūlakā hi kusalā dhammā,**

Conscience and concern are therefore the root of wholesome things,

**kulasampadāya ceva Devaloke nibbattiyā ca visuddhibhāvassa ca,**

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

**kāraṇattā, kāraṇaṭṭhena tividhānam-pi**

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

**tesaṃ Devānaṃ dhammā ti Devadhammā.**

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

**Tehi Devadhammehi samannāgatā puggalā pi Devadhammā.**

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

**Tasmā puggalādhiṭṭhānadesanāya, te Dhamme dassento:**

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

**santo sappurisā loke, devadhammā ti vuccare, ti āha.**

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

## Ja 7 Kaṭṭhahārijātaka The Story about the Wood Gatherer

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

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

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

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

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

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

In this connection, *I am your son* means your son am I.<sup>37</sup>

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

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

**Tattha, attānaṃ paṭicca jāto atrajo nāma.**

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

**Sayanapaṭṭhe pallaṅke ure ti evam-ādīsu nibbatto khettajo nāma.**

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

---

<sup>37</sup> Analysing the compound.

<sup>38</sup> i.e. a biological son.

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



**Santike sippuggaṇhanako antevāsiko nāma.**

Dwelling near while learning a craft one is known as *a pupil*.<sup>40</sup>

**Posāvanatthāya dinno dinnako nāma.**

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

**Idha pana atrajaṃ sandhāya, putto ti vuttaṃ.**

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

**Catūhi saṅgahavatthūhi janaṃ rañjetī ti rājā, mahanto rājā mahārājā.**

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

**Tam-ālapanto āha: mahārājā ti.**

Addressing him, he said: *great king*.

**Tvaṃ maṃ posa janādhipā ti janādhipa mahājanajeṭṭhaka,**

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

**tvaṃ maṃ posa, bharassu vaḍḍhehi.**

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

**Aññe pi devo posetī ti aññe pi hatthibandhādayo manusse,**

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

**hatthiassādayo tiracchānagate ca bahujaṇe devo poseti.**

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

---

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

<sup>40</sup> Literally: *one who lives inside*.

<sup>41</sup> Analysing the compound.

***Kiñ-ca devo sakaṃ pajaṃ-ti?***

*So why not his own son?*

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

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

**“Sakaṃ pajaṃ attano puttaṃ maṃ devo na poseṭī” ti,**

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

**vadanto garahati nāma,**

speaking thus he blames him,

**“Aññe bahujane poseṭī” ti, vadanto anuggaṇhati nāma.**

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

**Iti Bodhisatto garahanto pi anuggaṇhanto pi:**

Thus the Bodhisatta both blamed and encouraged him,

**“Kiñ-ca devo sakaṃ pajaṃ?”-ti āha.**

saying: “*So why not his own son?*”

## Ja 8 Gāmanijātaka

### The Story about (Prince) Gāmaṇi

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

○○○○|○---||○---○|○-○- Siloka pathyā

#### 1. **Api ataramānānaṃ phalāsā va samijjhati,**

By proceeding steadily the one who desires the fruit succeeds,

○-○-|○---||-----|○-○- Siloka pathyā

#### **Vipakkabrahmacarīyosmi, evaṃ jānāhi Gāmaṇi ti.**

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

**Tattha,** {1.136} *apī ti nipātamattaṃ.*

In this connection, *api* is merely a particle.<sup>42</sup>

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

**upāyena kammaṃ karontānaṃ.**

doing their deeds with skill.

*Phalāsāva samijjhatī ti yathāpatthike phale āsā,*

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

**tassa phalassa nipphattiyā samijjhati yeva.**

and through gaining that fruit he succeeds.

---

<sup>42</sup> Inserted *metri causa* (hereafter, m.c.)

**Atha vā phalāsā ti āsāphalaṃ, yathāpatthitaṃ phalaṃ,**

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

**samijjhati yevā, ti attho.**

he is successful, this is the meaning.

**Vipakkabrahmacariyosmī ti,**

*I have the fruit of the spiritual life,*

**ettha cattāri saṅgahavatthūni,**

here the four bases of kindness,

**seṭṭhacariyattā, brahmacariyaṃ nāma,**

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

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

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

**Yo vāssa yaso nipphanno, so pi seṭṭhaṭṭhena brahmacariyaṃ nāma.**

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

**Tenāha vipakkabrahmacariyosmī ti.**

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

**Evaṃ jānāhi Gāmaṇī ti,** {1.137}

*Know this, Gāmaṇī,*

**katthaci gāmikapuriso pi gāmajeṭṭhako pi Gāmaṇī.**

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

**Idha pana sabbajanaṭṭhakaṃ attānaṃ sandhāyāha.**

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

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

**bhātikasataṃ atikkamivā,**  
having overcome the one hundred brothers,

**idaṃ mahārajjam pattsamī ti, udānaṃ udānesi.**  
I have attained the great kingship here, and uttered this exalted utterance.

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

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

- - - - - || - - - - - Siloka pathyā

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

- - - - - || - - - - - Siloka ravipulā

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

**Tattha, <sup>{1.138}</sup> *uttamaṅgaruhā ti kesā.***

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

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

**uttame sirasmiṃ ruhattā *uttamaṅgaruhā ti vuccanti.***  
when growing on the head *growing on the head* is said.

***Ime jātā vayoharā ti:***

*Carry off my youthful life means:*

**‘Passatha tātā, palitapātubhāvena tiṇṇaṃ vayānaṃ {1.139} haraṇato,’**

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

***ime jātā vayoharā.***

*these (greying hairs) carry off my youthful life.*

***Pātubhūtā ti nibbattā.***

*Manifest means appears.*

***Devadūtā ti devo vuccati maccu, tassa dūtā ti devadūtā.***

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

***Sirasmiñhi palitesu pātubhūtesu maccurājassa santike ʒhito viya hoti,***

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

***tasmā palitāni maccudevassa dūtā ti vuccanti.***

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

***Devā viya dūtā ti pi devadūtā.***

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

***Yathā hi alaṅkatapaṭiyattāya Devatāya ākāse ʒhatvā:***

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

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

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

***evaṃ sirasmiṃ palitesu pātubhūtesu***

*so when grey hairs manifest on the head*

**Devatāya byākaraṇasadisam-eva hoti,**

it is like an announcement by a Devatā,

**tasmā palitāni devasadisā dūtā ti vuccanti.**

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

**Visuddhidevānaṃ dūtā ti pi devadūtā.**

Messengers from those divine through purity are also divine messengers.

**Sabbabodhisattā hi jīṇṇabyādhimatapabbajite disvā va,**

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

**saṃvegamāpajjivā, nikkhamma pabbajanti.**

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

**Yathāha:**

Just so this is said:

**Jīṇṇaṅ-ca disvā, dukhitaṅ-ca byādhitaṃ,**

Seeing one aged,<sup>43</sup> suffering from sickness,

**Mataṅ-ca disvā, gatamāyusaṅkhayaṃ,**

Seeing one dying, with his life force gone,

**Kāsāyatthaṃ pabbajitaṅ-ca disvā,**

Seeing one gone forth dressed in yellow clothes,

**Tasmā ahaṃ pabbajitomi rājā ti.**

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

---

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

**Iminā pariyāyena palitāni visuddhidevānaṃ dūtattā,**

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

**devadūtā ti vuccanti.**

and they say *divine messengers*.

**Pabbajjāsamayo mamā ti gihibhāvato nikkhantaṭṭhena pabbajjā ti,**

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

**laddhanāmassa samaṇaliṅgagahaṇassa kālo mayhan-ti dasseti.**

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

## Ja 10 Sukhavihārijātaka

### The Story about the One who lives Happily

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

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

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

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

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

**Sa ve rāja sukhaṃ seti, kāmesu anapekkhavā ti.**

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

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

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



**yaṃ puggalaṃ aññe bahū puggalā na rakkhanti.**

that person who is not guarded by a lot of other people.

**Yo ca aññe na rakkhatī ti,**

*He who does not guard others,*

**yo ca: “Ekako ahaṃ rajjaṃ kāremī” ti,**

he who, thinking: “I alone rule over myself,”

**aññe bahū jane na rakkhati.**

does not guard the many other folk.

**Sa ve rāja sukhaṃ setī ti,**

*Lives easily, king,*

**mahārāja so <sup>{1.142}</sup> puggalo eko adutiyo pavivitto,**

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

**kāyikacetāsikasukhasamaṅgī hutvā sukhaṃ seti.**

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

**Idaṅ-ca desanāsīsam-eva.**

This is an abbreviated teaching.

**Na kevalaṃ pana seti yeva evarūpo pana puggalo sukhaṃ –**

But such a person does not merely live easily –

**gacchati tiṭṭhati nisīdati sayatī ti –**

he goes, stands, sits and lays down –

**sabbiriyāpathesu sukhappatto va hoti.**

in all postures he attains ease.

**Kāmesu anapekkhavā ti,**

*Not having desire for sensual pleasures,*

**vatthukāmakilesakāmesu apekkhārahito,**

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

**vigatacchandarāgo nittaṇho,**

he is without the will for lust, without craving,

**evarūpo puggalo sabbiriyāpathesu sukhaṃ viharati, mahārājā ti.**

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

## **Ja 11 Lakkhaṇajātaka**

### **The Story about (the Deer named) Lakkhaṇa**

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

—o—o|o— —||oo— —|o—o— Siloka pathyā

**1. Hoti sīlavataṃ attho, paṭisanthāravuttinaṃ,**

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

—o— —|o— —||—o—o|o—o— Siloka pathyā

**Lakkhaṇaṃ passa āyantaṃ, ñātisaṅghapurakkhataṃ,**

Look at Lakkhaṇa approaching, surrounded by his relatives,

oo—o|o— —||oo— —|o—o— Siloka pathyā

**Atha passasimaṃ Kāḷaṃ, suvihīnaṃ va ñātibhī ti.**

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

**Tattha,** {1.144} *sīlavatan-ti,*

In this connection, *the virtuous one,*

**sukhasīlatāya sīlavantānaṃ ācārasampannānaṃ.**

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

**Attho ti vuḍḍhi.**

*Prosper* means develops.

**Paṭisanthāravuttinan-ti,**

*He whose way of life is friendly,*

**Dhammapaṭisanthāro ca āmisapaṭisanthāro ca,**

friendly in Dhamma and friendly in worldly things,

**etesaṃ vuttī ti paṭisanthāravuttino,**

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

**tesaṃ paṭisanthāravuttinaṃ.**

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

**Ettha ca pāpanivāraṇaovādānusāsanivasena Dhammapaṭisanthāro ca,**

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

**gocaraḷābhāpanaḡilānupaṭṭhānadhammikarakkhāvasena,**

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

**āmisapaṭisanthāro ca veditabbo.**

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

**Idaṃ vuttaṃ hoti:**

This is what is said:

**Imesu dvīsu paṭisanthāresu ṭhitānaṃ,**

For those established in two friendlinesses,

**ācārasampannānaṃ paṇḍitānaṃ, vuḍḍhi nāma hotī ti.**

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

**Idāni taṃ vuḍḍhiṃ dassetuṃ, puttamātaraṃ ālapanto viya:**

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

**Lakkhaṇaṃ passā, ti ādim-āha.**

*Look at Lakkhaṇa, and so on.*

**Tatrāyaṃ saṅkhepattho:**

In this connection, this is the meaning in brief:

**Ācārapaṭisanthārasampannaṃ, attano puttam,** {1.145}

His own son, endowed with friendly conduct,

**ekamigam-pi avināsetvā,**

without ruining even one deer,

**ñātisaṅghena purakkhataṃ parivāritaṃ āgacchantam passa.**

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

**Tāya pana ācārapaṭisanthārasampadāya vihīnaṃ, dandhapaññaṃ.**

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

**Atha passasimaṃ Kāḷaṃ:**

*Then look at this Kāḷa:*

**ekam-pi ñātīm anavasesetvā, suvihīnam-eva ñātībhi,**

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

**ekakaṃ āgacchantan-ti.**

and comes alone.

## **Ja 12 Nigrodhamigajātaka**

### **The Story about the Deer (named) Nigrodha**

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

--o-|o---||o--o|o--o-- Siloka pathyā

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

----|o----||----|o--o-- Siloka pathyā

**Nigrodhasmiṁ mataṁ seyyo, yañ-ce Sākhasmi<sup>44</sup> jīvitān-ti.**  
Better is death with Nigrodha, than is having life with Sākha.

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

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

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

**Na sākhamupasaṁvase ti,**  
*Associate not with Sākha,*

---

<sup>44</sup> PTS reads *Sākhasmiṁ* which ruins the cadence.

**Sākhamigaṃ pana na upasaṃvase,**

but you should not associate with the deer Sākha,

**upagamma na saṃvaseyya,**

having approached you should not associate,

**etaṃ nissāya jīvikaṃ na kappeyya.**

you should not make a living dependent on this one.

**Nigrodhasmiṃ mataṃ seyyo ti,**

*Better is death with Nigrodha,*

**Nigrodharañño pādamūle maraṇam-pi seyyo varaṃ uttamaṃ.**

better, preferable, best is death at the feet of king Nigrodha.

**Yañ-ce Sākhasmi jīvitan-ti,**

*Than is having life with Sākha,*

**yam pana Sākhassa santike jīvitaṃ,**

but whoever has life in the presence of Sākha,

**taṃ neva seyyo na varaṃ na uttaman-ti attho.**

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

## Ja 13 Kaṇḍinajātaka The Story about the Dart

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

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

**1. Dhi-r-atthu kaṇḍinam, sallam, purisam gāḷhavedhinam,**  
Cursed be the dart, the barb, that strongly pierces into a person,

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

**Dhi-r-atthu taṃ janapadam yatthitthī pariṇāyikā,**  
Cursed be the country where women are the advisors (of the king),

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

**Te cāpi dhikkītā sattā ye itthīnam vasam gatā ti.**  
Blameable are those beings who come under the sway of women.

**Tattha,** {1.155} *dhi-r-atthū ti garahaṇatthe nipāto,*  
In this connection, *cursed* is a particle<sup>45</sup> expressing blame,

**svāyam-idha uttāsubbegavasena garahaṇe daṭṭhabbo.**  
so here because of fear and anxiety blame is to be seen.

**Uttasitubbiggo hi honto Bodhisatto evam-āha.**  
Because of the existence of fear and anxiety the Bodhisatta said this.

**Kaṇḍam-assa atthī ti kaṇḍī, taṃ kaṇḍinam.**  
His shaft has a pointed tip, this is a *dart*.

---

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

**Taṃ pana kaṇḍaṃ anupavisanaṭṭhena *sallan-ti* vuccati,**

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

**tasmā kaṇḍinaṃ *sallan-ti* ettha *sallakaṇḍinan-ti* attho.**

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

**Sallaṃ vā assatthī ti pi sallo, taṃ sallaṃ.**

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

**Mahantaṃ vaṇamukhaṃ katvā, balavappahāraṃ dento,**

Having made a large wound, giving a strong blow,

**gāḷhaṃ vijjhatī ti gāḷhavedhī,**

it penetrates strongly, strongly pierces,

**taṃ gāḷhavedhinaṃ.**

that is *strongly pierces*.

**Nānappakārena kaṇḍena, kumudapattasaṅṭhānathalena,**

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

**ujukagamaneneva sallena ca samannāgataṃ,**

endowed with a barb that flies on a straight path,

**gāḷhavedhinaṃ purisaṃ *dhi-r-atthū*, ti ayam-ettha attho.**

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

***Pariṇāyikā* ti issarā saṃvidhāyikā.**

*The advisors* means the lord's managers.

***Dhikkita* ti garahitā.**

*Blameable* means reproachable.<sup>46</sup>

---

<sup>46</sup> Using a more regular word to define an obscure one.



**Sesam-ettha uttānattham-eva.**

The meaning of the rest is clear.

**Ito param̃ pana ettakam-pi avatvā,**

From here on, without saying this much again,

**yam̃ yam̃ anuttānam̃ tam̃ tad-eva vaṇṇayissāma.**

only whatever is not clear will be explained.<sup>47</sup>

## **Ja 14 Vātamigajātaka** **The Story about the Wind-Deer**

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

- - - - -| - - - - - Vetāliya

**1. Na kiratthi rasehi pāpiyo,**

It seems that there is nothing worse than tastes,

- - - - -| - - - - - Vetāliya

**Āvāsehi va,<sup>48</sup> santhavehi vā.**

Amongst (those in) homes, or acquaintances.

- - - - -| - - - - - Vetāliya

**Vātamigam̃ gehanissitam̃,<sup>49</sup>**

The wind-deer, who depended on his home,

---

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

<sup>48</sup> PTS *vā*, spoiling the metre.

<sup>49</sup> Cst: *gahananissitam̃*, spoiling the metre.

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ- Vetālīya

**Vasam-ānesi rasehi Sañjāyo ti.**

Was brought under Sañjāya's control by taste.

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

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

**Rasehī ti jivhāvīññeyyehi madhurambilādīhi.**

*Tastes* means (tasting) with tongue-consciousness, sweet, sour and so on.<sup>50</sup>

**Pāpiyo ti pāpataro.**

*Worse* means worse.<sup>51</sup>

**Āvāsehi va santhavehi vā ti,**

*Amongst (those in) homes or acquaintances,*

**nibaddhavasanaṭṭhānasankhātesu hi āvāsesu pi,**

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

**mittasanthavesu pi, chandarāgo pāpako va,**

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

**tehi pana sacchandarāgaparibhogehi,**

through enjoying these with wilful lust,

**āvāsehi vā mittasanthavehi vā,**

*amongst (those in) homes or acquaintances,*

**satagaṇena ca saḥassagaṇena ca sataḥassagaṇena ca,**

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

---

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

<sup>51</sup> Explained using different form.

**dhuvapaṭisevanaṭṭhena āhāraṃ,**  
through firmly making use of food,

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

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

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

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

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

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

**Idaṃ vuttaṃ hoti:**  
This is what is said:

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

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

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

**sacchandarāgaparibhogehi rasehi nāma,**

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

**aññaṃ pāpataraṃ lāmakataraṃ natthī ti,**

he said there is not anything worse, more base,

**rasataṇhāya ādīnavaṃ kathesi.**

than the danger of craving for tastes.

**Kathetvā ca pana taṃ migam araññaṃ-eva pesesi.**

But after saying that, he sent the deer (back) to the wilderness.

## Ja 15 Kharādiyajātaka

### The Story about the Deer (named) Kharādiyā

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

---o-|o-o-||o---|o-o- Siloka javipulā

**1. Aṭṭhakkhuraṃ Kharādiye, migam vaṅkātivāṅkinam,**

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

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

**Sattahi kālātikkantaṃ<sup>52</sup> na naṃ ovaditussahe ti.**

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

**Tattha,** {1.160} **aṭṭhakkhuran-ti**

In this connection, *eight hoofs*,

---

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

**ekekasmiṃ pāde dvinnam dvinnam vasena aṭṭhakkhuraṃ.**

because there are two (hoofs) on each individual foot, (there are) eight hoofs.<sup>53</sup>

**Kharādiye ti taṃ nāmena ālapati.**

*Kharādiyā*, he calls her by name.<sup>54</sup>

**Migan-ti sabbasaṅgāhikavacanam.**

*Deer* is a comprehensive word.<sup>55</sup>

**Vaṅkātivāṅkinan-ti mūle vaṅkāni,**

*Very crooked antlers* means crooked at the root,

**agge ativaṅkāni ti, vaṅkātivaṅkāni,**

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

**tādisāni siṅgāni assa atthi ti vaṅkātivaṅkāni,**

such horns as he has are very crooked antlers,

**taṃ vaṅkātivāṅkinam.**

that is *very crooked antlers*.

**Sattahi kālātikkantaṃ-ti sattahi ovādakālehi ovādam atikkantaṃ.**

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

**Na naṃ ovaditussahe ti,**

*I will not endeavour to advise him,*

**etaṃ dubbacamiḃaṃ ahaṃ ovadituṃ na ussahāmi,**

*I will not strive to advise this obstinate deer,*

---

<sup>53</sup> i.e. four split hoofs.

<sup>54</sup> i.e. this is a vocative.

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

**etassa me ovādatthāya cittam-pi na uppajjati, ti dasseti.**

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

**Atha nam dubbacamiṃ pāse baddham luddo,**

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

**māretvā maṃsam ādāya, pakkāmi.**

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

## Ja 16 Tipallatthamigajātaka

### The Story about the Deer having Three Postures

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

U-U-|-UU|-U-- Tutṭhubha

**1. Migam tipallattham-anekamāyam,**

The deer in three postures, with many tricks,

--U-|-U-|-U-- Tutṭhubha

**Aṭṭhakkhuram, aḍḍharattāpapāyim,**

Using eight hoofs, and drinking at midnight,

--U-|-UU|-U-- Tutṭhubha

**Ekena sotena chamāssasanto,**

Breathing through just one nostril on the ground,

UU-U-|U-U|-U-- Tutṭhubha

**Chahi kalāhitibhoti bhāḡineyyo ti.**

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

**Tattha, {1.163} migam-ti bhāḡineyyamigam.**

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



**Tipallatthan-ti,**

*Three postures,*

**pallattham vuccati sayanam ubhohi passehi,**

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

**ujukam-eva ca nipannakavasena ti,**

and because of lying straight down,

**tihākārehi pallattham assa.**

his posture was in these three ways.

**Tiṇi vā pallatthāni assā, ti tipallattho, tam tipallattham.**

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

**Anekamāyan-ti bahumāyam bahuvacanam.**<sup>56</sup>

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

**Aṭṭhakkhuran-ti, ekekasmim pāde dvinnam dvinnam vasena**

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

**aṭṭhahi khurehi samannāgatam.**

he is endowed with eight hoofs.

**Aḍḍharattāpapāyin-ti purimayāmam atikkamitvā,**

*Drinking at midnight*, the earlier watch having passed,

**majjhimayāme araṅṅato āgamma pānīyassa pivanato aḍḍharatte,**

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

**āpam pivatī, ti aḍḍharattāpapāyī.**

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

---

<sup>56</sup> Cst prints *bahuvāñcanam* here.



**Tam aḍḍharatte apāyin-ti attho.**

He drank at midnight is the meaning.

**Mama bhāḡineyyam migam aham sādhuḡam migamāyam uggaṇhāpesim.**

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

**Katham?**

How?

**Yathā ekena sotena chamāssasanto, chahi kalāhitibho ti bhāḡineyyo ti.**

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

**Idam vuttam hoti:**

This is what is said:

**Ahañ-hi tava puttam tathā uggaṇhāpesim,**

Surely I made your son learn,

**yathā ekasmiṃ uparimanāsikāsote vātam sannirumbhitvā,**

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

**pathaviyā allīnena,**

while stuck on the ground,

**ekena heṭṭhīmasotena tattheva chamāyam assasanto,**

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

**chahi kalāhi luddakam atibhoti,**

(so) he deceived the hunter in six ways,

**chahi koṭṭhāsehi ajjhottharati vañceti ti attho.**

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

**Katamāhi chahi?**

With which six?

**Cattāro pāde pasāretvā ekena passena seyyāya,**

Straightening out his four legs he lay on one side,

**khurehi tiṇapaṃsukhaṇanena,**

by digging the grass and mud with his paws,

**jivhāninnāmanena,**

by sticking out his tongue,

**udarassa uddhumātabhāvakaṇṇena,**

by making the stomach appear bloated,

**uccārapassāvavissajjanena,**

by eliminating excrement and urine,

**vātasannirumbhanenā ti.**

and by blocking the air.

**Aparo nayo:**

Another method:

**Pādena paṃsum gahetvā,**

By having taken the mud with one foot,

**abhimukhākāḍḍhanena,**

by dragging along the floor,

**paṭipaṇāmanena,**

by turning away,

**ubhosu passesu sañcaraṇena,**

by moving on both sides,

**udaram̐ uddham̐ pakkhipanena,**

by placing the stomach upwards,

**adho avakkhipanena ti.**

by throwing down below.

**Imāhi chahi kalāhi yathā atibhoti,**

With these six ways he deceived (the hunter),

**‘Mato ayan’-ti saññam̐ uppādetvā vañceti.**

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

**Evam̐ tam̐ migamāyam̐ uggaṇhāpesin-ti, dīpeti.**

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

**Aparo nayo:**

Another method:

**tathā nam̐ uggaṇhāpesim̐,**

similarly he taught him,

**yathā ekena sotena chamāssasanto chahi kalāhiti,**

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

**dvīsu pi nayesu dassitehi,**

through demonstrating these two ways,

**chahi kāraṇehi kalāhiti kalāyissati.**

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

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

He deceives the hunter, this is the meaning.

**Bhotī ti bhaginiṃ ālapati.**

*Madam* means he calls his sister.<sup>57</sup>

**Bhāgineyyo ti, evaṃ chahi kāraṇehi vañcanakaṃ bhāgineyyaṃ niddisati.**

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

**Evaṃ Bodhisatto bhāgineyyassa migamāyāya**

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

**sādhukaṃ uggahitabhāvaṃ dassento bhaginiṃ samassāse ti.**

the way of the deer thoroughly to his nephew.

## **Ja 17 Māluta-jātaka** **The Story about the Wind**

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

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

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

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

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

**Vātajāni hi sītāni, ubhottha-m-aparājītā ti.**

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

**Tattha, {1.165} kāḷe vā yadi vā juṇhe ti kāḷapakkhe vā juṇhapakkhe vā.**

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

---

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

***Yadā vāyati māluto ti yasmiṃ samaye puratthimādibhedo vāto vāyati,***

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

***tasmiṃ samaye sītaṃ hoti.***

at that time it is cold.

***Kimkāraṇā?***

What is the reason?

***Vātajāni hi sītāni,***

*Because the cold is caused by the wind,*

***yasmā vāte vijjante yeva sītāni honti,***

whenever wind is found there is cold,

***kāḷapakkho vā juḥhapakkho vā,***

whether in the dark fortnight or bright fortnight,

***ettha apamaṇan-ti vuttaṃ hoti.***

it is said here meaning without a limit.

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

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

***Evam Bodhisatto te sahāyake saññāpesi.***

Thus the Bodhisatta persuades his companions.

## Ja 18 Matakabhattajātaka The Story about Feasts for the Dead

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

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

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

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

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

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

**Katham?**

What?

***Dukkhāyaṃ jātisambhavo ti,***  
*This leads to a rebirth full of suffering,*

**ayaṃ tattha tattha jāti ca jātassa anukkamena,**  
this gradually here and there, birth after birth,

**vaḍḍhisāṅkhāto sambhavo ca,**  
leads to what is considered growth (entailing),

**jarābyādhimaraṇaappiyasampayogapiyavippayoga-**

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

**hatthapādachedādīnaṃ,**

having the hands and feet cut off,

**dukkhānaṃ vatthubhūtattā,**

this is the foundation of (the various) sufferings,

**dukkho ti yadi jāneyyuaṃ.**

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

***Na pāṇo pāṇinaṃ haññe ti:***

*No one would kill living beings:*

**“Param vadhanto jātisambhave vadhaṃ labhati,**

“Slaying another leads to birth and getting slain,

**pīlento pīlaṃ labhati” ti.**

being oppressed and getting crushed.”

**Jātisambhavassa dukkhavatthutāya dukkhabhāvaṃ jānanto**

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

**koci pāṇo aññaṃ pāṇinaṃ na haññe,**

he would not kill any other living beings,

**satto sattaṃ na haneyyā, ti attho.**

a living being would not kill living beings, this is the meaning.

**Kimkāraṇā?**

What is the reason?

**Pāṇaghātī hi socatī ti,**

*For the slayer of beings grieves,*

**yasmā, sāhatthikādīsu chasu payogesu,**

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

**yena kenaci payogena parassa jīvitindriyupacchedanena,**

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

**pāṇaghātī puggalo,**

the person who slays living beings,

**aṭṭhasu mahānirayesu, soḷasasu ussadanirayesu,**

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

**nānappakārāya tiracchānayaniyā, pettivisaye, Asurakāye ti,**

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

**imesu catūsu apāyesu mahādukkhaṃ anubhavamāno,**

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

**dīgharattaṃ antonijjhāyanalakkhaṇena sokena socati.**

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

**Yathā vāyaṃ eḷako maraṇabhayena socati,**

Since this goat, through fear of death, grieves,

**‘Evaṃ dīgharattaṃ socatī’ ti, pi ñatvā,**

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



**na pāṇo pāṇinaṃ haññe,**

no living being will kill (other) living beings,

**koci pāṇātipātakammaṃ nāma na kareyya.**

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

**Mohena pana mūḷhā avijjāya andhikatā,**

Only through delusion, confusion, ignorance, blindness,

**imaṃ ādīnavam̐ apassantā, pāṇātipātam̐ karontī ti.**

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

## Ja 19 Āyācitabhattajātaka

### The Story about the Feasts following a Vow

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

◡---|◡---||◡---|◡-◡- Siloka ravipulā

**1. Sace mucce pecca mucce, muccamāno hi bajjhati,**

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

◡---|-----||◡---|◡-◡- Siloka mavipulā

**Na hevaṃ dhīrā muccanti, mutti bālassa bandhanan-ti.**

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

**Tattha,** {1.169} *sace mucce pecca mucce ti,*

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

**bho purisa tvaṃ sace mucce, yadi muccitukāmosi.**

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

**Pecca mucce, ti yathā paraloke na bajjhasi, evaṃ muccāhi.**

*Released after dying, just as you do not (want to be) bound in the after life, so you must release (others now).*

**Muccamāno hi bajjhatī ti,**

*Releasing surely binds (you),<sup>58</sup>*

**yathā pana tvaṃ pāṇaṃ vadhitvā, muccituṃ icchasi,**

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

**evaṃ muccamāno hi pāpakammaṇa bajjhati.**

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

**Tasmā na hevaṃ dhīrā muccantī ti,**

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

**ye paṇḍitapurisā te evaṃ paṭissavato na muccanti.**

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

**Kimkāraṇā?**

What is the reason?

**Evarūpā hi mutti bālassa bandhanaṃ,**

Such *release is a fool's bondage,*

**esā pāṇātipātaṃ katvā,**

having killed these living beings,

---

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

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

**Dhammaṃ desesi.**  
(this is) the Dhamma he taught.

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

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

## **Ja 20 Naḷapānājātaka** **The Story about Cane Juice**

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

--○○|○---||---○|○-○- Siloka pathyā

**1. Disvā padam-anuttiṇṇaṃ, disvānotaritaṃ padam,**  
Seeing footsteps that didn't cross, seeing footsteps that descended,

○-○---|○---||-○---|○-○- Siloka pathyā

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

---

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

**Tassattho:** {1.171}

This is the meaning:

**bhikkhave, so kapiṛājā,**  
monastics, the king of monkeys,

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

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

**Evam disvā padaṃ anuttiṇṇaṃ, disvāna otaritaṃ padaṃ.**  
Thus seeing footsteps that didn't cross, seeing footsteps that descended.

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

**tena saddhiṃ sallapanto saporiso āha:**  
conversing with his group he said:

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

**Tassattho: mayam tava pokkharāṇiyam naḷena pāṇiyam pivissāmā ti.**  
This is the meaning: we will drink water with reeds from your lake.

**Puna Mahāsatto āha:**  
Again the Great Being said:

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

**Evam̐ naḷena pānīyaṃ pivantaṃ saparisam-pi**

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

**maṃ tvaṃ neva vadhissasī, ti attho.**

you will never slaughter me, this is the meaning.

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

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

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

**1. Ñātam-etaṃ kuruṅgassa yaṃ tvaṃ Sapaṇṇi seyyasi,**

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

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

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

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

**Tattha, {1.174} ñātan-ti pākaṭaṃ jātaṃ.**

In this connection, *knows* means becomes clear.

***Etan-ti idaṃ.***

*(This) (untranslated) means this.*

***Kuruṅgassā ti kuruṅgamigassa.***

*For the antelope means for the antelope deer.*

***Yaṃ tvaṃ Sapaṇṇi seyyasī ti,***

*Who it is drops (fruit) from the Sapaṇṇi,*

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

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

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

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

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

**‘Tiṭṭha tvaṃ, ahaṃ aññattha gacchissāmi’ ti, agamāsi.**  
saying: ‘You stay, I will go elsewhere,’ he left.

## Ja 22 Kukkurajātaka The Story about the Dog

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

--o-|-oo|-o-- Tuṭṭhubha

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

--o-|-oo|-o-- Tuṭṭhubha

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

--o-|-oo|-o-- Tuṭṭhubha

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

--o-|-oo|-o-- Tuṭṭhubha

**Nāyaṃ saghaccā dubbalaghātikāyan-ti.**  
This is not just, (only) the weak are killed.

**Tattha, {1.177} ye kukkurā ti ye sunakhā.**

In this connection, *those hounds* means those dogs.<sup>60</sup>

**Yathā hi dhāruṇho pi passāvo pūtimuttan-ti,**

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

---

<sup>60</sup> Employing a more common word to define the term.

**tad-ahujāto pi siṅgālo jarasiṅgālo ti,**

and even a jackal born that day is called an old jackal,

**komalā pi galocilatā pūtilatā ti,**

and even a lotus that has medicinal creepers<sup>61</sup> is called a stinking creeper,<sup>62</sup>

**suvaṇṇavaṇṇo pi kāyo pūtikāyo ti vuccati,**

and a golden body is (nevertheless) called a stinking body,

**evam-evam vassasatiko pi sunakho kukkuro ti vuccati.**

so too even a one hundred year old dog is called a hound.

**Tasmā mahallakā kāyabalūpapannā pi, te kukkurā tveva vuttā.**

Therefore though endowed with an old and weak body, those hounds is still said.

**Vaddhā ti vaḍḍhitā.**

*Reared* means raised.

**Koleyyakā ti rājakule jātā sambhūtā samvaḍḍhā.**

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

**Vaṇṇabalūpapannā ti sarīravaṇṇena ceva kāyabalena ca sampannā.**

*Endowed with good looks and strength* means endowed with a good looking body, and with strength of body.

**Te me na vajjhā ti te ime sassāmikā sārakkhā na vajjhā.**

*These are not slaughtered* means those who have a master, who have protection, are not slaughtered.

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

*But we are slaughtered* means we who have no master, who are without protection, will normally<sup>63</sup> be slaughtered.

---

<sup>61</sup> Tinospora Cordifolia, usually spelt *gaḷocī*.

<sup>62</sup> Cocolus Cordifolius.



***Nāyaṃ saghaccā ti evaṃ sante ayaṃ avisesena saghaccā nāma na hoti.***

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

***Dubbalaghātikāyan-ti***

*(Only) the weak are killed means*

***ayaṃ pana dubbalānaṃ yeva ghātanato dubbalaghātikā nāma hoti.***

*this killing of the weak is what is called the killing of the weak.*<sup>64</sup>

***Rājūhi nāma corā niggaṇhitabbā, no acorā.***

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

***Idha pana corānaṃ kiñci bhayaṃ natthi,***

*But here the thieves have no fear,*

***acorā maraṇaṃ labhanti.***

*and those who are not thieves are sentenced to death.*

***Aho, imasmim loke ayuttam vattati,***

*Alas, in this world the unsuitable exists,*

***aho, adhammo vattati ti.***

*alas, unrighteousness exists.*

## **Ja 23 Bhojājānīyajātaka**

### **The Story about the Well-Bred (Horse)**

---

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

<sup>64</sup> Analysing the compound.

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

UU--|U---||--U-|U-U- Siloka pathyā

**1. Api passena semāno, sallebhi sallalīkato,**

Though lying on my side, and pierced by arrows,

--UU|U---||--U-|U-U- Siloka pathyā

**Seyyo va vaḷavā bhojjho, yuñja maṃ yeva<sup>65</sup> sārathī ti.**

A well-bred horse beats a mare, harness me, driver.

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

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

**Sallebhi sallalīkato ti sallehi viddho pi samāno.**

*Pierced by arrows* means being struck with arrows.

**Seyyo va vaḷavā bhojjho ti.**

*A well-bred horse beats a mare.*

**Vaḷavā ti sindhavakulesu ajāto khaluṅkasso.**

*A mare* means an inferior horse born to a Sindh horse family.<sup>66</sup>

---

<sup>65</sup> PTS: *maṃ ñeva*, which is a hybrid form.

<sup>66</sup> SED s.v. vaḍaba, says: m. (also written vaḍava, baḍava, baḍaba) a male horse resembling a mare (and therefore attracting the stallion) Vait.

**Bhojjho ti bhojājānīyasindhavo.**

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

**Iti etasmā vaḷavā sallehi viddho pi**

*Thus compared to a mare struck with arrows*

**Bhojājānīyasindhavo va seyyo varo uttamo.**

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

**Yuñja maññeva sārathī ti,**

*Harness me, driver,*

**yasmā eva gato pi aham-eva seyyo,**

*since when walking I am better,*

**tasmā mamañ-ñeva yojehi, mañ vammehī, ti vadati.**

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

## Ja 24 Ājaññajātaka

### The Story about the (Horse) that was Bred Well

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

— — — — — || — — — — — Siloka bhavipulā

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

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

— — — — — || — — — — — Siloka pathyā

**Ājañño kurute vegam, hāyanti tattha vālavā ti.**

*The thoroughbred is energetic, the mare fades right there.*

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

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

**Yatthā ti yasmiṃ ṭhāne magge vā saṅgāmasīse vā.**

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

**Yadā ti yasmiṃ khaṇe.**

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

**Yattha yatthā ti sattannaṃ balakoṭṭhakānaṃ vasena**

*Wherever (the place)* means concerning the seven strongholds

**bahūsu yuddhamaṇḍalesu.**

and the many battle-fields.

**Yadā yadā ti yasmiṃ yasmiṃ kāle,**

*Whenever* means at whatever time,

**paḥāraṃ laddhakāle vā aladdhakāle vā.**

at the time of receiving or not receiving blows.

**Ājañño kurute vegā-ti sārathissa cittarucitaṃ kāraṇaṃ**

*The thoroughbred is energetic* means with the charioteer's agreement

**ājānānasabhāvo ājañño Varasindhavo**

the thoroughbred noble Sindh horse

**vegāṃ karoti, vāyamati, viriyāṃ ārabhati.**

is energetic, strives, makes an effort.

**Hāyanti tattha vālavā ti,**

*The mare fades right there,*

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

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

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

## **Ja 25 Tittahājātaka** **The Story about the Ford**

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

-o--|o---||---|o-o- Siloka pathyā

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

--o-|ooo-||---o|o-o- Siloka navipulā

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

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

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

***Accāsanassā ti, karaṇatthe sāmivacanaṃ,***

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

***ati-asanena atibhuttē ti attho.***

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

***Pāyāsassa pi tappatī ti,***

*E'en milk-rice is torment,*

***sappi-ādīhi abhisaṅkhatena madhurapāyāsena tappati titto hoti,***

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

***dhāto, suhito, na puna bhuñjitukāmataṃ āpajjati.***

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

***Tasmā ayam-pi asso imasmiṃ titthe nibaddhaṃ nhānena***

*Therefore constantly bathing this horse in this fording place*

***pariyattim āpanno bhavissati, aññattha naṃ nhāpethā ti.***

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

## Ja 26 Mahiḷāmukhajātaka

### The Story about Mahiḷāmukha (the Mad Elephant)

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

◡-◡-|--◡◡|--◡-- Tutṭhubha

**1. Purāṇacorāna'**<sup>67</sup> **vaco nisamma,**  
Considering the former thieves' word,

◡◡-◡-|--◡◡|--◡-- Tutṭhubha

**Mahiḷāmukho pothayam-anvacāri,**  
Mahiḷāmukha roamed round lashing out,

◡-◡-|--◡◡|--◡-- Tutṭhubha

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

◡-◡-|--◡◡|--◡-- Tutṭhubha

**Gajuttamo sabbaguṇesu aṭṭhā ti.**  
The elephant supreme was established in all virtues.<sup>68</sup>

**Tattha,** {1.188} **purāṇacorānan-ti porāṇacorānaṃ.**<sup>69</sup>

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

---

<sup>67</sup> = *purāṇacorānaṃ*; metrically there is no reason for the dropped ending here, as the break --◡ is perfectly acceptable, even if less regular than --◡◡.

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

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

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

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

***Mahiāmukho ti hatthinimukhena sadisamukho.***

*Mahiāmukha* means having a face the same as the face of a female elephant.<sup>70</sup>

***Yathā mahiḷā purato olokiyamānā sobhati, na pacchato,***

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

***tathā so pi purato olokiyamāno sobhati.***

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

***Tasmā Mahiāmukho tissa nāmam akaṃsu.***

*Therefore Mahiāmukha (Lady-Face) was his name.*

***Pothayam-anvacārī ti pothayanto mārento anucārī.***

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

***Ayam-eva vā pāṭho.***

*This is another reading.*<sup>71</sup>

***Susaññatānan-ti suṭṭhu saññatānam sīlavantānam.***

*The restrained* means extremely restrained, virtuous.

***Gajuttamo ti uttamagajo maṅgalaḥṭṭhī.***

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

***Sabbaguṇesu aṭṭhā ti sabbesu porāṇaguṇesu patiṭṭhito.***

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

---

<sup>70</sup> *Mahiāmukha* is a name and an epithet meaning *lady-face*.

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



## Ja 27 Abhiṇhajātaka The Story about Habituation

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

--○○|--○○-- Vetālīya

**1. Nālaṃ kabalaṃ padātave,**

No morsel is sufficient to receive,

○○--○○|--○○-- Vetālīya

**Na ca piṇḍaṃ, na kuse, na ghaṃsituṃ,**

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

--○○|--○○-- Vetālīya

**Maññāmi abhiṇhadassanā,**

I think through seeing him regularly,

----○○|--○○-- Vetālīya

**Nāgo sneham-akāsi kukkure ti.**

The elephant had affection for the dog.

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

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

**Kabaḷan-ti bhojanakāle paṭhamam-eva dinnam kaṭukakabaḷam.**

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

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

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

**gahetun-ti attho.**

to take is the meaning.<sup>72</sup>

**Na ca piṇḍan-ti vaḍḍhetvā dīyamānaṃ bhattapiṇḍam-pi nālaṃ gahetuṃ.**

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

**Na kuse ti khādanatthāya dinnāni tiṇāni pi nālaṃ gahetuṃ.**

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

**Na ghaṃsitun-ti nhāpiyamāno sarīram-pi ghaṃsituṃ nālaṃ.**

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

**Evaṃ yaṃ yaṃ so hatthī kātuṃ na samattho,**

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

**taṃ taṃ sabbam rañño ārocetvā,**

therefore having announced all this to the king,

**tassa asamatthabhāve attanā, sallakkhitakāraṇaṃ, ārocento:**

announcing his own inability, considering the reason,

**Maññāmī ti ādim-āha.**

he said: *I think* and so on.

---

<sup>72</sup> Elsewhere the same word, which is an infinitive, means *to give*.

## Ja 28 Nandivīsāljātaka The Story about (the Bull) Nandivīsāla

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

◡-◡-|◡-----||-◡--|◡-◡- Siloka pathyā

**1. Manuññam-eva bhāseyya, nāmanuññam kudācanam,**

You should surely speak pleasantly, and speak nothing unpleasantly,

◡-----|◡-----||◡-----|◡-◡- Siloka pathyā

**Manuññam bhāsamānassa garum bhāram udaddhari,**

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

◡-◡-|◡◡-----||-◡-◡|◡-◡- Siloka savipulā

**Dhanañ-ca nam alabhesi tena cattamano ahū ti.**

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

**Tattha,** {1.193} *manuññam-eva bhāseyyā ti,*

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

**parena saddhiṃ, bhāsamāno catudosavirahitaṃ,**

with another, putting aside the four faults in speaking,

**madhuraṃ manāpaṃ saṅhaṃ mudukaṃ piyavacanam-eva bhāseyya.**

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

**Garum bhāram udaddharī ti Nandivīsālo balibaddo,**

*He pulled a very heavy load* means the bull Nandivīsāla,

**amanāpaṃ bhāsamānassa, bhāram anuddharitvā,**

being spoken to unpleasantly, did not lift the load,

**pacchā manāpaṃ piyavacanāṃ bhāsamānassa brāhmaṇassa,**

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

**garuṃ bhāraṃ uddhari,**

lifted the heavy load,

**uddharitvā kaḍḍhitvā, pavaṭṭesī, ti attho.**

and after lifting and pulling it, he set it in motion, this is the meaning.

**Da-kāro panettha byañjanasandhivasena padasandhikaro.**

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

## Ja 29 Kaṇhajātaka

### The Story about (the Bull) Blackie

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

○-○-|○○○-||○-○-○- Siloka navipulā

**1. Yato yato garu dhuraṃ, yato gambhīravattanī,**

However onerous the load, however deep the pathway is,

○-○-|-----||-○-○|○-○- Siloka mavipulā

**Tadāssu Kaṇhaṃ yuñjanti, svāssu taṃ vahate dhuran-ti.**

At that time they harness Kaṇha, and he carries away the load.

---

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

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

In this connection, *however onerous the load,*

**yasmiṃ yasmiṃ ṭhāne dhuraṃ garu bhāriyaṃ hoti,**

in whatever place the heavy load is borne,

**aññe balibaddā ukkhipituṃ na sakkonti.**

other oxen are unable to raise it.

**Yato gambhīravattanī ti,**

*However deep the pathway is,*

**vattanti etthā ti vattanī maggassetam nāmaṃ,**

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

**yasmiṃ ṭhāne udakacikkhallamahantatāya vā,**

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

**visamacchinnataṭabhāvena vā,**

or an unevenly cut riverbank,

**maggo gambhīro hotī, ti attho.**

that path is deep, this is the meaning.

**Tadāssu Kaṇham yuñjantī ti ettha assū ti nipātamattam,**

*At that time they harness Kaṇha, here assu (untranslated) is a mere particle,*<sup>74</sup>

**tadā Kaṇham yuñjantī, ti attho.**<sup>75</sup>

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

**Yadā dhurañ-ca garu hoti maggo ca gambhīro,**

Whenever the load is heavy the path is deep,

---

<sup>74</sup> Inserted to meet the needs of the metre.

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

**tadā aññe balibadde apanetvā, Kaṇham-eva yojentī ti vuttam hoti.**

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

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

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

**so taṃ dhuraṃ vahatī ti attho.**

he carries the load is the meaning.<sup>76</sup>

## Ja 30 Munikajātaka

### The Story about (the Pig) Munika

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

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

**1. Mā Munikassa pihayī, āturannāni bhuñjati,**

Do not envy Munika,<sup>77</sup> he eats food ending in misery,

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

**Apposukko bhusaṃ khāda, etaṃ dīghāyulakkhaṇan-ti.**

Being unconcerned eat your chaff, that is the mark of a long life.

**Tattha, {1.197} mā Munikassa pihayī ti**

In this connection, *do not envy Munika* means

---

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

<sup>77</sup> Cf. Ja 286 Sālūkajātaka.

**Munikassa bhojane pihaṃ mā uppādayi,**

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

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

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

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

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

**mā Munikabhāvaṃ patthayi,**

do not wish for Munika's state,

**ayañ-hi āturannāni bhuñjati.**

for he eats food ending in misery.

**Āturannāni ti maraṇabhojanāni.**

Ending in misery means the food of death.

**Apposukko bhusaṃ khādā ti tassa bhojane nirussukko hutvā,**

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

**attanā laddhaṃ, bhusaṃ khāda.**

whatever you receive, eat your chaff.

**Etam dīghāyulakkhaṇan-ti etam dīghāyubhāvassa kāraṇaṃ.**

That is the mark of a long life means this is the cause of longevity.

## Ja 31 Kulāvakajātaka The Story about the Nestlings

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

○-○-|-○○|-○-- Tutṭhubha

### 1. Kulāvakā Mātali simbalismiṃ

May nestlings amongst the silk-cotton trees

--○-|○○○|-○-- Tutṭhubha

### Īsāmukhena parivajjayassu,

Avoid the chariot pole, Mātali,

--○-|○○○|-○-- Tutṭhubha

### Kāmaṃ cajāma Asuresu pāṇaṃ,

We forsake our lives to the Asuras,

--○-|○○-|-○-- Tutṭhubha

### Mā me<sup>78</sup> dijā vikulāvā ahesun-ti.

Gladly, let not the birds be without nests.

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

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

**Mātali,** ti sārathim āmantesi.

*Mātali*, he addresses the charioteer.<sup>79</sup>

---

<sup>78</sup> PTS: *Mā-y-ime*, which ruins the opening.

<sup>79</sup> i.e. it is a vocative.



***Simbalismīn-ti,***

*In the silk-cotton forest,*

**passa ete simbalirukkhe olambantā ḥhitā, ti dasseti.**

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

***Īsāmukhena parivajjayassū ti,***

*Avoid the chariot pole,*

**ete etassa rathassa īsāmukhena yathā na haññanti,**

let not these be killed by the chariot pole of this chariot,

**evaṃ te parivajjayassu.**

in this way you should avoid them.

***Kāmaṃ cajāma Asuresu pāṇan-ti,***

*We forsake (our) lives<sup>80</sup> to the Asuras, gladly,*

**yadi amhesu Asurānaṃ pāṇaṃ cajantesu etesaṃ sotthi hoti,**

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

**kāmaṃ cajāma,**

gladly we will forsake (them),

**ekaṃseneva mayāṃ Asuresu amhākaṃ pāṇaṃ cajāma.**

certainly we forsake our lives for these Asuras.

***Māme dijā vikulāvā ahesun-ti,***

*Let not the birds be without nests,*

**ime pana dijā ime Garuḷapotakā,**

these birds, these young of Garuḷas,

---

<sup>80</sup> *Pāṇaṃ* here is used as a plural.

**viddhastavicuṇṇitakulāvakatāya vikulāvā mā ahesuṃ,**

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

**mā ambhākaṃ dukkhaṃ etesaṃ upari khīpa,**

let not these suffer through us by being thrown upwards,

**nivattaya nivattaya rathan-ti!**

turn the chariot round!

## **Ja 32 Naccajātaka** **The Story about the Dance**

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

- - - - | - - - - | - - - - Tuṭṭhubha

**1. Rudam̐ manuññaṃ, rucirā ca piṭṭhi,**

A pleasing voice and a brilliant back,

- - - - | - - - - | - - - - Tuṭṭhubha

**Veḷur<sup>1</sup>yavaṇṇūpanibhā ca gīvā.**

A neck coloured like lapis lazuli.

- - - - | - - - - | - - - - Tuṭṭhubha

**Byāmamattāni ca pekhuṇāni:**

Tail-feathers a fathom in length:

- - - - | - - - - | - - - - Tuṭṭhubha

**Naccena te dhītaraṃ no dadāmi ti.**

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

**Tattha, {1.207} rudaṃ manuññan-ti,**

In this connection, *a pleasing voice,*

**ta-kārassa da-kāro kato, rutaṃ manāpaṃ,**

substituting the letter *-d-* for *-t-*, a pleasing cry,<sup>81</sup>

**vassitasaddo madhuro, ti attho.**

endowed with a sweet sound, this is the meaning.

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

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

**Veḷuriyavaṇṇūpanibhā ti veḷuriyamaṇivaṇṇasadisā.**

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

**Byāmamattānī ti ekabyāmappamāṇāni.**

*A fathom in length means a measure of one fathom.*

**Pekhuṇānī ti piñchāni.**

*Tail-feathers means tail-feathers.*<sup>82</sup>

**Naccena te dhītaraṃ no dadāmi ti,**

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

**hirottappaṃ bhinditvā,**

after destroying conscience and concern,

**naccitabhāveneva te evarūpassa nillajjassa dhītaraṃ no dadāmi ti.**

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

---

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

<sup>82</sup> Definition by synonym.

## Ja 33 Sammodamānajātaka The Story about being in Agreement

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

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

**1. Sammodamānā gacchanti, jālam-ādāya pakkhino,**

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

o---o|o---||o---|o-o- Siloka pathyā

**Yadā te vivadissanti, tadā ehinti me vasan-ti.**

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

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

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

**yasmim kāle te vaṭṭakā nānāladdhikā nānāgāhā hutvā vivadissanti,**

at whatever time the quails, having various views, various ideas, begin to quarrel,

**kalahaṃ karissantī, ti attho.**

begin to dispute, this is the meaning.

**Tadā ehinti me vasan-ti,**

*Then they will come into my power,*

**tasmim kāle sabbe pi te mama vasaṃ āgacchissanti.**

at that time they will all come under my power.

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

**bhariyaṃ samassāsesi.**

(so) did he console (his) wife.

## **Ja 34 Macchajātaka** **The Story about the Fish**

In the present a monk is overcome by passion thinking about his former wife. When the Buddha hears about this he tells a story of the past in which, blinded by passion, a fish had almost lost his life, and grieved that his wife may think him unfaithful, while she herself had escaped capture. The Bodhisatta saved him from his fate.

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

**1. Na maṃ sītaṃ na maṃ uṇhaṃ, na maṃ jālasmi<sup>83</sup> bādhanam,**  
It's not the cold or heat for me, not the being caught in a net,

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

**Yañ-ca maṃ maññate macchī: 'Aññaṃ so ratiyā gato' ti.**  
But my lady<sup>84</sup> thinking of me: 'He went for joy to another.'<sup>85</sup>

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

**macchānam udakā nīhaṭakāle sītaṃ hoti,**  
cold at the time of the fish being removed from the water,

---

<sup>83</sup> PTS: *jālasmiṃ*, spoiling the cadence.

<sup>84</sup> The word really means *a female fish*, but this is hard to get across fluently in the verse.

<sup>85</sup> This line also occurs at Ja 216.

**tasmiṃ vigate uḥhaṃ hoti, tad-ubhayam-pi sandhāya:**

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

**“Na maṃ sītaṃ na maṃ uḥhaṃ bādhatī” ti, paridevati.**

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

**Yam-pi aṅgāresu paccanamūlakaṃ dukkhaṃ bhavissati,**

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

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

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

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

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

**“Tam-pi maṃ na bādhetī” ti, paridevati.**

“Not my being caught,” he lamented.

**Yañ-ca maṃ-ti ādīsu, ayam piṇḍattho:**

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

**sā macchī mama jāle patitassa imehi kevaṭṭehi gahitabhāvaṃ ajānantī,**

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

**maṃ apassamānā:**

not seeing me,

**“So maccho idāni aññaṃ macchiṃ kāmaratiyā gato bhavissatī” ti, cinteti,**

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

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

**Vālikāpiṭṭhe nipanno, paridevati.**

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

### **Ja 35 Vaṭṭakajātaka**<sup>86</sup>

#### **The Story about the (Young) Quail**

In the present the Buddha and the monks, when traveling through a forest, were surrounded by fire, but in the exact spot they stood it did not burn. The monks think this is due to the Buddha’s current excellence; but he tells how, when he was a baby quail, he had made an assertion of truth in the past, which had stayed the fire in those parts for an aeon.

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

**1. Santi pakkhā apatanā, santi pādā avañcanā,**  
Having wings that fly not, having feet that run not,

— — — — — || — — — — — Siloka pathyā

**Mātāpitā ca nikkhantā: Jātaveda paṭikkamā ti.**  
Abandoned by parents: Jātaveda, go back!

**Tattha,** {1.214} **santi pakkhā apatanā ti,**

In this connection, *having wings that fly not,*

**mayhaṃ pakkhā nāma atthi upalabbhanti,**

knowing I have what are called my wings,

**no ca kho sakkā etehi uppatitum ākāseṇa gantun-ti, apatanā.**

but being unable to go up in the air and fly with them, (they) fly not.

---

<sup>86</sup> See reference to this story under Jātaka No. 20, above.

***Santi pādā avañcanā ti, pādā pi me atthi,***

*Having feet that run not, I have feet,*

***tehi pana vañcituṃ padavāragamanena gantuṃ na sakkā ti, avañcanā.***

*but being unable to walk about on them, and go on a journey, (they) run not.*

***Mātāpitā ca nikkhantā ti ye ca maṃ aññattha neyyuṃ,***

*Abandoned by parents means those who could lead me elsewhere,*

***te pi maraṇabhayena, mātāpitāro nikkhantā.***

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

***Jātavedā ti aggiṃ ālapati.***

*Jātaveda, he calls on fire.*

***So hi jāto va vedayati paññāyati,***

*Because he is known or experienced (by all) that is born,*

***tasmā Jātavedo ti vuccati.***

*therefore Jātaveda is said.<sup>87</sup>*

***Paṭikkamā ti: “Paṭigaccha nivattā” ti, Jātavedaṃ āṇāpeti.***

*Go back means: “Having turned round, return,” so he ordered Jātaveda.*

---

<sup>87</sup> It is rather obscure. This is what SED says: *jātavedas, jāta-vedas (-ta-) mfn. (fr. vid cl. 6) “having whatever is born or created as his property”, “all-possessor” (or fr. vid cl.2. “knowing [or known by] all created beings”; cf. Nir. vii, 19 ŚBr. ix, 5, 1, 68 MBh. ii, 1146 &c.; N. of Agni) RV. AV. VS. &c.; m. fire...*



## Ja 36 Sakuṇajātaka The Story about the Bird

In the present a monk is given a subject for meditation and goes to practice with it. Shortly thereafter his hut becomes unliveable, and the villagers do not repair it. At the end of his retreat he meets the Buddha who tells him a story of a warning he once gave when he was king of the birds. Some listened to him, and their lives were saved. Others perished.

--o--|oo--|o--o-- Jagatī

**1. Yaṃ nissitā jagatiruhaṃ vihaṅgamā,**  
You birds who depend on this tree,

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

**Svāyaṃ aggim̐ pamuñcati,**  
(Beware), the fire has been set free,<sup>88</sup>

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

**Disā bhajatha vakkaṅgā, jātaṃ saraṇato bhayan-ti!**  
Birds! Resort to the quarters, danger arises from our refuge!

**Tattha,** {1.216} *jagatiruhan-ti jagati vuccati pathavī,*  
In this connection, *tree, jagatī* is said to be the earth,<sup>89</sup>

**tattha jātattā rukkho jagatiruhō ti vuccati.**  
as trees are born there *jagatiruha* (tree) is said.

**Vihaṅgamā ti vihaṃ vuccati ākāsaṃ,**  
Birds, *viha* is said to be the sky,<sup>90</sup>

---

<sup>88</sup> i.e. it is no longer held back, and is running wild.

<sup>89</sup> i.e. it is a name for the earth, DPD: *jagatī; fem, intens; earth; world, lit. always going; root: √gam + I a (go); base: √gam + gam > jagam (intens); constr: jagam + tī; ph: g > j | mt > t; sk: jagat, √gam cl. 1 (go).*

**tattha gamanato pakkhī vihaṅgamā ti vuccanti.**

as birds fly there *vihaṅgama* (sky-flyer) is said.

**Disā bhajathā ti imaṃ rukkhaṃ muñcivā,**

*Resort to the quarters, having left this tree,*

**ito palāyantā, catasso disā bhajatha.**

fleeing from there, they resort to the four quarters.

**Vakkaṅgā! ti sakuṇe ālapati.**

*Birds!* is said calling on the birds.<sup>91</sup>

**Te hi uttamaṅgaṃ galaṃ kadāci kadāci vaṅkaṃ karonti,**

Sometimes their heads sit crooked on their necks,

**tasmā vakkaṅgā ti vuccanti.**

therefore *vakkaṅga* (crooked limb) is said.

**Vaṅkā vā tesam ubhosu passesu pakkhā jātā ti vakkaṅgā.**

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

**Jātaṃ saraṇato bhayan-ti,**

*Danger arises from our refuge,*

**amhākaṃ avassayarukkhato yeva bhayaṃ nibbattaṃ,**

danger is born from our support tree,

**“Etha aññattha gacchāmā” ti.**

“Come, let us go elsewhere.”

---

<sup>90</sup> DPD: *viha*, *masc*, in *comps*, *sky*, *air*.

<sup>91</sup> i.e. it is a vocative.

## Ja 37 Tittirajātaka

### The Story about the (Elder) Partridge

In the present Ven. Sāriputta fails to get lodging when the Group of Six take all that is available. When the Buddha discovers this affront in the morning he tells a story of an elephant, a monkey and a partridge, how they decided to live respecting elders, and how they subsequently found out which one was eldest.

--o|o---||o---|o-o- Siloka pathyā

#### 1. Ye vuḍḍham-apacāyanti narā Dhammassa kovidā,

Those people who are skilled in Dhamma pay homage to an elder,

--o-|----||-o---|o-o- Siloka mavipulā

#### Diṭṭhe va dhamme pāsamsā, samparāye<sup>92</sup> ca sugatī ti.

Praised in this life, in the next world (they will go to) a happy state.

**Tattha, {1.219} ye vuḍḍham-apacāyantī ti,**

In this connection, *those people ... pay homage to an elder,*

**jātivuḍḍho, vayovuḍḍho, guṇavuḍḍho ti, tayo vuḍḍhā.**

an elder from birth, an elder from age, an elder from virtue, these three elders.

**Tesu jātisampanno jātivuḍḍho nāma,**

Out of these, one endowed with birth, is known as an elder from birth,

**vaye ṭhito vayovuḍḍho {1.220} nāma,**

one standing on age, is known as an elder from age,

**guṇasampanno guṇavuḍḍho nāma.**

one endowed with virtue, is known as an elder from virtue.

---

<sup>92</sup> Thai: *samparāyo*; but a locative is required by the sense.

**Tesu, guṇasampanno vayovuḍḍho, imasmim̐ ṭhāne vuḍḍho ti adhippeto.**

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

**Apacāyantī ti jeṭṭhāpacāyikakammena pūjenti.**

*Pay homage* means they worship the deeds of those honourable elders.

**Dhammassa kovidā ti jeṭṭhāpacāyanadhammassa kovidā kusalā.**

*Skilled in Dhamma* means having the wholesome skills in the Dhamma of those honourable elders.

**Diṭṭheva dhamme ti imasmim̐ yeva attabhāve.**

*In this life* means in this individuality.

**Pāsamsā ti pasamsārahā.**

*Praised* means those deserving praise.

**Samparāye ca sugatī ti,**

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

**samparetabbe imam̐ lokam̐ hitvā,**

having abandoned this world, they should pass over,

**gantabbe paraloke pi, tesam̐ sugati yeva hotī ti.**

should go to the next world, (where) they will have a happy state.

**Ayam̐ panettha piṇḍattho:**

But here is the substance of it:

**Bhikkhave, khattiyā vā hontu brāhmaṇā vā vessā vā suddā vā,**

Monastics, whether they are nobles, brahmins, merchants, workers,<sup>93</sup>

**gahaṭṭhā vā pabbajitā vā tiracchānagatā vā,**

householders, those gone-forth, or (even) animals,

---

<sup>93</sup> Naming the four general classes of ancient India.

**ye keci sattā jeṭṭhāpacitikamme chekā kusalā,**

whatever beings are skilled, shrewd, in the deeds of those honourable elders,

**guṇasampannānaṃ vayovuḍḍhānaṃ apacitiṃ karonti,**

they respect elders from age who are endowed with virtue,

**te imasmiñ-ca attabhāve jeṭṭhāpacitikārakā ti,**

these individuals are honourable elders,

**pasamsaṃ vaṇṇanaṃ thomanāṃ labhanti,**

they receive praise, plaudits, commendation,

**kāyassa ca bhedaṃ sagge nibbattantī ti.**

and at the break up of the body they are reborn in heaven.

## **Ja 38 Bakajātika** **The Story about the Crane**

In the present one monk, who was good at tailoring, deceived his fellow monks with his work, and made a good profit, until he himself was deceived in return. When this is told to the Buddha he tells a story of a crane who deceived the fish and ate them all up, until a crab deceived him and nipped his head off.

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

**1. Nāccantaṃ nikatippañño nikatyā sukham-edhati,**

The clever cheat cannot attain final happiness through cheating,

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

**Ārādheti nikatippañño, bako kakkaṭakā-m-ivā ti.**

The clever cheat gets a (like) return, just like the crane with the crab.

**Tattha,** {1.223} *nāccantaṃ nikatippañño, nikatyā sukham-edhatī ti,*

In this connection, *the clever cheat cannot attain final happiness through cheating,*

**nikati vuccati vañcanā.**

cheating is said to be deceiving.

**Nikatippañño vañcanapañño, puggalo tāya nikatyā nikatiyā,** {1.224}

One who is wise in cheating, wise in deceiving, that person who cheats you and cheats you,

**vañcanāya na accantaṃ sukham-edhati.**

through deceiving cannot be finally happy.

**Niccakāle sukhasmiṃ yeva paṭiṭṭhātum na sakkoti,**

He is not able to be established in happiness constantly,

**ekamsena pana vināsaṃ pāpuṇāti yevā, ti attho.**

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

**Ārādheti ti paṭilabhati.**

*Gets a (like) return* means receives back.

**Nikatippañño ti kerāṭikabhāvaṃ sikkhitapañño pāpapuggalo,**

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

**attanā katassa pāpassa, phalaṃ ārādheti paṭilabhati vindatī, ti attho.**

for his own bad deeds, is found to receive back, get a (like) fruit in return, this is the meaning.

**Katham?**

How?

***Bako kakkaṭakām-iva,***

*Just like the crane with the crab,*

**yathā bako kakkaṭakā gīvacchedaṃ pāpuṇāti,**

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

**evaṃ pāpapuggalo, attanā katapāpato,**

*so the bad person, from his own bad deed,*

**diṭṭhadhamme vā samparāye vā, bhayaṃ ārādheti paṭilabhatī ti.**

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

**Imam-atthaṃ pakāsentō Mahāsatto vanaṃ unnādentō Dhammaṃ desesi.**

*The Great Being making this known made the Dhamma teaching resound in the forest.*

## **Ja 39 Nandajātaka**

### **The Story about (the Slave) Nanda**

In the present a pupil of Ven. Sāriputta's becomes puffed up when he goes into the countryside with him, but is docile again when back in Jetavana. When the Buddha hears of this he tells a story about the servant Nandaka in olden times who was entrusted with the secret location of a treasure, and would become conceited when he was close to the spot. The treasure's rightful heir regained his fortune by following the Bodhisatta's advice.

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

**Maññe sovaṇṇayo rāsi, sovaṇṇamālā ca Nandako,**

*I know that the valuable stack, the (father's) valuable array,*

-----|-----||-----|----- Siloka ravipulā

**Yattha dāso āmajāto ṭhito thullāni gajjatī ti!**

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

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

In this connection, *I know* means I know thus.<sup>94</sup>

**Sovaṇṇayo ti sundaro vaṇṇo etesan-ti sovaṇṇāni.**

*Valuable* means those valuable things of beautiful colour.

**Kāni tāni?**

What things?

**Rajatamaṇikañcanapavāḷādīni ratanāni.**

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

**Imasmiñ-hi ṭhāne sabbānetāni suvaṇṇāni ti adhippetāni,**

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

**tesaṃ rāsi sovaṇṇayo rāsi.**

a stack of them, a stack of valuable things.<sup>95</sup>

**Sovaṇṇamālā cā ti tuyhaṃ pitusantakā,**

*Valuable array* means your father's property,

**suvaṇṇamālā ca ethevā, ti maññāmi.**

that valuable array is surely here, this I know.

**Nandako yattha dāso ti yasmim ṭhāne ṭhito Nandako dāso.**

*Is where the ... servant Nandaka* means in whatever place the servant Nandaka stands.

**Āmajāto ti.**

*Slave-born.*

---

<sup>94</sup> *Maññati* can mean both *I think*, and *I know*, here it is defined as the latter.

<sup>95</sup> The term is being used to signify any valuable things, rather than strictly just gold itself, which is what *sovaṇṇa* normally means.



**“Āma, ahaṃ vo dāsī” ti.**

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

**Evaṃ dāsabyaṃ upagatāya**

Thus having come into a state of slavery,

**āmadāsisaṅkhātāya dāsiyā putto.**

the son of this female slave is known as a slave of one who said yes.<sup>96</sup>

**Ṭhito thullāni gajjatī ti.**

*Stands and loudly curses.*

**“So yasmiṃ ṭhāne ṭhito thullāni pharusavacanāni vadati,**

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

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

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

**Bodhisatto kumārassa dhanaggahaṇūpāyaṃ ācikkhi.**

The Bodhisatta pointed out the means to seize his riches to the young man.

---

<sup>96</sup> We can compare the idea of the yes-man in English.

## Ja 40 Khadiraṅgārajātaka The Story about the Embers

In the present a Devatā works to dissuade her landlord, Anāthapiṇḍika, from his allegiance to the Buddha, and is expelled from her home in his house for the trouble. When the Buddha hears of this he tells a story of how Māra, in a previous life, had tried to dissuade him from giving to a Paccekabuddha by making a fiery abyss appear between them. The Bodhisatta crossed over and made his gift anyway.

--o-|ooo-||----|o-o- Siloka navipulā

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

--o-|o----||-o--|o-o- Siloka pathyā

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

**Tatthāyaṃ, {1.233} piṇḍattho:**

In this connection, this is the substance of it:

**Bhante Paccekavarabuddha, sace pahaṃ tumhākaṃ piṇḍapātaṃ dento**

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

**ekaṃseneva imaṃ nirayaṃ, uddhampādo avaṃsiro hutvā, patāmi,**

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

**tathā pi yad-idaṃ adānañ-ca asīlañ-ca,**

so this non-giving, non-virtue,

**ariyehi akattabbattā, anariyehi ca kattabbattā, anariyan-ti vuccati,**

should not be done by the noble, it is done (only) by the ignoble, (therefore) ignoble is said.

**“Na taṃ anariyaṃ karissāmi,**  
“I will not do anything ignoble,

**handā, imaṃ mayā dīyamānaṃ piṇḍaṃ paṭiggaha<sup>97</sup> paṭiggaṇhāhī” ti,**  
come, receive in the container this alms that is being given by me.”

**Ettha ca handā ti vossagatthe nipāto.**

Here *come* is a particle with the meaning of relinquishment.<sup>98</sup>

## Ja 41 Losakajātaka

### The Story about (the Unfortunate Monk) Losaka

In the present Ven. Sāriputta comes across a poor boy and ordains him, but, as in his lay life, he is very unfortunate and can hardly get enough alms to eat, but yet he does become an Arahat. The Buddha tells a story of the past, during which a man had prevented an Arahat from receiving food. Everywhere he was born from there on he was unfortunate. In the present life Mittavindaka (Mittaka) grabbed ahold of a goat and was arrested.

--o-|-oo|-o-o- Jagatī

#### 1. Yo atthakāmassa hitānukampino

He who does not take the advice of one who seeks

--o-|-oo|-o-o- Jagatī

#### Ovajjamāno na karoti sāsanaṃ,

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

---

<sup>97</sup> I don't understand this form, one would expect accusative *paṭiggahaṃ*, but both PTS and Cst print it as here, without comment.

<sup>98</sup> I don't think this is well said. It is really an exhortative, or, in this context, a particle with the meaning of encouragement.

ᳵ᳚--᳚--᳚--᳚--᳚--᳚--᳚--᳚--᳚-- Siloka pathyā

**Ajiyā pādāṃ-olamba Mittako viya socatī ti.**

Grieve like Mittaka holding onto the goat's foot.

**Tattha, {1.241} *atthakāmassā ti vuḍḍhiṃ icchantassa.***

In this connection, *one who seeks his good* means one wishing for his development.

***Hitānukampino ti hitena anukampamānassa.***

*Those concerned for his welfare* means for the one having concern for his welfare.

***Ovajjāmāno ti mudukena hitacittena ovadiyamāno.***

*Taught* means being taught with gentleness, with a mind (seeking) welfare.

***Na karoti sāsanaṃ-ti anusiṭṭhaṃ na karoti, dubbaco anovādako hoti.***

*Does not take the advice* means does not follow instruction,<sup>99</sup> being hard to speak to, one hard to advise.

***Mittako viya socatī ti,***

*Grieves like Mittaka,*

***yathāyaṃ Mittavindako ajikāya pādāṃ gahetvā, socati, kilamati,***

just as this Mittavindaka, having seized the goat's leg, grieves, is troubled,

***evaṃ niccakālaṃ socatī ti.***

so he constantly grieves.

***Imāya gāthāya Bodhisatto Dhammaṃ desesi.***

With this verse the Bodhisatta taught the Dhamma.

---

<sup>99</sup> Because of the context, this must be the meaning. cf. *sāsana-kara*; *adj, comp; following instructions; practising the teaching; complying with orders, lit. doing teaching; constr: sāsana + kara; dutiyā tappurisa (sāsanaṃ + kara); sk: sāsana + kara.*

**Evam̐ tena therena ettake addhāne,**

So this elder during so much time,

**tīsu yeva attabhāvesu kucchipūro laddhapubbo.**

only received a bellyful during three lifetimes.

**Yakkhena hutvā ekadivasam̐ gabbhamalam̐ laddham̐,**

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

**sunakhena hutvā, ekadivasam̐ bhattavamanam̐,**

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

**Parinibbānadivase**

and on the day of his entry into Nibbāna

**Dhammasenāpatissānubhāvena catumadhuram̐ laddham̐.**

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

**Evam̐ parassa lābhantarāyakaraṇam̐ nāma mahādosan-ti veditabbam̐.**

Thus because of making an obstacle of gains for another he had certainly a great fault, so it is to be understood.

## Ja 42 Kapotajātaka The Story about the Pigeon

In the present one monk is very greedy and goes from supporter to supporter collecting food. The Buddha tells how this monk was also greedy in a previous life when, as a crow, he deceived his friend the pigeon in order to get access to a kitchen, which he stole from. But there the cook caught and plucked him and left him to die.

--o-|-oo|-o-o- Jagatī

### 1. Yo atthakāmassa, hitānukampino

He who does not take the advice of one who seeks

--o-|-oo|-o-o- Jagatī

### Ovajjamaṇo na karoti sāsanam,

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

o-o-|ooo|-o-- Tutṭhubha

### Kapotakassa vacanam akatvā,

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

o-o-|-oo|-o-- Tutṭhubha

### Amittahatthagato va setī ti.

He shall fall into the hands of his enemies.

**Tattha,** <sup>{1.241}</sup> *atthakāmassā ti vuḍḍhim icchantassa.*

In this connection, *one who seeks his good* means one wishing for his (own) development.

**Hitānukampino ti hitena anukampamānassa.**

*Those concerned for his welfare* means for the one being concerned for his welfare.

***Ovajjamāno ti mudukena hitacittena ovadiyamāno.***

*Taught* means being taught with gentleness, with a mind (seeking) welfare.

***Na karoti sāsanan-ti anusiṭṭhaṃ na karoti, dubbaco anovādako hoti.***

*Does not take the advice* means does not follow instruction, being hard to speak to, one hard to advise.

**Tattha,** {1.244} ***kapotakassa vacanaṃ akatvā ti***

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

***pārāvataṃ hitānusāsanavacanaṃ akatvā.***

*one who heeded not the beneficial advice of the pigeon.*<sup>100</sup>

***Amittahatthagato va seti ti***

*He shall fall into the hands of his enemies* means

***amittānaṃ anattakāraṇānaṃ,***

*fallen*<sup>101</sup> into the hands of enemies, who work for his harm,

***dukkhuppādakapuggalānaṃ hatthatthaṃ hatthapathaṃ gato.***

*into the power and authority*<sup>102</sup> of people who cause him suffering.

***Ayaṃ kāko viya, so puggalo,***

*Like this crow, that person,*

***mahantaṃ byasanaṃ patvā, anusocamāno seti ti.***

*after arriving at great disaster, continues to grieve.*<sup>103</sup>

---

<sup>100</sup> *Kapota* and *pārāvata* are synonyms.

<sup>101</sup> Lit: *go into*.

<sup>102</sup> These two compounds are difficult, but this seems to be the meaning. Referring to this passage PED says (s.v. *Hattha*): *As pp. hatth-attha-gata in somebody's power*; the second compound must be analogous.

<sup>103</sup> This seems to be an idiom in Pāli: present participle + verb of being = continues to do the action.

## Ja 43 Veḷukajātaka The Story about (the Viper) Veḷuka

In the present one monk is disobedient and wilful. The Buddha tells a story about a previous life in which he had kept a viper called Veḷuka as a pet, and even when advised against it, kept him on anyway. One day the viper turned on him and killed him.

--o--|--oo|--o--o-- Jagatī

### 1. Yo atthakāmassa, hitānukampino

He who does not take the advice of one who seeks

--o--|--oo|--o--o-- Jagatī

### Ovajjamāno na karoti sāsanaṃ,

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

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

### Evam so nihato seti, Veḷukassa yathā pitā ti.

Are in this way destroyed, like Veḷuka's father.

**Tattha,** <sup>{1.241}</sup> *atthakāmassā ti vuḍḍhim icchantassa.*

In this connection, *one who seeks his good* means one wishing for his (own) development.

**Hitānukampino ti hitena anukampamānassa.**

*Those concerned for his welfare* means for the one being concerned for his welfare.

**Ovajjamāno ti mudukena hitacittena ovadiyamāno.**

*Taught* means being taught with gentleness, with a mind (seeking) welfare.

**Na karoti sāsanaṃ-ti anusiṭṭhaṃ na karoti, dubbaco anovādako hoti.**

*Does not take the advice* means does not follow instruction, being hard to speak to, one hard to advise.



**Tattha,** {1.246} *evaṃ so nihato setī ti,*

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

**yo hi isīnaṃ ovādaṃ na gaṇhāti so yathā esa tāpaso,**

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

**āsivisamukhe pūtibhāvaṃ patvā, nihato seti.**

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

**Evaṃ mahāvināsaṃ patvā, nihato setī, ti attho.**

Thus after arriving at great disaster, he was destroyed, this is the meaning.

## **Ja 44 Makasajātaka** **The Story about the Mosquito**

In the present some foolish villagers the Buddha came across on his walking tour, aiming to clear the clouds of mosquitos manage to shoot themselves instead. The Buddha tells of a previous life in which a son, aiming to save his father from a mosquito, had, through his recklessness, killed him with an axe instead.

--o--|--oo|--o-- Tuṭṭhubha

**1. Seyyo amitto matiyā upeto**

Better is a foe endowed with wisdom

--o--|--oo|--o-- Tuṭṭhubha

**Na tveva mitto mativippahīno,**

Than a friend who is lacking in wisdom,

oo--o--|--oo|--o-- Tuṭṭhubha

**‘Makasaṃ vadhissaṇ’-ti hi eḷamūgo**

Thinking: ‘I will kill a mosquito,’ the

--o--|--o--|--o-- Tuṭṭhubha

**Putto pitū<sup>104</sup> abhidā uttamaṅgan-ti.**

Foolish son split his father's head open.<sup>105</sup>

**Tattha, {1.248} seyyo ti pavaro uttamo.**

In this connection, *better* means distinguished, supreme.

**Matiyā upeto ti paññāya samannāgato.**

*Endowed with wisdom* means endowed with wisdom.<sup>106</sup>

**Eḷamūgo ti lālāmukho bālo.**

*Foolish* means a fool who dribbles at the mouth.

**Putto pitu abhidā uttamaṅgan-ti,**

*The ... son split his father's head open,*

**attano bālatāya putto pi hutvā,**

*through his own foolishness the son,*

**pitu uttamaṅgaṃ matthakaṃ: “Makasaṃ paharissāmī” ti dvidhā bhindi.**

*thinking: “I will give a blow to the mosquito,” split his father's head, his crown, in two.*

**Tasmā bālamittato paṇḍita-amitto va seyyo ti.**

*Therefore a wise enemy is better than a foolish friend.*

---

<sup>104</sup> PTS: *pitu*, spoiling the metre.

<sup>105</sup> Lit: *supreme limb = head*.

<sup>106</sup> Paraphrasing by saying the same thing with different words.

## Ja 45 Rohiṇījātaka The Story about (the Slave) Rohiṇī

In the present a maid kills her mother while trying to swat mosquitos which had landed on her. The Buddha tells a story of the exact same circumstances happening in the past to the same people in their previous incarnations, where the maid was called Rohiṇī.

--o-|-----||----|o-o- Siloka mavipulā

**1. Seyyo amitto medhāvī yañ-ce bālānukampako,**

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

-o-o|o----||-o----|o-o- Siloka pathyā

**Passa Rohiṇikaṃ jammiṃ, mātaraṃ hantvāna, socatī ti.**<sup>107</sup>

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

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

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

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

*Is a fool who has compassion, here with yañ, a change of gender has been made,*<sup>108</sup>

**ce ti nāmatthe nipāto.**

and *ce* (untranslated) is a particle with the meaning of *nāma*.<sup>109</sup>

---

<sup>107</sup> The opening section of the second half of the *pādayuga* is hypermetrical. We could read *hantvā* to correct it.

<sup>108</sup> We would have expected the masculine form *yo*, whereas *yañ* is neuter.

<sup>109</sup> *Nāma* itself has various meanings: it is an emphatic, it may mean a noun, or carry the meaning of *name*, it sometimes means *known as*, or *called*, and it sometimes seems to mean *normally*. And a completely different meaning that of a mental object). It is hard to know which to apply here, and none seem to fit well.

**Yo nāma bālo anukampako,**

Whoever is called a fool who has compassion,

**tato sataguṇena sahaṣṣaguṇena,**

a hundredfold, a thousandfold,

**pañḍito amitto honto pi seyyo yevā, ti attho.**

a wise foe is better than that, this is the meaning.

**Atha vā yan-ti paṭisedhanatthe nipāto,**

Or, *yaṃ* is a particle with a negative meaning,

**no ce bālānukampako, ti attho.**

if not a fool with compassion, this is the meaning.<sup>110</sup>

**Jammin-ti lāmikaṃ dandhaṃ.**

*Common* means inferior, sluggish.

**Mātaraṃ hantvāna socatī ti,**

*Killing her mother, she grieved,*

**“Makkhikā māressāmī” ti, mātaraṃ hantvā,**

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

**idāni ayam bālā sayam-eva rodati paridevati.**

now that fool on her own accord cries, laments.

**“Iminā kāraṇena imasmim loke amitto pi pañḍito seyyo” ti.**

“For this reason in this world a wise foe is better.”

---

<sup>110</sup> The commentator is saying we can interpret this two ways: either *yañ-ce* means *yo nāma, whoever is known*, or *yaṃ* is a negative, and *ce* retains its normal meaning of *if*, giving the meaning *if not...* Neither explanation is satisfactory, but that is because of poor word choice in the verse. *Hoti bālānukampako* fits the metre, and would perhaps have been a better choice of word.

## Ja 46 Ārāmadūsakajātaka The Story about Spoiling the Park

In the present while on walking tour the monks come to a certain village and notice that there is an area of barren land. Upon enquiry it turns out a village lad had dug up the trees to water the roots by size. The Buddha tells a story of how the boy was a monkey in the past who ordered his troop to do the same, thereby ruining the king's gardens.

○-○-○|○○--||-○--|○-○- Siloka savipulā

**Na ve anathakusalena atthacarīyā sukhāvahā,**

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

--○-|-----||○○--|○-○- Siloka mavipulā

**Hāpeti atthaṃ dummedho, kapi ārāmiko yathā ti.**

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

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

In this connection, *ve* is simply a particle.<sup>111</sup>

**Anathakusalenā ti anathe anāyatane kusalena,**

*With one skilled in harm* means with one skilled in what is baseless, what is harmful,

**atthe āyatane kāraṇe akusalena vā, ti attho.**

because of being unskilled in the cause that has basis, that is beneficial, this is the meaning.

**Atthacariyā ti vuḍḍhikiriya.**

*The one who lives well* means the one who works for their own development.

---

<sup>111</sup> i.e. it has no meaning here, but is inserted merely to make up the requirements of the metre.

***Sukhāvahā ti evarūpena anattakusalena,***

*Find happiness* means that because of the one who is such that he is skilled in harm,

***kāyikacetasikasukhasaṅkhātassa atthassa cariyā na sukhāvahā,***

the one who lives well, who benefits what is called bodily and mental happiness, does not himself find happiness,

***na sakkā āvahitun-ti attho.***

is not able to profit, this is the meaning.

***Kimkāraṇā?***

What is the reason?

***Ekanteneva hi hāpeti atthaṃ dummedho ti,***

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

***bālapuggalo: “Atthaṃ karissāmī” ti, atthaṃ hāpetvā,***

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

***anattam-eva karoti.***

actually makes a loss.

***Kapī ārāmiko yathā ti***

*Like the monkey in the park* means

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

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

***anattam-eva karoti.***

(he) actually makes a loss.

**Evam̐ yo koci anattakusalo,**

Thus, whoever is skilled in harm,

**tena na sakkā atthacariyam̐ āvahitum̐,**

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

**so ekam̐sena attham̐ hāpeti yevā ti.**

he certainly neglects his own benefit.

### **Ja 47 Vāruṇijātaka**

#### **The Story about Spoiling the Drinks**

In the present an apprentice at a tavern notices his clients taking salt for an appetizer, and decides to salt the liquor, thereby driving them away. The Buddha tells how he did the exact same thing in a past life when he was called Koṇḍañña.

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

**1. Na ve anattakusalena atthacar<sup>i</sup>yā sukhāvahā,**

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

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

**Hāpeti attham̐ dummedho, Koṇḍañño vāruṇim̐ yathā ti.**

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

**Tattha,** {1.252} *Koṇḍañño vāruṇim̐ yathā ti*

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

**yathā ayam̐ Koṇḍaññanāmako antevāsiko:**

like this apprentice named Koṇḍañña, thinking:

**“Attham̐ karissāmī” ti, loṇam̐ pakkhipivā,**

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

**vāruṇiṃ hāpesi parihāpesi vināsesi.**

he ruined, wasted, destroyed, the liquor.

**Evam sabbo pi anatthakusalo attham hāpetī ti.**

Thus everyone skilled in loss neglects benefit.

## Ja 48 Vedabbajātaka

### The Story about the Vedabba (Brahmin)

In the present the Buddha hears of an undisciplined monk, and tells a story of how in a past life, despite being warned against it, he was a brahmin named Vedabba, and had exercised his powers to gain treasure, which fell from the sky, and how this had led to his own destruction at the hands of the thieves from Cetā, and the destruction of 1,000 more.

○○--|○---||-○○-|○-○- Siloka pathyā

**1. Anupāyena yo attham icchati so vihaññati,**

He who by the wrong means wishes for benefit suffers hardship,

--○-|○---||---○○|○-○- Siloka pathyā

**Cetā hanimsu Vedabbaṃ, sabbe te byasanam-ajjhagū ti.**

The Cetā (thieves) killed Vedabba, and they all came to destruction.

**Tattha,** <sup>{1.256}</sup> *so vihaññatī ti,*

In this connection, *he ... suffers hardship,*

**so anupāyena: “Attano attham vuḍḍhiṃ sukhaṃ icchāmī” ti,**

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

**akāle vāyamaṃ karonto,**

at the wrong time making endeavour,



**puggalo vihaññati kilamati, mahāvināsaṃ pāpuṇāti.**

that person suffers hardship, is wearied, achieves total destruction.

**Cetā ti Cetaraṭṭhavāsino corā.**

*Cetā (thieves)* means the thieves residing in the country of Cetā.

**Haniṃsu Vedabban-ti,**

*Killed Vedabba,*

**Vedabbamantavasena, Vedabbo ti laddhanāmaṃ brāhmaṇaṃ haniṃsu.**

because of the Vedabba mantra, they killed the brahmin with the given name Vedabba.

**Sabbe te byasanamajjhagū ti,**

*They all came to destruction,*

**te pi ca anavasesā aññamaññaṃ ghātayamānā,**

killing each other without remainder,

**byasanaṃ adhigacchiṃsu paṭilabhiṃsū ti.**

they experienced, received, destruction.

## Ja 49 Nakkhattajātaka The Story about the Constellations

In the present a family agrees to marry their son off and picks a day, then asks their family ascetic if it is auspicious. Peeved that they didn't consult him before setting the day, he tells them it is inauspicious. The other family, disappointed on the day, marry her off to another. The Buddha hearing of it, tells how the same thing had happened to the same people in a past life.

---o|o---||---|o-o- Siloka pathyā

**1. Nakkhattam patimānentam attho bālam upaccagā,**

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

---|o---||-o---|o-o- Siloka pathyā

**Attho atthassa nakkhattam, kim karissanti tārakā ti?**

Benefit is benefit's lucky star, what can the stars achieve?

**Tattha,** <sup>{1.258}</sup> *patimānentan-ti,*

In this connection, *while waiting,*

**olokentam: “Idāni nakkhattam bhavissati,**

looking round, thinking: “Now there will be lucky stars,

**idāni nakkhattam bhavissatī” ti, āgamayamānam.**

now there will be lucky stars,” while waiting.

**Attho bālam upaccagā ti,**

*Benefit passes the fool by,*

**etam nagaravāsikam bālam dārikāpaṭilābhasankhāto attho atikkanto.**

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

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

**so paṭiladdho attho va, atthassa nakkhattaṃ nāma.**

*he receives back good, which is known as benefit's lucky star.*

**Kim karissanti tārakā ti itare pana ākāse tārakā kim karissanti?**

*What can the stars achieve means what can the stars in the sky do?*

**Kataraṃ atthaṃ sādheṣṣantī? ti attho.**

*Which benefit (actually) succeeds? this is the meaning.*

## **Ja 50 Dummedhajātaka** **The Story about the Unintelligent**

In the present the monks talk about the effort the Buddha makes to help and save others. The Buddha tells a story of how, when he was once proclaimed king, he had frightened a dissolute people into obedience by threatening to offer them up to the gods in sacrifice if they broke the precepts.

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

**1. Dummedhānaṃ sahasṣena yañño me upayācīto,**

*The unintelligent by the thousand begged me for sacrifice,*

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

**Idāni khoḥaṃ yajjissāmi bahu adhammiko jano ti.**

*Now I will make a sacrifice of many unrighteous people.*

**Tattha, <sup>{1.261}</sup> dummedhānaṃ sahasṣenā ti,**

*In this connection, the unintelligent by the thousand,*

**“Idaṃ kammaṃ kātuṃ vaṭṭati, idaṃ na vaṭṭatī” ti,**

*thinking: “It is suitable to do this deed, it is not suitable,”*

**ajānanabhāvena dasasu vā pana akusalakammāpathesu samādāya,**  
through ignorance they undertake the ten paths of unwholesome deeds,

**vattanabhāvena duṭṭhā medhā etesan-ti dummedhā,**  
through their conduct, the unintelligent, those of corrupt intelligence,

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

**gahitena sahasena.**  
they were grabbed by the thousand.

*Yañño me upayācito ti,*  
*Begged me for sacrifice,*

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

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

**so ahaṃ iminā āyācanena rajjassa paṭiladdhattā, idāni yajissāmi.**  
because of this begging personally received by the sovereign, now I will make a sacrifice.

**Kimkāraṇā?**  
What is the reason?

**Idāni hi bahu adhammiko jano, tasmā idāneva naṃ gahetvā,**  
Now there are *many unrighteous people*, therefore having grabbed them now,

**balikammaṃ karissāmī ti.**  
I will make an offering.

## **Ja 51 Mahāsīlavajātaka**

### **The Story about One with Great Virtue**

In the present a monk gives up striving. To encourage him the Buddha tells a story of a king of old who persevered in mercy even when threatened with death; how he escaped being buried in the charnel ground, settled a dispute for two Yakkhas, and won back his kingdom and the lives of his subjects by his righteousness.

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

**1. Āsīsetheva puriso, na nibbindeyya paṇḍito,**

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

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

**Passāmi vohaṃ attānaṃ yathā icchīm tathā ahū ti.**

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

**Tattha,** {1.267} *āsīsethevā ti,*

In this connection, *keep up hope,*

**“Evāhaṃ viriyaṃ ārabhanto imahā dukkhā muccissāmi” ti,**

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

**attano viriyabalena āsaṃ karotheva.**

he has hope in the strength of his effort.

**Na nibbindeyya paṇḍito ti,**

*The wise one should not be weary,*

**paṇḍito upāyakusalo yuttaṭṭhāne viriyaṃ karonto:**

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

**“Ahaṃ imassa viriyassa phalaṃ na labhissāmi” ti,**  
thinking: “I will not receive the fruit of this effort,”

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

**Passāmi vohaṃ attānaṃ-ti ettha vo ti nipātamattaṃ,**  
*I see myself as one, here vo is merely a particle,*<sup>112</sup>

**ahaṃ ajja attānaṃ passāmi.**  
today I see myself.

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

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

**puna attano rajjasampattiṃ icchīṃ,**  
desiring the success of sovereignty for myself,

**so ahaṃ imaṃ sampattiṃ pattaṃ attānaṃ passāmi.**  
I see myself as one who attains this success.

**Yathevāhaṃ pubbe icchīṃ, tatheva me attā jāto ti.**  
Just as I desired it formerly, so it arises for myself.

---

<sup>112</sup> Inserted *metri causi*.

## Ja 52 Cūḷajanakajātaka The Short Story about (King) Janaka

In the present a monk has given up his efforts. The Buddha tells the story of how when he was lost at sea, he persevered and eventually was rescued by a Devatā and made it to land.

– 0 – – | 0 0 0 – || 0 – – – | 0 – 0 – Siloka navipulā

### 1. Vāyametheva puriso, na nibbindeyya paṇḍito,

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

– 0 – | – – – – || 0 0 – 0 | 0 – 0 – Siloka mavipulā

### Passāmi vohaṃ attānaṃ udakā thalam-ubbhatan-ti.

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

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

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

**Udakā thalamubbhatan-ti**

*From water to land* means

**udakato thalam-uttiṇṇaṃ, thale patiṭṭhitāṃ attānaṃ passāmī ti.**

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

## Ja 53 Puṇṇapātijātaka The Story about the Liquor Dish

In the present some poor drunks try to fool Anāthapiṇḍika into taking a drugged drink, so they could rob him. When they don't drink the liquor themselves he understands their trickery and scolds them. When the Buddha hears of this, he tells of a similar happening in a past life, when the same people tried to trick him in a similar way.

- - - - - | - - - - - || - - - - - | - - - - - Siloka tavipulā

**1. Tatheva puṇṇā pātiyo, aññāyaṃ vattate kathā,**<sup>113</sup>

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

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

**Ākaraṇena jānāmi na cāyaṃ bhaddikā surā ti.**

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

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

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

**idāni pi imā surāpātiyo tatheva puṇṇā.**

so these dishes of spirits are still full.

**Aññāyaṃ vattate kathā ti**

*While the talk is about something other* means

**yā ayaṃ tumhākaṃ surāvaṇṇanakathā vattati,**

you continue to speak praise of your spirits,

**sā aññā va abhūtā atacchā.**

which is something other, false, untrue.

---

<sup>113</sup> The opening *tavipulā* variation is very rare.



**Yadi hi esā surā manāpā assa, tumhe pi piveyyātha,**

If these spirits were agreeable, you would drink them,

**upaḍḍhapātiyo avasisseyyum.**

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

**Tumhākaṃ pana ekenā pi surā na pītā.**

But amongst you not even one has drunk these spirits.

**Ākāraṇena jānāmī ti tasmā iminā kāraṇena jānāmi.**

*For this reason I know that means therefore through this reason I know.*

**Na cāyaṃ bhaddikā surā ti,**

*This spirit cannot have good quality,*

**“Nevāyaṃ bhaddikā surā, visasamyojitāya etāya bhavitabban”-ti**

thinking: “This spirit certainly has no excellence, it must be mixed with poison,”

**dhutte niggaṇhitvā, yathā na puna evarūpaṃ karonti,**

after catching the rogues, just as they did not do such a thing,

**tathā te tājjetvā, vissajjesi.**

having frightened them, he ejected them from there.

## Ja 54 Phalajātaka The Story about the Fruit

In the present the monks come across a clever gardener, who knows all the fruits and their various stages. When the Buddha hears of this, he tells of how in a past life his knowledge of fruits had saved the lives of the men of his caravan, when he had correctly identified a poisonous fruit that looked like a mango.

----|0-0-|00-0|---0- Siloka javipulā

**1. Nāyaṃ rukkho durāruho, na pi gāmato ārakā,**

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

---0-|0---||---0|0-0- Siloka pathyā

**Ākāraṇena jānāmi nāyaṃ sāduphalo dumo ti.**

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

**Tattha, {1.272} nāyaṃ rukkho durāruho ti,**

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

**ayaṃ visarukkho na dukkhāruho,**

this poisonous tree is not hard to climb,

**ukkipitvā ṭhapitanisṣeṇī viya sukhenārohituṃ sakkā, ti vadati.**

having ascended, by placing (something) like a ladder, he is able to climb up easily, this is what is said.

**Na pi gāmato ārakā ti gāmato dūre ṭhito pi na hoti,**

*Nor is it far from the village* means it stands not far from the village,

**gāmadvāre ṭhito yevā, ti dīpeti.**

it stands just at the gate to the village, this is the explanation.

***Ākāraṇena jānāmī ti***

*For this reason I know means*

**iminā duvidhena kāraṇāhaṃ imaṃ rukkhaṃ jānāmi.**

*because of these two reasons I know this tree.*

**Kinti?**

*In what way?*

***Nāyaṃ sāduphalo dumo ti.***

*This tree does not have delicious fruit.*

**Sace hi ayam madhuraphalo ambarukkho abhavissa,**

*If this would have been a sweet fruit on a mango tree,*

**evam sukhāruḷhe, avidūre ṭhite, etasmiṃ ekam-pi phalaṃ na tiṭṭheyya,**

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

**phalakhādakamanussehi niccaṃ parivuto va assa.**

*for it would be constantly surrounded by people eating fruit.*

## **Ja 55 Pañcāvudhajātaka** **The Story about (Prince) Pañcāvudha**

In the present a monk gives up the struggle easily. The Buddha tells him a story about a past life in which he refused to give up the fight even though ensnared by a Yakkha and threatened with death. The Yakkha, recognising his courage, lets him go.

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

**1. Yo alīnena cittena, alīnamanaso naro,**

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

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

**Bhāveti kusalaṃ dhammaṃ, yogakkhemassa pattiya,**

Who cultivates wholesome thoughts, in order to attain safety,

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

**Pāpuṇe anupubbena sabbasaṃyojanakkhayan-ti.**

Gradually arrives at the destruction of all of the fetters.

**Tatrāyaṃ, {1.275} piṇḍattho:**

In this connection, this is the substance of it:

**yo puriso alīnena asaṃkuṭitena cittena,**

that person who has an alert, unshrunk, heart,

**pakatiyā pi alīnamano alīnajjhāsayo va hutvā, anavajjaṭṭhena,**

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

**kusalaṃ sattatiṃsabodhipakkhiyabhedāṃ dhammaṃ bhāveti vaḍḍheti,**  
cultivates, develops, the wholesome thirty-seven things on the side of  
Awakening,<sup>114</sup>

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

**catūhi yogehi khemassa, Nibbānassa pattiyā.**  
for safety from the four yokes,<sup>115</sup> in order to attain Nibbāna.

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

**tilakkhaṇaṃ āropetvā, taruṇavipassanato paṭṭhāya,**  
after taking up the three marks,<sup>116</sup> beginning from immature insight,

**uppanne Bodhipakkhiyadhamme bhāvento,**  
and developing the things arising on the side of Awakening,

**anupubbena ekasaṃyojanam-pi anavasesetvā,**  
gradually, without one fetter remaining,

**sabbasaṃyojanakkhayakarassa catutthamaggassa,**  
he makes a destruction of all the fetters<sup>117</sup> with the four paths,

---

<sup>114</sup> The four ways of attending to mindfulness, the four right endeavours, the four bases of spiritual power, the five faculties, the five strengths, the seven factors of awakening, the noble eightfold path, making thirty-seven in all.

<sup>115</sup> The yokes of sense desire, craving for existence, wrong views and ignorance. These are the same as the *āsava*, the pollutants.

<sup>116</sup> Impermanence, suffering, and non-self.

<sup>117</sup> The fetters are ten: personality view; doubt; clinging to virtue and vows; lust for sensuality; ill-will; lust for form worlds; lust for formless worlds; conceit; restlessness; ignorance.

**pariyosāne uppannattā: “Sabbasaṃyojanakkhayo” ti, saṅkhaṃ gataṃ,**<sup>118</sup>  
until at the end the fact arises, and: “The destruction of all of the fetters,” is  
reckoned,

**Arahattam pāpuṇeyyā ti.**  
and he would attain Arahatta.

## **Ja 56 Kañcanakkhandhajātaka** **The Story about the Block of Gold**

In the present a newly ordained monk is finding the many rules burdensome and is about to disrobe. The monks take him to the Buddha who asks him to follow just three rules, related to mind, voice and body. He does so and becomes an Arahata. The Buddha tells a story of a farmer who found a huge block of gold that he couldn't carry away, until he decided to cut it into four, at which point it was easy to move.

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

**1. Yo pahaṭṭhena cittena, pahaṭṭhamanaso naro,**

That person who has a cheerful heart, who is cheerful in his mind,<sup>119</sup>

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

**Bhāveti kusalam dhammaṃ, yogakkhemassa pattiyaṃ,**

Who cultivates wholesome thoughts, in order to attain safety,

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

**Pāpuṇe anupubbena sabbasaṃyojanakkhayan-ti.**

Gradually arrives at the destruction of all of the fetters.

---

<sup>118</sup> Cst reads: *saṅkhyam gataṃ*, which doesn't make sense. PTS as here.

<sup>119</sup> This verse varies by only one word from the verse 55, substituting *pahaṭṭh-* for *alīn-*.

**Tattha, {1.278} pahaṭṭhenā ti vinīvaraṇena.**

In this connection, *cheerful* means free from hindrances.

**Pahaṭṭhamanaso ti tāya eva vinīvaraṇatāya pahaṭṭhamānaso,**

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

**suvaṇṇaṃ viya pahaṃsitvā,**

like gold that is beaten,<sup>120</sup>

**samujjotitasappabhāsacitto hutvā, ti attho.**

having become radiant, luminous, and resplendent, this is the meaning.

## Ja 57 Vānarindajātaka

### The Story about the Lord of the Monkeys

In the present Devadatta sets out to kill the Buddha, who replies that he did this in the past also, and tells a story of how, when he was a monkey, he outwitted a crocodile and escaped being eaten.

---|---||---|---|--- Siloka pathyā

**1. Yassete caturo dhammā, vānarinda, yathā tava:**

He who,<sup>121</sup> monkey-king, like you, has these four things:

---|---||---|---|--- Siloka pathyā

**Saccaṃ dhammo dhiti cāgo, diṭṭhaṃ so ativattatī ti.**

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

---

<sup>120</sup> The commentator plays on the meaning of the homonym *pahaṃsati*, which means *cheerful, gladdened* when derived from *pa+hassati*; and *strike, beat* when derived from *pa+ghamsati*.

<sup>121</sup> This verse appears verbatim at Ja 224 Kumbhilajātaka.

**Tattha, {1.280} yassā ti yassa kassaci puggalassa.**

In this connection, *he who* means whatever person.

**Ete ti idāni vattabbe paccakkhato niddisati.**

*These* indicates that what should be said now is from personal experience.

**Caturo dhammā ti cattāro guṇā.**

*Four things* means four virtues.

**Saccan-ti vacīsaccam: “Mama santikaṃ āgamissāmī” ti, vatvā,**

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

**musāvādam akatvā, āgato yevā, ti etam te vacīsaccam.**

not making false speech, (and then) surely coming, this is your truthful speech.

**Dhammo ti vicāraṇapaññā:**

*Wisdom* means investigative wisdom:

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

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

**Dhītī, ti abbotchinnaṃ viriyaṃ vuccati, etam-pi te atthi.**

*Courage*, this is said to be your uninterrupted effort, this is also yours.

**Cāgo ti attapariccāgo,**

*Charity* means self-sacrifice,

**tvam attānam paricajitvā, mama santikaṃ āgato.**

having forsaken yourself, coming into my presence.

**Yam panāham gaṇhitum nāsakkhim mayham-evesa doso.**

But that I was unable to capture (him) is my fault.



**Diṭṭhan-ti<sup>122</sup> paccāmittaṃ.**

*Foe* means adversary.

**So ativattatī ti yassa puggalassa yathā tava,**

*Will overcome* for that person like you,

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

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

**tatheva attano paccāmittaṃ atikkamati abhibhavatī ti.**

so will he overthrow, conquer his enemy.

## **Ja 58 Tayodhammajātaka** **The Story about the Three Things**

In the present Devadatta sets out to kill the Buddha, who replies that he did this in the past also, and tells a story of how, when he was a monkey, he outwitted his father; and the Rakkhasa who was meant to kill him became his handiman. Terrified by this, his father passed away and he became the new king.

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

**1. Yassa ete tayo dhammā, vānarinda yathā tava:**

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

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

**Dakkiyaṃ sūriyaṃ paññā, diṭṭhaṃ so ativattatī ti.**

Dexterity, heroism, wisdom, will overcome his foe.

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

In this connection, *dexterity* means being adroit,

---

<sup>122</sup> *diṭṭha* here being equal to Sanskrit *dviṣṭa*, not in PED.

**sampattabhayaṃ vidhamituṃ jānanapaññāya,**

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

**sampayutta-uttamaviriyassetaṃ nāmaṃ.**

this is known as being associated with supreme effort.

**Sūriyan-ti sūrabhāvo, nibbhayaabhāvassetaṃ nāmaṃ.**

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

**Paññā ti paññāpadaṭṭhānāya upāyapaññāyetaṃ nāmaṃ.**

*Wisdom* means this is known as the wisdom in inference,<sup>123</sup> wisdom in means.

## **Ja 59 Bherivādajātaka**

### **The Story about the Drummer**

In the present the Buddha meets with a disobedient monk and tells him a story of how, through disobedience, he had drummed continuously, and lost all their earnings to thieves in a past life when they were drummers.

○-○-!-○○-!!○○--!○-○- Siloka bhavipulā

**1. Dhame dhame nātidhame, atidhantañ-hi pāpakaṃ,**

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

--○○!○---!!○○--!○-○- Siloka pathyā

**Dhantena hi sataṃ laddhaṃ, atidhantena nāsitan-ti.**

Through playing a hundred was gained, through playing too much it was lost.

**Tattha, {1.284} dhame dhame ti dhameyya no na dhameyya,**

In this connection, *play, play* means you should play and you should definitely<sup>124</sup> play,

---

<sup>123</sup> *Paḍaṭṭhāna*, lit: *wisdom in footprints*, metaphorically it means *inference*.

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

**bheriṃ vādeyya, no na vādeyyā, ti attho.**

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

**Nātidhame ti atikkamivā pana nirantaram-eva katvā na vādeyya.**

*Don't play too much* means do not overstep (the bounds), beat it endlessly.

**Kimkāraṇā?**

What is the reason?

**Atidhantañ-hi pāpakam,**

*Only the bad one plays in excess,*

**nirantaram bherivādanam idāni amhākam pāpakam lāmakam jātam.**

the bad one, of inferior birth, now beats the drum endlessly.

**Dhantena hi satam laddhan-ti,**

*Through playing a hundred was gained,*

**nagare dhamantena bherivādanena kahāpaṇasatam laddham.**

through playing the drum in the city one hundred coins<sup>125</sup> were gained.

**Atidhantena nāsitan-ti idāni pana me puttana vacanam akatvā,**

*Through playing too much it was lost* means at this time through my son not doing my bidding,

**yad-idam aṭaviyam atidhantam, tena atidhantena sabbam nāsitan-ti.**

namely, by playing too much in the wilderness, through this playing too much, all was lost.

---

<sup>125</sup> *Kahāpaṇa* was a type of coin, sometimes gold (and therefore more valuable), and sometimes copper.

## Ja 60 Saṅkhadhamanajātaka The Story about the Conch Blower

An analogue to the previous story, in this one after meeting with a disobedient monk, the Buddha tells him of how, when they were conch blowers in a past life, his father hadn't listened to his good advice, but had attracted the attention of thieves, and lost all their earnings.

◡-◡-!-◡◡-||◡◡--!◡-◡- Siloka bhavipulā

**1. Dhame dhame nātidhame, atidhantañ-hi pāpakaṃ,**

Blow, blow,<sup>126</sup> but don't blow too much, only the bad one blows in excess,

---◡!◡---||---◡!◡-◡- Siloka pathyā

**Dhantenādhigatā bhogā, te tāto vidhamī dhaman-ti.**

Through blowing riches were achieved, (but) your father, blowing, lost (it).

**Tattha,** {1.284} *te tāto vidhamī dhaman-ti,*

In this connection, *your father, blowing, lost,*

**te saṅkhaṃ dhamitvā, laddhabhoge,**

the wealth that had been gathered through blowing on the conch,

**mama pitā punappunam dhamanto vidhami viddhamsesi vināsesī ti.**

my father blowing again and again, lost, demolished, destroyed.

---

<sup>126</sup> This is the same word (*dhame* = *play*) as in the previous verse, but here, because of the context, we have to translate as *blow*.

## Ja 61 Asātamantajātaka

### The Story about the Disagreeable Charms

In the present a young monk, being driven by his desire for a young woman, is on the verge of quitting the monastic life. The Buddha tells a story of the past as an example of the wickedness of women in which an old woman was even willing to kill her dutiful son in order to gain her sensual desires.

◡---|◡---||---|◡-◡- Siloka pathyā

#### 1. Asā lokitthiyo nāma, velā tāsam na vijjati,

Those known as free, worldly women, there is no restriction for them,

---◡|◡---||◡---◡|◡-◡- Siloka pathyā

#### Sārattā ca pagabbhā ca, sikhī sabbaghaso yathā,

Obsessed and arrogant, like a fire that feeds on everything.

---|◡---||◡-◡◡|◡-◡- Siloka pathyā

#### Tā hitvā pabbajissāmi, vivekam-anubrūhayan-ti.

Having renounced them I go forth, nurturing solitude.

**Tattha,** <sup>{1.288}</sup> *asā ti asatiyo lāmikā.*

In this connection, *free*<sup>127</sup> means heedless, inferior (women).

**Atha vā sātām vuccati sukham tam tāsu natthi.**

Or, it is said, there is nothing in them that is agreeable, pleasant.

**Attani paṭibaddhacittānam, asātam-eva dentī ti pi asā,**

Infatuated with themselves, allowing the disagreeable they are free,<sup>128</sup>

---

<sup>127</sup> CPD: *asa*: 2 *a-sa*, *mfn.*, (1) *perh.* (cf. *a-sva* "without owner", *Saund XVII 16*, see *a-saka*, *a-ssa*) whom nobody can claim as his own, said of women.

<sup>128</sup> This plays on *asātam*, *disagreeable*, and *asā*, *free* (without an owner).

**dukkhā dukkhavatthubhūtā, ti attho.**

suffering, they are beings based in suffering, this is the meaning.

**Imassa panatthassa sādhanatthāya idam Suttam āharitabbam:**

But in order to substantiate this interpretation, this Discourse<sup>129</sup> should be delivered:

**“Māyā cetā marīcī ca, soko rogo cupaddavo,**

“They are deceitful, an illusion, grief, illness, and misfortune,

**Kharā ca bandhanā cetā, Maccupāsā guhāsayā,**

They have a harsh bondage, the snare of Death, hidden deep in the heart,

**Tāsu yo vissase poso, so naresu narādhamo” ti.**

Whatever man has faith in them, he is a vile man amongst men.”

**Lokitthiyo ti loke itthiyo.**

*Worldly women means women of the world.*<sup>130</sup>

**Velā tāsam na vijjatī ti,**

*There is no restriction for them,*

**amma, tāsam itthīnam kilesuppattiṃ patvā,**

mother, having learned the defilements that have arisen in these women,

**velā samvaro mariyādā pamāṇam nāma natthi.**

(I know) there is certainly no restriction, restraint, boundary, or limit (on them).

**Sārattā ca pagabbhā cā ti,**

*Obsessed and arrogant,*

---

<sup>129</sup> Ja 534 *Mahāhamsajātaka*, vs. 30. Notice this Jātaka is called a *sutta* here, and elsewhere in this commentary.

<sup>130</sup> Analysing the compound.

**velā ca etāsaṃ natthi,**

there is no restriction for them,

**pañcasu kāmaguṇesu sārattā allīnā,**

they are obsessed by the five strands of sensual pleasure, attached,

**tathā kāyapāgabbhiyena, vācāpāgabbhiyena, manopāgabbhiyenā ti,**

because of that through impudence of body, speech and mind,

**tividhena pāgabbhiyena samannāgatattā, pagabbhā cetā.**

endowed with this threefold impudence, they are arrogant.

**Etāsañ-hi abbhantare kāyadvārādīni patvā,**

Having learned about the internal bodily door and so on,

**saṃvaro nāma natthi, lolā kākapaṭibhāgā, ti dasseti.**

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

***Sikhī sabbghaso yathā ti,***

*Like a fire that feeds on everything,*

**amma, yathā jālasikhāya, Sikhī ti saṅkhaṃ gato,**

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

**aggi nāma gūthagatādibhedam, asucim pi,**

what is called fire, consisting of excrement<sup>131</sup> and so on, is impure,

**sappimadhuphāṇitādibhedam sucim pi,**

(what) consists of ghee, honey, molasses and so on is pure,

---

<sup>131</sup> Fires are often made from the excrement of animals, like cows, in Asia.

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

it receives whatever is likeable or dislikeable,

**sabbam̐ ghasati khādati, tasmā sabbaghaso ti vuccati.**

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

**Tatheva tā itthiyo pi hatthimeṇḍagomeṇḍādayo vā hontu,**

Right there those women, they are like elephants, cows, and so on,

**hīnajaccā hīnakammantā,**

they are low born, having low deeds,

**khattiyādayo vā hontu uttamakammantā,**

or they are nobles and so on, performing good deeds,

**hīnukkaṭṭhabhāvam̐ acintetvā,**

having not reflected on a low and high nature,

**lokassādasena, <sup>{1.289}</sup> kilesasanthave uppanne yaṃ yaṃ labhanti,**

because of feeding on the world, whatever they receive arises in association with the defilements,

**sabbam-eva sevantī ti sabbaghasasikhisadisā honti.**

keeping company with everything means they are like a fire feeding on everything.

**Tasmā sikhī sabbaghaso yathā, tathevetā, ti veditabbā.**

Therefore they are truly *like a fire that feeds on everything*, so it should be understood.

**Tā hitvā pabbajissāmī ti,**

*Having renounced them I go forth,*



**aham̐ tā lāmikā dukkhavatthubhūtā itthiyo hitvā,**

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

**araññaṃ pavisitvā, isipabbajjaṃ pabbajissāmi.**

and entered the wilderness, I will go forth in the seer's going-forth.<sup>132</sup>

*Vivekam-anubrūhayan-ti,*

*Nurturing solitude,*

**kāyaviveko cittaviveko upadhiviveko, ti tayo vivekā,**

bodily solitude, mental solitude, attachment solitude, these three solitudes,

**tesu idha kāyaviveko pi vaṭṭati cittaviveko pi.**

of these here bodily solitude is suitable and mental solitude.

**Idaṃ vuttaṃ hoti:**

This is what is said:

**aham̐, amma, pabbajitvā kasiṇaparikkammaṃ katvā,**

mother, having gone forth, and performed the preparatory duties regarding the meditation object,<sup>133</sup>

**aṭṭha Samāpattiyo ca Pañcābhīṇā ca uppādetvā,**

and produced the eight Attainments<sup>134</sup> and the five Super Knowledges,<sup>135</sup>

---

<sup>132</sup> The seer's going forth is what exists when there is no Buddhasāsana.

<sup>133</sup> This is defined as one of three moments on the way to full absorption: preparatory (*parikkamma*), neighbourhood (*upacāra*) and fixed (*appanā*) absorption (*jhāna*).

<sup>134</sup> That is, the eight absorptions, four are with form, four are formless.

<sup>135</sup> The five are: magical powers (*iddhividha*); divine ear (*dibbasota*); knowledge of the minds of others (*cetopariyañāṇa*); recollection of former existences (*pubbenivāsānussati*); divine eye (*dibbacakkhu*). The sixth *abhīṇā*, extinction of all cankers (*āsavakkhaya*) marks *Arahatta*, and would indicate that there are no more rebirths, so the Bodhisatta doesn't attain this until his last existence.

**gaṇato kāyaṃ, kilesehi ca cittaṃ vivecetvā,**

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

**imaṃ vivekaṃ brūhento vaḍḍhento,**

nurturing, developing this solitude,

**Brahmalokaparāyaṇo bhavissāmi,**

I will be destined for the Brahmā Realm,

**alaṃ me agārenā ti.**

having this building is enough for me.

## **Ja 62 Aṇḍabhūtajātaka**

### **The Story about being Inexperienced**

In the present a monk is driven by lust to renounce the celibate life. To deter him the Buddha tells a story of a past life in which a young girl, even though brought up in seclusion from birth, still managed to trick her husband and take a lover.

--o-|o--o||--oo|o--o-- Siloka pathyā

**1. Yaṃ brāhmaṇo avādesi vīṇaṃ samukhaveṭhito,**

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

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

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

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

**Tattha,** {1.293} *yaṃ brāhmaṇo avādesi, vīṇaṃ samukhaveṭhito ti,*

In this connection, *that brahmin who, with a veil that covered his face, played the lute,*

**yena kāraṇena brāhmaṇo,**

for whatever reason the brahmin,

**ghanasāṭakena saha mukhena veṭhito hutvā, vīṇam vādesi,**

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

**taṁ kāraṇam na jānātī, ti attho.**

and for that reason he does not know, this is the meaning.

**Tañ-hi sā vañcetukāmā evam-akāsi.**

She did it thus, desiring to deceive him.

**Brāhmaṇo pana taṁ itthiṁ bahumāyābhāvaṁ ajānanto,**

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

**mātuḡāmassa saddahitvā: “Maṁ esā lajjatī” ti, evamsaññī ahosi.**

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

**Tenassa aññāṇabhāvaṁ pakāsentō, rājā evam-āha, {1.294}**

Explaining his ignorance, the king spoke thus,

**ayam-etthādhippāyo.**

this is the intention here.

**Aṇḍabhūtā bhatā bhariyā ti,**

*Supported his inexperienced wife,*

**aṇḍam vuccati bījam.**

*aṇḍa* is said to be a seed.<sup>136</sup>

---

<sup>136</sup> This seems a rather unhelpful comment, but what it is trying to explain is the first half of the compound *aṇḍabhūtā*, *a being who is like an egg*, or here, *like a seed*, that is, metaphorically, *one who is undeveloped, underdeveloped, or inexperienced*.

**Bījabhūtā mātukucchito anikkhantakāle yeva**

The being who from before the time of leaving the mother's womb

**ābhatā ānītā, bhatā ti vā puṭṭhā ti attho.**

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

**Kā sā?**

Who is she?

**Bharyā pajāpatī pādapariṇāṭikā.**

*Wife* means spouse, one who follows in his footsteps.<sup>137</sup>

**Sā hi bhattavatthādīhi bharitabbatāya,**

Because she should be supported with food, clothes and so on;

**bhinnasamvaratāya lokadhammehi bharitatāya vā:**

or, because she is supported from being one without restraint regarding worldly conditions, (therefore):

**“Bharyā” ti, vuccati.**

“*Bharyā*,”<sup>138</sup> is said.

**Tāsu ko jātu vissase ti?**

*Who could have faith in these?*

**Jātū ti ekamsādhivacanāṃ,**

*Jātu* (untranslated here) is an emphatic expression.

**Tāsu mātukucchito paṭṭhāya rakkiyamānāsu pi,**

Although protected from their start in the mother's womb,

---

<sup>137</sup> This compound could also mean *one who attends on or at his feet*.

<sup>138</sup> Meaning literally *one who is supported*.

**evaṃ vipakāraṃ āpajantīsu bhariyāsu.**

in those wives such a change was brought about.

**Ko nāma paṇḍito puriso, ekaṃsena vissase,**

Who is called a wise man, sure in faith,

**“Nibbikārā esā mayī” ti, ko saddaheyyā? ti attho.**

who would have the faith: “She is unchanged towards me?” this is the meaning.

**Asaddhamavasena hi āmantakesu nimantakesu vijjamānesu,**

Because of not understanding the true Dhamma, amongst his advisors, hosts,

**mātugāmo nāma na sakkā rakkhitun-ti.**

a woman is indeed impossible to protect.

## **Ja 63 Takkajātaka**

### **The Story about the Buttermilk Salesman**

In the present one monk was besieged by lust. The Buddha told a past life story in which a woman brought down an ascetic from his high estate, and later sought to have him killed so that her life with a thief might be secured. When her treachery was discovered it led to her death.

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

**1. Kodhanā akataññū ca, pisuṇā mittabhedikā,**

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

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

**Brahmacarīyaṃ cara bhikkhu, so sukhaṃ na vihāhasī ti.**

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

**Tatrāyaṃ {1.298} piṇḍattho:**

In this connection, this is the substance of it:

**Bhikkhu, itthiyo nāmetā kodhanā,**

*Monk, these women are known as angry,*

**uppannaṃ kodhaṃ nivāretuṃ na sakkonti.**

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

**Akataññū ca, atimahantam-pi upakāraṃ na jānanti.**

*Ungrateful, they do not acknowledge even great help.*

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

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

**Mittabhedikā,**

*Those who break up friends,*

**mitte bhindanti, mittabhedanakathaṃ kathanasīlā yeva,**

*they break up friends, speaking in such a way as to break up friends,*

**evarūpehi pāpadhammehi samannāgatā etā.**

*these are endowed with such bad thoughts.*

**Kim te etāhi, brahmacariyaṃ cara bhikkhu,**

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

**ayañ-hi methunavirati parisuddhaṭṭhena brahmacariyaṃ nāma taṃ cara.**

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

**So sukhaṃ na vihāhisī ti,**

*You should not give up happiness,*

**so tvam etaṃ brahmacariyavāsam vasanto,**

*you, living the spiritual life,*

**jhānasukhaṃ maggasukhaṃ phalasukhañ-ca na vihāhisi,**

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

**etaṃ sukhaṃ na vijahissati,**

this is the happiness you should not give up,

**etasmā sukhā na parihāyissasī, ti attho.**

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

**Na parihāhisi ti, pi pāṭho, ayam-evattho.**

*Na parihāhisi*, (not be deprived) is also a reading,<sup>139</sup> this is the meaning.

## Ja 64 Durājānājātaka

### The Story about what is Difficult to Know

In the present a lay brother cannot make out the moods of his wife, who is meek on some days and haughty on others. The Buddha explains this is part of women's nature and tells a past life story in which the same characters appear.

---|---||---|--- Siloka bhavipulā

**1. Mā su nandi: “Icchati maṃ,” mā su soci: “Na icchati,”**<sup>140</sup>

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

----|---||----|--- Siloka pathyā

**Tḥiṇaṃ bhāvo durājāno, macchassevodake gatan-ti.**

Women are difficult to understand, they move around like a fish in water.

---

<sup>139</sup> It is not clear where we could take the alternative reading offered. Does it mean instead of reading *etasmā sukhā na parihāyissasi*, we could read *etasmā sukhā na parihāhisi*? Or is to be applied to the verse, and instead of *so sukhaṃ na vihāhasi* we could read *so sukhaṃ na parihāhisi*? *Pāṭha* normally seems to apply to the canonical reading, but I am not sure here.

<sup>140</sup> Cst reads *micchati*, but as it is this makes no sense.

**Tattha, {1.300} mā su nandi: “Icchati man”-ti,**

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

**su-kāro nipātamattam.**

the syllable *su* is merely a particle.<sup>141</sup>

**“Ayaṃ itthī maṃ icchati pattheti, mayi sinehaṃ karotī” ti, mā tussi.**

Do not be satisfied thinking: “This woman desires me, wishes for me, makes love to me.”

**Mā su soci: “Na icchatī” ti.**

*Do not grieve, thinking: “She doesn’t desire (me).”*

**“Ayaṃ maṃ na icchatī” ti, pi mā soci.**

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

**Tassā icchamānāya nandiṃ, na icchamānāya ca sokaṃ akatvā,**

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

**majjhatto va hohī, ti dīpeti.**

maintain balance, this is the explanation.

**Thīnaṃ bhāvo durājāno ti,**

*Women are difficult to understand,*

**itthīnaṃ bhāvo nāma, itthimāyāya paṭicchannattā, durājāno.**

what is known as the nature of women, because of being concealed by women’s deceit, is difficult to understand.

**Yathā kiṃ?**

Why is that?

**Macchassevodake gatan-ti,**

*They move around like a fish in water,*

---

<sup>141</sup> Inserted m.c.



**yathā macchassa gamanaṃ udakena paṭicchannattā dujjānaṃ,**  
just as the moving around of a fish in the water is concealed and hard to know,

**teneva so kevaṭṭe āgate, udakena gamanaṃ paṭicchādetvā, palāyati,**  
because of that, when a fisherman comes, having concealed (themselves), they  
move around in the water, and escape,

**attānaṃ gaṇhituṃ na deti,**  
and it is not possible to take hold of them,

**evam-eva itthiyo mahantam-pi dussīlakammaṃ katvā:**  
so women, having performed a great deal of unvirtuous deeds, (declare):

**“Mayaṃ evarūpaṃ na karomā” ti,**  
“We do not do such a thing,”

**attanā katakammaṃ itthimāyāya paṭicchādetvā, sāmike** {1.301} **vañcenti.**  
after concealing the deeds they have done with a woman’s deceit, they deceive  
their husbands.

**Evam itthiyo nāmetā pāpadhammā durājānā,**  
Thus these women are known as having a bad nature, being difficult to  
understand,

**tāsu majjhatto yeva sukhito hotī ti.**  
maintaining balance in regard to them is happiness.

## Ja 65 Anabhiratijātaka The Story about Discontent

In the present a lay brother is absent from attendance on the Buddha for a while after finding his wife is unfaithful. The Buddha explains that this is the nature of women, and shows how the same thing happened to the pair of them in a past life.

ॐ-ॐ-|ॐ-||-||-||-|ॐ-ॐ- Siloka pathyā

**1. Yathā nadī ca panto ca, pānāgāraṃ sabhā papā,**

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

-----|ॐ-||-||-||-|ॐ-ॐ- Siloka pathyā

**Evam lokitthiyo nāma – nāsam kujjhanti paṇḍitā ti.**

So are women in the world – the wise do not get angry with them.

**Tattha,** {1.302} *yathā nadī ti,*

In this connection, *just like rivers,*

**yathā anekatitthā nadī nhānatthāya sampattasampattānaṃ,**

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

**caṇḍālādīnam-pi khattiyādīnam-pi sādharmaṇā,**

outcastes and so on, nobles and so on, use it in common,

**na tattha koci nhāyitum na labhati nāma.**

and no one is unable to bathe.

**Panto ti ādisu pi,**

Also *highways* and so on,

**yathā mahāmaggo pi sabbesaṃ sādharmaṇo,**

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

**na koci tena gantuṃ na labhati.**

and no one is unable to travel.

**Pānāgāram-pi, surāgehaṃ sabbesaṃ sādharmaṃ,**

Also *taverns*, in liquor houses all use them in common,

**yo yo pātukāmo, sabbo tattha pavisateva.**

whoever desires to drink, all of them can enter there.

**Puññatthikehi tattha tattha manussānaṃ nivāsathāya katā sabhā pi,**

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

**sādharmaṇā na tattha koci pavisituṃ na labhati.**

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

**Mahāmagge pānīyacāṭiyo ṭhapetvā, katā papā pi sabbesaṃ sādharmaṇā,**

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

**na tattha koci pānīyaṃ pivituṃ na labhati.**

no one is unable to drink water from there.

**Evaṃ lokitthiyo nāmā ti,**

*So are women of the world,*

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

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

**teneva ca sādharmaṇaṭṭhena nadīpanthapānāgārasabhāpapāsadisā.**

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

**Tasmā nāsaṃ kujjhanti paṇḍitā.**

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

**Etāsaṃ itthīnaṃ:**

About these women,

**“Lāmikā etā anācārā dussilā sabbasādhāraṇā” ti cintetvā,**

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

**paṇḍitā chekā buddhisampannā na kujjhantī ti.**

the really wise, endowed with intelligence, do not get angry.

## Ja 66 Mudulakkhaṇajātaka

### The Story about (Queen) Mudulakkhaṇā

In the present a meditating monk is overwhelmed with lust when he sees a naked woman. The Buddha explains that this had happened even to himself in the past, and tells how, when an ascetic with higher knowledges, saw queen Mudulakkhaṇā naked he was overcome with lust. And how she cured him, so that he returned to the higher life.

----|U----||U--U|U--U-- Siloka pathyā

**1. Ekā icchā pure āsi, aladdhā Mudulakkhaṇaṃ,**

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

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

**Yato laddhā aḷarakkhī, icchā icchaṃ vijāyathā ti.**

When I had gained her of wide eyes, desire after desire was born.<sup>142</sup>

**Tatrāyaṃ {1.306} piṇḍattho:**

In this connection, this is the substance of it:

**mahārāja, mayhaṃ imaṃ tava devīṃ Mudulakkhaṇaṃ alabhitvā, pure:**

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

---

<sup>142</sup> The form *viyāyatha* is explained as a 3<sup>rd</sup> person aorist below.

**“Aho vatāhaṃ etaṃ labheyyan”-ti**

thinking: “Alas, I surely should gain this,”

**ekā icchā āsi, ekā va taṇhā uppajji.**

*I had but one desire, just one craving arose.*

**Yato pana me ayaṃ aḷārakkhī visālanettā sobhanalocanā laddhā,**

But from when I gained this *one of wide eyes*, broad eyes, beautiful eyes,

**atha me sā purimikā icchā,**

then my former *desires*,

**gehataṇhaṃ upakaraṇataṇhaṃ upabhogataṇhan-ti uparūpari,**

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

**aññaṃ nānappakāraṃ icchaṃ vijāyatha janesi uppādesi.**

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

**Sā kho pana me evaṃ vaḍḍhamānā icchā,**

Thus, through my developing desires,

**apāyato sīsaṃ ukkhipituṃ na dassati.**

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

**Alaṃ me imāya, tvañ-ñeva tava bhariyaṃ gaṇha,**

This is enough for me, take back your wife,

**ahaṃ pana Himavantāṃ gamissāmī ti.**

I will go to the Himālayas.

## Ja 67 Ucchaṅgajātaka The Story about the Lap

In the present three men are picked up suspected of robbery. They are the husband, son and brother of the same woman. When brought before the king she chooses to save her brother because a husband and a son can be easily replaced, and in this way she manages to save all three. The Buddha then tells how a similar thing happened in a past life.

----|0----||0----|0-0- Siloka pathyā

**1. Ucchaṅge deva me putto, pathe dhāvantiyā pati,**

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

-0---|0---0||0---|0-0- Siloka pathyā

**Tañ-ca desaṁ na passāmi yato sodar<sup>i</sup>yam-ānaye ti.**

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

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

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

**deva, mayhaṁ putto ucchaṅge yeva.**

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

**Yathā hi araṅṅaṁ pavisitvā, ucchaṅge katvā, ḍākaṁ uccinitvā,**

Just as, after going to the wilderness, making a bag,<sup>143</sup> and picking vegetables,

**tattha pakkhipantiyā ucchaṅge ḍākaṁ nāma sulabhaṁ hoti,**

in that bag where the vegetables were thrown it is certainly easy to find,

---

<sup>143</sup> The word commentary plays on the two meaning of *ucchaṅga*, as *the lap*, and as *a bag*.

**evaṃ itthiyā putto pi sulabho, ucchaṅge ḍākasadiso va.**

so for a woman it is easy to find a son, like (finding) vegetables in a bag.

**Tena vuttam: Ucchaṅge deva me putto ti.**

Because of this she said: *king, (I can bring) a son to my lap.*

**Pathe dhāvantiyā patī ti,**

*A husband from the path,*

**maggam āruyha, ekikāya gacchamānāya pi hi,**

having mounted a path, going along by herself,

**itthiyā pati nāma sulabho diṭṭhadiṭṭho yeva hoti.**

a woman easily makes him a husband of one she has seen.

**Tena vuttam: pathe dhāvantiyā patī ti.**

Because of this: *a husband from the path* is said.

**Tañ-ca desaṃ na passāmi yato sodariyamānaye ti,**

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

**yasmā pana me mātāpitaro natthi,**

since I have no mother and father,

**tasmā idāni taṃ mātukucchisaṅkhātāṃ aññaṃ desaṃ na passāmi.**

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

**Yato ahaṃ samāne udare jātattā sa-udariyasāṅkhātāṃ,**

When born from the same stomach he is reckoned a brother,<sup>144</sup>

---

<sup>144</sup> *Sa-udariya* (*same-womber*) is used to explain the Pāli form *sodariya*, meaning *brother*.

**bhātaram āneyyam.**

and a brother should be brought home.

**Tasmā bhātaram yeva me dethā ti.**

Therefore you must give me my brother.

## Ja 68 Sāketajātaka

### The Story about (the City of) Sāketa

In the present an old brahmin greets the Buddha as his son, and calling his wife she too talks about him as her son. The Buddha tells how he had indeed been related in various ways to these two in many previous existences.

--o-|ooo-||---o|o-o- Siloka navipulā

**1. Yasmiṃ mano nivasati, cittañ-cāpi pasīdati,**

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

o-o-|o----||----|o-o- Siloka pathyā

**Adiṭṭhapubbake pose, kāmaṃ tasmim-pi vissase ti.**

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

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

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

**yasmiṃ puggale diṭṭhamatte yeva cittaṃ patiṭṭhātī.**

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

**Cittañ-cāpi pasīdatī ti,**

*In whom the heart has confidence,*

**yasmiṃ diṭṭhamatte, cittaṃ pasīdati mudukaṃ hoti.**

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



***Adiṭṭhapubbake pose ti,***

*In that person unseen before,*

**pakatiyā tasmim attabhāve, adiṭṭhapubbe pi puggale.**

*in that individual by nature, that person unseen before.*

***Kāmaṃ tasmim-pi vissase ti,***

*In him too he gladly trusts,*

**anubhūtapubbasineheneva, tasmim-pi puggale ekamsena vissase,**

*by experiencing affection before, he surely trusts in him,*

**vissāsaṃ āpajjati yevā, ti attho.**

*he surely produces trust, this is the meaning.*

## **Ja 69 Visavantajātaka**

### **The Story about the Poisonous Snake**

In the present Ven. Sāriputta decides to give up meal-cakes and this gets voiced abroad, and the monks ask the Buddha to dissuade him. The Buddha explains that once Sāriputta has decided on an action nothing can deter him, and tells how he was once a snake who refused to take back the poison he had released, even though it might cost him his life.

o-o-|o---||oo---o|o-o- Siloka pathyā

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

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

----|o---||o---|o-o- Siloka pathyā

**Vantaṃ paccāharissāmi? Matam me jīvitā varan-ti.**

*Will I take back that vomit? Better is death for me than life.*

**Tattha, {1.311} dhi-r-atthū ti garahatthe nipāto.**

*In this connection, cursed be, the particle has the meaning of reproach.*

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

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

**Taṃ vantaṃ visam dhi-r-atthu.**

That poison that was emitted be cursed.

***Mataṃ me jīvitā varan-ti,***

*Better is death for me than life,*

**tassa visassa apaccāharaṇakāraṇā, yaṃ aggim pavisitvā:**

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

**maraṇaṃ taṃ mama jīvitato varan-ti attho.**

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

## **Ja 70 Kuddārajātaka**

### **The Story about (the Wise) Kuddāla**

In the present one monk ordains and disrobes six times before finally becoming an Arahat during his seventh ordination. The Buddha tells how in a previous life he too had renounced the ascetic life six times before eventually attaining his goal.

— — — — — Siloka bhavipulā

**1. Na taṃ jitaṃ sādhu jitaṃ, yaṃ jitaṃ avajīyati,**

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

— — — — — Siloka bhavipulā

**Taṃ kho jitaṃ sādhu jitaṃ, yaṃ jitaṃ nāvajīyatī ti.**

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

**Tattha, <sup>{1.313}</sup> na taṃ jitaṃ sādhu jitaṃ, yaṃ jitaṃ avajīyatī ti,**

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

**yaṁ paccāmitte parājinitvā, raṭṭhaṁ jitaṁ paṭiladdhaṁ,**

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

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

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

**Kasmā?**

Why?

**Puna avajjyanato.**

Because it is undone again.

**Aparo nayo:**

Another method:

**jitaṁ vuccati jayo.**

success is said to be victory.

**Yo paccāmittehi saddhiṁ yujjhivā, adhigato jayo,**

After going to war with one's enemies, and acquiring success,

**puna tesu <sup>{1.314}</sup> jinantesu parājayo hoti, so na sādhu, na sobhano.**

while subduing them there is defeat, it is not good, not proper.

**Kasmā?**

Why?

**Yasmā puna parājayo va hoti.**

Because there is defeat.

**Taṁ kho jitaṁ sādhu jitaṁ, yaṁ jitaṁ nāvajjyatī ti,**

*That victory is a good victory, that victory which can't be undone,*

**yaṁ kho pana paccāmitte nimmathetvā,**

having crushed one's enemies,

**jītaṃ puna tehi nāvajīyati,**

that victory is not undone by them,

**yo vā ekavāraṃ laddho jayo, na puna parājayo hoti,**

whoever has once gained victory, but not been defeated,

**taṃ jītaṃ sādhu jītaṃ sobhanaṃ,**

that victory is good, that victory is proper,

**so jayo sādhu sobhano nāma hoti.**

that victory is certainly good and proper.

**Kasmā?**

Why?

**Puna nāvajīyanato.**

Because it is not undone again.

**Tasmā tvam, mahārāja, satakkhattum-pi**

Therefore you, great king, one hundred times,

**sahassakkhattum-pi satahassakkhattum-pi saṅgāmasīsam jinitvā pi,**

one thousand times, one hundred thousand times, having victory,

**saṅgāmayodho nāma na hosi.**

you are (still) not called a (true) soldier in battle.

**Kimkāraṇā?**

What is the reason?

**Attano kilesānaṃ ajitattā.**

Your own defilements are undefeated.

**Yo pana ekavāraṃ-pi attano abbhantare kilese jināti,**

But whoever has once defeated his own internal defilements,

**ayaṃ uttamo saṅgāmasīsayodho ti.**

this one is the supreme soldier at the battle front.

**Ākāse nisinnako va, Buddhalīlāya, rañño Dhammaṃ desesi.**

While sitting in the sky, through the Buddha's grace, he taught the Dhamma to the king.

**Uttamasāṅgāmayodhabhāvo panettha:**

But here is the Supreme Soldier at the Battle Front (speaking):<sup>145</sup>

**“Yo sahasaṃ sahasena, saṅgāme mānuse jine,**

“One may conquer a thousand men a thousand times in a battle,

**Ekañ-ca jeyyam-attānaṃ, sa ve saṅgāmajuttamo” ti.**

But having conquered one's own self, one would be supreme in battle.”

**Idaṃ suttaṃ sādhaṃ.**

This discourse is effective.

---

<sup>145</sup> Dhp 103.

## Ja 71 Varuṇajātaka The Story about the Temple Tree

In the present one monk, who should have been striving, fell asleep and broke his thigh after falling. The Buddha tells a story of a past life in which the same person had slept his way through his work time, and on arising had hurt his eye, and brought green wood from a Varuṇa tree back, which hindered his companions from receiving their meal.

---o|o---||---|o-o- Siloka pathyā

**1. Yo pubbe karaṇīyāni, pacchā so kātum-icchati,**

One who before had duties, and later (still) desires to do (them),

ooo-|o---||o---o|o-o- Siloka pathyā

**Varuṇakaṭṭhabhañjo va, sa pacchā-m-anutappatī ti.**

Like the one who broke off the Varuṇa branch, regrets it later.

**Tattha,** {1.319} *sa pacchā-m-anutappatī ti yo koci puggalo:*

In this connection, *regrets it later* means whatever person,

**“Idaṃ pubbe kattabbaṃ, idaṃ pacchā” ti, avīmamsitvā,**

having not investigated: “This should be done first, this later,”

**pubbe karaṇīyāni, paṭhamam-eva kattabbakammāni pacchā karoti,**

previously had duties, but first does the work to be done later,

**ayaṃ Varuṇakaṭṭhabhañjo amhākaṃ māṇavako viya,**

like our student who broke off the Varuṇa branch,

**so bālapuggalo pacchā anutappati socati paridevatī, ti attho.**

that foolish person regrets, grieves, laments later, this is the meaning.

## Ja 72 Sīlavanāgajātaka The Story about the Virtuous Elephant

In the present Devadatta is noticed as an ingrate. The Buddha says he was like that in the past also, and tells a story of how, when he was a marvellous elephant, he had once saved a forester, who later returned and begged him over and over again for his tusks, which he gave. The earth though opened up and swallowed the forester for his wickedness.

○○--|○-----||--○○|○-○- Siloka pathyā

### 1. Akataññussa posassa niccam vivaradassino,

The ungrateful person, always looking out for an opening,

----○|○-----||--○-○|○-○- Siloka pathyā

### Sabbaṃ ce pathaviṃ dajjā, neva naṃ abhirādhaye ti.

Even if given the whole world, still would never be satisfied.

**Tattha,** {1.322} *akataññussā ti attano kataguṇaṃ ajānantassa.*

In this connection, *ungrateful* means not acknowledging the good done to oneself.

**Posassā ti purisassa.**

*Person* means person.<sup>146</sup>

**Vivaradassino ti chiddam-eva okāsam-eva oloketassa.**

*Looking out for an opening* means looking around for an opportunity, an occasion.

**Sabbaṃ ce pathaviṃ dajjā ti,**

*Even if given the whole world,*

---

<sup>146</sup> *Posa* is a contracted form of the word *purisa*, so they both mean the same thing. PED gives the contraction like this: *purisa fr. pūrṣa>pussa>possa>posa*.

**sace pi tādisassa puggalassa sakalaṃ Cakkavattirajjaṃ,**

even if such a person had complete and Universal Sovereignty,

**imaṃ vā pana mahāpathaviṃ parivattetvā, pathavojaṃ dadeyya,**

after rolling over this great earth, and being given the essence of the earth,

**neva naṃ abhirādhaye ti,**

*still would never be satisfied,*

**evaṃ karonto pi evarūpaṃ kataguṇavidhamsakam,**

though doing so, making such a destruction of the good done,

**koci paritosetuṃ vā pasādetuṃ vā na sakkuṇeyyā, ti attho.**

some would not be able to be gladdened, or pleased, this is the meaning.

## **Ja 73 Saccākirajātaka**

### **The Story about the Assertion of Truth**

In the present Devadatta seeks to kill the Buddha, who tells a story of how he did the same in the past, when, as a wicked king, he had sought to pay back the Bodhisatta who had saved his life by having him killed. When the citizens found out, they killed the wicked king instead, and elected the Bodhisatta as the new king.

---o-|o---||o---|o-o- Siloka pathyā

#### **1. Saccam kir-evam-āhamsu narā ekacchiyā idha:**

This is the truth, it seems, that was said by some people in this place:

---o|o---||---|o-o- Siloka pathyā

#### **Kaṭṭham niplavitaṃ seyyo, na tvevekacchiyo naro ti.**

(To save) a floating log is better, and not a certain person.

**Tattha,** <sup>{1.326}</sup> *saccam kir-evam-āhamsū ti*

In this connection, *this is the truth, it seems, that was said* means



**avitatham-eva kira evaṃ vadanti.**

this truthful<sup>147</sup> thing, it seems, was spoken.

**Narā ekacciya idhā ti idhekacce paṇḍitapurisā.**

*By some people in this place means by some wise people in this place.*

**Kaṭṭhaṃ niplavitaṃ seyyo ti,**

*(To save) a floating log is better,*

**nadiyā vuyhamānaṃ sukkhadāruṃ niplavitaṃ uttāretvā,**

having saved a dried up log floating adrift on a river,

**thale ṭhapitaṃ seyyo sundarataro.**

and set it on dry land is better, more excellent.

**Evañ-hi vadamānā te purisā saccaṃ kira vadanti.**

Thus they say it seems those people are speaking the truth.

**Kimkāraṇā?**

What is the reason?

**Tañ-hi yāgubhattādīnaṃ pacanatthāya,**

It can be used for cooking congee, rice and so on,

**sītāturānaṃ visibbanatthāya,**

it can be used for warming those suffering from the cold,

**aññesam-pi ca parissayānaṃ haraṇatthāya, upakāraṃ hoti.**

it can be used for carrying others who are in danger, this is helpful.

**Na tvevekacciyo naro ti,**

*Not a certain person,*

---

<sup>147</sup> Lit: non-false.

**ekacco pana mittadubbhī akataññū pāpapuriso,**

a certain bad person, who betrays his friends, who is ungrateful,

**oghena vuyhamāno hatthena gahetvā, uttārito, na tveva seyyo.**

having taken him by the hand as he drifts on the ocean, and pulled him out, that is not better.

**Tathā hi ahaṃ imaṃ pāpapurisaṃ uttāretvā,**

Therefore having saved a bad person,

**imaṃ attano dukkhaṃ āharin-ti.**

this brings one suffering.

## **Ja 74 Rukkhadhammajātaka** **The Story about the Way of Trees**

In the present two kin tribes argue over the distribution of water. The Buddha tells a story of the past showing how, when trees stand together, they are strong and can withstand the winds, and when they are solitary, they are easily overthrown.

---o|o---||oo---|o--o-- Siloka pathyā

**1. Sādhū sambahulā ñātī, api rukkhā araññajā,**

Well done the numerous relatives, trees born in the wilderness,

---oo|o---||o---o|o--o-- Siloka pathyā

**Vāto vahati ekaṭṭhaṃ, brahantam-pi vanappatin-ti.**

The wind carries off one alone, even the great lord of the wood.

**Tattha, {1.329} sambahulā ñātī ti,**

In this connection, *numerous relatives,*

**cattāro upādāya tat-uttari satasahassam-pi sambahulā nāma,**

from four upwards even to one hundred thousand is called numerous,

**evaṃ sambahulā aññamaññaṃ nissāya vasantā ñātakā.**

thus the numerous relatives who dwell depending on each other.

**Sādhū ti sobhanā pasatthā, parehi appadhamsiyā, ti attho.**

*Well done* means excellent, praiseworthy, these not troubled by others, this is the meaning.

**Api rukkhā araññajā ti,**

*Trees born in the wilderness,*

**tiṭṭhantu manussabhūtā araññe, jātarukkhā pi sambahulā,**

let there be human beings in the wilderness, even as the numerous trees born there,

**aññamaññūpatthambhena ṭhitā: ‘Sādhū’ yeva.**

they stand by encouraging each other, saying: ‘Well done.’

**Rukkhānam-pi hi sapaccayabhāvo laddhum vaṭṭati.**

Therefore it is suitable for trees to get together.

**Vāto vahati ekaṭṭhan-ti puratthimādibhedo vāto vāyanto,**

*The wind carries off one alone* means the wind blowing from the east and so on,

**aṅgaṇaṭṭhāne ṭhitam ekaṭṭham, ekakam-eva ṭhitam,**

(carries off one) standing alone in the courtyard, standing solitary,

**brahantam-pi vanappatiṃ,**

*even the great lord of the wood,*

**sākhāvīṭapasampannaṃ mahārukkham-pi vahati,**

even the great tree endowed with roots and branches is carried off,

**ummūletvā pātetī, ti attho.**

after uprooting it, it falls, this is the meaning.

## Ja 75 Macchajātaka The Story about the Fish

In the present the whole country is suffering from a drought and all the waterways have dried up. The Buddha, however, wants to bathe so goes and stands on the edge of a dry pond. Sakka, seeing him there, orders the rain god to do his duty. The Buddha explains that in a past life he had also made the rain god Pajjuna rain down, when as a fish, he had made an assertion of the truth about his maintaining of the precepts.

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**1. Abhitthanaya, Pajjunna, nidhiṃ kākassa nāsaya,**  
Thunder, Pajjuna, destroy the trove of the crows,

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**Kākaṃ sokāya randhehi, mañ-ca sokā pamocayā ti.**  
Oppress the crow with grief, free me and (mine) from grief.

**Tattha,** {1.332} *abhitthanaya, Pajjunnā ti*

In this connection, *thunder, Pajjuna,* means

**pajjunno vuccati meghe, ayamā pana meghavasena,**  
*pajjuna* is said to be a cloud, but by way of this cloud,

**laddhanāmaṃ Vassavalāhakadevarājānaṃ ālapati.**

he calls upon<sup>148</sup> those who received the name, the Deva-Kings of the Thunder-Clouds.

**Ayamā kirassa adhippāyo:**

This, it seems, is the intention:

---

<sup>148</sup> Identifying it as a vocative.

**Devo nāma anabhitthananto, vijjulatā anicchārento,**

the one called Deva, while not thundering, and not flashing lightning,

**vassanto pi na sobhati,**

even while raining, does not shine,

**tasmā tvaṃ, abhitthananto vijjulatā nicchārento, vassāpehī ti.**

therefore you, thundering and flashing lightning, must rain down.

**Nidhiṃ kākassa nāsayā ti,**

*Destroy the trove of the crows,*<sup>149</sup>

**kākā kalalaṃ pavisitvā, ṭhite macche tuṇḍena koṭṭetvā,**

the crows, having plunged into the mud, smash with the beak the fish stuck there,

**nīharitvā khādanti,**

and after extracting them they eat them,

**tasmā tesāṃ antokalale macchā nidhī ti, vuccanti.**

therefore the fish in the mud are said to be a trove.

**Taṃ kākasaṅghassa nidhiṃ Devaṃ vassāpento,**

Bury that flock of crows, Deva, while making it rain,

**udakena paṭicchādetvā nāsehī ti.**

cover them over with water and destroy them.

**Kākaṃ sokāya randhehī ti,**

*Oppress the crow with grief,*

---

<sup>149</sup> As Horner says in her translation of Cariyāpiṭaka, although *kākassa* is singular we must understand it to mean a plural, being a shortened form of something like *kākasaṅghassa*.

**kākasaṅgho imissā kandarāya, udakena puṇṇāya,**  
the flock of crows, when this valley is filled with water,

**macche alabhamāno socissati,**  
will grieve from not catching the fish,

**taṃ kākagaṇaṃ tvaṃ imaṃ kandaraṃ pūrento sokāya randhehi,**  
you must oppress that flock of crows with grief while filling this valley (with water),

**sokassatthāya macchassa assāsatthāya Devaṃ vassāpehi.**  
the Deva must rain for the sake of grieving (the crows), and comforting the fish.

**Yathā antonijjhānalakkhaṇaṃ sokaṃ pāpuṇāti, evaṃ karohī, ti attho.**  
You should do this so that the internal sign of grief is attained, this is the meaning.

**Mañ-ca sokā pamocayā ti ettha ca-kāro sampiṇḍanattho,**  
*Free me and (mine) from grief,* here the syllable *ca* has the meaning of addition,<sup>150</sup>

**mañ-ca mama ñātaka ca sabbeva imamahā maraṇasokā mocehī ti.**  
free me and all my relatives from the grief of death.

---

<sup>150</sup> Explained more fully in the next sentence.

## Ja 76 Asaṅkiyajātaka The Story about the Doubtless

In the present a faithful lay brother who is traveling with a caravan spends the night in walking meditation. Thieves, who think he is a watchman, miss their opportunity. When the Buddha hears of it he tells of something similar that happened in one of his own past lives as an ascetic.

◡-◡-|◡- - - ||◡- - - |◡-◡- Siloka pathyā

**1. Asaṅkiyomhi gāmamhi, araṅṅe natthi me bhayaṃ,**

I have no doubt in the village, there's no fear for me in the wilds,

◡◡- - |◡- - - ||- - ◡◡|◡-◡- Siloka pathyā

**Ujumaggaṃ samāruḷho mettāya karuṇāya cā ti.**

Having mounted the straight path through loving-kindness and compassion.

**Tattha,** <sup>{1.334}</sup> *asaṅkiyomhi gāmamhī ti,*

*In this connection, I have no doubt in the village,*

**saṅkāya niyutto patiṭṭhito ti saṅkiyo, na saṅkiyo, asaṅkiyo.**

being established and engaged in doubt is doubt, not doubtful, no doubt.

**Ahaṃ gāme vasanto pi saṅkāya appatiṭṭhitattā,**

Dwelling in the village I am not established in doubt,

**asaṅkiyo nibbhayo nirāsaṅko, ti dīpeti.**

there is no doubt, no fear, no suspicion, this is the explanation.

**Araṅṅe ti gāmagāmūpacāravanimutte ṭhāne.**

*In the wilds* means in that place which has no villages in the vicinity.

**Ujumaggaṃ samāruḷho mettāya karuṇāya cā ti,**

*Having mounted the straight path through loving-kindness and compassion,*

**ahaṃ tikacatukkajjhānikāhi mettākaruṇāhi,**

through the third or fourth absorption on loving-kindness and compassion,

**kāyavaṅkādiviraḥitaṃ ujum Brahmālokagāmiṃmaggaṃ āruḥho, ti vadati.**

devoid of any crookedness of bodily action and so on, having mounted the straight path leading to the Brahma Realm, this is what is said.

**Atha vā parisuddhasīlatāya kāyavacīmanovaṅkaviraḥitaṃ**

Or, through the purification of virtue, being devoid of crookedness of body, speech and mind,

**ujum Devalokamaggaṃ āruḥhomhī ti.**

I have mounted the straight path to the Deva Realm.

**Dassetvā tato uttari, mettāya karuṇāya ca paṭiṭṭhitattā**

Having shown this and from there upwards, through being established in loving-kindness and compassion,

**ujum Brahmālokamaggaṃ-pi āruḥhomhī ti, pi dasseti.**

I have mounted the straight path to the Brahmā Realm, he points this out.

**Aparihīnajjhānassa hi ekantena,**

Surely for the one with unbroken absorption,

**Brahmālokaparāyaṇattā mettākaruṇādayo ujumaggā nāma.**

crossing over to the Brahmā Realm through loving-kindness and compassion and so on is known as the straight path.



## Ja 77 Mahāsupinajātaka The Story about the Great Dreams

In the present king Pasenadi had 16 dreams which leave him fearful. He asks his brahminical advisors and they suggest the dreams are inauspicious, and he should perform a great sacrifice to ward off the danger. The Buddha, however, assures him these are prophetic dreams about the bad times to come, and will not affect the good king himself. He then tells how these dreams were dreamt in a past life, and interpreted in a similar way.

○○---|○○○--- Opacchandasaka

**1. Usabhā rukkhā gāviyo gavā ca,**  
Bulls, trees, cows, oxen and a horse,

----|----○--- Opacchandasaka

**Asso kaṁso siṅgālī<sup>151</sup> ca kumbho,**  
A golden bowl, jackal and pot,

-○○○○|○○○- Vetālīya

**Pokkharāṇī ca apākacandanāṁ,**  
A lake, uncooked (rice), sandalwood,

-○○-|○○○- Vetālīya

**Lābūni sīdanti,<sup>152</sup> silā plavanti.**  
Pumpkins sinking, (and) stones floating.

-○○-|○○-|○○- Tuṭṭhubha

**Maṇḍūkiyo kaṇhasappe gilanti,**  
Frogs swallowing black cobra snakes,

---

<sup>151</sup> We need to read: *siṅgālī*, m.c.

<sup>152</sup> We need to read: *sīdanti*, m.c.

--o-|-oo|-o-- Tuṭṭhubha

**Kākaṃ Supaṇṇā parivārayanti,**  
Crows, surrounded by Supaṇṇas,<sup>153</sup>

o-o-|-o-|-o-- Tuṭṭhubha

**Tasā vakā eḷakānaṃ bhayā hī ti.**  
These wolves that are afraid of goats.<sup>154</sup>

**Bodhisatto** {1.344} **pi tesam idāni satthārā kathitaniyāmeneva vitthārato,**  
Now the Bodhisatta spoke with the teacher about the correct method concerning them in detail,

**nipphattim kathetvā, pariyosāne sayam idam kathesi:**  
and after explaining the consequences, at the end he said this himself:

**vipariyāso vattati na-y-idha-m-atthi ti.**  
there is nothing existing here that is perverse for me.<sup>155</sup> ??

**Tatrāyam-attho: ayam, mahārāja, imesam supinānam nipphatti.**  
In this connection, this is the meaning: this, great king, is the consequence of these dreams.

---

<sup>153</sup> PTS reads *suvaṇṇā*, which is taken as indicating golden mallards by the translators.

<sup>154</sup> At the end of this Jātaka there is this note by the commentator, explaining the unexpected length of the verse: *But after the passing of the Fortunate One, those who made the Recital placed the three lines beginning with usabhā in the commentary, and having made the four lines beginning with lābūni into one verse, they placed it into the canonical section with one verse.* This however is rather unsatisfactory, as the verse would then be incomplete, listing only seven out of sixteen of the dreams, and having the new verse begin with the Vetālīya metre for one line only, where the others are Tuṭṭhubha. On the other hand, it does seem to confirm that there is no fifth line following the four commented on above, and that *vipariyāso vattati na-y-idha-m-atthi ti* below is in fact in prose, not in verse, as laid out in Cst.

<sup>155</sup> This line is printed as verse in Cst, but it has no recognisable verse structure.

**Yaṃ panetaṃ tesāṃ paṭighātatthāya yaññakammaṃ vattati,**

But this is (said) in order to ward off their performing the sacrificial deed,

**taṃ vipariyāso vattati, viparītato vattati,**

the contrary is suitable, the reverse is suitable,

**vipallāsenā vattatī, ti vuttaṃ hoti.**

through (doing) the inverse it is suitable, this is what is said.

**Kimkāraṇā?**

What is the reason?

**Imesañ-hi nipphatti nāma lokassa viparivattanakāle,**

Because this is what is known as a consequence for the world, during the declining period,

**akāraṇassa kāraṇan-ti gahaṇakāle,**

at that time the caused will be<sup>156</sup> taken as the uncaused,

**kāraṇassa akāraṇan-ti chaḍḍanakāle,**

at that time the uncaused will be taken as the caused,

**abhūtaṃ bhūtan-ti gahaṇakāle,**

at that time the true will be taken as the false,

**bhūtaṃ abhūtan-ti jahanakāle,**

at that time the false will be taken as the true,

**alajjīnaṃ ussannakāle,**

at that time the shameless will be abundant,

**lajjīnañ-ca parihīnakāle bhavissati.**

and at that time those with shame will be deficient.

---

<sup>156</sup> Translating *bhavissati* at the end of this sentence below.

***Na-y-idha-m-atthī ti idāni pana tava vā*** {1.345} ***mama vā kāle idha,***

*There is nothing here for me means*<sup>157</sup> *but now for you or me at this time here,*

***imasmiṃ purisayuge vattamāne, etesaṃ nipphatti natthi.***

*for this pair of persons in the present, these do not have a consequence.*

***Tasmā etesaṃ paṭighātāya vattamānaṃ***

*Therefore by warding these off at the present time*

***yaññakammaṃ vipallāseṇa vattati.***<sup>158</sup>

*he reversed the sacrifice that was being performed.*

## **Ja 78 Illisajātaka**

### **The Story about (the Selfish Wealthy Man) Illisa**

In the present a miser is converted by Ven. Moggallāna and becomes a generous man. The Buddha tells how something similar happened in a past life when a renowned miser called Illisa was converted by Sakka, his former father, who had attained the position of King of the Devas by his generosity.

○---|○-○-||○-○|○-○- Siloka javipulā

**1. Ubho khañjā, ubho kuṇī, ubho visamacakkhukā,**

*Both are lame, both are handicapped, both (of them) have eyes that are crossed,*

○-○|○-○-||-○-○-|○-○- Siloka pathyā

**Ubhinnaṃ piḷakā jātā, nāhaṃ passāmi Illisan-ti.**

*Warts have arisen on both, I do not see (which is) Illisa.*

---

<sup>157</sup> It is probably the quotation here that has led the Burmese editors to identify the line above as verse.

<sup>158</sup> Cst adds *alam tena*, here. PTS takes these words as part of the next paragraph. It seems to me PTS is right here.

**Tattha, {1.353} ubho ti dve pi janā.**

In this connection, *both* means both men.

**Khañjā ti kuṅṭhapādā.**

*Lame* means having lame feet.

**Kuṇī ti kuṅṭhahatthā.**

*Handicapped* means having lame hands.

**Visamacakkhukā ti visamakkhimaṇḍalā, kekarā.**

*Eyes that are crossed* means having crossed eyeballs, squinting.

**Piḷakā ti dvinnam-pi ekasmiṃ yeva sīsapadese ekasaṅṭhānāva piḷakā jātā.**

*Warts* means that located in the same place on the head of both of them warts have arisen having the same form.

**Nāhaṃ passāmī ti ahaṃ imesu ayaṃ nāma Illiso ti na passāmi,**

*I do not see* means: I do not see out of these two which is called Illisa,

**ekassā pi Illisabhāvaṃ na jānāmī, ti avoca.**

out of these I do not know the true Illisa, was said.

## Ja 79 Kharassarajātaka The Story about the Beating (Drum)

In the present a minister makes an agreement with thieves and withdraws his men from protecting a village, which is then plundered. The Buddha tells how he did the same thing in a past life.

○-○-|-○○|-○- - Tuṭṭhubha

**1. Yato viluttā ca hatā ca gāvo,**  
When cattle are plundered, murdered,

--○-|-○○|-○- - Tuṭṭhubha

**Daḍḍhāni gehāni jano ca nīto,**  
Houses burned, and people led off,

○-○-|-○○|-○- - Tuṭṭhubha

**Athāgamā puttahatāya putto,**  
Then the son returned a dead son,

○-○-|-○-|-○- - Tuṭṭhubha

**Kharassaramṃ ḍiṇḍimamṃ vādayanto ti.**  
Playing a drum with a harsh sound.

**Tattha,** {1.355} *yato ti yadā.*

In this connection, *when* means whenever.

**Viluttā ca hatā cā ti vilumpitvā bandhitvā ca nītā,**

*Plundered and murdered* means after plundering, binding and leading them off,

**maṃsam khādanatthāya ca hatā.**

they killed them in order to eat meat.

**Gāvo ti gorūpāni.**

*Cattle* means those in the form of cows.

**Daḍḍhānī ti aggiṃ datvā jhāpitāni.**

*Burned* means after setting them on fire, they burned them down.

**Jano ca nīto ti karamaraggāhaṃ gahetvā, nīto.**

*And people led off* means after grabbing and capturing them, they were led off.

**Puttahaṭṭāya putto ti hataputtāya putto nillajjo, ti attho.**

*The son ... a dead son* means the shameless son was a dead son, this is the meaning.

**Chinnahirottappaṣa hi mātā nāma natthi,**

Having cut off conscience and concern he has nothing called a mother,

**iti so tassā jīvanto pi, hataputtaṭṭhāne tiṭṭhatī ti,**

thus although she lives, (still) he remains in the condition of a dead son,

**hataputtāya putto nāma hoti.**

he is called a son who is a dead son.

**Kharassaran-ti thaddhasaddaṃ.**

*A harsh sound* means a hard sound.

**Ḍiṇḍiman-ti paṭahabheriṃ.**

*A drum* means a war drum.

## **Ja 80 Bhīmasenajātaka**

### **The Story about (the Useless Giant) Bhīmasena**

In the present a monk lies about his family, fortune and fame, until he is discovered. The Buddha tells a story of a past life, in which the same person then called Bhīmasena sought to fool people into thinking he was a great hero, when in fact it was the Bodhisatta, who had been born in that life as a dwarf, who had really saved the people.

--○○|--○○-- Vetāliya

**1. Yam te pavikatthitaṃ pure,**

Whatever you boasted of beforehand,

○○--○○|--○○-- Opacchandasaka

**Atha te pūṭisarā sajanti pacchā,**

Yet later you let loose a stinking mess,

○○○○|--○○-- Opacchandasaka

**Ubhayaṃ na sameti Bhīmasena:**

Both are disagreeable, Bhīmasena:

--○○○○|--○○-- Opacchandasaka

**Yuddhakathā ca idaṅ-ca – te vihaññan-ti.**

Talk of war and (now) this – you are fatigued.

**Tattha,** {1.359} *yam te pavikatthitaṃ pure ti yam tayā pubbe:*

In this connection, *whatever you boasted of beforehand* means whatever you previously said:

**“Kiṃ tvaṃ yeva puriso, nāhaṃ puriso, aham-pi saṅgāmayodho” ti,**

“Why, are you only a man, am I not a man, I am also a warrior in battle,”



**vikatthitaṃ vambhanavacanaṃ, vuttaṃ idaṃ tāva ekaṃ.**

you boasted using this contemptuous word, having spoken this much.

***Atha te pūṭisarā sajanti pacchā ti***

*Yet later you let loose a stinking mess means*

**atha te ime pūṭibhāvena saraṇabhāvena ca pūṭisarā ti laddhanāmā,**

then, because of having the nature of stinking and of being defiled, the name stinking mess is acquired,

**sarīravaḷaṅjadhārā sajanti vaḷaṅjanti paggharanti.**

they let loose, dispensed, oozed bodily excrement.

***Pacchā ti tato pure vikatthitato aparabhāge***

*Later means the time remaining from when you boasted previously*

**idāni imasmiṃ saṅgāmasīse, ti attho.**

until now on this battlefield, this is the meaning.

***Ubhayaṃ na sameti Bhīmasenā ti***

*Both are disagreeable, Bhīmasena means*

**idaṃ Bhīmasena ubhayaṃ na sameti.**

both of these, Bhīmasena, are not agreeable.

**Kataraṃ?**

Which?

***Yuddhakathā ca idaṅ-ca te vihaññan-ti,***

*Talk of war and (now) this - you are fatigued,*

**yā ca pure kathitā yuddhakathā,**

you spoke of war-talk in the past,

**yañ-ca te idāni vihaññaṃ kilamatho,**  
and now you are fatigued, weary,

**hatthipiṭṭhidūsanākārappatto vighāto, ti attho.**  
afflicted by the way you fouled an elephant's back, this is the meaning.

## **Ja 81 Surāpānajātaka** **The Story about Liquor**

In the present one monk, though having great powers was brought low by strong liquor. The Buddha tells how a whole group of worthy ascetics in the past had similarly lost their powers through drink.

U---U|U---||U---U|U--- Siloka pathyā

**1. Apāyimha anaccimha, agāyimha rudimha ca,**  
We have drunk, we have danced, we have sung, we have cried,

U---U|U---||---|U--- Siloka pathyā

**Visaññīkaraṇiṃ pitvā, diṭṭhā nāhumha vānarā ti.**  
Having drunk ourselves unconscious, we were not found to be monkeys.

**Tattha, {1.362} apāyimhā ti suraṃ pivimha.**

In this connection, *we have drunk* means we have drunk spirits.

**Anaccimhā ti taṃ pivitvā, hatthapāde lāḷentā naccimha.**

*We have danced* means after drinking it, we danced, swaying out hands and feet.

**Agāyimhā ti mukhaṃ vivaritvā, āyatakena sarena gāyimha.**

*We have sung* means after opening our mouth, we sing with extended tones.

**Rudimha cā ti puna vippaṭṭisarino:**

*And we have cried* means having regret,

**“Evarūpaṃ nāma amhehi katan”-ti! rodimha ca.**

we think: “Such a thing was certainly done by us!” and we cry.

***Visaññikaraṇiṃ pitvā, diṭṭhā nāhumha vānarā ti,***

*Having drunk ourselves unconscious, we were not found to be monkeys,*

**evarūpaṃ saññāvināsanato visaññikaraṇiṃ suraṃ pivitvā:**

having drunk spirits till perception was in this way destroyed, till we became unconscious,

**“E tad-eva sādhu, yaṃ vānarā nāhumhā” ti.**

thinking: “This is good, (at least) we have not become monkeys.”

**Evaṃ te attano aguṇaṃ kathesaṃ.**

Thus they spoke negatively about themselves.

## **Ja 82 Mittavindajātaka**

### **The Story about (the Merchant) Mittavindaka**

In the present one monk, though taught the way of a monastic, refuses to listen, and wants to live according to his own ideas. The Buddha tells how in a previous life the same person had been disobedient to his mother, and had suffered greatly as a result.

○--○|○○○-||○--○|○-○- Siloka navipulā

**1. Atikkamma ramaṇakaṃ, sadāmatṭaṅ-ca dūbhakaṃ,**

Having gone past the crystal, silver and jewel (palaces),

-○--|○--||-||-||-○-○- Siloka pathyā

**Svāsī pāsāṇam-āsīno, yasmā jīvaṃ na mokkhasī ti.**

His stone sword has settled (on you), since you are not free from life.

**Tattha, <sup>{1.363}</sup> ramaṇakan-ti tasmīṃ kāle phalikassa nāmaṃ,**

In this connection, *crystal* means at that time what was known as quartz,

**phalikapāsādañ-ca atikkantosī, ti dīpeti.**

having gone past a quartz palace, this is the explanation.

**Sadāmattañ-cā ti rajatassa nāmañ,**

*Silver* means what is known as silver,

**rajatapāsādañ-ca atikkantosī ti dīpeti.**

having gone past a silver palace, this is the explanation.<sup>159</sup>

**Dūbhakan-ti maṇino nāmañ, maṇipāsādañ-ca atikkantosī ti dīpeti.**

*Jewels* means what is known as gems, having gone past a gem palace, this is the explanation.<sup>160</sup>

**Svāsī ti so asi tvañ.**

*His (stone) sword* means his sword (settled) on you.

**Pāsāṇa-m-āsīno ti khuracakkañ nāma pāsāṇamayañ vā hoti,**

*Stone (sword) has settled* means what is called a razor-wheel made out of stone,

**rajatamayañ vā maṇimayañ vā, tañ pana pāsāṇamaya-eva.**

or made out of silver, or out of jewels, that is what the stone is made of.

**So ca tena āsīno atiniviṭṭho ajjhotthaṇo,**

Being settled, established, covered by that,

---

<sup>159</sup> BHSD has this note under *sadāmatta* s.v.) ...n. of a mythical city (= Divy °mattaka, q.v.): Av i.201.6; 203.1; = Pali id., Jāt. i.363.11 = iii.207.2, in same vs as Av i.203.1; in Pali seems to be misinterpreted as a palace (*pāsāda*) by the comm. and transl. (the comm. in fact alleges that the word means lit. silver), but the full story as told in both Av and Divy (not found in the Jātakas which are truncated) shows that a city is meant.

<sup>160</sup> I have been unable to find these words (*ramaṇaka*, *sadāmatta*, *dūbhaka*) in these meanings in the dictionaries, but in translation I follow the definitions given in the word commentary here.

**tasmā pāsāṇena āsīnattā.**

because of being settled on by that stone.

**Pāsāṇāsīno ti vattabbe,**

*Pāsāṇāsīno* should be said,

**byañjanasandhivasena makāraṃ ādāya: Pāsāṇa-m-āsīno ti vuttaṃ.**

but because of the junction of letters -m- is inserted, and *pāsāṇa-m-āsīno* is said.<sup>161</sup>

**Pāsāṇaṃ vā āsīno, taṃ khuracakkaṃ āsajja pāpuṇitvā ṭhito, ti attho.**

Or the stone has settled, after the razor-wheel had attached itself, it stayed there, this is the meaning.

**Yasmā jīvaṃ na mokkhasī ti,**

*Since you are not free from life,*

**yasmā khuracakkā yāva te pāpaṃ na khīyati,**

for as long as the razor-wheel does not destroy your wickedness,

**tāva jīvanto yeva na muccissasi, taṃ āsīnosī ti.**

you will not be freed from living, it has settled on you.

---

<sup>161</sup> The prose form would normally be: *pāsāṇāsīno*, but to meet the needs of the metre, the vowels are separated giving: *pāsāṇa-m-āsīno*.

## Ja 83 Kālakaññijātaka The Story about the Unlucky Man

In the present Anāthapiṇḍika has a childhood friend with the unfortunate name Kālakaññi (Unlucky). He is urged to dismiss him, but refuses to, saying it is only a name. Later the friend does a great service protecting his property. The Buddha tells how the same things played out in a previous life also.

--o-|-oo|-o-- Tutṭhubha

**1. Mitto have sattapadena hoti,**

He is certainly a friend with seven steps,

o--o-|-oo|-o-- Tutṭhubha

**Sahāyo pana dvādasakena hoti,**

But with twelve he is a companion true,

--o-|-oo|-o-- Tutṭhubha

**Māsaḍḍhamāsenā ca ñāti hoti,**

With a month or a fortnight he is (like) kin,

o--o-|-oo|-o-- Tutṭhubha

**Tat-uttariṃ attasamo pi hoti,**

More than that he is just the same as my self,

--o-|-oo|-o-- Tutṭhubha

**Sohaṃ kathaṃ, attasukhassa hetu,**

How would I, the cause of my own happiness,

oo--o-|-o-|-o-- Tutṭhubha

**Cirasanthutaṃ Kālakaññiṃ jaheyyan-ti?**

Abandon my long time friend Kālakaññi?

**Tattha, {1.365} have ti nipātamattaṃ.**

In this connection, *certainly*, is merely a particle.<sup>162</sup>

**Mettāyatī ti mitto, mettaṃ paccupaṭṭhāpeti, sinehaṃ karotī ti attho.**

Being friendly he is *a friend*, he establishes friendliness, he is loving, this is the meaning.

**So panaesa sattapadena hoti,**

But *with seven steps*,

**ekato sattapadavītihāragamanamattena hotī, ti attho.**

he takes at least seven strides on his journey as (though) one, this is the meaning.

**Sahāyo pana dvādasakena hotī ti,**

*But with twelve he is a companion true*,

**sabbakiccāni ekato karaṇavasena,**

because of doing all of his duties together,

**sabbiriyāpathesu saha gacchatī, ti sahāyo.**

he goes together in all postures, thus he is a companion.<sup>163</sup>

**So panaesa dvādasakena hoti, dvādasāhaṃ ekato nivāsenā hotī, ti attho.**

But with twelve, because of living together for twelve days, this is the meaning.

**Māsaḍḍhamāsenā cā ti māsenā vā aḍḍhamāsenā vā.**

*With a month or a fortnight* means with a month or with a fortnight.

**Ñāti hotī ti ñātisamo hoti.**

*He is (like) kin* means he is like kin.

---

<sup>162</sup> Meaning it is inserted m.c., but it seems to me it adds emphasis, hence the translation.

<sup>163</sup> There is a play of words between *saha*, *together*, and *sahāyo*, *a companion*.

***Tat-uttarin-ti tato uttarim ekato vāsenā attasamo pi hoti yeva.***

*More than that means because of dwelling as one for more than that he is just the same as my self.*

***Jaheyyan-ti: “Evarūpaṃ sahāyaṃ kathaṃ jaheyyan?”-ti***

*Would ... abandon means: “How would I abandon such a companion?”*

***Mittassa guṇaṃ kathesi.***

*He spoke of his friend’s virtue.*

***Tato paṭṭhāya puna koci tassa antare vattā, nāma nāhosī ti.***

*Again from the start, whatever his internal behaviour, it is not (because of) his name.*

## **Ja 84 Atthassadvārajātaka** **The Story about the Doors to Welfare**

In the present a precocious youth seeks his spiritual welfare. The Buddha tells how he did the same in a previous life, and what advice the Bodhisatta had given him then, as now.

--o--|--oo--|--o--

**1. Ārogyam-icche, paramañ-ca lābhaṃ,**

*Desire good health, which is the greatest gain,*

--o--|--oo--|--o--

**Sīlañ-ca vuddhānumataṃ<sup>164</sup> sutañ-ca,**

*Virtue, approval by elders, learning,*

---

<sup>164</sup> Thai: *Buddhānumataṃ*; *approval by the Buddha.*



--o-|-oo|-o--

**Dhammānuvattī ca alinatā ca:**

Conformity to the Dhamma, striving:

----|-oo|-o--

**Atthassa dvārā pamukhā chaḷete ti.**

These six gateways are the entrance to welfare.

**Tattha,** {1.366} *ārogyam-icche, paramañ-ca lābhan-ti,*

In this connection, *desire good health, which is the greatest gain,*

**ca-kāro nipātamattam.**

the syllable *ca* (untranslated) is simply a particle.<sup>165</sup>

**“Tāta, paṭhamam-eva ārogyasaṅkhātam paramam lābham, iccheyā” ti,**

“Dear, the first, designated as good health, is the greatest gain, it should be desired,”

**imam-attham dīpento evam-āha.**

thus he speaks explaining the meaning.

**Tattha, ārogyam nāma sarīrassa ceva cittassa ca arogabhāvo anāturatā.**

In this connection, good health is called healthiness and lack of disease of body and mind.

**Sarīre hi rogāture neva aladdham,**

In the body disease is always found,<sup>166</sup>

**bhogaḷābham uppādetum sakkoti, na laddham paribhuñjitum.** {1.367}

one is able to generate the gain of wealth, but not able to enjoy it.

---

<sup>165</sup> Inserted m.c.

<sup>166</sup> Lit: *never not found*. English, however, does not like double negatives.

**Anāture pana ubhayam-petaṃ sakkoti.**

But with a lack of disease these two are possible.

**Citte ca kilesāture neva aladdhaṃ,**

In the mind the disease of defilements is always found,

**jhānādibhedam lābham uppādetum sakkoti,**

one is able to generate the gain of the absorptions and so on,

**na laddham puna samāpattivaseṇa paribhuñjitum.**

(but) not to enjoy what was gained through these attainments.

**Etasmiṃ anārogye sati aladdho pi,**

With this lack of health what was not gained,

**lābho na labbhati, laddho pi niratthako hoti,**

that gain is not acquired, that gain is worthless,

**asati panetasmiṃ aladdho pi, lābho labbhati,**

without these what is not gained, that gain is acquired,

**laddho pi sātthako hotī ti,**

that gain is said to be worthwhile,

**ārogyam paramo lābho nāma.**

good health is what is known as the greatest gain.

**Tam sabbapaṭhamam icchitabham.**

Of all things that is the first to be desired.

**Idam-ekam atthassa dvāran-ti, ayam-ettha attho.**

This is one gateway to welfare, this is the meaning here.

***Sīlañ-cā ti ācārasīlam, iminā lokacārittam dasseti.***

*Virtue* means virtuous behaviour, with this he points out (good) worldly conduct.

***Vuddhānumatan-ti guṇavuddhānam paṇḍitānam anumataṃ.***

*Approval by elders* means approval by the wise, virtuous elders.

***Iminā ñāṇasampannānam garūnam ovādam dasseti.***

With this he points out the advice given by teachers endowed with knowledge.

***Sutañ-cā ti kāraṇanissitam sutam.***

*Learning* means learning dependent on reason.

***Iminā imasmim loke atthanissitam bāhusaccam dasseti.***

With this he points out being deeply learned and useful in this world.

***Dhammānuvattī cā ti tividhassa sucaritadhammassa anuvattanam.***

*Conformity to the Dhamma* means compliance to the threefold dhamma of good conduct.<sup>167</sup>

***Iminā ducaritam dhammam vajjetvā,***

Avoiding the dhamma of bad conduct,

***sucaritam dhammassa anuvattanabhāvam dasseti.***

he points out compliance with the dhamma of good conduct.

***Alīnatā cā ti cittassa alīnatā anīcatā.***

*Striving* means striving with arrogance in the mind.

***Iminā cittassa asaṅkocataṃ paṇītabhāvam uttamabhāvam dasseti.***

He points out superiority, excellence, a lack of distortion in the mind.

---

<sup>167</sup> Good conduct in body, speech and mind.

***Atthassa dvārā pamukhā chaḷete ti,***

*These six gateways are the entrance to welfare,*

**attho nāma vuḍḍhi,**

welfare is called development,

**tassa vuḍḍhisaṅkhātassa lokiyalokuttarassa atthassa**

his entrance upon mundane and transmundane welfare

**ete pamukhā uttamā,**

these are the foremost, the supreme,

**cha dvārā upāyā, adhigamamukhānī ti.**

the six skilful doors, the foremost attainments.

## **Ja 85 Kimpakkajātaka** **The Story about the Kimpakka**

In the present a monk is overcome by lust for a woman. The Buddha advises him, that though indulgence is enjoyed at the time, it leads to destruction in the future. He then tells a story of how in a past life he saved his caravan by warding off the consumption of a poisonous fruit from the Kimpakka tree.

-o---|-----||-----o|o---o- Siloka mavipulā

**1. Āyatim̐ dosam̐ nāññāya, yo kāme paṭisevati,**

Not knowing the fault in the future, he enjoys sensual pleasures,

o---|o---o||-----o|o---o- Siloka javipulā

**Vipākante hananti nam̐, Kimpakkam-iva bhakkhitan-ti.**

When they ripen they destroy him, like the Kimpakka when eaten.

**Tattha, <sup>{1.368}</sup> āyatim̐ dosam̐ nāññāyā ti,**

In this connection, *not knowing the fault in the future,*

**anāgate dosaṃ na aññāya, ajānitvā, ti attho.**

not knowing the fault in the future, not knowing it, this is the meaning.

**Yo kāme paṭisevatī ti yo vatthukāme ca kilesakāme ca paṭisevatī.**

*He enjoys sensual pleasures* means he enjoys both the objects of sensuality and the defilements of sensuality.

**Vipākante hananti nan-ti,**

*When they ripen they destroy him,*

**te kāmā taṃ purisaṃ attano vipākasaṅkhāte,**

when that person's sensual pleasures ripen,

**ante nirayādīsu uppannaṃ,**

and in the end he is reborn in hell,

**nānappakārena dukkhena saṃyojayamānā, hananti.**

being fettered by various sufferings, they destroy him.

**Kathaṃ?**

How?

**Kimṃpakkam-iva bhakkhitaṃ-ti,**

*Like the Kimpakka when eaten,*

**yathā paribhogakāle**

just like at the time of enjoying

**vaṇṇagandharasasampattiyā manāpaṃ Kimṃpakkaphalaṃ,**

there is the pleasureable colour, smell and taste of the Kimpakka fruit,

**anāgatadosaṃ adisvā, bhakkhitaṃ ante hanati,**

(but) not seeing the fault in the future, when eaten it killed him at the end,

**jīvitakkhayaṃ pāpeti.**

it brought about the destruction of his life.

## **Ja 86 Sīlavīmaṃsanajātaka**

### **The Story about the Enquiry into Virtue**

In the present a brahmin seeks to find out if the king favours him for his birth, or for his virtue, so he starts stealing a penny a day from the king. When the king finds out he decides to punish him, until the brahmin explains his actions. The Buddha tells a story of similar happenings in a past life.

--o-|o---||---|o-o-

**1. Sīlaṃ kireva kalyāṇaṃ, sīlaṃ loke anuttaraṃ,**

It seems virtue is excellent, virtue is highest in the world,

-o-o|o---||-o-o|o-o-

**Passa ghoraviso nāgo, sīlavāti na haññatī ti.**

See the fierce poisonous cobra, virtuous, it was not destroyed.

**Tattha,** {1.371} *sīlaṃ kirevā ti,*

*In this connection, it seems virtue,*

**kāyavācācittēhi avītikkamaśāṅkhātāṃ ācārasīlam-eva.**

*virtuous behaviour that is reckoned not to transgress by way of body, speech and mind.*

**Kirā ti anussavavasena vadati.**

*It seems is said because of what had been heard.*

**Kalyāṇan-ti sundarataraṃ.**

*Excellent means most agreeable.*

**Anuttaran-ti jeṭṭhakaṃ sabbaguṇadāyakaṃ.**

*Highest means the chief, which gives all (other) virtues.*

***Passā ti attanā diṭṭhakāraṇaṃ abhimukhaṃ karonto katheti.***

*See* means he speaks of putting the cause of his own seeing to the fore.

***Sīlavā ti na haññatī ti ghoraviso pi samāno,***

*Virtuous, it was not destroyed* means although being poisonous,

***aḍaṃsana-aviheṭṭhanamattakena,***

because of just not biting, not harming,

***sīlavāti pasamsaṃ labhati,***

the virtuous one gains praise,

***na haññatī, na vihaññatī ti.***

and is not destroyed, is not completely destroyed.

***Iminā pi kāraṇena sīlam-eva uttaman-ti.***

For this reason virtue is supreme.

## Ja 87 Maṅgalajātaka The Story about the Omens

In the present a brahmin is bound by superstition and believes an old gnawed piece of cloth will bring bad luck, so he seeks to have it thrown away. As the cloth is being taken away for disposal, the Buddha intercepts it and takes it for himself, declaring that superstitions are not efficacious. He then tells a similar story about a past life.

- - - - -| - - - - -    Opacchandasaka

**1. Yassa maṅgalā samūhatāse,**<sup>168</sup>

The one who uproots the omens,

- - - - -| - - - - -    Opacchandasaka

**Uppātā supinā ca lakkhaṇā ca,**

Both auguries and dreams and signs,

- - - - -| - - - - -    Opacchandasaka

**So maṅgaladosavīvatto,**

Transcending the fault of omens,

- - - - -| - - - - -    Opacchandasaka

**Yugayogādhigato, na jātum-etī ti.**

Overcoming the ties and the yokes, he does not come to birth (again).

**Tattha,** {1.374} *yassa maṅgalā samūhatā ti,*

In this connection, *the one who uproots the omens,*

**yassa Arahatō khīṇāsavassa –**

the Arahat, who has destroyed the pollutants –

---

<sup>168</sup> Cst: *samūhatā*, which would give a Vetālīya line; the opening is syncopated.



**diṭṭhamaṅgalaṃ, sutamaṅgalaṃ, mutamaṅgalaṃ-ti –**  
the omens of what is seen, heard or thought –

**ete maṅgalā samucchinnā.**  
eradicates (all) of these omens.

*Uppātā supinā ca lakkhaṇā cā ti:*  
*Both auguries and dreams and signs means*

**“Evarūpo candaggāho bhavissati,**  
“There will be such a lunar eclipse,

**evarūpo sūriyaggāho bhavissati,**  
there will be such a solar eclipse,

**evarūpo nakkhattaggāho bhavissati,**  
there will be such a conjunction of planets,

**evarūpo ukkāpāto bhavissati,**  
there will be such a meteor shower,

**evarūpo disāḍḍāho bhavissati” ti,**  
there will be such a conflagration,”

**ime pañca mahāuppātā, nānappakārā supinā,**  
these five great auguries, and various dreams,

**subhagalakkhaṇaṃ, dubbhagalakkhaṇaṃ,**  
fortunate signs, unfortunate signs,

**itthilakkhaṇaṃ, purisalakkhaṇaṃ,**  
signs concerning women, signs concerning men,

**dāsilakkhaṇaṃ, dāsalakkhaṇaṃ,**  
signs concerning female slaves, signs concerning male slaves,

**asilakkhaṇaṃ, hatthilakkhaṇaṃ,**

signs concerning snakes, signs concerning elephants,

**assalakkhaṇaṃ, usabhalakkhaṇaṃ,**

signs concerning horses, signs concerning bulls,

**āvudhalakkhaṇaṃ, vatthalakkhaṇaṇ-ti**

signs concerning weapons, signs concerning clothes,

**evam-ādikāni lakkhaṇāni ime ca diṭṭhiṭṭhānā yassa samūhatā,**

so (all) these signs, these things seen, he uproots these,

**na etehi uppātādīhi attano maṅgalaṃ vā avamaṅgalaṃ vā pacceti.**

he does not himself believe in omens or bad omens through auguries and so on.

*So maṅgaladosavīvatto ti,*

*Transcending the fault of omens,*

**so khīṇāsavo,**

the one who has destroyed the pollutants,

**sabbamaṅgaladose vīvatto atikkanto, pajahitvā ṭhito.**

overcoming, transcending the faults of all the omens, stands having abandoned them.

*Yugayogādhigato ti,*

*Overcoming the ties and the yokes,*

**“Kodho ca upanāho ca, makkho ca paḷāso cā” ti, ādinā,<sup>169</sup>**

thinking: “Anger and resentment, smearing and rivalry,” and so on,

**nayena dve dve ekato āgatakilesā yugā nāma.**

in this way, two by two together, the defilements that are known as ties.

---

<sup>169</sup> See AN 2.181, Vibh 17 Dukamātikā, etc.

**Kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo ti**

The yoke of sensuality, the yoke of existence, the yoke of (wrong) views, the yoke of ignorance,

**ime saṃsāre yojanabhāvato cattāro yogā nāma.**

in this round of births what are known as the four yokes from their nature of yoking.

***Te yuge ca yoge cā ti yugayoge adhigato abhibhavitvā,***

*These ties and yokes* means overcoming, overpowering the ties and yokes,

**gato vītivatto samatikkanto khīṇāsavo bhikkhu.**

the monastic who has destroyed the pollutants goes past, overcomes, transcends (them).

***Na jātum-etī ti***

*He does not come to birth (again)* means

**puna paṭisandhivasena ekamseneva imaṃ lokam na eti nāgacchatī ti.**

he absolutely does not come to this world again through rebirth-linking.

## Ja 88 Sārambhajātaka The Story about (the Ox) Sārambha

In the present the Group of Six make disparaging remarks about the monks. The Buddha reproves them and tells a story about a bull, who, spoken to harshly, lost his master a thousand, and spoken to kindly gained him two thousand, by pulling a hundred carts all by himself.

--o-|o---||oo--|o-o- Siloka pathyā

**1. Kalyāṇim-eva muñceyya, na hi muñceyya pāpikaṃ,**

He should speak just excellent (words), indeed he should not speak bad (words),

----|o---||----o|o-o- Siloka pathyā

**Mokkho kalyāṇiyā sādhu, mutvā tappati pāpikan-ti.**

He who has spoken well is good, but speaking badly he suffers.

**Tattha,** {1.375} *kalyāṇim-eva muñceyyā ti,*

In this connection, *he should speak just excellent (words),*

**catudosavinimuttam kalyāṇim sundaram anavajjam vācam-eva,**

with words free from the four faults,<sup>170</sup> (that are) excellent, lovely, blameless,

**muñceyya vissajjeyya katheyya.**

he should speak, respond, talk.

**Na hi muñceyya pāpikan-ti,**

*He should not speak bad (words),*

---

<sup>170</sup> False speech (*musāvāda*), divisive speech (*pisuṇavācā*), rough speech (*pharusavācā*), and frivolous speech (*samphappalāpa*).

**pāpikaṃ lāmikaṃ paresaṃ appiyaṃ amanāpaṃ,**

with bad, inferior (words) that are not dear to, not pleasing to others,

**na muñceyya na katheyya.**

he should not speak, should not talk.

***Mokkho kalyāṇiyā sādhū ti,***

*He who has spoken well is good,*

**kalyāṇavācāya vissajjanam-eva imasmim loke**

in this world responding with excellent words

**sādhū sundaraṃ bhaddakaṃ.**

that are good, lovely, auspicious.

***Mutvā tappati pāpikaṃ-ti,***

*After speaking badly he suffers,*

**pāpikaṃ pharusavācaṃ muñcivā vissajjetvā kathetvā,**

speaking, responding, talking with bad, rough words,

**so puggalo tappati socati kilamatī ti.**

that person regrets it, grieves and is wearied.

## Ja 89 Kuhakajātaka The Story about the Cheat

In the present one monk gets his living in dishonest ways. When the Buddha finds out he tells a story of an ascetic in the past who tried to steal his supporter’s savings, all the while appearing as more than virtuous.

--○○|○---||--○○|○-○- Siloka pathyā

**1. Vācā va kira te āsi saṇhā, sakhilabhāṇino,**

It seems that your words are gentle, and that they are kindly spoken,

○○--|○---||-○-○|○-○- Siloka pathyā

**Tiṇamatte asajjīttho, no ca nikkhasataṃ haran-ti.**

He clings onto a mere straw, but does not take a hundred in gold.

**Tattha,** <sup>{1.377}</sup> *vācāva kira te āsi, saṇhā sakhilabhāṇino ti,*

In this connection, *it seems that your words are gentle, and that they are kindly spoken,*

**“Pabbajitānaṃ tiṇamattam-pi adinnaṃ ādātum na vaṭṭatī” ti,**

thinking: “For those gone forth it is not suitable to take even a straw without it being given,”

**evaṃ sakhilāṃ muduvacanaṃ vadantassa**

thus kindly, delicate words are spoken

**vācā eva kira te saṇhā āsi,**

it seems that your words are gentle,<sup>171</sup>

**vacanamattam-eva maṭṭhaṃ ahoṣī, ti attho.**

it is smooth spoken words only, this is the meaning.

---

<sup>171</sup> Slight paraphrase of the verse.

***Tiṇamatte asajjittho ti,***

*He clings onto a mere straw,*

***kūṭajaṭila, ekissā tiṇasalākāya kukkuccaṃ kurumāno***

*cheating ascetic, being anxious about this blade of grass*

***tvaṃ satto āsatto laggo ahosi.***

*you cling, cleave to, attach to it.*

***No ca nikkhasataṃ haran-ti***

*But does not take a hundred in gold means*

***imaṃ pana nikkhasataṃ haranto asatto nillaggo va jātosī ti.***

*he is the kind to not cling to, not attach to, taking this hundred in gold.<sup>172</sup>*

---

<sup>172</sup> A *nikkha* is a measure of gold, PED says: *a golden coin or a weight of gold (cp. a “pound sterling”) equal to 15 suvaṇṇas.*

## Ja 90 Akataññujātaka The Story about Ingratitude

In the present a wealthy man from the border lands sends merchandise to Sāvatti, asking his correspondent Anāthapiṇḍika to help exchange it, which he did. When the good man sends his produce to the border lands, however, his entourage is despised. Later, when another caravan arrives from the border it is pillaged and destroyed in revenge. The Buddha explains similar events that happened in a previous life.

---o|o---||o---|o-o- Siloka pathyā

**1. Yo pubbe katakalyāṇo katattho nāvabujjhati,**

He who doesn't acknowledge the good deed, merit, done in the past,

---|o---||---|o-o- Siloka pathyā

**Pacchā kicce samuppanne kattāraṃ nādhigacchatī ti.**

Finds when a need arises in the future no one comes to help.

**Tatrāyaṃ** {1.378} **piṇḍattho:**

In this connection, this is the substance of it:

**khattiyādīsu, yo koci puriso,**

whatever person, a noble and so on,

**pubbe, paṭhamataraṃ, aññena katakalyāṇo,**

*in the past*, at the very beginning, does not acknowledge<sup>173</sup> *the merit done by another*,

**katūpakāro katattho nipphāditakicco hutvā,**

the help given, the *good deed* done, the performance of duty,

---

<sup>173</sup> Translating *na jānāti*, at the end of the sentence.



**taṃ parena attani kataṃ kalyāṇaṅ- ceva atthaṅ-ca na jānāti.**  
the good and the merit done to oneself by another.

**So pacchā attano kicce samuppanne,**  
*When a need for oneself arises in the future,*

**tassa kiccassa kattāraṃ nādhigacchati, na labhatī ti.**  
for that duty he *finds no one comes to help*, it is not received.

## Ja 91 Littajātaka

### The Story about what is Smeared (with Posion)

In the present the monks are not thoughtful about the use of their requisites, which the Buddha compares to taking poison. The Buddha then tells a story about a gambler in the past who would hide dice in his mouth, until one of the dice was covered with poison, which cured him of his deceit.

--○○|--○○-- Vetālīya

**1. Littāṃ paramena tejasā,**

The person, not knowing, swallowed

○○--○○|--○○-- Vetālīya

**Gilam-akkhaṃ puriso na bujjhatī,**

Dice smeared with powerful poison,

○○○○|--○○-- Vetālīya

**Gila re gila pāpadhuttaka,**

Swallow, swallow, wicked gambler,

----○○|--○○-- Vetālīya

**Pacchā te kaṭukaṃ bhavissatī ti.**

Later there will be pain for you.

**Tattha, {1.380} littan-ti makkhitaṃ rañjitaṃ.**

In this connection, *smear* means soiled, stained.

**Paramena tejasā ti uttamatejasampanna, halāhalavisena.**

*With powerful* means endowed with supreme poison, with deadly poison.

**Gilan-ti gilanto.**

*Swallowing* means swallowing.<sup>174</sup>

**Akkhan-ti guḷakaṃ.**

*Dice* means a small cube.

**Na bujhatī ti: “Ayaṃ me gilato, idaṃ nāma karissatī” ti, na jānāti.**

*Not understanding:* “My swallowing this, will produce such (a result),” he does not know.

**Gila re ti gilāhi are.**

*Swallow* means you must indeed swallow.

**Gilā ti, puna pi codento vadati.**

*Swallow*, it is said again to scold (him).

**Pacchā te kaṭukaṃ bhavissatī ti**

*Later there will be pain for you* means

**imasmiṃ te akkhe gilite, pacchā etaṃ visāṃ tikhiṇaṃ bhavissatī, ti attho.**

having swallowed this dice, later for you there will be acute poisoning, this is the meaning.

---

<sup>174</sup> Different form of same word.

## Ja 92 Mahāsārajātaka The Story about the Rich Man

In the present the king of Kosala has one of his crown jewels go missing, and worries his whole household while searching for it. Ven. Ānanda, by a ruse, has the thief return the jewel anonymously. The Buddha tells a story of how in a previous life he had found a string of pearls a monkey had stolen, and retrieved them for the king.

- - - - | 0 - - - - || - - 0 0 | 0 - 0 - Siloka pathyā

**1. Ukkaṭṭhe sūram-icchanti; mantīsu akutūhalam;**

In battle they wish for a hero; in advice for clarity;

0 - 0 - | 0 - - - - || - - - - | 0 - 0 - Siloka pathyā

**Piyañ-ca annapānamhi; atthe jāte ca paṇḍitan-ti.**

In food and drink for a friend; when need arises for a wise one.

**Tattha,** <sup>{1.387}</sup> *ukkaṭṭhe ti,*

In this connection, *in battle,*

**upakaṭṭhe ubhato būlhe saṅgāme sampahāre vattamāne, ti attho.**

near both array of troops in the ongoing battle,<sup>175</sup> clash, this is the meaning.

**Sūram-icchantī ti,**

*They wish for a hero,*

**asaniyā pi matthake patamānāya apalāyinaṃ sūraṃ icchanti,**

when a bolt is falling on the head they wish for a fearless hero,

**tasmim khaṇe evarūpo saṅgāmayodho patthetabbo hoti.**

at that time they would wish for such a warrior in battle.

---

<sup>175</sup> Cst prints *ubhatobyūlhe*, which doesn't make sense.

***Mantīsu akutūhalan-ti,***

*In advice for clarity,*

**kattabbākattabbakiccaṃ sammantanakāle uppanne,**

at the time that consultation about the duties to be done or not done has arisen,

**mantīsu yo akutūhalo avikiṇṇavāco**

he who, in advice, without commotion, without confusion,

**mantam̐ na bhindati, tam̐ icchanti,**

(gives) advice, that does not divide, that they wish for,

**tādiso tesu ṭhānesu patthetabbo hoti.**

such a one should be wished for in those circumstances.

***Piyañ-ca annapānamhī ti,***

*In food and drink for a friend,*

**madhure annapāne paccupaṭṭhite**

when sweet food and drinks are prepared

**sahaparibhuñjanatthāya piyapuggalam̐ patthenti,**

they wish for a dear person in order to enjoy it with,

**tādiso tasmim̐ kāle patthetabbo hoti.**

such a one at that time is to be wished for.

***Atthe jāte ca paṇḍitan-ti,***

*When need arises for a wise one,*

**atthagambhīre, Dhammagambhīre,**

regarding the deep meaning, regarding the deep Dhamma,

**kismiñcid-eva kāraṇe vā pañhe vā uppanne,**  
whenever arguments or questions have arisen,

**paṇḍitaṃ vicakkhaṇaṃ icchanti.**  
they wish for a wise, intelligent person.

**Tathārūpo hi tasmim̐ samaye patthetabbo hotī ti.**  
Therefore at that time such a quality it to be wished for.

## **Ja 93 Vissāsabhojanaajāta** **The Story about Using Things on Trust**

In the present the monks use requisites given by their relatives without circumspection, which the Buddha says is wrong and is like taking poison. He then tells a story of the past when a lion was tricked into licking a doe that had had poison spread over it, and so died.

- - - - - || - - - - - Siloka pathyā

**1. Na vissase avissatthe, vissatthe pi na vissase,**  
Do not trust the untrustworthy, in the trustworthy do not trust,

- - - - - || - - - - - Siloka pathyā

**Vissāsā bhayam-anveti, sīhaṃ va migamātukā ti.**  
There is danger following trust, like the lion and the hare-deer.<sup>176</sup>

**Tatrāyaṃ** {1.389} **saṅkhepattho:**

In this connection, this is a summary of the meaning:

**Yo pubbe sabhayo attani avissattho ahoṣi, tasmim̐ avissatthe,**  
He who previously was fearful, untrustworthy in himself, that person is  
*untrustworthy,*

---

<sup>176</sup> Not in PED. CPED: *a hoofed animal of the size of a cat. Sinh. mīninnā*; SED says (s.v. *mṛgamāṭṛkā*): *a kind of red-coloured hare like deer.*

**yo pubbe pi nibbhayo attani vissāsiko yeva, tasmiṃ vissatthe pi na vissase,**  
also he who previously was fearless, trustworthy in himself, in that person, *in the trustworthy do not trust,*

**neva vissāsaṃ kareyya.**  
you should never place your trust.

**Kimkāraṇā?**

What is the reason?

**Vissāsā bhayam-anveti,**  
*There is danger following trust,*

**yo hi mitte pi amitte pi vissāso, tato bhayam-eva āgacchati.**  
he who trusts in friends and enemies, from that comes into danger.

**Kathaṃ?**

How?

**Sīhaṃ va migamātukā,**  
*Like the lion and the hare-deer,*

**yathā mittasanthavavasena katavissāsāya,**  
just as, because of being friends and companions, having placed his trust,

**migamātukāya santikā sīhassa,**  
the lion who came near the hare-deer,

**bhayaṃ anveti upagataṃ sampattan-ti attho.**  
followed, came to, arrived at danger, this is the meaning.

**Yathā vā vissāsavasena sīhaṃ migamātukā anvetā upagatā, ti pi attho.**  
Just as, because of trust, the lion followed, came to the hare-deer, this is also the meaning.

## Ja 94 Lomahamsajātaka The Story about the Bristling Hair

In the present one monk leaves the Saṅgha in order to follow a false ascetic and goes round blaming the Buddha. The Buddha declares his own worthiness and tells how, in a past life, he had personally enquired into the heretic's false doctrines and lived them to the full, before rejecting them.

----|-----||---o|o--- Siloka mavipulā

**1. Sotatto sosindo ceva, eko bhimsanake vane,**

Scorched with heat, soaked with water, he's alone in the terrifying woods,

--o|o-----||-o-o|o--- Siloka pathyā

**Naggo na caggim-āsīno, esanāpasuto munī ti.**

Naked, not seated near the fire, the sage is engaged in the search.

**Tattha, {1.391} sotatto ti sūriyasantāpena suṭṭhu tatto.**

In this connection, *scorched with heat* means completely scorched with the heat of the sun.

**Sosinno ti himodakena susinno suṭṭhu tinto.**

*Soaked with water* means completely drenched, soaked with cold water.

**Eko bhimsanake vane ti,**

*He's alone in the terrifying woods,*

**yattha pavitṭhānaṃ yebhuyyena lomāni hamsanti,**

*in that place where he entered for the most part his hair bristles,*

**tathārūpe bhimsanake vanasaṅḍe eko adutiyo va ahosin-ti dīpeti.**

*in such a terrying jungle, he's alone, without a companion, this is the explanation.*

***Naggo na caggim-āsīno ti naggo ca na ca aggim-āsīno.***

*Naked, not seated near the fire* means he is naked and he is not seated near the fire.

***Tathā sītena pīḷiyamāno pi neva nivāsanapārupanam vā ādiyim,***

He is tormented by the cold because of never wearing a cloak or a robe,

***na ca aggim āgamma nisīdin-ti dīpeti.***

and not coming near to a fire, this is the explanation.

***Esanāpasuto ti abrahmacariye pi tasmiṃ brahmacariyasaññī hutvā:***

*Engaged in the search* means having developed the perception of the spiritual life in what is not the spiritual life, thinking:

**“Brahmacariyam-evetaṃ esanā gavesanā upāyo Brahmālokassā” ti,**

“Seeking, searching for the spiritual life as the means (to attain) the Brahmā Realm,”

***evam tāya brahmacariyesanāya pasuto anuyutto,***

thus in seeking for that spiritual life he is engaged, practicing,

***ussukkam āpanno ahosin-ti dasseti.***

committed to, have ambition for it, this is the explanation.

***Munī ti: “Muni kho esa monatthāya paṭipanno” ti,***

The sage means: “The sage practices for the benefit of sagacity,”

***evam lokena sambhāvito ahosin-ti dīpeti.***

he is thus honoured by the world, this is the explanation.



## Ja 95 Mahāsudassanajātaka The Story about (King) Mahāsudassana

In the present the Buddha is coming to the end of his life, and chooses to pass away in Kusinārā, a small town that had been great in the past, but was now in decline. He tells the story of a past life when he was a great king who also choose to pass away in the very same town.

○---○|○---||---○|○---○ Siloka pathyā

**1. Aniccā vata saṅkhārā, uppādavayadhammino,**

Things are impermanent, their nature is arising and decay,

----|○---||---○|○---○ Siloka pathyā

**Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho ti.**

After arising they cease, the stilling of them is happiness.

**Tattha,** <sup>{1.392}</sup> *aniccā vata saṅkhārā ti,*

In this connection, *things are impermanent,*

**bhadde Subhaddādevi, yattakā kehici paccayehi samāgantvā,**

good queen Subhaddā, however many causes of whatever kind have come together,

**katā khandhāyatanādayo saṅkhārā,**

such things as the constituent parts, sense spheres are processes,

**sabbe te aniccā yeva nāma.**

all of them are certainly impermanent.

**Etesu hi rūpaṃ aniccaṃ,**

Of these, form is impermanent,

***vedanā aniccā, saññā aniccā, saṅkhārā aniccā,***

*feelings are impermanent, perceptions are impermanent, processes are impermanent,*

***viññāṇaṃ aniccaṃ.***

*consciousness is impermanent.*

***Cakkhuṃ aniccaṃ, rūpā aniccā,***

*The eye is impermanent, forms are impermanent,*

***sotaṃ aniccaṃ, saddā aniccā,***

*the ear is impermanent, sounds are impermanent,*

***ghāṇaṃ aniccaṃ, ghandhā aniccā,***

*the nose is impermanent, odours are impermanent,*

***jivhā aniccā, rasā aniccā,***

*the tongue is impermanent, tastes are impermanent,*

***kāyo anicco, phoṭṭhabbā aniccā,***

*the body is impermanent, touches are impermanent,*

***mano anicco, dhammā aniccā.***

*mind is impermanent, thoughts are impermanent.*

***Yaṃkiñci saviññāṇakaṃ aviññāṇakaṃ ratanaṃ,***

*Whatever treasure there is, with consciousness, without consciousness,*

***sabbaṃ taṃ aniccama-eva.***

*all of that is impermanent.*

***Iti: “Aniccā vata saṅkhārā” ti, gaṇha.***

*Thus, grasp this: “Things are impermanent.”*

**Kasmā?**

Why?

***Uppādavayadhammino ti.***

*Their nature is arising and decay.*

**Sabbe hete uppādadhammino ceva vayadhammino ca,**

All of these have the nature of arising, and also have the nature of decay,

**uppajjanabhijjanasabhāvā yeva, tasmā aniccā, ti veditabbā.**

their natural state is coming into being and breaking up, therefore they are impermanent, so it should be understood.

**Yasmā ca aniccā, tasmā uppajjitvā nirujjhanti,**

Since they are impermanent, therefore *after arising they cease,*

**uppajjitvā ṭhitiṃ patvā pi nirujjhanti yeva.**

after arising, and also persisting, they cease.

**Sabbeva hete nibbattamānā uppajjanti nāma,**

All of these coming into being, are known as arising,

**bhijjamānā nirujjhanti nāma.**

and breaking up they are known as ceasing.

**Tesaṃ uppāde sati yeva ca ṭhiti nāma hoti,**

They, when arising certainly persist,

**ṭhitiyā sati yeva bhaṅgo nāma hoti,**

when persisting they certainly break up,

**na hi anuppannassa ṭhiti nāma, {1.393}**

certainly not without arising they persist,

**nāpi ʒhitam̐ abhijjanakam̐ nāma atthi.**

and also there is certainly no persistence without breaking up.

**Iti sabbe pi saṅkhārā tīṇi lakkhaṇāni patvā,**

Thus all things having these three characteristics,

**tattha tattheva nirujjhanti.**

they right there and then cease.

**Tasmā sabbe pime aniccā khaṇikā ittarā adhuvā,**

Therefore they are all impermanent, momentary, transient, inconstant,

**pabhaṅguno calitā samīritā anaddhaniyā,**

fragile, unstable, shakeable, non-lasting,

**payātā tāvakālikā nissārā,**

on the move, temporary, without essence,

**tāvakālikaṭṭhena māyāmarīcipheṇasadisā.**

like an illusion, mirage, bubbles, in the sense of temporary.

**Tesu, bhadde Subhaddādevi,**

In these, good queen Subhaddā,

**kasmā sukhasaññaṃ uppādesi?**

how could the perception of happiness arise?

**Evam̐ pana gaṇha: tesam̐ vūpasamo sukho ti,**

Understand it like this: *the stilling of them is happiness,*

**sabbavaṭṭavūpasamanato.**

from the stilling of all the rounds.

**Tesam̐ vūpasamo nāma Nibbānam̐,**

The stilling of them is called Nibbāna,

**tad-evekaṃ ekantato sukhaṃ,**

from this one thing there is happiness,

**tato aññaṃ sukhaṃ nāma natthī ti.**

from another thing there is not what is called happiness.

## **Ja 96 Telapattajātaka** **The Story about the Bowl of Oil**

In the present the Buddha gives a teaching on how mindfulness would be established in one threatened by death, and exhorts the monks to do likewise. He then tells a story of how he once guarded himself even from heavenly charms and gained a kingdom, while others, lacking mindfulness perished.

--|o-o|oo-|-,-o|--|o-o|oo-|- Old Gīti

**1. Samatittikaṃ anavasekaṃ, telapattaṃ yathā parihareyya,**

Like one would take care of a bowl of oil, one which is completely full to the brim,

--|o-o|oo-|-,-o|--|o-o|oo-|- Old Gīti

**Evam sacittam-anurakkhe, patthayāno disaṃ agatapubban-ti.**

So should one protect one's own mind, (like one) wishing for a goal not gone to before.

**Tattha,** {1.400} *samatittikan-ti*

In this connection, *full to the brim* means

**antomukhavaṭṭilekhaṃ pāpetvā samabharitaṃ.**

evenly filled, having reached the rim on the inside.

**Anavasesakan-ti anavasiñcanakaṃ, aparissāvanakaṃ katvā.**

*Completely* means without having made it overpour, overflow.<sup>177</sup>

**Telapattan-ti pakkhattatilatelapattāṃ.**

*A bowl of oil* means a bowl into which sesame oil is dropped.

**Parihareyyā ti hareyya, ādāya gaccheyya.**

*Would take care* means would care for it, would depart, having taken it up.

**Evam sacittam-anurakkhe ti taṃ telabharitaṃ pattāṃ viya,**

*So should one protect one's mind* means just as that bowl is filled with oil,

**attano cittaṃ kāyagatāsatiyā, gocare ceva sampayuttasatiyā cā ti**

one should protect one's own mind, should watch over<sup>178</sup> it with mindfulness related to the body, being connected to mindfulness in one's environment,

**ubhinnaṃ antare pakkhipitvā,**

having established both on the inside,

**yathā muhuttam-pi bahiddhā gocare na vikkipati,**

like someone who is not scattered even for a moment by the outside,

**tathā paṇḍito yogāvacaro rakkheyya gopeyya.**

just like a wise meditator would guard and watch over.

**Kimkāraṇā?**

What is the reason?

---

<sup>177</sup> This translation is based on a comment in PED: *Ja.i.400* (so read for °ssavanaka). Or is it “not overflowing”? fr. *parissāvana*.

<sup>178</sup> The verbs are at the end of the sentence, *rakkheyya gopeyya*.

**Etassa hi:**

For this reason:

**Dunniggahassa lahuno, yatthakāmanipātino,**

For the mind, difficult to subdue,<sup>179</sup> flighty, flitting where it will,

**Cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahan-ti.**

Restraint of the mind is good, (for) a restrained mind brings happiness.

**Tasmā:**

Therefore:

**Suddasam sunipuṇaṃ, yatthakāmanipātinaṃ,**

It is difficult to see, very subtle, flitting where it will,

**Cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvahaṃ.**

The intelligent should guard the mind, a guarded mind brings happiness.

**Idaṅhi:**

Because of this:

**Dūraṅgamaṃ ekacaram, asarīraṃ guhāsayaṃ,**

Those who will practice control of the mind that roams far, is lonesome,

**Ye cittaṃ saṃyameṣanti, mokkhanti mārabandhanā.**

Bodiless, laying hidden, gain release from the bonds of Māra.

**Itarassa pana:**

But for the other:

**Anavaṭṭhitacittassa, Saddhammaṃ avijānato,**

For the one with unsettled mind, who does not know the True Dhamma,

---

<sup>179</sup> The next five verses equal Dhp 35-39, which is followed by Dhp 33.

**Pariplavapasādassa, paññā na paripūrati.**

Whose confidence is wavering, their wisdom remains unfulfilled.

**Thirakammaṭṭhānasahāyassa pana:**

But for the one firm in his meditation object:

**Anavassutacittassa, ananvāhatacetaso,**

For the one with mind free of lust, for the one with mind unperplexed,

**Puññapāpapahīnassa, natthi jāgarato bhayaṃ.**

for the one who has abandoned making merit and demerit, for the watchful,  
there is no fear.

**Tasmā etaṃ:**

Therefore this:

**Phandanāṃ capalaṃ cittaṃ, dūrakkhaṃ dunnivārayaṃ,**

An agitated, unsteady mind, which is hard to guard, hard to ward,

**Ujumaṃ karoti medhāvī, usukāro va tejanaṃ.** {1.401}

The intelligent one makes straight, just as a fletcher his arrow.

**Evaṃ ujumaṃ karonto sacittam-anurakkhe.**

So should one protect one's mind, making it straight.

**Patthayāno disaṃ agatapubban-ti,**

*(Like one) wishing for a goal not gone to before,*

**imasmiṃ kāyagatāsaticammaṭṭhāne kammaṃ ārabhitvā,**

having undertaken the work in this meditation subject on mindfulness related to  
the body,

**anamatagge saṃsāre agatapubbaṃ disaṃ patthento pihento,**

wishing for, yearning for a goal not gone to before in this endless  
transmigration,



**vuttanayena sakaṃ cittaṃ rakkheyyā, ti attho.**

he would protect his own mind in the way described, this is the meaning.

**Kā panesā disā nāma?**

But what are known as the directions?<sup>180</sup>

**Mātāpitā disā pubbā, ācariyā dakkhiṇā disā,**

Parents are the east direction, teachers are the south direction,

**Puttadārā disā pacchā, mittāmaccā ca uttarā.**

Children and wife the west direction, friends and advisors the north.

**Dāsakammakarā heṭṭhā, uddhaṃ samaṇabrāhmaṇā,**

Servants and workers are below, ascetics, brahmins are above,

**Etā disā namasseyya alamatto<sup>181</sup> kule gihī ti.**

The able householder in his clan should honour these directions.

**Ettha tāva puttadārādayo disā ti vuttā.**

Here your children, wife and so on are said to be the direction.

**Disā catasso, vidisā catasso,**

Four directions,<sup>182</sup> and four median directions,

**Uddhaṃ adho, dasa disā imāyo,**

Above and below, these are the ten directions,

---

<sup>180</sup> DN 31 *Sīṅgālasutta*. The text plays on the various meanings of *disā* in Pāḷi, which can mean *direction*, *region*, as well as *goal*.

<sup>181</sup> The correct form is probably *alamattho*, as noted in CPD: *alamatta*: *alam-atta*, *mfn.* v. r. for 2 *alam-attha* (see pt ad DN III 188, 16 below). I translate it as such: *alamattha*: 2 *alam-attha*, *mfn.* [*sa. alam-artha*], *able*, *capable*, *clever*.

<sup>182</sup> Ja 514 *Chaddantajataka*, vs 8.

**Katamaṃ disaṃ tiṭṭhati nāgarājā,**

At which direction stands the king of elephants,

**Yam-addasā supine chabbisāṇan-ti?**

Having six tusks, which you saw in a dream?

**Ettha puratthimādibhedā disā va disā ti vuttā.**

Here, dividing into the east direction and so on, these are said to be the directions.

**Agārino annadapānavatthadā,**

The lay man<sup>183</sup> who gives food and drinks and clothes,

**Avhāyikā tam-pi disaṃ vadanti,**

Who invites, this they say is the goal,

**Esā disā paramā setaketu,**

These goals are the highest of white ensigns,

**Yaṃ patvā dukkhī sukhino bhavantī ti.**

Attaining which, out of suffering they become happy.

**Ettha pana Nibbānaṃ disā ti vuttaṃ.**

But here Nibbāna is said to be the goal.

**Idhāpi tad-eva adhippetāṃ.**

Here also this is the intention.

**Tañ-hi: “Khayaṃ virāgaṃ,”-ti ādīhi dissati apadissati,**

Indeed: “(Pollutants’) end, dispassion,”<sup>184</sup> and so on is seen and pointed out

**tasmā disā ti vuccati.**

therefore the goal is said.

---

<sup>183</sup> Ja 377 *Setaketujātaka*, vs. 2.

<sup>184</sup> Khp 6, Snp 2.1 *Ratanasutta*.

**Anamatagge pana saṃsāre**

But in this endless transmigration

**kenaci bālaputhujjanena supinena pi**

any foolish worldly person's dream is also

**agatapubbatāya agatapubbā disā nāmā, ti vuttaṃ.**

known as a direction not gone to before, out of those not gone to, this is what is said.

**Taṃ patthayantena, kāyagatāsatiyā yogo karaṇīyo ti.**

Because of wishing for this, the meditator should do mindfulness related to the body.

## **Ja 97 Nāmasiddhijātaka** **The Story about the Lucky Name**

In the present one monk is worried that his name brings bad luck. The Buddha tells a story showing how he had the same name in the past, and his teacher had sent him out to find a new, more pleasing name. During his journey he realised that names are not so important and became content with his own.

- - - - - || - - - - - Siloka pathyā

**1. Jīvakañ-ca mataṃ disvā, Dhanapāliñ-ca duggataṃ,**

Having seen Life lying dead, Wealthy who was poor,

- - - - - || - - - - - Siloka pathyā

**Panthakañ-ca vane mūlhaṃ, Pāpako puna-r-āgato ti.**

And Guide lost in the wood, Wicked came (home) again.<sup>185</sup>

---

<sup>185</sup> At least the first three seem to have been popular names. I think the last, *Pāpaka*, probably only existed as an epithet.

**Tattha,** {1.403} *punarāgato ti imāni tīṇi kāraṇāni disvā, puna āgato,*

In this connection, came (home) again means having seen these reasons, he came (home) again,

**ra-kāro sandhivasena vutto.**

the letter *-r-* (in *puna-r-āgato*) is inserted because of junction.

## **Ja 98 Kūṭavāṇijāṭaka** **The Story about the Cheating Merchant**

In the present one merchant tries to cheat his partner out of the proceeds of their joint partnership. When the Buddha hears of it he shows how the same thing happened in a past life, and how the honest merchant prevailed.

- - - - - | - - - - - || - - - - - | - - - - - Siloka pathyā

**1. Sādhū kho Paṇḍito nāma, na tveva Atipaṇḍito,**

Wise is certainly good, but not so Superwise,<sup>186</sup>

- - - - - | - - - - - || - - - - - | - - - - - Siloka pathyā

**Atipaṇḍitena puttana, manamhi upakūḷito ti.**<sup>187</sup>

Through my son Superwise, I am well-nigh roasted.

**Tattha,** {1.405} *sādhū kho Paṇḍito nāmā ti,*

In this connection, *Wise is certainly good,*

**imasmim loke paṇḍiccena samannāgato,**

being endowed with wisdom in this world,

---

<sup>186</sup> The first is a popular name, but I have only seen the second here, and it is probably not a real name, but used to make a point.

<sup>187</sup> Text, BJT: *upakūḷito*; the reading is not sure, but according to PED the verb in Sanskrit is *√kūḍ*; Thai: *upakuṭṭhito*; I do not find this word listed, but perhaps it would mean: [*I am well-nigh*] *boiled*; taking it from *kuṭṭhita*.

**kāraṇākāraṇaññū puggalo sādhu sobhano.**

the person who knows what are causes and what are not causes is good,  
beautiful.

**Atipaṇḍito ti nāmamattena atipaṇḍito kūṭapuriso na tveva varam.**

*Superwise* means this deceitful person *Superwise* is not noble merely through  
the name.

**Manamhi upakūḷito ti thokenamhi jhāmo,**

*I am well-nigh roasted* means I am a little scorched,

**aḍḍhajjhāmako va mutto, ti attho.**

half-scorched, this is the meaning.

## **Ja 99 Parosahassajātaka**

### **The Story about More than a Thousand (Fools)**

In the present the monks are wondering at how Ven. Sāriputta can answer a question put by the Buddha that is beyond everyone else. The Buddha says that he could do this also in the past, and shows how his last words in that life had been correctly interpreted by his chief disciple.

ᵛ-ᵛ-!-ᵛᵛ-ᵛ-ᵛ-

#### **1. Parosahassam-pi samāgatānaṃ**

Of those who gathered, more than a thousand

ᵛ-ᵛ-!-ᵛᵛ-ᵛ-ᵛ-

#### **Kandeyyumaṃ te vassasataṃ apaññā,**

Who were unwise might cry a hundred years,

--o-|-oo|-o--

**Eko va seyyo puriso sapañño,**  
(But) one person with wisdom is better,

--o-|-oo|-o--

**Yo bhāsitassa vijānāti atthan-ti.**  
One who knows the meaning of what is said.

**Tattha,** {1.407} *parosahassam-pī ti atirekasahassam pi.*

In this connection, *more than a thousand* means in excess of a thousand.

**Samāgatānan-ti**

*Of those who gathered* means

**sannipatitānaṃ bhāsitassa atthaṃ jānituṃ asakkontānaṃ bālānaṃ.**

fools who have assembled but are unable to know the meaning of what is said.

**Kandeyyūṃ te vassasataṃ apaññā ti**

*Who were unwise might cry a hundred years* means

**te evaṃ samāgatā apaññā ime bālatāpasā viya**

like those foolish ascetics without wisdom who met

**vassasatam-pi vassasahassam-pi rodeyyuṃ parideveyyūṃ rodamānā pi,**

for a hundred years, a thousand years, wail, lament, and while weeping,

**pana atthaṃ vā kāraṇaṃ vā neva jāneyyūn-ti dīpeti.**

still they would not know the meaning or the reason, this is the explanation.

**Eko va seyyo puriso sapañño ti,**

*(But) one person with wisdom is better,*

**evarūpānaṃ bālānaṃ parosahassato pi**

than more than a thousand such fools

**eko paṇḍitapuriso va seyyo varataro ti attho.**

better, more noble, is one wise person, this is the meaning.

**Kīdiso sapañño ti?**

Of what kind is one with wisdom?

**Yo bhāsītassa vijānāti atthaṃ, ayaṃ jeṭṭhantevāsiko viyā ti.**

*One who knows the meaning of what is said, like this elder student.*

## **Ja 100 Asātarūpajātaka**

### **The Story about the Form of the Disagreeable**

In the present one lay-sister is pregnant for seven years, and was seven days in labour. When the monks asked the Buddha why this had happened, he told a story about a prince who had blockaded a city at the behest of his mother, and that this was their repayment in kind.

○---!○---!!○○--!○-○- Siloka pathyā

**1. Asātaṃ sātarūpena, piyarūpena appiyaṃ,**

The disagreeable having agreeable form, the unlovely having lovely form,

--○-!○---!!○-○○!○-○- Siloka pathyā

**Dukkhaṃ sukhasa rūpena, pamattam-ativattatī ti.**

The painful having the form of pleasure, will overcome the one who is heedless.

**Tattha,** <sup>{1.410}</sup> *asātaṃ sātarūpenā ti*

In this connection, *the disagreeable having agreeable form* means

**amadhuram-eva madhurapatirūpakena.**

the unsweet counterfeiting a sweet form.

***Pamattam-ativattatī ti***

*Will overcome the one who is heedless means*

**asātaṃ appiyaṃ dukkhaṃ-ti,**

the disagreeable, unloved, suffering,

**etaṃ tividham-pi, etena sātārūpādīnā ākārena sativippavāsavasena,**

in these three ways, through an agreeable form, through disposition, through a loss of mindfulness,

**pamattāṃ puggalaṃ ativattati abhibhavati ajjhottharātī, ti attho.**

that heedless person is overcome, conquered, overpowered, this is the meaning.

**Idaṃ Bhagavatā yañ-ca te,**

This was said<sup>188</sup> to them by the Fortunate One,

**mātāputtā iminā gabbhāpariharaṇagabbhavāsasaṅkhātena**

for these mothers and children, reckoned as nurturing the womb, dwelling in the womb,

**asātādīnā pubbe nagararundhanasātādīpatirūpakena ajjhotthaṭṭhā,**

the disagreeable and so on previously overpowered by counterfeiting the agreeable cries of the city,

**yañ-ca idāni sā upāsikā puna pi sattakkhattum**

now that lay woman for seven times again

**evarūpaṃ asātaṃ appiyaṃ dukkhaṃ,**

such disagreeable unloved suffering,

---

<sup>188</sup> Translating *avaca*, near the end of the sentence.



**pemavatthubhūtena puttasaṅkhātena, sātādipatirūpakena**

reckoned as children who form the basis for love, counterfeiting the agreeable  
and so on,

**ajjhotthaṭṭhā hutvā, tathā avaca,**

they are overpowered, so it was said,

**taṃ sabbam-pi sandhāya vuttan-ti veditabbaṃ.**

concerning all of them it was said, so it is to be understood.

## **Ja 101 Parosatajātaka**

### **The Story about More than a Hundred (Fools)**

In the present the monks are wondering at how Ven. Sāriputta can bring out the hidden meaning of the teachings. The Buddha says that he could do this also in the past, and shows how he had correctly interpreted the last words of one of his disciples in a past life.

ᵛ-ᵛ-|-ᵛᵛ-|-ᵛ-ᵛ- Tuṭṭhubha

**1. Parosataṃ ce pi samāgatānaṃ**

Of those who gathered, more than a hundred

----|-ᵛᵛ-|-ᵛ-ᵛ- Tuṭṭhubha

**Jhāyeyyuraṃ te vassasataṃ apaññā,**

Who were unwise might think a hundred years,

--ᵛ-|-ᵛᵛ-|-ᵛ-ᵛ- Tuṭṭhubha

**Eko va seyyo puriso sapañño,**

(But) one person with wisdom is better,

--ᵛ-|-ᵛᵛ-|-ᵛ-ᵛ- Tuṭṭhubha

**Yo bhāsitassa vijānāti atthan-ti.**

One who knows the meaning of what is said.

**Tassattho:**<sup>189</sup> {1.411}

This is the meaning:

**vassasatam-pi apañña jhāyeyyūṃ olokeyyūṃ upadhāreyyūṃ,**  
those without wisdom, for a hundred years, might think, might examine, might  
investigate,

**evaṃ oloketā pi pana atthaṃ vā kāraṇaṃ vā na passanti,**  
but while examining they do not see the meaning or the reason,

**tasmā yo bhāsitassa atthaṃ jānāti, so eko va sapañño seyyo ti.**  
therefore one who knows the meaning of what is said, one person with wisdom,  
is much better.

## **Ja 102 Paṇṇikajātaka** **The Story about the Greengrocer**

In the present a grocer wants to give his daughter away in marriage, but first needs to confirm her virtue, so he takes her to the forest to test her.<sup>190</sup> Convinced by her conduct, he gave her in marriage. The Buddha explains that the same events had taken place in a previous life.

--o--|--oo|--o-- Tutṭhubha

**1. Yo dukkhaphuṭṭhāya bhaveyya tāṇaṃ,**  
The one who should shelter me from suffering,

--o--|--oo|--o-- Tutṭhubha

**So me pitā, dubbhi vane karoti,**  
My father, is treacherous inside the woods,

---

<sup>189</sup> PTS omits this word commentary entirely.

<sup>190</sup> Cf. Ja 217 Seggujātaka.

--o-|-oo|-o-- Tuṭṭhubha

**Sā kassa kandāmi vanassa majjhe?**

To whom will I cry out amidst the woods?

--o-|-oo|-o-- Tuṭṭhubha

**Yo tāyitā, so sahasaṃ karotī ti.**

He who protects me, offers violence.

**Tattha,** <sup>{1.412}</sup> *yo dukkhaphuṭṭhāya bhaveyya tāṇan-ti*

In this connection, *the one who should shelter me from suffering* means

**kāyikacetasikehi dukkhehi phuṭṭhāya tāyitā paritāyitā patiṭṭhā bhaveyya.**

the one who should be established as a protector, a strong protector, from feeling suffering in the body and mind.

**So me pitā, dubbhi vane karotī ti**

*My father, is treacherous inside the woods* means

**so mayhaṃ dukkhaparitāyako pitā va, imasmiṃ vane,**

my father who protects against suffering, in the woods,

**evarūpaṃ mittadubbhi kammaṃ karoti,**

does such a deed (like) one treacherous to friends,

**attano jātāya dhītari vītikkamaṃ kātuṃ maññatī, ti attho.**

he thinks to transgress against his own daughter by birth, this is the meaning.

**Sā kassa kandāmī ti kassa rodāmi?**

*To whom will I cry out* means to home will I wail?

**Ko me patiṭṭhā bhavissatī? ti dīpeti.**

Who will be my support? this is the explanation.

**Yo tāyitā so sahasaṃ karotī ti**

*He who protects me, offers violence* means

**yo mayham t̄ayit̄a rakkhit̄a avassayo bhavitum arahati,**  
he who is my protector, guarding me, worthy to be my helper,

**so pit̄a yeva s̄ahasikakammaṃ karot̄i, ti attho.**  
my father, does a deed of violence, this is the meaning.

## **Ja 103 Verijātaka** **The Story about Enemies**

In the present when Anāthapiṇḍika is returning from a village he sees robbers lurking by the wayside, and determines to hasten to his destination. The Buddha tells a story of how he did the same thing in a past life himself.

- 0 - - | 0 0 0 - || 0 0 - - | 0 - 0 - Siloka navipulā

**1. Yattha verī nivasati, na vase tattha paṇḍito,**  
Wherever an enemy resides, there the wise one does not reside,

- 0 - - | 0 - - - || - - 0 0 | 0 - 0 - Siloka pathyā

**Ekarattaṃ dvirattaṃ vā dukkhaṃ vasati verisū ti.**  
He who for one or two nights dwells amongst enemies has suffering.

**Tattha,** <sup>{1.413}</sup> **verī ti veracetanāsamaṅgipuggalo.**

In this connection, *an enemy* means a person endowed with hostile intent.

**Nivasatī ti patit̄hātī.**

*Resides* means is established.

**Na vase tattha paṇḍito ti**

*There the wise one does not reside* means

**so verīpuggalo yasmim̄ t̄hāne patit̄hito hutvā, vasati,**

in whatever place that person who is an enemy being established, dwells,

**tattha paṇḍito paṇḍiccena samannāgato na vaseyya.**

in that place the wise one endowed with wisdom does not dwell.

**Kimkāraṇā?**

What is the reason?

***Ekarattaṃ dirattaṃ vā, dukkhaṃ vasati verisū ti,***

*He who for one or two nights dwells amongst enemies has suffering,*

**verīnañ-hi antare vasanto**

because of dwelling together with enemies

**ekāham-pi dvīham-pi dukkham-eva vasatī, ti attho.**

for one or two days he dwells with suffering, this is the meaning.

## **Ja 104 Mittavindajātaka**

### **The Story about (the Merchant) Mittavindaka**

In the present the monk Losaka is very unfortunate but still becomes an Arahat. The Buddha tells a story of his good and bad deeds in the past, which ended up with him suffering torture.

○-○-|-○○-||--○○○-○-○- Siloka bhavipulā

**1. Catubbhi aṭṭhājḥagamā, aṭṭhāhi pi ca soḷasa,**

From four he arrived at eight, from eight also to sixteen,

-○○○|○-----||-----|○○-○- Siloka pathyā

**Soḷasāhi ca bāttimsa, atricchaṃ cakkam-āsado,**

From sixteen to thirty-two, the wheel attacks great desire,

--○-|○-----||--○○○-○-○- Siloka pathyā

**Icchāhatassa posassa cakkam bhamati matthake ti.**

For the person struck by desire the wheel whirls on the head.

**Tattha, {1.414} catubbhi aṭṭhajjhagamā ti**

In this connection, *from four he arrived at eight* means

**samuddantare catasso Vimānapetiyo labhitvā,**

finding four Vimānapeti in the sea,

**tāhi asantuṭṭho, atricchatāya parato gantvā,**

not satisfied with them, going with great greed to others,

**aparā aṭṭha adhigatosī, ti attho.**

he has acquired eight others, this is the meaning.

**Sesapadadvaye pi eseva nayo.**

This is also the method for the other two lines.

**Atriccham cakkamāsado ti,**

*The wheel attacks great desire,*

**evam sakalābhena asantuṭṭho, atra atra icchanto,**

so through desire here and there, discontent with his gains,

**parato parato lābham patthento**

wishing to gain one after another

**idāni cakkam-āsado, idam uracakkam pattosi.**

this wheel attacks, he gained this iron wheel.

**Tassa te evam icchāhatassa posassa,**

Thus for him, *for the person struck by desire,*

**taṇhāya hatassa upahatassa tava cakkam bhamati matthake.**

struck and broken by craving your *wheel whirls on the head.*

**Pāsāṇacakkam, ayacakkan-ti imesu dvīsu khuradhāram ayacakkam,**

A stone wheel, an iron wheel means amongst these two an iron wheel, with a cutting blade,

**tassa matthake punappunam patanavasena, bhamantam disvā, evam-āha.**

because of it falling on his head again and again, and revolving (there), so it is said.

## **Ja 105 Dubbalakaṭṭhajātaka** **The Story about the Rotten Wood**

In the present one monk lives in constant fear of dying. The Buddha tells how, in a previous life as an elephant, he had been sent for training and had been so mistreated, that even when he escaped, he was still constantly in fear for his life.

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**1. Bahum-petaṃ vane kaṭṭham vāto bhañjati dubbalaṃ,**

Although the wind breaks off many of the weak branches in this wood,

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**Tassa ce bhāyasī, nāga, kiso nūna bhavissasī ti.**

If you are fearful about it, elephant, you will waste away.

**Tatthāyam** {1.415} **piṇḍattho:**

In this connection, this is the substance of it:

**yaṃ etaṃ dubbalaṃ kaṭṭham puratthimādibhedo vāto bhañjati,**

the wind divided into the east (wind), and so on, breaks this weak branch,

**taṃ imasmim vane bahum sulabham, tattha tattha samvijjati.**

in this wood many are found, they are found here and there.

**Sace tvaṃ tassa bhāyasi,**

If you fear it,

**evaṃ sante niccaṃ bhīto, maṃsalohitakkhayaṃ patvā,**

being always frightened in this way, after reaching the exhaustion of flesh and blood,

***kiso nūna bhavissasi.***

*you will waste away.*

**Imasmim̃ pana vane tava bhayaṃ nāma natthi,**

In this wood there is nothing for you known as fearful,

**tasmā ito paṭṭhāya, mā bhāyī ti.**

therefore beginning from now, do not have fear.

## **Ja 106 Udañcanijātaka** **The Story about the Bucket**

In the present a monk is seduced by a sensual young woman. When the Buddha finds out he tells a story of how the same person in a previous life had been seduced by a young woman, but had become dissatisfied with the lay life and had returned to his ascetic state.

○-○-○-|-----||○○--|○-○- Siloka mavipulā

**1. Sukhaṃ vata maṃ jīvantam̃, pacamānā udañcanī**

I was surely living happily, torturing me with a bucket

-----|○-----||-----|○-○- Siloka pathyā

**Corī jāyappavādena, telaṃ loṇaṅ-ca yācatī ti.**

That thief, supposedly my wife, entreated me for both oil and salt.

**Tattha, {1.417} *sukhaṃ vata maṃ jīvantan-ti,***

In this connection, *I was surely living happily,*



**tāta tumbhākaṃ santike maṃ sukhaṃ jīvantaṃ.**

father, in your presence I was living happily.

**Pacamānā ti tāpayamānā pīḷayamānā,**

*Torturing* means mortifying, molesting,

**yaṃ yaṃ vā khāditukāmā hoti, taṃ taṃ pacamānā.**

or, whatever she likes to consume, that tortures (me).

**Udakaṃ añcanti etāyā ti udañcanī,**

They pull water from there *with a bucket*,<sup>191</sup>

**cāṭito vā kūpato vā udaka-ussiñcanaghaṭikāyetam̐ nāmaṃ.**

or with a jar, or with a tank, or baling water with what is known as a bowl.

**Sā pana udañcanī viya, udakaṃ viya ghaṭikā, yena yenatthikā hoti,**

She is like a bucket, like a bowl (that is needed) for water, whatever is needed,

**taṃ taṃ ākaḍḍhati yevā, ti attho.**

he has to bring it along, this is the meaning.

**Corī jāyappavādenā ti,**

*That thief, supposedly my wife,*

**bhariyā ti nāmena, ekā corī maṃ madhuravacanena upalāpetvā,**

having the name of a wife, the thief flattered me with sweet words,

**tattha netvā, telam̐ loṇaṅ-ca yañ-ca aññaṃ icchati,**

having led me there, she desired *both oil and salt* and other things,

**taṃ sabbam̐ yācati,**

all of these she *entreated me for*,

---

<sup>191</sup> This is a kind of folk-lore etymology, combining the words *udakaṃ añcanti* to give *udañcanī*.

**dāsaṃ viya kammakāraṃ viya ca katvā, āharāpetī ti,**

having made (me) like a slave or like a worker, she made me bring them,

**tassā aguṇaṃ kathesi.**

this speaks of her lack of virtue.

## **Ja 107 Sālittakajātaka** **The Story about the Sling**

In the present one monk is very skilful in throwing stones and manages to bring down a goose as it flies through the air. He is brought to the Buddha and reprimanded. Then the Buddha tells how he was skilful in a similar manner in a previous life, when every time a family priest had opened his mouth he had shot goat dung pellets into it, until the priest had learned the error of his ways.

- 0 - - | 0 - - - || 0 0 - 0 | 0 - 0 - Siloka pathyā

**1. Sādhu kho sippakaṃ nāma, api yādisa' kīdisaṃ,**

Having what is known as a craft is good, whatever kind is found,

- 0 - - | 0 - - - || - - - - | 0 - 0 - Siloka pathyā

**Passa khañjappahārena – laddhā gāmā catuddisā ti.**

See the disabled man give blows<sup>192</sup> – he got villages in four directions!

**Tattha, {1.420} passa khañjappahārenā ti,**

In this connection, *see (the disabled man) give blows,*

**passa, mahārāja, iminā khañjapīṭhasappinā,**

see, great king, this lame and handicapped man,

---

<sup>192</sup> The instrumental here seems to be used as a dative ? It would have been better to write: *khañjappahārassa*, with the same metre.

**ajalaṇḍikāpahārena catuddisā cattāro gāmā laddhā,**

through goats' droppings, received four villages in the four directions,

**aññesaṃ sippānaṃ, ko ānisaṃsaparicchedo ti?**

amongst other crafts, who discerns an advantage?

**Sippagaṇaṃ kathesi.**

He speaks of the virtue of (having a) craft.

## **Ja 108 Bāhiyajātaka** **The Story about the Foreigner**

In the present a prince has a fat and dishevelled wife. When the monks report this to the Buddha he tells how in a past life a king had taken to wife a country woman who had behaved modestly when relieving herself in the town.

--o-|o---||-o--|o-o- Siloka pathyā

**1. Sikkheyya sikkhitabbāni, santi sacchandino janā.**

She should train in the training,<sup>193</sup> (even though) there are people self-willed,

-o-o|o---||--o-o|o-o- Siloka pathyā

**Bāhiyā hi suhannena, Rājānam-abhirādhayī ti.**

Because the outsider, with her toileting, satisfied the king.

**Tattha, {1.421} santi sacchandino janā ti,**

In this connection, *there are people self-willed,*

**tesu tesu sippesu sacchandā janā atthi yeva.**

there are people who are self-willed in the various crafts.

---

<sup>193</sup> Lit: *what is to be trained in*; which sounds unidiomatic.

**Bāhiyā ti bahijanapade jātā saṁvaḍḍhā itthī.**

*The outsider means the woman born and brought up in an outside country.*

**Suhannenā ti hirottappaṃ appahāya paṭicchannenākārena**

*With her toileting means by way of covering (herself), not abandoning conscience and concern,*

**hannaṃ suhannaṃ nāma, tena suhannena.**

*toileted, toileted well, with her toileting.*

**Rājānam-abhirādhayī ti**

*Satisfied the king means*

**devaṃ abhirādhayitvā, imaṃ sampattiṃ pattā ti.**

*having satisfied the king, she attained this good fortune.*

## **Ja 109 Kuṇḍakapūvajātaka** **The Story about the Rice-Cake**

In the present a poor man makes an offering of a coarse cake to the Buddha as his only meal of the day, and others offer him riches to share in his merit. The Buddha tells how a poor man had offered a coarse cake to a Tree Devatā, and had been richly rewarded by the king.

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**1. Yathanno puriso hoti, tathannā tassa Devatā,**

Just as the man's food, so is the Devatā's food,

- - - - | - - - - || - - - - | - - - - Siloka ravipulā

**Āharetam kuṇḍapūvam, mā me bhāgam vināsayā ti.**

You must bring me rice-cake, do not destroy my share.

**Tattha, {1.423} yathanno ti yathārūpabhojano hoti.**

*In this connection, just (as the man's) food means just as the material food.*

***Tathannā ti tassa purisassa Devatā pi tathārūpabhojanā va hoti.***

*So (is the Devatā's) food means the Devatā's material food is the (same as) the man's (food).*

***Āharetam kuṇḍapūvan-ti etam kuṇḍakena pakkapūvam ānehi,***

*You must bring me rice-cake means bring this baked cake with rice,*

***mayham bhāgam mā vināsehī ti.***

*do not destroy my share.*

## **Ja 110 Sabbasamhāarakapañha**

### **The Compilation of Questions**

In the past<sup>194</sup> a woman steals a necklace from a village woman, claiming it is her own. A wise man asks what perfumes they use when they wear it. The thief tells of an expensive one, the woman of a cheap one. The wise man calls a perfumer, who correctly identifies the perfume.

— ◡ — — | ◡ — — || — — ◡ | ◡ — ◡ — Siloka pathyā

**1. Sabbasamhāarako natthi, suddham kaṅgu pavāyati,**

*There is no blended perfume, the scent blowing is only kaṅgu,*

◡ ◡ — — ◡ | ◡ — — || — ◡ — ◡ | ◡ — ◡ — Siloka pathyā

**Alikam bhāyatiyam dhuttī, saccam-āhu mahallikā ti.**

*That scoundrel scared you with a lie, the old lady has told the truth.*

**Tattha, {6.336} dhuttī ti dhuttikā.**

*In this connection, scoundrel means scoundrel.<sup>195</sup>*

**Āhū ti āha, ayam-eva vā pāṭho.**

*Told means told,<sup>196</sup> this is another reading.*

---

<sup>194</sup> This is an extract from Ja 542 Umaṅgajāataka.

<sup>195</sup> Different form of the same word.

## Ja 111 Gadrabhapañha The Question about the Ass

In the past<sup>197</sup> Mahosadha has proven his wisdom in being able to solve many problems, and the king decides to send for him to be his advisor. His chief advisor Senaka sets one more problem for Mahosadha to solve concerning an ass.

--UU--!--UU-- Opacchandasaka

**1. Haṃsi tuvaṃ evaṃ maññasi seyyo,**<sup>198</sup>

If you think that the father is

--UU!--UU-- Opacchandasaka

**Puttena pitā ti rājaseṭṭha,**

Better than the son, foremost king,

--UU!--UU-- Vetālīya

**Handassarassa te ayaṃ?**

Come, is this (better) than your mule?

--UUUU!--UU-- Vetālīya

**Assatarassa hi gadrabho pitā ti.**

For the ass is the mule's father.

**Tassattho:** {6.343} **yadi tvam, rājaseṭṭha,**

This is the meaning: if you, foremost king,

**sabbaṭṭhānesu seyyo puttena pitā ti evaṃ maññasi,**

think like this in every place *the father is better than the son,*

---

<sup>196</sup> Different form of the same word, that is seen as a variant.

<sup>197</sup> This is an extract from Ja 542 Umaṅgajāataka.

<sup>198</sup> Cst: *Haṃci tuvaṃ evamaññasi seyyo*. PTS reads: *Haṃsi tuvaṃ evaṃ maññesi seyyo*.

In both cases the metre is wrong, and also in the adopted reading, but it seems we must have a word for *if* in the line.

**tava assatarato pi ayam gadrabho seyyo hotu.**

the ass is better than your mule.

**Kimkaraṇā?**

What is the reason?

*Assatarassa hi gadrabho pitā ti.*

*For the ass is the mule's father.*

## **Ja 112 Amarādevīpañha** **The Question of Lady Amarā**

In the past<sup>199</sup> when Mahosadha reaches the age of sixteen he sets about finding a wife for himself. He comes across a beautiful young maiden, and through riddling discovers she is as wise as he is, and a suitable person to take to wife.

-o-o!o--- Siloka pathyā

**1. Yena sattubilaṅgā ca,**

By way of barley meal and by gruel,

oooo-!-o-o- Vetāliya

**Dviguṇapalāso ca pupphito,**

And the flowering of the two-fold leaf,

-o-o-o!-o-o- Āpātalikā

**Yena dadāmi, tena vadāmi,**<sup>200</sup>

With (the hand) I give, by that I do speak,

---

<sup>199</sup> This is an extract from Ja 542 Umaṅgajāataka.

<sup>200</sup> The metre has one too many mattā in the opening in this line and the next.

—○○○—○○!—○○— — Āpātalikā

**Yena na dadāmi, na tena vadāmi,**

With (the hand) I don't give, by that I don't speak,

—○—○○—○—

**Esa maggo Yavamajjhakassa,**<sup>201</sup>

This is the path to the Barley Market,

—○—○○—○—

**Etam channapatham vijānāhī ti.**

This is the secret path that you must know.

**Tassattho:** {6.365}

This is the meaning:

**“Sāmi, antogāmaṃ pavisitvā,**

“Master, having entered into the village,

**ekam sattū-āpaṇaṃ passissasi, tato kañjikāpaṇaṃ,**

look for the barley market, and then the gruel market,

**tesaṃ purato diguṇapaṇṇo Koviḷāro supupphito,**

in front of these is the Koviḷāra tree with flowering two-fold leaves,

**tasmā tvaṃ yena sattubilaṅgā** {6.366} **ca Koviḷāro ca pupphito,**

therefore, *by way of barley and gruel* and the flowering Koviḷāra,

**tena gantvā Koviḷāramūle thatvā,**

having gone there and stood at the root of the Koviḷāra,

**dakkhiṇaṃ gaṇha, vāmaṃ muñca,**

take the right (path) and let go of the left,

---

<sup>201</sup> The metre in this and the next line is not clear.



***esa maggo Yavamajjhakassa Yavamajjhakagāme,***  
*this is the path to the Barley Market in the Barley Market village,*

***ṭhitassa amhākaṃ gehassa,***  
*for the one standing in our house,*

***etaṃ evaṃ paṭicchādetvā, mayā vuttaṃ:***  
*after concealing it thus, it was said by me:*

***channapathaṃ paṭicchannapathaṃ,***  
*the secret path is the hidden path,*

***channapathaṃ vā paṭicchannakāraṇaṃ vijānāhi” ti.***  
*know the secret path or the hidden path.*

***Ettha hi yena dadāmi ti yena hatthena dadāmi,***  
*Here by (the hand) I do give, by the hand I give with,*

***idaṃ dakkhiṇahatthaṃ sandhāya vuttaṃ,***  
*this is said to indicate the right hand,*

***itaraṃ vāmahatthaṃ.***  
*the other is the left hand.*

***Evam sā tassa maggaṃ ācikkhitvā,***  
*Thus, after indicating his path,*

***pitu yāguṃ gahetvā, agamāsi.***  
*taking the gruel for her father, she left.*

## Ja 113 Siṅgārajātaka The Story about the (Deceitful) Jackal

In the present Devadatta boasts that the truth lies only with himself, and not with the Buddha. The latter tells how, in a past life, Devadatta had fooled and humiliated a brahmin who gave him help.

- 0 - 0 | - - - - || 0 - - - - | 0 - 0 - Siloka mavipulā

**1. Saddahāsi siṅgālassa surāpītassa, brāhmaṇa,**  
You place your trust in this drunken jackal, brahmin,

- 0 - - | 0 - - - - || 0 - - - 0 | 0 - 0 - Siloka pathyā

**Sippikānaṃ sataṃ natthi, kuto kaṃsasatā duve ti.**  
There is not one hundred cowries, how two hundred bronze (coins)?

**Tattha,** {1.426} *saddahāsi ti,*

*In this connection, you place your trust,*

**saddahasi, ayam-eva vā pāṭho,**

*saddahasi, this is another reading,*

**pattiyāyasī, ti attho.**

*relying on, this is the meaning.*

**Sippikānaṃ sataṃ natthī ti etassa hi sippikāsatam-pi natthi.**

*There is not one hundred cowries means there is indeed not even one hundred cowries.*

**Kuto kaṃsasatā duve ti dve kahāpaṇasatāni panassa kuto evā ti.**

*How two hundred bronze (coins) means but how could there be two hundred coins for him?*

## Ja 114 Mitacintijātaka The Story about the Thoughtful (Fish)

In the present two old monks procrastinate about going to see the Buddha. When he hears about it, the Buddha tells how a thoughtful fish saved his friends from certain death with his wisdom.

○○--!-○○--!!○○--!○○-○- Siloka ravipulā

**1. Bahucintī Appacintī, ubho jāle abajjhare,**  
Thoughtful and Thoughtless, both are caught up in the net,

○○--!○○--!!○○-○○○○- Siloka pathyā

**Mitacintī pamocesī, ubho tattha samāgatā ti.**  
Measured Thought frees them, both of them assemble there.

**Tattha,** {1.428} *Bahucintī ti,*  
In this connection, *Thoughtful,*

**bahucintanatāya vitakkabahulatāya evamladdhanāmo.**  
because of thinking a lot, because of having a lot of thoughts, he received this name.

**Itaresu pi dvīsu ayam-eva nayo.**  
The same method applies to the others.

**Ubho tattha samāgatā ti**  
*Both of them assemble there* means

**Mitacintiṃ nissāya laddhajīvītā,**  
because of Measured Thought they received their lives,

**tattha udake puna ubho pi janā**  
there, in the water both of them

**Mitacintinā saddhiṃ samāgatā, ti attho.**

assembled together with Measured Thought, this is the meaning.

## **Ja 115 Anusāsikajātaka** **The Story about One who gave Warnings**

In the present one greedy nun receives dainties from a certain quarter of town, and warns the other nuns off from that area, telling them how dangerous it is. One day a ram breaks her leg on the alms round. The Buddha tells how she was a bird called Sāsikā in the past who employed a similar tactic, and was cut in two.

--o-o|o-o--||o---|o-o-- Siloka javipulā

**1. Yā-y-aññam-anusāsati,<sup>202</sup> sayam loluppacārinī,**

She who gave advice to others, lived in a greedy way herself,

--o--||o---|o---|o-o-- Siloka pathyā

**Sāyam vipakkhikā seti hatā cakkena Sāsikā ti.**

Staying (there) Sāsikā, with her wings destroyed, was killed by the wheel.

**Tattha,** {1.430} **yā-y-aññam-anusāsati ti**

In this connection, *she who gave advice to others,*

**yakāro padasandhikaro,**

the letter -y- makes the word junction,

**yā aññe anusāsati, ti attho.**

she gave advice to others,<sup>203</sup> this is the meaning.

---

<sup>202</sup> Cst reads: *Yā-y-aññe manusāsati*, which would seem to present a new verb. I follow PTS.

<sup>203</sup> Thus the same sentence, but without the -y- junction.

***Sayaṃ loluppacārinī ti attanā loluppacārinī samānā.***

*Lived in a greedy way herself* means she was herself living in a greedy way.

***Sāyaṃ vipakkhikā setī ti,***

*Staying ... with her wings destroyed,*

***sā esā vihatapakkhā hutvā, mahāmagge sayati.***

she had her wings destroyed, while staying on the highway.

***Hatā cakkena sāsikā ti yānacakkena hatā Sāsikā sakuṇikā ti.***

*Sāsikā ... was killed by the wheel* means the female bird Sāsikā was killed by the vehicle's wheel.

## **Ja 116 Dubbacajātaka** **The Story about the Disobedient One**

In the present one newly ordained monk doesn't like to carry out his duties and wants to go his own way. The Buddha tells the story of an acrobat in the past who tried to juggle with five javelins and died through not listening to the wise council of his betters.

○○○○○|○-----||-----|○-○- Siloka pathyā

**1. Atikaram-akarācarīya, mayham-petaṃ na ruccati,**

Having done much too much, teacher, such as was against my liking,

○-----|○-----||-○-○|○-○- Siloka pathyā

**Catutthe laṅghayitvāna, pañcamāyasi āvuto ti.**

Jumping over four (javelins), on the fifth one you were impaled.

**Tattha,** {1.431} *atikaram-akarācar'yā ti,*

In this connection, *having done much too much, teacher,*

**ācariya, ajja tvam atikaram akari,**

teacher, today you did too much,

**attano karanato atirekam karanam akari, ti attho.**

you did too much from your own reasoning, this is the meaning.

**Mayham-petam na ruccati ti,**

*Such as was against my liking,*

**mayham antevāsikassa pi samānassa etam tava karanam na ruccati,**

although your action was against my liking, as your pupil,

**tena te aham paṭhamam-eva kathesin-ti dīpeti.**

I first spoke to you about this, this is the explanation.

**Catutthe laṅghayitvānā ti**

*Jumping over four (javelins) means*

**catutthe sattithale apatitvā, attānam laṅghayitvā.**

after setting up four javelins in the ground, he jumped over (them).

**Pañcamāyasi āvuto ti**

*On the fifth one you were impaled means*

**paṇḍitānam vacanam aggaṇhanto,**

not accepting the word of the wise,

**idāni pañcamāya sattiyā āvutosī ti.**

you are now impaled on the fifth javelin.

## Ja 117 Tittirajātaka The Story about the (Noisy) Partridge

In the present Kokālika blames the two chief disciples, and because of what he says, falls into hell. The Buddha tells a story of a monk who irritated another monk with his bickering and was killed on the spot with an axe.

--o--|ooo--||oo--|o--o-- Siloka navipulā

### 1. Accuggatātibalatā ativelam̐ pabhāsītā,

Talking excessively, and much too strongly, and for much too long,

--oo|o---||-o---|o--o-- Siloka pathyā

### Vācā hanati dummedham̐, tittiram̐ vātivassitan-ti.

By words the unintelligent was killed, like the noisy partridge.

**Tattha,** <sup>{1.432}</sup> *accuggatā ti ati-uggatā.*

In this connection, *excessively* means excessively.<sup>204</sup>

**Atibalatā ti punappunam̐ bhāsanena atibalasabhāvā.**

*Much too strongly* means through talking again and again, it has the nature of being much too strong.

**Ativelam̐ pabhāsītā ti atikkantavelā pamāṇātikkamena bhāsītā.**

*Talking ... for much too long* means talking for an excessive time, that exceeds the measure.

**Tittiram̐ vātivassitan-ti yathā tittiram̐ ativassitam̐ hanati,**

*Like the noisy partridge* means like the noisy partridge who was killed,

**tathā evarūpā vācā dummedham̐ bālapuggalam̐ hanatī ti.**

so by such words the *unintelligent*, foolish person *was killed*.

---

<sup>204</sup> Analysing the compound word.

## Ja 118 Vaṭṭakajātaka The Story about the (Starving) Quail

In the present one merchant's son, previously a Brahmā god, is reluctant to get involved with women, sees his chance and ordains instead, quickly attaining release. The Buddha tells how a wise quail in the past escaped death by making himself unfit for consumption by starving himself.

--o--|--oo--||o--oo|o--o-- Siloka bhavipulā

### 1. Nācintayanto puriso visesam-adhigacchati,

The unthinking person does not attain a distinction, but look

--o--o|o--o--||--oo|o--o-- Siloka pathyā

### Cintitassa phalaṃ passa: muttosmi' vadhabandhanā ti.

At the fruit of the thoughtful one: I am free from bondage and death.

### Tatthāyaṃ <sup>{1.435}</sup> piṇḍattho:

In this connection, this is the substance of it:

### *Puriso dukkhaṃ patvā:*

*The person, having come into suffering, thinks:*

“*Iminā nāma upāyena imamhā dukkhā muccissāmī*” ti,

“*With this means for sure I will be free from this suffering,*”

*acintayanto attano dukkhā mokkaṣaṅkhātāṃ, visesaṃ nādhigacchati.*

*unthinking* he does not attain a distinction reckoned as free from suffering.

*Idāni pana mayā cintitakammaṣṣa phalaṃ passa.*

But now with me *look at the fruit* of the one whose action is thoughtful.

*Teneva upāyena muttosmi vadhabandhanā,*

By this means *I am free from bondage and death,*



**maraṇato ca bandhanato ca muttosmi ahan-ti.**

from death and from bondage I am free.

## Ja 119 Akālarāvijātaka

### The Story about (the Cock) Crying at the Wrong Time

In the present one young man is talkative at all times, which brings him the blame of his fellow monks. The Buddha tells how, in a past life, he had been a cock who crowed at all the wrong times, which brought about his destruction.

○---○○|○---||○---○|○---○ Siloka pathyā

**1. Amātāpitarasaṁvaddho, anācerakule vasaṁ,**

No mother and father raised (him), not under a teacher's influence,

-----|○-----||○○-----|○---○ Siloka pathyā

**Nāyaṁ kālaṁ akālaṁ vā, abhijānāti kukkuṭo ti.**

Neither at the right or wrong time, did the cock know (when to call out).

**Tattha,** <sup>{1.436}</sup> *amātāpitarasaṁvaddho ti*

In this connection, *no mother and father raised (him)* means

**mātāpitaro nissāya tesam ovādaṁ aggahetvā, saṁvaḍḍho.**

without getting the advice of mother and father, he was raised.

**Anācerakule vasaṁ-ti ācariyakule pi avasamāno,**

*Not under a teacher's influence* means not staying with his teacher's family,

**ācārasikkhāpakam kañci nissāya avasitattā, ti attho.**

without living depending on anyone like a teacher or a trainer, this is the meaning.

**Nāyaṁ kālaṁ akālaṁ vā ti:**

*Neither at the right or wrong time, thinking:*

**“Imasmiṃ kāle vassitabbaṃ, imasmiṃ na vassitabban,”-ti**

“This is the right time to cry out, this is not the time to cry out,”

**evaṃ vassitabbayuttakaṃ kālaṃ vā akālaṃ vā esa kukkuṭo na jānāti,**

thus the cock does not know the right or wrong time that is suitable to cry out,

**ajānanabhāveneva jīvitakkhayaṃ patto ti.**

because of this state of not-knowing he came to the destruction of his life.

## **Ja 120 Bandhanamokkhajātaka** **The Story about Freedom from Bondage**

In the present Ciñcā falsely accuses the Buddha of fathering a child on her. After Sakka reveals the falsehood, she falls into hell. The Buddha tells a story about a queen who cheated with 64 men and then falsely accused the king’s family priest of adultery, until it was discovered.

~ ~ ~ ~ ~ || ~ ~ ~ ~ ~ Siloka pathyā

**1. Abaddhā tattha bajjhanti, yattha bālā pabhāsare,**

They bind the unbound right there, where fools speak,

~ ~ ~ ~ ~ || ~ ~ ~ ~ ~ Siloka pathyā

**Baddhā pi tattha mucanti, yattha dhīrā pabhāsare ti.**

They free the bound right there, where the wise speak.

**Tattha, {1.440} *abaddhā* ti abandhitabbayuttā.**

In this connection, *unbound* means those fit to be unbound.

***Pabhāsare* ti pabhāsanti vadanti kathenti.**

*Speak* means they speak, talk, tell.

## Ja 121 Kusanālijātaka The Story about the Grass (Devatā)

In the present Anāthapiṇḍika has a friend with an unfortunate name, whom he is loyal to anyway, as a true friend should be. The Buddha tells how in the past a lowly grass Devatā helped preserve the home of a Tree Devatā through his wisdom.

◡-◡-|-◡◡|-◡-- Tuṭṭhubha

**1. Kare sarikkho, atha vā pi seṭṭho,**

The one the same, and then the one greater,

◡-◡-|-◡◡|-◡-- Tuṭṭhubha

**Nihīnako vā pi, kareyya mitto,**<sup>205</sup>

And the one lower, let him make a friend,

◡-◡-|-◡◡|-◡-- Tuṭṭhubha

**Kareyyum-ete byasane uttamatthaṃ,**

They should give utmost help to unfortunates,

◡-◡-|-◡◡|-◡-- Tuṭṭhubha

**Yathā ahaṃ Kusanāḷi rucāyan-ti.**

Like I, Kusanāḷi, did to this tree.

**Tattha,** {1.443} *kare sarikkho ti*

In this connection, *the one the same ... let him make* means

**jāti ādīhi sadiso pi mittadhammaṃ kareyya.**

let him make friends with the one the same in birth and so on.

---

<sup>205</sup> BJT, ChS, Thai: *eko*; the point would seem to be lost with this reading.

***Atha vā pi seṭṭho ti jāti ādīhi adhiko pi kareyya.***

*And then the one greater means let him make (friends with) the one greater in birth and so on.*

***Nihīnako vā pi kareyya mitto ti***

*And the one lower, let him make a friend means*

***eko jāti ādīhi hīno pi mittadhammaṃ kareyya.***

*let him make friendship with the one lower in birth and so on.*

***Tasmā sabbe pi ete mittā kātabbā yevā, ti dīpeti.***

*Therefore he should make friends with all of these, this is the explanation.*

***Kimkāraṇā?***

*What is the reason?*

***Kareyyum-ete byasane uttamatthan-ti***

*They should give utmost help to unfortunates means*

***sabbe pete sahāyassa byasane uppanne***

*all of these to a companion in whom misfortune has arisen*

***attano attano pattaḥhāraṃ vahaṃānā uttamatthaṃ kareyyuṃ,***

*should give the utmost help in carrying their own burden,*

***kāyikacetasikadukkhato taṃ sahāyakaṃ moceyyum-evā, ti attho.***

*they should free his companion from suffering in body and mind, this is the meaning.*

***Tasmā hīno pi mitto kātabbo yeva, pageva itare?***

*Since he should do this to the low friend, how much more to the others?*

**Tatridaṃ opammaṃ: yathā ahaṃ Kusanāḷi rucāyan-ti,**

In this connection, this is the simile: *like I, Kusanāḷi, did to this tree,*

**yathā ahaṃ rucāyaṃ nibbattadevatā ayañ-ca Kusanāḷidevatā,**

just as I, the Devatā Kusanāḷi, did to the Devatā residing in this tree,

**appesakkhā pi mittasanthavaṃ karimha,**

we made friends even with the powerless,

**tatra pāhaṃ mahesakkhā pi samānā,**

therefore I am the same with the powerful,

**attano uppannadukkhāṃ bālatāya anupāyakusalatāya,**

and his own suffering arose because of being foolish, because of lacking skill in means,

**harituṃ nāsakkhiṃ,**

I was not able to bear it,

**imaṃ pana appesakkham-pi samānaṃ,**

so being the same with the powerless,

**Paṇḍitadevataṃ nissāya, dukkhato muttomhi.**

relying on the wise Devatā, I freed him from suffering.

## Ja 122 Dummedhajātaka The Story about the Fool

In the present when Devadatta hears the Buddha being praised he is maddened by it. The Buddha tells how, when he was a state elephant in the past, a previous incarnation of Devadatta had been jealous of him, and had tried to get him killed, until he fled to another king, who was more appreciative.

U---U|---||---UUU---

**1. Yasaṃ laddhāna dummedho, anatthaṃ carati attano,**

When a foolish one receives fame, it's not at all for his welfare,

---UU|---||---UUU--- pathyā

**Attano ca paresañ-ca himsāya paṭipajjati ti.**

He practices in a way harmful for himself and for others.

**Tatrāyaṃ** {1.446} **saṅkhepattho:**

In this connection, this is a summary of the meaning:

**mahārāja, tādiso dummedho nippañño puggalo,**

great king, such an unintelligent person, lacking wisdom,

**parivārasampattim labhitvā, attano anatthaṃ carati.**

having attained a retinue, it's not for his welfare at all.

**Kimkāraṇā?**

What is the reason?

**So hi yasamadamatto, kattabbākattabbaṃ ajānanto,**

Besotted by fame, not knowing what should be done and left undone,

**attano ca paresañ-ca himsāya paṭipajjati.**

*he practices in a way harmful to himself and others.*

**Himsā vuccati kilamanam dukkhuppādanam,**

Harmful is said to be wearying, producing suffering,

**tad-atthāya eva paṭipajjati ti.**

he practices in this way.

## **Ja 123 Naṅgalīsajātaka** **The Story about the Plough-Shaft**

In the present one monk is always saying the wrong thing at the wrong time. The Buddha tells a story of how the same monk had indeed been faithful, but truly inept in his thinking in a past life.

- - - - | - - - - || - - - - | - - - - māvīpūlā

**1. Asabbatthagāmiṃ vācam bālo sabbattha bhāsati,**

The fool in all cases speaks a word that is not applicable in all cases,

- - - - | - - - - | - - - - Tuṭṭhubha

**Nāyam dadhiṃ vedi, na naṅgalīsam,**

He doesn't know curd, doesn't know a ploughshaft,

- - - - | - - - - | - - - - Tuṭṭhubha

**Dadhippayam maññati naṅgalīsan-ti.**

He thinks that buttermilk is a ploughshaft.

**Tatrāyam** <sup>{1.449}</sup> **saṅkhepattho:**

In this connection, this is a summary of the meaning:

**yā vācā opammavasena sabbattha na gacchati,**

those words do not go in all cases because of a simile,

**taṃ asabbatthagāmiṃ vācam bālo dandhapuggalo sabbattha bhāsati.**

that which *the fool*, the stupid person, *in all cases speaks a word that is not applicable in all cases.*

**“Dadhi nāma kīdisan?”-ti puṭṭho pi:**

When asked: “What is curds like?”

**“Seyyathā pi, naṅgalīsā” ti, vadateva,**

he says: “Like a ploughshaft,”

**evam vadanto nāyaṃ dadhiṃ vedi, na naṅgalīsam.**

speaking thus *he doesn't know curd, doesn't know a ploughshaft.*

**Kimkāraṇā?**

What is the reason?

**Dadhippayam maññati naṅgalīsam,**

*He thinks that buttermilk is a ploughshaft,*

**yasmā ayam dadhim-pi naṅgalīsam-eva maññati.**

since he thinks this curd is a ploughshaft.

**Atha vā dadhī ti dadhim-eva, payan-ti khīram,**

*Or, curd is curds, butter is milk,*

**dadhi ca payaṅ-ca dadhippayam.**

curds and milk is buttermilk.

**Yasmā dadhikhīrāni pi ayam naṅgalīsam-eva maññati,**

Since he thinks buttermilk (is like) a ploughshaft,

**edisō cāyam bālo,**

he has the qualities of a fool,

**kiṃ iminā ti antevāsikānaṃ Dhammakatham kathetvā,**

this is why, having spoken a Dhamma talk to his pupils,

**paribbayam datvā, tam uyyojesi.**

after giving him his wages, he sent him away.



## Ja 124 Ambajātaka The Story about the Mangoes

In the present one monk is very virtuous in all his actions, and attracts a generous support for all who dwell with him. The Buddha tells a story of how once during a drought, when living as an ascetic, he had put aside his own needs to cater to watering the animals in the forest, and how they had repaid him.

- 0 - - | 0 0 0 - || 0 - - - | 0 - 0 - Siloka navipulā

### 1. Vāyametheva puriso, na nibbindeyya paṇḍito,

A person must make an effort, the wise one should not be weary,

- - - - 0 | 0 - - - - || - - - - | 0 - 0 - Siloka pathyā

### Vāyāmassa phalaṃ passa bhuttā ambā anītiha-ti.

This is not just hearsay: having eaten the mangoes, see the fruit of the one who exerts himself.

### Tatrāyaṃ {1.450} saṅkhepattho:

In this connection, this is a summary of the meaning:

*paṇḍito attano vattapūraṇādike kammaṣmiṃ vāyametheva,*

*a wise person must make an effort in deeds fulfilling his duties and so on,*

**na ukkaṇṭheyya.**

and should not be annoyed.

### Kimkāraṇā?

What is the reason?

**Vāyāmassa nipphalatāya abhāvato.**

*For the one who makes an effort there is not a lack of fruitfulness.*

**Iti** <sup>{1.451}</sup> **Mahāsatto: “Vāyāmo nāmesa saphalo va hotī” ti,**

Thus the Great Being said: “One who makes an effort certainly becomes one with fruit,”

**isigaṇaṃ ālapanto: “Vāyāmassa phalaṃ passā” ti, āha.**

addressing the crowd of seers, he said: “*See the fruit of the one who makes an effort.*”

**Kīdisaṃ?**

What kind?

***Bhuttā ambā anītihaṃ.***

*Having eaten the mangoes.*

**Tattha, ambā ti desanāmatam,**

In this connection, mangoes is said merely as an illustration,

**tehi pana nānappakārāni phalāphalāni ābhatāni.**

various kinds of fruit were brought by them.

**Tesu sampannatarānaṃ ussannatarānaṃ vā vasena: “Ambā” ti vuttam.**

Amongst them because they are a ripe or abundant kind: “Mangoes,” is said.

**Ye imehi pañcahi isisatehi sayam araññaṃ agantvā,**

Without having gone to the wilderness with these five hundred seers, those who,

**ekassa atthāya anītā ambā bhuttā, idaṃ vāyāmassa phalaṃ.**

having eaten the mangoes brought for the benefit of one, this is the fruit of the one who exerts himself.

**Tañ-ca kho pana anītihaṃ: “Iti āha iti āhā” ti,**

But *this is not just hearsay*: “He says this, he says that,”

**evam itihītihena gahetabbaṃ na hoti,**  
thus he should not grasp through hearsay,

**paccakkham-eva taṃ phalaṃ passā ti.**  
he should see the fruit personally.

## Ja 125 Kaṭāhakajātaka

### The Story about the (Deceitful Secretary) Kaṭāhaka

In the present a monk lies about his family, fortune and fame, until he is discovered. The Buddha tells a story of a past life, in which the same person had cheated his master's friends and married into the family, putting on airs and graces, until his master taught his wife a verse to repeat to him.

— — — — — || — — — — — Siloka pathyā

**1. Bahum-pi so vikattheyya, aññaṃ janapadaṃ gato,**  
Should he, having gone to another country, boast excessively,

— — — — — || — — — — — Siloka pathyā

**Anvāgantvāna dūseyya: bhuñja bhoge Kaṭāhakā ti.**  
Returning back he would spoil it: enjoy your wealth Kaṭāhaka.

**Tattha,** <sup>{1.454}</sup> *bahum-pi so vikattheyya, aññaṃ janapadaṃ gato ti,*

In this connection, *should he, having gone to another country, boast excessively,*

**yo attano jātibhūmito aññaṃ janapadaṃ gato hoti,**

he who, from the place where he himself was born has gone to another country,

**yatthassa jātiṃ na jānanti, so bahum-pi vikattheyya,**

to where no one knows his birth, and should boast excessively,

**vambhanavacanaṃ vañcanavacanaṃ vadeyya.**

speaking a word of disparagement, speaking a word of deception.

**Anvāgantvāna dūseyyā ti,**

*Returning back he would spoil it,*

**imaṃ tāva vāraṃ sāmikassa paṭipathaṃ gantvā,**

*having gone back as far as his master's place,*

**dāsakiccassa katattā, kasāhi paharivā,**

*doing his servant's duties, being hit with a whip,*

**piṭṭhicammuppāṭanato ca lakkhaṇāhananato ca muttosi.**

*he is freed from having his back skinned, from branding.*

**Sace anācāraṃ karosi,**

*If you behave badly,*

**puna aññasmiṃ āgamanavāre tava, sāmiko anvāgantvāna dūseyya,**

*coming on occasion near another, the master, returning back would spoil it,*

**imaṃ gehaṃ anu-āgantvā,**

*returning to this house,*

**kasābhighātehi ceva lakkhaṇāhananena ca jātipakāsanena ca,**

*by a severe beating with a whip, and with branding, and by exposure of his birth,*

**taṃ dūseyya upahaneyya.**

*he would spoil it, he would destroy it.*

**Tasmā imaṃ anācāraṃ pahāya, bhuñja bhoge Kaṭāhaka,**

*Therefore, abandoning this bad behaviour, enjoy your wealth Kaṭāhaka,*

**mā pacchā attano dāsabhāvaṃ pākaṭaṃ kāretvā, vipphaṭṭhāsi ahoṣi ti.**

*do not later, after having had his subservience revealed, have remorse.*

**Ayam-ettha seṭṭhino adhippāyo.**

*Here, this is the merchant's intention.*

## Ja 126 Asilakkhaṇajātaka

### The Story about the Sword Fortune-Teller

In the present, in order to take a bribe, a brahmin pretends he can tell whether swords are lucky or not by sniffing at them. One smith puts pepper on his sword which causes the brahmin to sneeze and cut off his nose. The Buddha tells a story in which a young man sneezed and scared off his enemies and won his bride at the same time, showing that sneezing though unlucky for one, was lucky for another.

○---|○---||○---|○-○- Siloka pathyā

#### 1. Tathevekassa kalyāṇaṃ, tathevekassa pāpakaṃ,

In the same way that which is good for one, is bad for another,

-----|○---||-----|○-○- Siloka pathyā

#### Tasmā sabbaṃ na kalyāṇaṃ, sabbaṃ cāpi na pāpakan-ti.

So nothing is completely good, and nothing is completely bad.

**Tattha,** {1.458} *tathevekassā ti,*

In this connection, in the same way (that which is good) for one,

**tad-evekassa, ayam-eva vā pāṭho.**

*tad-evekassa* is another reading.<sup>206</sup>

**Dutiyapade pi eseva nayo.**

The same method applies in the second line.

---

<sup>206</sup> Meaning: that same thing (that is good) for one.

## Ja 127 Kalaṇḍukajātaka The Story about (the Slave) Kalaṇḍuka

In the present a monk lies about his family, fortune and fame, until he is discovered. The Buddha tells a story of a past life, in which the same person, then called Kalaṇḍuka, had cheated his master's friends and married into their family, putting on airs and graces, until his master discovered it and dragged him back to servitude.

----|0----||0-00|0-0- Siloka pathyā

**1. Te desā tāni vatthūni ahañ-ca vanagocaro,**

Your district and your property, whose domain is the woods, I (know),

00-0-|-----||00--|0-0- Siloka mavipulā

**Anuvicca kho taṃ gaṇheyyum, piva khīraṃ Kalaṇḍukā ti.**

After enquiry you will be taken, drink your milk, Kalaṇḍuka.

**Tattha,** {1.459} *te desā tāni vatthūnī ti,*

In this connection, *your district and your property,*

**mātukucchim sandhāya vadati.**

is said concerning your mother's womb.

**Ayam-etthādhippāyo:**

This is the intention here:

**yattha te vasitaṃ na te khattiyadhītādīnaṃ kucchidesā.**

where you dwell is not the birth-place<sup>207</sup> of this noble woman and so on.

---

<sup>207</sup> This word *kucchidesa*, and in the next line *kucchivatthu* only occur here, and are hard to interpret. Because of the context I think they must mean something like *birthplace*, and *inheritance*.

**Yattha vāsi patiṭṭhito, na tāni khattiyadhītādīnaṃ kucchivatthūni.**

Where you live and were established is not the inheritance of this noble woman and so on.

**Atha kho dāsikucchiyaṃ tvaṃ vasi ceva patiṭṭhito cā ti.**

But you live and were established in a slave's womb.

**Ahañ-ca vanagocaro ti,**

*I, whose domain is the woods, (know),*

**tiracchānabhūto pi etam-atthaṃ jānāmī ti dīpeti.**

I, who am an animal, know this matter, this is the explanation.

**Anuvicca kho taṃ gaṇheyyun-ti,**

*After enquiry you will be taken,*

**evaṃ anācāraṃ caramānaṃ mayā gantvā,**

so going and living in a wrong way,

**ārocite anuvicca jānitvā,**

being informed, after enquiry, after knowing,

**tava sāmikā tāletvā, ceva lakkhaṇāhatañca katvā,**

after being beaten by the master, and branded,

**taṃ gaṇheyyuṃ, gahetvā gamissanti,**

you will be taken, and after taking, they will go,

**tasmā attano pamāṇaṃ ñatvā,**

therefore, knowing your own (true) measure,

**seṭṭhidhītāya sīse anuṭṭhubhitvā, piva khīraṃ.**

after wiping the saliva from the head of the merchant's daughter, *drink your milk.*

**Kalaṇḍukā ti, taṃ nāmenālapati.**

*Kalaṇḍuka, he calls him by name.*<sup>208</sup>

## **Ja 128 Biḷārajātaka** **The Story about the Cat (Vow)**

In the present one monk shows himself a deceitful person. The Buddha tells the story of a jackal who pretended to be a saint, and, when caught, was killed and eaten by rats.

-----|-----||-----|----- Siloka pathyā

**1. Yo ve Dhammaṃ dhajam katvā, nigūḷho pāpam-ācare,**

He who raises the flag of Dhamma, and conceals his wrong-doing,

---|-----||-----|----- Siloka mavipulā

**Vissāsayitvā bhūtāni, biḷāraṃ nāma taṃ vatan-ti.**

(From) beings who have confidence, that vow is known as a cat's vow.

**Tattha, {1.461} yo ve ti khattiyādīsu yo kocid-eva.**

In this connection, *he who* means whoever amongst the nobles and so on.

**Dhammaṃ dhajam katvā ti,**

*Raises the flag of Dhamma,*

**dasakusalakammopathadhammaṃ dhajam karitvā,**

raises the flag of the ten wholesome course of actions,

---

<sup>208</sup> I.e. it is a vocative.



**kūṭam karonto viya ussāpetvā dassento, ti attho.**

like one who having raised it to the peak shows it, this is the meaning.

**Vissāsayitvā ti silavā ayan-ti saññāya sañjātavissāsāni katvā.**

*Who have confidence* means producing confidence through the perception of this virtue.

**Biḷāram nāma taṃ vatan-ti,**

*That vow is known as a cat's vow,*

**taṃ evaṃ Dhammaṃ dhajam katvā,**

*that one who raises the flag of Dhamma in this way,*

**raho pāpāni karontassa, vataṃ kerāṭikavataṃ nāma hotī, ti attho.**

while secretly practicing wrong, that vow is known as a deceitful vow, this is the meaning.

## Ja 129 Aggikajātaka

### The Story about (the Brahmin) Aggika

In the present one monk shows himself a deceitful person. The Buddha tells the story of a jackal called Aggika who tricked the rat population and ate them up one by one till he was discovered.

---|---||---|---|--- Siloka ravipulā

**1. Nāyaṃ sikhā puññahetu, ghāsahetu ayaṃ sikhā,**

That topknot is not caused by merit, that topknot was caused by food,

---|---||---|---|--- Siloka pathyā

**Nānguṭṭhagaṇanaṃ yāti, alaṃ te hotu aggikā ti!**

The finger-count does not proceed (well), enough of you, Aggika!

**Tattha, {1.462} nānguṭṭhigaṇanaṃ yātī ti,**

In this connection, *the finger-count does not proceed (well),*

**Aṅguṭṭhigaṇanā, ti aṅguṭṭhagaṇanā vuccati,**

finger count, finger counting<sup>209</sup> is said,

**ayaṃ mūsikagaṇo aṅguṭṭhagaṇanaṃ na gacchati na upeti na pūreti,**

finger counting of this pack of rats does not go (well), does not come, does not fulfil,

**parikkhayaṃ gacchatī, ti attho.**

it is going to destruction, this is the meaning.

**Alaṃ te hotu Aggikā! ti siṅgālaṃ nāmena ālapanto āha.**

*Enough of you, Aggika!* He speaks calling to the jackal by name.

**Ettāvatā te alaṃ hotu, na ito paraṃ mūsike khādissasi.**

This is sufficient for you, from here on do not eat the rats.

**Amhehi vā tayā saddhiṃ saṃvāso alaṃ hotu,**

This is enough of our living together with you,

**na mayāṃ idāni tayā saddhiṃ vasissāmā, ti pi attho.**

now we will not dwell together with you, this is also the meaning.

**Sesaṃ purimasadisam-eva.**

The rest is the same as before.<sup>210</sup>

---

<sup>209</sup> Literally it seems to be thumb-counting, but presumably in this meaning.

<sup>210</sup> This is not very clear. It seems to suggest that the first two lines have been commented on previously, but this is not the case in the edition we have now.

## Ja 130 Kosiyajātaka The Story about (the Adulteress) Kosiyā

In the present a virtuous brahmin is being cheated on by his wife who makes him work for her every whim. The Buddha tells a similar story of the past, and how he advised a brahmin so as to cure his wife named Kosiyā with an unpleasant alternative.

○---|○---||○---|○-○- Siloka pathyā

**1. Yathā vācā ca bhuñjassu, yathā bhuttañ-ca byāhara,**<sup>211</sup>

Accordingly, you can enjoy your words, and you can speak of food,

○○-|○○-||-----|○-○- Siloka savipulā

**Ubhayaṃ te na sameti vācā bhuttañ-ca, Kosiye ti.**

(However), you cannot have both the words and the food, Kosiyā.

**Tattha,** {1.464} *yathā vācā ca bhuñjassū ti,*

In this connection, *accordingly, you can enjoy your words,*

**yathā te vācā, tathā bhuñjassu.**

*accordingly, as are your words, so you can enjoy.*

**“Vātā me vijjhantī” ti, vācāya anucchavikam-eva katvā,**

*“Wind pierces me,” with these words, making them suitable,*

**bhuñjassū, ti attho.**

*you can enjoy, this is the meaning.*

**“Yathā vācam vā” ti, pi pāṭho yujjati.**

*“Your words, or,” this reading is also suitable.*

---

<sup>211</sup> The cadence here means we can know that *by*- fails to make position here.

**“Yathā vācāyā” ti, pi paṭhanti,**

“With these words,” is another reading,

**sabbattha ayam-eva attho.**

in each case it has the same meaning.

***Yathā bhuttañ-ca byāharā ti,***

*And you can speak of food,*

**yam̐ yathā te bhuttam̐, tassa anucchavikam-eva <sup>{1.465}</sup> byāhara.**

that which is your food, you can speak of it suitably.

**“Arogamhī” ti, vatvā, gehe kattabbaṃ karosī, ti attho.**

After saying: “I am healthy,” you must do the household chores, this is the meaning.

**“Yathā bhūtañ-cā” ti, pi pāṭho,**

“Truthfully,” this is also a reading,

**atha vā “Arogamhī” ti, yathābhūtam-eva vatvā**

or, having said truthfully: “I am healthy,”

**kammaṃ karohī, ti attho.**

you must do your work, this is the meaning.

***Ubhayam̐ te na sameti, vācābhuttañ-ca Kosiye ti,***

*(However), you cannot have both the words and the food, Kosiya,*

**yā ca te ayam̐ vācā: “Vātā maṃ vijjhantī” ti,**

these are your words: “Wind pierces me,”

**yañ-ca te idaṃ paṇītabhojanaṃ bhuttam̐,**

and this excellent food has been eaten,

**idaṃ ubhayam-pi tuyhaṃ na sameti,**

but you cannot have both of these,

**tasmā uṭṭhāya kammaṃ karohi.**

therefore, having risen, you must do your work.

**“Kosiye” ti, taṃ gottenālapati.**

“Kosiyā,” he calls her by her clan (name).

## **Ja 131 Asampadānajātaka**

### **The Story about the Miser**

In the present the monks are talking about Devadatta’s lack of gratitude. The Buddha tells how, in a past life, he had been Devadatta’s beneficiary, but when asked to reciprocate the latter had scorned him. When the king heard, he rectified the situation.

U-U-!-UU-U-U- Tutṭhubha

**1. Asampadānen’ itarītarassa,**

Because of not sharing with anyone,

--U-!-UU-U-U- Tutṭhubha

**Bālassa mittāni kalībhavanti,**

To a fool, friends are a source of distress,

--U-!UU-!-U-U- Tutṭhubha

**Tasmā harāmi bhusaṃ aḍḍhamānaṃ,**

So I accept his half-measure of chaff,

---U!---U!-U-U- Tutṭhubha

**Mā me mitti<sup>212</sup> jīyittha sassatāyan-ti.**

Do not let me be deprived of (his) friendship forever.

---

<sup>212</sup> The metre of the opening is wrong here, it could easily be repaired by reading: *Mā mitti me*, and it is surprising this reading is not found.

**Tattha,** {1.468} *asampadānenā ti asampādānena.*

In this connection, *because of not sharing* means because of not sharing.<sup>213</sup>

**A-kāralope sandhi, aggahaṇenā ti attho.**

The *-a* element (at the end of *asampādāna*) is cut off through junction, by not taking, this is the meaning.

**Itarītarassā ti yassa kassaci lāmakālāmakassa.**

*With anyone* means with anyone, either inferior or superior.

**Bālassa mittāni kalībhavantī ti,**

*To a fool, friends are a source of distress,*

**dandhassa apaññassa, mittāni kalīni**

to a stupid person, without wisdom, friends are distressing,

**kāḷakaṇṇisadisāni honti, bhijjantī, ti attho.**

they are like bad luck, they destroy (one's wealth),<sup>214</sup> this is the meaning.

**Tasmā harāmi bhusaṃ aḍḍhamānan-ti,**

*So I accept his half-measure of chaff,*

**tena kāraṇena ahaṃ sahāyena dinnam ekapalāpatumbaṃ,**

because of this, a *tumba* of chaff given by my friend,

**harāmi gaṇhāmī, ti dasseti.**

I accept, take, this is the explanation.

**Mānan-ti hi aṭṭhannaṃ nālīnaṃ nāmaṃ,**

A measure means what is known as eight *nālī*,

---

<sup>213</sup> Again this is rather curious, there is no such word as *sampādāna*, or even *pādāna*, whereas *sampadāna*, is a frequently occurring word.

<sup>214</sup> *Bhijjhati* is a passive verb, but seems, by context, to be used with active sense here.

**catunnaṃ aḍḍhamānaṃ, catasso ca nāḷiyo tumbo nāma.**

four of which is a half-measure, four *nāḷi* are known as a *tumba*.<sup>215</sup>

**Tena vuttaṃ palāpatumban-ti.**

Because of this a *tumba* of chaff is said.

**Mā me mitti jīyittha sassatāyan-ti,**

*Do not let me be deprived of (his) friendship forever,*

**mama sahāyena saddhiṃ mitti mā bhijjittha**

do not let me break friendship with my friend

**sassatāva ayam hotū, ti attho.**

forever, this is the meaning.

## **Ja 132 Pañcagarujātaka** **The Story about the Five Teachers**

In the present the monks discuss how the Buddha had resisted the daughters of Māra. The Buddha tells how he resisted a host of Yakkhins in the past and thereby gained a kingdom.

◡◡-◡-|-◡◡|-◡-◡- Jagatī

**1. Kusalūpadese dhitiyā daḷhāya ca,**

Skilful advice, with firm resolution,

◡◡-◡-|-◡◡|-◡-◡- Jagatī

**Anivattitattā bhayabhīrutāya ca,**

Without turning back through fear and through fright,

---

<sup>215</sup> As we can see from the above, a *nāḷi* is a small measure, a *tumba* = 4 *nāḷi*, and a *māna* = 8 *nāḷi*, or two *tumba*.

ॐ-ॐ-|-ॐ-|-ॐ-ॐ- Jagatī

**Na Rakkhasīnam vasam-āgamimhase,**  
We came not under Rakkhasis' control,

ॐ-ॐ-|-ॐ-|-ॐ-ॐ- Jagatī

**Sa sotthibhāvo mahatā bhayena me ti.**  
I found a state of safety from great fear.

**Tattha,** {1.470} *kusalūpadese ti kusalānam upadese,*  
In this connection, *skilful advice* means the advice of the skilful,

**Paccekabuddhānam ovāde, ti attho.**  
the advice of the Independent Buddhas, this is the meaning.

**Dhitiyā dalhāya cā ti dalhāya dhitiyā ca,**  
*With firm resolution* means with resolution firm,

**thirena abhocchinnanirantaravīriyena cā ti attho.**  
with solid, unbroken, continuous energy, this is the meaning.

**Anivattitattā bhayabhīrutāya cā ti,**  
*Without turning back through fear and through fright,*

**bhayabhīrutāya anivattitatāya ca.**  
without turning back through fear and through fright.

**Tattha, bhayan-ti cittutrāsamattam parittabhayam.**  
In this connection, *fear* means a measure of dread in the mind, a little fear.

**Bhīrutā ti sarīrakampanappattam mahābhayam.**  
*Fright* means when the body is shaking (because of) great fear.

**Idam ubhayam-pi Mahāsattassa:**  
The Great Being had both, thinking:



**“Yakkhiniyo nāmetā manussakhādikā” ti,**

“Those known as Yakkhins eat humans,”

**bheravārammaṇaṃ disvā pi, nāhosi.**

though seeing the object of fright, there was none.

**Tenāha: anivattitattā bhayabhīrutāya cā ti.**

With this he said: *without turning back through fear and through fright.*

**Bhayabhīrutāya abhāveneva**

Through the disappearance of fear and fright

**bheravārammaṇaṃ disvā pi anivattanabhāvenā, ti attho.**

having seen the object of fright, but without turning back, this is the meaning.

**Na Rakkhasīnaṃ vasam-āgamimhase ti**

*We came not under Rakkhasis’ control,*

**Yakkhakantāre tāsāṃ Rakkhasīnaṃ vasam na agamimha.**

in the Yakkha wilderness we came not under the control of these Rakkhasis.

**Yasmā amhākaṃ kusalūpadese dhiti ca daḥhā ahoṣi,**

Since our skilful advice has firm resolution,

**bhayabhīrutābhāvena ca anivattanasabhāvā ahumhā,**

we were of the nature to not turn back through of a lack of fear and fright,

**tasmā Rakkhasīnaṃ <sup>{1.471}</sup> vasam na agamimhā, ti vuttam hoti.**

therefore we did not come under the Rakkhasis’ control, this is what is said.

**Sa sotthibhāvo mahatā bhayena me ti,**

*I found a state of safety from great fear,*

**so mayham ayaṃ ajja mahatā bhayena Rakkhasīnaṃ santikā,**

for me today from this great fear in the presence of the Rakkhasis,

**pattabbena dukkhadomanassena,**

through what could be reached, through suffering and sorrow,

**sotthibhāvo khemabhāvo pītisomanassabhāvo yeva jāto ti.**

a state of safety, security, joy and happiness was born.

## **Ja 133 Ghatāsanajātaka**

### **The Story about the Fire**

In the present one monk goes for meditation, but when his hut burns down he is unable to make progress. He stays on in the village anyway. When he comes to the Buddha after the Rains Retreat, the latter tells him a story of how in a past life he had acted quickly to save his subjects when a Nāga had attacked them with fire.

--o--|--oo|--o--o-- Jagatī

**1. Khemaṃ yahim tattha arī udīrito,**

Where there is safety there are foes, is said,

o--o--|--oo|--o--o-- Jagatī

**Dakassa majjhe jalate ghatāsano.**

Fire burns in the middle of the water.

o--o--|--oo|--o--o-- Jagatī

**Na ajja vāso mahiyā mahīruhe,**

Not living today in this tree on earth,

o--o--|--oo|--o--o-- Jagatī

**Disā bhajavho saraṇājja no bhayan-ti.**

Go away, there is danger from our refuge today.

**Tattha, {1.472} khemaṃ yahim tattha arī udīrito ti,**

In this connection, *where there is safety there are foes, is said,*

**yasmiṃ udakapiṭṭhe khemabhāvo nibbhayabhāvo,**

on the surface of the water (which is) a state of safety, fearlessness,

**tasmiṃ attapaccatthiko sapatto uṭṭhito.**

in that place an enemy, hostile to oneself, has arisen.

**Dakassā ti udakassa.**

*Of the water means of the water.*<sup>216</sup>

**Ghatāsano ti aggi.**

*The fire means the fire.*

**So hi ghatam̐ asnāti, tasmā ghatāsano ti vuccati.**

Because it eats the ghee, therefore *fire* (or ghee eater) is said.<sup>217</sup>

**Na ajja vāso ti ajja no vāso natthi.**

*Not living today means today there is no living for us.*

**Mahiyā mahīruhe ti, mahirūho vuccati rukkho,**

*In the tree on earth, tree is said to be tree,*<sup>218</sup>

**tasmiṃ imissā mahiyā jāte rukkhe, ti attho.**

in this tree, born in the earth, this is the meaning.

**Disā bhajavho ti disā bhajatha gacchatha.**

*Go away means go away,*<sup>219</sup> *begone.*

---

<sup>216</sup> *Daka* seems to be a by-form of the more regular *udaka*.

<sup>217</sup> *Ghatāsana* (ghee eater) means something closer to *the sacrificial fire*, but here we are not talking about a sacrifice.

<sup>218</sup> *Rukkha* is the common word for tree, and is used to define *mahīruha*, lit: *growing from the earth*.

<sup>219</sup> The phrase is hard to say concisely in English, it means something like *go to the furthest regions*.

**Saraṇājja no bhayan-ti,**

*There is danger... from our refuge today,*

**ajja amhākaṃ saraṇato bhayaṃ jātaṃ,**

now today from our refuge danger has arisen,

**paṭisaraṇaṭṭhānato bhayaṃ uppanna-ti attho.**

from the place of shelter danger has arisen, this is the meaning.

## Ja 134 Jhānasodhanajātaka

### The Story about the Purification of Meditation

In the present the monks are wondering at how Ven. Sāriputta can answer a question put by the Buddha that is beyond everyone else. The Buddha says that he could do this also in the past, and shows how his last words in that life had been correctly interpreted by his chief disciple.

--o-o!-o-o- Vetālīya

**1. Ye saññinō te pi duggatā,**<sup>220</sup>

Those who are conscious fare badly,

--o-o-o-o!-o-o- Vetālīya

**Ye pi asaññinō te pi duggatā,**

Those unconscious fare badly too,

--o-o!-o-o- Vetālīya

**Etaṃ ubhayaṃ vivajjaya,**

You should abandon both of these,

---

<sup>220</sup> We have to read the end vowel in *saññinō* as short m.c. here and in the next line. The 4<sup>th</sup> line has one too many *mattā* in the opening and is hard to correct.

— ॐ — ॐ — ॐ — ॐ — ॐ — Vetālīya

**Tam samāpattisukham anagaṇan-ti.**

Bliss of attainment is spotless.

**Tattha,** {1.473} *ye saññino ti*

In this connection, *those who are conscious* means

**ḥapetvā nevasaññānāsaññāyatana-lābhino,**

except for the sphere of neither-perception-nor-non-perception,

**avasese sacittakasatte dasseti.**

he points out the remainder of those beings with minds.

**Te pi duggatā ti,**

*(They) fare badly,*

**tassā samāpattiyā alābhato te pi duggatā nāma.**

for the one losing this attainment is also known as one who fares badly.

**Ye pi asaññino ti,**

*Those unconscious (fare badly) too,*

**asaññabhava nibbatte acittakasatte dasseti.**

he points out those with minds reborn in the unconscious realm.

**Te pi duggatā ti,**

*(They) fare badly too,*

**te pi imissā yeva samāpattiyā alābhato duggatā yeva nāma.**

for the one losing this attainment is also known as one who fares badly.

**Etam ubhayaṃ vivajjayā ti,**

*You should abandon both of these,*

**etaṃ ubhayam-pi saññibhavañ-ca asaññibhavañ-ca,**

both of these realms, with consciousness and without consciousness,

**vivajjaya pajahāti antevāsikaṃ ovadati.**

you should abandon, give up, is the advice of the pupil.

**Taṃ samāpattisukhaṃ anaṅgaṇan-ti,**

*Bliss of attainment is spotless,*

**taṃ nevasaññānāsaññāyatanaśamāpattilābhino,**

the one who attained the sphere of neither-perception-nor-non-perception,

**santaṭṭhena sukhaṃ-ti saṅkhaṃ gataṃ,**

in the sense of a good man who goes by the name of blessed,

**jhānasukhaṃ anaṅgaṇaṃ niddosaṃ,**

the bliss of absorption, spotless, without fault,

**balavacittekaggatāsabhāvena pi taṃ anaṅgaṇaṃ nāma jātaṃ.**

having the state of a strong mind that is one-pointed is called being naturally spotless.

## Ja 135 Candābhajātaka The Story about Moonlight

In the present the monks are wondering at how Ven. Sāriputta can answer a question put by the Buddha that is beyond everyone else. The Buddha says that he could do this also in the past, and shows how his last words in that life had been correctly interpreted by his chief disciple.

----|U----||-U--|U-U- Siloka pathyā

### 1. Candābhaṃ sūriyābhañ-ca, yodha paññāya gādhati.

He who, with wisdom, is well grounded in the moon's or sun's lustre,

UU--|U----||-U--|U-U- Siloka pathyā

### Avitakkena jhānena hoti Ābhassarūpago ti.

Through absorption, without thinking, will go to the Radiant (Realm).

**Tattha,** <sup>{1.474}</sup> *candābhan-ti odātakasiṇaṃ dasseti.*

In this connection, *moon's ... lustre*, he points out the white meditation object.

**Sūriyābhan-ti pītakasiṇaṃ.**

*Sun's lustre*, the yellow meditation object.

**Yodha paññāya gādhatī ti,**

*He who, with wisdom, is well grounded,*

**yo puggalo idha sattaloke idaṃ kasiṇadvayaṃ paññāya gādhati,**

that person who here in the world of beings is well grounded, with wisdom, in this pair of meditation objects,

**ārammaṇaṃ katvā anupavisati tattheva paṭiṭṭhahati.**

having made them his object, right there is settled, is established.

**Atha vā candābhaṃ sūriyābhañ-ca, yodha paññāya gādhatī ti,**  
*Or, he who, with wisdom, is well grounded in the moon's or sun's lustre,*

**yattakaṃ ṭhānaṃ candābhā ca sūriyābhā ca patthaṭā,**  
*however much it is possible the moon's lustre and sun's lustre extends,*

**tatthake ṭhāne paṭibhāgakaṣiṇaṃ vaḍḍhetvā,**  
*that much it is possible, having developed the preliminary meditation object,*

**taṃ ārammaṇaṃ katvā, jhānaṃ nibbattento,**  
*having the object, producing the absorption,*

**ubhayam-petaṃ ābhaṃ paññāya gādhati nāma.**  
*being what is known as well grounded, with wisdom, in either of these lustres.*

**Tasmā ayam-pettha attho yeva.**  
*Because this is the meaning here also.*

**Avitakkena jhānena, ho ti Ābhassarūpago ti,**  
*Through absorption, without thinking, will go to the Radiant (Realm),*

**so puggalo tathā katvā paṭiladdhena dutiyena jhānena,**  
*that person having, in such a way obtaining the second absorption,<sup>221</sup>*

**ābhassarabrahmalokūpago hotī ti.**  
*will go to the Radiant (Realm).*

---

<sup>221</sup> The second absorption is characterised in part as *avitakkaṃ avicāraṃ*, *being without thinking, without reflection*; and its cosmological correspondent are the three *Ābhaloka*, of which the *Ābhassarabrahmaloka* is the highest realm.



## Ja 136 Suvannaṃsajātaka The Story about the Golden Goose

In the present one nun is greedy and spoils things for the other nuns, and annoys the monks and lay people also. The Buddha tells a story of how, in a previous life, she had tried to pluck the golden feathers of her previous husband, and had lost the advantage she had.

----|0-----||00--|0-0- Siloka pathyā

**1. Yam laddham tena tuṭṭhabbam, atilobho hi pāpako,**

You should be content with what is received, the wicked have great greed,

--0--|0-----||0--0|0-0- Siloka pathyā

**Haṃsarājam gahetvāna, suvaṇṇā parihāyathā ti.**

After grabbing ahold of the king of geese, the gold must decline.

**Tattha,** {1.476} *tuṭṭhabban-ti tussitabbam.*

In this connection, *you should be content* means you should be content.<sup>222</sup>

## Ja 137 Babbujātaka The Story about the Cats

In the present a married daughter visits her mother and is importuned so long she loses her husband. The Buddha tells how a mouse in the past had to share her meat with four cats, until she found a way to dispense with them.

---0|0-----||00--|0-0- Siloka pathyā

**1. Yattheko labhate babbu, dutiyo tattha jāyati,**

Where one cat receives, a second appears right there,

---

<sup>222</sup> Alternative form.



## Ja 138 Godhajātaka The Story about the Iguana

In the present one monk gets his living in dishonest ways. When the Buddha finds out he tells a story about a false ascetic who tried to capture and eat a lizard who was his erstwhile disciple.

---o-!o---||---oo!o--- Siloka pathyā

### 1. **Kim te jaṭāhi dummedha? Kim te ajinasāṭiyā?**

Why, fool, do you have matted hair? Why do you have antelope's skin?

---o-!---oo-||---o---o--- Siloka bhavipulā

### **Abbhantaram te gahanam, bāhiram parimajjasī ti.**

You are a thicket on the inside, (but) polished on the outside.

**Tattha,** {1.482} *kim te jaṭāhi dummedhā? ti*

In this connection, *why, fool, do you have matted hair?*

**Ambho dummedha, nippañña etā pabbajitena dhāretabbā jaṭā.**

My dear fool, lacking wisdom, matted hair should be worn by one who has gone forth.

**Pabbajjāguṇarahitassa kim te tāhi jaṭāhī ti? attho.**

For one lacking the virtue of one gone forth why do you have matted hair? this is the meaning.

**Kim te ajinasāṭiyā ti?**

*Why do you have antelope's skin?*

**Ajinasāṭiyā anucchavikassa samvarassa,**

An antelope's skin is suitable for one who is restrained,

**abhāvakā lato paṭṭhāya, kim te ajinasāṭiyā?**

(but) from before the beginning of time, why do you have an antelope's skin?

***Abbhantaram te gahanan-ti,***  
*You are a thicket on the inside,*

**tava abbhantaram hadayam**  
inside your heart (there is)

**rāgadosamohagahanena gahanam pañicchannam.**  
hiding a thicket of grasping at lust, hatred and delusion.

***Bāhiram parimajjasī ti,***  
*(But) polished on the outside,*

**so tvaṃ abbhantare gahane,**  
when you have a thicket on the inside,

**nhānādīhi ceva liṅgagahanena ca bāhiram parimajjasi,**  
do you groom the outside having the character of a thicket with bathing and so on,

**taṃ parimajjanto kañjikapūritalābu viya,**  
polishing like a gourd full of sour gruel,

**visapūritacāṭi viya,**  
like a pot full of poison,

**āsīvisapūritavammiko viya,**  
like an anthill full of poisonous snakes,

**gūthapūritacittaghaṭo viya,**  
like a beautiful jar full of excrement,

**ca bahimaṭṭho va hosi,**  
you are smooth on the outside,

**kiṃ tayā corena idha vasantena,**

why are you living here (like) a thief,

**sīghaṃ ito palāyāhi, no ce palāyasi,**

you must run away from here quickly, if you do not flee,

**gā mavāsīnaṃ te ācikkhitvā, niggahaṃ kārāpessāmi ti.**

after informing those who dwell in the village, I will make them restrain you.

## **Ja 139 Ubhatobhaṭṭhajātaka** **The Story about Falling Both Ways**

In the present the monks are talking about Devadatta's twofold failure, as a monk and as a layman. The Buddha tells of a fisherman who lost his eyes while his wife got a beating by trying to hide their good luck.

----|o----||oo--|o--o-- Siloka pathyā

**1. Akkhī bhinnā, paṭo naṭṭho, sakhigehe ca bhaṇḍanaṃ,**

Eyes are blinded, and clothes are lost, accusations in a friend's house,

oo--o--|-,----||oo--o|o--o-- Siloka mavipulā

**Ubhato paduṭṭhā kammantā, udakamhi thalamhi cā ti.**

Both of their doings are wicked, in the water and on dry land.

**Tattha,** {1.484} *sakhigehe ca bhaṇḍanan-ti,*

In this connection, *accusations in a friend's house,*

**sakhī nāma sahāyikā,**

friend's is a name for a friend's,<sup>224</sup>

---

<sup>224</sup> Different form of same word.

**tassā ca gehe tava bhariyāya bhaṇḍanaṃ kataṃ,**

in her house the wife made accusations,

**bhaṇḍanaṃ katvā, bandhitvā pothetvā, daṇḍaṃ dāpiyati.**

and after making accusations, being trapped and beaten, she received a fine.

**Ubhato paduṭṭhā kammantā ti,**

*Both of their doings are wicked,*

**evaṃ tava dvīsu pi ṭhānesu kammantā paduṭṭhā yeva bhinnā yeva.**

in both places their doings are wicked and damaging.

**Kataresu dvīsu?**

In which two?

**Udakamhi thalamhi cā ti,**

*In the water and on dry land,*

**akkhibhedena paṭanāsenā ca udake kammantā paduṭṭhā,**

with eyes blinded and clothes destroyed their doings are wicked in the water,

**sakhigehe bhaṇḍanena thale kammantā paduṭṭhā ti.**

by making accusations in a friend's house their doings are wicked on dry land.

## Ja 140 Kākajātaka The Story about the Crow

In the present one wise councillor brings justice to the courts, thereby cutting off the sources of bribery, and making himself enemies. The latter slander him to the king and see to it that he and his sons are killed. The Buddha tells a story of a crow who fouled on a brahmin, and how the brahmin tried to get his revenge by having all the crows killed.

----|○○○-||-○○○-○○- Siloka navipulā

**1. Niccam ubbigahadayā, sabbalokavihesakā,**  
Always frantic in heart, troubled by the whole world,

----|○-----||-----|○-○- Siloka pathyā

**Tasmā nesam vasā natthi, kākānamhāka nātinan-ti.**  
Therefore they have no fat, our relatives the crows.

**Tatrāyam** {1.486} **saṅkhepattho:**

In this connection, this is a summary of the meaning:

**mahārāja, kākā nāma niccam ubbigamānasā bhayappattā va viharanti,**  
great king, those called crows are *always* frantic in their minds and live in fear,

**sabbalokassa ca vihesakā,**  
they are *troubled* by the whole world,

**khattiyādayo manusse pi itthipurise pi,**  
nobles and so on amongst humans and also women and men,

**kumarakumārikādayo pi viheṭhentā kilamentā va vicaranti,**  
young men, young women and so on live disturbing, and wearying (them),

***tasmā imehi dvīhi kāraṇehi,***

*therefore, because of these two reasons,*

***nesariṃ ambhākaṃ ṇātīnaṃ kākānaṃ vasā nāma natthi.***

*they certainly have no fat, our relatives the crows.*

***Atīte pi na bhūtapubbā, anāgate pi na bhavissatī ti.***

Formerly in the past there was none,<sup>225</sup> (and) in the future they will have none.

## **Ja 141 Godhajātaka** **The Story about the Iguana**

In the present a monk ordained under the Buddha is easily persuaded to partake of Devadatta's good food, rather than go on almsround. He is brought to the Buddha who tells a story about an iguana who made friends with a chameleon, to his own and his friends' destruction.

- - - - - || - - - - - Silopa pathyā

**1. Na pāpajanasamsevī accantaṃ sukham-edhati,**

Associating with the wicked doesn't bring endless happiness,

- - - - - || - - - - - Silopa pathyā

**Godhā kulaṃ kakaṇṭhā va kalim pāpeti attānan-ti.**<sup>226</sup>

Like the chameleons<sup>227</sup> who brought the iguana clan disaster.

**Tatrāyaṃ {1.488} saṅkhepattho:**

*In this connection, this is a summary of the meaning:*

---

<sup>225</sup> *Na* seems to be used adjectively here, lacking its noun, which has to be inferred.

<sup>226</sup> The cadence is wrong in this *pādayuga*. There is no easy way to correct it.

<sup>227</sup> In the story there is just one chameleon who brings about the disaster, but in the verse *kakaṇṭhā* is plural.



***pāpajanasamsevī puggalo accantasukhaṃ,***  
*associating with a wicked person endless happiness,*

***ekantasukhaṃ nirantarasukhaṃ nāma,***  
*happiness without end, what is known as uninterrupted happiness,*

***na edhati na vindati na paṭilabhati.***  
*is not brought, is not found, is not received.*

***Yathā kiṃ?***  
*In what way?*

***Godhā kulaṃ kakaṅṭhā va.***  
*Like the chameleons (who brought) the iguana clan.*

***Yathā kakaṅṭhakato godhākulaṃ sukhaṃ na labhati,***  
*Like with what the chameleons did, the iguana family did not receive happiness,*

***evam pāpajanasamsevī puggalo sukhaṃ na labhati.***  
*thus through associating with a wicked person he did not receive happiness.*

***Pāpajanaṃ pana sevanto ekanteneva kalim pāpeti attānaṃ,***  
*But through associating endlessly with wicked people they brought themselves to disaster,*

***kali vuccati vināso,***  
*disaster is said (to be) destruction,*

***ekanteneva pāpasevī,***  
*associating endlessly with the wicked,*

***attānañ-ca aññe ca attanā saddhiṃ vasante vināsam pāpeti.***  
*both themselves, and others living with them, were brought to destruction.*

**Pāḷiyaṃ pana: “Phalaṃ pāpeyyā” ti, likhanti.**

But in the text: “They should receive their fruit,” is written.

**Taṃ byañjanaṃ aṭṭhakathāyaṃ natthi, attho pissa na yujjati.**

That expression is not found in the commentary, and the meaning is not suitable.<sup>228</sup>

**Tasmā yathāvuttam-eva, gahetabbaṃ.**

Therefore just as it is spoken, so it should be understood.

## Ja 142 Sigārajātaka

### The Story about the (King of the) Jackals

In the present Devadatta goes round trying to kill the Buddha, who tells a story of the past in which a hunter had tried to fool a jackal into thinking he was dead so he could catch him, but had failed therein, and was destined for hell.

--o--|o-----||-----o|o--o-- Siloka pathyā

**1. Etañ-hi te durājānaṃ, yaṃ sesi matasāyikaṃ,**

This is difficult to understand, you lie, lying as though dead,

--o--|o-----||-----|o--o-- Siloka pathyā

**Yassa te kaḍḍhamānassa, hatthā daṇḍo na muccaṭi ti.**

(However,) when tugging at you, your hands do not release the club.

**Tattha, {1.490} etañ-hi te durājānan-ti etaṃ kāraṇaṃ tava duviññeyaṃ.**

In this connection, *this is difficult to understand* means (for) this reason, you are hard to make out.

---

<sup>228</sup> I do not understand this reference, as the text of the verse of Ja 141 (without commentary) in Cst reads the same as here; and the parallel (Ja 397 Kukkujātakaṃ), does not have this reading either.

***Yaṃ sesi matasāyikan-ti yena kāraṇena tvaṃ matasāyikaṃ sesi,***

*You lie, lying as though dead, means because of this reason, you are lying as though dead,*

**matako viya hutvā sayasi.**

having become like a dead person, you lie.

***Yassa te kaḍḍhamānassā ti***

*When tugging at you means*

***yassa tava daṇḍakoṭṭiyaṃ gahetvā,***

having taken hold of a corner of your club,

***kaḍḍhiyamānassa hatthato daṇḍo na muccati,***

*while tugging you do not release the club from your hand,*

**so tvaṃ tathato matako nāma na hosī ti.**

from that you are known as one who is not dead.

## **Ja 143 Virocanajātaka** **The Story about Shining Forth**

In the present Devadatta makes himself out a Buddha, but loses all his disciples in a stroke. The Buddha tells a story of how a jackal wanted to emulate a lion and soon came to destruction.

- - - - | - - - - || - - - - | - - - - Siloka bhavipulā

**1. Lasī ca te nipphalitā, matthako ca padālito,**

Your brains are split open, and your head is smashed in,

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**Sabbā te phāsukā bhaggā, ajja kho tvaṃ virocasī ti.**

All your ribs are broken, today you did shine forth.

**Tattha,** {1.493} *lasī ti matthaluṅgaṃ.*

In this connection, *brains* means brains.<sup>229</sup>

**Nipphalitā ti nikkhantā.**

*Split open* means gone out (of the head).

## **Ja 144 Naṅguṭṭhajātaka** **The Story about the (Ox) Tail**

In the present the heretics practice all sorts of austerities in hope of sanctity, but the Buddha says it is all to no effect, and tells a story of how once he had been a fire-worshipper till one day the fire god proved unable to protect his sacrifice, at which point he abandoned his old practices and took to the Himālayas.

- - - - -| - - - - - Opacchandasaka

**1. Bahum-petaṃ asabbhi Jātaveda,**

Wicked Jātaveda, this is a lot

- - - - -| - - - - - Opacchandasaka

**Yaṃ taṃ vāladhinābhipūjayāma,**

Of tail that we greatly worship you with,

- - - - -| - - - - - Opacchandasaka

**Maṃsārahassa natthajja maṃsaṃ,**<sup>230</sup>

For the one deserving meat there's no meat today,

- - - - -| - - - - - Opacchandasaka

**Naṅguṭṭham-pi bhavaṃ paṭiggahātū! ti**

Accept, venerable, this tail!

---

<sup>229</sup> The normal word for brain is *matthaluṅga*, I think *lasi* in this meaning is only found in this verse.

<sup>230</sup> The cadence is syncopated.

**Tattha,** {1.495} *bahum-petan-ti ettakam-pi bahum.*

In this connection, *this is a lot* means such a lot.

**Asabbhī ti asappurisa asādhujātika.**

*Wicked* means a bad person, unvirtuous by birth.

**Jātavedā ti, Aggim ālapati.**

*Jātaveda*, he calls on Fire.

**Aggi hi jātamatto va vediyati paññāyati pākaṭo hoti,**

Even a new born knows fire, experiences it, it is clearly seen,

**tasmā Jātavedo ti vuccati.**

therefore *Jātaveda* is said.<sup>231</sup>

**Yaṃ taṃ vāladhinābhipūjayāmā ti,**

*Of tail that we greatly worship you with,*

**yaṃ ajja mayam attano pi santakam rakkhitum asamattham,**

today we, being unable to protect our possessions,

**bhagavantam vāladhinā abhipūjayāma,**

greatly worship you, venerable, with this tail,

**etam-pi tava bahum-evā, ti dasseti.**

this is a lot for you, this is the explanation.

**Mamsārahassā ti mamsam arahassa tuyham natthi ajja mamsam.**

*For the one deserving meat* means for you who are worthy of meat today there is no meat.

---

<sup>231</sup> (Repeating the note from Ja 35): This is what SED says: *jātavedas, jāta-vedas (-ta-) mfn. (fr. vid cl. 6) “having whatever is born or created as his property”, “all-possessor” (or fr. vid cl.2. “knowing [or known by] all created beings”;* cf. Nir. vii, 19 ŚBr. ix, 5, 1, 68 MBh. ii, 1146 &c.; N. of Agni) RV. AV. VS. &c.; m. fire...

***Naṅguṭṭham-pi bhavaṃ paṭiggahātū ti,***  
*Accept, venerable, this tail,*

**attano santakaṃ rakkhituṃ asakkonto,**  
*being unable to protect our possessions,*

**bhavaṃ imaṃ sajaṅghacammaṃ naṅguṭṭham-pi paṭiggaṇhātū ti.**  
*venerable, please accept this tail having skin and bone.*

## **Ja 145 Rādhajātaka**

### **The Story about (the Parrot) Rādhā**

In the present one monk who ordains after his marriage gradually comes once again under his wife's power. The Buddha tells a story of the past in which one brahmin's wife named Kosiyāyanī committed adultery as soon as he was away, and how they were powerless to stop her.

---o|o---||-o--|o--o- Siloka pathyā

**1. Na tvaṃ Rādhā vijānāsi, aḍḍharatte anāgate,**

*You do not know, Rādhā, later, halfway through the night (who will come),*

--o--|ooo--||o---|o--o- Siloka navipulā

**Abyayataṃ vilapasi, virattā Kosiyāyane ti.**

*You prattle foolishly, (but) Kosiyāyanī is indifferent.*

**Tattha, {1.496} na tvaṃ Rādhā vijānāsi, aḍḍharatte anāgate ti,**

*In this connection, you do not know, Rādhā, later, halfway through the night,*

**tāta Rādhā, tvaṃ na jānāsi aḍḍharatte anāgate,**

*dear Rādhā, you do not know, later, halfway through the night,*

**paṭhamayāme yeva ettakā janā āgatā?**

*in the first watch, how many people came?*

**Idāni ko jānāti, kittakā pi āgamissanti?**

Now what do you know about how many will come?

**Abyayataṃ vilasī ti tvaṃ abyattavilāpaṃ vilasī.**

*You prattle foolishly* means you prattle foolish talk.

**Virattā Kosiyāyane ti mātā no Kosiyāyanī brāhmaṇī,**

*Kosiyāyanī is indifferent* means our mother, the brahmini Kosiyāyanī,

**virattā amhākaṃ pitari, nippemā jātā.**

is indifferent to our father, no affection is found.

**Sacassā tasmim sineho vā pemaṃ vā bhaveyya,**

If in that place she would develop love or affection,

**na evarūpaṃ anācāraṃ kareyyā ti**

she would not do such wrong-doing,

**imam-atthaṃ etehi byañjanehi pakāsesi.**

this is the meaning explaining these words.

## Ja 146 Kākajātaka

### The Story about the Crows (emptying the Sea)

In the present some people ordain late in life and persist in going to their families for alms, and lamenting the passing of their wives, but making no progress in the monastic life. The Buddha tells how, in the past, a pair of crows had got drunk on the remains of a sacrifice, and had lost his wife in the ocean, and how he and his friends had tried to empty the ocean with their beaks.

○○○○○|-----||-○○○|○-○- Siloka pathyā

**1. Api nu hanukā santā, mukhañ-ca parisussati,**

Our jaws are tired, our mouths are dry,

-○○○|○-----||-○○○|○-○- Siloka pathyā

**Oramāma, na pārema, pūrate va mahodadhī ti.**

We must stop, not (try to) empty, the sea which is full to the brim.

**Tattha,** {1.498} **api nu hanukā santā ti,**

In this connection, *our jaws are tired,*

**api no hanukā santā, api amhākaṃ hanukā kilantā.**

our jaws are tired,<sup>232</sup> our jaws are weary.

**Oramāma, na pāremā ti,**

*We must stop, not (try to) empty,*

**mayam attano balena mahāsamudda-udakaṃ ākaḍḍhāma osārema,**

by our strength we drag away, deposit, the water of the great ocean,

**tucchaṃ pana naṃ kātum na sakkoma ayañ-hi pūrate va mahodadhī ti.**

but we are unable to make empty this sea which is full to the brim.

---

<sup>232</sup> Making it clear that the ambiguous *nu* equals *no*, *our*, here.



## Ja 147 Puppharattajātaka The Story about the Red Flower

In the present one monk still longs for his former wife. The Buddha tells a story of the two of them in a previous life, and how her insistence on getting a safflower-dyed cloth resulted in his painful death, while he regretted not fulfilling her desire.

UU----|U----||--UU|U--U- Siloka pathyā

**1. Na-y-idaṃ dukkhaṃ, aduṃ dukkhaṃ, yaṃ maṃ tudati vāyaso,**  
Being impaled in the air isn't suffering, that is suffering:

----|U----||-U--|U--U- Siloka pathyā

**Yaṃ Sāmā puppharattena Kattikaṃ nānubhossatī ti.**  
Sāmā with her safflowers will not enjoy the Kattika (Fair).

**Tattha,** {1.500}

In this connection,

*na-y-idaṃ dukkhaṃ aduṃ dukkhaṃ, yaṃ maṃ tudati vāyaso ti*  
*being impaled in the air isn't suffering, that is suffering,*

**yañ-ca idaṃ sūle lagganapaccayaṃ kāyikacetasikadukkhaṃ,**  
whatever bodily and mental pain there is because of being stuck on a stake,

**yañ-ca lohamayehi viya tuṇḍehi vāyaso tudati,**  
like being impaled in the air on barbs<sup>233</sup> made of copper,

**idaṃ sabbam-pi mayhaṃ na dukkhaṃ,**  
this is not all of my suffering,

---

<sup>233</sup> *Tuṇḍa* normally means *a beak, mouth* or *snout*, but it is also found in compounds like *saratuṇḍa*, *the point of an arrow*, or *a barb*; the latter seems more appropriate here.

**aduṃ dukkhaṃ, etaṃ yeva pana me dukkhan-ti attho.**

that is suffering, but that is my suffering, this is the meaning.

**Kataraṃ?**

What is?

**Yaṃ Sāmā puppharattena, Kattikaṃ nānubhossatī ti,**

*Sāmā with her safflowers will not enjoy the Kattika (Fair),*

**yaṃ sā Piyaṅgusāmā mama bhariyā, ekaṃ kusumbharattaṃ nivāsetvā,**  
my wife Piyaṅgusāmā, having dressed in safflower,

**ekaṃ pārupitvā, evaṃ ghanapuppharattena vatthayugena acchannā,**  
having put it on, being clothed thus in a suit of safflower,

**mama kaṅṭhe gahetvā,**

having taken me (with her arm round) my neck,

**Kattikarattivāraṃ nānubhavissati,**

will not enjoy the occasion of the Kattika (Fair),

**idaṃ mayhaṃ dukkhaṃ, etad-eva hi maṃ bādhatī ti.**

for me this is suffering, this it is that weighs on me.

## Ja 148 Sigārajātaka The Story about the (Greedy) Jackal

In the present five hundred monks who have recently left the lay life are seized by lust. When the Buddha understands this, he preaches about the dangers of evil thoughts, and tells a story of a jackal who was so greedy he lost all his hair and almost lost his life.

--o-|ooo-||o-oo|o-o- Siloka navipulā

**1. Nāhaṃ punaṃ na ca punaṃ, na cāpi apunappunaṃ,**  
Not again, and never again, also not again and again,

-o--|o--o||o-oo|o-o- Siloka pathyā

**Hatthibondiṃ pavekkhāmi, tathā hi bhayatajjito ti.**  
Will I enter the tusker's body, from that there is fear and fright.

**Tattha,** {1.503} *na cāpi apunappunan-ti a-kāro nipātamatto.*

In this connection, *also not again and again*, the *a-* (at the beginning of *apunappunaṃ*) is a mere particle.<sup>234</sup>

**Ayaṃ panetissā sakalāya pi gāthāya attho:**

But this is the meaning of the whole verse:

**ahañ-hi ito puna, tato ca punā ti,**

surely I, again from here, again from there,

**vuttavārato, puna tato pi, ca punappunaṃ,**

from the time it was said, also again from there, and again and again,

**vāraṇasarīrasaṅkhātāṃ hatthibondiṃ na pavekkhāmi.**

what is reckoned as an elephant's body, *I will not enter the tusker's body.*<sup>235</sup>

---

<sup>234</sup> Inserted *metri causa*, m.c.

<sup>235</sup> The tense of *pavekkhāmi* is present, but the meaning must have future connotation.

**Kimkāraṇā?**

What is the reason?

***Tathā hi bhayatajjito,***

*From that there is fear and fright,*

**tathā hi ahaṃ imasmiñ-ñeva pavesane bhayatajjito,**

for from this entering I have fear and fright,

**maraṇabhayena santāsaṃ samvegāṃ āpādito ti.**

because of the fear of death there is the experience of dread and anxiety.

## **Ja 149 Ekapaṇṇajātaka** **The Story about One Leaf**

In the present one cruel prince is cured of his wickedness by the teaching of the Buddha, who then tells a similar story of the past whereby he cured one prince of his bad ways with a simile of a bitter leaf.

— 0 — — ! 0 — — ! ! 0 — — 0 ! 0 — 0 — Siloka pathyā

**1. Ekapaṇṇo ayam rukkho, na bhūmyā caturaṅgulo,**

This tree has but one leaf, it is not four inches above the ground,

0 — 0 0 ! 0 — — ! ! 0 — — ! 0 — 0 — Siloka pathyā

**Phalena visakappena, mahāyaṃ kiṃ bhavissatī ti?**

It has fruit filled up with poison, what will it be when it is grown?

**Tattha, <sup>{1.507}</sup> ekapaṇṇo ti ubhosu passesu ekekaṇṇo.**

In this connection, *one leaf* means on both sides there is but one leaf.

***Na bhūmyā caturaṅgulo ti bhūmito caturaṅgulamattam-pi na vaḍḍhito.***

*It is not four inches above the ground means it has developed a mere<sup>236</sup> four inches above the ground.*

***Phalenā ti phalarasena.***

*It has fruit means it is fruity.*

***Visakappenā ti halāhalavisasadisena.***

*Filled up with poison<sup>237</sup> means it is like a deadly poison.*

***Evaṃ khuddako pi samāno***

*Though it is very small*

***evarūpena tittakena paṇṇena samannāgato, ti attho.***

*it is endowed with such a bitter leaf, this is the meaning.*

***Mahāyaṃ kiṃ bhavissatī ti?***

*What will it be when it is grown?*

***Yadā panāyaṃ vuddhippatto mahā bhavissati,***

*But when it has become grown up and is large,*

***tadā kiṃ nāma bhavissati, addhā manussamārako bhavissatī ti,***

*then what will it be, it will certainly be a killer of mankind,*

***etaṃ uppāṭetvā madditvā, chaḍḍesin-ti āha.***

*having torn it up and crushed it, I have abandoned it, this is what is said.*

---

<sup>236</sup> Or, perhaps, a measure of four inches...

<sup>237</sup> DPD: kappā 6. adj, from kappati. equipped with; endowed with; full of.

## Ja 150 Sañjīvajātaka

### The Story about (the Brahmin Youth) Sañjīva

In the present king Ajātasattu is afraid that his support of Devadatta will bring him a like reward and the earth will open up and swallow him. The Buddha tells a story of how in a previous life, when given a spell of resuscitation, an earlier incarnation of the king, then called Sañjīvaka, had used it to bring a tiger back to life, who had promptly killed him.

◡---◡---||◡---◡--- Siloka pathyā

**1. Asantaṃ yo paggaṇhāti, asantañ-cūpasevati,**

He who favours the bad, and mixes with the bad,

◡---◡---||---◡--- Siloka bhavipulā

**Tam-eva ghāsaṃ kurute, vyaggho Sañjīvako yathā ti.**

Makes fodder of himself, like Sañjīvaka and the tiger.

**Tattha,** {1.511} *asantan-ti*

In this connection, *the bad* means

**tīhi ducaritehi samannāgataṃ dussīlaṃ pāpadhammaṃ.**

endowed with the three ways of wrong conduct,<sup>238</sup> lacking virtue, wicked.

**Yo paggaṇhātī ti,**

*He who favours,*

**khattiyādīsu yo koci evarūpaṃ dussīlaṃ,**

whoever, amongst the nobles and so on, lacking virtue,

**pabbajitaṃ vā cīvarādisampadānena,**

whether he has gone forth and is given robes and so on,

---

<sup>238</sup> By body, voice and mind.

**gahaṭṭhaṃ vā uparajjasenāpatiṭṭhānādisampadānena,**

or is a householder given the state of viceroyalty, generalship and so on,

**paggaṇhāti sakkārasammānaṃ karotī, ti attho.**

favours (someone) with honour and respect, this is the meaning.

***Asantaṃ cūpasevatī ti,***

*And mixes with the bad,*

**yo ca evarūpaṃ asantaṃ dussīlaṃ upasevati bhajati payirupāsati.**

he who mixes with, associates with, attends to, the bad, the one lacking in virtue.

***Tam-eva ghāsaṃ kurute ti tam-eva asantapaggaṇhakaṃ,***

*Makes fodder of himself means favouring the bad,*

**so dussīlo pāpapuggalo ghasati saṃkhādati vināsaṃ pāpeti.**

the one lacking virtue, the bad person, devours, chews over, brings to destruction.

**Kathaṃ?**

How?

***Byaggho Sañjīviko yathā ti,***

*Like Sañjīvaka and the tiger,*

**yathā Sañjīvena māṇavena, mantāṃ parivattetvā,**

like the brahmin student Sañjīva who, having recited his mantra,

**matabyaggho sañjīviko jīvitasampadānena sampaggahito,**

lifted up and revitalised the dead tiger with life,

**attano jīvitadāyakaṃ, Sañjīvam-eva jīvitā voropetvā, tattheva pātesi,**

himself giving life, Sañjīva had his life taken from him, and fell right there,

**evam añño pi yo asantapaggahañ karoti, so dussīlo,**  
thus another who favours the bad, that one lacking virtue,

**tañ attano sampaggāhakam-eva vināseti.**  
being uplifted destroys him.

**Evam asantasampaggāhakā vināsañ pāpuṇantī ti.**  
Thus favouring the bad leads to destruction.



## 2. Dukanipāto

### The Section with Two Verses

#### Ja 151 Rājovādajātaka

#### The Story about the Advice to a King

In the present the king of Kosala, sits impartially in court judging the cases, before going to see the Buddha and declaring his acts. The Buddha tells a story of two just kings of old, Brahmadatta and Ballika, and how precedence was decided when they met on a bridge one day.

----|UUU-||-U-U|U-U- Siloka navipulā

**1. Daḷham daḷhassa khipati, Balliko, mudunā mudum,**

He pits the strong against the strong, Ballika, the soft with softness,

--U-|U---||U--U|U-U- Siloka pathyā

**Sādhum-pi sādhunā jeti, asādhum-pi asādhunā,**

The good overcomes with goodness, the bad (overcomes) with badness,

--U-|U---||---|U-U- Siloka pathyā

**Etādiso ayam rājā, maggā uyyāhi sārathī ti!**

Of such a kind is this our king, get off the path, charioteer!

**Tattha,** <sup>{2.4}</sup> *daḷham daḷhassa khipatī ti,*

In this connection, he pits the strong against the strong,

**yo daḷho hoti balavadaḷhena pahārena vā vacanena vā jinitabbo.**

he who is strong should conquer with powerful blows or with words.

**Tassa daḷham-eva pahāram vā vacanam vā khipati.**

At him he throws a strong blow or word.

**Evam daḷho va hutvā, taṃ jinātī, ti dasseti.**

Thus having become strong, he conquers him, this is the explanation.

**Balliko ti, tassa rañño nāmaṃ.**

*Ballika*, this is the king's name.

**Mudunā mudun-ti,**

*The soft with softness,*

**mudupuggalaṃ, sayam-pi mudu hutvā, mudunā va upāyena jinātī.**

the soft person, himself becoming soft, conquers with soft means.

**Sādhum-pi sādhunā jetī ti,**

*The good overcomes with goodness,*

**ye sādhu sappurisā, te sayam-pi sādhu hutvā, sādhunā va upāyena jinātī.**

those who are good people, themselves becoming good, he overcomes with good means.

**Asādhum-pi asādhunā ti,**

*The bad (overcome) with badness,*

**ye pana asādhū, te sayam-pi asādhu hutvā,**

but those who are bad, themselves becoming bad,

**asādhunā va upāyena jinātī, ti dasseti.**

he overcomes with bad means, this is the explanation.

**Etādiso ayaṃ rājā ti,**

*Of such a kind is this our king,*

**ayaṃ amhākaṃ Kosalarājā sīlacārena evarūpo.**

this our Kosala king is such, through his virtuous manner.

**Maggā uyyāhi sārathī ti!**

*Get off the path, charioteer!*

**Attano ratham maggā ukkamāpetvā,**

*Having driven his chariot from the path,*

**uyyāhi, uppathena yāhi,**

*get off, go to the side of the path,*

**ambhākaṃ rañño maggaṃ dehī, ti vadati.**

*give the path to our king, this is what is said.*

---o|o---||o---|o--o Siloka pathyā

**2. Akkodhena jine kodhaṃ, asādhum sādhunā jine,**

*He overcomes anger with non-anger, overcomes bad with goodness,*

o--o--|-,---||---o|o--o Siloka mavipulā

**Jine kadar<sup>1</sup>yaṃ dānena, saccenālikavādinam,**

*Overcomes stinginess with a gift, and lying speech with the truth,*

---o--|o---||---o--o Siloka pathyā

**Etādiso ayam rājā, maggā uyyāhi sārathī ti!**

*Of such a kind is this our king, get off the path, charioteer!*

**Tattha, etādiso ti,**

*In this connection, of such a kind,*

**etehi akkodhena jine kodhan-ti ādivasena,**

*because of beginning with these overcome anger with non-anger,*

**vuttehi guṇehi samannāgato.**

*being endowed with virtue, as stated.*

**Ayañ-hi kuddhaṃ puggalaṃ,**

*For this angry person,*

**sayam akkodho hutvā, akkodhena jināti,**

himself becoming non-angry, he overcomes with non-anger,

**asādhum̐ pana, sayam sādhu hutvā,**

but the bad, himself becoming good,

**sādhunā va upāyena jināti, kadariyam̐ thaddhamaccharim̐.**

overcomes stinginess and stubborn selfishness with good means.

**Sayam dāyako hutvā, dānena jināti.**

Himself becoming a giver, he overcomes with a gift.

**Saccenālikavādinan-ti,**

*And lying speech with the truth,*

**musāvādim̐, sayam saccavādī hutvā, saccena jināti.**

himself becoming a truth sayer, he overcomes the liar with truth.

**Maggā uyyāhi sārathī ti,**

*Get off the path, charioteer,*

**samma sārathi, maggato apagaccha,**

dear charioteer, turn aside from the path,

**evamvidhasīlācāraguṇayuttassa amhākam̐ rañño maggam̐ dehi,**

give the path to our king, who is of such a kind: virtuous in living, and devoted to virtue,

**amhākam̐ rājā maggassa anucchaviko ti.**

for the path is suitable for our king.

## Ja 152 Siṅgārajātaka

### The Story about the Jackal (who was in Love)

In the present a barber falls in love with a highborn lady and dies while his love is unreciprocated. The Buddha tells how, in a past life, a jackal fell in love with a lioness, but was rejected by her; and how her brothers, trying to avenge her, and the jackal himself, all came to a bad end.

○○-○|○---||○○-○|○-○- Siloka pathyā

#### 1. Asamekkhitakammantaṃ turitābhinipātinam,

Those who quickly undertake work, without consideration, fall,

-○--|○---||---|○-○- Siloka pathyā

#### Sāni kammāni tappenti,<sup>239</sup> uṇhaṃ vajjhohitaṃ<sup>240</sup> mukhe ti.

They regret those works, like (they would) something hot crammed into the mouth.

**Tattha,** {2.8} *asamekkhitakammantaṃ, turitābhinipātinan-ti,*

*In this connection, those who quickly undertake work, without consideration, fall,*

**yo puggalo yaṃ kammaṃ kattukāmo hoti,**

*that person who is one who likes to do work,*

**tattha dosaṃ asamekkhitvā anupadhāretvā,**

*without considering, having disregarded the fault in it,*

**turito hutvā vegeneva taṃ kammaṃ kātuṃ,**

*being (too) quick, (too) hasty, to do that work,*

---

<sup>239</sup> *Tappati* is being used here in the sense of *anutappati*.

<sup>240</sup> Parse: *va* + *ajjhohitaṃ*.

**abhinipatati pakkhandati paṭipajjati,**  
falls, leaps into it, follows that course of action,

**taṃ asamekkhitakammantaṃ turitābhinipātināṃ,**  
who quickly undertake that work falls,

**evam sāni kammāni tappenti, socenti, kilamenti.**  
thus they regret, grieve over, are weary with, those works.

**Yathā kiṃ?**  
In what way?

**Uṇhaṃvajjhohitaṃ mukhe ti,**  
Like (they would) something hot crammed into the mouth,

**yathā bhuñjantena: “Idaṃ sītaṃ idaṃ uṇhaṃ”-ti anupadhāretvā,**  
just as with eating, having disregarded: “This is cool, this is hot,”

**uṇhaṃ ajjhoharaṇīyaṃ mukhe ajjhoharitaṃ ṭhapitaṃ**  
when placing a hot edible inside the mouth and eating

**mukham-pi kaṇṭham-pi kucchim-pi dahati,**  
the mouth and the throat and the stomach burn,

**soceti kilameti,**  
and he grieves, is wearied,

**evam tathārūpaṃ puggalaṃ, sāni kammāni tappenti.**  
so such a person, regret those works.

---|---||---|---|--- Siloka pathyā

**2. Sīho ca sīhanādena Daddaraṃ abhinādayi,**

The lion resounded with a lion's roar on (the mount) Daddara,

---|---||---|---|--- Siloka pathyā

**Sutvā sīhassa nigghosaṃ, siṅgālo Daddare vasaṃ**

Having heard the lion's shout, a jackal who dwelt near Daddara

---|---||---|---|--- Siloka pathyā

**Bhīto santāsam-āpādi, hadayañ-cassa apphalī ti.**

Experienced fright, became terrified, and his heart burst apart.

**Tattha, sīho ti cattāro sīhā:**

In this connection, *lion*, there are four lions:

**tiṅasīho, paṇḍusīho, kāḷasīho, surattahatthapādo kesarasīho ti.**

a green lion,<sup>241</sup> a white lion, a black lion, a maned lion with red paws.

**Tesu, kesarasīho idha adhippeto.**

Amongst these, here the maned lion is intended.

**Daddaraṃ abhinādayī ti,**

Resounded ... on (the mount) Daddara,

**tena asanipātasaddasadisena bheravatarena sīhanādena,**

with this most frightful lion's roar, like the sound of a falling thunderbolt,

**taṃ rajatapabbataṃ abhinādayi ekaninnādaṃ akāsi.**

resounding on that silver mountain it made a reverberating noise.

**Daddare vasaṃ-ti,**

Dwelt near Daddara,

---

<sup>241</sup> DṬ: *Tiṅasīho ti tiṅasadisaharitavaṇṇo sīho; a green lion means a lion having green colour, like grass.*

**phalikamissake rajatapabbate vasanto.**

dwelling near the silver mountain mixed with quartz.

***Bhīto santāsamāpādī ti,***

*Experienced fright, became terrified,*

**maraṇabhayena bhīto, cittutrāsaṃ āpādi.**

he experienced dread in the mind, fright with the fear of death.

***Hadayañ-cassa apphalī ti,***

*And his heart burst apart,*

**tena, cassa bhayena hadayaṃ phalī ti.**

because of that, through fear his heart burst apart.

## **Ja 153 Sūkarajātaka**

### **The Story about the Boar**

In the present after Ven. Sāriputta has given a discourse, one old monk thinks to make himself look good by asking a nonsensical question. Instead, however, he is chased away and falls into a cesspit. The Buddha tells how in a previous life as a boar he had challenged a lion, and, later, realising his mistake, had covered himself in offal to ward off sure death.

- - - - - || - - - - - Siloka pathyā

**1. “Catuppado ahaṃ samma, tvam-pi samma catuppado,**

“I am four-footed, friend, you are four-footed, friend,

- - - - - || - - - - - Siloka pathyā

**Ehi samma nivattassu, kiṃ nu bhīto palāyasi” ti?**

Come, friend, turn back, why do you run away in fear?”

[There is no word commentary to this verse.]



ॐॐॐ-|ॐ-----||-----|ॐ-ॐ- Siloka pathyā

2. “Asuci pūtilomosi, duggandho vāsi sūkara,  
“Your coat is foul, unclean, you truly smell bad, boar,

ॐ-----ॐ|ॐ-----||ॐ-----ॐ|ॐ-ॐ- Siloka pathyā

Sace yujjhitukāmosi, jayaṃ samma dadāmi te” ti.  
If you desire to fight, I give you victory, friend.”

**Tattha,** <sup>{2.11}</sup> *pūtilomo ti mīḥamakkhitattā duggandhalomo.*

Herein, (*your*) *coat is foul* means being plastered with excrement, your coat smells bad.

*Duggandho vāsi ti aniṭṭhajegucchapaṭikūlagandho hutvā, vāyasi.*

*You truly smell bad* means having become unpleasant, repulsive, disagreeable, you smell.

*Jayaṃ, samma, dadāmi te ti.*

*I give you victory, friend.*

“Tuyhaṃ jayaṃ demi, ahaṃ parājito, gaccha tvan”-ti vatvā,

Having said: “I give victory to you, I am defeated, you can go,”

*sīho tato va nivattivā,*

the lion, turned back from there,

*gocaraṃ gahetvā, sare pānīyaṃ pivitvā, pabbataguham-eva gato.*

and after taking his food, and drinking from the lake, he went to the cave in the mountain.

## Ja 154 Urugajātaka The Story about the Snake

In the present two persons of high rank are always arguing with each other, and not even the king can prevent them. The Buddha teaches them loving-kindness and they are reconciled. He then tells a story of how he stopped the fighting of a Nāga and a Supaṇṇa in a past life.

- - - - | - - - - | - - - -    Tutṭhubha

### 1. Idhūragānaṃ pavaro pavitṭho,

Here amongst the snakes the noble one has entered,

- - - - | - - - - | - - - -    Tutṭhubha

### Selassa vaṇṇena, pamokkham-icchaṃ.

(Being) a rock with colour, desiring safety.

- - - - | - - - - | - - - -    Tutṭhubha

### Brahmañ-ca vaṇṇaṃ apacāyamāno,

Paying homage to the holy man of high class,

- - - - | - - - - | - - - -    Tutṭhubha

### Bubhukkhito, no vitarāmi bhottun-ti.

(Though) hungry, I overcame (the desire) to eat.

**Tattha,** <sup>{2.14}</sup> *idhūragānaṃ pavaro pavitṭho ti,*

In this connection, here amongst the snakes the noble one has entered,

**imasmim vakkale uragānaṃ pavaro Nāgarājā pavitṭho.**

amongst the snakes in this bark garment<sup>242</sup> the noble king of the Nāgas has entered.

---

<sup>242</sup> These snakes are not mentioned in the story itself.

***Selassa vaṇṇenā ti,***

*Of the rock with colour,*

**maṇivaṇṇena, maṇikkhandho hutvā, paviṭṭho ti attho.**

having the colour of a jewel, having become a large jewel, he entered, this is the meaning.

***Pamokkham-icchan-ti mama santikā makkhaṃ icchamāno.***

*Desiring safety means wishing for safety from my presence.*

***Brahmaṇ-ca vaṇṇaṃ apacāyamāno ti,***

*Paying homage to the holy man of high class,*

**ahaṃ pana tumhākaṃ brahmavaṇṇaṃ seṭṭhavaṇṇaṃ,**

*your high class, the best class,*

**pūjento garuṃ karonto.**

*I am worshipping, paying respect to.*

***Bubhukkhito no vitarāmi bhottun-ti,***

*(Though) hungry, I overcame (the desire) to eat,*

**etaṃ Nāgaṃ vakkalantaraṃ paviṭṭhaṃ,**

*this Nāga has entered inside the bark garments,*

**chāto pi samāno, bhakkhitaṃ na sakkomī ti.**

*though ravenous, I am unable to eat (him).*

--o-|-oo|-o-- Tutṭhubha

**2. So Brahmagutto ciraṃ-eva jīva,**

*Guarded by Brahmā, may you live for a long time,*

--o-|-oo|-o-- Tutṭhubha

**Dibyā ca te pātubhavantu bhakkhā.**

*And may divine food manifest itself to you.*

--o-|-oo|-o-- Tuṭṭhubha

**Yo brahmavaṇṇaṃ apacāyamāno,**  
Whoever, honouring the holy man of class,

o-o-|-oo|-o-- Tuṭṭhubha

**Bubhukkhito no vitarāsi bhottun-ti.**  
(Though) hungry, you overcame (the desire) to eat.

**Tattha, so Brahmagutto ti**

In this connection, guarded by Brahmā means

**so tvaṃ Brahmagopito Brahmarakkhito hutvā.**

you, being protected by Brahmā, guarded by Brahmā.

**Dibyā ca te pātubhavantu bhakkhā ti,**

And may divine food manifest itself to you means,

**Devatānaṃ paribhogārahā bhakkhā ca tava pātubhavantu,**

may the food worthy of being enjoyed by the Devas manifest itself to you,

**mā paṇātipātaṃ katvā, nāgamaṃsakhādako ahoṣi.**

do not be one who, having killed living beings, eats their flesh.

## Ja 155 Bhaggajātaka

### The Story about (the Bodhisatta's Father) Bhagga

In the present the monks are disturbed by the superstitions of the people who cry out: 'Long life,' when someone sneezes. The Buddha tells how this custom came to be in the olden days when, as the Bodhisatta he explained to his father Bhagga that a Yakkha could not eat anyone who gave this or a similar blessing upon sneezing.

—ॐ—ॐ|ॐ—||ॐॐ—ॐ|ॐ—ॐ— Siloka pathyā

**1. Jīva vassasatam Bhagga, aparāni ca vīsatim,**

Live for a hundred years, Bhagga, and for a further twenty (years),

—ॐ—|—, —||—||—ॐ|ॐ—ॐ— Siloka mavipulā

**Mā maṁ Pisācā khādantu, jīva tvaṁ sarado satan-ti.**

May no Pisācas eat me up, may you live a hundred seasons.

**Tattha, {2.16} Bhaggā ti, pītaram nāmenālapati.**

In this connection, *Bhagga*, he calls his father by name.

**Aparāni ca vīsatin-ti aparāni ca vīsati vassāni jīva.**

*And for a further twenty (years) means and may you live for a further twenty years.*

**Mā maṁ Pisācā khādantū ti maṁ pisācā mā khādantu.**

*May no Pisācas eat me up means may no Pisācas eat me up.*<sup>243</sup>

**Jīva tvaṁ sarado satan-ti tvaṁ pana vīsuttaram vassasatam jīvā ti.**

*May you live a hundred seasons means may you live for more than one hundred and twenty years.*

**Sarado satañ-hi gaṇiyamānam vassasatam-eva hoti,**

Counting one hundred seasons there is one hundred years,

**taṁ purimehi vīsāya saddhim vīsuttaram idha, adhippetam.**

together with the previous twenty here is more than (one hundred and) twenty, this is the intention.

---

<sup>243</sup> There is simply a change in word order, which makes no difference in meaning.

—ॐ—ॐ!—---||ॐॐ—ॐ!ॐ—ॐ— Siloka pathyā

**2. Tvam-pi vassasataṃ jīvaṃ, aparāni ca vīsatim,**  
May you live for a hundred years, and for a further twenty (years),

ॐ—ॐ—!—,---||---ॐ!ॐ—ॐ— Siloka mavipulā

**Visaṃ Pisācā khādantu, jīva tvaṃ sarado satan-ti.**  
May the Pisācas eat poison, may you live a hundred seasons.

**Tattha** {2.17} *visaṃ Pisācā khādantū ti,*  
In this connection, may the Pisācas eat poison,

**Pisācā halāhalavisaṃ khādantu.**  
may the Pisācas eat deadly poison.

## **Ja 156 Alīnacittajātaka** **The Story about Prince Alīnacitta**

In the present a monk goes to the forest and strives, but fails to attain. When brought to the Buddha he is reprovved and told about a previous life as an elephant, in which his loyalty to king Kosala had saved the kingdom from conquest, and won it for prince Alīnacitta.

ॐ—ॐ—!—---||ॐॐ—ॐ!ॐ—ॐ— Siloka mavipulā

**1. Alīnacittaṃ nissāya pahaṭṭhā mahatī camū,**  
Great forces, who were pleased, relying on (prince) Alīnacitta,

—ॐ—!—---||---ॐ!ॐ—ॐ— Siloka mavipulā

**Kosalaṃ senāsantuṭṭhaṃ, jīvaggāhaṃ agāhayi.**  
Captured (king) Kosala alive, who was displeased with his army.

---o|o---||-o--|o-o- Siloka pathyā

**2. Evaṃ nissayasampanno bhikkhu, āraddhavīriyo,**  
So, being endowed with support the monk, with effort established,

-o-o|o---||-----|o-o- Siloka pathyā

**Bhāvayaṃ kusalaṃ dhammaṃ, yogakkhemassa pattiya,**  
By cultivating wholesome thoughts, in order to attain safety,

-o-o|o---||-o--|o-o- Siloka pathyā

**Pāpuṇe anupubbena, sabbasaṃyojanakkhayan-ti.**  
Gradually arrives at the destruction of all of the fetters.

**Tattha,** <sup>{2.23}</sup> *Alīnacittam nissāyā ti*

In this connection, relying on (prince) Alīnacitta means

**Alīnacittam rājakumāram nissāya.**

relying on prince Alīnacitta.

**Pahaṭṭhā mahatī camū ti:**

Great forces, who were pleased,

**“Paveṇīrajjam no diṭṭhan”-ti haṭṭhatuṭṭhā hutvā, mahatī senā.**

the great army thought happily: “Our royal lineage is seen.”

**Kosalam senāsantuṭṭhan-ti ,**

Kosala, displeased by his army,

**Kosalarājānam senarajjena asantuṭṭham pararajjalobhena āgataṃ.**

being displeased with the reign of the army of the Kosala kings, he came desiring another’s kingdom.

**Jivaggāham agāhayī ti**

Captured ... alive means

**amāretvā va, sā camū taṃ rājānaṃ hatthinā jīvaggāhaṃ gaṇhāpesi.**

the army, without killing him, took the king with his elephant, capturing him alive.

***Evaṃ nissayasampanno ti***

*So, being endowed with support means*

**yathā sā camū, evaṃ añño pi kulaputto nissayasampanno,**

like that army, so another son of good family, endowed with support,

**kalyāṇamittaṃ Buddhaṃ vā Buddhasāvakaṃ vā nissayaṃ labhitvā.**

received the support of a good friend, the Buddha, or a Buddha's disciple.

***Bhikkhū ti, parisuddhādhivacanam-etaṃ.***

*The monk, this is a designation for one who is purified.*

***Āraddhavīriyo ti paggaḥitaviriyo,***

*With effort established means taking up effort,*

**catudosāpagatena viriyena samannāgato.**

being endowed with effort free from the four faults.

***Bhāvayaṃ kusalaṃ dhamman-ti kusalaṃ niravaḥḥam,***

*By cultivating wholesome thoughts means cultivating blameless wholesome (thoughts),*

**sattatimsabodhipakkhiyasaṅkhātāṃ dhammaṃ bhāvento.**

cultivating what is reckoned as the thirty-seven things of the side of Awakening.<sup>244</sup>

---

<sup>244</sup> The four ways of attending to mindfulness, the four right endeavours, the four bases of spiritual power, the five faculties, the five strengths, the seven factors of awakening, the noble eightfold path, making thirty-seven in all.



***Yogakkhemassa pattiyā ti***

*In order to attain safety means*

**catūhi yogehi khemassa, Nibbānassa pāpuṇanathāya,**

for safety from the four yokes,<sup>245</sup> in order to attain Nibbāna,

**taṃ dhammaṃ bhāvento.**

cultivating that thought.

***Pāpuṇe anupubbena, sabbasaṃyojanakkhayan-ti,***

*Gradually arrives at the destruction of all of the fetters,*

**evaṃ vipassanato paṭṭhāya, imaṃ kusalaṃ dhammaṃ bhāvento,**

so beginning with that insight, cultivating this wholesome thought,

**so kalyāṇamittupanissayasampanno, bhikkhu**

being endowed with decisive support from spiritual friends, the monk

**anupubbena vipassanāññāṇāni ca heṭṭhimamaggaphalāni ca pāpuṇanto,**

gradually attaining insight knowledges and path and fruits from the lower ones (on up),

**pariyosāne dasannam-pi saṃyojanānaṃ khayante,**

in the end destroying the ten fetters,

**uppannattā sabbasaṃyojanakkhayaasaṅkhātā Arahattaṃ pāpuṇāti.**

when that arises, he attains Arahatta, which is reckoned as the destruction of all the fetters.

**Yasmā vā Nibbānaṃ āgamma sabbasaṃyojanāni khīyanti.**

Or, because of coming to Nibbāna, which is the destruction of all the fetters.

---

<sup>245</sup> Another name for the *āsavas*, pollutants: sense-desire, continuation, wrong views and ignorance.

**Tasmā tam-pi sabbasaṃyojanakkhayam-eva**

Therefore when there is the destruction of all the fetters

**evam anupubbena Nibbānasaṅkhātam,**

gradually he attains what is reckoned as Nibbāna,

**sabbasaṃyojanakkhayam pāpuṇātī, ti attho.**

the destruction of all fetters, this is the meaning.

## **Ja 157 Guṇajātaka** **The Story about Virtue**

In the present the king of Kosala gives 1,000 robes to Ven. Ānanda, who then gives 500 to monks in need, and 500 to his attendant monk, who passes them to other novices. The king asks the Buddha if this is proper, and the latter tells a story of how a jackal saved a lion, and the lion, who had a jealous wife called Unnadantī, thereafter looked after the jackal and his family.

- 0 - - | 0 - - 0 || - - 0 0 | 0 - 0 - Siloka pathyā

**1. Yena kāmaṃ paṇāmeti dhammo balavataṃ, migī.**

The nature of one strong is he dismisses whatever he likes, beast.

- 0 - - | 0 - - - || - - 0 0 | 0 - 0 - Siloka pathyā

**Unnadantī vijānāhi: jātaṃ saraṇato bhayan-ti.**

Unnadantī, know you this: fear has arisen from our refuge.

**Tattha,** <sup>{2.28}</sup> *yena kāmaṃ paṇāmeti dhammo balavatan-ti,*

In this connection, the nature of one strong is he dismisses whatever he likes,

**balavā nāma issaro attano sevakam,**

normally a strong ruler's own attendant,

**yena disābhāgena icchati,**

in whatever direction he desires,

**tena disābhāgena so paṇāmeti, nīharati.**

in that direction he dismisses him, drives him away.

**Esa dhammo balavataṃ,**

This is the nature of one strong,

**ayaṃ issarānaṃ sabhāvo paveṇidhammo va,**

this is a lineage characteristic of rulers,

**tasmā sace amhākaṃ vāsaṃ na rocetha,**

therefore if you do not like our dwelling,

**ujukam-eva no nīharatha viheṭhanena,**

straight we will drive you away by harming you,

**ko attho ti dīpento evam-āha.**

thus he speaks explaining what the meaning is.

**Migī ti sīhaṃ ālapati.**

*Beast*, he addresses the lion.

**So hi migarājatāya, migā assa atthī ti migī.**

Because he is the king of animals, the animals are his, therefore beast<sup>246</sup> (is said).

**Unnadantī ti pi tam-eva ālapati.**

*Unnadantī*, he addresses her.

**So hi unnatānaṃ dantānaṃ atthitāya,**

Because of the existence of prominent teeth,

---

<sup>246</sup> Lit: possessor of animals.

**unnatā dantā assa atthī, ti Unnadantī.**

that is her prominent teeth, she is called Unnadantī.

**Unnatadantī ti pi pāṭho yeva.**

*Unnatadantī* is also a reading.

**Vijānāhī ti: “Esa issarānam dhammo” ti evaṃ jānāhi.**

*Know you this:* “This is the nature of rulers,” this you must know.

**Jātaṃ saraṇato bhayan-ti,**

*Fear has arisen from my refuge,*

**ambhākaṃ tumhe patiṭṭhānaṭṭhena saraṇaṃ,**

refuge in the sense of you establishing support for us,

**tumhākañ-ñeva santikā bhayaṃ jātaṃ,**

from being near you fear has arisen,

**tasmā attano vasanaṭṭhānam-eva gamissāmā, ti dīpeti.**

therefore we will go to my dwelling place, this is the explanation.

**Aparo nayo: tava migī sīhī Unnadantī mama puttadāraṃ tajjentī,**

Another method: your beast, the lioness Unnadantī, scares my wife and children,

**yena kāmaṃ paṇāmeti,**

*he dismisses whatever he likes,*

**yena yenākārena icchati, tena paṇāmeti pavattati,**

in whatever way he desires to, that he continually dismisses,

**viheṭheti pi, {2.29} palāpeti pi,**

and annoys, and puts to flight,

**evaṃ tvaṃ vijānāhi tattha kiṃ sakkā amhehi kātuṃ.**

thus you must know what can be done by us in that place.

**Dhammo balavataṃ, esa balavantānaṃ sabhāvo, idāni mayāṃ gamissāma.**

The nature of one strong, this is the characteristic of those who are strong, now we will go.

**Kasmā?**

Why?

**Jātaṃ saraṇato bhayan-ti.**

Fear has arisen from our refuge.

○○○-|○- - -||-○○-|○-○○- Siloka pathyā

**2. Api ce pi dubbalo mitto, mittadhammesu tiṭṭhati,**

Although he is a weak friend, he is established in friendliness,

- -○-|○-○○-||- - - -|○-○○- Siloka javipulā

**So nātako ca bandhu ca, so mitto so ca me sakhā,**

He is my relative and kin, that friend is a comrade to me,

-○○-|○- - -||○○-○○|○-○○- Siloka pathyā

**Dāṭhīni mātimaññittho, siṅgālo mama pāṇado ti!**

O sharp-fanged one, do not despise him, that jackal preserved my life!

**Tattha, api ce pī ti eko api saddo anuggahattho, eko sambhāvanattho.**

In this connection, *although*, one meaning of the sound *api* is support, another meaning is supposition.<sup>247</sup>

**Tatrāyaṃ yojanā:**

In this connection, this is the construction:

---

<sup>247</sup> I don't think this is expressed well by the commentator, what he means I think is *api* sometimes has the function of joining words or clauses; and at other times as separating them; so *also/and* is one meaning, *although/even though* is another.

**dubbalo pi ce mitto, mittadhammesu api tiṭṭhati,**  
if a friend is weak, but is established in friendliness,

**sace ṭhātum sakkoti,**  
if he is able to remain,

**so ñātako ca bandhu ca,**  
*he is my relative and kin,*

**so mettacittatāya mitto,**  
he is my friend with a friendly mind,

**so ca me sahāyaṭṭhena sakhā.**  
*he is a comrade to me, in the position of a comrade.*

**Dāḥini mātimaññittho ti,**  
*O sharp-fanged one, do not despise him,*

**bhadde, dāḥasampanne sīhi,**  
madam, lioness endowed with fangs,

**mā mayham sahāyam vā sahāyim vā atimaññi,**  
do not scorn my friends, male or female,

**ayañ-hi siṅgālo mama pāṇado ti.**  
*for that jackal preserved my life.*

## Ja 158 Suhanujātaka The Story about (the Horse) Suhanu

In the present two monks separately are always cruel with others, until they come together, and then are very friendly. The Buddha tells a similar story of how two horses called Suhanu and Soṇa were difficult to control, but when they met were friendly with each other.

○○○○|○-----||-----○○|○-○- Siloka pathyā

### 1. Na-y-idaṃ visamasīlena Soṇena Suhanū saha,

Suhanu does not have bad behaviour with Soṇa in this place,

○○-○-|○-----||-----○|○-○- Siloka pathyā

### Suhanū pi tādiso yeva, yo Soṇassa sagocaro.

Suhanu is of such a kind, and Soṇa his companion.

--○-|○-----||-----|○-○- Siloka pathyā

### 2. Pakkhandinā pagabbhena niccaṃ sandānakhādīnā,

The transgressor and the arrogant always bite on the tether,

○-○-|-,---||○○○○|○-○- Siloka mavipulā

### Sameti pāpaṃ pāpena, sameti asatā asan-ti.

The wicked agree with the wicked, the bad agree with the bad.

**Tattha,** <sup>{2.32}</sup> *na-y-idaṃ visamasīlena, Soṇena Suhanū sahā ti*

In this connection, Suhanu does not have bad behaviour with Soṇa in this place,

**yaṃ idaṃ Suhanu kūṭasso Soṇena saddhim pemaṃ karoti,**

in this place Suhanu, the untamed horse, shows affection for Soṇa,

**idaṃ na attano visamasīlena,**

in this place he does not have bad behaviour himself,

**atha kho attano samasīleneva saddhiṃ karoti.**

and then he behaves with good behaviour himself.

**Ubho pi hete attano anācāratāya dussīlatāya samasīlā samadhātukā.**

Both of these themselves, with misconduct, with bad behaviour, have the same behaviour, the same state.

***Suhanū pi tādiso yeva, yo Soṇassa sagocaro ti,***

*Suhanu is of such a kind, and Soṇa his companion,*

**yādiso Soṇo, Suhanu pi tādiso yeva,**

of whatever kind is Soṇa, Suhanu is of the same kind,

**yo Soṇassa sagocaro, yaṃgocaro Soṇo, so pi taṃgocaro yeva.**

he who is Soṇa's companion, whatever range Soṇa has, he also has that range.<sup>248</sup>

**Yatheva hi Soṇo assagocaro asse ḍaṃsento va carati, tathā Suhanu pi.**

Just as Soṇa within the horse's range goes round biting (other) horses, so does Sunahu.

**Iminā nesam samānagocarataṃ dasseti.**

With this he explains their similar range.

**Te pana ācāragocare ekato katvā,**

Having brought the range of their behaviour together,

**dassetuṃ pakkhandinā ti ādi vuttam.**

to explain (it) *the transgressor* and so on is said.

**Tattha, pakkhandinā ti,**

In this connection *the transgressor*,

---

<sup>248</sup> This is very difficult to translate into English as it relies on a play of words in Pāḷi.

*Gocara* means many things, one of which is range, *sagocara* means someone having the same range, a friend, a companion.



**assānaṃ upari pakkhandanasīlena pakkhandanagocarena.**

the horses have transgressive behaviour, have a transgressive range.

**Pagabbhenā ti kāyapāgabbhiyādisamannāgatena dussīlena.**

*The arrogant* means endowed with arrogance in body and so on, having bad character.

**Niccaṃ sandānakhādīnā ti,**

*Always bite on the tether,*

**sadā attano bandhanayottaṃ khādanasīlena khādanagocarena ca.**

they always have the behaviour of chewing, the character of chewing the rope that binds them.

**Sameti pāpaṃ pāpenā ti,**

*The wicked agree with the wicked,*

**etesu aññatarena pāpena saddhiṃ aññatarassa pāpaṃ dussīlyaṃ sameti.**

amongst these a certain wicked person together with another wicked person agree in their bad behaviour.

**Asatā asan-ti,**

*The bad (agree) with the bad,*

**etesu aññatarena asatā anācāragocarasampannena saha itarassa asaṃ**

amongst these a certain bad person together with another bad person who is endowed with bad character

**asādhukammaṃ sameti,**

agree as to their bad deeds,

**gūthādīni viya gūthādīhi ekato sāmsandati sadisaṃ nibbisesam-eva hotī ti.**

just as dung and so on agrees with dung and so on, it is similar, lacking distinction.

## Ja 159 Morajātaka The Story about the Peacock

In the present one monk falls away from the spiritual life after seeing a woman in fine dress. The Buddha tells a story of how a golden peacock who had kept the precepts and protected himself for seven generations also fell when he heard a peahen's voice.

○-○-|-○-|-○-○- Tuṭṭhubha

**1. Udetayaṃ cakkhumā ekarājā,**

That one who gives vision, the sole king, rises up,

○-○-|-○○|-○-○- Tuṭṭhubha

**Harissavaṇṇo pathavippabhāso,**

He is golden coloured, he enlightens the earth,

--○-|-○○|-○-○-(○○○-○-○-) Tuṭṭhubha

**Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,**<sup>249</sup>

Therefore I revere the golden coloured one, who enlightens the earth,

○-○-|-○○|-○○○- Tuṭṭhubha

**Tayājja guttā, viharemu divasan-ti.**

Guarded by you today, we will live out the day.

**Tattha,** {2.34} *udetī ti pācīnalokadhātuto uggacchati.*

In this connection, *rises up* means ascends from the eastern (part of) the world system.

**Cakkhumā ti,**

*That one who gives vision,*

---

<sup>249</sup> It seems we have something like dittography, or accidental repetition, here and below. It is now considered part of the text, although the metre shows it is extraneous.

**sakalacakkavāḷavāsīnaṃ andhakāraṃ vidhamitvā,**

after destroying the darkness of those living in the whole universe,

**cakkhupaṭilābhakaraṇena,**

by causing the acquisition of vision,

**yaṃ tena tesaṃ dinnam cakkhu,**

through that he gives vision to them,

**tena cakkhunā, cakkhumā.**

through that vision, he is one who gives vision.

***Ekarājā ti,***

*The sole king,*

**sakalacakkavāḷe ālokarānaṃ antare, seṭṭhavisitṭhaṭṭhena, ekarājā.**

amongst those who light up the whole universe, in the sense of being eminent and the best, he is the sole king.

***Harissavaṇṇo ti,***

*He is golden coloured,*

**harisamānavaṇṇo, suvaṇṇavaṇṇo, ti attho.**

the colour similar to gold, golden coloured, this is the meaning.

***Pathavippabhāso ti pathaviyā pabhāso.***

*He enlightens the earth* means he throws light on the earth.

***Taṃ taṃ namassāmī ti,***

*Therefore I revere,*

**tasmā taṃ evarūpaṃ bhavantaṃ namassāmi vandāmi.**

therefore I revere, worship, such a reverend one.

**Tayājja guttā, viharemu divasan-ti,**

Guarded by you today, we will live out the day,

**tayā ajja rakkhitā gopitā hutvā,**

having been guarded, protected by you today,

**imaṃ divasaṃ catu-iriyāpathavihārena sukhaṃ vihareyyāma.**

we can live happily this day dwelling in the four postures.

--o-|-o-|-o-- Tutṭhubha

**2. Ye brāhmaṇā vedagū sabbadhamme**

I revere those brahmins who have understanding

--o-|-o-|-o-- Tutṭhubha

**Te me namo, te ca maṃ pālayantu!**

Of all things, may they keep watch over me!

o-o-|-o-|-o-o- Jagatī

**Namatthu Buddhānaṃ! Namatthu Bodhiyā!**

You must revere the Buddhas! Revere Awakening!

o-o-|-o-|-o-o- Jagatī

**Namo vimuttānaṃ! Namo vimuttiyā!**

Reverence to the free! Reverence to freedom!"

o-o-|-o-|-o-|-o-|-o-|-o-|-o- Siloka mavipulā

**Imaṃ so parittaṃ katvā moro carati esanā ti.**

After making this safeguard the peacock dwells seeking (his welfare).

**Tattha, ye brāhmaṇā ti ye bāhitapāpā visuddhibrāhmaṇā.**

In this connection, *those brahmins* means those purified brahmins who have abandoned evil.

**Vedagū ti vedānaṃ pāraṃ gatā ti pi vedagū,**

*Who have understanding* means having crossed to the far shore of understanding<sup>250</sup> they have understanding,

**vedehi pāraṃ gatā ti pi vedagū.**

having crossed to the far shore through understanding they have understanding.<sup>251</sup>

**Idha pana sabbe saṅkhatāsaṅkhatadhamme vidite,**

Understanding all constructed and unconstructed things in this place,

**pākaṭe katvā, gatā ti vedagū.**

having seen them clearly, they cross over, they have understanding.

**Tenevāha: Sabbadhamme ti.**

This is also said: *All things*.<sup>252</sup>

**Sabbe khandhāyatanadhātudhamme,**

All things such as the constituents, spheres, elements,

**salakkhaṇasāmaññalakkhaṇavasena,**

because of having its own characteristics, or similar characteristics,

**attano ñāṇassa vidite pākaṭe katvā,**

his own knowledge, understanding, having seen clearly,

---

<sup>250</sup> *Veda* has two meanings: the Vedas (the sacred oral traditions of the brahmins), or understanding, knowing, realisation. In a Buddhist context the latter meaning is preferable.

<sup>251</sup> The comment shows two different ways of understanding the compound: the first definition shows *veda* as being genitive (*of understanding*), the second as being instrumental (*through understanding*).

<sup>252</sup> I.e. instead of reading *sabbe saṅkhatāsaṅkhatadhamme* there is another reading *sabbadhamme*.

**gatā tiṅṅaṃ Mārānaṃ matthakaṃ madditvā,**

they cross over, having crushed the head of the three Māras,<sup>253</sup>

**dasasahasilokadhātuṃ unnādetvā,**

having roared in the ten-thousand world system,

**bodhitale Sammāsambodhiṃ patvā,**

having attained Complete Awakening in the grounds of the wisdom (tree),

**saṃsāraṃ vā atikkantā, ti attho.**

or overcoming transmigration, this is the meaning.

***Te me namo ti,***

*I revere those,*

**te mama imaṃ namakkāraṃ paṭicchantu.**

please receive this my reverence to them.

***Te ca maṃ pālayantū ti,***

*May they keep watch over me,*

**evaṃ mayā namassitā ca te Bhagavanto maṃ pāleṇtu rakkhantu gopentu.**

so through my revering the Fortunate Ones may they watch over, guard and protect me.

**Namatthu Buddhānaṃ! Namatthu Bodhiyā!**

You must revere the Buddhas! Revere Awakening!

**Namo vimuttānaṃ! Namo vimuttiyā! ti**

Reverence to the free! Reverence to freedom!

---

<sup>253</sup> I think here Cūḷaniddesa (506) must be relevant: *kammābhisankhārasena paṭisandhiko khandhamāro, dhātumāro, āyatanamāro; rebirth linking because of volitional deeds, māra as the constituents, māra as the elements, māra as the sense spheres.*

**Ayaṃ mama namakkāro** {2.35}

This is my reverence

**atītānaṃ parinibbutānaṃ Buddhānaṃ atthu,**

to (all) the Buddhas who have passed away in the past,

**tesañ-ñeva catūsu ca maggesu catūsu phalesu ñāṇasaṅkhātāya bodhiyā atthu,**

and to their Awakening, which is reckoned as knowledge of the four paths and four fruits,

**tathā tesañ-ñeva Arahattaphalavimuttiyā vimuttānaṃ atthu.**

and so to those who are free with the freedom of the fruit of Arahatta.

**Yā ca nesaṃ tadaṅgavimutti, vikkhambhanavimutti,**

To those who have freedom through substituting (bad for good), freedom through suppressing (defilements),

**samucchedavimutti, paṭippassaddhivimutti,**

freedom through cutting off (defilements), freedom through the subsidence (of the defilements),

**nissaraṇavimuttī ti, pañcavidhā vimutti,**

freedom through escaping from (the defilements), freedom in these five ways,

**tassā nesaṃ vimuttiyā pi ayaṃ mayhaṃ namakkāro atthū ti.**

and to their freedom, I make this my reverence.

**Imaṃ so parittaṃ katvā moro carati esanā ti**

*After making this safeguard the peacock dwells seeking (his welfare),*

**idaṃ pana padadvayaṃ Satthā abhisambuddho hutvā, āha.**

this pair of lines the Teacher spoke, after becoming fully awakened.

**Tassattho:**

This is the meaning:

**bhikkhave, so moro imam parittam imam rakkham katvā,**  
monastics, the peacock, after making this safeguard, this protection,

**attano gocarabhūmiyam pupphaphalādīnam atthāya,**  
dwells seeking his own welfare in various ways,

**nānappakārāya esanāya carati.**  
(with) flowers and fruits and so on in his feeding grounds.

U-U-|-U-|-U-|- Tutṭhubha

**3. Apetayam cakkhumā ekarājā,**  
That one who gives vision, the sole king, descends down,

U-U-|-UU-|-U-|- Tutṭhubha

**Harissavaṇṇo pathavippabhāso,**  
He is golden coloured, he enlightens the earth,

--U-|-UU-|-U-|- (UU-U-|-) Tutṭhubha

**Tam tam namassāmi harissavaṇṇam pathavippabhāsam,**  
Therefore I revere the golden coloured one, who enlightens the earth,

U-U-|-UU-|-U-|- Tutṭhubha

**Tayājja guttā viharemu rattim.**  
Guarded by you today, we will live out the night.

--U-|-U-|-|-U-|- Tutṭhubha

**4. Ye brāhmaṇā vedagū sabbadhamme**  
I revere those brahmins who have understanding

--U-|-U-|-|-U-|- Tutṭhubha

**Te me namo te ca mam pālayantu,**  
Of all things - may they keep watch over me!

U-U-|-|-U-|-U-U-|- Jagatī

**Namatthu Buddhānam! Namatthu Bodhiyā!**  
You must revere the Buddhas! Revere Awakening!



ॐ-ॐ-!-ॐ-ॐ-ॐ- Jagatī

**Namo vimuttānam! Namo vimuttiyā!**

Reverence to the free! Reverence to freedom!”

ॐ-ॐ-!-ॐ-ॐ-ॐ-ॐ- Siloka mavipulā

**Imaṃ so parittaṃ katvā moro vāsam-akappayī ti.**

After making this safeguard the peacock made his residence.

**Tattha, apētī ti apayāti, atthaṃ gacchati.**

In this connection, *descends down* means it lowers, goes to its home.

**Imaṃ so parittaṃ katvā moro vāsam-akappayī ti,**

After making this safeguard the peacock made his residence,

**idam-pi Abhisambuddho hutvā, āha.**

after becoming Fully Awakened, he said this.

**Tassattho:**

This is the meaning:

**bhikkhave, so moro imaṃ parittaṃ imaṃ rakkhaṃ katvā,**

monastics, the peacock after making this safeguard, this protection,

**attano nivāsaṭṭhāne vāsam kappayittha,**

in his own dwelling place made his residence,

**tassa rattim vā divā vā imassa parittassānubhāvena**

for him through the power of the safeguard by night and by day

**neva bhayaṃ, na lomahaṃso ahosi.**

he never had fear, nor horripilation.

## Ja 160 Vinīlakajātaka The Story about the Crossbreed

In the present Devadatta tries to imitate the Buddha. The Buddha tells a story of a crossbreed bird called Vinīlaka who tried to lord it over his pure bred peers. When he sees the king of Videha in his chariot he boasts about himself, but is soon sent to the dunghill for his troubles.

— — — — — | — — — — — || — — — — — | — — — — — Siloka pathyā

### 1. Evam-eva nūna rājānaṃ Videhaṃ Mithilaggahaṃ,

So, what if the king of Videha, of the house of Mithilā,

— — — — — | — — — — — || — — — — — | — — — — — Siloka pathyā

### Assā vahanti ājaññā, yathā hamsā Vinīlakan-ti.

Is carried on his thoroughbred horses, so Vinīlaka (is carried) on geese.

**Tattha,** {2.40} *evam-evā ti evaṃ eva, nūnā ti, parivitakke nipāto.*

In this connection, *so* means *so*,<sup>254</sup> *what if* is a dubitative particle.

**Ekamse pi vaṭṭati yeva.**

It is also suitable as an emphatic.<sup>255</sup>

**Vedehan-ti Videharaṭṭhasāmikam.**

*Of Videha* means the lord of the kingdom of Videha.

**Mithilaggahan-ti Mithilageham,**

*The house of Mithilā* means the house of Mithilā,

---

<sup>254</sup> It is odd the commentator even thought this worth recording. Normally words ending in *-m* and followed by a vowel will change to *-m* for ease of pronunciation, and the same has happened here.

<sup>255</sup> The commentator is unsure whether we should take *nūna* as a dubitative, or as an emphatic. It may have either meaning.

**Mithilāyaṃ gharaṃ pariggahetvā, vasamānan-ti attho.**

having taken possession of the house of Mithilā, dwelling there, this is the meaning.

**Ājaññā ti kāraṇākāraṇājānanakā.**

*Thoroughbred* means knowing what is and what is not the task.<sup>256</sup>

**Yathā haṃsā Vinīlakan-ti**

*So Vinīlaka (is carried) on the geese,*

**yathā ime haṃsā maṃ Vinīlakaṃ vahanti, evam-eva vahantī ti.**

so these geese carry me, Vinīlaka, just so do they carry (me).

○-○-|-○○-||○-○-○- Siloka bhavipulā

**2. Vinīla duggaṃ bhajasi, abhūmiṃ tāta sevasi,**

Vinīla, you came to a pass, no place, my dear, for you to come,

-○-|-○-○-||-○-○-○- Siloka pathyā

**Gāmatakāni sevassu, etaṃ mātālayaṃ tavā ti.**

You should go to the edges of the village, that's your mother's nest.

**Tattha, Vinīlā ti taṃ nāmenālapati.**

In this connection, *Vinīla*, he calls on him by name.<sup>257</sup>

**Duggaṃ bhajasī ti imesaṃ vasena giriduggaṃ bhajasi.**

*You came to a pass* means due to these (geese) you came to a mountain pass.

**Abhūmiṃ tāta sevasī ti,**

*No place, my dear, for you to come,*

---

<sup>256</sup> This definition plays on the ambiguity of the formation of the word *ājaññā*, normally taken as from *ā + √jan + ya* (best born), the form is taken as though from *ā + √ñā + ā* (best knowledge).

<sup>257</sup> Names in Pāḷi are often found in the form name+ka, which is a diminutive, and an affectionate way of addressing someone.

**tāta, girivisamaṃ nāma tava abhūmi, taṃ sevasi upagacchasi.**

my dear, normally the rugged mountains is no place for you, (but here) you came, you reached.

**Etam mātālayaṃ tavā ti**

*That's your mother's nest means*

**etaṃ gāmetaṃ, ukkāraṭṭhānaṃ, āmakasusānaṭṭhānañ-ca,**

the end of the village, the dunghill, the charnel grounds,

**tava mātu ālayaṃ gehaṃ vasanaṭṭhānaṃ, tattha gacchāhi ti.**

there is your mother's nest, house, residence, there you should go.

## **Ja 161 Indasamānagottajātaka**

### **The Story about (the Seer) Indasamānagotta**

In the present one newly ordained monk doesn't like to carry out his duties and wants to go his own way. The Buddha tells a story of an obstinate ascetic called Indasamāna who kept a pet elephant, against the advice of his teacher, and was duly killed by it.<sup>258</sup>

○-○-|-○○|-○-- Tuṭṭhubha

**1. Na santhavaṃ kāpurisena kay<sup>1</sup>rā,**

Have no intimacy with a bad person,

--○-|-○○|-○-- Tuṭṭhubha

**Ar<sup>1</sup>yo anar<sup>1</sup>yena<sup>259</sup> pajānam-atthaṃ.**

The noble know the worth of the ignoble.

---

<sup>258</sup> Cf. with Ja 197 Mittāmittajātaka.

<sup>259</sup> BJT: *hi ariyena; [The noble (should) know the worth] of the noble; Ariyonariyena;* different sandhi, same meaning as text.

U-U-|-UU|-U-- Tuṭṭhubha

**Cirānūvuttho pi karoti pāpaṃ,**  
Eventually he does what is wicked,

U-U-|-UU|-U-- Tuṭṭhubha

**Gajo yathā Indasamānagottaṃ.**  
Like the elephant to Indasamāna.

--U-|-UU|-U-- Tuṭṭhubha

**2. Yaṃ tveva jaññā: Sadiso maman-ti,**  
But he of whom you know: He is like I,

--U-|-UU|-U-- Tuṭṭhubha

**Sīlena paññāya sutena cāpi,**  
Having virtue and wisdom and learning,

--U-|-UU|-U-- Tuṭṭhubha

**Teneva mettīm kayirātha saddhīm,**  
With him one should certainly be friendly,

U-U-|-UU|-U-U- Jagatī

**Sukho have sappurisena saṅgamo ti.**  
Happy is the meeting with a good person.

**Tattha,** {2.42} *na santhavaṃ kāpurisena kayirā ti*

In this connection, *have no intimacy with a bad person means*

**kucchitena kodhapurisena saddhīm,**

with a despicable, angry person,

**taṇhāsanthavaṃ vā mittasanthavaṃ vā na kayirātha.**

you should not have the intimacy of craving, or the intimacy of a friend.

**Ariyo anariyena pajānamatthan-ti.**

The noble know the worth of the ignoble.

**Ariyo ti, cattāro ariyā, ācāra-ariyo, liṅga-ariyo,**

*Noble*, there are four noble ones, the one of noble behaviour, the one having noble characteristics,

**dassana-ariyo, paṭivedha-ariyo ti.**

the one of noble insight, the one of noble penetration.

**Tesu ācāra-ariyo idha adhippeto.**

Amongst these the one of noble behaviour is what is intended here.

**So pajānam-atthaṃ atthaṃ pajānanto atthānatthakusalo,**

*He knows the worth of*, knowing the worth, skilled in worth and worthlessness,

**ācāre ṭhito ariyapuggalo,**

the noble person stands on his behaviour,

**anariyena nillajjena dussīlena saddhiṃ santhavaṃ na kareyyā, ti attho.**

and with the ignoble, the shameless, the unvirtuous, he does not have intimacy, this is the meaning.

**Kimkāraṇā?**

What is the reason?

**Cirānūvuttho pi karoti pāpan-ti,**

*Eventually he does what is wicked,*

**yasmā anariyo ciraṃ ekato anuvuttho pi,**

whence the ignoble one, when dwelt together with for a long time,

**taṃ ekato nivāsaṃ agaṇetvā karoti pāpaṃ,**

disregards their living together and does what is wicked,

**lāmakakammaṃ karoti yeva.**

does some evil deed.

**Yathā kiṃ?**

Like what?

**Gajo yathā Indasamānagottan-ti,**

*Like the elephant to Indasamāna,*

**yathā so gajo Indasamānagottaṃ mārento pāpaṃ akāsi, ti attho.**

like the elephant did something bad by killing Indasamāna, this is the meaning.

**Yaṃ tveva jaññā: Sadiso maman-ti ādīsu.**

*But he of whom you know: He is like I, and so on.*

**Yaṃ tveva puggalaṃ: “Ayaṃ mama sīlādīhi sadiso” ti, jāneyya,**

Of whatever person you can know: “This (person) has similar virtue and so on to me,”

**teneva saddhiṃ mettīṃ kayirātha,**<sup>260</sup>

*with him one can certainly be friendly,*

**sappurisena saddhiṃ samāgamo sukhāvaho ti.**

*meeting together with that good person brings happiness.*

## **Ja 162 Santhavajātaka**

### **The Story about (Good and Bad) Company**

In the present the heretics practice all sorts of austerities, including worshipping the sacred fire, in hope of sanctity, but the Buddha says it is all to no effect, and tells a story of the past in which an ascetic with much trouble built a hut and worshipped the fire until one day it burnt down his dwelling, at which point he abandoned the practice and went to the Himālayas.

---

<sup>260</sup> The word order has been changed to normal prose word order, but all the words are quoted verbatim.

ॐ-ॐ-|-ॐ-|-ॐ-ॐ- Tuṭṭhubha

**1. Na santhavasmā paramatthi pāpiyo**

Nothing is worse than the intimacy

--ॐ-|-ॐ-|-ॐ-- Tuṭṭhubha

**Yo santhavo kāpurisena hoti.**

Of one intimate with a bad person.

--ॐ-|-ॐ-|-ॐ-- Tuṭṭhubha

**Santappito sappinā pāyasena**

(The fire that) burned with ghee and with milk-rice

--ॐ-|-ॐ-|-ॐ-- Jagatī

**Kicchākataṃ paṇṇakuṭiṃ adayhī ti.**

Burned down my leaf-hut, made with much trouble.

**Tattha,** {2.44} *na santhavasmā ti*

In this connection, *nothing (is worse) than the intimacy,*

**taṇhāsanthavā pi ca, mittasanthavā pi cā ti,**

the intimacy of craving, and the intimacy of a friend,

**duvidhā pi etasmā santhavā paramā uttari aññaṃ pāpataraṃ natthi,**

there is nothing more bad over and beyond these two ways of being intimate,

**lāmakataraṃ nāma natthī, ti attho.**

nothing is called more evil, this is the meaning.

**Yo santhavo kāpurisenā ti,**

*Of one intimate with a bad person,*

**yo pāpakena kāpurisena saddhiṃ duvidho pi santhavo,**

he who is intimate in two ways with a bad person, with someone wicked,



**tato pāpataraṃ aññaṃ natthi.**

than that nothing else is worse.

**Kasmā?**

Why?

**Santappito ...pe... adayhī ti,**

(The fire that) burned ... burned down,

**yasmā sappinā ca pāyāsena ca santappito pi,**

whence it burned with ghee and with milk-rice,

**ayam aggi mayā kicchena kataṃ paṇṇasālaṃ jhāpesī, ti attho.**

my leaf-hut made by me with much trouble you burned down with this fire, this is the meaning.

○-○-|-○○|-○- - - Tuṭṭhubha

**2. Na santhavasmā paramatthi seyyo**

Nothing is better than intimacy

-○-|-○○|-○- - - Tuṭṭhubha

**Yo santhavo sappurisenā hoti.**

Of one intimate with a good person.

-○-|-○○|-○- - - Tuṭṭhubha

**Sihassā vyagghassa ca dīpino ca**

The lion's, tiger's and leopard's face

-○-|-○○|-○- - - Tuṭṭhubha

**Sāmā mukhaṃ lehati<sup>261</sup> santhavenā ti.**

The Sambar deer licks intimately.

---

<sup>261</sup> Text, BJT: *lepati*; a causative form, which seems inappropriate here.

**Tattha,** {2.45} *Sāmā mukhaṃ lehati santhavenā ti,*  
In this connection, the Sambar deer licks intimately,

**Sāmā nāma migī,**  
what is called the Sambar deer,

**imesaṃ tiṇṇaṃ janānaṃ santhavena sinehena mukhaṃ lehatī ti.**  
licks the face of these three creatures with intimacy, with affection.

## **Ja 163 Susīmajātaka** **The Story about (King) Susīma**

In the present laymen decide on giving a gift to the Buddha, and the heretics, although they do not like it, cannot prevent it. The Buddha tells a story of how, in ancient times, a youth had learned the Vedas and elephant lore in one night, so as to be able to fulfil his duties, and sustain his family's income, given to him by king Susīma, which the brahmins tried to take from them.

--o--|--o--|--o-- Tuṭṭhubha

**1. Kāḷā migā setadantā tavīme,**

These black creatures, who are white tusked, are yours,

o--o--|--o--|--o-- Tuṭṭhubha

**Parosataṃ hemajālābhichannā,**

Over a hundred, covered over with gold,

--o--|--oo--|--o-- Tuṭṭhubha

**'Te te dadāmī,' ti Susīma brūsi,**

'I give these to you,' said (king) Susīma,

o--o--|--oo--|--o-- Tuṭṭhubha

**Anussaraṃ pettipitāmahānaṃ.**

In remembrance of my dead ancestors.

**Tattha,** {2.48} *‘te te dadāmī’ ti Susīma brūsī ti,*

In this connection, ‘I give these to you,’ said (king) Susīma,

**te ete tava santake, kālā migā setadantā ti,**

(I give) these for your property, black creatures, with white tusks,

**evaṃ gate parosataṃ sabbālaṅkārapaṭimaṇḍite** {2.49} **hatthī,**

more than a hundred elephants all adorned and decorated,

**aññesaṃ brāhmaṇānaṃ dadāmī ti,**

I give (them) to the other brahmins,

**saccaṃ kira, bho Susīma, evaṃ brūsī, ti attho.**

it is true, it seems, dear Susīma, so he said, this is the meaning.

**Anussaraṃ pettipitāmahānan-ti,**

In remembrance of my dead ancestors,

**amhākañ-ca attano ca vaṃse pitupitāmahānaṃ āciṇṇaṃ saranto yeva.**

remembering the custom of our own ancestral lineage.

--o--|--o--|--o-- Tuṭṭhubha

**2. Kālā migā setadantā mamīme,**

These black creatures, who are white tusked, are mine,

o--o--|--o--|---- Tuṭṭhubha

**Parosataṃ hemaḥālabhicchannā,**

Over a hundred, covered over with gold,

--o--|--oo--|--o--o-- Jagatī

**‘Te te dadāmī,’ ti vadāmi māṇava,**

‘I give these to you,’ said (king) Susīma,

o--o--|--oo--|--o-- Tuṭṭhubha

**Anussaraṃ pettipitāmahānaṃ.**

In remembrance of my dead ancestors.

**Tattha, ‘te te dadāmi’ ti,**

In this connection, ‘I give these to you,’

**te ete hatthī aññesaṃ brāhmaṇānaṃ dadāmi ti,**

I give the other brahmins’ elephants to you,

**saccam-eva māṇava vadāmi,**

it is true, young man, I say,

**neva hatthī brāhmaṇānaṃ dadāmi, ti attho.**

I do not give elephants to the brahmins, this is the meaning.

**Anussaran-ti,**

In remembrance,

**pettipitāmahānaṃ kiriyaṃ anussarāmi yeva,**

I remember the performance of my dead ancestors, and

**no nānussarāmi amhākaṃ pettipitāmahānaṃ.**

I certainly<sup>262</sup> remember our dead ancestors.

**Hatthimaṅgalaṃ tumbhākaṃ pettipitāmahā karontī ti,**

Your dead ancestors performed the elephant ceremony,

**pana anussaranto pi evaṃ vadāmi yevā, ti adhippāyenevam-āha.**

remembering (them), I say so, it is said with this intention.

---

<sup>262</sup> A double negative such as *no na*, is not used in English, but in Pāli it has an emphatic positive sense.

## Ja 164 Gijjhajātaka

### The Story about the Vulture (who supported his Mother)

In the present one monk supports his parents who have fallen into poverty and have no one left at home to support them. When the Buddha finds out he tells a story about a merchant who saved some vultures and how they repaid his good deed.

— 0 — — — | 0 0 0 — || 0 0 — 0 | 0 — 0 — Siloka navipulā

**1. Yaṃ nu gijjho yojanasataṃ kuṇapāni avekkhati,**<sup>263</sup>

It is known a vulture can see corpses a hundred leagues away,

— — — — | 0 — — — || — — — 0 | 0 — 0 — Siloka pathyā

**Kasmā jālañ-ca pāsañ-ca āsajjā pi na bujhasī ti?**

Why did you not know after arriving at the net and the snare?

**Tattha,** {2.52} **yan-ti nipātamattāṃ,**

In this connection, *yaṃ* is merely a particle (having no meaning),

**nū ti nāmatthe nipāto.**

*nu* is a particle with the meaning of *nāma*, is known.

**Gijjho nāma yojanasataṃ atikkamitvā,**

Normally a vulture, having gone beyond a hundred leagues,

**ṭhitāni kuṇapāni avekkhati, passatī, ti attho.**

can see, observe, stationary corpses, this is the meaning.

**Āsajjā pī ti āsādetvā pi, sampāpuṇitvā pī, ti attho.**

*Offending* means having offended, and also having arrived at,<sup>264</sup> this is the meaning.

---

<sup>263</sup> There is one too many syllables in the opening. As *yaṃ* is defined as having no meaning in the word commentary, it is odd it maintained its position in the sentence. *Nu* is of course enclitic, but we might have expected to read: *Gijjho nu yojanasataṃ*.

“Tvaṃ attano atthāya oḍḍitaṃ jālaṅ-ca pāsaṅ-ca patvā pi,

“After arriving at the net and the snare that were laid down for yourself,

**kasmā na bujjhasī” ti? pucchi.**

wherefore did you not know?” he asked.

○-○-|○-----||-----○|○-○- Siloka pathyā

**2. Yadā parābhavo hoti poso jīvitasāṅkhaye,**

When a creature is in decline and life is coming to an end,

○○--|○-----||-----○|○-○- Siloka pathyā

**Atha jālaṅ-ca pāsaṅ-ca āsajjā pi na bujjhati.**

Then he does not know after arriving at the net and the snare.

**Tattha, parābhavo ti vināso.**

In this connection, *in decline* means ruined.

**Poso ti satto.**

A creature means a being.

---

<sup>264</sup> *Āsajja* has the dual meanings of *knocking into*, hence *offending*, and *approaching closely*, hence the definition. But here the latter meaning is more appropriate.

## Ja 165 Nakulajātaka The Story about the Mongoose

In the present two persons of high rank are always arguing with each other, and not even the king can prevent them. The Buddha teaches them loving-kindness and they are reconciled. He then tells a story of how he stopped the fighting of a snake and a mongoose in a past life.

----|U-----||--U-U|U-U- Siloka pathyā

**1. Sandhiṃ katvā amittena aṇḍajena jalābuja,**

Womb-born one, having made peace with your enemy, the egg-born one,

UUUU|-----||U--U|U-U- Siloka mavipulā

**Vivariya dāṭham sesi, kuto te bhayam-āgatan-ti?**

You sleep with your teeth uncovered, what is it you have come to fear?

**Tattha,** <sup>{2.53}</sup> *sandhiṃ katvā ti mittabhāvaṃ karitvā.*

In this connection, *having made peace*<sup>265</sup> means *having become friendly.*

**Aṇḍajenā ti aṇḍakose nibbattena nāgena.**

*The egg-born one means the snake born in an egg.*

**Jalābujā ti, nakulam ālapati.**

*Womb-born one, he addresses the mongoose.*

**So hi jalābumhi jātattā, jalābujo ti vuccati.**

*Because of being born from a womb, womb-born one is said.*

**Vivariyā ti vivarivā.**

*Uncovered means uncovered.*<sup>266</sup>

---

<sup>265</sup> This meaning is clear in the Sanskrit dictionaries, but not recorded in the Pāli ones. SED: *sam̐dhi, sam̐-dhi m. alliance, league, reconciliation, peace between (gen.) or with (instr. with or without saha), making a treaty of peace, negotiating alliances...*

---o|o---||---o|o--- Siloka pathyā

**2. Saṅketheva amittasmim̐, mittasmim-pi na vissase,**

Make agreements with enemies, do not have confidence in friends,

oo--o|o---||oo--|o--o-- Siloka pathyā

**Abhayā bhayam-uppannaṃ api mūlāni kantatī ti.**

A fear arising from what is not fearful cuts off (all) the roots.

**Tattha, abhayā bhayam-uppannan-ti,**

In this connection, a fear arising from what is not fearful,

**na ito te bhayam-uppannan-ti abhayo.**

what is not fearful is said because your fear does not arise from this.

**Ko so?**

Why so?

**Mitto.**

(He is) a friend.

**Yañ-hi mittasmim-pi vissāse, sati tato bhayaṃ uppajjati,**

Certainly do not have confidence in friends, from that fear arises,

**taṃ mūlāni pi kantati,**

it also cuts off the roots,

**mittassa sabbarandhānaṃ viditattā,**

having understood all a friend's faults,

**mūlaghaccāya saṃvattatī, ti attho.**

leads to the destruction of the roots, this is the meaning.

---

<sup>266</sup> The commentator defines *vivariya* as an absolutive, but I don't find this form in the dictionaries.



## Ja 166 Upasāḷakajātaka

### The Story about (the Brahmin) Upasāḷaka

In the present a brahmin called Upasāḷaka is concerned that the place where he will be cremated is pure, and no outcaste had been cremated there before him. The Buddha tells them of a previous life in which he pointed out that every place on earth has seen endless people die on it.

- - - - - || - - - - - Siloka pathyā

#### 1. Upasāḷakanāmāni sahaṣṣāni catuddasa

There are fourteen thousand (people) named Upasāḷaka who

- - - - - || - - - - - Siloka mavipulā

#### Asmiṃ padese daḍḍhāni, natthi loke anāmatam.

Were burned in this place, there is no place on earth unaffected by death.

- - - - - || - - - - - Siloka pathyā

#### 2. Yamhi saccañ-ca Dhammo ca, ahimsā saṃyamo damo,

In whom there is truth, Dhamma, non-violence, restraint, and self-control,

- - - - - || - - - - - Siloka mavipulā

#### Etam ariyā sevanti, etam loke anāmatam.

The noble keep company there, on earth that's unaffected by death.

**Tattha,** <sup>{2.56}</sup> *anāmatan-ti mataṭṭhānam.*

In this connection, *no place (on earth) unaffected by death* means (it is) a place where there is death.

**Tañ-hi upacāravasena, amatan-ti vuccati,**

Because of being close to, without death is said,

**tam paṭisedhento, anāmatan-ti āha.**

prohibiting that, *no place ... unaffected by death* is said.

**Anamatan-ti pi pāṭho.**

*Anamatan* is another reading.<sup>267</sup>

**Lokasmiñ-hi anamataṭṭhānaṃ asusānaṃ nāma natthī, ti attho.**

In this world there is normally no place unaffected by death, that is not a charnel ground, this is the meaning.

***Yamhi saccañ-ca Dhammo cā ti,***

*In whom there is truth, Dhamma,*

***yasmiṃ puggale catusaccavattukaṃ,***

*whatever person is based on the four truths,*

***pubbabhāgasaccaññaṇṇ-ca lokuttaradhammo ca atthi.***

*there is knowledge of the former part of the truths,<sup>268</sup> and the supermundane state.*

***Ahimsā ti paresaṃ aviheṣā aviheṭhanā.***

*Non-violence* means being non-violent, not hurting, others.

***Samyamo ti sīlasamyamo.***

*Restraint* means restraint according to virtue.

---

<sup>267</sup> This is the correct form, but the second *-a-* is lengthened to meet the needs of the metre both times. It literally means: not (*an-*) immortal (*amatam*).

<sup>268</sup> A rare phrase, in the Paṭisambhidāmagga commentary it says [PTS 1.303]: “*Idaṃ dukkhaṃ,*” *ti yoniso manasi karotī, ti vuccamāne anussavavasena pubbabhāgasaccānubodho pi saṅgayhati*; “*This is suffering,*” *paying proper attention, by repeating what was heard from oral tradition, understanding the former part of the truths is also arranged.*

***Damo ti indriyadamanam.***

*Self-control means self control of the faculties.*

***Idam-ca gunajutam yamhi puggale atthi,***

*In this person in whom virtue is born,*

***etam ariya sevanti ti,***

*the noble keep company there,*

***ariya Buddhā ca, Paccekabuddhā ca***

*the noble Buddhas, Independent Buddhas,*

***Buddhasāvaka ca etam thānam sevanti,***

*and the Buddha's disciples keep company in that place,*

***evarūpaṃ puggalam upasaṅkamanti bhajanti, ti attho.***

*they approach, associate with, such a person, this is the meaning.*

***Etam loke anāmatan-ti,***

*On earth that's unaffected by death,*

***etam gunajutam loke amatabhāvasādhanato anāmatam nāma.***

*from settling on the deathless on this earth, this type of virtue is called unaffected by death.*

## Ja 167 Samiddhijātaka

### The Story about (the Monk) Samiddhi

In the present one monk is in the peak of his manhood, a Devadhītā tries to tempt him into sensuality, but he rebukes her as he knows not the time of his death. The Buddha tells a story of how he was similarly tempted in a past life.

○---|○○---||○○---|○-○- Siloka savipulā

**1. Abhutvā bhikkhasi bhikkhu, na hi bhutvāna bhikkhasi,**

Without enjoying you seek alms, monk, don't seek alms without enjoying,

--○-|○---||-----|○-○- Siloka pathyā

**Bhutvāna bhikkhu bhikkhassu, mā taṃ kālo upaccagā ti.**

Having enjoyed, monk, you must seek alms, do not let time pass you by.

**Tattha,** {2.57} *abhutvā bhikkhasi bhikkhū ti,*

*In this connection, without enjoying you seek alms, monk,*

**bhikkhu tvaṃ daharakāle kilesakāmavasena vatthukāme abhutvā va**  
monk, you are in your youth, without enjoying the objects of sensuality through  
the defilements of sensuality,

**bhikkhāya carasi.**

*you walk for alms.*

**Na hi bhutvāna bhikkhasī ti,**

*Don't seek alms without enjoying,*

**na nu nāma pañca kāmaguṇe bhutvā bhikkhāya caritabbaṃ,**

*without enjoying the five strands of sense pleasure, you should surely not walk  
for alms,*

**kāme abhutvā va bhikkhācariyaṃ upagatosi.**

*without enjoying sensual pleasures, you have come to walk for alms.*

**Bhutvāna bhikkhu bhikkhassū ti,**

*Having enjoyed, monk, you must seek alms,*

**bhikkhu daharakāle tāva kāme bhuñjivā,**

*monk, you in your youth, having enjoyed sensual pleasures,*

**pacchā mahallakakāle bhikkhassu.**

*later in old age you should seek for alms.*

**Mā taṃ kālo upaccagā ti**

*Do not let time pass you by,*

**ayaṃ kāme bhuñjanakālo daharakālo, taṃ mā atikkamatū ti.**

*the time of your youth is the time for enjoyment of these sensual pleasures, do not let it go by.*

----|U----||----|U-U- Siloka pathyā

**2. Kālaṃ vohaṃ na jānāmi, channo kālo, na dissati,**

*I do not know the time, the time is hidden, and not visible,*

--U-|-,---||----|U-U- Siloka mavipulā

**Tasmā abhutvā bhikkhāmi, mā maṃ kālo upaccagā ti.**

*So, without enjoying, I seek alms, and don't let time pass me by.*

**Tattha, {2.58} kālaṃ vohaṃ na jānāmī ti vo ti nipātamattaṃ.**

*In this connection, I do not know the time, vo is merely a particle.*<sup>269</sup>

**Ahaṃ pana: “Paṭhamavaye vā mayā maritabbaṃ**

*But I, thinking: “I could die in my first age,*

**majjhimavaye vā, pacchimavaye vā” ti,**

*in my middle age, or in my old age,”*

---

<sup>269</sup> As *vo* is not required by the metre, one would think it is being used in its emphatic sense.

**evaṃ attano maraṇakālaṃ na jānāmi.**

in this way I do not know the time of my own death.

**Paṇḍitena hi puggalena:**

With the wise person (thinking):

**Jīvitam byādhi kālo ca, dehanikkhepanam gati,**

Life, illness, and the time, laying down the body, the destiny,

**Pañcete jīvalokasmiṃ, animittā na nāyare ti.**

These five within the living world,<sup>270</sup> have no sign that is known (to us).<sup>271</sup>

**Channo kālo, na dissatī ti,**

*The time is hidden, and not visible,*

**yasmā: “Asukasmiṃ nāma vayakāle,**

whence: “Normally during such and such a lifetime,

**hemantādi-utukāle vā, mayā maritabban”-ti,**

or during the winter season and so on, I could die,”

**mayham-pesa channo hutvā kālo, na dissati,**

this time for me is also covered over, not visible,

**suppaṭicchanno hutvā, ṭhito na paññāyati.**

it being well-covered, he continued without knowing.

**Tasmā abhutvā bhikkhāmī ti,**

*So, without enjoying, I seek alms,*

---

<sup>270</sup> The five are *niraya*, the downfall; *tiracchānayani*, the animal realm; *pittivisaya*, the world of the departed; *manussaloka*, the human world; *Devā*, the gods.

<sup>271</sup> Quoting this verse in *Visuddhimagga*, Bhadanta Buddhaghosa says: *evaṃ animittato maraṇam anussaritabbaṃ; thus, from it not having a sign, you should remember death.*

**tena kāraṇena pañca kāmaguṇe abhutvā, bhikkhāmi.**

for that reason, without enjoying the five strands of sense pleasure, I seek alms.

**Mā mañ kālo upaccagā ti,**

And don't let time pass me by,

**mañ samaṇadhammakaraṇakālo mā atikkamatū, ti attho.**

do not let the time for practising the ascetic life go by, this is the meaning.

**Iminā kāraṇena daharo va samāno, pabbajitvā,**

Through this reason, while still a youth, having gone forth,

**samaṇadhammañ karomī ti.**

I perform ascetic practice.

## **Ja 168 Sakuṇagghijātaka** **The Story about the Falcon**

In the present the Buddha teaches the monks a discourse outlining their proper objectives, and what to avoid. He then tells a story of the past in which a quail was caught by a falcon, but managed to escape him when on home ground.

--o--|oo--||---o|o--o-- Siloka pathyā

**1. Seno balasā patamāno lāpañ gocaraṭhāyinaṃ,**

A hawk diving with force on a quail standing in its pasture grounds,

oo--|-----||oo--|o--o-- Siloka mavipulā

**Sahasā ajjhappatto va, maraṇaṃ tenupāgamī ti.**

Swooped down (on him) with violence, and came to death because of that.

**Tattha, {2.60} balasā patamāno ti:**

In this connection, diving with force,

**“Lāpaṃ gaṇhissāmī” ti, balena thāmena patamāno.**

thinking: “I will grab that quail,” diving with force, with strength.

**Gocaraṭhāyinan-ti,**

*Standing in its pasture grounds,*

**sakavisayā nikkhamitvā, gocaratthāya, aṭavipariyante ṭhitam.**

having gone out from its own sphere, for the purpose of (seeking) food,  
standing, at the edge of the wilderness.

**Ajjhappatto ti sampatto.**

*Swooped down means arrived at.*

**Maraṇaṃ tenupāgamī ti**

*Came to death because of that,*

**tena kāraṇena maraṇaṃ patto.**

through that reason he encountered death.

--o-|o----||-o--|o-o- Siloka pathyā

**2. Sohaṃ nayena sampanno, pettike gocare rato,**

Having succeeded with my plan, I delight in my fathers' grounds,

o-o-|o----||----|o-o- Siloka pathyā

**Apetasattu modāmi, sampassaṃ attham-attano ti.**

(Now) rid of my foe I rejoice, considering my own welfare.

**Tattha, nayenā ti upāyena.**

In this connection, *with my plan* means with skillful means.

**Attham-attano ti attano arogabhāvasaṅkhātam vuḍḍhim.**

*My own welfare* means having developed what is reckoned as his own well-being.



## Ja 169 Arakajātaka The Story about (the Teacher) Araka

In the present the Buddha teaches the monastics the benefits of practising loving-kindness. He then tells how he gave a similar teaching as an ascetic in a previous life and attained heaven when he passed away.

----|-----||-----|----- Siloka pathyā

**1. Yo ve mettena cittena, sabbalokānukampati,**

He who has loving-kindness in mind, compassion for all the world,

---|-----||-----|----- Siloka navipulā

**Uddham adho ca tiriyaṃ, appamāṇena sabbaso.**

Above, below, across the middle, entirely without measure.

---|-----||-----|----- Siloka pathyā

**2. Appamāṇaṃ hitaṃ cittaṃ, paripuṇṇaṃ subhāvitam,**

A measureless beneficial mind, perfected, well-developed,

---|-----||-----|----- Siloka pathyā

**Yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissatī ti.**

The deed done according to measure does not remain in that place.

**Tattha,** {2.62} *yo ve mettena cittena, sabbalokānukampatī ti,*

*In this connection, he who has loving-kindness in mind, compassion for all the world,*

**khattiyādīsu vā samaṇabrāhmaṇesu vā,**

*beginning with nobles and so on, or ascetics and brahmins,*

**yo koci appamāṇena mettena cittena, sakalaṃ sattalokaṃ anukampati.**

*whoever has a measureless loving-kindness in mind, and compassion for the whole world of beings.*

**Uddhan-ti pathavito yāva nevasaññānāsaññāyatanabrahmalokā.**

*Above* means from the earth as far as the Brahmā Realm of neither perception nor non-perception.

**Adho ti pathaviyā heṭṭhā ussade mahāniraye.**

*Below* means from the earth on down to the great hell and its auxiliaries.

**Tiriyān-ti manussaloke.**

*Across the middle* means in the human world.

**Yattakāni cakkavāḷāni ca, tesu sabbesu ettake ṭhāne nibbattā:**

In whatever universe they are reborn, amongst all beings in that place, thinking:

**‘Sabbe sattā averā hontu, abyāpajjhā anīghā,**

‘May all creatures be free from hatred, oppression and trouble,

**sukhī attānaṃ pariharantū ti,’**

may they take care of themselves and be happy,’

**evaṃ bhāvitena mettena cittenā, ti attho.**

developing this with loving-kindness in mind, this is the meaning.

**Appamāṇenā ti appamāṇasattānaṃ**

*Without measure* means without measuring beings,

**appamāṇārammaṇattā, appamāṇena.**

without measuring the object, *without measure*.

**Sabbaso ti sabbākārena, uddhaṃ adho tiriyaṇ-ti,**

*Entirely* means in every way, above, below, and across the middle,

**evaṃ sabbasugatiduggativasenā, ti attho.**

thus with regard to all the good and bad destinations, this is the meaning.

***Appamāṇaṃ hitaṃ cittaṃ-ti appamāṇaṃ katvā,***

*A measureless beneficial mind means having made it measureless,*

***bhāvitaṃ sabbasattesu hitacittaṃ.***

*developing a beneficial mind towards all beings.*

***Paripuṇṇaṃ-ti avikalaṃ.***

*Perfected means flawless.*

***Subhāvitaṃ-ti suvaḍḍhitaṃ, appanācittassetāṃ nāmaṃ.***

*Well-developed means well-cultivated, this is what is known as mental absorption.*

***Yaṃ pamāṇakataṃ kamman-ti***

*The deed done according to measure means*

***yaṃ appamāṇaṃ appamāṇārammaṇaṃ-ti,***

*that which is measureless, without measuring the object,*

***evaṃ ārammaṇattikavasena ca vasībhāvappattivasena ca avaḍḍhitvā,***

*without cultivating the (four) triad of objects,<sup>272</sup> (without cultivating) the (five) attainments of mastery,<sup>273</sup>*

***kataṃ parittaṃ kāmāvacarakammaṃ.***

*having done a small deed in the sense realm.*

---

<sup>272</sup> Explained in Vism as *the limited-object triad, the path-object triad, the past-object triad, and the internal-object triad* (trans. Bhikkhu Ñāṇamoli).

<sup>273</sup> Explained in Vism as mastery of the first absorption by *adverting; entering; determining; rising and retrospection.*

***Na taṃ tatrāvasissatī ti***

*Does not remain in that place means*

**taṃ parittaṃ kammaṃ, yaṃ taṃ appamāṇaṃ hitaṃ cittaṃ-ti,**

*that small deed, that which is a measureless beneficial mind,*

**saṅkhāragataṃ<sup>274</sup> rūpāvacarakammaṃ, tatra na avasissati.**

*a deed in the form realm, done with intention, does not remain in that place.*

**Yathā nāma mahoghena ajjhotthaṭṭaṃ parittodakaṃ, oghassa abbhantare,**

*Like a little water is overcome by a great flood, inside that flood,*

**tena asaṃhīramānaṃ nāvasissati, na tiṭṭhati,**

*through that (the little water) being carried away does not remain, it does not continue,*

**atha kho mahogho va, taṃ ajjhottharivā, tiṭṭhati.**

*then only the great flood, after overcoming (the little water), continues.*

**Evam-eva taṃ parittakammaṃ tassa mahaggatakammaṃ abbhantare**

*Even so a small deed is inside of a lofty deed of his*

**tena mahaggatakammaṃ acchinditvā,**

*and is cut off by that lofty deed,*

**aggahitavipākaṃ hutvā, na avasissati, na tiṭṭhati,**

*without gaining an opportunity to give a result, it does not remain, it does not continue,*

**na sakkoti attano vipākaṃ dātuṃ,**

*it is unable to give a result to oneself,*

**atha kho mahaggatakammaṃ-eva taṃ ajjhottharivā, tiṭṭhati,**

*then that lofty deed, after covering over that (small deed), continues,*

---

<sup>274</sup> Cst reads: *saṅkhāragataṃ* by mistake.

**vipākaṃ detī ti.**

it gives a result.

## **Ja 170 Kakaṇṭakajātaka** **The Story about (the Proud) Chameleon**

In the past<sup>275</sup> a chameleon shows his respect to a king and is amply rewarded, but when one day he is given a coin he wears it with pride, and the king becomes angry. King Videha asks the wise man Mahosadha to explain it.

--U--|--UU--||--U--|U--U-- Siloka bhavipulā

**1. Nāyaṃ pure unnamati toraṇagge kakaṇṭako,**

Previously this chameleon on the archway was not proud,

U--UU|U---||--U--|U--U-- Siloka pathyā

**Mahosadha vijānāhi, kena thaddho kakaṇṭako ti.**

Explain Mahosadha, why is that chameleon (now) haughty.

**Tattha,** {6.346} **unnamatī ti,**

In this connection, *proud*,

**yathā ajja anotaritvā,**

just as (the chameleon) not having descended today,

**toraṇagge yeva sīsaṃ cālento, unnamati,**

shaking his head on the archway, is proud,

---

<sup>275</sup> This is an extract from Ja 542 Umaṅgajātaka.

**evaṃ pure na unnamati.**

so previously he was not proud.

**Kena thaddho ti,**

Why is (that chameleon now) haughty,

**kena kāraṇena thaddhabhāvaṃ āpanno ti?**

what is the reason he is filled with haughtiness?

◡-◡-!- - - -||-◡- -!◡-◡- Siloka mavipulā

**2. Aladdhapubbaṃ laddhāna, aḍḍhamāsaṃ kakaṇṭako,**

The chameleon got what he didn't have before, a small coin,

◡◡-◡◡- - - -||- - - -◡◡-◡- Siloka pathyā

**Atimaññati rājānaṃ Videhaṃ Mithilaggahan-ti.**

He despises the king of Videha of the house of Mithilā.

[There is no word commentary to this verse.]

## Ja 171 Kalyāṇadhammajātaka The Story about the Beautiful

In the present while one householder goes to listen to the Buddha, his relatives misunderstand the situation and think he has ordained, and start to talk about it. On his way back he hears what the people are saying, and decides to live up to the rumour, goes back and ordains. The Buddha tells a story of a similar event in one of his past lives.

--o-|-oo|-o-- Tuṭṭhubha

**1. ‘Kalyāṇadhammo,’ ti yadā janinda**

‘Virtuous One,’ O leader of men, when

--o-|-oo|-o-- Tuṭṭhubha

**Loke samaññaṃ<sup>276</sup> anupāpuṇāti,**

(People) here reach agreement (on this name),

--o-|-oo|-o-- Tuṭṭhubha

**Tasmā na hiyyetha naro sapañño,**

Then the wise man must not fall away, through

oo--o-|-oo|-o-- Tuṭṭhubha

**Hiriyā pi santo dhuram-ādiyan-ti.**

Conscience (they bear) their duty and so on.

---

<sup>276</sup> This is written m.c. for *sāmaññaṃ*.

--o-|-oo|-o-- Tuṭṭhubha

**2. Sāyaṃ samañña<sup>277</sup> idha majja pattā,**  
This agreement is reached here today,

--o-|-oo|-o-- Tuṭṭhubha

**‘Kalyāṇadhammo,’ ti janinda loke,**  
Here, O leader of men, ‘Virtuous One,’

--o-|-oo|-o-- Tuṭṭhubha

**Tāhaṃ samekkhaṃ idha pabbajissaṃ,**  
I consider here whether to go forth,

oo-|-o-|-oo|-o-- Tuṭṭhubha

**Na hi matthi chando idha kāmabhoge ti.**  
For me here there’s no will for sense pleasure.

**Tattha,** {2.65} **‘Kalyāṇadhammo,’ ti Sundaradhammo.**

In this connection, ‘Virtuous One,’ means Beautiful One.

**Samaññaṃ anupāpuṇātī ti**

*Reach agreement means:*

**yadā: ‘Sīlavā kalyāṇadhammo pabbajito,’ ti**

‘Ethical, virtuous one, who has gone forth,’ when

**idaṃ paññattivohāraṃ pāpuṇāti.**

this designation is reached.

**Tasmā na hiyyethā ti,**

*Then (the wise man) must not fall away,*

**tato sāmaññato na parihāyetha.**

from that agreement he must not fall away.

---

<sup>277</sup> Written m.c. for *sāmaññā*.



**Hiriyā pi santo dhuram-ādiyantī ti,**

*Through conscience (they bear) their duty and so on,*

**mahārāja, sappurisā nāma,**

*great king, normally good men,*

**ajjhattasamuṭṭhitāya hiriyā, bahiddhasamuṭṭhitena ottappena pi,**

*through conscience arisen on the inside, and concern arisen on the outside,*

**etaṃ pabbajitadhuraṃ gaṇhanti.**

*take up this duty of going forth.*

**Idha majja pattā ti idha mayā ajja pattā.**

*Reached here today means reached here today by me.*<sup>278</sup>

**Tāhaṃ samekkhan-ti,**

*I consider,*

**taṃ ahaṃ guṇavasena laddhasāmaññaṃ<sup>279</sup> samekkhanto passanto.**

*I am looking to, considering, the ascetic life gained because of virtue.*

**Na hi matthi chando ti na hi me atthi chando.**

*For me here there's no will means for me there's no will.*<sup>280</sup>

**Idha kāmabhoge ti imasmim loke kilesakāmavatthukāmaparibhogehi.**

*Here ... for sense pleasure means in this world (there's no will) for enjoying the defilements of sensuality and the objects of sensuality.*

---

<sup>278</sup> After parsing the verse it reads: *idha me ajja pattā*. In the commentary *me* is clarified with *mayā*.

<sup>279</sup> Cst: *laddhasamaññaṃ*, which might mean *gaining the designation*.

<sup>280</sup> The definition clarifies how it is to be parsed.

## Ja 172 Daddarajātaka The Story about (the Jackal's) Roar

In the present Kokālika wanted to be one of those who recited the scriptures, and was invited to do so, but when he appeared in front of the Saṅgha he could not remember one verse. The Buddha tells a story of a jackal who joined in with lions when they roared and was scorned for his vanity.

– ॐ – – ॐ ॐ ॐ – ॥ ॐ ॐ – – ॐ ॐ – Siloka navipulā

**1. Ko nu saddena mahatā, abhinādeti Daddaraṃ,**

Who is it, with a great noise, that resounds on (the mount) Daddara.

– – – – ॐ ॐ ॐ – – ॥ – – – – ॐ ॐ – Siloka savipulā

**Taṃ sīhā nappaṭṭinadanti, ko nāmeso migādhībhū ti?**

The lions no longer cry out, what is his name, lord of the beasts?

**Tattha,** {2.67} *abhinādeti daddaran-ti,*

*In this connection, resounds on (the mount) Daddara,*

**Daddaraṃ rajatapabbataṃ ekanādaṃ karoti.**

*makes a noise on the silver mountain Daddara.*

**Migādhībhū ti pitaraṃ ālapati.**

*Lord of the beasts, he addresses his father.*

**Ayañ-hettha attho:**

*This is the meaning in this place:*

**migādhībhū migajeṭṭhaka sīharāja pucchāmi taṃ: “Ko nāmeso” ti?.**

*Lord of the beasts, elder of the beasts, king of the lions, I ask this: “What is his name?”*

ॐ-ॐ|ॐ---||---|ॐ-ॐ- Siloka pathyā

**2. Adhamo migajātānaṃ siṅgālo tāta vassati,**

The jackal, my dear, the meanest who lives amongst those born as beasts,

-ॐ-ॐ|ॐ---||---|ॐ-ॐ- Siloka pathyā

**Jātim-assa jigucchantā, tuṅhī sīhā samacchare<sup>281</sup> ti.**

Completely disgusted by his kind, the lions sit in silence.

**Tattha, samacchare ti,**

In this connection, *sit*,

***san-ti* upasaggamattaṃ, acchantī, ti attho.**

*sam* is merely a particle, they sit, this is the meaning.

**Tuṅhī hutvā nisīdantī, ti vuttaṃ hoti.**

Having become silent they sit, this is what is said.

**Potthakesu pana, samacchare ti likhanti.**

But in the books, *samacchare* is written.<sup>282</sup>

## **Ja 173 Makkaṭajātaka**

### **The Story about (the Wild) Monkey**

In the present one monk gets his living in dishonest ways. When the Buddha finds out he tells a story of a monkey who tried to disguise himself as an ascetic, but was chased back into the jungle.

---

<sup>281</sup> Cst writes *samaccare* here and in the definition, and *accanti* also, but it seems the aspirated is the correct form.

<sup>282</sup> See the note above.

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — Siloka pathyā

**1. Tāta māṇavako eso, tālamūlaṃ apassito,**

Father, this is a young brahmin, reclining at a palm tree's root,

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — Siloka pathyā

**Agārakañ-cidaṃ atthi, handa demassagārakan-ti.**

Here there is a small hut, come now, let us give the small hut to him.

**Tattha,** {2.69} **māṇavako ti sattādhivacanāṃ.**

In this connection, *young brahmin*, this is an expression indicating the creature.

**Tena: “Tāta, eso eko māṇavako satto eko tāpaso” ti, dīpeti.**

Through this, saying: “Father, this one is a young brahmin, this creature is an ascetic,” this is the explanation.

**Tālamūlaṃ apassito ti tālakkhandhaṃ nissāya ṭhito.**

*Reclining at a palm tree's root* means stood leaning on the trunk at a palm tree.

**Agārakañ-cidaṃ atthi ti,**

*Here there is a small hut,*

**idañ-ca amhākaṃ pabbajitāgāraṃ atthi,**

there is this, our house, for those gone forth,

**paṇṇasālaṃ sandhāya vadati.**

he spoke referring to the leaf hut.

**Handā ti vavassaggatthe nipāto.**

*Come now* is a particle with the meaning of endeavour.

**Demassagārakan-ti etassa ekamante vasanatthāya agārakaṃ dema.**

*Let us give the small hut to him* means let us give one side of this small hut for him to live in.

-----|-----||-----|----- Siloka pathyā

**2. Mā kho tvaṃ tāta pakkosi, dūseyya no agāraṃ,**  
Dearest, I do not reproach you, (but) he would befoul our small hut,

---|---|---||---|---|--- Siloka pathyā

**Netādisaṃ mukhaṃ hoti brāhmaṇassa susīlino ti.**  
A face of such a type was never a virtuous brahmin's (face).

**Tattha, dūseyya no agāraṃ-ti,**  
In this connection, he would befoul our small hut,

**ayañ-hi idha pavīṭṭho samāno imaṃ kicchena kataṃ paṇṇasālaṃ**  
that one who has entered this leaf hut made with difficulty

**agginā vā jhāpento, uccārādīni vā karonto dūseyya.**  
having a burning sacrificial fire, will befoul it with excrement and so on.

**Netādisan-ti:**  
Of such a type,

**“Etādisaṃ brāhmaṇassa susīlino mukhaṃ na hoti, makkaṭṭo eso” ti, vatvā**  
having said: “Such a type was never a virtuous brahmin's face, this is a monkey,”

**Bodhisatto ekaṃ ummukaṃ gahetvā:**  
the Bodhisatta, having grabbed a firebrand,

**“Kim ettha tiṭṭhasī” ti? khipitvā, taṃ palāpesi.**  
saying: “Why do you stay here?” after throwing it, put him to flight.

## Ja 174 Dūbhiyamakkaṭajātaka The Story about the Treacherous Monkey

In the present Devadatta’s lack of gratitude is notorious amongst the monks. The Buddha tells a story about a previous life in which he helped a thirsty monkey, only for the monkey to make his droppings fall on the head of his benefactor.

U-U-|-UU|-U-- Tuṭṭhubha

**1. Adamha te vāri pahūtarūpaṃ,**  
I have given you plenty of water,

--U-|-UU|-U-- Tuṭṭhubha

**Ghammābhitattassa pipāsitassa.**  
When you were scorched by heat, and were thirsty.

--U-|-UU|-U-- Tuṭṭhubha

**So dāni pitvāna kiriṅkarosi,**  
Now, having drunk, you are chattering away,

U-U-|-UU|-U-- Tuṭṭhubha

**Asaṅgamo pāpajanena seyyo ti.**  
It’s best to be detached from bad people.

**Tattha,** {2.71} *so dāni pitvāna kiriṅkarosī ti,*

*In this connection, now, having drunk, you are chattering away,*

**so idāni tvaṃ, mayā dinnapānīyaṃ pivivā,**

*now you, having drunk the water that was given by me,*

**mukhamakkaṭikaṃ karonto: “Kiri kirī” ti, saddaṃ karosi.**

*making a monkey-face, made the sound: “Kiri, kiri.”*

**Asaṅgamo pāpajanena seyyo ti,**  
*It's best to be detached from bad people,*

**pāpajanena saddhiṃ saṅgamo na seyyo, asaṅgamo va seyyo ti.**  
*it is best not to be attached to bad people, it is best to be detached.*

--o-|----||-o--|o-o- Siloka pathyā

**2. Ko te suto vā diṭṭho vā sīlavā nāma makkaṭo?**  
*Whoever heard or saw what is known as a virtuous monkey?*

o-o-|-,----||----|o-o- Siloka mavipulā

**Idāni kho taṃ ohacchaṃ, esā asmāka' dhammatā ti.**  
*Now I have defecated on you, this is our normal custom.*

**Tatrāyaṃ saṅkhepattho:**

*In this connection, this is the meaning in brief:*

**Bho brāhmaṇa,**

*Dear brahmin,*

**“Makkaṭo kataguṇajānanako ācārasampanno sīlavā nāma atthī” ti,**  
*“There surely is a monkey, who knows what is meritorious, is endowed with manners, and is virtuous,”*

**kahaṃ tayā suto vā diṭṭho vā?**

*when was this heard or seen by you?*

**Idāni kho ahaṃ taṃ ohacchaṃ vaccaṃ te sīse katvā, pakkamissāmi,**  
*Now, after defecating faeces on your head, I will depart,*

**asmākañ-hi makkaṭānaṃ nāma esā dhammatā, ayaṃ jātisabhāvo,**  
*this is what is known as our monkey customs, this is our nature by birth,*

**yad-idaṃ upakārakassa sīse vaccaṃ kātabban-ti.**

*namely, that we should drop faeces on the head of our helper.*

## Ja 175 Ādiccupaṭṭhānājātaka The Story about Worshipping the Sun

In the present there is a rogue; we are told no more about him. The Buddha tells a story of a monkey who dressed himself up as an ascetic in order to receive alms, but who was chased off with sticks and clods.

--○○|○---||--○-○|○-○- Siloka pathyā

**1. Sabbesu kira bhūtesu santi sīlasamāhitā,**

It seems that amongst all the creatures there are those endowed with virtue,

-○---|○---||--○○|○-○- Siloka pathyā

**Passa sākhāmigaṃ jammaṃ, ādiccam-upaṭiṭṭhatī ti!**

See this contemptible monkey, who is worshipping the sun-god!

**Tattha,** <sup>{2.73}</sup> *santi sīlasamāhitā ti,*

*In this connection, there are those endowed with virtue,*

**sīlena samannāgatā saṃvijjanti,**

*there are found those endowed with virtue,*

**sīlavantā ca samāhitā ca ekaggacittā saṃvijjantī ti pi attho.**

*there are found the virtuous and composed and concentrated, this is also the meaning.*

**Jammaṃ-ti lāmakam.**

*Contemptible means inferior.*

**Ādiccam-upaṭiṭṭhatī ti sūriyaṃ namassamāno tiṭṭhati.**

*Who is worshipping the sun-god means continually paying respects to the sun-god.*



— ॐ — | ॐ — — || ॐ — — ॐ | ॐ — ॐ — Siloka pathyā

**2. Nāssa sīlaṃ vijānātha, anaññāya pasamsatha,**<sup>283</sup>

You do not understand his character, unknowing, you praise him,

— ॐ — | ॐ — — || — ॐ — | ॐ — ॐ — Siloka savipulā

**Agghuttañ-ca uhanñaṃ, dve ca bhinnā kamaṇḍalū ti.**

He defecated on the fire offering, and broke the waterpots in two.

**Tattha, anaññāyā ti ajānitvā.**

In this connection, *unknowing* means without knowing.<sup>284</sup>

**Uhanna-ti iminā pāpamakkaṭena ūhadaṃ.**

*He defecated* means having this wicked monkey (nature), he defecated.

**Kamaṇḍalū ti kuṇḍikā.**

*Waterpots* means waterpots.<sup>285</sup>

**“Dve ca kuṇḍikā tena bhinnā” ti,**

“And because of that he broke the waterpots in two,”

**evam-assa aguṇaṃ kathesi.**

he spoke of his lack of virtue.

## Ja 176 Kalāyamuṭṭhijātaka

### The Story about the Fistful of Peas

In the present a king of Kosala wants to go on an expedition with his army, but first he sought the counsel of the Buddha, who tells a story of a monkey who lost one pea, and dropped all the other peas he had when seeking to find the lost one.

---

<sup>283</sup> This line is repeated at Ja 236 Bakajātaka.

<sup>284</sup> These are two negative absolute forms from the same root.

<sup>285</sup> Synonym.

--o--|--oo|--o--o-- Jagatī

**1. Bālo vatāyaṃ dumasākhagocarō –**  
The fool, who resorts to the tree branches –

--o--|ooo|--o--o-- Jagatī

**Paññā janinda na-y-imassa vijjati –**  
Leader of men, wisdom's not found in him –

o--o--|--oo|--o--o-- Jagatī

**Kaḷāyamuṭṭhim avakir<sup>i</sup>ya kevalaṃ,**  
Threw away a whole fistful of cow peas,

--o--|--oo|--o--o-- Jagatī

**Ekam kaḷāyaṃ patitaṃ gavesatī ti.**  
Seeking out one cow pea that had fallen.

**Tattha,** {2.75} *dumasākhagocarō ti makkaṭo.*

In this connection, *who resorts to the tree branches* means the monkey.

**So hi dumasākhāsu gocaraṃ gaṇhāti,**

He takes up his resort amongst the tree branches,

**sāva assa gocarō sañcaraṇabhūmibhūtā,**

this is his resort, the place where he lives and exists,

**tasmā: dumasākhagocarō ti vuccati.**

therefore: *who resorts to the tree branches* is said.

**Janindā ti rājānaṃ ālapati.**

Leader of men, he addresses the king.

**Rājā hi param-issarabhāvena janassa indo ti janindo.**

Because the king has power over others, leads his men, therefore *leader of men* (is said).

**Kaḷāyamuṭṭhin-ti caṇakamuṭṭhim.**

*A fistful of cow peas means a fistful of gram.*

**“Kāḷarājamāsamuṭṭhin”-ti, pi vadanti yeva.**

*“A fistful of black king bean,” this is also said.*

**Avakiriyā ti avakiritvā.**

*Threw away means threw away.<sup>286</sup>*

**Kevalan-ti sabbaṃ.**

*Whole means all.*

**Gavesatī ti bhūmiyaṃ patitaṃ ekam-eva pariyesati.**

*Seeking out means seeking out on the floor just one (pea) that had fallen.*

—o—o|o— —||— —o|o—o— pathyā

**2. Evam-eva mayaṃ, rāja, ye caññe atilobhino,**

*Such are we, O king, those who (live) amongst others, having great greed,*

—o—o|— — —||o— — —|o—o— mavipulā

**Appena bahuṃ jīyāma, kaḷāyeneva vānaro ti.**

*We lose a lot through a little, like the monkey with the cow pea.*

**Tatrāyaṃ saṅkhepattho:**

*In this connection, this is the meaning in brief:*

**Mahārāja, evam-eva mayaṃ-ca, ye caññe lobhābhibhūtā janā,**

*Great king, such are we, who (live) amongst others, we are people having great greed,*

**sabbe pi appena bahuṃ jīyāma.**

*we lose a whole lot through (seeking) a little.*

---

<sup>286</sup> Two forms of the absolute.

**Mayañ-hi etarahi akāle, vassānasamaye, maggaṃ gacchantā,**

Therefore we, at the wrong time, in the springtime, going along the path,

**appakassa atthassa kāraṇā bahukā atthā parihāyāma.**

lose a great deal of benefit, labouring for a little benefit.

**Kaḷāyeneva vānaro ti,**

*Like the monkey with the cow pea,*

**yathā ayam vānaro ekaṃ kaḷāyaṃ pariyesamāno**

like this monkey did seeking out one cow pea,

**tenekena kaḷāyena sabbakaḷāyehi parihīno,**

losing all the cow peas through (seeking) one cow pea,

**evam mayam-pi <sup>{2.76}</sup> akālena kandarapadarādīsu pūresu gacchamānā,**

so we, at the wrong time, going along the mountain passes filled with glens and so on,

**appamattakaṃ atthaṃ pariyesamānā,**

seeking but a little benefit,

**bahūhi hatthivāhana-assavāhanādīhi ceva balakāyena ca parihāyissāma.**

we will lose a great deal of elephant vehicles, horse vehicles and so on, together with the army.

**Tasmā akāle gantuṃ na vaṭṭatī, ti rañño ovādaṃ adāsī.**

Therefore it is not suitable to go at the wrong time, this was the advice he gave the king.

## Ja 177 Tiṇḍukajātaka The Story about the Ebony Tree

In the present the Buddha's wisdom is being praised. He tells a story of how, in the olden days, he had calmed a trapped troop of monkeys he was leading, until an escape could be had from the predicament they were in.

○○-○|○---||---○○|○-○- Siloka pathyā

**1. Dhanuhatthakalāpehi, nettimsavaradhāribhi,**

(They stand there) with quivers in hand, and bows, and bearing noble blades,

○---○|○---||○---|○-○- Siloka pathyā

**Samantā parikiṇṇamha, kathaṃ mokkho bhavissatī ti?**

We are surrounded on all sides, how will there be freedom (for us)?

**Tattha,** {2.77} *dhanuhatthakalāpehī ti*

In this connection, with quivers in hand, and bows,

**dhanukalāpahatthehi, dhanūni ceva sarakalāpe ca gahetvā,**

with quivers and bows in hand, having taken up bows and quivers of arrows,

**ṭhitehī, ti attho.**

while standing there, this is the meaning.

**Nettimsavaradhāribhī ti**

And bearing noble blades,

**nettimsā vuccanti khaggā, uttamakhaggadhārīhī, ti attho.**

blades are said to be swords, bearing supreme swords, this is the meaning.

**Parikiṇṇamhā ti parivāritamha.**

*We are surrounded means we are surrounded.*<sup>287</sup>

**Kathan-ti kena nu kho upāyena amhākaṃ makkho bhavissatī ti?**

*How means using by what means will there be freedom for us?*

--o|o---||---|o-o- Siloka pathyā

**2. Appeva bahukiccānaṃ, attho jāyetha koci naṃ,**

*Perhaps, to those with many duties, some benefit may arise,*

-o--|o---||-o--|o-o- Siloka pathyā

**Atthi rukkhassa acchinnam, khajjathañ-ñeva tindukan-ti.**

*There is (some) not cut off the tree, eat (the fruit) of the ebony.*

**Tattha, {2.78} nan-ti nipātamattam.**

*In this connection, nam is merely a particle.*

**Appeva bahukiccānaṃ manussānaṃ, añño koci attho uppajjeyyā ti,**

*Perhaps, to those people with many duties, some other benefit may rise up,*

**ayam-ebettha attho.**

*this is the meaning here.*

**Atthi rukkhassa acchinnan-ti**

*There is (fruit) not cut from the tree,*

**imassa rukkhassa phalānaṃ**

*there is much fruit on this tree*

**ākaddhanaparikkaddhanavasena acchinnam bahu thānam atthi.**

*(that is) not cut off by pulling or plucking, still standing there.*

---

<sup>287</sup> Synonym.

**Khajjathañ-ñeva tindukan-ti,**  
*Eat (the fruit) of the ebony,*

**tindukaphalaṃ khajjathañ-ñeva.**  
*eat the ebony fruit.*

**Tumhe hi yāvatakena vo attho atthi, tattakaṃ khādatha,**  
*As long as there is some benefit for you, eat that much,*

**ambhākaṃ paharaṇakālaṃ jānissāmā ti.**  
*we will know our time to strike.*

## **Ja 178 Kacchapajātaka** **The Story about the Tortoise**

In the present one young man saves himself by escaping from his disease-ridden home, while all his family dies. The Buddha tells a story of how a tortoise who was too attached to his home met with a disastrous end at the hands of the potter Bhaggava.

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**1. Janittaṃ me bhavittaṃ me, iti paṅke avassayim,**  
The place of my birth, where I developed, I lived thus on this mud,

- - - - | - - - - || - - - - | - - - - Siloka bhavipulā

**Taṃ maṃ paṅko ajjhabhavi, yathā dubbalakaṃ tathā.**  
And on this mud I will now die, just like one of those who is weak.

- - - - | - - - - || - - - - | - - - - Siloka javipulā

**Taṃ taṃ vadāmi, Bhaggava, suṇohi vacanaṃ mama:**  
This, just this, I say, O Bhaggava, do you listen to my word:

---o|o---||o---|o--o-- Siloka pathyā

**2. Gāme vā yadi vāraññe, sukham yatrādhigacchati,**  
Whether in the village or wilds, wherever he finds happiness,

--o--|o---||oo--o|o--o-- Siloka pathyā

**Tam janittam bhavittam-ca purisassa pajānato**  
(Although) knowing his place of birth and development, a person

--o--|o---||oo--o|o--o-- Siloka ravipulā

**Yamhi jīve tamhi gacche, na nicketahato siyā ti.**  
Should live where'er he can go, not staying when his home is destroyed.

**Tattha,** {2.80} *janittam me bhavittam me ti,*  
In this connection, the place of my birth, where I developed,

**idam mama jātaṭṭhānam, idam mama vadḍhitaṭṭhānam.**  
this is my birthplace, this is my place of development.

**Iti pañke avassayin-ti,**  
I lived thus on this mud,

**iminā kāraṇenāham imasmim kaddame avassayim nipajjim,**  
for this reason I lived and lay down on this mud,

**vāsam kappesin-ti attho.**  
I made a home, this is the meaning.

**Ajjhabhavī ti adhi-abhavi, vināsam pāpesi.**  
I will (now) die means be overcome, come to destruction.

**Bhaggavā ti kumbhakāram ālapati.**  
O Bhaggava he addresses the potmaker.



**Kumbhakārānañ-hi nāmagottapaññatti esā, yad-idam: Bhaggavā ti.**

This is the potmaker's designated name and clan, that is to say: Bhaggava.

**Sukhan-ti kāyikacetassādāṃ.**

*Happiness* means bodily and mental satisfaction.

**Tam<sup>{2.81}</sup> janittam bhavittañ-cā ti,**

*Knowing his place of birth and development,*

**tam jātaṭṭhānañ-ca vaḍḍhitaṭṭhānañ-ca.**

the place of his birth and the place of his development.

**Jānittam bhāvittan-ti dīghavasena pi pāṭho, so yevattho.**

*Jānittam bhāvittam* due to the lengthened (vowels, signifying possession), this is also a reading, it has the same meaning.

**Pajānato ti atthānattham kāraṇākāraṇam jānantassa.**

*Knowing* means his knowing the benefit and lack thereof, the cause and lack thereof.

**Na nicketahato siyā ti,**

*Not staying when his home is destroyed,*

**nikete ālayam katvā, aññattha agantvā, nicketena hato,**

having made his home in his residence, without having gone elsewhere, with the destruction of his home,

**evarūpam maraṇadukkham pāpito na bhaveyyā ti.**

he should not come to such a suffering of death.

## Ja 179 Satadhammajātaka

### The Story about (the Proud Brahmin) Satadhamma

In the present many monks are found to be earning their living in a wrong way, throwing away their chance of true gains in the dispensation. The Buddha tells a story of a proud brahmin called Satadhamma who took food from the Bodhisatta, who was an outcaste at the time, and could never forgive himself for it.

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**1. Tañ-ca appañ-ca ucchiṭṭhaṃ, tañ-ca kicchena no adā,**  
That is but small leftovers, given to us with difficulty,

- - - - | - - - - || - - - - | - - - - Siloka javipulā

**Sohaṃ brāhmaṇajātiko, yaṃ bhuttaṃ tam-pi uggatan-ti.**  
I am born a (northern) brahmin, whose food is also high class.

**Tatrāyaṃ** {2.84} **saṅkhepattho:**

In this connection, this is the meaning in brief:

**yaṃ mayā bhuttaṃ, taṃ appañ-ca ucchiṭṭhañ-ca,**  
my food, that is but small leftovers,

**tañ-ca so caṇḍālo na attano ruciyā maṃ adāsi,**  
that the outcaste did not give to me approvingly,

**atha kho nippīyamāno kicchena kasirena adāsi,**  
then pressing him he gave with difficulty, with trouble,

**sohaṃ parisuddhabrāhmaṇajātiko,**  
(but) I am a pure born brahmin,

**teneva me yaṃ bhuttaṃ, tam-pi saddhiṃ lohiteṇa, uggatan-ti.**  
because of that, my food, along with my blood, is high class.

-----|-----||-----|----- Siloka pathyā

**2. Evaṃ Dhammaṃ niraṃkatvā, yo adhammena jīvati,**

Thus, disregarding the Dhamma, he who lives without the Dhamma,

-----|-----||-----|----- Siloka pathyā

**Satadhammo va lābhena, laddhena pi na nandatī ti.**

Like Satadhamma, having gained, does not rejoice in what is gained.

**Tattha, Dhamman-ti ājīvapārisuddhisīladhammaṃ.**

In this connection, *Dhamma* means the Dhamma of one with purified livelihood and virtue.

**Niraṃkatvā ti nīharitvā chaḍḍetvā.**

*Disregarding* means removing, putting aside.

**Adhammenā ti ekavīsatiyā anesanasāṅkhātena micchājīvena.**

*Without the Dhamma* means having wrong livelihood through what is reckoned as inappropriate begging in twenty-one ways.

**Satadhammo ti, tassa nāmaṃ.**

*Satadhamma*, this is his name.

**Santadhammo ti pi pāṭho.**

*Santadhamma* is also a reading.

**Na nandatī ti yathā Satadhammo māṇavo:**

*Does not rejoice* means just as the young man Satadhamma,

**“Caṇḍālucchiṭṭhakaṃ me laddhan”-ti,**

thinking: “I gained the leftovers of an outcaste,”

**tena lābhena na nandatī,**

does not rejoice in those gains,

**evaṃ imasmim-pi sāsane pabbajito kulaputto,**

just so in this dispensation the young man of good family who goes forth,

**anesanāya laddhalābhaṃ paribhuñjanto, na nandati na tussati,**

enjoying the gains received through inappropriate begging, does not rejoice, is not satisfied,

**“Buddhagarahitajīvikāya jīvāmī” ti domanassappatto hoti.**

thinking: “I live in a way that is blamed by the Buddha,” he becomes depressed.

**Tasmā anesanāya jīvikam kappentassa Satadhammamaṇavasessa,**

Therefore for the young man Satadhamma, making his livelihood through inappropriate begging,

**araññaṃ pavisitvā, anāthamaraṇaṃ maritum varan-ti.**

having entered the wilderness, (thinking): It is better to die (a miserable) death of one lacking support.

## Ja 180 Duddadajātaka

### The Story about the Difficulty of (Giving) Gifts

In the present two brothers get together and give alms to the Buddha, and to the Saṅgha, who then praises their good deed. The Buddha then tells a story of how rich and poor banded together to give alms to a holy man in the past.

— 0 — 0 | 0 — — — || — 0 — — | 0 — 0 — Siloka pathyā

**1. Duddadaṃ dadamānānaṃ, dukkaraṃ kamma kubbatam,**

It’s hard to give offerings, it’s hard for one doing a (good) deed,

0 — — — | 0 — — — || 0 — — — | 0 — 0 — Siloka pathyā

**Asanto nānukubbanti sataṃ Dhammo durannayo.**

The bad cannot imitate the good Dhamma which is hard to know.

---U-|UUU-||---U|U-U- Siloka pathyā

**2. Tasmā satañ-ca asatañ nānā hoti ito gati,**

Therefore the good and bad (go) from here to different destinies,

U---U|U----||---U|U-U- Siloka pathyā

**Asanto nirayañ yanti, santo saggaparāyaṇā ti.**

The bad (will surely) go to hell, the good cross over to heaven.

**Tattha,** {2.86} **duddadan-ti**

In this connection, *it's hard to give,*

**dānañ nāma lobhadosavasikehi apaṇḍitehi dātuṃ na sakkā,**

for those lacking wisdom, under the influence of greed and hatred, are unable to give what is called a gift,

**tasmā duddadan-ti vuccati.**

therefore *it's hard to give,* is said.

**Tañ dadamānānañ.**

That is their *offerings.*

**Dukkarañ kamma kubbatañ-ti,**

*It's hard for one doing a (good) deed,*

**tad-eva dānakammañ sabbehi kātuṃ na sakkā ti dukkarañ.**

that deed of giving not everyone is able to do, *it's hard.*

**Tañ kurumānānañ.**

That is their *doings.*

**Asanto ti apaṇḍitā bālā.**

*Bad* means fools lacking wisdom.

**Nānukubbantī ti tañ kammañ nānukarontī.**

*Cannot imitate* means cannot imitate that deed.

***Sataṃ dhammo ti paṇḍitānaṃ sabhāvo.***

*The good Dhamma means what is natural to the wise.*

***Dānaṃ sandhāyetaṃ vuttaṃ.***

*This is said referring to giving.*

***Durannayo ti,***

*Which is hard to know,*

***phalasambandhavasena dujjāno,***

*because what is connected with the fruit is hard to know,*

***evarūpassa dānassa evarūpo phalavipāko hotī ti, duranubodho.***

*that such a gift has such a result, is hard to understand.*

***Apica durannayo ti,***

*Also hard to know,*

***duradhigamo apaṇḍitehi, dānaṃ datvā,***

*it is abstruse for those lacking in wisdom, having given a gift,*

***dānaphalaṃ nāma laddhuṃ na sakkā, ti pi attho.***

*they are unable to receive the result of what is known as a gift, this is also the meaning.*

***Nānā ho ti ito gatī ti,***

*(Go) from here to different destinies,*

***ito cavitvā, paralokaṃ gacchantānaṃ paṭisandhiggahaṇaṃ nānā hoti.***

*having fallen away from here, they go to the next world grasping at various rebirth linkings.*

***Asanto nirayaṃ yantī ti,***

*The bad (will surely) go to hell,*

**apaṇḍitā dussīlā, dānaṃ adatvā, sīlaṃ arakkhitvā, nirayaṃ gacchanti.**

those lacking in wisdom, lacking in virtue, not giving a gift, not protecting their virtue, go to hell.

**Santo saggaparāyaṇā ti,**

*The good cross over to heaven,*

**paṇḍitā pana dānaṃ datvā, sīlaṃ rakkhitvā, uposathakammaṃ karitvā,**

but the wise, giving gifts, protecting their virtue, doing their feast-day duties,

**tīṇi sucaritāni pūretvā, saggaparāyaṇā honti,**

fulfilling the three (ways of) good conduct,<sup>288</sup> cross over to heaven,

**mahantaṃ saggasukhasampattiṃ anubhavanti ti.**

they experience abundant happiness and prosperity in heaven.

## **Ja 181 Asadisajātaka**

### **The Story about (Prince) Asadisa**

In the present the Buddha talks about how he gave up his kingdom for the spiritual life, and then tells a story of how he renounced a throne in the past, and the great deeds he did as a master archer called Asadisa, including saving his former kingdom with just one shot of an arrow.

○-○-|○○-||-○--|○-○- Siloka pathyā

#### **1. Dhanuggaho Asadiso rājaputto mahabbalo,**

The archer Asadisa was a prince and he was very strong,

-----|○○--||○----|○-○- Siloka pathyā

#### **Dūrepātī akkhaṇavedhī, mahākāyappadālano.**

One who could shoot far, who was a sharp shooter, breaking great bodies.

---

<sup>288</sup> By body, speech and mind.

----|0----||00-0|0-0- Siloka pathyā

**2. Sabbāmitte raṇaṃ katvā, na ca kañci viheṭṭhayi,**  
Troubling all his enemies, without harassing anyone else,

-0--|-,---||-0--|0-0- Siloka pathyā

**Bhātaraṃ sotthiṃ katvāna, saṃyamaṃ ajjhupāgamī ti.**  
Securing the safety of his brothers, he agreed to restraint.

**Tattha,** {2.91} **Asadiso ti,**  
In this connection, *Asadisa*,

**na kevalaṃ nāmeneva,**  
not only by his name,

**balavīriyapaññāhi pi Asadiso va.**  
also through having strong effort and wisdom, he was Asadisa (Matchless).

**Mahabbalo ti,**  
*Very strong,*

**kāyabalena pi paññābalena pi mahabbalo.**  
very strong with bodily strength, and also the strength of wisdom.

**Dūrepātī ti,**  
*One who could shoot far,*

**yāva cātumahārājikabhavanā tāvatimsabhavanā ca,**  
as far as the dwelling of the four great kings, as far as the dwelling of  
Tāvatiṃsa,

**kaṇḍaṃ pesetuṃ samatthatāya, dūrepātī.**  
he had the capability to send an arrow, (therefore he is) one who could shoot far.

**Akkhaṇavedhī ti avirādhitavedhī.**  
*A sharp shooter* means shooting without missing.



**Atha vā akkhaṇā vuccati vijju,**

Or else sharp is said for lightning,

**yāva ekā vijju niccharati, tāva tenobhāsenā,**

during the lightning strike, as far as the light shines,

**sattaṭṭhavāre kaṇḍāni gahetvā, vijjhatī ti akkhaṇavedhī.**

having taken hold of the arrows seven or eight times, he penetrates, so he was a sharp shooter.

**Mahākāyappadālano ti mahante kāye padāleti.**

*Breaking great bodies* means he breaks great bodies.

**Cammakāyo, dārukāyo, lohakāyo, ayokāyo,**

Hide body, wooden body, metal body, iron body,

**vālikakāyo, udakakāyo, phalakakāyo ti,**

sand body, water body, plank body,

**ime satta mahākāyā nāma.**

these are the seven great bodies.

**Tattha, añño cammakāyapadālano mahimsacammaṃ vinivijjhati,**

In this connection, breaking another's leather body (means) piercing buffalo hide,

**so pana satam-pi mahimsacammānaṃ vinivijjhati yeva.**

he pierces through one hundred buffalo hides.

**Añño aṭṭhaṅgulabahalaṃ udumbarapadaraṃ,**

Another's eight-finger thick board made from fig (tree wood),

**caturaṅgulabahalaṃ asanapadaraṃ vinivijjhati,**

(or) four-finger thick board made from Indian laurel (tree wood), he pierces through (these),

**so pana phalakasatam-pi ekato baddham vinivijjhati,**  
he pierces one hundred planks bound together,

**tathā dvaṅgulabahalam̐ tambalohapaṭṭam̐, aṅgulabahalam̐ ayapaṭṭam̐.**  
then two-finger thick copper metal plate, (or) one finger thick iron plate.

**Vālikasakaṭassa badarasakaṭassa palālasakaṭassa vā,**  
Carts with sand, carts with jujube, or carts with straw,

**pacchābhāgena kaṇḍam̐ pavesetvā, purebhāgena atipātetī,**  
having supplied an arrow in the hindpart, shooting in the forepart,

**pakatiyā udake catu-usabhaṭṭhānam̐ kaṇḍam̐ peseti,**  
naturally sending an arrow over the water for the length of four *usabha*,<sup>289</sup>

**thale aṭṭha-usabhan-ti.**  
over the ground for eight *usabha*.

**Evam̐ imesam̐ sattannam̐ mahākāyānam̐ padālanato mahākāyappadālano.**  
So from breaking these seven great bodies it is *breaking great bodies*.

**Sabbāmitte ti sabbe amitte.**  
*All his enemies means all enemies.*<sup>290</sup>

**Raṇam̐ katvā ti yuddham̐ katvā palāpesī ti attho.**  
*Troubling means battling and putting to flight, this is the meaning.*

**Na ca kañci viheṭṭhayī ti, ekam-pi na viheṭṭhesi.**  
*Without harassing anyone else, without harassing even one.*

**Aviheṭṭhayanto yeva pana, tehi saddhim̐ kaṇḍapesaneneva raṇam̐ katvā.**  
*Without harassing (anyone), but troubling (his enemies) by sending an arrow.*

---

<sup>289</sup> DPD: *usabha* 3. nt. measure of length; 140 cubits; approx 640 metres.

<sup>290</sup> Analysing the compound.

***Saṃyamaṃ ajjhupāgamī ti sīlasaṃyamaṃ pabbajjāṃ upagato.***

*He agreed to restraint means restrained by virtue he undertook the going forth.*

## **Ja 182 Saṅgāmāvacarajātaka** **The Story about the Entry into Battle**

In the present Ven. Nanda is lax in effort, thinking of his former love. The Buddha promises him a reward much greater than his fiancée, and he decides to strive harder. The other monks, though, scorn him for having such lowly ends, and he makes even greater effort and attains Awakening. The Buddha tells a story about an elephant who was scared of war, but when advised by his trainer, won a kingdom.

---o|o---||oo--o|o--o-- Siloka pathyā

**1. Saṅgāmāvacaro sūro balavā iti vissuto,**

Accustomed to battle, the hero is renowned as being strong,

--o--o|o---||o--oo|o--o-- Siloka pathyā

**Kiṃ nu toraṇam-āsaṃja paṭikkamasi, kuṅjara?**

Why have you returned after assaulting the gateway, elephant?

---o--|---oo--||--o--o|o--o-- Siloka bhavipulā

**2. Omadda khippaṃ palighaṃ, esikāni ca abbaha,**

Quickly trample down the cross-bar, and you must pull out the pillars,

--o--o|o---||---oo|o--o-- Siloka pathyā

**Toraṇāni ca madditvā, khippaṃ pavisa, kuṅjarā ti.**

Having crushed the gateways, you must enter quickly, O elephant.

**Tattha, {2.95} iti vissuto ti,**

*In this connection, is renowned,*

**tāta, tvaṃ pavattasampahāraṃ, saṅgāmaṃ madditvā,**

dear, you being present at the fight, having crushed (those) in battle,

**avacaraṇato saṅgāmāvacaro,**

from your behaviour you are *accustomed to battle*,

**thirahadayatāya sūro,**

being firm of heart you are a *hero*,

**thāmasampattiyā balavā ti,**

being endowed with power you are *strong*,

**evaṃ vissuto paññāto pākaṭo.**

so being *renowned* you are well known, famous.

**Toraṇam-āsajjā ti nagaradvārasaṅkhātāṃ toraṇaṃ patvā.**

*Assaulted the gateway* means arriving at the gateway, what is reckoned as the town gates.

**Paṭikkamasī ti kiṃ nu kho osakkasi?**

*Returned* means why have you retreated?

**Kena kāraṇena nivattasī ti? vadati.**

What is the reason you turned back? is what is said.

**Omaddā ti avamadda adho pātaya.**

*Trample down* means trample down, bring low.

**Esikāni ca abbahā ti,**

*You must pull out the pillars*,

**nagaradvāre soḷasaratanaṃ aṭṭharatanaṃ bhūmiyaṃ pavesetvā,**

having entered the grounds eight or sixteen cubits to near the town's gates,

**niccalam katvā, nikhātā esikatthambhā honti,**

standing firm, there are the strong pillars dug in,

**te khippaṃ uddhara luñcāhī, ti āṇāpeti.**

quickly pull those up, uproot (them), this is the order.

**Toraṇāni ca madditvā ti,**

Having crushed the gateways,

**nagaradvārassa piṭṭhasaṅghāte madditvā.**

having crushed the doorposts of the town gates.

**Khippaṃ pavisā ti sīghaṃ nagaraṃ pavisa.**

Enter quickly means enter the town rapidly.

**Kuñjarā ti, nāgaṃ ālapati.**

Elephant, he addresses the elephant.<sup>291</sup>

## Ja 183 Vālodakajātaka

### The Story about (the Fibrous) Drink

In the present many householders who attained the paths and fruits live with the Buddha, and attend his meals. These behave properly, but their attendants are loud and rude. The Buddha tells a story of thoroughbreds who were given strong drink but maintained their dignity, and donkeys who, being given the leftovers of that drink, became unruly.

--o-|-oo|-o-- Tuṭṭhubha

**1. Vālodakaṃ apparasaṃ nihīnaṃ,**

This fibrous water, tasteless, inferior,

--o-|-oo|-o-- Tuṭṭhubha

**Pitvā mado jāyati gadrabhānaṃ.**

Drinking it, the donkeys became tipsy.

---

<sup>291</sup> I.e. it is a vocative.

ॐ-ॐ-|-ॐ-|-ॐ- Tuṭṭhubha

**Imañ-ca pitvāna rasam paṇītam**

Whereas after drinking this fine liquor

ॐ-ॐ-|-ॐ-|-ॐ- Tuṭṭhubha

**Mado na sañjāyati sindhavānan-ti.**

The thoroughbreds did not become tipsy.

**Tattha,** {2.97} **vālodakan-ti makacivālehi parissāvita-udakam.**

In this connection, *this fibrous water* means filtered water with fiber.

**Vāludakan-ti pi pāṭho.**

*Vāludakam* is also a reading.<sup>292</sup>

**Nihīnan-ti nihīnārasabhāvena nihīnam.**

*Inferior* means it is inferior with the characteristic of having an inferior taste.

**Na sañjāyatī ti sindhavānam mado na jāyati.**

*Did not become* means the thoroughbreds did not become tipsy.

**Kim nu kho kāraṇan-ti? pucchi.**

What indeed is the reason? he asks.

--ॐ-|-ॐ-|-ॐ- Tuṭṭhubha

**2. Appam pivivāna nihīnajacco**

Having drunk just a little the low man

--ॐ-|-ॐ-|-ॐ- Tuṭṭhubha

**So majjatī tena janinda puṭṭho.**

Taking that becomes drunk, leader of men.

---

<sup>292</sup> This is merely a different way of forming the compound, and does not affect the sense.

--o-|-oo|-o-- Tuṭṭhubha

**Dhorayhasī ca, kulamhi jāto,**

The patient one, born in good family,

o-o-|-oo|-o-- Tuṭṭhubha

**Na majjati aggarasaṃ pivivā ti.**

Drinking the finest (drink) doesn't get drunk.

**Tattha, tena janinda puṭṭho ti,**

In this connection, taking that ... leader of men,

**janinda, uttamarāja, yo nihīnajacco,**

leader of men, supreme king, he who is a low man,

**tena nihīnaccabhāvena puṭṭho majjati pamajjati.**

having the condition of being a lowborn man by taking it becomes drunk,  
becomes very drunk.

**Dhorayhasī ti,**

The patient one,

**dhorayhasīlo dhuravahanaka-ācārena sampanno, jātisindhavo.**

the patient one, endowed with the behaviour of one who bears the burden, of  
thoroughbred birth.

**Aggarasan-ti,**

The finest (drink),

**sabbapaṭhamam gahitam muddikarasaṃ pivivā, pi na majjati.**

firstly, having taken a drink of tasty wine, even then he does not get drunk.

## **Ja 184 Giridantajātaka**

### **The Story about (the Horse Trainer) Giridanta**

In the present a monk ordained under the Buddha is easily persuaded to partake of Devadatta's good food, rather than go on almsround. He is brought to the Buddha who tells a story about king Sāma's war-horse called Paṇḍava who imitated his lame trainer named Giridatta. When a fit trainer was brought for him he stopped being lame himself.

- - - - - || - - - - - Siloka pathyā

#### **1. Dūsito Giridattena, hayo Sāmassa Paṇḍavo,**

Corrupted by Giridatta, (king) Sāma's horse (called) Paṇḍava,

- - - - - || - - - - - Siloka pathyā

#### **Porāṇaṃ pakatiṃ hitvā, tasevānuvidhiyyatī ti.**

Abandoning his previous nature, he follows (his trainer).

**Tattha,** <sup>{2.98}</sup> *hayo Sāmassā ti Sāmassa rañño maṅgalasso.*

*In this connection, Sāma's horse means king Sāma's state horse.*

**Porāṇaṃ pakatiṃ hitvā ti,**

*Abandoning his former nature,*

**attano porāṇapakatiṃ siṅgārabhāvaṃ pahāya.**

*putting aside his own elegant, former nature.*

**Anuvidhiyyatī ti anusikkhati.**

*He follows means he does likewise.*



— 0 — 0 — 0 — 0 — — || 0 — 0 — — | 0 — 0 — Siloka pathyā

**2. Sace ca tanujo poso, sikharākārakappito,**

If a man, a kinsman, provided with a good disposition,

— 0 — — | 0 — — — || — 0 — 0 — 0 — 0 — Siloka pathyā

**Ānane naṃ gahetvāna, maṇḍale parivattaye,**

Having taken him by the bit, guides him around the enclosure,

— 0 — 0 — 0 — — — || — — — 0 — 0 — 0 — Siloka pathyā

**Khippam-eva pahantvāna, tassevānuvidhiyyatī ti.**

Quickly abandoning (his limping), he follows (the trainer).

**Tattha,** {2.99} **tanujo ti tassa anujo.**

In this connection, a *kinsman* means his brother.

**Anurūpaṃ jāto hi anujo, tassa anujo tanujo.**

Being of similar birth he is a brother, his brother (or) kinsman (is said).

**Idaṃ vuttaṃ hoti:**

This is what is said:

**Sace hi, mahārāja, tassa siṅgārassa ācārasampannassa assassa,**

If, great king, the horse has elegance and a virtuous manner,

**anurūpaṃ jāto siṅgāro ācārasampanno poso.**

it is suitable that he is a man born with elegance and possesses a virtuous manner.

**Sikharākārakappito ti,**

*Provided with a good disposition,*

**sikharena sundarena ākārena, kappitakesamassu,**

having a good, beautiful manner, with trimmed hair and beard,

**taṃ assaṃ ānane gahevā,**

having taken that horse by the bit,

**assamaṇḍale parivatteyya,**

he would guide him around the horses' ring,

**khippam-evesa taṃ khañjabhāvaṃ pahāya:**

quickly abandoning the limping state,

**“Ayaṃ siṅgāro ācārasampanno assagopako maṃ sikkhāpetī” ti.**

thinking: “This elegant and virtuous groom will train me.”

**Saññāya khippam-eva tassa anuvidhiyyati, anusikkhissati,**

Through perceiving (this) he quickly follows him, he does likewise,

**pakatibhāve yeva ṭhassatī, ti attho.**

he will surely remain in that natural state, this is the meaning.

## **Ja 185 Anabhiratijātaka**

### **The Story about Discontent**

In the present one young brahmin learns the Vedas, but through the worries and occupations of his household life he forgets what he had learned. The Buddha tells a similar story from the past, showing how only a tranquil mind has good recollection.

U-U-|-U-|-U-- Tuṭṭhubha

**1. Yathodake āvile appasanne,**  
Just as in agitated and disturbed water,

U-U-|-UU|-U-- Tuṭṭhubha

**Na passatī<sup>293</sup> sippikasambukañ-ca,**  
One cannot see oyster shells or (other) shellfish,

-U--U--U--

**Sakkharaṃ vālukam macchagumbaṃ,<sup>294</sup>**  
Pebbles, sand and schools of fish,

- - - U - U - - -

**Evam āvilamhi citte,**  
So in an agitated mind,

U-U-|-U-|-U-- Tuṭṭhubha

**Na passatī<sup>295</sup> attadattham parattham.**  
One does not see one's own or another's welfare.

U-U-|- - -|-U-- Tuṭṭhubha

**2. Yathodake acche vippasanne,**  
Just as in transparent and undisturbed water,

- - -U-|-UU|-U-- Tuṭṭhubha

**So passatī sippikasambukañ-ca,**  
One can see oysters and also (other) shellfish,

---

<sup>293</sup> Cst reads: *passati*, against the metre, same in next verse.

<sup>294</sup> This and the following line, and the equivalent two lines in the next verse, do not appear to be metrical as they stand, and I can see no easy way to repair the metre. BJT reads: *Na passati sippisambukam macchagumbaṃ*, followed by *Evam āvile hi citte*; this doesn't help the metre either.

<sup>295</sup> Cst: *Na so passati*, against the metre. It appears all major texts print *passati* here, although an easy adjustment *passatī* is required by the metre.

--o--o--o--

**Sakkharaṃ vālukāṃ macchagumbaṃ,**  
Pebbles, sand and schools of fish,

--o--o--o--

**Evam anāvile hi citte,**  
So in an unagitated mind,

--o--|--o--|--o-- Tuṭṭhubha

**So passatī<sup>296</sup> attadatthaṃ paratthaṃ.**  
One sees one's own welfare and another's welfare.

**Tattha,** {2.101} **āvile ti kaddamāluḷite.**

*In this connection, in agitated (water) means in agitated and muddy (water).*

**Appasanne ti tā yeva āvilatāya avippasanne.**

*Disturbed means (water) that is agitated and not tranquil.*

**Sippikasambukañ-cā ti sippikañ-ca sambukañ-ca.**

*Oysters and also (other) shellfish means oysters and shellfish.*

**Macchagumban-ti macchaghaṭaṃ.**

*Schools of fish means clusters of fish.*

**Evam āvilamhī ti evam-eva rāgādīhi āvile citte.**

*So in an agitated mind means so in a mind agitated by lust and so on.*

**Attadatthaṃ paratthan-ti,**

*One's own or another's welfare,*

---

<sup>296</sup> Cst: *passati*.

**neva attadattham na parattham passatī, ti attho.**

one does not see one's own welfare, nor another's welfare, this is the meaning.

**So passatī ti evam-eva anāvile citte**

*One sees* means as in an unagitated mind

**so puriso attadattham paratthañ-ca passatī ti.**

that person sees one's own welfare and another's welfare.

## **Ja 186 Dadhivāhanajātaka** **The Story about (King) Dadhivāhana**

In the present a monk ordained under the Buddha is easily persuaded to partake of Devadatta's good food, rather than go on almsround. He is brought to the Buddha who tells a story of how a sweet mango tree and its fruits were turned bitter by being surrounded by nimb trees.

- ॐ - ॐ - ॐ - - - - || - - - ॐ - ॐ - ॐ - Siloka pathyā

**1. Vaṇṇagandharasūpeto, amboyaṃ ahuvā pure,**

This mango was previously endowed with colour, fragrance, taste,

ॐ - ॐ - - | ॐ - - - || - - - ॐ - ॐ - ॐ - Siloka savipulā

**Tam-eva pūjam labhamāno, kenambo kaṭukapphalo ti?**

Was received with honour, why is this mango (now) a bitter fruit?

ॐ-ॐ|ॐ--||---ॐ|ॐ-ॐ- Siloka savipulā

**2. Pucimandaparivāro ambo te Dadhivāhana,**

Dadhivāhana, your mango is surrounded by *nimba* trees,

---|ॐ---||---|ॐ-ॐ- Siloka pathyā

**Mūlaṁ mūlena saṁsaṭṭhaṁ, sākhā sākhā nisevare,**

The roots are mixed up with roots, the branches are entwined with branches,

ॐ-ॐ|ॐ---||---ॐ|ॐ-ॐ- Siloka pathyā

**Asātasannivāsenā tenambo kaṭukapphalo ti.**

Through association with the bad the mango has bitter fruit.

**Tattha,** {2.106} **pucimandaparivāro ti nimbarukkhaparivāro.**

In this connection, surrounded by *nimba* trees means surrounded by *nimba* trees.<sup>297</sup>

**Sākhā sākhā nisevare ti,**

The branches are entwined with branches,

**pucimandassa sākhāyo ambarukkhassa sākhāyo nisevanti.**

the branches of the *nimba* (tree) are entwined with the branches of the mango tree.

**Asātasannivāsenā ti,**

Through association with the bad,

**amadhurehi pucimandehi saddhiṁ sannivāsenā.**

through association with those *nimba* (trees) lacking in sweetness.

---

<sup>297</sup> Wikipedia: *Azadirachta indica*, commonly known as neem, nimitree or Indian lilac, is a tree in the mahogany family *Meliaceae*.

**Tenā ti,**

*Through (that),*

**tena kāraṇena ayaṃ ambo kaṭukapphalo asātaphalo tittakaphalo jāto ti.**

for that reason this mango has bitter fruit, bad fruit, astringent fruit.

## **Ja 187 Catumaṭṭajātaka**

### **The Story about being Cleansed in Four Ways**

In the present one vain old monk comes and sits with the two chief disciples and offers to teach them. They walk away in disgust. The Buddha tells a story of how a jackal interrupted the virtuous talk of two geese and a Devatā in a tree, and how they flew away back to the Himālayas.

--○○|○---||-○--|○-○- Siloka pathyā

**1. Ucce viṭabhim-āruyha, mantayavho rahogatā,**

Ascending the canopy above, you must discuss in secret,

----|○---||○○--|○-○- Siloka pathyā

**Nīce oruyha mantavho, migarājā pi sossatī ti.**

Descending low, you can discuss, the king of beasts also listens.

**Tattha,** {2.107} *ucce viṭabhim-āruyhā ti,*

*In this connection, ascending the canopy above,*

**pakatiyā ca ucce imasmim rukkhe, uccataram ekam viṭapaṃ abhiruhitvā.**

conventionally above in this tree, having ascended to the highest canopy.

**Mantayavho ti mantetha, kathetha.**

*You must discuss means you must discuss,<sup>298</sup> you must speak (together).*

---

<sup>298</sup> This is a 2<sup>nd</sup> person middle imperative form, and is defined by the more regular form of the imperative.

***Nīce oruyhā ti otarivā, nīce ʘhāne ʘatvā mantetha.***

*Descending low* means having descended, standing in a low place, you can discuss.

***Migarājā pi sossatī ti attānaṃ migarājānaṃ katvā, āha.***

*The king of beasts also listens*, having made himself the king of beasts, he said this.

– 0 – – | 0 – – – || – – – | 0 – 0 – Siloka pathyā

**2. Yam suvaṇṇo suvaṇṇena, Devo Devena mantaye,**

You should discuss the golden with the golden, Deva with Deva,

– 0 0 | 0 – – || 0 – 0 0 | 0 – 0 – Siloka pathyā

**Kim tettha catumaṭṭhassa. Bilaṃ pavisa jambukā ti!**

Whoever is cleansed in four ways. Re-enter your hole, dear jackal!

***Tattha, suvaṇṇo ti sundaravaṇṇo.***

*In this connection*, golden means having a beautiful colour.

***Suvaṇṇenā ti dutiyena haṃsapotakena.***

*With the golden* means with the second young goose.

***Devo Devenā ti te yeva dve Deve katvā, katheti.***

*Deva with Deva* means having (assembled) two Devas, he speaks.

***Catumaṭṭhassā ti sarīrena* {2.108} *jātiyā sarena guṇenā ti.***

*Whoever is cleansed in four ways* means in body, in birth, in tone, in virtue.

***Imehi catūhi maṭṭhassa suddhassā, ti akkharattho.***

When cleansed, purified in these four ways, this is literal meaning.

***Asuddhaṃ yeva pana taṃ pasamsāvacanena nindanto evam-āha,***

He speaks thus blaming with words of praise the impure one,



**catūhi lāmakassa, kiṃ te ettha siṅgālassā ti?**

when inferior in four ways, why is the jackal here?

**Ayam-ettha adhippāyo.**

This is the intention here.

**Bilaṃ pavisā ti idaṃ Bodhisatto bheravārammaṇaṃ dassetvā,**

*Re-enter*, the Bodhisatta, having seen the object of fright,

**taṃ palāpento āha.**

spoke (thus) putting him to flight.

## Ja 188 Sīhakoṭṭhukajātaka

### The Story about the Lion and the Jackal

In the present Kokālika wanted to be one of those who recited the scriptures, and was invited to do so, but when he appeared in front of the Saṅgha he could not remember one verse. The Buddha tells a story of a crossbreed, who looked like a lion, but sounded like his mother, a jackal. When he tried to roar all the other lions were embarrassed by his sound.

--o-|-oo-||-o-o|o-o- Siloka bhavipulā

**1. Sīhaṅgulī sīhanakho, sīhapādapatiṭṭhito,**

Lion's toes, lion's claws, you stand on lion's feet,

----|o----||----oo|o-o- Siloka pathyā

**So sīho sīhasaṅghamhi eko nadati aññathā ti.**

But this lion makes sound other than lion's pride.

**Tattha,** {2.109} *sīhapādapatiṭṭhito ti sīhapādeheva patiṭṭhito.*

In this connection, you stand on lion's feet means you stand upon lion's feet.<sup>299</sup>

---

<sup>299</sup> Analysing the *tatiyātappurisa* compound.

***Eko nadati aññathā ti,***

*(This lion) makes sound other than,*

**eko va avasesasīhehi asadisena, siṅgālasaddena nadanto, aññathā nadati.**

this one, unlike the rest of the lions, sounding like a jackal, makes a different sound.

---o|---o---||---o---|o---o--- Siloka ravipulā

**2. Mā tvaṃ nadi rājaputta, appasaddo vane vasa,**  
Do not cry out, prince, live quietly in the woods,

o---o---|---,---||oo---|o---o--- Siloka mavipulā

**Sarena kho taṃ jāneyyūṃ, na hi te pettiko saro ti.**  
They know by the voice, this is not your father's voice.

**Tattha, rājaputtā ti sīhassa migarañño putto.**<sup>300</sup>

In this connection, *prince* means the son of the king of beasts, the lion.

## **Ja 189 Sīhacammajātaḁa** **The Story about the Lion's Skin**

In the present Kokālika wanted to be one of those who recited the scriptures, and was invited to do so, but when he appeared in front of the Saṅgha he could not remember one verse. The Buddha tells a story of a merchant who used to throw a lion-skin over his donkey before putting him out to graze. But when confronted by villagers he revealed his true nature by braying, and was beaten to death.

---

<sup>300</sup> Cst: *putta*, which must be a mistake in the transcription.

----|UUU-||---U|U-U- Siloka navipulā

**1. Netam sīhassa naditam, na byagghassa na dīpino,**  
This is not a lion's sound, nor is it a tiger's or leopard's,

-U--|U---||---UU|U-U- Siloka pathyā

**Pāruto sīhacammena, jammo nadati gadrabho ti.**  
But wrapped with a lion's skin, a contemptible donkey cries out.

**Tattha,** {2.110} **jammo ti lāmako.**

In this connection, *contemptible* means inferior.

**Gā mavāsino pi tassa gadrabhabhāvaṃ ñatvā,**

Those who dwell in the village, knowing his donkey-nature,

**taṃ aṭṭhīni bhañjantā pothetvā, sīhacammaṃ ādāya agamaṃsu.**

having beaten him, and broken his bones, took the lion's skin and left.

U-U-|-,---||-U-U|U-U- Siloka mavipulā

**2. Ciram-pi kho taṃ khādeyya gadrabho haritaṃ yavaṃ,**  
For a long time the donkey may have eaten grass and barley,

-U--|U---||UU--|U-U- Siloka pathyā

**Pāruto sīhacammena, ravamāno va dūsayī ti.**  
While covered with a lionskin, (but) he spoiled it all by braying.

**Tattha, tan-ti nipātamattam.**

In this connection, *taṃ* is merely a particle.

**Ayaṃ gadrabho attano gadrabhabhāvaṃ ajānāpetvā,**

This donkey, without making known his own donkey's nature,

**sīhacammena pāruto ciram-pi kālaṃ haritaṃ yavaṃ khādeyyā, ti attho.**

while covered with a lionskin, may have eaten grass and barley for a long time,  
this is the meaning.

***Ravamāno va dūsayī ti,***

*He spoiled it all by braying,*

**attano pana gadrabharavaṃ ravamāno vesa attānaṃ dūsayi,**

braying his own donkey bray he spoiled it for himself,

**natthettha sīhacammaṣa doṣo ti.**

regarding this, it is not the fault of the lion's skin.

## **Ja 190 Sīlānisamsajātaka**

### **The Story about the Advantages of Virtue**

In the present one layman, wrapped up in contemplation of the Buddha, walks across the waves of a river. The Buddha tells a story in which two people were stranded on an island, but because of the virtue of one of them he was rescued by a Devatā. He only agreed to be saved if he could share merit with his companion, and he too could come.

— 0 — — 0 — — 0 || — — 0 0 0 — — Siloka pathyā

**1. Passa saddhāya sīlassa, cāgassa ca ayaṃ phalaṃ,**

Behold, this is the fruit of faith, virtue and liberality,

— — — — 0 — — — || — — 0 0 0 — — Siloka pathyā

**Nāgo nāvāya vaṇṇena, saddham vahaṭupāsakaṃ.**

A Nāga, in the shape of a ship, conveys the faithful layman.

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — Siloka pathyā

**2. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavam,**  
Associate only with the wise, be intimate with the wise,

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — Siloka pathyā

**Satañ-hi sannivāseṇa sotthim gacchati<sup>301</sup> nhāpito ti.**  
Through living together with the good the barber got to safety.

**Tattha,** {2.112} **passā ti kañci aniyametvā, passathā, ti ālapati.**

In this connection, *behold* means without defining anything, you should behold, so he addresses him.

**Saddhāyā ti lokiyalokuttarāya saddhāya.**

*Of faith* means of mundane and supermundane faith.

**Sīle pi eseva nayo.**

This is also the method with virtue.

**Cāgassā ti deyyadhammapariccāgassa ceva kilesapariccāgassa ca.**

*Of liberality* means sacrificing offerings and giving up defilements.<sup>302</sup>

**Ayam phalan-ti idam phalam, guṇam ānisaṃsan-ti attho.**

*This is the fruit* means this is the fruit,<sup>303</sup> the advantage of virtue, this is the meaning.

**Atha vā cāgassa ca phalam passa,**

Or, behold the fruit of liberality,

---

<sup>301</sup> *nh-* does not make position here.

<sup>302</sup> *Cāga* and *pariccāga* have a number of meanings in Pāḷi from *giving up* to *sacrificing* to *abandoning*, which is what makes this definition possible.

<sup>303</sup> *Phala* is a neuter noun, and *ayam* is masculine, the commentator corrects the grammar by using the neuter *idam* in the definition. But then just below suggests an alternative, *ayam* should be read with *nāga* (masc.).

**ayam Nāgo nāvāya vaṇṇenā ti evam-pettha attho daṭṭhabbo.**

this Nāga, having the shape of a ship, so should the meaning be seen here.

**Nāvāya vaṇṇenā ti nāvāya saṅghānena.**

*Having the shape of a ship* means having the appearance of a ship.

**Saddhan-ti tīsu ratanesu patiṭṭhitasaddham.**

*Faithful* means steady faith in the three treasures.

**Sabbhi-r-evā ti paṇḍitehi yeva.** {2.113}

*Only with the wise* means only with the learned.

**Samāsethā ti ekato āvaseyya, upavaseyyā, ti attho.**

*You must associate* means you should spend time together, you should dwell near, this is the meaning.

**Kubbethā ti kareyya.**

*(You must) be* means you should be.<sup>304</sup>

**Santhavan-ti mittasanthavam.**

*Intimate* means the intimacy of friendship.

**Taṇhāsanthavo pana kenaci pi saddhiṃ na kātabbo.**

But you should not have the intimacy of craving with anyone.<sup>305</sup>

**Nhāpito ti nhāpitakuṭumbiko.**

*The barber* means the barber householder.

**Nahāpito ti pi pāṭho.**

*Nahāpita* is also a reading.<sup>306</sup>

---

<sup>304</sup> I take it *kubbetha santhavam* is a verbal phrase, lit. *you must make intimacy*, in English we have to express it somewhat differently.

<sup>305</sup> The two *santhava* are the intimacy of friendship and the intimacy of craving. See Ja 162 Santhavajātaka.

## Ja 191 Ruhakajātaka

### The Story about (the Family Priest) Ruhaka

In the present one monk who ordains after his marriage gradually comes once again under his wife's power. The Buddha tells a story of how a brahmin called Ruhaka was made a fool of by his wife, who made him dress and act like a horse. When shamed in front of the king he chased her out and got a new wife.

○○○○○- - - -||- - - -|○-○- Siloka pathyā

#### 1. Api Ruhaka chinnāpi, jiyā sandhīyate puna,

Although broken, Ruhaka, the bow string can be reconnected,

- - -○|○-○-||- - -○|○-○- Siloka javipulā

#### Sandhīyassu purāṇiyā, mā kodhassa vasaṃ gamī ti.

Connect with the old bow string,<sup>307</sup> do not be controlled by anger.

#### Tatrāyaṃ {2.114} saṅkhepattho:

In this connection, this is the meaning in brief:

#### bho Ruhaka, nanu chinnā pi dhanujjyā, puna sandhīyati ghaṭīyati,

dear Ruhaka, surely, although the bow string is broken, it can be reconnected again, recombined,

#### evam-eva tvam-pi purāṇiyā saddhiṃ sandhīyassu,

so you can also reconnect with your old bow string (your wife),<sup>308</sup>

#### kodhassa vasaṃ mā gamī ti.

and not come under the control of anger.

---

<sup>306</sup> The word inserts an epenthetic vowel, giving the normal form, which, although it has the same meaning, spoils the metre.

<sup>307</sup> PED: *f. purāṇī, of an old bow string, applied jokingly to a former wife.*

<sup>308</sup> The word for a former wife is *purāṇadutiyaikā*.

– ॐ – | ॐ – – – || – ॐ – | ॐ – ॐ – Siloka pathyā

**2. Vijjamānesu vākesu, vijjamānesu kārisu,**

While there is fibre existing, while there are workmen existing,

– ॐ – | ॐ – – – || ॐ – ॐ | ॐ – ॐ – Siloka pathyā

**Aññam jiyam karissāmi, alaṅ-ñeva purāṇiyā ti!**

I will make another bow string, enough with the old bow string!

**Tassattho:** {2.115} **mahārāja,**

This the meaning: great king,

**dhanukāramuduvākesu ca jiyakārakesu ca manussesu vijjamānesu**

while men (such as) bow-makers, soft-fibre workers, and bow makers exist<sup>309</sup>

**aññam jiyam karissāmi,**

I will make another bow,

**imāya chinnāya purāṇiyā jiyāya alaṅ, natthi me koci attho ti.**

enough with the old bow which is broken, it is nothing to me, is the meaning.

**Evañ-ca pana vatvā, taṃ nīharitvā, aññam brāhmaṇim ānesi.**

And after saying this, having removed her, he brought another brahminī (to be his wife).

---

<sup>309</sup> These are locative absolutes, as are the lines of the verse.



## Ja 192 Sirikāḷakaṇṇijātaka The Story about Good and Bad Luck

In the past an unlucky young man, after completing his studies, is given a very beautiful maiden to wife, but he scorns her, and the king takes her to wife instead. Later on the road the queen sees her former husband and despises him with a smile. The Bodhisatta Mahosadha explains why.

--o-|-oo-||-o-o|o-o- Siloka bhavipulā

**1. Itthī siyā rūpavatī, sā ca sīlavatī siyā,**

Could there be a comely woman, could there be a virtuous woman,

oo--|o----||-o-o|o-o- Siloka pathyā

**Puriso taṃ na iccheyya, saddahāsi Mahosadhā ti.**

A man who doesn't desire her, do you believe it, Mahosadha?

**Tattha,** {6.349} *sīlavatī ti ācāraguṇasampannā.*

In this connection, *virtuous* means endowed with virtue in living.

-o-o|o----||oo--|o-o- Siloka pathyā

**2. Saddahāmi mahārāja, puriso dubbhago siyā,**

I do believe it, O great king, should the man be unfortunate,

o-o-|o----||oo-o|o-o- Siloka pathyā

**Sirī ca kāḷakaṇṇī ca na samentī kudācanan-ti.**

Good luck and bad luck do not at any time come into contact.

**Tattha, na samentī ti,**

In this connection, *do not ... come into contact,*

**samuddassa orimatīrapārimatīrāni viya ca,**

like the near shore and the far shore of the ocean,

**gaganatalapathavitalāni viya ca, na samāgacchan-ti.**

or, like the the plains of the sky and the plains of the earth, do not connect.<sup>310</sup>

## **Ja 193 Cūḷapadumajātaka** **The Shorter Story about (King) Paduma**

In the present a young monk, being driven by his desire for a young woman, is on the verge of quitting. The Buddha tells a story of how, when he was a young prince, he had saved and helped his wife in every circumstance, only to be betrayed and almost killed by her. When later she comes begging to his kingdom, he condemns her but lets her go free.

◡◡-◡-|-◡◡-|-◡-- Tuṭṭhubha

**1. Ayam-eva sā, aham-pi<sup>311</sup> so anañño,**

This is surely her, I am no other,

◡◡-◡-|----|-◡-- Tuṭṭhubha

**Ayam-eva so hatthacchinno anañño,**

This one had his hands cut off, no other,

◡-◡-|-◡◡|-◡-- Tuṭṭhubha

**Yam-āha: ‘Komārapatī maman’-ti,**

What she said was: ‘He is my youthful husband’,

--◡-|-◡-|-◡-- Tuṭṭhubha

**Vajjhittiyo natthi itthīsu saccaṃ.**

Women should be killed, there is no truth in women.

---

<sup>310</sup> The first simile about the shores seems apt, but this is hardly so for the sky and the earth.

<sup>311</sup> Text reads *ahamapi*, which would require taking *aham* as resolved to meet the needs of the metre. When the expected reading would be *aham-pi*, there is no need to accept this.

U-U-|-UU|-U-- Tuṭṭhubha

**2. Imañ-ca jammañ musalena hantvā,**  
Beat this despicable one with a club,

--U-|UU-|-U-- Tuṭṭhubha

**Luddaṃ chavaṃ paradārūpaseviṃ.**  
A violent wretch, who goes with others' wives.

U-U-|-UU|-U-- Tuṭṭhubha

**Imissā ca naṃ pāpatibbatāya,**  
This is a wicked and a faithless wife,

--U-|UU|-U-- Tuṭṭhubha

**Jīvantiyā chindatha kaṇṇanāsan-ti!**  
While still living cut off her ears and nose!

**Tattha,** {2.120} *yam-āha: 'Komārapatī maman'-ti,*

*In this connection, what she said was: 'He is my youthful husband',*

**yam esā: "Ayaṃ me komārapatī, kuladattiko sāmiko" ti, āha,**

what she said was: "This is my youthful husband, given by a good family, my lord,"

**ayam-eva so, na añño.**

this is him, no other.

**Yam-āhu: komārapatī ti pi pāṭho;**

*Yam-āhu: komārapatī is another reading;*

**ayam-eva hi potthakesu likhito, tassāpi ayam-evattho,**

this is written in the books, this is also the meaning of it,

**vacanavipallāso panettha, veditabbo.**

but here the grammatical number has been confused,<sup>312</sup> so it is to be understood.

**Yañ-hi raññā vuttaṃ, tad-eva idha āgataṃ.**

Whatever was spoken by the king, just that comes here.

**Vajjhittiyo ti itthiyo nāma vajjhā vadhitabbā eva.**

*Women should be killed* means certainly women should be killed, should be slaughtered.

**Natthi itthīsu saccan-ti etāsu sabhāvo nāmeko natthi.**

*There is no truth in women, in them there is certainly not just one nature.*

**Imañ-ca jamman-ti ādi, dvinnam-pi tesam daḍḍāṇāpanavasena vuttaṃ.**

*This despicable one and so on, was said because of ordering punishment to both of them.*

**Tattha, jamman-ti lāmakam.**

In the connection, *despicable* means inferior.

**Musalena hantvā ti,**

*Beat ... with a club,*

**musalena hanitvā pothetvā, aṭṭhīni bhañjitvā, cuṇṇavicuṇṇam katvā.**

having beaten, having hit with a stick, having broken their bones, having ground them down.

**Luddan-ti dāruṇam.**

*Violent* means savage.

**Chavan-ti guṇābhāvena nijjivam matasadisam.**

*Wretch* means (someone who is) the same as dead, not living, without character.

---

<sup>312</sup> *Yam-āha* means *she said* (singular), the expected reading; *yam-āhu* would mean *they said* (plural), which is hard to explain, so the commentator puts it down to confusion.

***Imissā*** {2.121} ***ca nan-ti ettha nan-ti nipātamattaṃ,***

*This is, here nam̐ is merely a particle,*<sup>313</sup>

***imissā ca pāpapatibbatāya anācārāya dussīlāya,***

*this is a wicked and a faithless wife, having misconduct and bad character,*

***jīvantiyā va kaṇṇanāsaṃ chindathā, ti attho.***

*while still living you must cut off her ears and nose, this is the meaning.*

## **Ja 194 Maṇicorajātaka** **The Story about the Jewel Thief**

In the present Devadatta goes about trying to kill the Buddha, who tells a story where an unjust king tried to steal the virtuous wife of the Bodhisatta by first having his head cut off. Sakka is alerted and intervenes and the Bodhisatta becomes the new and righteous king.

◡-◡-|◡◡|◡- - Tuṭṭhubha

**1. Na santi devā, pavasanti nūna,**

There are no Devas, they surely live far off,

◡◡-◡-|◡◡◡|◡- - Tuṭṭhubha

**Na hi nūna santi idha lokapālā.**

Here are surely no guardians of the world.

◡◡-◡-|◡◡|◡- - Tuṭṭhubha

**Sahasā karontānam-asaññatānaṃ,**

The uncontrolled, behaving with violence,

◡◡-◡-|◡◡|◡- - Tuṭṭhubha

**Na hi nūna santī paṭisedhitāro ti.**

There are surely none who can ward them off.

---

<sup>313</sup> Inserted to complete the metre.

**Tattha,** {2.123} **na santi Devā ti,**

In this connection, there are no *Devas*,

**imasmim loke silavantānam, olokanakā pāpānañ-ca nisedhakā,**

the virtuous in this world, who look around and ward off wickedness,

**na santi nūna Devā.**

there are surely none of these *Devas*.

**Pavasanti nūnā ti,**

They surely live far off,

**evarūpesu vā kicesu uppannesu, nūna pavasanti, pavāsam gacchanti.**

when such duties arise, they surely live far off, they go abroad.

**Idha lokapālā ti,**

Here (are surely no) guardians of the world,

**imasmim loke,**

in this world,

**lokapālasammatā samaṇabrāhmaṇā pi silavantānam,**

of those virtuous ascetics and brahmins considered guardians of the world,

**anuggāhakā, na hi nūna santi.**

and helpers, there are none.

**Sahasā karontānam-asaññatānan-ti,**

The uncontrolled, behaving with violence,

**sahasā avīmaṁsitvā, sāhasikaṁ dāruṇam,**

with violence, without reflecting, they are violent and savage,

**kammaṁ karontānam dussīlanam.**

they perform deeds that are unvirtuous.

**Paṭisedhitāro ti,**

*Ward them off,*

**‘Evarūpaṃ kammaṃ mā karittha, na labbhā etaṃ kātun-ti’,**

saying: ‘You must not do such deeds, to do this is not allowed,’

**paṭisedhentā natthī, ti attho.**

there is nothing warding them off (at present), this is the meaning.

○---|○---||---○|○-○- Siloka pathyā

**2. Akāle vassatī tassa, kāle tassa na vassatī,**

For him it rains out of season, for him in season it rains not,

---○|○---||○---|○-○- Siloka savipulā

**Saggā ca cavatī ṭhānā, nanu so tāvatā hatō ti.**

From his place in heaven he fell, on that account he is slaughtered.

**Tattha,** <sup>{2.124}</sup> *akāle ti,*

*In this connection, out of season,*

**adhammikarañño rajje**

*in the kingdom of the unjust king*

**ayuttakāle sassānaṃ pakkakāle vā,**

*at an unsuitable time, or when the crops ripen,*

**lāyanamaddanādikāle vā Devo vassatī.**

*or the Deva rains at the time of reaping, or threshing, and so on.*

**Kāle ti yuttapayuttakāle,**

*In season means at a suitable, or very suitable time,*

**vapanakāle taruṇasassakāle gabbhaggaṇakāle ca na vassatī.**

*(such as) at the time of sewing, at the time of tender crops, and at the time of threshing, it does not rain.*

***Saggā ca cavati ṭhānā ti saggasaṅkhātā ṭhānā, Devalokā cavatī, ti attho.***

*From his place in heaven he fell* means from what is reckoned as his place in heaven, the Deva Realm, he fell, this is the meaning.

***Adhammīkarājā, hi appaṭilābhavasena, Devalokā cavati nāma.***

The unjust king, because of not acquiring (merit), surely fell from the Deva Realm.

***Sagge pi vā rajjam kārento, adhammīkarājā tato cavatī, ti pi attho.***

While reigning in heaven, the unjust king fell from there, this is also the meaning.

***Nanu so tāvatā hato ti nanu so adhammīko rājā ettakena hato hoti.***

*On that account he is slaughtered* means surely the unjust king is slaughtered in this way.

***Atha vā, {2.125} ekaṃsavācī ettha nu-kāro,***

Or, here the sound *nu* is a word meaning certain,

***neso ekaṃsena ettāvatā hato,***

he is certainly slaughtered in this way,

***aṭṭhasu pana mahānirayesu, soḷasasu ca ussadanirayesu***

in the eight great hells, and in the sixteen prominent hells,

***dīgharattam so haññissatī, ti ayam-ettha attho.***

he is struck down for a long time, this is the meaning here.



## Ja 195 Pabbatūpattharajātaka The Story about the Valley

In the present a courtier had an affair in the king of Kosala's harem, and the king asked advice of the Buddha as to what he should do. The Buddha told a story of a similar event in the past, and the wise advice he had given at that time.

— 0 — | 0 — — || — — 0 | 0 — 0 — Siloka pathyā

**1. Pabbatūpatthare ramme jātā pokkharaṇī sivā,**  
On a delightful mountain plain arose auspicious lotus lakes,

— — — | 0 — — || — — — | 0 — 0 — Siloka pathyā

**Taṃ siṅgālo apāpāyi, jānaṃ sīhena rakkhitan-ti.**  
A jackal drank there, knowing that it was guarded by a lion.

**Tattha,** {2.126} *pabbatūpatthare ramme ti,*  
In this connection, on a delightful mountain plain,

**Himavantapabbatapāde pattharivā, ʃhite aṅgaṇaṭṭhāne, ti attho.**  
spreading out at the foot of an Himalayan mountain, situated in that open space,  
this is the meaning.

**Jātā pokkharaṇī sivā ti,**  
Arose auspicious lotus lakes,

**sivā sītalā madhurodakā pokkharaṇī nibbattā,**  
appeared auspicious, cool, sweet-water lakes,

**apica kho pokkharasañchannā nadī pi pokkharaṇī yeva.**  
but only shaded lotus lakes and ponds<sup>314</sup> are lotus lakes.

---

<sup>314</sup> Lotuses do not grow in flowing rivers, which is the normal translation for *nadī*, so I think we must take it here as meaning still water *ponds*, or something similar.

**Apāpāyī ti apa-iti upasaggo,**

*Drank, apa, this is a prefix,*<sup>315</sup>

**apāyī ti attho.**

*drank is the meaning.*

**Jānaṃ sīhena rakkhitan-ti,**

*Knowing that it was guarded by a lion,*

**sā pokkharaṇī sīhaparibhogā sīhena rakkhitā,**

*that lotus lake enjoyed by lions was guarded by a lion,*

**so pi naṃ siṅgālo: “Sīhena rakkhitā ayan”-ti jānanto va apāyī.**

*that jackal, knowing: “This is guarded by a lion,” drank (there).*

**Taṃ kiṃ maññati, bālo siṅgālo, sīhassa abhāyivā**

*Considering this, the foolish jackal, unafraid of the lion,*

**piveyya evarūpaṃ pokkharaṇin-ti ayam-etthādhippāyo.**

*would still drink at such a lotus lake, this is the intention here.*

○-○-|○- - -||-○-○|○-○- Siloka pathyā

**2. Pivanti ce mahārāja sāpadāni mahānadim,**

*If, great king, wild creatures drink from this great pond, because of that it*

○-○-○|○- - -||○-○-○|○-○- Siloka pathyā

**Na tena anadī hoti, khamassu yadi te piyā ti.**

*Does not stop being a pond, if they are dear to you, be patient.*

**Tattha, sāpadānī ti,**

*In this connection, wild creatures,*

---

<sup>315</sup> The prefix is there only to meet the needs of the metre. The meaning is the past tense of *pāyāti*.

**na kevalam̐ siᅅgālo va, avasesāni sunakhapasadabiᅇāramigādīni,**

not just jackals, but the rest of the animals beginning with dogs, deer, cats, etc.,

**sabbasāpadāni tam̐ pokkharasañchannattā,**

all wild creatures at that shaded lotus lake,

**pokkharañi ti laddhanāmaᅇ.**

having the given name of a lotus lake.

**Nadiᅇ pivanti ce na tena anadī hotī ti,**

If they drink from that pond *it does not stop being a pond,*

**nadiyañ-hi dvipadacatuppadā pi ahimacchā pi**

from that pond, two-footed, also four-footed, also snakes and fish,

**sabbe pipāsītā pānīyaᅇ pivanti,**

all drink water (there) when thirsty,

**na sā tena kāraᅇna anadī nāma hotī, nāpi ucchiᅇᅇhanadī.**

it does not stop being known as a pond because of that, nor is it a polluted pond.

**Kasmā?**

Why?

**Sabbesaᅇ sādharmaᅇ.**

For all of them it is in common.

**Yathā nadī yena kenaci pītā na dussati,**

Whence a pond is not spoiled from being drunk from,

**evaᅇ itthī pi, kilesavasena, sāmikaᅇ atikkamitvā,**

so this woman, through defilements, not having removed her husband,

**aññena saddhiᅇ saᅇvāsaᅇ gatā, neva anitthī hoti.**

having cohabited with another, does not stop being a woman.

**Kasmā?**

Why?

**Sabbesaṃ sādharmaṇabhāvena.**

Because of being common to all.

**Nā pi ucchiṭṭhitthī.**

Nor is she a polluted woman.

**Kasmā?**

Why?

**Odakantikātāya suddhabhāvena.**

Because of the state of purity through the ablution at the end.

***Khamassu yadi te piyā ti,***

*If they are dear to you, be patient,*

**yadi pana te sā itthī piyā, so ca amacco bahūpakāro,**

but if that woman is dear to you, and a helpful counsellor,

**tesaṃ ubhinnaṃ-pi khamassu, majjhatabhāvena tiṭṭhāhī ti.**

with both of them, be patient, retain your state of impartiality.

## **Ja 196 Valāhassajātaka**

### **The Story about the Cloud-Horse**

In the present one monk is tempted to go back to the lay life by the sight of a woman in her finery. The Buddha tells a story of how Yakkhins used to capture lost merchants, take them to husband and then devour them when they were finished with them. The Bodhisatta in the guise of a flying horse managed to save half of those in captivity, who later become his disciples.

— 0 — — | 0 — — — || 0 — — — | 0 — 0 — Siloka pathyā

**1. Ye na kāhanti ovādam narā Buddhena desitam,**

Those people who won't follow the advice given by the Buddha,

0 0 — — | 0 — — 0 || — 0 — — | 0 — 0 — Siloka pathyā

**Byasanaṃ te gamissantī, Rakkhasīhi va vāṇijā.**

Will go on to destruction, like the merchants with the Rakkhasis.

— 0 — — | 0 — — — || 0 — — — | 0 — 0 — Siloka pathyā

**2. Ye ca kāhanti ovādam narā Buddhena desitam,**

Those people who do follow the advice given by the Buddha,

— — — — | 0 — — 0 || 0 — — — | 0 — 0 — Siloka pathyā

**Sotthim pāraṃ gamissantī, valāheneva vāṇijā ti.**

Will cross over unto safety, like the merchants with the cloud-horse.

**Tattha,** {2.130} **ye na kāhantī ti ye na karissantī.**

In this connection, *those people who won't* means those people who will not.

**Byasanaṃ te gamissantī ti te mahāvināsaṃ pāpuṇissantī.**

*Will go to destruction* means they will reach complete ruin.

**Rakkhasīhi va vāṇijā ti Rakkhasīhi palobhitavāṇijā viya.**

*Like the merchants with the Rakkhasis* means like the seduced merchants with the Rakkhasis.

**Sotthim pāraṃ gamissantī ti anantarāyena Nibbānaṃ pāpuṇissantī.**

*Will cross over unto safety* means they will reach the Nibbāna without obstruction.

**Valāheneva vāṇijā ti,**

*Like the merchants with the cloud-horse,*

**valāheneva: “Āgacchathā” ti vuttā tassa vacanakarā vāṇijā viya.**

like the merchants who followed the word spoken by the cloud-horse: “You must come.”

**Yathā hi te samuddapāraṃ gantvā, sakasakaṭṭhānaṃ agamaṃsu,**

Whence, having gone to the ocean's shore, they came to their own place,

**evam Buddhānaṃ ovādarkarā saṃsārapāraṃ Nibbānaṃ gacchantī ti.**

so those who follow the advice of the Buddhas go to the farther shore of transmigration, Nibbāna.

**Amatamahānibbānena Dhammadesanāya kūṭaṃ gaṇhi.**

With the deathless and great Nibbāna the Dhamma teaching reached a crescendo.

## Ja 197 Mittāmittajātaka

### The Story about Friends and Foes

In the present one monk places his trust in his teacher, only to be violently rebuffed by him. When the Buddha hears of it he tells a story of an ascetic who kept a wild elephant, and how it killed him, leading the Bodhisatta to show how to distinguish friend from foe.<sup>316</sup>

— — — — — || — — — — — Siloka pathyā

**1. Na naṃ umhayate disvā, na ca naṃ paṇinandati,**

Having seen you he does not smile, nor does he give you a welcome,

— — — — — || — — — — — Siloka savipulā

**Cakkhūni cassa na dadāti, paṭilomaṇ-ca vattati.**

He does not give you his attention,<sup>317</sup> and he speaks out against you.

---

<sup>316</sup> Cf. with Ja 161 Indasamānagotta-jātaka.

<sup>317</sup> Lit.: *He does not give you his eyes*, but that is not an acceptable phrase in English, and what it means is, he withdraws his attention.

--o-|o---||o---|o-o- Siloka pathyā

**2. Ete bhavanti ākārā amittasmiṃ patiṭṭhitā,**

These are the dispositions that are established in a foe,

-oo-|-,-oo||----|o-o- Siloka mavipulā

**Yehi amittam jāneyya, disvā sutvā, ca paṇḍito ti.**

From which, seeing and hearing, the wise one can know who his foe is.

**Tattha,** {2.131} *na nam umhayate disvā ti*

In this connection, having seen you he does not smile,

**yo hi yassa amitto hoti, so tam puggalam disvā, na umhayate,**

he who is a foe, having seen that person, does not smile,

**hasitam na karoti, pahaṭṭhākāram na dasseti.**

does not laugh, does not see (any) aspect of delight.

**Na** {2.132} *ca nam paṇinandatī ti,*

Nor does he give you a welcome,

**tassa vacanam sutvā, pi tam puggalam na paṇinandati,**

having heard his word, that person does not give a welcome,

**sādhū subhāsitan-ti na cānumodati.**

and does not rejoice in his good and well spoken (words).

**Cakkhūni cassa na dadātī ti**

He does not give you his attention,

**cakkhunā cakkhum āhacca, paṭimukho hutvā, na oloketi,**

turning eye from eyes, turning his back, not looking round,

**aññato cakkhūni harati.**

he takes his eyes off the other.

***Paṭilomañ-ca vattatī ti,***

*And he speaks out against you,*

***tassa kāyakammam-pi vacīkammam-pi na roceti,***

*because he does not approve of your bodily or verbal deeds,*

***paṭilomagāhaṃ gaṇhāti, paccanīkagāhaṃ.***

*he takes hold of the opposite view, a conflictual view.*

***Ākāra ti kāraṇāni.***

*Dispositions means inclinations.*

***Yehi amittan-ti,***

*From which ... his foe,*

***yehi kāraṇehi, tāni kāraṇāni disvā sutvā ca,***

*for these reasons, after seeing and hearing these reasons,*

***paṇḍito puggalo: “Ayaṃ me amitto” ti jāneyya,***

*the wise person, can know: “This is my foe,”*

***tato viparītehi pana mittabhāvo jānitabbo ti.***

*but from the inverse he can know who his friend is.*



## Ja 198 Rādhajātaka The Story about (the Parrot) Rādha

In the present one monk is tempted to go back to the lay life by the sight of a woman in her finery. The Buddha tells a story of how two adopted parrots were asked to keep their eye on a brahmin's wife when their master was away, how she did wrong, and killed one of the parrots called Poṭṭhapāda, when he questioned her about her behaviour.

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**1. Pavāsā āgato, tāta, idāni nacirāgato,**

I have come from living abroad, dear, now I came not long ago,

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**Kaccinnu, tāta, te mātā, na aññam-upasevatī ti?**

I wonder, dear, your mother, does she not consort with another?

**Tassattho:** {2.133}

This is the meaning:

**aham, tāta Rādha, pavāsā āgato, so camhi idāneva āgato, nacirāgato,**

I, dear Rādha, have come from living abroad, now I have come, not long ago,

**tena pavattim ajānanto, tam pucchāmi:**

therefore without knowing the story, I ask you:

**“Kacci nu te, tāta, mātā aññam purisam na upasevatī” ti?**

“I wonder, dear, does your mother not consort with another man?”

— — — — | — — — — || — — — — | — — — — Siloka bhavipulā

**2. Na kho panetaṃ subhaṇaṃ giraṃ saccupasamhitam,**  
This is not a well-said utterance that is connected with truth,

— — — — | — — — — || — — — — | — — — — Siloka pathyā

**Sayetha Poṭṭhapādo va, mummure upakūthito ti.**<sup>318</sup>  
He should lie, like Poṭṭhapāda, who was baked on the hot ashes.

**Tattha,** {2.134} **giran-ti vacanam.**

In this connection, *utterance* means a word.

**Tañ-hi yathā idāni girā, evaṃ tadā giran-ti vuccati,**

Now just as *girā* (was meant), so at that time *giram* was said,

**so suvapotako liṅgam anādiyivā, evam-āha.**

the young parrot, not having applied the gender, said this.<sup>319</sup>

**Ayaṃ panettha attho:**

But here this is the meaning:

**Tāta, paṇḍitena nāma saccupasamhitam yathābhūtam,**

Dear, by a wise one an utterance connected with the truth, as it really is,

**atthayuttam sabhāvavacanam-pi, aniyyānikam na subhaṇam.**

a significant, sincere word, does not lead out, and is not well-said.

**Aniyyānikañ-ca saccam bhaṇanto,**

Speaking the truth does not lead out,

---

<sup>318</sup> *Upakūthito* is m.c., the expected form is *upakuthito*, but this word with this prefix only occurs here, so it must be added m.c.

<sup>319</sup> What the commentator is implying is that *girā* is the proper form as it is a feminine noun; but *giram* has been said by the parrot, declining the word incorrectly. I am not so sure about this, as *giram* is the accusative form of the word, and it would seem to be appropriate in the sentence.

*sayetha Poṭṭhapādo va, mummure upakūthito,*  
*you should lie, like Poṭṭhapāda, who was baked on the hot ashes,*

**yathā Poṭṭhapādo kukkuḷe jhāmo sayati, evaṃ sayeyyā ti.**  
just like Poṭṭhapāda lying on scorched ashes, you should lie in the same way.

**Upakūdhito ti pi pāṭho, ayam-evattho.**

*Upakūdhito* is also a reading,<sup>320</sup> this is the meaning.

## **Ja 199 Gahapatijātaka**

### **The Story about the Householder**

In the present one monk is tempted to go back to the lay life by the sight of a woman in her finery. The Buddha tells a story of how a brahmin's wife cheated on him with a headman, how he caught them, and punished them for their behaviour.

○○--|○○-||○○--|○-○- Siloka navipulā

**1. Ubhayaṃ me na khamati, ubhayaṃ me na rucati,**  
I do not agree with either, I do not delight in either,

----|○----||-○-○|○-○- Siloka pathyā

**Yācāyaṃ koṭṭham-otiṇṇā, 'Nāddasaṃ' iti bhāsati.**  
Having descended to this granary, 'I did not give,' she says.

----○|○----||○○----|○-○- Siloka pathyā

**2. Taṃ taṃ gāmapati brūmi, kadare appasmi' jīvite,**  
I say this and this, village-lord, in this miserable little life,

----|○----||--○-|○-○- Siloka pathyā

**Dve māse saṅgaram katvā, maṃsaṃ jaraggavaṃ kisaṃ,**  
After agreeing to two months, (you gave) an old skinny bull's meat,

---

<sup>320</sup> In the base form we find a regular variant between *kuthita* and *kudhita*. They are both used as past participles of *kuthati*.

--o-|-----||-o--|o-o- Siloka mavipulā

**Appattakāle codesi, tam-pi mayhaṃ na ruccatī ti!**

Before the time has arrived you scold (me), I don't delight in that!

**Tattha,** <sup>{2.136}</sup> *taṃ taṃ gāmapati brūmī ti,*

In this connection, I say this and this, village-lord,

**ambho gāmajetṭhaka, tena kāraṇena taṃ vadāmi.**

dear village elder, for this reason I say this.

**Kadare appasmi' jīvite ti,**

In this miserable little life,

**ambhākaṃ jīvitaṃ nāma kadarañ-ceva thaddhaṃ,**

normally our life is miserable, hard,

**lūkhaṃ kasiraṃ appañ-ca mandaṃ parittaṃ,**

coarse, tough, little, dull, limited,

**tasmim no evarūpe jīvite vattamāne.**

we are living such a life as this.

**Dve māse saṅgaram katvā, maṃsaṃ jaraggavaṃ kisan-ti,**

After agreeing to two months, (you gave) an old skinny bull's meat,

**ambhākaṃ maṃsaṃ gaṇhantānaṃ jaraggavaṃ kisaṃ,**

our meat being taken from a skinny old bull,

**dubbalaṃ jaragoṇaṃ dadamāno tvaṃ:**

while giving a weak, old ox, you said:

**“Dvīhi māsehi mūlaṃ dātabban”-ti,**

“You should return two months from the beginning,”

**evam̐ dve māse saṅgaram̐ paricchedam̐ katvā.**  
thus you have broken this two month agreement.

**Appattakāle codesī ti,**  
*Before the time has arrived you scold (me),*

**tasmiṁ kāle asampatte antarāva codesi.**  
before the time has been reached, along the way, you scold (me).

**Tam-pi mayham̐ na ruccatī ti!**  
*I don't delight in that!*

**Yā cāyam̐ pāpadhammā dussilā,**  
This is wickedness, unvirtuous,

**antokoṭṭhe vihīnam̐<sup>321</sup> natthibhāvam̐ jānamānā va,**  
knowing the absence of rice paddy inside the granary,

**ajānantī viya hutvā,**  
becoming like one who doesn't know (that),

**koṭṭham-otiṇṇā, koṭṭhadvāre ṭhatvā, na dassam̐, iti bhāsati,**  
having descended into the granary, standing at the granary door, I will not give,  
this is what she says,

**yañ-ca tvaṁ akāle codesi tam-pī ti,**  
you scold (me) at the wrong time,

**idam̐ ubhayam-pi mama neva khamati na ruccatī ti.**  
this pair I neither agree with, nor delight in.

---

<sup>321</sup> Transcription reads: *vīhīnam̐*.

## Ja 200 Sādhūsīlajātaka The Story about Good Precepts

In the present one brahmin cannot decide between suitors for his four daughters and asks the Buddha's advice. The Buddha tells of a similar occurrence in the past, and how, as Bodhisatta, he advised choosing the virtuous suitor as being the most suitable.

○-○-|-,----||-----|○-○- Siloka mavipulā

**1. Sarīradabyaṃ vuḍḍhabyaṃ, sojaccamaṃ sādhusīliyaṃ,**  
One is handsome, one is elder, one of good birth, one virtuous,

-○-|-|○-----||-○-|-|○-○- Siloka pathyā

**Brāhmaṇaṃ teva pucchāma: kannu tesamaṃ vanimhase ti?**  
We ask the brahmin about this: which one of these suitors is good?<sup>322</sup>

**Tattha,** {2.138} *sarīradabyan-ti ādīhi,*  
In this connection, *one is beautiful and so on,*

**tesamaṃ catunnaṃ vijjamāne guṇe pakāseti.**  
he explains the virtue existing in these four.

**Ayañ-hettha adhippāyo:**  
This is the intention in this place:

**dhītaro me cattāro janā patthenti,**  
my four daughters wish for men,

**tesu ekassa sarīradabyam-atthi,**  
of these one is handsome,

---

<sup>322</sup> I am unsure about this translation, the word seems to be *vani* + *amhase*, with *vani* normally meaning *a beggar*, perhaps here *a suitor*, having a positive sense.

**sarīrasampadā abhirūpabhāvo saṁvijjati,**

one is found endowed with a truly handsome body,

**ekassa vuḍḍhabyaṁ vuḍḍhibhāvo mahallakatā atthi,**

one of them is elder, elderly, aged,

**ekassa sojaccam̐ sujātītā jātisampadā atthi.**

one of them is of good birth, well born, endowed with (a good) birth.

**Sujaccan-ti pi pāṭho.**

*Sujaccam̐* is also a reading.<sup>323</sup>

**Ekassa sādhusīliyaṁ sundarasīlabhāvo sīlasampadā atthi.**

One of them is virtuous, having beautiful virtue, being endowed with virtue.

**Brāhmaṇaṁ teva pucchāmā ti,**

*We ask the brahmin about this,*

**tesu asukassa nāmetā dātabbā ti ajānantā,**

not knowing which amongst those named should be given,

**mayam̐ bhavantaṁ brāhmaṇaṁ-ñeva pucchāma.**

we ask the venerable brahmin.

**Kannu tesam̐ vanimhase ti?**

*Which one of these suitors is good?*

**Tesam̐ catunnam̐ janānam̐ kam̐ vanimhase, kam̐ icchāma,**

Of these four people which is good, which should we desire,

**kassa tā kumārikā dadāmā ti pucchati?**

he asks to which of these should we give the woman?

---

<sup>323</sup> The alternative forms *su-* and *so-* are often found, and have the same meaning.

---o|o---||---o|o--- Siloka pathyā

**2. Attho atthi sarīrasmiṃ, vuḍḍhabyassa namo kare,**  
There is good in the body, we must pay respects to an elder,

---o|o---||---|o|o--- Siloka pathyā

**Attho atthi sujātasmiṃ, sīlaṃ asmāka' ruccatī ti.**  
There is good in being well born, (but) in virtue is our delight.

**Tattha, attho atthi sarīrasmin-ti,**  
In this connection, there is good in the body,

**rūpasampanne sarīre pi attho, viseso vuddhi atthi yeva,**  
a body endowed with beauty is also good, this is especially prosperous,

**natthī ti na vadāmi.**  
I do not say it isn't.

**Vuḍḍhabyassa namo kare ti,**  
We must pay respect to an elder,

**vuḍḍhabhāvassa pana namakkāram-eva karomi.**  
I pay my respects to one who is an elder.

**Vuḍḍhabhāvo hi vandanamānanam labhati.**  
The one who is elder receives reverence.

**Attho atthi sujātasmin-ti,**  
There is good in being well born,

**sujāte pi purise vuḍḍhi atthi, jātisampatti pi icchitabbā yeva.**  
there is prosperity in the well born person, the one endowed with (good) birth is also desirable.



***Sīlam asmāka' ruccatī ti,***

*In virtue is our delight,*

**amhākaṃ pana sīlam-eva ruccatī.**

but our delight is in virtue.

**Sīlavā hi ācārasampanno, sarīradabyavirahito pi, puḷḷo pāsāṃso ti.**

The virtuous one, endowed with good manners, though devoid of beauty, is (still) commendable, praiseworthy.

## **Ja 201 Bandhanāgārajātaka**

### **The Story about the Prison**

In the present some monks see prisoners bound tight in prison and ask the Buddha about fetters. The Buddha explains these are not the strongest fetters, that attachment to family and sense desire are even stronger, and explains that in the past some managed to break even these bonds, and tells a story about a previous life he had.

o-o-|-oo|-o-- Tutṭhubha

**1. Na taṃ daḷhaṃ<sup>324</sup> bandhanam-āhu dhīrā,**

There is no bond stronger, so say the wise,

o-o-|-oo|-o-- Tutṭhubha

**Yad-āyasam dārujapabbajañ-ca,**

Whether made of iron, wood, or bulrush,

--o-|-oo|-o-- Tutṭhubha

**Sārattarattā maṇikuṇḍalesu,**

An obsession for jewels and earrings,

--o-|-oo|-o-- Tutṭhubha

**Puttesu dāresu ca yā apekkhā.**

And the longing towards both sons and wives.

---

<sup>324</sup> -/h- doesn't make position here, or in the next verse.

--o-|-oo|-o-- Tuṭṭhubha

**2. Etaṃ daḷhaṃ bandhanam-āhu dhīrā,**  
This bond is the stronger, so say the wise,

--o-|oo-|-o-- Tuṭṭhubha

**Ohāriṇaṃ sithilaṃ duppamuñcaṃ,**  
Dragging down, pliant, hard to get free from,

--o-|-oo|-o-- Tuṭṭhubha

**Etam-pi chetvāna vajanti dhīrā,**  
Having cut this also, the wise depart,

oo-|-o-|-oo|-o-- Tuṭṭhubha

**Anapekkhino kāmasukhaṃ pahāyā ti.**  
Indifferent, giving up sensual pleasure.

**Tattha,** {2.140} **dhīrā ti dhitimantā, dhikkatapāpā ti dhīrā.**

In this connection, *wise* means resolute, the wise who despise wickedness.

**Atha vā dhī vuccati paññā,**

Or, *dhī* is said to be wisdom,

**tāya paññāya samannāgatā ti dhīrā,**

endowed with that wisdom, they are wise.<sup>325</sup>

**Buddhā Paccekabuddhā Buddhasāvaka** {2.141} **Bodhisattā ca:**

Buddhas, Independent Buddhas, Buddhas' disciples and Bodhisattas:

**ime dhīrā nāma.**

these are called wise.

---

<sup>325</sup> The above two definitions play on the broad range of meanings that the word *dhīra* and its cognates have, including firmness, resoluteness, and also having wisdom, and courage.

***Yad-āyasan-ti ādīsu***

*Whether made of iron and so on,*

***yaṃ saṅkhalikasaṅkhātāṃ ayasā nibbattāṃ āyasaṃ,***

*when what are reckoned as chains are produced from iron, they are iron (chains),*

***yaṃ andubandhanasaṅkhātāṃ<sup>326</sup> dārujaṃ,***

*when what is reckoned as being bound in manacles (it is) made of wood,<sup>327</sup>*

***yañ-ca pabbajatiṇehi vā aññehi vā vākādīhi,***

*and when with bulrush grass or another fibre and so on,*

***rajjum katvā katarajjubandhanam,***

*having made rope being bound by that rope,*

***taṃ āyasādim chinditum sakkuṇeyyabhāvena,***

*because that iron and so on has the nature of being possible to break,*

***dhīrā: ‘Daḷham thiran’-ti, nāhu na kathenti.***

*the wise do not say, do not speak, saying: ‘That is strong, solid.’*

***Sārattarattā ti sārattā hutvā, rattā, balavarāgarattā, ti attho.***

*An obsession means having become obsessed, infatuated, filled with strong passion, this is the meaning.*

***Maṇikuṇḍalesū ti maṇīsu ca kuṇḍalesu ca, maṇiyuttesu vā kuṇḍalesu.***

*For jewels and earrings means for jewels and earrings, or for jewelled earrings.*

***Etam daḷhan-ti,***

*This bond is the stronger,*

---

<sup>326</sup> Cst reads *addu-*, maybe a transcription mistake, otherwise unrecorded.

<sup>327</sup> This sentence appears incomplete, especially compared with what follows and precedes.

**ye maṇikuṇḍalesu sārattarattā,**

whatever obsession there is for jewels and earrings,

**tesaṃ yo ca sārāgo, yā ca tesaṃ puttadāresu apekkhā taṇhā,**

whoever has passion for these, the longing, craving for these sons and wives,

**etaṃ kilesam-ayaṃ bandhanaṃ daḷhaṃ thiran-ti dhīrā āhu.**

this defiled bondage is stronger, more solid, so say the wise.

**Ohārinan-ti,**

*Dragging down,*

**ākaḍḍhitvā, catūsu apāyesu pātanato,**

having pulled one down, falling into the four downfalls,

**avaharati, heṭṭhā haratī, ti ohārinan.**

he is carried away, he carries one below, so *dragging down* (is said).

**Sithilan-ti bandhanaṭṭhāne chavicammamaṃsāni na chindati,**

*Pliant* means in that state of bondage there is no cutting of outer or inner skin or flesh,

**lohitaṃ na nīharati, bandhanabhāvam-pi na jānāpeti,**

no blood-letting, the state of bondage is not even known,

**thalapathajalapathādīsū kammāni kātuṃ detī ti sithilan.**

it allows one to make deeds along the land-routes or sea routes, and so on, so it is *pliant*.

**Duppamuñcan-ti,**

*Hard to get free from,*

**taṇhālobhavasena hi ekavāram-pi uppannaṃ kilesabandhanaṃ,**

because of greed and craving, for even one time, arises the bonds of defilements,

**daṭṭhaṭṭhānato kacchapo viya dummocayaṃ hotī, ti duppamuñcaṃ.**

like a tortoise from the place where he bites it is hard to get free from, this is hard to get free from.

***Etam-pi chetvānā ti,***

*Having cut this also,*

**etaṃ evaṃ daḷham-pi kilesabandhanaṃ ñāṇakhaggena chinditvā,**

thus having cut this strong bond of defilements with the sword of knowledge,

**ayadāmāni chinditvā, mattavaravāraṇā viya pañjare chinditvā,**

having cut these iron chains, like a drunken elephant breaks the cage,

**sīhapotakā viya ca dhīrā,**

the wise are like lion cubs,

**vatthukāmakilesakāme, ukkārabhūmiṃ viya,**

both the objects of sensuality and the defilements of sensuality, like dung on the floor,

**jīgucchamānā, anapekkhino hutvā,**

being disgusting, having become indifferent,

**kāmasukhaṃ pahāya vajanti, pakkamanti,**

giving up sensual pleasure, depart, leave,

**pakkamitvā ca pana Himavantaṃ pavisitvā,**

and after leaving they enter the Himālaya,

**isipabbajjaṃ pabbajitvā, jhānasukhena vītināmentī ti.**

go forth in the seers' going forth, and pass their time in the happiness of absorption.

## Ja 202 Keḷisīlajātaka The Story about Mocking

In the present some monks mock Ven. Lakuṇḍaka, a dwarf Arahat they think is a novice. The Buddha tells how in a past life the monk had been a king and had mocked old people and made life difficult for them until Sakka came down to teach him a lesson in impermanence.

----|U-----||-U-U|U-U- Siloka pathyā

### 1. Haṃsā koñcā mayūrā ca, hatthayo pasadā migā,

There are geese, herons, and peacocks, elephants and the spotted deer,

----|U-----||-U--|U-U- Siloka pathyā

### Sabbe sīhassa bhāyanti, natthi kāyasmī' tulyatā.

All fear the lion, although they are not equal in their bodies.

-U-U|U-----||UU--|U-U- Siloka pathyā

### 2. Evam-eva manussesu daharo ce pi paññavā,

Even so amongst men a boy (is respected) if he be wise,

-U-U|U-----||-U--|U-U- Siloka pathyā

### So hi tattha mahā hoti, neva bālo sarīravā ti.

But though he is big, a fool's body is never (respected).

**Tattha,** {2.144} *pasadā migā ti, pasadasaṅkhātā migā,*

In this connection, *the spotted deer* means what is reckoned as the spotted deer,

**pasadā migā ca avasesā migā cā, ti pi attho.**

*the spotted deer and the rest of the deer, this is also the meaning.*

**Pasadamigā ti pi pāṭho, pasadā migā ti attho.**

*Pasadamigā* is also a reading,<sup>328</sup> *the spotted deer, this is the meaning.*

---

<sup>328</sup> This reading, however, is wrong in its metre.

**Natthi kāyasmi' tulyatā ti sarīre pamāṇaṃ nāma natthi.**

*They are not equal in their bodies* means they are not normally the same size in their body.

**Yadi bhaveyya,**

If they were,

**mahāsarīrā hatthino ceva pasadamigā ca sīhaṃ māreyyūṃ,**

the lion would kill the large bodied elephant as well as the spotted deer,

**sīho haṃsādayo khuddakasarīre yeva māreyya,**

(or) the lion would kill only those small in body, (like the) goose and so on,

**khuddakā yeva sīhassa bhāyeyyūṃ, na mahantā.**

and the lion would inspire fear in the small, not the large.

**Yasmā panetaṃ natthi, tasmā sabbe pi te sīhassa bhāyanti.**

But because this is not so, therefore all of them fear the lion.

**Sarīravā ti,**

*Body,*

**bālo mahāsarīro pi, mahā nāma na hoti,**

though the fool has a big body, he is not known as big,

**tasmā Lakuṇḍakabhaddiyo sarīrena khuddako pi,**

therefore though Lakuṇḍaka Bhaddiya was small of body,

**mā: 'Taṃ ñāṇena pi khuddako,' ti maññitthā, ti attho.**

do not imagine: 'He is small of knowledge', this is the meaning.

## Ja 203 Khandhavattajātaka

### The Story about the Vow (that Protects) the Constituent Parts

In the present one monk dies of a snake bite. The Buddha tells a story about sages of old who learned a protection charm, and were kept safe from the four families of snakes and other dangerous animals.

∪----∪----∥----∪--∪-- Siloka pathyā

**1. Virūpakkhehi me mettāṃ, mettāṃ Erāpathehi me,**

I am friendly with the Virūpakkhas, with the Erāpathas I am friendly,

----∪----∥(--)--∪--∪-- Siloka pathyā

**Chabyāputtehi me mettāṃ, mettāṃ<sup>329</sup> Kaṇhāgotamakehi cā ti.**

I am friendly with the Chabyāputtas, friendly with the Kaṇhāgotamakas.

**Tattha,** {2.145} *Virūpakkhehi me mettān-ti,*

In this connection, I am friendly with the Virūpakkhas,

**Virūpakkhanāgarājakulehi saddhiṃ mayhaṃ mettāṃ.**

I am friendly with the Virūpakkha royal snake family.

**Erāpathādīsu pi eseva nayo.**

Erāpathas and so on also has the same method.

**Etāni pi hi Erāpathanāgarājakulam, Chabyāputtanāgarājakulam,**

This Erāpatha royal snake family, Chabyāputta royal snake family,

**Kaṇhāgotamakanāgarājakulan-ti nāgarājakulāneva.**

Kaṇhāgotamaka royal snake family are the royal snake families.

---

<sup>329</sup> We should exclude *mettāṃ* m.c., it is only included for symmetry, and is not needed for meaning.



U-U-|U---||--U-|U-U- Siloka pathyā

2.<sup>330</sup> **Apādakehi me mettaṃ, mettaṃ dvipādakehi me,**  
I'm friendly with those without feet, with those with two feet I'm friendly,

U-U-|U---||--U-|U-U- Siloka pathyā

**Catuppadehi me mettaṃ, mettaṃ bahuppadehi me ti.**  
I'm friendly with those with four feet, with those with many feet I'm friendly.

**Tattha, {2.146} paṭhamapadena odissakaṃ katvā,**

In this connection, having made a special case with the first lines,

**sabbesu apādakesu dīghajātikesu ceva,**

towards all serpents having no feet,

**macchesu ca mettābhāvanā dassitā,**

and towards fish he shows his friendliness,

**dutiyapadena manussesu ceva,**

towards the two-footed humans,

**pakkhijātesu ca tatiyapadena,**

and to three-footed creatures (such as) birds,

**hatthi-assādīsu sabbacatuppadesu,**

and all four-footed (creatures) such as elephants, horses and so on,

---

<sup>330</sup> In Cst this and the following two verses are all counted as part of verse 1. Then the lines *Appamāṇo Buddha...* (which is not even a verse) and the following verse are counted as verse 2. Fausboll counts each of the verses (omitting *Appamāṇo Buddha...*) as separate verses. I number the first 4 verses, the others, although commented on, are actually in prose.

**bahutthapadena:**<sup>331</sup> **vicchikasatapadi-uccāliṅgapāṇakamakkaṭakādīsu.**

and with the many-footed: scorpions, centipedes, caterpillars, worms, and so on.

---|---||---|--- Siloka pathyā

**3. Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako,**

May the one without feet not hurt me, may the one with two feet not hurt me,

---|---||---|--- Siloka pathyā

**Mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado ti.**

May the one with four feet not hurt me, may the one with many feet not hurt me.

**Tattha, mā man-ti,**

In this connection, may (the one without feet not hurt) me,

**etesu apādakādīsu, koci eko pi mā maṃ hiṃsatu, mā viheṭhetū ti,**

towards the one without feet and so on, may no one hurt me, harm me,

**evaṃ āyācantā mettāṃ bhāvēthā, ti attho.**

thus entreating them, you must develop friendliness, this is the meaning.

---|---||---|--- Siloka mavipulā

**4. Sabbe sattā, sabbe pāṇā, sabbe bhūtā ca kevalā,**

May all beings, all living creatures, all beings entirely,

---|---||---|--- Siloka pathyā

**Sabbe bhadrāni passantu, mā kañci pāpam-āgamā ti.**

May all see prosperity, may nothing bad come to anyone.

**Tattha, taṇhādiṭṭhivasena,**

In this connection, because of craving and views,

---

<sup>331</sup> Cst reads: *catutthapadena* (four-footed) but this was already covered in the previous line, and the creatures mentioned here are many-footed.

**vaṭṭe pañcasu khandhesu āsattā visattā laggā laggitā ti sattā.**

clinging to, attaching to, sticking to, adhering to the five constituents in the round (of existence), beings (is said).<sup>332</sup>

**Assāsapassāsapavattanasāṅkhātena pāṇanavasena pāṇā,**

Because of breathing, through what is reckoned as continuing by breathing in and breathing out, *living creatures* (is said).

**Bhūtabhāvitanibbattanavasena bhūtā ti.**

Because of rebirth and the development of beings, *beings* (is said).

**Evam vacanamattaviseso veditabbo.**

Thus the distinction of the words are to be understood.

**Avisesena pana sabbāni petāni padāni sabbasattasaṅgāhakāneva.**

Without distinction all these (many) footed (creatures) are benefactors of all beings.

**Kevalā ti sakalā.**

*Entirely* means in every way.

**Idam sabbasaddasseva hi pariyāyavacanam.**

This word is an encompassing word.

**Bhadrāni passantū ti,**

*May (all) see prosperity,*

**sabbe pete sattā bhadrāni sādḥūni kalyāṇāneva passantu.**

all of these beings may they see prosperity, auspiciousness, what is beneficial.

**Mā kañci pāpam-āgamā ti,**

*May nothing bad come to anyone,*

---

<sup>332</sup> There may be a play of the word *satta* here which (amongst other things) in Pāli can mean both *being* (Skt: *sattva*) and *attached* (Skt: *sajjita*).

**etesu kañci ekam̐ sattam-pi pāpaṃ lāmakam̐ dukkham̐ mā āgamā,**  
amongst these may not one being approach what is wicked, evil, suffering,

**mā āgacchatu, mā pāpuṇātu,**  
may none arrive at, may none reach this,

**sabbe averā abyāpajjā sukhī niddukkhā hontū ti.**  
may all be free from hatred, free from oppression, happy, and free from suffering.

**‘Appamāṇo Buddho! Appamāṇo Dhammo! Appamāṇo Saṅgho ti!’ āha<sup>333</sup>**  
He said: ‘The Buddha is measureless! The Dhamma is measureless! The Saṅgha is measureless!’

**Tattha,** {2.147} **pamāṇakarānam̐ kilesānam̐ abhāvena,**  
In this connection, absent any measureable defilements,

**guṇānañ-ca pamāṇābhāvena, Buddharatanam̐ appamāṇam̐.**  
and absent any measureable virtues, the Buddha-jewel is *measureless*.

**Dhammo ti navavidho lokuttaradhammo.**  
*The Dhamma* means the nine kinds of supermundane states.<sup>334</sup>

**Tassa pi pamāṇam̐ kātum̐ na sakkā ti appamāṇo.**  
It is not possible to make of measure of this, so it is *measureless*.

**Tena appamāṇena dhammena samannāgatattā Saṅgho pi appamāṇo.**  
By being endowed with a measureless nature *the Saṅgha* is measureless.

---

<sup>333</sup> These words, and the ones that follow below, are not metrical, and are some of the only non-metrical words commented on in the *padavaṇṇanā*, presumably because they are taken as part of the *paritta*, or protection formula.

<sup>334</sup> The four paths, four fruits and Nibbāna.

**‘Pamāṇavantāni sarīsapāni,**

He said: ‘Measurable are creeping things,

**ahivicchikasatapadī, uṇṇanābhi sarabūmūsikā ti’ āha.**

(such as) snakes, scorpions, centipedes, spiders, lizards, and rats.’

**Tattha, sarīsapānī ti sappadīghajātikānaṃ nāmaṃ.**

In this connection, *creeping things* means what are called snakes or serpents.

**Te hi sarantā gacchantī, sirena vā sapantī ti sarīsapā.**

Slithering along they go, cursing with the head, so they are creeping things.<sup>335</sup>

**Ahī ti ādi tesam sarūpato nidassanam.**

*Snakes* and so on, this is a specific example of those of a similar form.

**Tattha, uṇṇanābhī ti makkaṭako.**

In this connection, *spiders* means arachnids.

**Tassa hi nābhito uṇṇāsadisam suttam nikkhamati,**

For him the web comes out like wool from the centre,

**tasmā uṇṇanābhī ti vuccati.**

therefore *spiders* is said.<sup>336</sup>

**Sarabū ti gharagoḷikā.**

*Lizards* means house lizards.

**Katā me rakkhā, katā me parittā,**

I have made this protection, I have made this safeguard,

---

<sup>335</sup> This is an example of folk etymology that we sometimes come across in the commentaries. It is not really possible to make sense of it in translation. It suggests the word *sarīsapā* derives from *sar-* (recollection) + *si-* as in *sira* (head) + *sapa-* as in *sapati*, (curse).

<sup>336</sup> Another folk etymology.

**Paṭikkamantu bhūtāni!**

May (all these) beings go away!

**Sohaṃ namo Bhagavato,**

I revere the Fortunate One,

**Namo sattannaṃ Sammāsambuddhānaṃ-ti.**

I revere the seven Perfect Sambuddhas.

**Tattha,** <sup>{2.148}</sup> *katā me rakkhā ti,*

In this connection, *I have made this protection,*

**mayā ratanattayaguṇe anussarantena attano rakkhā gutti katā.**

by recollecting the virtues of the three jewels I have made this guard, this protection, for myself.

**Katā me parittā ti parittāṇaṃ-pi me attano kataṃ.**

*I have made this safeguard means I have made safeguards for myself.*

**Paṭikkamantu bhūtānī ti!**

May (all these) beings go away!

**Mayi ahitajjhāsāyāni bhūtāni paṭikkamantu apagacchantu.**

May (all these) these beings having bad intentions go away, depart from here.

**Sohaṃ namo Bhagavato ti,**

*I revere the Fortunate One,*

**so ahaṃ evaṃ kataparitto,**

thus having made this safeguard,

**atītassa parinibbutassa sabbassa pi Buddhassa Bhagavato namo karomi.**

I worship all the Fortunate Buddhas who attained Nibbāna in the past.

***Namo sattannaṃ Sammāsambuddhānaṃ-ti,***

*I revere the seven Perfect Sambuddhas,*

***visesena pana atīte paṭipāṭiyā,***

*specifically, in the past, in sequence,*

***parinibbutānaṃ sattannaṃ Sammāsambuddhānaṃ namo karomī ti.***

*I revere the seven Perfect Sambuddhas who attained Nibbāna.*

## **Ja 204 Vīrakajātaka**

### **The Story about (the Hero Crow) Vīrika**

In the present Devadatta makes himself out a Buddha, but loses all his disciples in a stroke. The Buddha tells a story about when he was a wise man called Vīrika, and there was a crow called Saviṭṭhaka, who tried to imitate a cormorant, and died when he dived underwater.

○○○|○-----||○○--|○-○- Siloka pathyā

**1. Api Vīrika passesi sakuṇaṃ mañjubhāṇakaṃ,**

Have you seen, O Vīrika, the bird having a very sweet voice,

○-○-|○-----||○-----|○-○- Siloka pathyā

**Mayūragīvasaṅkāsaṃ, patim mayhaṃ Saviṭṭhakan-ti?**

With a neck looking like a peacock's, my husband Saviṭṭhaka?

**Tattha, {2.150} api, Vīrika, passesi ti, sāmi Vīrika, api passasi?**

*In this connection, have you seen, O Vīrika means, master Vīrika, have you seen?*

***Mañjubhāṇakan-ti mañjubhāṇinaṃ.***

*Having a very sweet voice means having a very sweet voice.*<sup>337</sup>

---

<sup>337</sup> Alternate form of the compound.

**Sā hi rāgavasena: “Madhurassaro me patī” ti, maññati, tasmā evam-āha.**  
Because of lust, thinking: “My husband has a sweet tone,” therefore she asks  
(like this).

**Mayūragīvasaṅkāsan-ti moragīvasamānavañṇam.**

*With a neck looking like a peacock’s* means with a neck having an appearance  
the same as a peacock’s.

○○○○○|○○○ Vetālīya

**2. Udakathalacarassa pakkhino,**

That bird at home in water and on land,

---○○|○○○ Vetālīya

**Niccamaṃ āmakamacchabhōjino:**

Who constantly enjoys fresh fish to eat:

---○○|○○○ Vetālīya

**Tassānukaram Saviṭṭhako**

Through imitating him Saviṭṭhaka

---○○|○○○ Vetālīya

**Sevāle paḷiguṇṭhito mato ti.**

Has died, caught up amongst the lakeside weeds.

**Tattha, udakathalacarassā ti**

*In this connection, at home in water and on land,*

**udake ca thale ca caritum samatthassa.**

the one capable of living in water and on land.

**Pakkhino ti attānam sandhāya vadati.**

*Bird, this is said regarding himself.*



***Tassānukaran-ti tassa anukaronto.***

*Through imitating him means through imitating him.*<sup>338</sup>

***Sevāle paliguṇḥhito mato ti,***

*Has died caught up amongst the lakeside weeds,*

***udakaṃ pavisitvā, sevālaṃ chinditvā,***

*entering the water, being caught amongst the lakeside weeds,*

***nikkhamituṃ asakkonto, sevālapariyonaddho anto-udake yeva mato,***

*unable to escape, encircled by the lakeside weeds under the water, he has surely died,*

***passa, etassa tuṇḍaṃ dissatī ti.***

*see, from his beak it is evident.*

## **Ja 205 Gaṅgeyyajātaka** **The Story about the Ganges (Fish)**

In the present two young monks are unsure which one of them is the most handsome, so they ask an old monk, who declares he is more handsome than they are. The Buddha tells a story of two fish who similarly asked a tortoise to decide which of them was more handsome, only for him to declare that he was the most handsome of all!

---

<sup>338</sup> Clarifying the compound.

— 0 0 — | —, — — — || 0 — — 0 | 0 — 0 — Siloka mavipulā

**1. Sobhati maccho Gaṅgeyyo, atho sobhati Yāmuno,**

The Ganges' fish are lovely, and lovely those of the Yamuna,<sup>339</sup>

0 — 0 — | — 0 0 — || — — — 0 0 | 0 — 0 — Siloka bhavipulā

**Catuppadoyam puriso, nigrodhaparimaṇḍalo,**

This four-footed individual, well-proportioned like a banyan,

— 0 — 0 | 0 — — — || — — — 0 0 | 0 — 0 — Siloka pathyā

**Īsakāyata gīvo ca, sabbeva atirocatī ti.**

With a neck like a (carriage) pole, is more lovely than all of them.

**Tattha,** {2.152} *catuppadoyan-ti catuppado ayam.*

In this connection, *this four-footed* means *this four-footed*.<sup>340</sup>

**Puriso ti attānam sandhāya vadati.**

*Individual, he says this in regard to himself.*

**Nigrodhaparimaṇḍalo ti sujāto nigrodho viya parimaṇḍalo.**

*Well-proportioned like a banyan* means *well-proportioned like a well-grown banyan tree.*

**Īsakāyatagīvo ti rathīsā viya āyatagīvo.**

*With a neck like a (carriage) pole* means *with a long neck like a carriage pole.*

**Sabbeva atirocatī ti,**

*Is more lovely than all of them,*

**evam saṅṭhānasampanno kacchapo sabbeva atirocatī,**

*thus endowed with the appearance of a tortoise he is more lovely than all of them,*

---

<sup>339</sup> *Yamunā* is a feminine noun, as all rivers normally are, but here it is declined like it was *Yamuna*, masculine, maybe for concinnity.

<sup>340</sup> Clarifying the sandhi.

**aham-eva sabbe tumhe atikkamivā, sobhāmī, ti vadati.**

having surpassed you all, I am (the most) lovely, this is what is said.

--o-o|--||----|o-o-- Siloka pathyā

**2. Yam pucchito na tam akkhāsi,<sup>341</sup> aññam akkhāsi pucchito,**

Questioned he does not make answer, or questioned he answers other,

--o-|o----||----|o-o-- Siloka pathyā

**Attappasamsako poso, nāyam asmāka' ruccatī ti.**

That person does praise himself, (but) our delight is not in this.

**Tattha, attappasamsako ti,**

In this connection, that person he praises himself,

**attānam pasamsanasīlo attukkamsako poso.**

that person has a character of praising himself, elevating himself.

**Nāyam asmāka' ruccatī ti,**

Our delight is not in this,

**ayam pāpakacchapo ambhākam na ruccati na khamatī ti.**

our delight, our pleasure, in not in this wicked tortoise.

**Kacchapassa upari udakam khipitvā, sakaṭṭhānam-eva gamimsu.**

Having thrown water on the tortoise, they went to their own places.

---

<sup>341</sup> This line is hypermetric by one syllable.

## Ja 206 Kuruṅgamigajātaka The Story about the Antelope

In the present Devadatta is going around trying to kill the Buddha. The latter tells a story of how he had done a similar thing in the past, when the Bodhisatta was an antelope, and Devadatta a hunter, and how he had been thwarted by his friends, the woodpecker and the tortoise.

— ॐ — ॐ — — — || — ॐ — — ॐ — ॐ — Siloka pathyā

**1. Ingha vaddham-ayaṃ pāsāṃ, chinda dantehi kacchapa,**

Come on, this strap, this snare, you must cut through it with your teeth, tortoise,

ॐ — ॐ — ॐ — — — || ॐ — — ॐ — ॐ — Siloka pathyā

**Ahaṃ tathā karissāmi, yathā nehiti luddako ti.**

I will do (my part) likewise, because of that the hunter won't come.

[There is no word commentary to this verse.]

— ॐ — ॐ — — — || ॐ — — ॐ — ॐ — Siloka pathyā

**2. Kacchapo pāvisī vāriṃ, kuruṅgo pāvisī vanāṃ,**

The tortoise re-entered the lake, and the deer re-entered the woods,

ॐ — — ॐ — — — || — — — ॐ — ॐ — Siloka pathyā

**Satapatto dumaggamhā dūre putte apānayī ti.**

The woodpecker from the tree top carried his children far away.

**Tattha,** {2.155} *apānayī ti ānayaī, gahetvā agamāsī, ti attho.*

In this connection, *carried* means carried,<sup>342</sup> having taken them he departed, this is the meaning.<sup>343</sup>

<sup>342</sup> It seems the prefix *apa* may be used only m.c. The regular form is from *ānayaī*.

<sup>343</sup> It is odd that the commentary on this verse is so short.

## Ja 207 Assakajātaka The Story about (King) Assaka

In the present one monk is growing dissatisfied owing to his attachment to his former wife. The Buddha tells a story of how the monk was once a king named Assaka who grieved when his queen passed away. The Bodhisatta cured him of his grief when he showed him she was now reborn as a dung-beetle, and did not care for him any more.

○○○|○-----||-----○○|○-○- Siloka pathyā

**1. Ayam-Assakarājena deso vicarito mayā,**

I wandered around the land together with this king Assaka,

○○○|○-----||○-○○|○-○- Siloka pathyā

**Anukāmaya kāmēna, piyena patinā saha.**

Reciprocating love with love, having affection for my lord.

○-○○|○-----||-----○|○-○- Siloka pathyā

**2. Navena sukhadukkhena porāṇam apithīyati,**

Old (pleasure and pain) are obstructed by the new pleasure and pain,

-----○|○-----||-----○○|○-○- Siloka pathyā

**Tasmā Assakaraññā va kīṭo piyataro mamā ti.**

Thus (now) I've more affection for a worm than for king Assaka.

**Tattha,** <sup>{2.157}</sup> *ayam-Assakarājena deso vicarito mayā ti,*

*In this connection, I wandered around the land together with this king Assaka,*

**ayam ramaṇīyo uyyānapadeso pubbe**

formerly I wandered around this delightful parkland

**mayā Assakarājena saddhim vicarito.**

together with king Assaka.

***Anukāmayā kāmenā ti anū ti nipātamattaṃ.***

*Reciprocating love with love, anu is merely a particle.*<sup>344</sup>

***Mayā taṃ kāmayamānāya tena maṃ kāmayamānena*** {2.158} ***sahā, ti attho.***

*With me who loves him, together with him who loves me, this is the meaning.*

***Piyenā ti tasmim̐ attabhāve piyena.***

*Having affection means having affection in that life.*

***Navena sukhadukkheṇa, porāṇaṃ apidhīyati ti,***

*Old (pleasure and pain) are obstructed by the new pleasure and pain,*

***bhante, navena hi sukhena porāṇaṃ sukhaṃ,***

*venerable sir, because of the new happiness the old happiness,*

***navena ca dukkheṇa porāṇaṃ dukkhaṃ pidhīyati paṭicchādīyati,***

*and because of the new suffering the old suffering, is obstructed, concealed,*

***esā lokassa dhammatā, ti dīpeti.***

*this is the nature of the world, this is the explanation.*

***Tasmā Assakaraññā va kīṭo piyataro mamā ti,***

*Thus (now) I've more affection for a worm than for king Assaka,*

***yasmā navena porāṇaṃ pidhīyati,***

*because of the new obstructing the old,*

***tasmā mama Assakarājato sataguṇena sahaṣṣaguṇena kīṭo va piyataro ti.***

*so I have more affection for a worm than for king Assaka with his hundred virtues, with his thousand virtues.*

---

<sup>344</sup> I think this is questionable myself, as *anukāma* seems to exist in both Pāli and Sanskrit, and have the meaning of *giving love back*, which is the required sense here.

## Ja 208 Sumsumārajātaka The Story about the (Murderous) Crocodile

In the present Devadatta is going around trying to kill the Buddha. The latter tells a story of how a crocodile had desired to eat the heart of a monkey, but the monkey tricked him into believing he had left his heart on a tree, and escaped.

○---|○---||---○○|○-○- Siloka pathyā

### 1. Alam metehi ambehi, jambūhi panasehi ca

Enough with these mangos, with black plums and jack fruits

-○---|○---||○---|○-○- Siloka pathyā

### Yāni pāram samuddassa, varam mayham udumbaro.

Which are across the sea, my fig tree is better.

○○-○|○---||○○---|○-○- Siloka pathyā

### 2. Mahatī vata te bondi, na ca paññā tad-ūpikā,

Great your body, but your wisdom is not the same,<sup>345</sup>

○○-○-|○---||-○-○|○-○- Siloka pathyā

### Susumāra vañcito mesi, gaccha dāni yathāsukhan-ti.

The crocodile tricked me, now go where'er you will.

**Tattha,** {2.160} *alam metehī ti,*

In this connection, *enough with these,*

**yāni tayā dīpake niddiṭṭhāni, etehi mayham alam.**

with these defined and explained by you, for me these are enough.

---

<sup>345</sup> According to CPD, *-ū-* is m.c., the word is *upikā*. PED: *It is simply tad-upa-ka, the adj. positive of upa, of which the comparative-superlative is upama, meaning like this, i.e. of this or the same kind. Also spelt tadūpikā (f.) (at Ja.ii.160).*

***Varam̐ mayham̐ udumbaro ti,***

*My fig tree is better,*

**mayham̐ ayam-eva udumbararukkho varam̐.**

this, my fig tree, is better.

***Bondī ti sarīram̐.***

*Body means body.*<sup>346</sup>

***Tad-ūpikā ti,***

*The same,*

**paññā pana te tad-ūpikā tassa sarīrassa, anucchavikā natthi.**

your wisdom is not the same as your body, nor is it pleasing.

***Gaccha dāni yathāsukhan-ti,***

*Now go where'er you will,*

**idāni yathāsukham̐ gaccha,**

now go wherever you will,

**natthi te hadayamaṃsagahaṇūpāyo, ti attho.**

there is no way to grasp at your fleshly heart, this is the meaning.

---

<sup>346</sup> *Bondi*, which is clearly a dialectical word, is very rare in Pāḷi, appearing only rarely in two books, the Jātaka and Petavatthu, and their commentaries.



## Ja 209 Kakkarajātaka The Story about the Chicken

In the present one monk is very clever at taking care of himself.  
When the Buddha hears of it, he tells about a previous life in which  
the monk had been a bird who took good care to avoid being caught  
by a hunter.

---|---||---|--- Siloka pathyā

**1. Diṭṭhā mayā vane rukkhā, assakaṇṇā vibhītakā,**

I saw (many) trees in the woods, (like) sal trees and myrobalan,

---|---,---||---|--- Siloka mavipulā

**Na tāni evaṃ sakkanti yathā tvaṃ rukkha' sakkasi.**

But these (trees) do not walk around like this tree of yours walks around.

**Tassattho:** {2.161}

This is the meaning:

**samma luddaka, mayā imasmiṃ vane**

dear hunter, in this wood

**jātā bahū assakaṇṇā ca vibhītakā ca rukkhā diṭṭhapubbā,**

many kinds of trees I have seen previously, (like) sal trees and myrobalan,

**tāni pana rukkhāni, yathā tvaṃ,**

but these trees, unlike<sup>347</sup> yours,

**sakkasi saṅkamasi ito cito ca vicarasi,**

which walks around, goes around, travelling from here to there,

---

<sup>347</sup> *Yathā* seems to take on negative meaning here, or maybe this is an idiom that is acceptable in Pāli but not in English. In either case a contrast is being made between the majority of trees and this one, which is not behaving as expected.

**evam̐ na sakkanti na saṅkamanti na vicarantī ti.**

do not walk around, do not go around, do not wander around.

○-○-|○-○-||---○|○-○- Siloka javipulā

**2. Purāṇakukkuṭo ayam̐, bhetvā pañjaram-āgato,**

This old chicken has departed, having broken out of the cage,

○○--|○---||○-○○|○-○- Siloka pathyā

**Kusalo vālapāsānam̐ apakkamati bhāsati ti.**

The skilful one, departing away from those horse hair snares, speaks out.

**Tattha,** {2.162} **kusalo vālapāsānan-ti,**

In this connection, the skilful one, (departing away) from those horse hair snares,

**vālamayesu pāsesu kusalo, attānam̐ bandhitum̐ adatvā,**

from snares made out of horse hair, the skilful one, having not given himself into bondage,

**apakkamati ceva bhāsati ca, bhāsivā ca pana palāto ti.**

departs away and speaks out, and having spoken, he flees.

## Ja 210 Kandagalakajātaka

### The Story about (the Woodpecker) Kandagalaka

In the present Devadatta is going around trying to kill the Buddha. The latter tells a story about how a woodpecker called Khadiravaniya had helped another bird in finding food, but the latter desiring to dig out the food himself had broken his beak on an acacia wood tree.

- - - - | ॐ - - - - || - ॐ - - | ॐ - ॐ - Siloka pathyā

**1. Ambho ko nāma yaṃ rukkho, sinnapatto sakaṇṭako,**  
Dear, what is that tree's name, with sweaty leaves and thorns,

- ॐ - - | ॐ - - - - || - ॐ - - | ॐ - ॐ - Siloka pathyā

**Yattha ekappahārena, uttamaṅgam vibhijjitan-ti?**  
Where, with just one blow, my cranium has been split?

**Tattha,** {2.163} *ambho ko nāma yaṃ rukkho ti,*  
In this connection, dear, what is that tree's name,

**bho Khadiravaniya, ko nāma yaṃ rukkho?**  
good Khadiravaniya, what is the tree's name?

**Ko nāma so ti pi pāṭho.**  
*Ko nāma so is also a reading.*<sup>348</sup>

**Sinnapatto ti sukhumapatto.**  
*With sweaty leaves mean with soft leaves.*<sup>349</sup>

---

<sup>348</sup> Having the same meaning.

<sup>349</sup> Rouse seems to have connected this word to *sīta*, and translated it *cool-leaved*. It seems, however, to be related to Vedic *svinma*, which Monier-Williams gives with the meanings: *sweating, perspiring*; and PED based on this also gives: *sinna, wet with perspiration*. It is this meaning which I employ here. I do not quite understand what the commentator thought the word meant, but acacia leaves are certainly not soft.

***Yattha ekappahārenā ti yasmiṃ rukkhe, ekeneva pahārena.***

*Where, with just one blow means on whatever tree, with just one blow.*

***Uttamaṅgaṃ vibhijjitaṃ-ti,***

*My cranium has been split,*

***sīsaṃ bhinnaṃ, na kevalañ-ca sīsaṃ, tuṇḍaṃ-pi bhinnaṃ.***

*my head has been split, not only the head, but also the beak is split.*

***So vedanāppattatāya khadirarukkhaṃ:***

*Because the pain was encountered at the acacia tree:*

***‘Kiṃ rukkho nāmeso’ ti? jānituṃ asakkonto,***

*being unable to understand: ‘What is the name of this tree?’*

***vedanāppatto hutvā, imāya gāthāya vippalapi.***

*having been pained, he lamented with this verse.*

○-○○-|-○○|-○-- Tuṭṭhubha

**2. Acāri vatāyaṃ<sup>350</sup> vitudaṃ vanāni**

*Roaming around this, striking in the woods*

--○-|-○○|-○-- Tuṭṭhubha

**Kaṭṭhaṅgarukkhesu asārakesu,**

*On the pithless branches of useless trees,*

---

<sup>350</sup> The opening is unmetrical here. PTS reads: *Acārautāyaṃ*, which is again unmetrical. *Vatāyaṃ acāri* would fit the metre.

ॐ-ॐ-|ॐ-|-ॐ- Tuṭṭhubha

**Athāsādā khadiraṃ jātasāraṃ,**

Then hitting a pithy acacia tree,

--ॐ-|ॐ-|-ॐ- Tuṭṭhubha

**Yatthabbhidā garuḷo uttamaṅgan-ti.**

Where the pecker<sup>351</sup> shattered his cranium.

**Tattha,** {2.164} **acāri vatāyan-ti acari vata ayaṃ.**

In this connection, *roaming around this* means roaming around this.

**Vitudaṃ vanānī ti,**

*Striking in the woods,*

**nissārasimbalipālibhaddakavanāni vitudanto vijjhanto.**

striking, piercing the pithless silk-cotton, flame-of-the-forest woods.

**Kaṭṭhaṅgarukkhesū ti vanakaṭṭhakoṭṭhāsesu rukkhesu.**

*Branches of useless trees* means the useless portions of trees in the woods.

**Asāraḷesū ti nissāresu pālibhaddakasimbali-ādīsū.**

*On the pithless* means those lacking pith, such as flame-of-the-forest, silk-cotton, and so on.

**Athāsādā khadiraṃ jātasāraṃ-ti,**

*Then hitting a pithy acacia tree,*

**atha potakakālato paṭṭhāya jātasāraṃ khadiraṃ sampāpuṇi.**

then for the first time since his youth he encountered a pithy acacia.

**Yatthabbhidā garuḷo uttamaṅgan-ti,**

*Where the pecker shattered his cranium,*

---

<sup>351</sup> A Garuḷa is a mythical half-human, half-bird like creature. Here it is used, presumably m.c., to indicate the woodpecker of the story.

**yatthabbhidā ti yasmim khadire abhindi padālayi.**

where (the pecker) shattered means the acacia where he shattered, broke (his beak).

**Garuḷo ti sakuṇo,**

Pecker means bird,

**sabbasakuṇānañ-hetaṃ sagāravasappatissa vacanaṃ.**

for all birds this is a respectful, polite word.

## Ja 211 Somadattajātaka

### The Story about (the Clever Son) Somadatta

In the present one monk can hardly speak in front of two or three others because he is so nervous. The Buddha tells a story about a brahmin in the past who learned a verse for one whole year, and informed his son Somadatta, who took him to the king, but the father was so nervous he reversed the sense when reciting.

○-○-|-○○|-○-- Tutṭhubha

**1. Akāsi yoggaṃ dhuvam-appamatto,**

You practiced, and were constantly heedful,

--○-|-○○|-○-- Tutṭhubha

**Samvaccharaṃ bīraṇathambhakasmiṃ.**

For a year, in the fragrant grass bushes.

--○-|-○○|-○-- Tutṭhubha

**Byākāsi saññaṃ parisam vigayha,**

You changed the meaning in the assembly,

○-○-|-○○|-○-- Tutṭhubha

**Na niyyamo tāyati appapañña-ti.**

The one of little wisdom did not preserve the sense.

**Tattha,** {2.166} *akāsi yoggaṃ dhuvamappamatto,*

In this connection, you practiced, and were constantly heedful,

*saṃvaccharaṃ bīraṇathambhakasmin-ti,*

for a year, in the fragrant grass bushes,

**tāta,** *tvam niccaṃ appamatto,*

dear, you were always heedful,

**bīraṇatthambhamaye susāne yoggaṃ akāsi.** {2.167}

in the fragrant grass bushes in the charnel ground where you practiced.

*Byākāsi saññaṃ parisam vigayhā ti,*

You changed the meaning in the assembly,

**atha ca pana parisam vigāhitvā,**

but having entered the assembly,

**taṃ saññaṃ vi-akāsi, vikāraṃ āpādesi, parivattesi, ti attho.**

you made the meaning opposite, produced a change, while reciting, this is the meaning.

*Na niyyamo tāyati appapaññaṇ-ti,*

The one of little wisdom did not preserve the sense,

**appapaññaṃ<sup>352</sup> nāma puggalaṃ,**

the person known as having little wisdom,

**niyyamo yoggāciṇṇaṃ caraṇaṃ na tāyati na rakkhatī ti.**

did not preserve, did not protect, the customary sense he had practiced.

---

<sup>352</sup> Cst: *appahaññaṃ*, which must be a mistake in the transcription.

○---○|○---||---○-○|○-○- Siloka pathyā

**2. Dvayaṃ yācanako tāta Somadatta nigacchati:**

The one who begs, dear Somadatta, undergoes (one of) two things:

○---○|○---||---|○-○- Siloka pathyā

**Alābhaṃ dhanalābhaṃ vā, evaṃdhammā hi yācanā ti.**

He receives wealth or doesn't receive, this is the nature of asking.

**Tattha, evaṃdhammā hi yācanā ti yācanā hi evaṃsabhāvā ti.**

In this connection, *this is the nature of asking* means asking has this characteristic.

## Ja 212 Ucchiṭṭhabhattajātaka The Story about the Left-Over Rice

In the present one monk longs for his former wife. The Buddha tells a story of the two of them in a former life, and how she served him up the leftover rice of her lover, and was not worthy of being attached to.

---○|○---||---|○-○- Siloka pathyā

**1. Añño uparimo vaṇṇo, añño vaṇṇo ca heṭṭhimo,**

The appearance on top differs, the appearance below differs,

---|○---||---|○-○- Siloka pathyā

**Brāhmaṇī tveva pucchāmi: kiṃ heṭṭhā, kiñ-ca upparī<sup>353</sup> ti?**

Brahminī I ask you: why is below (cold), why is on top (hot)?

**Tattha, {2.168} vaṇṇo ti ākāro.**

In this connection, *the appearance* means the form.

**Ayañ-hi uparimassa uṇhabhāvaṃ,**

This is questioning why on top is in a hot state,

---

<sup>353</sup> *Upparī* is written m.c. for *uparī*.



**heṭṭhimassa ca sītabhāvaṃ pucchanto, evam-āha.**

and below in a cold state, so he spoke.

**Kim heṭṭhā kiñca upparī ti?**

Why is below (cold), why is on top (hot)?

**Vuḍḍhitabhattena<sup>354</sup> nāma upari sītalena,**

The food that is served would normally be cold on top,

**heṭṭhā uḥhena bhavitabbaṃ,**

and would be hot underneath,

**idañ-ca pana na tādisaṃ, tena taṃ pucchāmi:**

but here it is not so, because of that I ask you:

**“Kena kāraṇena upari bhattaṃ uḥhaṃ, heṭṭhimam sītalan”-ti?**

“What is the reason the food is hot on top, and cold underneath?”

◡-◡-|◡- - -||-◡-◡|◡-◡- Siloka pathyā

**2. Ahaṃ naṭosmi bhaddante, bhikkhakosmi idhāgato,**

I am an actor, venerable one, I have come here for almsfood,

◡-◡-|◡- - -||◡- - -|◡-◡- Siloka pathyā

**Ayañ-hi koṭṭham-otiṇṇo, ayaṃ so yaṃ gavesasī ti.**

Truly he descended into the storeroom, you must seek him there.

**Tattha, {2.169} ahaṃ naṭosmi, bhaddante ti, sāmi, ahaṃ naṭajātiko.**

In this connection, *I am an actor, venerable one*, means master, I am an actor by nature.

**Bhikkhakosmi idhāgato ti,**

*I have come here for almsfood,*

---

<sup>354</sup> *Vuḍḍhita-* seems to be used here for the more usual *vaḍḍhita-*.

**svāhaṃ imaṃ thānaṃ bhikkhako bhikkhaṃ pariyesamāno āgatosmi.**

I have come to this place seeking alms for almsfood.

**Ayañ-hi koṭṭham-otiṇṇo ti,**

Truly he descended into the storeroom,

**ayaṃ pana etissā jāro imaṃ bhattaṃ bhuñjanto**

but her paramour is enjoying this food

**tava bhayena koṭṭhaṃ otiṇṇo.**

and has descended into your storeroom through fear.

**Ayaṃ so yaṃ gavesasī ti,**

You must seek him there,

**yaṃ tvam kassa nu kho, iminā ucchiṭṭhakena,**

he who you ask about, because of these leftovers,

**bhavitabban-ti gavesasi ayaṃ so.**

ought to be sought for there.

## **Ja 213 Bharujātaka**

### **The Story about (the King of) Bharu**

In the present the heterodox sects are losing out because of the popularity of the Buddha and the Saṅgha, and decide to bribe the king so they can build a monastery alongside the Jetavana. The Buddha tells the king a story of how two groups of ascetics were turned against each other and tried bribing king of Bharu for his favour, before realising their mistake and leaving for more remote dwellings.

— — — — — || — — — — — Siloka pathyā

**1. Isīnam-antaram katvā, Bharurājā ti me sutam,**

Having made the seers differ, the king of Bharu, so I have heard,

— — — — — || — — — — — Siloka pathyā

**Ucchinno saha raṭṭhehi sarājā vibhavaṅgato.**

Both the king and his kingdom were cut off and went to destruction.

— — — — — || — — — — — Siloka bhavipulā

**2. Tasmā hi chandāgamanam nappasamsanti paṇḍitā,**

Therefore such impulsive behaviour the wise ones do not praise,

— — — — — || — — — — — Siloka mavipulā

**Aduṭṭhacitto bhāseyya giram saccupasamhitan-ti.**

The one of uncorrupt mind speaks an utterance connected with truth.

**Tattha, {2.172} antaram katvā ti chandāgativasena vivaram katvā.**

In this connection, *having made (the seers) differ* means having cleft them apart through impulsive behaviour.

**Bharurājā ti Bharuraṭṭhe rājā.**

*The king of Bharu* means the king of the kingdom of Bharu.

**Iti me sutan-ti iti mayā pubbe etam sutam.**

*So I have heard* means this is what was heard formerly by me.

**Tasmā hi chandāgamanan-ti,**

*Therefore such impulsive behaviour,*

**yasmā hi chandāgamanam gantvā,**

*having arrived at such impulsive behaviour,*

**Bharurājā saha raṭṭhena ucchinno,**

*the king of Bharu together with his kingdom was cut off,*

**tasmā chandāgamanam paṇḍitā nappasaṃsanti.**

therefore such impulsive behaviour the wise do not praise.

**Aduṭṭhacitto ti kilesehi adūsitacitto hutvā.**

*The one of uncorrupt mind* means having become one with a mind uncorrupted by defilements.

**Bhāseyya giram saccupasamhitam-ti,**

*Speaks an utterance connected with truth,*

**sabhāvanissitam** <sup>{2.173}</sup> **atthanissitam kāraṇanissitam-eva giram bhāseyya.**

he would speak an utterance depending on reality, depending on meaning, depending on reason.

**Ye hi tattha Bharurañño lañjam gaṇhantassa ayuttam etan-ti.**

For those who in that place took a bribe to the king of Bharu, this was not suitable.

**Paṭikkosantā saccupasamhitam giram bhāsimsu tesam,**

Those who spoke an utterance connected with truth distaining (bribery),

**ṭhitaṭṭhānam Nāḷikeradīpe ajjā pi dīpakasahassam paññāyatī ti.**

set up a new place in the Coconut Isle that today is well known as the thousand isles.

## Ja 214 Puṇṇanadījātaka The Story about the Full River

In the present the monks are talking about the Buddha's wisdom. The Buddha explains that even in past lives he had been wise and resourceful and tells how he interpreted a verse and a present of a cooked crow from a king, and so won favour with him again.

--o--|-oo|-o-- Tuṭṭhubha

**1. Puṇṇaṃ nadiṃ yena ca peyyam-āhu,**

The one who drinks when the river is full they say,

--o--|-oo|-o-- Tuṭṭhubha

**Jātaṃ yavaṃ yena ca guyham-āhu,**

The one hidden when the barley is grown they say,

--o--|-oo|-o-- Tuṭṭhubha

**Dūraṃ gataṃ yena ca avhayanti:**

They call upon him when one has gone far off:

--o--|-oo|-o-- Tuṭṭhubha

**So tyāgato handa ca bhuñja brāhmaṇā ti.**

Well then, brahmin, you must eat and then come to him.

**Tattha,** {2.174} *puṇṇaṃ nadiṃ yena ca peyyam-āhū ti*

In this connection, *the one who drinks when the river is full they say,*

**'kākapeyyā' nadīhi vadantā,**

speaking regarding rivers 'from which a crow can drink',<sup>355</sup>

**yena puṇṇaṃ nadiṃ 'kākapeyyam'-āhu,**

the river is full when they say 'from it a crow can drink',

---

<sup>355</sup> This seems to have been proverbial, meaning the river is so full even a crow standing on the bank can drink from it.

**na hi apuṇṇā nadī ‘kākaṇṇyā’ ti vuccati.**

but when the river is not full, ‘from it a crow can drink’, is not said.

**Yadā pi nadītīre ṭhatvā, gīvaṃ pasāretvā,**

Having stood on the river bank, and stretched out his neck,

**kākena pātuṃ sakkā hoti, tadā naṃ ‘kākaṇṇyā’ ti vadanti.**

the crow is able to drink, because of that they say ‘from which a crow can drink’.

**Jātaṃ yavaṃ yena ca guyhaṃ-āhū ti,**

*The one hidden when the barley is grown they say,*

**yavan-ti desanāsīsamattaṃ,**

*barley is merely an abbreviated teaching,*

**idha pana sabbam-pi jātaṃ uggataṃ sampannataruṇasassaṃ adhippettaṃ.**

but here all young crops that have grown up and are ripe is the intention.<sup>356</sup>

**Tañhi yadā anto pavīṭṭhakākaṃ paṭicchādetuṃ sakkoti,**

Truly when a crow has entered inside he is able to be concealed,

**tadā guyhatī, ti guyhaṃ.**

at that time he hides, so hidden (is said).

**Kim guyhati?**

Who hides?

**Kākaṃ.**

The crow.

**Iti kākassa guyhaṃ kākaguyhan-ti taṃ vadamānā,**

Thus with the hiding of the crow ‘the crow-hider’, is spoken of,

---

<sup>356</sup> I.e. *barley* is being used as a synecdoche to indicate *all young crops*.

**kākena guyhavacanassa kāraṇabhūtena ‘guyhan’-ti vadanti.**

‘hidden’ is said because of the crow who is the cause for the word indicating hidden.

**Tena vuttaṃ yena ca guyham-āhū ti.**

Because of this then they say hidden.

***Dūraṃ gataṃ yena ca avhayantī ti,***

*They call upon him when one has gone far off,*

**dūraṃ gataṃ vip̐pavutthaṃ piyapuggalaṃ yaṃ āgantvā,**

having approached a dear person who has gone afar off and lives abroad,

**nisinnaṃ disvā,**

seeing him sitting,

**sace itthannāmo āgacchati vassa kākā ti vā,**

or, if one of such and such a name approaches, the crow must caw,

**vassantañ-ñeva vā sutvā:**

or, hearing the crow cawing:

**“Yathā kāko vassati, itthannāmo āgamissatī” ti,**

“Since the crow caws, the one of such and such a name approaches,”

**evaṃ vadantā yena ca avhayanti kathenti mantenti udāharantī, ti attho.**

saying this they call upon, talk to, address, bring it up, this is the meaning.

***So tyāgato ti so te ānīto.***

*Come to him* means he must be led home.

***Handa ca bhuñja, brāhmaṇā ti,***

*Well then, brahmin, you must eat,*

**gaṇha, brāhmaṇa, bhuñjassu naṃ, khāda idaṃ kākamaṃsan-ti attho.**

take, brahmin, you must eat, chew on this crow meat, this is the meaning.

U---U|U---||-U-U|U-U- Siloka pathyā

**2. Yato maṁ saratī rājā, vāyasam-pi pahetave,**

Because the king remembers me, and offers up the crow (to me),

-----|U-----||UU---|U-U- Siloka pathyā

**Haṁsā koñcā mayūrā ca: asatī yeva pāpiyā ti.**

(He will offer) geese, herons and peacocks: forgetting would be worse.

**Tattha,** {2.175} *yato maṁ saratī rājā, vāyasam-pi pahetave ti*

In this connection, because the king remembers me, and offers up the crow (to me),

**yadā rājā vāyasamaṁsam labhitvā, tam-pi pahetuṁ maṁ saratī.**

when the king has received this crow meat, he remembers to make offerings to me.

**Haṁsā koñcā mayūrā cā ti,**

Geese, herons and peacocks,

**yadā panassa ete haṁsādayo upanītā bhavissanti,**

but because of this, he will present these geese and so on,

**ekāni haṁsamānsādīni lacchati,**

he will obtain goose meat and so on,

**tadā maṁ kasmā na sarissatī? ti attho.**

then why would he not remember me? this is the meaning.

**Aṭṭhakathāyaṁ pana: Haṁsakoñcamayūrānan-ti pāṭho.**

But in the commentary: *Haṁsakoñcamayūrānaṁ* is a reading.<sup>357</sup>

**So sundaratarā, imesaṁ haṁsādīnaṁ maṁsam labhitvā,**

Most excellently, having obtained this goose meat and so on,

---

<sup>357</sup> The meaning would be the same.



**kasmā maṃ na sarissati, sarissati yevā, ti attho.**

why would he not remember me, he surely remembers, this is the meaning.

**Asatī yeva pāpiyā ti,**

*Forgetting would be worse,*

**yaṃ vā taṃ vā labhitvā, saraṇaṃ nāma sundaraṃ,**

having obtained this or that, remembering is called excellent,

**lokasmiṃ pana asati yeva pāpiyā, asatikaraṇaṃ yeva hīnaṃ lāmaṃ,**

but in the world forgetting is worse, forgetting is low, inferior,

**tañ-ca ambhākaṃ rañño natthi.**

but this is not (like) our king.

## **Ja 215 Kacchapajātaka** **The Story about the (Talkative) Turtle**

In the present Kokālika blames the two chief disciples, and because of what he says, falls into hell. The Buddha explains that it was ever so in the past, and tells a story of a turtle who was being carried to the Himālayas, but opened his mouth, lost his grip and fell to his death.

○○-○|○- - - ||-○- - |○-○- Siloka pathyā

**1. Avadhī vata attānaṃ kacchapo byāharaṃ giraṃ,**

The turtle by letting out an utterance surely killed himself,

-○- - |-, - - - ||- - ○○|○-○- Siloka mavipulā

**Suggahītasmiṃ kaṭṭhasmiṃ, vācāya sakiyāvadhi.**

While having a good grip on a stick, by speaking he killed himself.

--o-|-oo|-o-- Tuṭṭhubha

**2. Etam-pi disvā naravir<sup>i</sup>yaseṭṭha,**  
Having seen this, chief of vigorous men,

--o-|-,oo|-o-- Tuṭṭhubha

**Vācam̐ pamañce kusalam̐ nāivelam̐.**  
Speak a word that is wholesome and concise.<sup>358</sup>

---oo|o---||-o-o|o-o- Siloka pathyā

**Passasi bahubhāṇena, kacchapam̐ byasanam̐ gatan-ti.**  
You see, by talking much too much, the turtle came to disaster.

**Tattha,** {2.177} *avadhī vatā ti ghātesī vata.*

*In this connection, surely killed means surely slaughtered.*

**Byāharan-ti byāharanto.**

*Letting out means letting out.*<sup>359</sup>

**Suggahītasmiṃ kaṭṭhasmin-ti,**

*While having a good grip on a stick,*

**mukhena suṭṭhu ḍamsitvā gahite daṇḍake.**

*biting strongly with the mouth and gripping on the stick.*

**Vācāya sakiyāvadhī ti,**

*By speaking he killed himself,*

**atimukharatāya akāle vācam̐ nicchārento,**

*being very talkative, and uttering a word at the wrong time,*

---

<sup>358</sup> Lit: not excessive.

<sup>359</sup> Clarifying the verb is to be taken as present participle. Both of these forms, however, are very rare.

**daṭṭhaṭṭhānaṃ vissajjetvā,**

having let go of the place where he bites,

**tāya sakāya vācāya attānaṃ avadhi ghātesi.**

by his own words he killed, slaughtered himself.

**Evam-esa jīvitakkhayaṃ patto, na aññathā ti.**

Like this he reached the destruction of his life, not in any other way.

**Etam-pi disvā ti etam-pi kāraṇaṃ disvā.**

*Having seen this* means having seen this cause.

**Naravīriyaseṭṭhā ti naresu vīriyena seṭṭha uttamaviriya rājavara.**

*Chief of vigorous men* means the chief, the one with supreme vigor, the noble king amongst vigorous men.

**Vācaṃ pamuñce kusalaṃ nātivelan-ti,**

*Speak a word that is wholesome and concise,*

**saccādipaṭisaṃyuttaṃ kusalam-eva,**

a wholesome (word) connected with truth and so on,

**paṇḍito puriso muñceyya nicchāreyya,**

a wise person should speak, should utter,

**tam-pi hitaṃ kālayuttaṃ,**

this beneficial (word) at a suitable time,

**na ativelam, atikkantakālam apariyantavācam na bhāseyya.**

he should not speak excessively, exceeding the right time, without limits.

**Passasī ti nanu paccakkhato passasi.**

*You see* means surely you see through witnessing.

***Bahubhāṇenā ti bahubhaṇanena.***

*By talking much too much means by talking much too much.*<sup>360</sup>

***Kacchapam byasanam gatan-ti etam kacchapam jivitakkhayam pattan-ti.***

*The turtle came to disaster means this turtle reached the destruction of his life.*

## **Ja 216 Macchajātaka** **The Story about the (Lamenting) Fish**

In the present one monk is wavering because of having thoughts of his former wife. The Buddha tells a story of a fish who was caught, but whose lament over what his wife might think of him saved him from being roasted.

- - - - | - - - - || - - - - | - - - - Siloka navipulā

**1. Na māyam-aggi tapati, na sūlo sādhutacchito,**

It is not this fire that burns me, nor the spit that is well fashioned,

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**Yañ-ca maṃ maññate macchī: ‘Aññaṃ so ratiyā gato.’**

But my lady<sup>361</sup> thinking of me: ‘He went for joy to another.’<sup>362</sup>

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**2. So maṃ dahati rāgaggi, cittaṃ cūpatapeti maṃ.**

The fire of lust it is that burns me, and my heart it does torment.

- - - - | - - - - || - - - - | - - - - Siloka ravipulā

**Jālino muñcathāyirā maṃ, na kāme haññate kvacī ti.**

Fisherman, master, free me, there is no pleasure in being killed.

---

<sup>360</sup> It appears *-bhāṇena* is written m.c.

<sup>361</sup> The word really means *a female fish*, but this is hard to get across fluently in the verse.

<sup>362</sup> This line also occurs at Ja 34.

**Tattha, {2.178} na māyam-aggi tapatī ti,**

In this connection, it is not this fire that burns me,

**na maṃ ayaṃ aggi tapati, na tāpaṃ janeti, na socayatī ti attho.**

it is not this fire that burns me, nor causes burning, nor grieves me, this is the meaning.

**Na sūlo ti ayaṃ sūlo pi sādhutacchito maṃ na tapati,**

Nor the spit means this spit that is well fashioned does not harm<sup>363</sup> me,

**na me sokaṃ uppādeti.**

nor does it cause grief to arise in me.

**Yañ-ca maṃ maññate ti,**

But my lady thinking of me,

**yaṃ pana maṃ macchī evaṃ maññati:**

but my lady thinking of me:

**“Aññaṃ macchiṃ so pañcakāmaguṇaratiyā gato” ti,**

“He has gone to another lady to find joy in the five strands of sensual pleasure,”

**tad-eva {2.179} maṃ tapati, socayatī.**

that very thing burns me, grieves me.

**So maṃ dahatī ti,**

(The fire of lust) it is that burns me,

**yo panesa rāgaggi, so maṃ dahati jhāpeti.**

but he who has this fire of lust, that is what burns me, sets me on fire.

---

<sup>363</sup> *Tapati* has the meanings of both *harm* and *burn*.

***Cittam cūpatapeti man-ti***

*My heart it does torment,*

***rāgasampayuttakaṃ mama cittam-eva ca***

*my heart is joined together with lust*

***maṃ upatāpeti kilameti viheṭheti.***

*and that torments, wearies, vexes me.*

***Jālino ti kevaṭṭe ālapati.***

*Fisherman,*<sup>364</sup> *he calls on the fisherman.*

***Te hi jālassa atthitāya jālino ti vuccanti.***

*Because he has a net, fisherman is said.*

***Muñcathāyirā man-ti muñcatha maṃ sāmīno, ti yācati.***

*Master, free me, free me lord, he begs.*<sup>365</sup>

***Na kāme haññate kvacī ti,***

*There is no pleasure in being killed,*

***kāme patiṭṭhito, kāmena nīyamāno, satto na kvaci haññati.***

*being established in pleasure, led by pleasure, a being is not killed anywhere.*

***Na hi taṃ tumhādisā hanituṃ anucchavikā ti paridevati.***

*He laments: it is not suitable to kill any of your kind.*

***Atha vā kāme ti hetuvacane bhummaṃ,***

*Or, kāme is a causal word, in the locative case,*

---

<sup>364</sup> *Jālino* means one having a net, and indicates in this context a fisherman, the more usual word is *kevaṭṭa*.

<sup>365</sup> The compound is *muñcatha* + *ayira*, which is itself a variant form of the more familiar *ariya*.

**kāmahetu macchiṃ anubandhamāno nāma**

by following after the lady because of pleasure

**na kvaci tumhādisehi haññatī ti paridevati.**

he laments: nowhere is he killed by you and your kind.

## Ja 217 Seggujātaka

### The Story about (Daughter) Seggu

In the present a layman doesn't visit the Buddha for a long time while arranging his daughter's marriage. The Buddha tells a story of a greengrocer in the past who tested his daughter Seggu before giving her in marriage to a suitable young man.<sup>366</sup>

----|---|--- Tutṭhubha

**1. Sabbo loko attamano ahoṣi,**

All the world has delight (in lovemaking),

---|---|--- Tutṭhubha

**Akovidā gāmadhammassa, Seggu,**

You are unskilled in village ways, Seggu,

---|---|--- Tutṭhubha

**Komāri ko nāma tavajja dhammo?**

Child, how is this thing known to you today?

---|---|--- Jagatī

**Yaṃ tvaṃ gahitā,<sup>367</sup> pavane parodasī ti.**

Having grabbed you, you cry out in the woods.

---

<sup>366</sup> Cf. Ja 102 Paṇṇikajātaka.

<sup>367</sup> We need to read *gahītā* m.c.

**Tattha,** {2.180} *sabbo loko attamano ahoṣī ti,*

In this connection, all the world has delight (in lovemaking),

**amma, sakalo pi sattaloko etissā kāmasevanāya attamano jāto.**

dear, the whole world of beings has delight in sexual intercourse.

**Akovidā gāmadhammassa Seggū ti,**

You are unskilled in village ways, Seggu,

**Seggū ti tassā nāmaṃ.**

Seggu, this is her name.

**Tena tvaṃ pana, amma Seggu, akovidā gāmadhammassa,**

But through this, dear Seggu, you are unskilled in village ways,

**imasmiṃ gāmadhamme vasaladhamme akusalāsī, ti vuttaṃ hoti.**

you are unskilled in the ways of the village, the ways of the low caste, this is what is said.

**Komāri ko nāma tavaṃ dhammo ti?**

Child, how is this thing known to you today?

**Amma kumāri, ko nāmesa tava ajja sabhāvo?**

Dear child, how is this practice known to you today?

**Yaṃ tvaṃ gahitā, pavane parodasī ti,**

Having grabbed you, you cry out in the woods,

**tvaṃ mayā imasmiṃ pavane santhavavasena,**

because of (wanting) sexual intercourse with you in the woods,

**hatthe gahitā parodasi, na sampaṭicchasi,**

having grabbed you by the hand, you cry out, and do not agree,



**ko esa tava sabhāvo, kiṃ kumārikā yeva tvan-ti? pucchati.**

is this your practice, what (kind of) young woman are you? he asks.

--o-|-oo|-o-- Tuṭṭhubha

**2. Yo dukkhaphuṭṭhāya bhaveyya tāṇaṃ,**

The one who should shelter me from suffering,<sup>368</sup>

--o-|-oo|-o-- Tuṭṭhubha

**So me pitā, dubbhi vane karoti,**

My father, is treacherous inside the woods,

--o-|-oo|-o-- Tuṭṭhubha

**Sā kassa kandāmi vanassa majjhe?**

To whom will I cry out amidst the woods?

--o-|-oo|-o-- Tuṭṭhubha

**Yo tāyitā, so sahasaṃ karotī ti.**

He who protects me, offers violence.

**Tattha,** {1.412} *yo dukkhaphuṭṭhāya bhaveyya tāṇan-ti*

In this connection, the one who should shelter me from suffering means

**kāyikacetasikehi dukkhehi phuṭṭhāya tāyitā paritāyitā patiṭṭhā bhaveyya.**

the one who should be established as a protector, a strong protector, from feeling suffering in the body and mind.

**So me pitā, dubbhi vane karotī ti**

My father, is treacherous inside the woods means

**so mayhaṃ dukkhaparitāyako pitā va, imasmim vane,**

my father who protects against suffering, in the woods,

**evarūpaṃ mittadubbhi kammaṃ karoti,**

such a one does this deed (like) one who is teacherous to his friends,

---

<sup>368</sup> This verse, and the word commentary, are a repetition of Ja 102 Paṇṇikajāṭaka.

**attano jātāya dhītari vītikkamaṃ kātuṃ maññatī, ti attho.**

thinking to transgress against his own daughter by birth, this is the meaning.

**Sā kassa kandāmī ti kassa rodāmi?**

*To whom will I cry out* means to whom will I wail?

**Ko me patiṭṭhā bhavissatī? ti dīpeti.**

Who will be my support? this is the explanation.

**Yo tāyitā so sahasaṃ karotī ti**

*He who protects me, offers violence* means

**yo mayhaṃ tāyitā rakkhitā avassayo bhavituṃ arahati,**

he who is my protector, guarding me, worthy to be my helper,

**so pitā yeva sāhasikakammaṃ karotī, ti attho.**

my father, does a deed of violence, this is the meaning.

## Ja 218 Kūṭavāṇijajātaka The Story about the Cheating Merchant

In the present one merchant tries to cheat another out of his share by delaying to pay him. The Buddha tells a story of a man who told his friend 500 ploughshares were eaten by mice, but his victim then told him his son had been taken by a hawk. The Bodhisatta settles both improbabilities with wisdom.

- - - - - Jagatī

**1. Saṭhassa sāṭheyyam-idaṃ<sup>369</sup> sucintitaṃ,**  
Treachery to the treacherous is well thought-out,

- - - - - Tuṭṭhubha

**Paccoḍḍitaṃ paṭikūṭassa kūṭaṃ,**  
Fraud to the fraudulent is planted in return,

- - - - - irregular

**Phālaṃ ce khādeyyuṃ mūsikā,**  
If the mice can devour a ploughshare,

- - - - - Tuṭṭhubha

**Kasmā kumāraṃ<sup>370</sup> kulalā no<sup>371</sup> hareyyuṃ?**  
Why can a hawk not carry away a boy child?

---

<sup>369</sup> Cst: *sāṭheyyam-imda*, but in the word commentary quotes it as *sāṭheyyam-idaṃ*.

<sup>370</sup> Text: *kumāre*; plural form, I suppose we could translate: *Why can't a hawk carry off boys*.

<sup>371</sup> Cst reads *na*, but *no* is needed m.c.

---oo|---oo--- Opacchandasaka

**2. Kūṭassa hi santi kūṭakūṭā,**

There is fraud upon fraud for the fraudulent one,

ooo---|ooo--- Opacchandasaka

**Bhavati cāpi nikatino nikatyā,**<sup>372</sup>

There is cheating in return for the one who cheats,

---oo(-oo)-|oo--- Opacchandasaka

**Dehi putta(naṭṭha)phālanatṭhassa phālam,**<sup>373</sup>

He must give the ploughshare to the one who lost it,

---oo|---oo--- Opacchandasaka

**Mā te puttam-ahāsi**<sup>374</sup> **phālanatṭho ti.**

The one who lost his ploughshare must not steal his child.

**Tattha,** {2.183} **saṭhassā ti,**

In this connection, to the treacherous,

**saṭhabhāvena kerāṭikena:**

through being deceitful, being treacherous,

**“Ekaṃ upāyaṃ katvā, parasantakaṃ khādituṃ vaṭṭati” ti, saṭhassa.**

thinking: “After finding a means, it is right to devour what belongs to another,”  
thus he is treacherous.

**Sāṭheyyam-idaṃ sucintitan-ti,**

Treachery ... is well thought-out,

---

<sup>372</sup> We have to take *nika-* as resolved, and count it as heavy m.c. The opening is syncopated.

<sup>373</sup> We should exclude *-naṭṭha-* m.c., it would then be a posterior line. It also has syncopation in the cadence.

<sup>374</sup> Text: *putte ahāsi*, plural, but in the story only one child had been taken.

**idaṃ paṭisāṭheyyaṃ cintentena tayā suṭṭhu cintitaṃ.**

this deceit in return through thinking was well thought out by you.

**Paccoḍḍitaṃ paṭikūṭassa kūṭan-ti,**

*Fraud to the fraudulent is planted in return,*

**kūṭassa puggalassa tayā paṭikūṭaṃ suṭṭhu paccoḍḍitaṃ,**

this fraud against the fraudulent person was well planted in return by you,

**paṭibhāgaṃ katvā, oḍḍitasadisam-eva katan-ti attho.**

having made this complement, he laid it down it like a snare, this is the meaning.

**Phālaṃ ce khādeyyuṃ mūsikā ti yadi mūsikā phālaṃ khādeyyuṃ.**

*If the mice can devour a ploughshare means if the mice can devour a ploughshare.*

**Kasmā kumāraṃ kulalā na hareyyun-ti?**

*Why can a hawk not carry away a boy child?*

**Mūsikāsu phāle khādantīsu,**

*When mice devour ploughshares,*

**kulalā kiṃ kāraṇā kumāraṃ no hareyyuṃ?**

*for what reason can a hawk not carry away a boy child?*

**Kūṭassa hi santi kūṭakūṭā ti,**

*There is fraud upon fraud for the fraudulent one,*

**tvam: “Aham-eva mūsikāhi phāle khādāpitapuriso kūṭo” ti maññasi,**

*do you think: “I am a person who made mice devour ploughshares, a fraud,”*

**tādisassa pana kūṭassa imasmim loke bahū kūṭā santi,**

*but for such a deceitful one in this world there is lots of deceit,*

**kūṭassa kūṭā ti, kūṭapaṭikūṭānaṃ etaṃ nāmaṃ,**  
deceit for deceit, deceit in return for deceit this is called,

**kūṭassa paṭikūṭā nāma santī, ti vuttaṃ hoti.**  
there is what is known as deceit in return for deceit, this is what is said.

***Bhavati cāpi nikatino nikatya ti,***  
*There is cheating in return for the one who cheats,*

**nikatino nekatikassa, vañcanakapuggalassa nikatya,**  
there is cheating for the one who cheats, for the one who defrauds there is cheating,

**aparo nikatikārako vañcanakapuriso bhavati yeva.**  
he is another fraudulent person who causes cheating.

***Dehi puttanaṭṭhaphālanāṭṭhassa phālan-ti,***  
*He must give the ploughshare to the one who lost it,*

**ambho naṭṭhaputtapurisa, etassa naṭṭhaphālassa phālaṃ dehi.**  
dear friend who lost a son, you must give the ploughshare to the one who lost it.

***Mā te puttam-ahāsi phālanāṭṭho ti,***  
*The one who lost his ploughshare must not steal his child,*

**sace hissa phālaṃ na dassasi, puttam te harissati,**  
if the ploughshare is not given him, he will carry off your son,

**taṃ te esa mā haratu, phālam-assa dehī ti.**  
do not let him carry him off, give the ploughshare to him.

**“Demi, sāmi, sace me puttam detī” ti.**  
“I will give,<sup>375</sup> master, if you give my son.”

---

<sup>375</sup> The present tense here has immediate future meaning.

“Demi, sāmi, sace me phāle detī” ti.

“I will give, master, if you give my ploughshare.”

## Ja 219 Garahitajātaka The Story about Blaming

In the present one monk can make no progress owing to discontent. The Buddha tells a story about a monkey who lived with a king and understood mankind’s wrongdoing, before being set free and reporting it to his fellows. They blocked their ears rather than listen.

U---|U---||---|U-U- Siloka pathyā

**1. Hiraññaṃ me suvaṇṇaṃ me, esā rattiṃ divā kathā,**

Unwrought gold is mine, wrought gold is mine, this they say by night and day,

---|U---||-U---|U-U- Siloka pathyā

**Dummedhānaṃ manussānaṃ Arīyadhammaṃ apassataṃ.**

Unintelligent men do not consider the noble Dhamma.

---UU|U---||---|U-U- Siloka pathyā

**2. Dve dve gahapatayo gehe,<sup>376</sup> eko tattha amassuko,**

There are two householders in the house, one has no beard in that place,

---U-|---||U---|U-U- Siloka bhavipulā

**Lambatthano veṇikato, atho añkitakaṇṇako,**

Pendulant breasts, plaited hair, and perforated ears,

---U-|UUU-||---|U-U- Siloka navipulā

**Kīto dhanena bahunā, so taṃ vitudate janā-ti.**

Being bought with lots of wealth, she attacks the people.

---

<sup>376</sup> We can understand there being resolution in *gaha-*. Reading simply: *Dve gahapatayo* would also fix the metre.

**Tattha,** {2.185} *hiraññaṃ me suvaṇṇaṃ me ti,*

In this connection, *unwrought gold is mine, wrought gold is mine,*

**desanāsīsamattam-etam,**

this is merely an abbreviated teaching,

**iminā pana padadvayena dasavidham-pi ratanaṃ sabbam,**

with this pair of lines all ten kinds of treasures,<sup>377</sup>

**pubbaṇṇāparaṇṇam, khattavatthum,**

primary and secondary crops,<sup>378</sup> fields and lands,

**dvipadacatuppadañ-ca sabbam dassento:**

two footed (servants) and four footed (animals), all of these are shown:

**“Idam me idam me” ti, āha.**

“This is mine, this is mine,” he says.

**Esā rattiṃ divā kathā ti,**

*This they say by day and night,*

**esā manussānaṃ rattiñ-ca divā ca niccakālam kathā.**

this is the talk of these people by night and by day, all the time.

**Aññaṃ pana te: “Pañcakkhandhā aniccā” ti vā:**

But others say: “The five constituents are impermanent,” or,

**“Hutvā, na bhavantī” ti, vā,**

“Having become, they are not,”

---

<sup>377</sup> The Vinaya, PTS 4.163, defines these: *ratanam nāma muttā maṇi veḷuriyo saṅkho silā pavālam rajatam jatarūpam lohitaṅko masāragallam*; what is called a treasure is pearl, gem, lapis lazuli, mother of pearl, quartz, coral, silver, gold, ruby and emerald.

<sup>378</sup> Defined as staple grains and vegetables.



**na jānanti, evam-eva paridevantā vicaranti.**

not knowing this, they go around lamenting in this way.

**Dummedhānan-ti appapaññānaṃ.**

*Unintelligent* means having little wisdom.

**Ariyadhammaṃ apassatan-ti,**

*Do not consider the noble Dhamma,*

**ariyānaṃ Buddhādīnaṃ Dhammaṃ ariyaṃ vā,**

the noble Dhamma of the noble Buddhas and so on, or,

**niddosaṃ navavidhaṃ Lokuttaradhammaṃ,**

the faultless ninefold supermundane Dhamma,

**apassantānaṃ esā va kathā.**

this is the talk of those who do not consider.

**Aññā pana: “Aniccaṃ vā dukkhaṃ vā” ti, tesam kathā nāma natthi.**

But another (way): “Impermanence or suffering,” this is not normally what they say.

**Gahapatayo ti gehe adhipatibhūtā.**

*Householders* means the persons in charge in the house.

**Eko tatthā ti tesu dvīsu gharasāmikesu:**

*One (has no beard) in that place* means amongst those two masters of the house,

**eko ti mātugāmaṃ sandhāya, vadati.**

*one* refers to a woman, it is said.

**Tattha, veṇikato ti kataveṇī,**

In this connection, *plaited hair* means having braided hair,

**nānappakārena saṅṭhāpitakesakalāpo, ti attho.**

having her hair set in various weaves, this is the meaning.

***Atho añkitakaṇṇako ti,***

*And perforated ears,*

**atha sveva viddhakaṇṇo chiddakaṇṇo ti, lambakaṇṇatam sandhāyāha.**

and only a pierced ear, an ear with a hole, this is said concerning a pendant ear.

***Kīto dhanena bahunā ti,***

*Being bought with lots of wealth,*

**so panesa amassuko lambatthano veṇikato añkitakaṇṇo,**

but this one who has no beard, pendant breasts, plaited hair, and perforated ears,

**mātāpitūnam bahum dhanam datvā, kīto,**

having given a lot of wealth to her mother and father, she is bought,

**maṇḍetvā pasādhavā, yānam āropetvā,**

adorned, decorated, and having mounted the vehicle,

**mahantena parivārena gharam ānīto.**

surrounded by a great retinue, she enters the house.

***So tam vitudate janan-ti,***

*She attacks the people,*

**so gahapati āgatakā lato paṭṭhāya {2.186} tasmim gehe,**

the householder from when she first came in that house,

**dāsakammakarādibhedam janam:**

the people, divided into the servants and workers and so on,

**“Are duṭṭhadāsa, duṭṭhadāsi, imam na karosī” ti! mukhasattīhi vitudati,**

she attacks (them) with the spear in her mouth, saying: “Begone servantmen and servantwomen, don’t do that!”

**sāmiko viya hutvā, mahājanam vicāreti.**

like one who having become the master, manages the people.

**Evam tāva: “Manussaloke ativiya ayuttan”-ti manussalokam garahi.**

Thus to this extent, saying: “In the human world this is totally unsuitable,” she blames the world of humans.

## Ja 220 Dhammaddhajātaka

### The Story about (the Family Priest) Dhammaddhaja

In the present Devadatta is going around trying to kill the Buddha. The latter tells a story about how in the past a corrupt official had tried to get him killed using various stratagems, but with the help of Sakka he was always defeated. Eventually he was tasked with finding a man with four good qualities to look after a palace – and again he managed to find one.

○---○|○---||---○|○---○ Siloka pathyā

**1. Sukham jīvitarūposi, raṭṭhā vivanam-āgato,**

Your life looks happy, leaving the kingdom you go to the desert,

---○|---○---||○○---○|○---○ Siloka ravipulā

**So ekako rukkhamūle, kapaṇo viya jhāyasī ti?**

Alone at the root of a tree, do you meditate like a wretch?

**Tattha,** {2.190} **sukham jīvitarūposī ti,**

In this connection, your life looks happy,

**tvam sukhena jīvitasadiso, sukhedhito sukhaparihato viya.**

your life is comparatively happy, like one grown up in happiness, maintaining happiness.

**Raṭṭhā ti ākiṇṇamanussaṭṭhānā.**

The kingdom means a place where people are spread out.

**Vivanam-āgato ti, nirudakaṭṭhānaṃ araṇṇaṃ pavīṭṭho.**

*You go to the desert, having entered the wilderness, a place with no water.*

**Rukkhamūle ti rukkhasamīpe.**

*At the root of a tree means in the vicinity of a tree.*

**Kapaṇo viya {2,191} jhāyasī ti?**

*Do you meditate like a wretch?*

**Kapaṇo viya ekako nisinno jhāyasi pajjhāyasi,**

*Just like a wretch sitting alone, do you meditate, contemplate,*

**kiṃ nāmetaṃ cintesī? ti pucchi.**<sup>379</sup>

*what do you think? he asks.*

○---○|○---||---○|○---○ Siloka pathyā

**2. Sukhaṃ jīvitarūposmi, raṭṭhā vivanam-āgato,**

*My life looks happy, leaving the kingdom I go to the desert,*

---○|---○--- Siloka ravipulā

**So ekako rukkhamūle,**

*Alone at the root of a tree,*

○---○|○---||---○|○---○ Siloka pathyā

**Kapaṇo viya jhāyāmi, sataṃ Dhammaṃ anussaran-ti.**

*Just like a wretch I meditate, recollecting the good Dhamma.*

**Tattha, sataṃ Dhammaṃ anussaran-ti,**

*In this connection, recollecting the good Dhamma,*

**samma, saccam-etaṃ, ahaṃ sukhaṃ jīvitarūpo,**

*friend, this is the truth, I am one whose life looks happy,*

---

<sup>379</sup> It seems from this that the commentary is taking the last line in the verse as a question.

**raṭṭhā ca vivanam-āgato,**

but leaving the kingdom I came to the desert,

**sohaṃ ekako va imasmiṃ rukkhamūle nisīditvā,**

alone, having sat at the root of this tree,

**kapaṇo viya jhāyāmi.**

just like a wretch I meditate.

**Yaṃ pana vadesi: “Kiṃ nāmetam cintesī” ti?**

But what do you say: “What do you think?”

**taṃ te pavedemi: “Sataṃ Dhamman”-ti.**

I reply to you: “The good Dhamma.”

**Ahañ-hi sataṃ Dhammaṃ anussaranto idha nisinno.**

Surely I sit here recollecting the *good Dhamma*.

**Sataṃ Dhamman-ti,**

*Good Dhamma,*

**Buddhapaccekaḥ Buddhabuddhasāvakaṇaṃ,**

the good Dhamma of the Buddhas, Independent Buddhas, Buddhas’ disciples,

**sataṃ sappurisānaṃ, paṇḍitānaṃ Dhammaṃ.**

of the good people, the wise ones.

**Lābho alābho, yaso ayaso, nindā pasamsā, sukhaṃ dukkhaṃ-ti,**

Gain and loss, fame and infamy, blame and praise, happiness and suffering,

**ayañ-hi aṭṭhavidho lokadhammo.**

surely these are the eight kinds of worldly conditions.

**Iminā pana abbhāhatā santo na kampanti na pavedhenti,**

But while being assailed by these he does not shake, he does not stir,

**ayam-ettha akampanasaṅkhāto satam̐ Dhammo,**  
this here is what is reckoned as the unshakeable good Dhamma,

**imam̐ anussaranto nisinnomhī, ti dīpeti.**  
I sit recollecting this, this is the explanation.

**Anusūyako<sup>380</sup> aham̐ deva, amajjapāyako aham̐,**  
I am not envious, O king, I am not one who drinks strong drink,

**Nisnehako aham̐ deva, akkodhanam̐ adhiṭṭhito ti.**  
I am not one with attachments, I am resolved on non-anger.

**Itthiyā kāraṇā rāja, bandhāpesim̐ purohitam̐,**  
Because of a woman, king, I had the family priest fettered,

**So mam̐ atthe nivedesi, tasmāham̐ anusūyako ti.**  
He taught me what was beneficial, so I am not envious.

**Tassattho:** {2.192}

This is the meaning:

**Aham̐, deva, pubbe imasmim̐ yeva Bārāṇasinagare, tādiso va rājā hutvā,**  
King, previously in this city of Benares, having become such a king,

**itthiyā kāraṇā purohitam̐ bandhāpesim̐.**  
because of a woman I had the family priest fettered.

---

<sup>380</sup> The following verses till the end of this Jātaka are not counted as Jātaka verses, so they are unnumbered. Apart from the first verse they have been commented on, so I include the verses and their commentary here. Rouse made a summary translation of much of this, which was included in the footnotes.

**Abaddhā tattha bajjhanti, yattha bālā pabhāsare,**  
They bind the unbound right there, where fools speak,

**Baddhā pi tattha muccanti, yattha dhīrā pabhāsare ti.**  
They free the bound right there, where the wise speak.

**Imasmiñ-hi** {2.193} **Jātaka**<sup>381</sup>

In the (Bandhana) Jātaka

**āgatanayeneva ekasmiñ kāle ayam Chattapāṇi rājā hutvā.**  
as in the tradition, at one time I became king Chattapāṇi.

**Catusaṭṭhiyā pādamūlikehi saddhim sampadussitvā,**  
The queen,<sup>382</sup> having corrupted sixty-four foot-servants,

**Bodhisattam attano manoratham apūrentam,**  
and not fulfilling her heart's desire for the Bodhisatta,

**nāsetukāmāya deviyā paribhinno bandhāpesi.**  
desiring to ruin him, set him at variance and had him fettered.

**Tadā nam bandhitvā, ānīto Bodhisatto,**  
Then having fettered him, the Bodhisatta was brought back,

**yathābhūtam deviyā dosam āropetvā,**  
and having explained the real nature of the queen's fault,

**sayam mutto raññā bandhāpīte,**  
he was freed from bondage by the king,

**sabbe pi te pādamūlike mocetvā:**  
and he had all the foot-servants set free,

---

<sup>381</sup> The verse is being quoted from Jātaka 120 as part of the commentary.

<sup>382</sup> The subject, which we need first in English, is brought in from two lines below.

**“Etesañ-ca deviyā ca aparādham khamatha, mahārājā” ti ovadi.**

and (further) he advised (the king), saying: “Great king, forgive the offence of these (foot-servants) and the queen.”

**Sabham heṭṭhā vuttanayeneva vitthārato veditabham.**

And everything should be understood in detail according to what was said (in the Jātaka) above.

**Tam sandhāyāha:**

Referring to this he said:

**Itthiyā kāraṇā rāja, bandhāpesim purohitam,**  
Because of a woman, king, I had the family priest fettered,

**So mam atthe nivedesi, tasmāham anusūyako ti.**  
He taught me what was beneficial, so I am not envious.

**Tadā pana soham cintesim:**

But then I thought:

**“Aham soḷasa sahassa-itthiyo pahāya,**  
“I have abandoned sixteen thousand women,

**etaṃ ekam-eva kilesavasena, saṅgaṇhanto pi, santappetum nāsakkhim,**  
and because of the defilements, although treating her well, I was not able to please this one,

**evam duppūraṇīyānam itthīnam kujjhanam nāma.**  
thus when angry it is hard to fulfil (the desire of) women.

**Nivatthavathe kilissante,**  
When clothed in soiled clothes,

**‘Kasmā kilissasī’ ti? kujjhanasadisaṃ hoti.**  
it is like someone getting angry, saying: ‘Why are they soiled?’



**Bhuttabhatte gūthabhāvaṃ āpajjante**

After the the food is eaten it becomes excrement

**‘Kasmā etaṃ sabhāvaṃ āpajjasī’ ti kujjhanasadisaṃ hoti.**

and it is like someone getting angry, saying: ‘Why does it have such a nature?’

**‘Ito dāni paṭṭhāya yāva Arahattaṃ na pāpuṇāmi,**

So I determined: ‘Beginning from now for as long as I have not attained Arahatta,

**tāva kilesaṃ nissāya mayi usūyā mā uppajjatū’ ti adhiṭṭhahim.**

envy depending on a defilement will not arise in me.’

**Tato paṭṭhāya anusūyako jāto.**

Beginning from there I became unenvious.

**Idaṃ sandhāya: “Tasmāhaṃ anusūyako,” ti āha.**

Referring to this: “Therefore I am not envious,” was said.

**Matto ahaṃ mahārāja, puttamaṃsāni khādayim,**  
When drunk, great king, I ate my own child’s flesh,

**Tassa sokenahaṃ phuṭṭho, majjapānaṃ vivajjayin-ti.**  
Being touched by grief, I eschewed strong drink.

**Ahaṃ, mahārāja, pubbe tādiso Bārāṇasirājā hutvā,**

Previously, great king, I became such a king of Benares,

**majjena vinā vattitum nāsakkhim,**

I was unable to continue without strong drink,

**amaṃsakabhattam-pi bhuñjitum nāsakkhim.**

I was unable to eat food without meat.

**Nagare uposathadivasesu māghāto hoti,**

In the city, on the feast-days when killing is not allowed,<sup>383</sup>

**bhatakārako pakkhassa terasiyañ-ñeva maṃsam gahetvā ṭhapesi,**

the cook, having taken meat on the thirteenth of the month,<sup>384</sup> set it aside,

**taṃ dunnikkhittaṃ sunakhā khādiṃsu.**

and, being poorly stored, the dogs ate it.

**Bhatakārako uposathadivase maṃsam alabhitvā,**

The cook, not receiving meat on the feast-day,

**rañño nānaggarasabhojanaṃ pacitvā,**

having cooked various (other) foods of the best tastes for the king,

**pāsādaṃ āropetvā, upanāmetuṃ asakkonto, devīṃ upasaṅkamtivā:**

and ascended the palace, being unable to serve (meat), having approached the queen,

**“Devi, ajja me maṃsam na laddhaṃ,**

he said: “Queen, today I have not received meat,

**amaṃsakabhojanaṃ nāma upanāmetuṃ na sakkomi,**

and I am certainly not able to serve food without meat,

**kinti karomī?” ti āha.**

what should I do?”

**“Tāta, mayhaṃ putto rañña piyo manāpo,**

“Dear, my son is held dear, is agreeable to the king,

---

<sup>383</sup> On the feast-days, then as now, there were orders not to kill, so as not to offend the gods.

<sup>384</sup> I.e. on the last day before the prohibition started.

**puttaṃ me disvā, rājā tam-eva cumbanto parissajanto,**  
having seen my son, the king, kissing and embracing him,

**attano** {2.194} **atthibhāvam-pi na jānāti,**  
does not think<sup>385</sup> even of his own existence,

**ahaṃ puttaṃ maṇḍetvā, rañño ūrumhi nisīdāpeyyaṃ,**  
having dressed up my son, and made him sit on the king's lap,

**rañño puttana saddhiṃ kīḷanakāle, tvaṃ bhattaṃ upaneyyāsī” ti.**  
while he is playing with his son, you can serve the food to the king.”

**Sā evaṃ vatvā attano puttaṃ alaṅkatābharaṇaṃ maṇḍetvā,**  
Having said this and dressed up her son and decorated him with finery,

**rañño ūrumhi nisīdāpesi.**  
she sat him on the king's lap.

**Rañño puttana saddhiṃ kīḷanakāle bhattachārako bhattaṃ upanāmesi.**  
While the king was playing with his son the food was served by the cook.

**Rājā surāmadamatto pātiyaṃ maṃsaṃ adisvā:**  
The king, not seeing meat on the dish, being intoxicated with liquor,

**“Maṃsaṃ kahaṃ”-ti? pucchitvā:**  
asked: “Where is the meat?”

**“Ajja, deva, uposathadivasāṃ māghātātāya,**  
He said: “Today, king, is a feast-day when killing is not allowed,

**maṃsaṃ na laddhaṃ”-ti vutte:**  
no meat is available.”

---

<sup>385</sup> Lit: does not know.

**“Mayhaṃ maṃsaṃ nāma dullabhaṃ”-ti? vatvā,**

Having said: “Is meat so hard to find for me?”

**ūrumhi nisinnassa piyaputtassa gīvaṃ vaṭṭetvā,**

having wrung the neck of his dear son sitting on his lap,

**jīvitakkhayaṃ pāpetvā,**

bringing his life to destruction,

**bhatakārakassa purato khipitvā:**

and throwing (the corpse) in front of the cook,

**“Vegena sampādetvā āharā” ti āha.**

he said: “Quickly prepare and bring (the meat).”

**Bhatakārako tathā akāsi, rājā puttamaṃsena bhattaṃ bhuñji.**

The cook did so, and the king ate the food with his own son’s flesh.

**Rañño bhayena**

Out of fear of the king

**eko pi kandituṃ vā rodituṃ vā kathetuṃ vā samattho nāma nāhosi.**

there was no one able to wail, or cry, or speak out.

**Rājā bhuñjitvā sayanapiṭṭhe niddaṃ upagantvā,**

The king, having eaten, went to sleep on top of the bed,

**paccūsakāle pabujjhivā vigatamado:**

and when he woke up before dawn being no longer drunk,

**“Puttaṃ me ānethā” ti āha.**

he said: “Bring me my son.”

**Tasmiṃ kāle devī kandamānā pādamūle pati.**

At that time the queen fell at his feet wailing.

**“Kiṃ, bhadde” ti? ca vutte.**

Having said: “Why (do you cry) madam?”

**“Deva, hiyyo te puttāṃ māretvā,**

She said: “King, yesterday, after killing your son,

**puttamānsena bhattāṃ bhuttan”-ti āha.**

you ate food with his flesh.”

**Rājā puttāsokena roditvā kanditvā:**

The king having cried and wailed with grief for his son,

**“Idaṃ me dukkhaṃ surāpānaṃ nissāya uppannaṃ”-ti.**

said: “This suffering has arisen for me because of liquor.”

**Surāpāne dosaṃ disvā:**

After seeing the fault in liquor,

**“Ito paṭṭhāya yāva Arahattaṃ na pāpuṇāmi,**

he said: “Beginning from now until I attain Arahatta,

**tāva evarūpaṃ vināsakārakaṃ suraṃ nāma na pivissāmī” ti,**

I will not drink liquor which causes such ruination,”

**paṃsum gahetvā mukhaṃ puñchitvā adhiṭṭhāsi.**

and having taken dirt and wiped his mouth, he made this determination.

**Tato paṭṭhāya majjāṃ nāma na pivim.**

Beginning from then he did not drink any intoxicants.

**Imam-atthaṃ sandhāya:**

Referring to this fact,

**“Matto ahaṃ, mahārājā” ti, imam gātham-āha.**

this verse: “When drunk, great king,” was spoken.

**Kitavāso nāmahaṃ rāja, putto Paccekabodhi me**

King, I was called Kitavāsa, my son broke an Independent

**Pattaṃ bhinditvā, cavito; nisneho tassa kāraṇā ti.**

Buddha's bowl, and passed away; through that cause I became unattached.

**Mahārāja, pubbe ahaṃ Bārāṇasiyaṃ yeva Kitavāso nāma rājā.**

Great king, formerly I was a king of Benares called Kitavāsa.

**Tassa me putto vijāyi.**

To me a son was born.

**Lakkhaṇapāṭhakā taṃ disvā:**

Having seen him those who could read signs,

**“Mahārāja, ayaṃ kumāro pānīyaṃ alabhitvā marissatī” ti āhaṃsu,**

said: “Great king, this boy will die through not receiving water,”

**Duṭṭhakumāro tissa nāmaṃ ahosi.**

(so) he gave the name Duṭṭhakumāra to him.

**So viññutaṃ patto oparajjaṃ kāresi.**

When he had grown up he was given the viceroyalty.

**Rājā kumāraṃ purato vā pacchato vā katvā vicari.**

The king walked round putting his son to the front or behind.

**Pānīyaṃ alabhitvā maraṇabhayena,**

Fearing the death (of his son) through not receiving water,

**cassa catūsu dvāresu antonagaresu ca tattha tattha pokkharāṇiyo kāresi,**

he built lakes at the four gates and here and there inside the city,

**catukkādīsu maṇḍape kāretvā pānīyacāṭiyo ṭhapāpesi.**

and made pavillions at the crossroads and so on and set up water pots.

**So ekadivase alaṅkatapaṭiyatto pāto va,**

One day in the morning, being decorated with ornaments,

**uyyānaṃ gacchanto antarāmagge Paccekabuddhaṃ passi.**

while going to the garden he saw an Independent Buddha on the highway.

**Mahājano pi Paccekabuddhaṃ disvā tam-eva vandati** <sup>{2.195}</sup> **pasamsati,**

Having seen the Independent Buddha the many-folk worshipped and praised him,

**añjaliṅ-cassa paggaṇhāti.**

and held up their hands in reverential salutation to him.

**Kumāro cintesi:**

The prince thought:

**“Mādisena saddhiṃ gacchantā,**

“While going along with one such as I,

**imaṃ muṇḍakaṃ vandanti pasamsanti,**

they worship and praise this shaveling,

**añjaliṅ-cassa paggaṇhantī” ti.**

and hold up their hands in reverential salutation to him.”

**So kupito hatthikkhandhato oruyha,**

Angrily he dismounted from the elephant’s back,

**Paccekabuddhaṃ upasaṅkavitvā:**

and approached the Independent Buddha,

**“Laddhaṃ te, samaṇa, bhattaṅ”-ti? vatvā:**

saying: “Ascetic, have you received your food?”

**“Āma, kumārā” ti vutte.**

“Yes, prince,” he said.

**Tassa hatthato pattam̐ gahetvā bhūmiyam̐ pātetvā,**

Taking the bowl from his hand he threw it on the floor,

**saddhim̐ bhattena madditvā,**

and trampled it together with the food,

**pādappahārena cuṇṇavicuṇṇam̐ akāsi.**

and crushed it to bits with a blow of his foot.

**Paccekabuddho: “Naṭṭho vatāyam̐ satto” ti tassa mukham̐ olokesi.**

The Independent Buddha said: “This person is truly lost,” and stared into his face.

**Kumāro: “Aham̐, samaṇa, Kitavāsarañño putto,**

The prince said: “Ascetic, I am king Kitavāsa’s son,

**nāmena Duṭṭhakumāro nāma.**

called Duṭṭhakumāra by name.

**Tvam̐ me kuddho, akkhīni ummīletvā, olokento kiṃ karissasī” ti āha.**

Being angry at me, opening your eyes, and looking round, what will you do?”

**Paccekabuddho chinnabhatto hutvā,**

The Independent Buddha, having his food cut off,

**vehāsam̐ abbhuggantvā,**

ascending into the sky,

**uttarahimavante Nandanamūlapabbhāram-eva gato.**

went to Mount Nandamūla in the northern Himālaya.



**Kumārassā pi taṅkhaṇaṅ-ñeva pāpakammaṃ paripacci.**

At that very moment the prince's wicked deed matured.

**So: “Ḍayhāmi ḍayhāmī” ti samuggatasarīraḍāho tattheva pati.**

Saying: “I am burning, burning,” fire emerged from his body and he fell down right there.

**Tattha tattheva yattakaṃ pānīyaṃ,**

Right there and then whatever water there was,

**tattakaṃ pānīyaṃ sabbaṃ chijji, mātikā sussimsu,**

all of that water was cut off, the water-courses dried up,

**tattheva jīvitakkhayaṃ patvā avīcimhi nibbatti.**

and reaching the destruction of his life he was reborn in the ceaseless hell.

**Rājā taṃ pavattim sutvā puttasokena abhibhūto cintesi:**

The king heard what had happened and overcome with grief for his son, thought:

**“Ayaṃ me soko piyavatthuto uppajji,**

“This grief has arisen based on affection (for my son),

**sace me sneho nābhavissa, soko na uppajjissa,**

if there were no attachment,<sup>386</sup> grief will not arise,

**ito dāni me paṭṭhāya saviññāṇake vā aviññāṇake vā,**

beginning from here on, whether with consciousness or without consciousness,

**kismiñ-ci vatthusmiṃ sneho nāma mā uppajjatū” ti, adhiṭṭhāsi.**

I will not let attachment arise based on anything,” he made this determination.

---

<sup>386</sup> *Sneho* normally means *love, affection*, but here it means the kind of love that is attached to its object and therefore causes grief, so that here the translation *attachment* seems more appropriate.

**Tato paṭṭhāya sneho nāma natthi.**

Beginning from then he had no attachment.

**Tam sandhāya: “Kitavāso nāmāhan”-ti gātham-āha.**

Referring to this the verse: “I was called Kitavāsa,” was spoken.

**Tattha, putto paccekabodhi me Pattam bhindivā cavito ti,**

In this connection, my son broke an Independently Awakened One’s bowl, and passed away,

**mama putto Paccekabodhipattam bhindivā cavito, ti attho.**

my son having broken the Independently Awakened One’s bowl, passed away, this is the meaning.

**Nisneho tassa kāraṇā ti,**

Through him I became unattached,

**tadā uppannasnehavatthussa kāraṇā,**

then from the basis of the arisen attachment,

**aham nisneho jāto, ti attho.**

I became unattached, this is the meaning.

**Arako hutvā mettacittam satta vassāni bhāvayim,**

As Araka I developed loving-kindness for seven years,

**Satta kappe Brahmaloke, tasmā akkodhano ahan-ti.**

(I spent) seven aeons in the Brahmā Realm, so am I without anger.

**Tassattho:**

This is the meaning:

**Aham, mahārāja, Arako nāma tāpaso hutvā,**

Great king, I became an ascetic named Araka,

**satta vassāni mettacittaṃ bhāvetvā,**

and cultivated a heart of loving kindness for seven years,

**satta saṃvaṭṭavivaṭṭakappe Brahmaloke vasiṃ,**

for seven aeons of evolution and devolution I lived in the Brahmā Realm,

**tasmā ahaṃ dīgharattaṃ mettābhāvanāya**

so through developing loving-kindness for a long time

**āciṅṇapariciṅṇattā akkodhano jāto ti.**

by the performance of practice I became one without anger.

## Ja 221 Kāsāvajātaka

### The Story about the Renunciant's Robe

In the present laymen club together and offer robes to Devadatta. The Buddha, hearing about it, tells a story of how a hunter had dressed as a Paccekabuddha in order to kill elephants, and how he had rebuked him for dishonouring the robes.

◡-◡-!-,---||---◡◡!◡-◡- Siloka mavipulā

**1. Anikkasāvo kāsāvaṃ yo vatthaṃ paridahissati,**<sup>387</sup>

The one who, while still being impure, will put on the yellow robe,

◡---◡◡---||◡---!◡-◡- Siloka pathyā

**Apeto damasaccena, na so kāsāvaṃ-ar<sup>a</sup>hati.**<sup>388</sup>

Abstaining from restraint and truth, is not worthy of the yellow robe.

---

<sup>387</sup> We must take *pari-* as a resolved syllable.

<sup>388</sup> *Arahati* has a *sarabhatti* vowel, and must be read *arhati*, m.c. here and below.

— 0 — 0 | 0 — — — || — — 0 0 | 0 — 0 — Siloka pathyā

**2. Yo ca vantakasāvassa, sīlesu susamāhito,**  
The one who throws out (any) impurity, steady in virtue,

0 — — 0 | 0 — — — || 0 — — — | 0 — 0 — Siloka pathyā

**Upeto damasaccena, sa ve kāsāvam-ar<sup>a</sup>hatī ti.**  
Endowed with restraint and truth, is worthy of the yellow robe.

**Tattha,** {2.198} **anikkasāvo ti,**

In this connection, *impure*,<sup>389</sup>

**kasāvo vuccati rāgo doso moho makkho paḷāso issā macchariyaṃ,**  
impure is said to be lust, hatred, delusion, anger, rivalry, jealousy, selfishness,

**māyā sāṭheyyaṃ thambho sārambho māno atimāno mado pamādo,**  
deceit, cheating, stubbornness, wrathfulness, conceit, great conceit, vanity,  
heedlessness,

**sabbe akusalā dhammā, sabbe duccharitā,**  
all unwholesome things, all wrong ways of living,

**sabbaṃ bhavagāmikammaṃ diyaḍḍhakilesasahassaṃ, eso kasāvo nāma.**  
all one thousand five hundred deeds leading to existence, that are called impure.

**So yassa puggalassa appahīno, santānato anissaṭṭho anikkhanto,**  
For whatever person has not removed them, continuing and not relinquishing  
them, or going out from them,

**so anikkasāvo nāma.**  
is known as one who is impure.

**Kāsāvan-ti kasāyarasapītaṃ arahaddhajabhūtaṃ.**

*The yellow robe* means being dyed in yellow dye it has the state of the flag of  
the worthy ones.<sup>390</sup>

---

<sup>389</sup> The word means *not-not-impure* (*a+ni+kasāva*).

***Yo vatthaṃ paridahissatī ti,***

*The one who ... will put on the ... robe,*

***yo evarūpo hutvā,***

*having become such a one,*

***evarūpaṃ vatthaṃ paridahissati nivāseti ceva pārupati ca.***

*such a robe he will put on, wear and wrap himself in.*

***Apeto damasaccenā ti,***

*Abstaining from restraint and truth,*

***indriyadamaṣaṅkhātena damena ca,***

*from what is reckoned as restraint of the sense faculties, from restraint,*

***Nibbānaṣaṅkhātena ca paramatthasaccena apeto parivajjito.***

*from what is reckoned as Nibbāna, from the ultimate truth, he abstains, he shuns it.*

***Nissakkatthe vā karaṇavacanāṃ: etasmā damasaccā apeto, ti attho.***

*Or, the word in the instrumental case has ablative meaning: from this restraint and truth, this is the meaning.*

***Saccan-ti cettha vacīsaccāṃ, catusaccam-pi vaṭṭati yeva.***

*Here truth means verbal truth, also the four truths is suitable.*

---

<sup>390</sup> In ancient India the normal male householder's robe was white, and a yellow or stained robe was worn by renunciants. The flag of the worthy ones, is otherwise the flag of the Arahants.

***Na so kāsāvam-arahatī ti,***

*Is not worthy of the yellow robe,*

**so puggalo anikkasāvattā arahaddhajaṃ kāsāvaṃ na arahati,**

that person, because of being impure, is not worthy of the yellow robe, the flag of the worthy ones,

**ananucchaviko etassa.**

for him it is not suitable.

***Yo ca vantakasāvassā ti,***

*The one who ... throws out (any) impurity,*

**yo pana puggalo yathāvuttasseva, kasāvassa vantattā, vantakasāvo assa.**

but the person, as previously mentioned, because of throwing off impurity, is free of impurity.

***Sīlesu susamāhito ti***

*Steady in virtue,*

**maggasīlesu ceva phalasīlesu ca sammā āhito,**

he who is well placed in the virtues of the paths and fruits,

**ānetvā, ṭhapito viya tesu patiṭṭhito.**

being led, stands like one established amongst them.

**Tehi sīlehi samaṅgībhūtaṣṣetaṃ adhivacanaṃ.**

This is a term for one possessing virtuous practices.

***Upeto ti samannāgato.***

*Endowed means possessed of.*

***Damasaccenā ti vuttappakārena damena ca saccena ca.***

*With restraint and truth means with restraint and truth in the aforementioned manner.*

*Sa ve kāsāvam-arahatī ti,  
Is worthy of the yellow robe,*

**so evarūpo puggalo imaṃ arahaddhajaṃ kāsāvaṃ arahati.**  
such a person is worthy of this robe that is a flag of the worthy ones.

## **Ja 222 Cūḷanandiyajātaka** **The Story about (the Monkey) Little Nandiya**

In the present Devadatta goes about trying to kill the Buddha, who tells a story from a past life in which a hunter had mercilessly killed him, when he was a monkey tending for his mother. Shortly afterwards, because of his wickedness, the earth swallowed up the hunter, fulfilling his teacher Pārāsariya’s prediction.

- - - - | - - - - || - - - - | - - - - Siloka bhavipulā

**1. Idaṃ tad-ācar<sup>i</sup>yavaco, Pārāsar<sup>i</sup>yo yad-abravi:**

This is the word of (my) teacher, this is what Pārāsariya said:

- - - - | - - - - || - - - - | - - - - Siloka savipulā

**‘Māsu tvaṃ akari pāpaṃ, yaṃ tvaṃ pacchā kataṃ tape.’**

‘Do not do anything wicked, which later will cause you regret.’

- - - - | - - - - || - - - - | - - - - Siloka navipulā

**2. Yāni karoti puriso, tāni attani passati,**

Whatever a person does, the same he will see in himself,

- - - - | - - - - || - - - - | - - - - Siloka mavipulā

**Kalyāṇakārī kalyāṇaṃ, pāpakārī ca pāpakaṃ,**

The one who does good (will see) good, the one who does wrong (will see) wrong,

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**Yādisaṃ vapate bījaṃ, tādisaṃ harate phalan-ti.**

Whatever seed he sews, the same kind he will carry off as fruit.

**Tattha,**<sup>391</sup> {3.161} **idaṃ tad-ācariyavaco ti idaṃ taṃ ācariyassa vacanaṃ.**

In this connection, *this is the word of (my) teacher* means *this is (my) teacher's word.*

**Pārāsariyo ti taṃ gottena kitteti.**

*Pārāsariya, he extols him by his clan name.*

**Pacchā katan-ti yaṃ pāpaṃ tayā kataṃ,**

*Later will cause* means *whatever wickedness is done by you,*

**pacchā taṃ tapeyya kilameyya.**

*later that will cause you regret, will weary you.*

**Taṃ mā karī ti, ovādaṃ adāsi, ahaṃ panassa vacanaṃ na karin-ti.**

*Do not do it, he gave this advice, but I did not do according to his word.*

**Tassattho:** {2.202}

*This is the meaning:*

**yaṃ Pārāsariyo brāhmaṇo abravi:**

*this is what the brahmin Pārāsariya said:*

**“Māsu tvaṃ pāpaṃ akarī, yaṃ kataṃ pacchā tvañ-ñeva tapeyyā” ti,**

*“You must not do anything wicked, which having done you will later regret,”*<sup>392</sup>

**idaṃ taṃ ācariyassa vacanaṃ.**

*this is the word of his teacher.*

**Yāni kāyavacīmanodvārehi kammāni puriso karoti,**

*Whatever deeds that person does by way of the body, voice and mind doors,*

---

<sup>391</sup> These first few definitions are brought in from a repetition of the verse at Ja 353 Venasākhajātaka.

<sup>392</sup> This restates the line of the verse in more regular prose form.



**tesaṃ vipākaṃ paṭilabhanto,**

he will receive in return the result,

**tāni yeva attani passati.**

the same indeed he will see in himself.

**Kalyāṇakammakārī kalyāṇaṃ, phalam-anubhoti,**

The one who does what is good (will see) good, he experiences the fruit,

**pāpakārī ca pāpakam-eva,**

the one who does wrong (will see) wrong indeed,

**hīnaṃ lāmakam anitṭhaphalam anubhoti.**

he experiences the low, inferior, unpleasant fruit.

**Lokasmim-pi hi yādisaṃ vapate bījaṃ, tādisaṃ harate phalaṃ,**

In this world whatever seed he sows, the same kind he will carry off as fruit,

**bījānurūpaṃ bījānucchavikam-eva phalaṃ harati gaṇhāti anubhavatī ti.**

he will experience, take back, carry off that fruit that suits the seed, that is fits the seed.

## **Ja 223 Puṭabhattajātaka**

### **The Story about the Parcel of Rice**

In the present one wealthy man hides a gift of rice he has received on a journey from his wife and eats it all himself. The Buddha tells a story about a queen who was unable to give gifts to the ascetics, as the king did not support her well.

U-U-|-UU|-U-- Tuṭṭhubha

**1. Name namantassa, bhaje bhajantam,**

Reverence to the reverent, follow the one who follows (you),

--U-|-UU|-U-- Tuṭṭhubha

**Kiccānukubbassa kareyya kiccaṃ,**

She should do her duty to the one doing his duty,

--U-|-UU|-U-- Tuṭṭhubha

**Nānatthakāmassa kareyya attham,**

(But) she need not do good to the one who wishes her harm,

U-U-|-UU|-U-- Tuṭṭhubha

**Asambhajantam-pi na sambhajeyya.**

No one needs to love those who do not have love (in return).

U-U-|-UU|-U-- Tuṭṭhubha

**2. Caje cajantam, vanatham na kayīrā,**

Abandon the one who abandons, not having desire,

U-U-|-UU|-U-- Tuṭṭhubha

**Apetacittena na sambhajeyya.**

She need not love the one who is devoid of thought (for her).

U-U-|-UU|-U-- Tuṭṭhubha

**Dvijo dumam khīṇaphalan-tī<sup>393</sup> ñatvā,**

A bird, knowing that a tree is devoid of fruit,

--U-|-UU|-U-- Tuṭṭhubha

**Aññaṃ samekkheyya mahā hi loko.**

Can look for another (tree) in this great wide world.

---

<sup>393</sup> Thai: *phalam va; as [a bird, knowing a tree is devoid of fruit].*

**Tattha,** {2.205} *name namantassa, bhaje bhajantan-ti,*

In this connection, reverence to the reverent, follow the one who follows (you),

**yo attano namati tasseva paṭinameyya.**

whoever pays reverence to oneself should pay reverence to him in return.

**Yo ca bhajati, tam-eva bhajeyya.**

Whoever follows along, you should follow him.

**Kiccānukubbassa kareyya kiccan-ti,**

She should do her duty to the one doing his duty,

**attano uppannakiccaṃ anukubbantasseva,**

to the one who is doing the duties that have arisen to her,

**tassa pi uppannakiccaṃ paṭikareyya.**

she should return the duties that have arisen to him.

**Caje cajantaṃ vanathaṃ na kayirā ti,**

Abandon the one who abandons, not having desire,

**attānaṃ jahantaṃ jaheyyeva,**

she should abandon the one who has abandoned her,

**tasmim taṇhāsankhātāṃ vanathaṃ na kareyya.**

in this she need not have desire, or what is reckoned as craving.

**Apetacittenā ti vigatacittena vipallatthacittena.**

The one who is devoid of thought means the one without thought, the one with erroneous thought.

**Na sambhajeyyā ti tathārūpena saddhiṃ na samāgaccheyya.**

She need not love means she does not have to have contact with such a one.

**Dijo duman-ti,**

A bird, (knowing that) a tree,

**yathā sakuṇo pubbe phalitam-pi rukkham,**

like a bird of a previously fruitful tree,

**phale khīṇe: “Khīṇaphalo ayan”-ti ñatvā,**

when the fruit is devoid, knowing: “This is devoid of fruit,”

**taṃ chaḍḍetvā, aññaṃ samekkhati pariyesati,**

and putting it aside, looks for, seeks out another,

**evaṃ aññaṃ samekkheyya.**

so she should look for another.

**Mahā hi esa loko, atha tumhe sasneham ekaṃ purisaṃ labhissathā ti.**

For there is the wide world, and you should find that person who has affection for you.

## **Ja 224 Kumbhilajātaka** **The Story about the Crocodile**

In the present Devadatta sets out to kill the Buddha, who replies that he did this in the past also, and tells a story of how, when he was a monkey, he outwitted a crocodile and escaped being eaten.

---o|o---||---o|o---o--- Siloka pathyā

**1. Yassete caturo dhammā, vānarinda, yathā tava:**

He who, monkey-king, like you, has these four things:

---|oo---||---o|o---o--- Siloka pathyā

**Saccaṃ dhammo dhiti cāgo, diṭṭhaṃ so ativattati.**

Truth, wisdom, courage, charity, will overcome his foe.

— 0 — | 0 — 0 | | 0 — 0 0 | 0 — 0 —

**2. Yassa cete na vijjanti guṇā paramabhaddakā,**

For whoever these supremely auspicious virtues are not found,

— — — — | 0 0 — — || — — — — 0 | 0 — 0 — Siloka pathyā

**Saccaṃ dhammo dhiti cāgo, diṭṭhaṃ so nātivattatī ti.**

Truth, wisdom, courage, charity, will not overcome his foe.

**Tattha,**<sup>394</sup> {1.280} **yassā ti yassa kassaci puggalassa.**

In this connection, *he who* means whatever person.

**Ete, ti idāni vattabbe paccakkhato niddisati.**

*These,* indicates what will be said now is from personal experience.

**Caturo dhammā ti cattāro guṇā.**

*Four things* means four virtues.

**Saccan-ti vacīsaccam: “Mama santikaṃ āgamiṣṣāmī” ti, vatvā,**

*Truth* means truthful speech, saying: “I will come near,”

**musāvādam akatvā, āgato yevā, ti etam te vacīsaccam.**

not making false speech, (and then) surely coming, this is your truthful speech.

**Dhammo ti vicāraṇapaññā:**

*Wisdom* means investigative wisdom:

**“Evaṃ kate idam nāma bhavissatī” ti, esā te vicāraṇapaññā atthi.**

“It will surely be so because of having done this,” this is your investigative wisdom.

**Dhitī, ti abhocchinnaṃ viriyam vuccati, etam-pi te atthi.**

*Courage,* this is said to be your uninterrupted effort, this is yours.

---

<sup>394</sup> This first section of the commentary comes from Ja 57 Vānarindajātaka, where the verse appears verbatim.

**Cāgo ti attapariccāgo,**

*Charity means self-sacrifice,*

**tvam attānam paricajitvā, mama santikaṃ āgato.**

*having forsaken yourself, come into my presence.*

**Yaṃ panāhaṃ gaṇhituṃ nāsakkhiṃ mayham-evesa doso.**

*But that I was unable to capture (him) is my fault.*

**Diṭṭhan-ti paccāmittaṃ.**

*Foe means adversary.*

**So ativattatī ti yassa puggalassa yathā tava,**

*Will overcome for that person like you,*

**evam ete cattāro dhammā atthi, so yathā maṃ ajja tvam atikkanto,**

*having these four things, just as today you overcame me,*

**tatheva attano paccāmittaṃ atikkamati abhibhavatī ti.**

*so will he overthrow, conquer his enemy.*

**Tattha, guṇā paramabhaddakā ti,**

*In this connection, supremely auspicious virtues,*

**yassa ete paramabhaddakā cattāro –**

*for whoever has these four supremely auspicious –*

**rāsaṭṭhena piṇḍaṭṭhena – guṇā na vijjanti,**

*in the sense of a heap, in the sense of a quantity – virtues is not found,*

**so paccāmittaṃ atikkamituṃ na sakkotī ti.**

*he will not be able to overthrow his enemy.*

### Sesam-ettha sabbam heṭṭhā Kumbhilajātaka

All the rest is the same as above<sup>395</sup> in the Kumbhilajātaka<sup>396</sup>

### vuttanayam-eva saddhim samodhānenā ti.

by fitting it in with the exact explanation described there.

## Ja 225 Khantivaṇṇanajātaka The Story in Praise of Patience

In the present a courtier had an affair in the king of Kosala's harem, and the king asked the Buddha advice as to what he should do. The Buddha told a story of courtier who was intriguing in the harem, while his attendant was intriguing with his own wife! When he complained about the attendant the king explained his own course of action was to be patient.

— ॐ — ॐ — ॐ — — — || — ॐ — — — | — — ॐ — Siloka pathyā

### 1. Atthi me puriso, deva, sabbakiccesu byāvaṭo,

There is a person for me, king, who's concerned with all the duties,

— ॐ — — — | ॐ — — — || — — — — | ॐ — ॐ — Siloka pathyā

### Tassa cekoparādhatthi, tattha tvam kinti maññasī ti?

And this one, he has an offence, what do you think about this case?

### Tattha, {2.207} tassa cekoparādhatthī ti,

In this connection, and this one, he has an offence,

---

<sup>395</sup> Lit: *below*, but it always seems to be used in these contexts to mean what has gone before, where in English we say *above*; with *below* being used to indicate what is yet to come.

<sup>396</sup> Cst indicates that we are being referred to Ja 208 Sumsumārajātaka, but it seems this is wrong, and Ja 57 Vānarindajātaka, where the first verse occurs, should be indicated.

**tassa ca purisassa eko aparādhō atthi.**<sup>397</sup>

and this person has an offence.

**Tattha tvaṃ kintī maññasī ti?**

What do you think about this case?

**tattha tassa purisassa aparādhe tvaṃ kiṃ kātabban-ti maññasī?**

what do you think should be done about this case in which this person has an offence?

**Yathā te cittaṃ uppañjati,**

In whatever way it comes to your mind,<sup>398</sup>

**tad-anurūpam-assa daṇḍaṃ paṇehī, ti dīpeti.**

that will be a suitable punishment to impose on him, this is the explanation.

----|○○○-||-○-○|○-○- Siloka navipulā

**2. Amhākam-patthi puriso, ediso idha vijjati,**

For us also there is a person, such a person here is found,

-○--|○---||-○--|○-○- Siloka pathyā

**Dullabho aṅgasampanno, khanti-r-asmāka' ruccatī ti.**

Rare are those endowed with these qualities, for us we like patience.

**Tassattho:**

This is the meaning:

**amhākam-pi rājūnaṃ sataṃ ediso bahūpakāro agāre,**

for our king there is such a one who is very helpful in the house,

**dussanakapuriso atthi,**

(but) he is a offending person,

---

<sup>397</sup> Clarifying the division of words.

<sup>398</sup> Lit: *in whatever way your mind arises*, which is not idiomatic in English.



**so ca kho idha vijjati, idāni pi idheva samvijjati,**  
he can be found here, now also he can be found here,

**mayam rājāno pi samānā tassa bahūpakāratam sandhāya adhvāsema,**  
we officers tolerate him referring to his great help,

**tuyham pana araṇṇo pi sato,**  
but also you who are not a king,

**adhvāsanabhāro jāto.**  
must carry this burden of toleration.

**Āṅgasampanno hi, sabbehi guṇakoṭṭhāsehi samannāgato,**  
Endowed with qualities, endowed with all these virtuous components,

**puriso nāma dullabho, tena kāraṇena**  
that person is known as rare, for this reason

**asmākaṃ evarūpesu ṭhānesu adhvāsanakhanti yeva rucati ti.**  
our liking is for patience and toleration in such a position.

## **Ja 226 Kosiyajātaka**

### **The Story about the (Impatient) Owl**

In the present the king of Kosala wants to go on an expedition with his army, but first he sought the counsel of the Buddha, who tells a story of an owl who came to a bamboo thicket at the wrong time and was killed by a bunch of crows.

---o|o---||---o|o--- Siloka pathyā

**1. Kāle nikkhamanā sādhu, nākāle sādhu nikkhamo,**

Going at the right time is good, not going at the wrong time is good,

o---o|o---||---o|o|o--- Siloka pathyā

**Akālena hi nikkhamma, ekakam-pi bahujjano,**

By going out at the wrong time, alone, and with the many folk,

o|o|---,---||---o|o|o--- Siloka mavipulā

**Na kiñci attham joteti dhañkasenāva kosiyaṃ.**

Nothing explains the meaning like the owl with the army of crows.

---ooo|o---||o---o|o|o--- Siloka pathyā

**2. Dhīro ca vidhividhānaññū, paresaṃ vivarānugū,**

The wise one knows the rules and commands, follows the faults of others,

---o|o---||---o|o|o--- Siloka pathyā

**Sabbāmitte vasīkatvā, kosiyo va sukhī siyā ti.**

Bringing all foes under control, he will be happy like the owl.

**Tattha,** {2.208} *kāle nikkhamanā sādhu ti,*

In this connection, going at the right time is good,

**mahārāja, nikkhamanā nāma**

great king, going out is called

**nikkhamanam vā parakkamanam vā yuttapayuttakāle sādhu.**

going out or advancing at a suitable, very suitable, time is good.

**Nākāle sādhu nikkhamo ti,**

Not going at the wrong time is good,

**akāle pana attano vasanaṭṭhānato aññattha gantuṃ nikkhamo nāma,**

but going out at the wrong time to go to another place from your own place of residence,

**nikkhamanaṃ vā parakkamanaṃ vā na sādhu.**

going out or advancing is not good.

**Akālena hī ti ādīsu,**

At the wrong time and so on,

**catūsu padesu,**

amongst the four lines,

**paṭhamena saddhiṃ tatiyaṃ, dutiyena catutthaṃ yojetvā,**

by joining the first (line) with the third (line), and the second (line) with the fourth (line),

**evaṃ attho veditabbo.**

so is the meaning to be understood.<sup>399</sup>

**Attano vasanaṭṭhānato hi koci puriso akālena,**

From his own place of residence, whatever person, at the wrong time,

**nikkhamitvā vā parakkamitvā vā.**

having gone out, or having advanced.

**Na kiñci {2.209} atthaṃ joteti,**

Nothing explains the meaning,

**attano appamattakam-pi vuḍḍhiṃ uppādetuṃ na sakkoti,**

he is unable to generate even an insignificant development for himself,

**atha kho ekakam-pi bahujjano, bahu pi so paccatthikajano,**

then alone, and with the many folk, with the many hostile folk,

---

<sup>399</sup> I do not really follow this, as the verse makes perfect sense as it is, and would be hard to understand if reordered in the way suggested here.

**etaṃ akāle nikkhamantaṃ vā parakkamantaṃ vā,**

at the wrong time going out or advancing,

**ekakaṃ, parivāretvā, mahāvināsaṃ pāpeti.**

alone, or being surrounded (by folk), he is led to complete destruction.

**Tatrāyaṃ upamā:**

In this connection, this is the simile:

**dhāṅkasenāva kosiyaṃ,**

like the owl with the army of crows,

**yathā ayaṃ dhāṅkasenā,**

like this army of crows,

**imaṃ akāle nikkhamantañ-ca parakkamantañ-ca,**

at the wrong time going out or advancing,

**kosiyaṃ tuṇḍehi vitudanti mahāvināsaṃ pāpenti,**

they lead the owl to complete destruction by attacking him with their beaks,

**tathā tasmā tiracchānagate ādiṃ katvā,**

so therefore, beginning with animals,

**kenaci akāle attano vasanaṭṭhānato**

no one, at the wrong time, and from his own place of residence

**na nikkhamitabbaṃ na parakkamitabban-ti.**

should go out or advance.

**Dutiyagāthāya, dhīro ti paṇḍito.**

In the second verse, *the wise one* means the wise one.<sup>400</sup>

---

<sup>400</sup> *Dhīra* can mean *wise* or *firm*. The commentary clarifies which meaning is intended here.

**Vidhī ti porāṇakapaṇḍitehi ṭhapitapaveṇī.**

*The rules* means the traditions established by the wise men of old.

**Vidhānan-ti koṭṭhāso vā saṁvidahanam vā.**

*Commands* means the divisions or the commands.

**Vivarānugū ti vivaram anugacchanto jānanto.**

*Follows the faults* means knowing and following a fault.

**Sabbāmitte ti sabbe amitte.**

*All foes* means all foes.<sup>401</sup>

**Vasīkatvā ti attano vase katvā.**

*Bringing* means bringing under his own control.

**Kosiyo vā ti imamhā bālakosiyā añño paṇḍitakosiyo viya.**

*The owl* means from this foolish owl likewise to another wise owl.

**Idam vuttam hoti:**

This is what is said:

**yo ca kho paṇḍito:**

he who is wise,

**“Imasmiṁ kāle nikkhamitabbaṁ parakkamitabbaṁ,**

thinking: “At the right time I should go out, I should advance,

**imasmiṁ na nikkhamitabbaṁ na parakkamitabban”-ti.**

but, at this (time) I should not go out, I should not advance.”

**Porāṇakapaṇḍitehi ṭhapitassa paveṇisaṅkhātassa,**

What are known as the traditions established by the wise ones of old,

---

<sup>401</sup> Clarifying the compound.

**vidhino koṭṭhāsasaṅkhātāṃ, vidhānaṃ vā,**

the rules and what is reckoned as the divisions, or the commands,

**tassa vā vidhino vidhānaṃ saṃvidahanaṃ anuṭṭhānaṃ jānāti,**

he knows his rules, commands, his undertaking of the commands,

**so vidhividhānaññū pasesaṃ attano paccāmittānaṃ vivaraṃ ñatvā,**

he knows the rules and commands, and knowing the faults of others, of his foes,

**yathā nāma paṇḍito kosiyo rattisaṅkhāte,**

like (for) sure a wise owl at what is reckoned as night,

**attano kāle nikkhamitvā ca parakkamitvā ca,**

in his own time going out and advancing,

**tattha tattha sayitānañ-ñeva kākānaṃ sīsāni chindamāno,**

cutting the crows' heads off as they lie right there,

**te sabbe amitte vasīkatvā, sukhī siyā.**

having brought all foes under control, he will live happily.

**Evam dhīro pi kāle nikkhamitvā parakkamitvā,**

So the wise one at the right time, having gone out, having advanced,

**attano paccāmitte vasīkatvā, sukhī niddukkho bhaveyyā ti.**

having brought all of his foes under his control, will be happy, without suffering.

## Ja 227 Gūthapāṇajātaka The Story about the Muckworm

In the present one youth harrasses the monks as they go round for alms, so much so they abandon the village. One monk rectifies the situation by giving him a good beating. The Buddha then tells a story of how in a previous life an elephant had killed a dung-beetle with excrement.

----|U----||----U|U-U- Siloka pathyā

**1. Sūro sūrena saṅgamma, vikkantena pahārinā,**  
A hero comes across a hero, beating him with heroism,

-U-U|U----||-U--|U-U- Siloka pathyā

**Ehi Nāga nivattassu, kiṃ nu bhīto palāyasi?**  
Come, O Nāga, turn back again, why do you run away in fear?"

--U-|UUU-||UU--|U-U- Siloka navipulā

**Passantu Aṅgamagadhā mama tuyhañ-ca vikkaman-ti.**  
See, (people of) Aṅga and Magadha, my heroism and yours.

**Tassattho:** {2.211}

This is the meaning:

**tvaṃ sūro mayā sūrena saddhiṃ samāgantvā,**  
your hero coming across my hero,

**viriyavikkamena vikkantena,**  
with the energy of a hero, with herosim,

**pahāradānasamatthatāya pahārinā.**  
beating him with the ability of giving him *a blow*.

**Kimkāraṇā?**

What is the reason?

**Asaṅgāmetvā va gacchasi,**

Not having come across him, you must go,

**nanu nāma ekasampahāro pi dātabbo siyā,**

surely he should give one good blow,

**tasmā, ehi Nāga, nivattassu,**

therefore, come O Nāga, turn back again,

**ettakeneva maraṇabhayatajjito hutvā,**

being frightened by the fear of death to such an extent,

**kiṃ nu bhūto palāyasi?**

why do you run away in fear?

**Ime imaṃ sīmaṃ antaraṃ katvā, vasantā passantu,**

Having made this the internal limit, while dwelling there, see,

**Aṅgamagadhā mama tuyhañ-ca vikkamaṃ,**

(people of) Aṅga and Magadha, my heroism and yours,

**ubhinnam-pi amhākaṃ parakkamaṃ passantū ti.**

see the persistence of both of us.

○---|○---||○--○|○--○ Siloka pathyā

**2. Na taṃ pādā vadhissāmi, na dantehi, na soṇḍiyā,**

Not with my feet will I kill you, not with my tusks, not with my trunk,

--○--|○---||--○--○|○--○ Siloka pathyā

**Mīlhena taṃ vadhissāmi, pūti haññatu pūtinā ti.**

I will kill you with excrement, the rotten will kill the rotten.



**Tassattho:** {2.212}

This is the meaning:

**na taṃ pādādīhi vadhissāmi,**

not with my feet and so on will I kill you,

**tuyhaṃ pana anucchavikena, miḷhena taṃ vadhissāmī ti.**

but because it is suitable, I will kill you with excrement.

## Ja 228 Kāmanītajātaka

### The Story about being Guided by Desire

In the present one brahmin, after careful tending his crops with the intention of giving a gift to the Buddha and the Saṅgha, loses all in a night's flood. The Buddha then tells a story of the past in which a greedy king loses his chance to gain three kingdoms, before being taught the folly of desire, and putting his grief aside.

○-○-|-○-|-○-|- Tuṭṭhubha

**1. Tayo girim antaram kāmayāmi,**

Three inside of the mountain I desire,

---|○○-|-○-|- Tuṭṭhubha

**Pañcālā Kuruyo Kekake ca,**

The Pañcālas, Kurus and Kekakas,

○-○-|-○○|-○-|- Tuṭṭhubha

**Tat-uttarim, brāhmaṇa, kāmayāmi**

More than that, brahmin, I desire (that you)

○-○-|-○○|-○-|- Tuṭṭhubha

**Tikiccha maṃ, brāhmaṇa, kāmanītan-ti.**

Cure me, brahmin, one guided by desire.

**Tattha,** {2.214} *tayo girin-ti,*

In this connection, *three (inside of) the mountain,*

**tayo girī, ayam-eva vā pāṭho.**

three mountains, this is also a reading.

**Yathā: “Sudassanassa girino dvārañ-hetaṃ pakāsatī” ti,**<sup>402</sup>

Since: “He opens the gate of the Sudassana mountain,”

**ettha Sudassanaṃ Devanagaraṃ yujjhitvā,**

having fought here at the Devas’ city of Sudassana,

**duggaṇhatāya, duccalanatāya:**

by being difficult to conquer, by being difficult to shake:

**Sudassanagirī ti vuttaṃ,**

Mount Sudassana<sup>403</sup> is said,

**evam-idhā pi tīṇi nagarāni ‘tayo girin’-ti adhippetāni.**

so here also these three cities is intended by ‘three (inside of the) mountain’.

**Tasmā ayam-ettha attho:**

Therefore this here is the meaning:

**tīṇi ca nagarāni tesañ-ca antaraṃ,**

three cities and those who are within them,

**tividham-pi raṭṭhaṃ kāmayāmi.**

I desire the threefold country also.

---

<sup>402</sup> This is a quote from Ja 541 Nimijātaka, vs. 152.

<sup>403</sup> These words only occur here, and it is hard to see how they define *sudassana*, which means: *good looking, or easy to see.*

***Pañcālā Kuruyo Kekake cā ti,***

*The Pañcālas, Kurus and Kekakas,*

**imāni tesam raṭṭhānam nāmāni.**

these are the names of the three countries.

**Tesu Pañcālā ti Uttarapañcālā, tattha Kapilam nāma nagaram.**

Of these, *Pañcāla* means Uttarapañcāla, the name of the city there is Kapila.

**Kuruyo ti Kururaṭṭham, tattha Indapattam nāma nagaram.**

*Kurus* means the country of Kuru, the name of the city there is Indapatta.

**Kekake cā ti, paccatte upayogavacanam,**

*Kekakas*, the accusative word is in the nominative case,

**tena Kekakaraṭṭham dasseti, tattha Kekakarājadhānī yeva nagaram.**

by this the country of Kekaka is indicated, there the capital city is (also called) Kekaka.

**Tat-uttarin-ti tam aham ito paṭiladdhā Bārāṇasirajjā,**

*More than that* means after having obtained the kingdom of Benares,

**tat-uttarim, tividham rajjam kāmayāmi.**

more than that, I desire the threefold kingdoms.

**Tikiccha maṃ, brāhmaṇa, kāmanītan-ti,**

*Cure me, brahmin, one guided by desire,*

**imehi vatthukāmehi ca kilesakāmehi ca nītam,**

being guided by the objects of sensuality and the defilements of sensuality,

**hataṃ pahataṃ sace sakkosi, tikiccha maṃ brāhmaṇā ti.**

if you are able to beat, overcome (these), please cure me, brahmin.

--o-|-oo|-o-- Tuṭṭhubha

**2. Kaṇhāhi daṭṭhassa karonti heke,**

Some there are who can work the bite of the cobras,

oo-o-|-oo|-o-o- Jagatī

**Amanussaviṭṭhassa karonti paṇḍitā.**

The wise can work possession by Amanussa.

o-o-|-oo|-o-- Tuṭṭhubha

**Na kāmanītassa karoti koci,**

But no one can work one who is led by desire,

--o-|-oo|-o-- Tuṭṭhubha

**Okkantasukkassa hi kā tikicchā ti?**

What cure is there for one fallen from purity?

**Tattha,** <sup>{2.215}</sup> *kaṇhāhi daṭṭhassa karonti heke ti,*

*In this connection, some there are who can work the bite of the cobras,*

**ekacce hi tikicchakā ghoravisena kāḷasappena daṭṭhassa,**

*some can cure the bite of the cobra snake with its awful poison,*

**mantehi ceva osadhehi ca tikiccham karonti.**

*they can work a cure by mantras and by medicine.*

**Amanussapaviṭṭhassa karonti paṇḍitā ti,**

*The wise can work possession by Amanussa,*

**apare paṇḍitā bhūtavejjā,**

*other wise ones who are exorcists,*

**Bhūtayakkhādīhi Amanussehi paviṭṭhassa abhibhūtassa gahitassa,**

*for those grabbed, overcome and entered into by Amanussa, Bhūtas, Yakkhas  
and so on,*

**balikamma-parittakaraṇa-osadhaparibhāvitādīhi tikicchaṃ karonti.**

they work a cure with offerings, making safeguards, medicines and suffusions and so on.

*Na kāmanītassa karoti kocī ti,*

*But no one can work one who is led by desire,*

**kāmehi pana nītassa kāmavasikassa puggalassa, aññatra paṇḍitehi,**

for that sensuality-poisoned person who is led by sensuality, except for the wise ones,

**añño koci tikicchaṃ na karoti,**

no one can work a cure,

**karonto pi, kātum samattho nāma natthi.**

though working, there is no one able to work (a cure).

**Kimkaraṇā?**

What is the reason?

**Okkantasukkassa hi kā tikicchā ti?**

*What cure is there for one fallen from purity?*

**Okkantasukkassa, avakkantassa kusaladhammam-ariyādaṃ,**

For one fallen from purity, having fallen away from noble wholesome things,

**atikkantassa akusaladhamme patiṭṭhitassa puggalassa,**

for a person who is established and overcome by unwholesomeness,

**mantosadhādīhi kā nāma tikicchā,**

what is called a cure through mantras, medicine and so on,

**na sakkā osadhehi tikicchitun-ti.**

(such a one) is not able to be cured through medicines.

## Ja 229 Palāyijātaka The Story about (the King) who Fled

In the present one ascetic goes about arguing with all he meets, when he comes to Jetavana he is intimidated by the size of the gate, and decides not to enter and argue. The Buddha tells a story of a mighty king who got up a huge army, but when he saw the gate of the city he intended to overthrow he was intimidated and decided to withdraw.

◡-◡-!|-◡◡|-◡-◡- Jagatī

### 1. Gajaggameghehi, hayaggamālibhi,

With clouds of great elephants, with garlanded great horses,

◡-◡-!|-◡◡|-◡-◡- Jagatī

### Rathūmijātehi, sarābhivassēbhi,<sup>404</sup>

With a wave of chariots, with a great rain of arrows,

◡-◡-!|-◡-!|-◡-◡- Jagatī

### Tharuggahāvaṭṭadaḥhappahāribhi,

With the whirlpool of weapon-handlers giving them strong blows,

◡◡◡-!|-◡◡|-◡-◡- Jagatī

### Parivāritā Takkasilā samantato.

Beseiging (the great city of) Taxila on all sides.

---

<sup>404</sup> We have to read a light -ě- here m.c.

○○-○○|○-○○- Opacchandasaka

**2. Abhidhāvatha cūpadhāvatha ca,**<sup>405</sup>

Run up against them, approach them quickly,

○○-○-○|○-○-○- Vetāliya

**Vividhā vināditā vadantibhi,**<sup>406</sup>

With the sounding of various noises,

-○-○○○|○-○-○- Vetāliya

**Vattatajja tumulo ghōso, yathā**<sup>407</sup>

Continue the great sound today, just as

-○○-○○○|○-○-○- Vetāliya

**Vijjulatā jaladharassa gajjato ti.**<sup>408</sup>

With lightning flashes, the rain cloud thunders.

**Tattha,** {2.217} *gajaggameghehī ti,*

In this connection, with clouds of great elephants,

**aggagajameghehi, koñcanādam gajjantehi,**

with clouds of great elephants, with their trumpets roaring,

**mattavaravāraṇavalāhakehī, ti attho.**

with the drunken thunder of these noble animals, this is the meaning.

---

<sup>405</sup> We need to read *cūpadhāvathā* m.c.

<sup>406</sup> This line has syncopation in the opening.

<sup>407</sup> This line has syncopation in the opening, and we have to read a light *-ō-* in *ghōso*, m.c.

<sup>408</sup> This line is one *matta* too long in the opening, we should probably read: *Vijjulata* m.c.

**Hayaggamālibhī ti,**

*With garlanded great horses,*

**aggahayamālihi, varasindhavavalāhakakulehi assānīkehī, ti attho.**

with garlanded great horses, with the noble family of thoroughbred Valāhaka<sup>409</sup> horses in the cavalry squadron, this is the meaning.

**Rathūmijātehī ti,**

*With a wave of chariots,*

**sañjāta-ūmivegehi, sāgarasalilehi viya**

with the impulse of the wave that has arisen, like with the water of the ocean,

**sañjātarathūmīhi rathānīkehī, ti attho.**

with a wave of chariots that has arisen, with the chariot squadron, this is the meaning.

**Sarābhivassebhī ti,**

*With a great rain of arrows,*

**tehi yeva rathānīkehī, ghanavassameghe viya saravassam vassantehi.** {2.218}

with that squadron of chariots, with the raining down of a great rain of arrows like a thick rain cloud.

**Tharuggahāvaṭṭadaḷhappahāribhī ti,**

*With the whirlpool of weapon-handlers giving them strong blows,*

**tharuggahehi āvaṭṭadaḷhappahārīhi,**

with the great weapon-handlers, with a whirlpool of strong blows,

**ito cito ca āvattivā parivattivā,**

having returned, having turned back from here and there,

---

<sup>409</sup> *Valāhaka* is the name of a type of mythical horse.



**daḷhaṁ paharantehi, gahitakhaggaratanatharudaṇḍehi,**

with blows that are strong, with swords held high and violent bejewelled  
weapon-handlers,

**pattiyodhehi cā, ti attho.**

and with warrior foot soldiers, this is the meaning.

***Parivāritā Takkasilā samantato ti,***

*Beseiging (the great city of) Taxila on all sides,*

**yathā ayaṁ Takkasilā parivāritā hoti,**

since this Taxila is besieged,

**sīghaṁ tathā karoṭhā, ti attho.**

you must act quickly, this is the meaning.

***Abhidhāvatha cūpadhāvatha cā ti,***

*Run up against them, approach them quickly,*

**vegena dhāvatha ceva upadhāvatha ca.**

you must run with impulsiveness and approach them.

***Vividhā vināditā vadantībhī ti,***

*With the sounding of various noises,*

**varavāraṇehi saddhiṁ vividhā vinaditā bhavatha,**

together with the noble elephants let there be various noises,

**selitagaḷḷitavāditehi nānāviraṇā hothā, ti attho.**

cry out variously, with the sound of thunder and shouting,<sup>410</sup> this is the meaning.

---

<sup>410</sup> Usually spelt: *seḷita*.

**Vattatajja tumulo ghoso ti,**  
*Continue the great sound today,*

**vattatu ajja tumulo mahanto asanisaddasadiso ghoso.**  
*continue today the great big sound like the sound of the thunderbolt.*

**Yathā vijjulatā jaladharassa gajjato ti,**  
*Just as with lightning flashes, the rain cloud thunders,*

**yathā gajjantassa jaladharassa, mukhato niggatā vijjulatā caranti,**  
*just as when the rain cloud thunders, the lightning flashes crash at the front,*

**evam vicarantā, nagaram parivāretvā, rajjam gaṇhathā, ti vadati.**  
*so wandering around, having besieged the city, take hold of the kingdom, this is what is said.*

## **Ja 230 Dutiyapalāyijātaka**

### **The Second Story about (the King) who Flew**

In the present one ascetic goes about arguing with all he meets, when he meets the Buddha he is intimidated by the radiance of his face, and decides not to argue. The Buddha tells a story of a mighty king who got up a huge army, but when he saw the radiance of the face of the king he intended to overthrow he was intimidated and decided to withdraw.

○○○○○|○○○-- Opacchandasaka

**1. Dhajam-aparimitam, anantapāram,**  
Measureless are the banners, endless on all sides,<sup>411</sup>

○○○--|○○○-- Opacchandasaka

**Duppasaham dhañkehi sāgaram va,**  
As hard to overcome as the ocean by crows,

○○○○○|○○○-- Opacchandasaka

**Girim-iva anilena duppasayho,**  
As hard to overcome as a mountain by wind,

○○○○○|○○○-- Opacchandasaka

**Duppasaho aham-ajja tādisenā ti.**  
As hard to overcome as am I now by such.

**Tattha,** {2.219} *dhajam-aparimitan-ti*

In this connection, *measureless are the banners,*

**idam tāva me rathesu morachade ṭhapetvā,**  
having set a peacock feather over my chariots,

**ussāpitadhajam-eva aparimitam, bahum anekasatasankhyam.**  
and lifted up banners that are measureless, an uncountable number.

**Anantapāran-ti balavāhanam-pi me:**  
*Endless on all sides, my soldiers and chariots,*

**“Ettakā hatthī ettakā assā ettakā rathā ettakā pattī” ti,**  
thinking: “Such are the elephants, such are the horses, such are the chariots, such are the foot soldiers,”

---

<sup>411</sup> This compound only occurs here, *pāra* normally means *the far shore, the other side*, but here, from context, must mean *all sides*.

**gaṇanaparicchedarahitaṃ, anantapāraṃ.**

without limit of numbers, they are *endless on all sides*.

**Duppasahan-ti na sakkā paṭisattūhi sahitaṃ abhibhavituṃ.** {2.220}

*Hard to overcome* means it is not possible to be overcome, to be overpowered by the enemy.

**Yathā kiṃ?**

Like what?

**Dhañkehi sāgaraṃ va,**

*As the ocean by crows,*

**yathā sāgaro bahūhi kākehi,**

*as the sea by many crows,*

**vegavikkhambhanavasena vā, atikkamanavasena vā duppasaho,**

*because of the suppression of urgency, or because of going beyond, is hard to overcome,*

**evaṃ duppasahaṃ.**

*so (this is) hard to overcome.*

**Girim-iva anilena duppasayho ti,**

*As hard to overcome as a mountain by wind,*

**apica me ayaṃ balakāyo**

*but this, my army*

**yathā pabbato vātena akampanīyato duppasaho,**

*is as hard to overcome as an unshakeable mountain is by the wind,*

**tathā aññena balakāyena duppasaho.**

*so (is my army) hard to overcome with another army.*

**Duppasaho aham-ajja tādisenā ti,**

*As hard to overcome as am I now by such,*

**svāhaṃ iminā balena samannāgato**

*I, being endowed with this army*

**ajja tādisenā duppasaho ti,**

*am hard to overcome now by such (a force),*

**aṭṭālake ʘhitam̐ Bodhisattam̐ sandhāya vadati.**

*he said this referring to the Bodhisatta as he stood on the tower.*

--o-|oooo|-o-o- Rucirā

**2. Mā bāli yaṃ vilapī, na hissa tādisaṃ,**

*Fool, do not talk this nonsense, such is not his,*

o-o-|oooo|-o-o- Rucirā

**Viḍayhase na hi labhase nisedhakam̐,**

*When on fire do not receive one who obstructs you,*

--o-|oooo|-o-o- Rucirā

**Āsajjasi<sup>412</sup> gajam-iva ekacāriṇam̐,**

*You attack like a solitary elephant,*

--o-|oooo|-o-o- Rucirā

**Yo tam̐ padā naḷam-iva pothayissatī ti.**

*Like one who crushes a reed with his foot.*

**Tattha, mā bāli yaṃ vilapī ti mā attano bālabhāvaṃ vippalapasi.**

*In this connection, fool, do not talk this nonsense means do not talk nonsense to me.*

**Na hissa tādisan-ti na hi assa tādiso, ayam-eva vā pāṭho.**

*Such is not his, na hi assa tādiso, this is another reading.<sup>413</sup>*

---

<sup>412</sup> Both Cst and PTS read *Āsajjasi*, but the long -ī is required m.c.

**Tādiso: “Anantapāraṃ me balavāhanan”-ti,**

Such, thinking: “Endless on all sides are my soldiers and chariots,”

**evarūpaṃ takkento rajjañ-ca gahetuṃ samattho nāma,**

thinking such about being able to take the kingdom,

**na hi assa, na hotī, ti attho.**

it is not his, it is not, this is the meaning.

**Viḍayhase ti,**

*When on fire,*

**tvaṃ bāla, kevalaṃ rāgadosamohamānapariḷāhena viḍayhasi yeva.**

you fool, you are completely on fire with lust, hatred, delusion, conceit and affliction.

**Na hi labhase nisedhakan-ti,**

*Do not receive one who obstructs you,*

**mādisaṃ pana pasayha abhibhavivā,**

but having overcome, defeated one like me,

**nisedhakam na tāva labhasi,**

do not receive one who obstructs you,

**ajja taṃ āgatamaggeneva palāpessāmi.**

today I will put to flight whoever comes along the road.

---

<sup>413</sup> But this would ruin the metre.

**Āsajjasī ti upagacchasi.**

*You attack means you go towards.*

**Gajam-iva ekacārinan-ti ekacārinam mattavaravāraṇam viya.**

*Like a solitary elephant, means like a solitary, intoxicated, noble elephant.*

**Yo taṃ padā naḷam-iva pothayissatī ti,**

*Like one who crushes a reed with his foot,*

**yo taṃ yathā nāma mattavaravāraṇo pādā naḷam potheti saṃcuṇṇeti,**

*he who like an intoxicated noble elephant crushes, grinds a reed with his foot,*

**evam pothayissati, taṃ tvaṃ āsajjasī ti, attānam sandhāyāha.**

*so will he crush (you), (if) you attack, this was said referring to himself.*

## **Ja 231 Upāhanajātaka** **The Story about the Shoes**

In the present Devadatta repudiates the Buddha and becomes his foe, leading to his own destruction. The Buddha tells a story of an elephant trainer and his pupil, and how the latter judged himself of the same worth as the former, until he was shown to have less skill in front of the king.

◡-◡-|-◡◡|-◡-◡- Jagatī

### **1. Yathā pi kītā purisassupāhanā**

Just as when (someone), buying men's shoes for

◡-◡-|-◡◡|-◡-◡- Jagatī

### **Sukhassa atthāya, dukhaṃ udabbahe,**

Ease and use, (so) suffering could be removed,

--o-|-oo|-o-o- Jagatī

**Ghammābhitattā thalasā papīlitā,**<sup>414</sup>  
Oppressed by the scorching heat on the feet,

--o-|-oo|-o-o- Jagatī

**Tasseva pāde purisassa khādare.**  
They chafe at the feet of that person.

-o-o-|,-o-|-o-- Tuṭṭhubha

**2. Evam-eva yo dukkulīno anarīyo,**<sup>415</sup>  
So he of bad family, ignoble,

--o-|-oo|-o-o- Jagatī

**Tumhāka**<sup>416</sup> **vijjañ-ca sutañ-ca ādiya,**  
Stealing this science and learning of yours,

o-o-|-oo|-o-o- Jagatī

**Tam-eva so tattha sutena khādati,**  
Being consumed by his learning right there,

ooo-|-oo|-o-o- Jagatī

**Anariyo vuccati pānadūpamo ti.**  
The ignoble one is like a bad shoe.

**Tattha,** {2.223} **udabbahe ti udabbaheyya.**

In this connection, *could be removed* means *could be removed*.<sup>417</sup>

**Ghammābhitattā talasā papīlitā ti,**  
*Oppressed by the scorching heat on the feet,*

---

<sup>414</sup> The *pa-* part of *papīlitā* seems to be inserted m.c. as the form doesn't occur elsewhere.

<sup>415</sup> The opening of both this line, and lines c & d are all sub-standard metrically.

<sup>416</sup> Cst: *tammāka*, which doesn't make sense.

<sup>417</sup> Different forms of the optative.



**ghammena abhitattā pādatalena ca pīlitā.**

oppressed by the scorching heat on the sole of the feet.<sup>418</sup>

**Tassevā ti,**

*Of that,*

**yena tā sukhatthāya kiṇitvā,**

because of having been bought for ease,

**pādesu paṭimukkā dukkaṭṭupāhanā tasseva.**

strapped on the feet they are the wrong shoes for *that (person)*.

**Khādare ti vaṇaṃ karontā, pāde khādanti.**

*They chafe* means by causing a wound, they chafe the feet.

**Dukkulīno ti dujjātiko akulaputto.**

*Of bad family* means of bad birth, a son of a bad family.

**Anariyo ti hirottappavajjito asappuriso.**

*Ignoble* means being devoid of conscience and concern, a bad person.

**Tumhāka vijjañ-ca sutañ-ca ādiyā ti,**

*Stealing this science and learning of yours,*

**ettha taṃ taṃ namati tumhākā ti vattabbe,**

here it should be said he bows down to this and that *of yours*,

**tumhākam<sup>419</sup> taṃ taṃ sippaṃ āsevati parivatteti, ti attho,**

he practices, employs this and that craft of yours, this is the meaning,

---

<sup>418</sup> Same words, but restated more clearly.

<sup>419</sup> Cst, in line with its reading *tammāka* in the verse, reads here: *Tammāka vijjañ-ca sutañ-ca ādiyā ti ettha taṃ taṃ manatī ti: “Tammo” ti vattabbe tammāko*; and below *tasmā tammākā* I cannot make any sense of this. The readings adopted are based on PTS.

**ācariyassetam nāmaṃ, tasmā tumhākā ti,**

this is actually your teacher's, therefore yours is said,

**gāthābandhasukhattham** {2.224} **panassa rassabhāvo kato.**

but for the comfortable arrangement of the verse it is said in short form.

**Vijjan-ti aṭṭhārasasu vijjāṭṭhānesu yamkiñci.**

*Science* means whatever is in the eighteen branches of science.<sup>420</sup>

**Sutan-ti yamkiñci sutapariyatti.**

*Learning* means whatever is scriptural study.

**Ādiyā ti ādiyivā.**

*Stealing* means stealing.<sup>421</sup>

**Tam-eva so tattha sutena khādatī ti,**

*Being consumed by his learning right there,*

**tam-evā ti attānam-eva.**

*his* means (being) himself (consumed).<sup>422</sup>

**So ti yo dukkulīno anariyo ācariyamhā vijjañ-ca sutañ-ca ādiyati, so.**

*He* (untranslated) means whoever is of bad family, ignoble, having stolen this science and learning from the teacher, he.

**Tattha sutena khādatī ti,**

*Being consumed by (his) learning right there,*

---

<sup>420</sup> This is the four Vedas (Ṛg, Sāma, Yajur and Atharva), and their ancillaries: pronunciation (*śikṣa*), procedures (for the ritual) (*kalpa*), linguistics (*vyākaraṇa*), grammar (*nirukti*), metre (*chandas*) and astronomy (*jyotiṣa*). Then enquiry (*mīmāṃsā*), reasoning (*nyāya*), traditions (*purāṇa*), law (*dharmaśāstra*); and medicine (*āyurveda*), martial arts (*dhanurveda*), theatre (*gandharvaveda*) and governance (*arthaśāstra*).

<sup>421</sup> Different forms of the absolute.

<sup>422</sup> There must be doubt about this interpretation, *tam* is not normally possessive.

**tassa santike sutena so attānam-eva khādatī, ti attho.**

he consumes himself by learning in his presence, this is the meaning.

**Aṭṭhakathāyaṃ pana: “Teneva so tattha sutena khādatī” ti pi pāṭho.**

But the commentary says: “Being consumed with that learning right there,” this is another reading.

**Tassāpi so tena tattha sutena attānam-eva khādatī, ti ayam-eva attho.**

Being consumed by his own learning right there, this is the meaning.

**Anariyo vuccati pānadūpamo ti,**

*The ignoble one is like a bad shoe,*

**iti anariyo dupāhanūpamo dukkaṭṭupāhanūpamo, vuccati.**

thus the ignoble one is like a bad shoe, like a badly made shoe, is said.

**Yathā hi dukkaṭṭupāhanā purisaṃ khādanti,**

Since a badly made shoe chafes a person,

**evam-esa sutena khādanto attanā va attānaṃ khādati.**

so when being consumed by learning he chafes himself by himself.<sup>423</sup>

**Atha vā pānāya duto ti pānadu,**<sup>424</sup>

Or, *pānadu* means pained<sup>425</sup> by the shoe,

---

<sup>423</sup> The definition is playing on the various meanings of *khādati*: *chew, bite, eat, chafe, devour* and *consume*.

<sup>424</sup> How the form *pānadu* arises I am unsure, PTS calls it a faulty reading, s.v. *pānada in cpd. pānad’ ūpama at Ja.ii.223 is faulty. The meaning is “a badly made sandal,” and the reading should probably be (with variant reading & C.) “dupāhan’ ūpama, i.e. du(h) + upāhanā. The C. explains as “dukkaupāhan’ ūpama.”*

<sup>425</sup> A meaning found in Sanskrit.

**upāhanūpatāpitassa, upāhanāya khāditapādassetam nāmañ.**

having a painful shoe, this is known as the feet being hurt<sup>426</sup> by the sandal.

**Tasmā yo so attānañ sutena khādati,**

Therefore he who hurts himself by his learning,

**so tena sutena khāditattā,**

because of being hurt by that learning,

**anariyo ti vuccati pānadūpamo,**

is said to be *ignoble* like a bad shoe,

**upāhanūpatāpitapādasadiso ti vuccatī, ti ayam-ettha attho.**

like the foot that is hurt by a shoe is said, this is the meaning here.

## Ja 232 Vīṇāthūṇajātaka

### The Story about the (Broken) Lute

In the present a young woman seeing a bull honoured, mistakenly thinks it is because of his hump, and seeks out a hunchbacked man to elope with. The Buddha tells a story of a similar happening in the past, and how she was brought home again.

—o—o!—o—||—oo!o—o— Siloka ravipulā

**1. Ekacintito yam-attho bālo apariṇāyako,**

Having had a sole thought of welfare the fool, who is not a guide,

oo—!o—||—o—!o—o— Siloka pathyā

**Na hi khujjena vāmena bhoti saṅgantum-ar<sup>a</sup>hasi.**

Is surely not worthy to join up, dear lady, with the hunchbacked dwarf.<sup>427</sup>

<sup>426</sup> This meaning is established in Sanskrit, but rare in Pāḷi.

<sup>427</sup> I am understanding *vāma* to be short for *vāmana* here.

**Tattha,** {2.226} *ekacintito yam-attho ti,*

In this connection, having a sole thought of welfare,

**amma, yaṃ tvaṃ atthaṃ cintetvā,**

dear, you, having thought of welfare,

**iminā khujjena saddhiṃ palātā,**

fled with this hunchback,

**ayaṃ tayā ekikāya eva cintito bhavissati.**

this must be the sole thought (made) by you.

**Bālo apariṇāyako ti ayaṃ khujjo bālo,**

The fool, who is not a guide means the hunchback fool,

**duppaññabhāvena, mahallako pi bālo va,**

because of lacking in wisdom, even an old man is also a fool,

**aññasmiṃ gahetvā, gacchante asati,**

taking another, while not going,

**gantum asamattatāya apariṇāyako.**

because of being unable to go he is not a guide.

**Na hi khujjena vāmena bho ti saṅgantum-arahasī ti,**

Is surely not worthy to join up, dear lady, with the hunchbacked dwarf,

**iminā hi khujjena vāmanattā vāmena bhoti,**

with this hunchback, with this dwarf and his dwarfness, dear lady,

**tvaṃ mahākule jātā, abhirūpā dassanīyā,**

you, being born in a great family, being beautiful, lovely to behold,

**saṅgantum saha gantum nārahasī ti.**

it is not worthy to go to join up together (with him).

uu-uu-|-uu--||uu--uu-uu- Siloka ravipulā

**2. Purisūsabhaṃ maññamānā, ahaṃ khujjaṃ-akāmayiṃ,**

Thinking this was a bull of a man, I desired this hunchbacked man,

---uu---||-uu-uu-uu- Siloka pathyā

**Soyaṃ saṅkuṭito seti chinnatanti yathā viṇā ti.**

This same shrunken person lies down like a lute with a broken string.

**Tassattho:**

This is the meaning:

**ahaṃ, ayya, ekaṃ usabhaṃ disvā:**

sir, having seen a bull,

**“Gunnāṃ jeṭṭhakassa piṭṭhiyaṃ kakudhaṃ hoti,**

thinking: “The hump on the back of the chief bull,

**imassa pi taṃ atthi, iminā pi purisūsabhena bhavitabban”-ti.**

he also has this, (so) it should be (the same) with the bull of a man.”

**Evam-ahaṃ khujjaṃ purisūsabhaṃ maññamānā akāmayiṃ.**

So thinking ... I desired this hunchback bull of a man.<sup>428</sup>

**Soyaṃ yathā nāma chinnatanti sadoṇiko vīṇādaṇḍako,**

Just as what is called the fretboard of this lute with its sounding board has a broken string,

**evaṃ saṅkuṭito seti ti.**

so this shrunken person lies down.

---

<sup>428</sup> This is a rearrangement of the sentence in more regular prose order.

## Ja 233 Vikaṇṇakajātaka The Story about the Barb

In the present one monk is overcome with desire and about to fall away. The Buddha tells a story about a crocodile who, hearing the king call the fish to their meal, came to feed on the fish for himself, was harpooned and eventually died.

--o--|-oo|-o-- Tuṭṭhubha

**1. Kāmaṃ yaḥiṃ icchasi tena gaccha,**

Surely go wherever you so desire,

--o--|-oo|-o-- Tuṭṭhubha

**Viddhosi mammamhi vikaṇṇakena,**

You are shot in the vitals with a barb,

o--o--|-oo|-o-- Tuṭṭhubha

**Hatosi bhattena suvāditenā,**

You have been killed by your food and by sound,

--o--|-oo|-o-- Tuṭṭhubha

**Lolo ca macche anubandhamāno ti.**

The greedy one is following the fish.

**Tattha,** {2.228} **kāmaṇ-ṭi ekaṃsena.**

In this connection, *surely* means with certainty.<sup>429</sup>

**Yaḥiṃ icchasi tena gacchā ti yasmim icchasi, tasmim gaccha.**

*Go wherever you so desire* means wherever you desire, to that place go.

---

<sup>429</sup> *Kamam* is an indeclinable, sometimes meaning *according to desire, gladly, willingly*, and sometimes used as an emphatic, as here.

**Mammamhī ti mammaṭṭhāne.**

*In the vitals means in a vital place.*

**Vikaṇṇakenā ti vikaṇṇakasallena.**

*With a barb means with a barb or dart.*

**Hatosi bhattena suvāditena, lolo ca macche anubandhamāno ti,**

*You have been killed by your food and by sound, the greedy one is following the fish,*

**tvaṃ bherivāditasaññāya bhatte dīyamāne,**

*you, having perception of the sound of the drum when food was being given,*

**lolo hutvā, khādanatthāya macche anubandhamāno,**

*becoming greedy, following along in order to eat fish,*

**tena savāditena bhattena hato,**

*have been killed by that sound and food,*

**gataṭṭhāne pi te jīvitam natthī, ti attho.**

*there is no life in the place you have gone to, this is the meaning.*

--o-|-o-|-o-- Tuṭṭhubha

**2. Evam-pi lokāmisam opatanto,**

*So also when falling on worldliness,*

o-o-|-oo-|-o-- Tuṭṭhubha

**Vihaññatī cittavasānuvattī,**

*Following the mind's desire, he suffers,*



--o-|-oo|-o-- Tuṭṭhubha

**So haññatī<sup>430</sup> ñāṭisakhāna' majjhe,**  
He dies in the midst of kin and of friends,

--o-|-oo|-o-- Tuṭṭhubha

**Macchānugo so-r-iva suṃsumāro ti.**  
Like the crocodile following the fish.

**Tattha, lokāmisān-ti pañca kāmagaṇā.**

In this connection, *worldliness* means the five strands of sense pleasure.

**Te hi loko iṭṭhato kantato manāpato gaṇhāti,**

Because you grasp at what is pleasing, charming, likeable,

**tasmā lokāmisān-ti vuccati.**

therefore worldliness is said.

**Opatanto ti,**

*Falling on,*

**taṃ lokāmisāṃ anupatanto,**

falling into that worldliness,

**kilesavasena cittavasānuvattī, puggalo vihaññati kilamati.**

because of defilements, and the mind's desire, that person suffers, is exhausted.

**So haññatī ti so evarūpo puggalo, ñātīnañ-ca sakhānañ-ca majjhe,**

*He dies* means such a person, in the midst of kin and friends,

**so vikaṇṇakena viddho, macchānugo suṃsumāro viya,**

being pierced by a barb, like the crocodile following the fish,

---

<sup>430</sup> Cst: *haññati*, which spoils the opening.

**pañca kāmagaṇe manāpā ti gahetvā,**

having grasped at what is likeable in the five strands of sense pleasure,

**haññati kilamati mahāvināsaṃ pāpuṇāti yevā ti.**

is killed, exhausted,<sup>431</sup> attains complete destruction.

## Ja 234 Asitābhujātaka

### The Story about (Princess) Asitābhū

In the present one young woman is despised by her husband, listens to Dhamma, enters the path, ordains and becomes Awakened. The Buddha tells a story in which she, as a young woman called Asitābhū, gained high Attainments in a similar story from a previous life.

— — — — — | — — — — — || — — — — — | — — — — — Siloka navipulā

**1. Tvam-eva dāni-m-akara, yaṃ kāmo byagamā tayi,**

Now you are done, sensual desire in you has been overcome,

— — — — — | — — — — — || — — — — — | — — — — — Siloka javipulā

**Soyaṃ appaṭisandhiko kharachinnaṃ va renukan-ti.**

Just as a tusk that is cut off with a saw cannot be rejoined.

**Tattha,** {2.230} *tvam-eva dāni-m-akarā ti,*

In this connection, now you're done,

**ayyaputta, maṃ pahāya, Kinnariṃ anubandhanto,**

noble one, abandoning me, following a Kinnarī,

**tvañ-ñeva idāni idaṃ akara.**

you now have surely done this.

---

<sup>431</sup> It seems here that *kilamati* takes on a stronger meaning than its usual *wearied, tired, fatigued*, and must mean something like *completely exhausted (to the point of death)*.

***Yaṃ kāmo byagamā tayī ti***

*Sensual desire in you has been overcome,*

**yaṃ mama tayi kāmo vigato,**

whatever my sensual desire towards you has ceased,

**vikkhambhanappahānena pahīno,**

abandoned by abandoning and elimination,

**yassa pahīnattā ahaṃ imaṃ visesaṃ pattā, ti dīpeti.**

he who has abandoned attains this distinction, this is the explanation.

***Soyaṃ appaṭisandhiko ti,***

*(This) cannot be rejoined,*

**so pana kāmo idāni appaṭisandhiko jāto,**

but now this sensual desire cannot be rejoined,

**na sakkā paṭisandhituṃ.**

it is not possible to rejoin it.

***Kharachinnaṃ va renukan-ti,***

*Just as the tusk that is cut off with a saw,*

**kharo vuccati kakaco,**

saw is said to be saw,

**renukaṃ vuccati hatthidanto.**

tusk is said to be an elephant's tusk.

**Yathā kakacena chinno hatthidanto appaṭisandhiko hoti,**

Just as an elephant's tusk that has been cut off with a saw cannot be rejoined,

**na puna purimanayena allīyati,**

cannot be attached the same way as before,

**evam puna mayham tayā saddhim cittassa ghaṭanam nāma natthī ti.**  
so there is certainly no fixating of my mind in you again.

---o|o---||oo--o|o--o-- Siloka pathyā

**2. Atriccham atilobhena atilobhamadena ca,**  
Great desire, with great greed together with excessively great greed,

---o|o---||o--oo|o--o-- Siloka pathyā

**Evam hāyati atthambā, aham va Asitābhuyā ti.**  
Cuts off<sup>432</sup> our welfare, just as I (was cut off) from Asitābhū.

**Tattha,** {2.231} *atriccham atilobhenā ti,*  
In this connection, great desire, with great greed,

**atricchā vuccati atra atra icchāsaṅkhātā, apariyantataṇhā,**  
great desire is said to be what is reckoned as desire for this and that, unending craving,

**atilobho vuccati atikkamivā pavattalobho.**  
great greed is said to be being overcome with continual greed.

**Atilobhamadena cā ti,**  
Together with excessively great greed,

**purisamadam uppādanato atilobhamado nāma jāyati.**  
from the arising of an excessive person is born what is known as excessive greed.

**Idam vuttam hoti:**  
This is what is said:

---

<sup>432</sup> *Hāyati* literally means *dimishes, declines, dwindles*, but here to make the simile work we must use something like *cuts off*.

**atricchāvasena atricchamāno puggalo,**

because of great desire a person has great desire and conceit,

**atilobhena ca atilobhamadena ca,**

with great greed and excessively great greed,

**yathā ahaṃ Asitābhuyā rājadhītāya parihīno,**

just as I lost the princess Asitābhū,

**evaṃ atthā hāyatī ti.**

so will his welfare be cut off.

## **Ja 235 Vacchanakhajātaka**

### **The Story about (the Wanderer) Vacchanakha**

In the present a supporter of Ven. Ānanda's tries to tempt him back to the lay life by offering him half his wealth. Ven. Ānanda refuses though, as the household life is full of suffering. The Buddha tells a story of similar events which unfolded in a previous life when the Bodhisatta was an ascetic called Vacchanakha.

~ ~ ~ | ~ ~ ~ || ~ ~ ~ | ~ ~ ~ Siloka bhavipulā

**1. Sukhā gharā, Vacchanakha, sahirāññā sabhojanā,**

Vacchanakha, households are pleasant, having gold and having food,

~ ~ ~ | ~ ~ ~ || ~ ~ ~ | ~ ~ ~ Siloka pathyā

**Yattha, bhutvā pivtvā ca, sayeyyātha anussuko ti.**

Where, after eating and drinking, you can lie down free from desire.

**Tattha,** <sup>{2.232}</sup> *sahiraññā ti sattaratanasampannā.*

In this connection, *having gold* means being endowed with the seven gems.<sup>433</sup>

**Sabhojanā ti bahukhādanīyabhojanīyā.**

*Having food* means having a lot of staple and non-staple foods.

**Yattha bhutvā pivivā cā ti,**

*Where, after eating and drinking,*

**yesu sahiraññabhojanesu gharesu,**

in those houses where there is gold and food,

**nānaggarasāni bhojanāni paribhuñjivā, nānāpānāni ca pivivā.**<sup>434</sup>

after eating the various and most tasty foods, and drinking the various drinks.

**Sayeyyātha anussuko ti,**

*You can lie down free from desire,*

**yesu alaṅkatasirisayanapiṭṭhe, anussuko hutvā, sayeyyāsi,**

on the top of a decorated and auspicious bed, being free from desire, you can lie down,

**te gharā nāma ativiya sukhā ti.**

those houses are known as extremely pleasant.

---

<sup>433</sup> Gold (*suvaṇṇa*), silver (*rajata*), pearl (*muttā*), gem (*maṇi*), lapis lazuli (*veḷuriya*), diamonds (*vajira*), coral (*pavāla*). Cf. Ja 219 Garahitajātaka, where 10 treasures are mentioned.

<sup>434</sup> Again there is no finite verb in this sentence, and we have to translate the absolutive as though it were a present participle to give some sort of closure to the sentence.

U---|U---||U--U|U--U-- Siloka pathyā

**2. Gharā nānīhamānassa, gharā nābhaṇato ’musā,**

No houses for the one who does not exert himself, no houses without speaking lies,

U---|U---||U--U|U--U-- Siloka pathyā

**Gharā nādinnadaṇḍassa paresam anikubbato,**

No houses for the one with a stick, who does not defraud others,

--(--)UU|U--U--||--U--U|U--U-- Siloka javipulā

**Evam (chiddam)<sup>435</sup> durabhisambhavam, ko gharam paṭipajjatī ti?**

So being faulty and hard to endure, who would practice in a house?

**Tattha,** {2.233} *gharā nānīhamānassā ti,*

In this connection, no houses for the one who does not exert himself,

**niccakālam kasigorakkhādikaraṇena,**

all the time, because of farming, herding and so on,

**anīhamānassa avāyamantassa gharā nāma natthi,**

there are no houses normally for one who does not exert himself, who lacks effort,

**gharāvāso na paṭiṭṭhātī, ti attho.**

does not find good support for life in the home, this is the meaning.

**Gharā nābhaṇato ’musā ti,**

No houses without speaking lies,

**khettavatthuhiraññasuvaṇṇādīnam atthāya,**

for the purpose of gaining fields, lands, unwrought and wrought gold and so on,

**amusābhaṇato pi gharā nāma natthi.**

there are no houses normally for one speaking the truth.<sup>436</sup>

---

<sup>435</sup> For the metre’s sake we should exclude *chiddam*.

**Gharā nādinnaḍaṇḍassa, paresaṃ anikubbato ti,**  
*No houses for the one with a stick, who does not defraud others,*

**nādinnaḍaṇḍassā ti aggahitadaṇḍassa,**  
*for the one with a stick means for the one who takes up a stick,*

**nikkhittadaṇḍassa paresaṃ anikubbato gharā nāma natthi.**  
*there are no houses for one who discards the stick and does not defraud others.*

**Yo pana ādinnaḍaṇḍo hutvā paresaṃ, dāsakammakarādīnaṃ,**  
*The one who takes a stick to others, such as servants and workers,*

**tasmiṃ tasmiṃ aparādhe aparādhānurūpaṃ,**  
*in that very place must apply a suitable sentence for a crime,*

**vadhabandhanachedanatāḷanādivasena karoti,**  
*by means of executing, binding, amputating, beating and so on,*

**tasseva gharāvāso saṅghahatī, ti attho.**  
*home life is settled for him, this is the meaning.*

**Evam chiddaṃ durabhisambhavaṃ, ko gharaṃ paṭipajjati ti?**  
*So being faulty and hard to endure, who would practice at home?*

**Taṃ dāni evaṃ, etesaṃ ihaṇādīnaṃ akaraṇe sati,**  
*So now, while not making these endeavours and so on,*

**tāya tāya parihāniyā chiddaṃ karaṇe pi sati,**  
*and through each loss there is the making of a fault,*

**niccam-eva kātabbato durabhisambhavaṃ, durārādhanīyaṃ,**  
*what should be always done is hard to endure, hard to accomplish,*

---

<sup>436</sup> Lit: not speaking what is not false.



**niccaṃ karontassa pi vā durabhisambhavam-eva duppūraṃ gharāvāsaṃ:**  
or, by always doing what is hard to endure the house life is hard to fulfil,

**“Ahaṃ nipparitasso hutvā, ajjhāvasissāmī” ti, ko paṭipajjati ti?**

thinking: “Becoming unagitated, I will live at home,” who would practice (like this)?

## **Ja 236 Bakajātaka** **The Story about the (Deceitful) Heron**

In the present one deceitful monk is brought to the Buddha, who tells a story of how a heron had stood in the water trying to fool the fish into believing he was no threat to them, only to be discovered by the king of the fish.

- - - - - || - - - - - Siloka pathyā

**1. Bhaddako vatayaṃ pakkhī, dijo kumudasannibho,**

That excellent bird, twice-born, resembling a white water-lily,

- - - - - || - - - - - Siloka pathyā

**Vūpasantehi pakkhehi, mandamando va jhāyatī ti.**

With its wings both settled and calm, he meditates like a great fool.<sup>437</sup>

**Tattha,** <sup>{2.234}</sup> *mandamando va jhāyatī ti,*

In this connection, *he meditates like a great fool,*

**abalabalo viya hutvā, kiñci ajānanto viya, ekako va jhāyatī ti.**

becoming like a great fool,<sup>438</sup> like some who are unknowing, he meditates alone.

- - - - - || - - - - - Siloka pathyā

**2. Nāssa sīlaṃ vijānātha, anaññāya pasamsatha,**

You do not understand his character, unknowing, you praise him,<sup>439</sup>

---

<sup>437</sup> Lit: fool-fool.

<sup>438</sup> Following CPD: *abalabala*, *mfn.* (*accord. to Ct. abala + abala, āmreḍita- cpd.*), *foolish, silly.*

--o-|o---||-o--|o-o- Siloka pathyā

**Amhe dijo na pāleti, tena pakkhī na phandatī ti.**

This twice-born (bird) doesn't guard us, because of this the bird does not move.

**Tattha, anaññāyā ti ajānitvā.**

In this connection, *unknowing* means *unknowing*.<sup>440</sup>

**Amhe dijo na pāletī ti,**

*This twice-born (bird) doesn't guard us,*

**esa dijo amhe na rakkhati, na gopāyati,**

*this twice-born (bird) does not guard us, does not watch over us,*

**“Kataraṃ nu kho etesu kabaḷaṃ karissāmī?” ti upadhāreti.**

*he considers: “When will I make a mouthful out of these?”*

**Tena pakkhī na phandatī ti,**

*Because of this the bird does not move,*

**tenāyaṃ sakuṇo na phandati na calatī ti.**

*because of this the bird does not move, does not shake.*

---

<sup>439</sup> This line is also found at Ja 175 Ādiccupatṭhānajatāka.

<sup>440</sup> Two forms of the negative absolutive.

## Ja 237 Sāketajātaka The Story about (the Brahmin) Sāketa

In the present an old brahmin greets the Buddha as his son, and calling his wife she too talks about him as her son. The Buddha tells how those who have been dear to each other in previous lives are dear also in their present lives.

-o-o|o-----||-----o|o-o- Siloka pathyā

**1. Ko nu kho Bhagavā hetu, ekacce idha puggale,**

What is the reason, Bhagavā, some people here,

o-o-o|o-----||o-----o|o-o- Siloka pathyā

**Atīva hadayaṃ nibbāti, cittañ-cāpi pasīdatī ti?**

Have a heart extremely cool, and a mind of faith?

**Tassattho:** {2.235}

This is the meaning:

**ko nu kho hetu yena idhekacce puggale diṭṭhamatte yeva**

what is the reason why at the exact moment some people were seen here

**hadayaṃ ativiya nibbāti,**

the heart is extremely cool,

**suvāsītassa sītassa udakassa ghaṭasahassena parisittam viya sītalam hoti,**

is cool like someone sprinkled with a thousand pots of cool well-perfumed water,

**ekacce na nibbāti?**

and some are not cool?

**Ekacce diṭṭhamatte yeva cittaṃ pasīdati,**

Some at the exact moment have a heart that is faithful,

**mudu hoti, pemavasena allīyati,**

that is pliable, that is steadfast<sup>441</sup> through love,

**ekacce na allīyatī ti?**

and some are not steadfast?

---o-|o---||---o|o-o- Siloka pathyā

**2. Pubbeva sannivāsenā paccuppannahitena vā,**

Through living together in the past or being beneficial in the present,

---o-|o---||-o-o|o-o- Siloka pathyā

**Evam taṃ jāyate pemaṃ, uppalaṃ va yathodake ti.**

In this way love arises, like a water-lily (arises) on the water.

**Tassattho:**

This is the meaning:

**bhikkhave, pemaṃ nāmetam dvīhi kāraṇehi jāyati,**

monastics, what is known as love arises because of two reasons,

**purimabhavē mātā vā pitā vā putto vā dhītā vā,**

through being<sup>442</sup> in the past a mother, father, son, daughter,

**bhātā vā bhaginī vā pati vā bhariyā vā sahāyo vā mitto vā hutvā,**

brother, sister, husband, wife, companion or friend,

**yo yena saddhim ekaṭṭhāne vutthapubbo,**

he who lived together with another in the past,

**tassa iminā pubbeva sannivāsenā,**

for him this is *through living together in the past*,

---

<sup>441</sup> This word more usually have a negative connotation, *adheres, clings to, sticks to*, but here is used as a synonym of *pasīdati*.

<sup>442</sup> Translating *hutvā* below.

**bhavantare pi anubandhanto, so sineho na vijahati.**

being bound together between existences, does not give up his affection.

**Imasmim attabhāve**

In this individuality

**katena paccuppanahitena vā evaṃ taṃ jāyate pemaṃ,**

by being beneficial in the present in this way love arises,

**imehi dvīhi kāraṇehi pemaṃ nāma jāyati.**

these are the two reasons what is called love arises.

**Yathā kiṃ?**

Like what?

**Uppalaṃ va yathodake ti.**

Like a water-lily (arises) on the water.

**Vā-kārassa rassattaṃ kataṃ.**

The sound *vā* has been shortened.<sup>443</sup>

**Samuccayatthe cesa vutto,**

This is said to have the meaning of a collection,

**tasmā uppalaṅ-ca sesaṃ jalajapupphaṅ-ca yathā udake jāyamānaṃ**

therefore just as a water-lily and the rest of the water-born flowers born on the water,

---

<sup>443</sup> This is an ingenious idea, to say the least, the commentator suggests that *vā* has been shortened to *va*: even though there is no metrical reason to do so, and is indicating *a collection*, just as though it might have said something like: *Uppalaṃ vā sesaṃ yathodake*. It is interesting to note that PED quotes this passage, s.v. *Samuccaya*. It seems to me, however, that *va* here has either its meaning of emphasis, or is simply inserted m.c. reinforcing *yathā*, and having the same meaning.

**dve kāraṇāni nissāya jāyati: udakañ-ceva kalalañ-ca,**  
are born depending on these two reasons: water and mud,

**tathā etehi dvīhi kāraṇehi pemaṃ jāyatī ti,**  
so these are the two reasons for love to arise,

**evam-ettha attho daṭṭhabbo.**  
so should the meaning be seen here.

## **Ja 238 Ekapadajātaka** **The Story about One Word**

In the present one boy asks his father a question about how to accomplish his purpose, and his father takes him to the Buddha to get the answer. The Buddha tells a story about how a similar question was asked in the past, and how he as Bodhisatta had answered it.

- 0 - 0 | 0 - - - || 0 - - 0 | 0 - 0 - Siloka pathyā

**1. Ingha ekapadam, tāta, anekatthapadassitam,**  
Come, speak one word, father, a word relying on multiple meanings,

- 0 - - | 0 - - - || - - - - | 0 - 0 - Siloka pathyā

**Kiñci saṅgāhikam brūsi, yenatthe sādhayemase ti.**  
Something comprehensive, by which our purpose may be successful.

**Tattha, {2.236} inghā ti yācanatthe codanatthe vā nipāto.**

In this connection, *come*, this particle has the meaning of requesting or reproving.

**Ekapadan-ti ekam kāraṇapadam,**  
*One word mean one reasonable word,*

**ekam kāraṇūpasañhitam vā byañjanapadam.**  
one (word) connected with reason, or, (one) expressive word.

***Anekatthapadassitan-ti,***

*A word relying on multiple meanings,*

**anekāni atthapadāni, kāraṇapadāni nissitaṃ.**

words that have multiple meanings, depending on words that have reason.

***Kiñci saṅgāhikaṃ brūsī ti,***

*Speak ... something comprehensive,*

**kiñci ekapadaṃ bahūnaṃ padānaṃ saṅgāhikaṃ brūhi,**

speak something, one word, that comprehends many words,

**ayam-eva vā pāṭho.**

or, this is the reading.<sup>444</sup>

***Yenatthe sādhayemase ti,***

*By which our purpose may be successful,*

**yena ekena padena anekatthanissitena**

with one word that depends on multiple meanings by which

**mayam attano vuḍḍhiṃ sādheyyāma,**

we may be successful in developing ourselves,

**taṃ me kathehī ti pucchi.**

speak that to me, he requests.

---

<sup>444</sup> This is not at all clear. Perhaps it means that *brūhi* is an alternative reading for *brūsī*? Both words give the same meaning.

---ॐॐ---||ॐ---ॐॐ--- Siloka pathyā

**2. Dakkheyyekapadam, tāta, anekatthapadassitam,**  
Skill is one word, dear, a word relying on multiple meanings,

-ॐ--|ॐ---||-ॐ-ॐॐ--- Siloka pathyā

**Tañ-ca sīlena saññuttam, khantiyā upapāditam,**  
That's connected with virtue, being accomplished in forbearance,

ॐ---|ॐ---||ॐ---|ॐ--- Siloka pathyā

**Alam mitte sukhāpetum, amittānam dukhāya cā ti.**  
Able to endow friends with happiness, enemies with suffering.

**Tattha,** <sup>{2.237}</sup> *dakkheyyekapadan-ti dakkheyyam ekapadam.*

In this connection, *skill is one word* means *skill is one word.*<sup>445</sup>

**Dakkheyyam nāma lābhuppādakassa chekassa kusalassa,**

What is called skill is what is remunerative, clever and wholesome,

**ñāṇasampayuttam viriyam.**

and is endowed with knowledge and effort.

**Anekatthapadassitan-ti,**

A word relying on multiple meanings,

**evam vuttappakāram, viriyam anekehi atthapadehi nissitam.**

so in the same manner, effort relies on being a word with multiple meanings.

**Katarehī ti?**

Which of these?

**Sīlādīhi.**

Virtue, and so on.

---

<sup>445</sup> Clarifying the sandhi, which drops the whole of the last syllable *-am*.



**Teneva tañ-ca sīlena saññuttan-ti ādim-āha.**

Because of that *that's connected with virtue*, and so on is said.

**Tassattho:**

This is the meaning:

**tañ-ca panetaṃ viriyaṃ ācārasīlasampayuttaṃ,**

but this effort that is endowed with virtuous conduct,

**adhivāsanakhantiyā upetaṃ,**

furnished with tolerance and forbearance,

**mitte sukhāpetuṃ amittānañ-ca dukkhāya alaṃ samatthaṃ.**

is capable enough to endow happiness on friends, with suffering for enemies.

**Ko hi nāma lābhuppādakaññāṇasampayuttakusalaviriyasamannāgato**

Whoever is known as being endowed with remuneration, knowledge,  
wholesomeness and effort,

**ācārahantisampanno,**

endowed with forbearing conduct,

**mitte sukhāpetuṃ amitte vā dukkhāpetuṃ na sakkotī ti.**

is not able to endow happiness on friends, or endow suffering on enemies.<sup>446</sup>

---

<sup>446</sup> I am at a loss to explain why this seems to say the exact opposite of what was stated in the previous sentence.

## Ja 239 Haritamātajātaka The Story about the Green Frog

In the present Ajātasattu, after killing his father, finds himself at war with his uncle, and victory goes back and forth. The Buddha tells a story of a water snake who used to eat fish, but when caught in a fish trap, was set upon and killed by the fish.

--o-|o---||o--o|o--o-- Siloka pathyā

**1. Āsīvisam-pi maṃ santan̄ paviṭṭham̄ kumināmukham̄,**  
Though a poisonous snake, when I entered the mouth of the fish trap,

--o-o|o---||-----|o--o-- Siloka pathyā

**Ruccate haritāmātā yaṃ maṃ khādanti macchakā ti.**  
The green frog found satisfaction when the little fish did bite me.

**Tattha,** <sup>{2.238}</sup> *āsīvisam-pi maṃ santan-ti maṃ āgatavisam̄ samānam̄.*  
In this connection, though a poisonous snake means having poison that enters quickly.

*Ruccate haritāmātā, yaṃ maṃ khādanti macchakā ti,*  
The green frog found satisfaction when the little fish did bite me,

**etaṃ tava ruccati haritamaṇḍūkappatā, ti vadati.**  
the son of a green frog found satisfaction with this, this is what is said.

o--o-|ooo-||--oo|o--o-- Siloka navipulā

**2. Vilumpateva puriso yāvassa upakappati,**  
A man will steal for as long as it is of benefit to him,

o---|o---||-o---|o--o-- Siloka pathyā

**Yadā caññe vilumpanti, so vilutto vilumpatī ti.**  
(But) when the others steal, the one stealing is the one stolen from.

**Tattha,** {2.239} *vilumpateva puriso yāvassa upakappatī ti,*

In this connection, a man will steal for as long as it is of benefit to him,

**yāva assa purisassa issariyaṃ upakappati ijjhati pavattati,**

for as long as a person's wealth benefits, succeeds, thrives,

**tāva so aññaṃ vilumpati yeva.**

for that long he steals from another.

**Yāva so upakappatī ti pi pāṭho,**

As long as he benefits is another reading.

**yattakaṃ kālaṃ so puriso sakkoti vilumpitun-ti attho.**

for however much time it is possible for a person to steal, this is the meaning.

**Yadā caññe vilumpantī ti yadā ca aññe issarā hutvā, vilumpanti.**

(But) when the others steal means but when others, having become wealthy, steal.

**So vilutto vilumpatī ti atha so vilumpako aññehi vilumpati.**

The one stealing is the one stolen from means then the thief is stolen from by others.

**Vilumpate ti pi pāṭho, ayam-evattho.**

*Vilumpate* is another reading, having the same meaning.<sup>447</sup>

**Vilumpanan-ti pi paṭhanti, tassattho na sameti.**

They also read *vilumpanam* (are stealing),<sup>448</sup> but this meaning is not suitable.

**Evaṃ vilumpako puna vilumpaṃ pāpuṇātī ti.**

So the thief becomes the one stolen from.

---

<sup>447</sup> It is the middle form of the same verb, which is then being used in the active sense.

<sup>448</sup> This seems to be a present participle.

## Ja 240 Mahāpiṅgalajātaka

### The Story about (the Unjust King) Mahāpiṅgala

In the present, after attacking the Buddha multiple times, Devadatta is finally swallowed up by the earth and everyone rejoices. The Buddha tells a story of how one vicious king called Piṅgala died and his death was celebrated except by one porter, who feared hell would reject Piṅgala and he might come to life again.

--o-|-o-|-o-- Tutṭhubha

**1. Sabbo jano hiṃsito Piṅgalena,**  
All people were harassed by Piṅgala,

--o-|-o-|-o-- Tutṭhubha

**Tasmim̐ mate paccayā vedayanti,**  
Now, because he is dead, they feel (delight),

o-o-|-oo-|-o-- Tutṭhubha

**Piyo nu te āsi akaṇhanetto?**  
What was the one with tawny eyes to you?

--o-|-o-|-o-- Tutṭhubha

**Kasmā nū tvam̐<sup>449</sup> rodasi dvārapālā ti?**  
Why are you crying, watchman of the door?

**Tattha,** {2.241} **hiṃsito ti nānappakārehi daṇḍabali-ādīhi pīlito.**

In this connection, *harassed* means afflicted in various ways by punishment and fines, and so on.

---

<sup>449</sup> Tv- doesn't make position here, leaving *nu* as a light syllable.

**Piṅgalenā ti piṅgalakkhena.**

*By Piṅgala means by the tawny-coloured one.*<sup>450</sup>

**Tassa kira dve pi akkhīni nibbiddhapiṅgalāni,**

*It seems his two eyes were tawny-flecked,*

**biḷārakkhivaṇṇāni ahesuṃ,**

*the colour of cats' eyes,*

**tenevassa Piṅgalo ti nāmaṃ akaṃsu.**

*because of this the name Piṅgala was given.*

**Paccayā vedayantī ti pītiyo pavedayanti.**

*They feel (delight) means they truly feel delight.*

**Akaṇhanetto ti piṅgalanetto.**

*The one with tawny eyes means the one with tawny eyes.*<sup>451</sup>

**Kasmā nu tvan-ti kena nu kāraṇena tvam rodasi?**

*Why are you means for what reason are you crying?*

**Aṭṭhakathāyaṃ pana kasmā tuvan-ti pāṭho.**

*But in the commentary kasmā tuvaṃ is a reading.*<sup>452</sup>

---

<sup>450</sup> Piṅgala seems to have been quite a popular name at the time. Literally it means one who is tawny coloured, or has tawny-coloured eyes, hence the definition here.

<sup>451</sup> Literally *a-kaṇha-netta* means one with *non-black eyes*, which is awkward, hence in the translation of the verse I follow the definition given in the commentary here.

<sup>452</sup> The meaning would be the same.

U-U-|-UU|-U-- Tuṭṭhubha

**2. Na me piyo āsi akaṇhanetto,**

The one with tawny eyes wasn't dear to me,

--U-|-UU|-U-- Tuṭṭhubha

**Bhāyāmi paccāgamanāya tassa,**

(But) his coming back I (truly) do fear,

U-U-|---U|-U-- Tuṭṭhubha

**Ito gato himseyya Maccurājam,**

Going from here should he harrass Death's King,

--U-|---U|U-U- Tuṭṭhubha

**So himsito āneyya punā<sup>453</sup> idhā ti.**

Being harrassed he may sent him back here.

---U|U---||---UU|U-U- Siloka pathyā

**3. Daḍḍho vāhasahassehi, sitto ghaṭasatehi so,**

He's burned by thousands of cartloads, cooled by hundreds of water pots,

U-U-|U---||---U-|U-U- Siloka pathyā

**Parikkhatā ca sā bhūmi, mā bhāyi, nāgamissatī ti!**

The earth has been dug up, please do not fear, he is not coming back!<sup>454</sup>

[There is no word commentary to these verses.]

---

<sup>453</sup> Cst *puna*, but we need to read *punā* here m.c.

<sup>454</sup> For reasons that are not clear neither of these verses has a commentary, although they would seem to require a paraphrase at the least! Note that the 3<sup>rd</sup> verse is extra to the two verses required in this section.

## Ja 241 Sabbadāṭhajātaḥa

### The Story about (the Jackal) Sabbadāṭha

In the present Devadatta is prospering, until the Buddha overcame the elephant Nāḷāgiri, which was sent to kill him, at which point his reputation faded. The Buddha tells a story of a jackal who learned a spell and subdued the animal kingdom, until he was tricked into bringing about his own destruction.

----|U----||UU--|U-U- Siloka pathyā

**1. Siṅgālo mānathaddho ca, parivārena atthiko,**

A jackal, stiff with pride, wanting a retinue,

-UUU|U----||--U-|U-U- Siloka pathyā

**Pāpuṇi mahatiṃ bhūmiṃ rājāsi sabbadāṭhinam.**

Became king of all toothed creatures on the great earth.

-U-U|U----||--UU|U-U- Siloka pathyā

**2. Evam-eva manussesu yo hoti parivāravā,**

Even so he who has a retinue of men,

-U-U|U----||--U-|U-U- Siloka pathyā

**So hi tattha mahā hoti siṅgālo viya dāṭhinan-ti.**

Is great there like the jackal amongst the toothed-ones.

**Tattha,** {2.245} *mānathaddho ti,*

In this connection, *stiff with pride,*

**parivāraṃ nissāya uppanna mānena thaddho.**

*stiff with the pride that has arisen because of his retinue.*

**Parivārena atthiko ti uttarim-pi, parivārena atthiko hutvā.**

*Wanting a retinue means furthermore, he became one wanting a retinue.*

***Mahatiṃ bhūmin-ti mahantaṃ sampattiṃ.***

*On the great earth means having achieved greatness.*<sup>455</sup>

***Rājāsi sabbadāḥhinan-ti sabbesaṃ dāḥhīnaṃ*** {2.246} ***rājā āsi.***

*Became king of all toothed creatures means became king of all toothed creatures.*<sup>456</sup>

***So hi tattha mahā hotī ti so parivārasampanno puriso***

*Is great there means the person endowed with a retinue*

***tesu parivāresu mahā nāma hoti.***

*is known as great amongst that retinue.*

***Siṅgālo viya dāḥhinan-ti,***

*Like the jackal amongst the toothed-ones,*

***yathā siṅgālo dāḥhīnaṃ mahā ahosi, evaṃ mahā hoti,***

*just as the jackal became great amongst the toothed-ones, and so was great,*

***atha so siṅgālo viya, pamādaṃ āpajjitvā,***

*then just like the jackal, having fallen into heedlessness,*

***taṃ parivāraṃ nissāya vināsaṃ pāpuṇātī ti.***

*depending on that retinue, he will come to destruction.*

---

<sup>455</sup> I can't see a way to get this meaning from the words in the verse.

<sup>456</sup> Analysing the compound and rephrasing in prose order.



## Ja 242 Sunakhajātaka The Story about (the Gnawing) Dog

In the present the monks are talking about a dog who had been brought up near to their monastery, been sold and taken away, but quickly found his way back home. The Buddha told a similar story from the past of a dog who was tied on a leash, but bit through it when his new owners slept and made his escape.

--o--|--oo--||--o--|o--o-- Siloka bhavipulā

**1. Bālo vatāyaṃ sunakho yo varattaṃ na khādati,**

The foolish dog does not chew his way through this strap,

--o--o|o---||oo--o|o--o-- Siloka pathyā

**Bandhanā ca pamuñceyya, asito ca gharaṃ vaje ti.**

You could be free from bonds, gnawing you could go home.

**Tattha,** {2.247} *pamuñceyyā ti pamoceyya, ayam-eva vā pāṭho.*

In this connection, *you could be free* means you could be made free;<sup>457</sup> or, this is a reading.<sup>458</sup>

***Asito ca gharaṃ vaje ti,***

*Gnawing you could go home,*

***asito suhito hutvā, attano vasanaṭṭhānaṃ gaccheyya.***

having gnawed<sup>459</sup> away satisfactorily, you could go to your own dwelling place.

---

<sup>457</sup> This is the causative form of the same word.

<sup>458</sup> It seems the commentator is unsure whether to take *pamoceyya* as a definition, or as an alternative reading.

<sup>459</sup> *Asita* is a word with many meanings, in this context I take it it is a past participle of the verb *asati, eat*; but here we need to say something closer to *gnawed* or *chewed through*.

— ॐ — ॥ — ॐ — ॐ — ॐ — Siloka pathyā

**2. Aṭṭhitam me manasmim me, atho me hadaye katham,**  
In my mind I am steadfast, I have fixed my heart,

— ॐ — ॐ — ॐ — ॐ — ॐ — Siloka pathyā

**Kālañ-ca paṭikañkhāmi yāva passupatū jano ti.**  
I await the time when the folk have fallen asleep.

**Tattha, aṭṭhitam me manasmim me ti,**  
In this connection, in my mind I am steadfast,

**yam tumhe kathetha:**  
you must say this:

**Tam mayā adhiṭṭhitam-eva manasmim yeva me etam,**  
The determination in my mind is just this,

**atho me hadaye katan-ti,**  
I have fixed my heart,

**atha ca pana me tumhākam vacanam hadaye katam-eva.**  
and now all your words have become fixed in my heart.

**Kālañ-ca paṭikañkhāmī ti kālam paṭimānemi.**  
I await the time means I wait for the time.

**Yāva passupatū jano ti,**  
When the folk have fallen asleep,

**yāvāyam mahājano passupatu,<sup>460</sup> niddam okkamatu,**  
when this great people have fallen asleep, will have dropped into sleep,

---

<sup>460</sup> Cst: *pasupatu*, which appears to be a mistake.

**tāvāhaṃ kālaṃ paṭimānemi.**

I am waiting for that time.

**Itarathā hi: “Ayaṃ sunakho palāyatī” ti, ravo uppajjeyya,**

Otherwise: “This dog runs away,” and should a roar arise,

**tasmā rattibhāge sabbesaṃ suttakāle,**

from there in the night-time when everyone is lying down,

**camayottaṃ khāditvā, palāyissāmī ti.**

having chewed through this leather strap, I will run away.

## **Ja 243 Guttilajātaka**

### **The Story about (the Heavenly Musician) Guttila**

In the present Devadatta learned all he knew from the Buddha, but repudiated him. The Buddha tells a story of a musician who taught his pupil, only for the pupil to challenge him in public. When Sakka (who is also called Kosiya) found out, he helped the master win the contest and took him to heaven.

— 0 — | 0 0 0 — || — 0 — | 0 — 0 — Siloka navipulā

**1. Sattatantiṃ sumadhuraṃ rāmaṇeyyaṃ avācayim,**

The seven stringed and sonorous (lute) he sounded agreeably,

— — — | 0 — — — || 0 0 — — — | 0 — 0 — Siloka pathyā

**So maṃ raṅgamhi avheti, saraṇaṃ me hohi Kosiya ti!**

He addresses me from the stage, please be my refuge, Kosiya!

**Tassattho:** {2.252}

This is the meaning:

**aham, devarāja, Mūsilaṃ nāma antevāsikaṃ**

O king, I taught<sup>461</sup> the apprentice called Mūsila

**sattatantiṃ sumadhuraṃ rāmaṇeyyaṃ vīṇaṃ**

the seven stringed, sonorous and agreeable lute

**attano jānananiyāmena sikkhāpesiṃ,**

according to what I myself understood to be the correct method,

**so maṃ idāni raṅgamaṇḍale pakkosati,**

now he calls on me from the centre of the stage,

**tassa me tvaṃ, Kosiyagotta, saraṇaṃ hohī ti!**

please do you be my refuge, Kosiyagotta!

○-○-○|○-○-○-|○-○-○-|○-○-○- Siloka pathyā

**2. Ahaṃ taṃ saraṇaṃ samma, aham-ācar<sup>i</sup>yapūjako,**

I am a refuge to you, friend, I am one who worships teachers,

○-○-○|○-○-○-||-○-○-○-|○-○-○- Siloka savipulā

**Na taṃ jayissati sisso, sissam-ācar<sup>i</sup>ya jessasī ti!**

The pupil won't conquer you, teacher, the pupil will be defeated!

**Tattha, ahaṃ taṃ saraṇan-ti,**

In this connection, I am a refuge to you,

**ahaṃ saraṇaṃ avassayo patiṭṭhā hutvā, taṃ tāyissāmi.**

I have become and remain a refuge, a support, I will guard you.

---

<sup>461</sup> Translating *sikkhāpesiṃ* below.

**Sammā ti piyavacanam-etam.**

*Friend, this is a word of endearment.*

**Sissam-ācariya, jessasī ti,**

*Teacher, the pupil will be defeated,*

**ācariya, tvaṃ vīṇaṃ vādayamāno sissam jinissasi.**

*teacher, your playing of the lute will defeat the pupil.*

## Ja 244 Vīticchajātaka

### The Story about the Desireless One

In the present one wanderer travels through Jambudīpa arguing his case. When he meets the Buddha he is worsted. The Buddha tells a story of how a similar thing happened in a past life, and the rebuke he gave on that occasion.

--○○|○○-- Vetālīya

**1. Yaṃ passati na taṃ icchati,**<sup>462</sup>

What he sees he does not desire, but that

--○○○○|○○-- Vetālīya

**Yañ-ca na passati taṃ kiricchati.**

Which he does not see he desires, it seems.

--○○|○○-- Vetālīya

**Maññāmi ciraṃ carissati,**

I think he will wander for a long time,

○○○○○○|○○-- Vetālīya

**Na hi taṃ lacchati yaṃ sa icchati.**

But he will not find that which he desires.

---

<sup>462</sup> The cadence is syncopated here.

–○○○○|–○○– Vetālīya

**2. Yaṁ labhati na tena tussati,**  
What he has he isn't satisfied by that,

–○○○○|–----- Vetālīya

**Yañ-ca pattheti laddhaṁ hīleti,**<sup>463</sup>  
What he wishes for, received, he condemns,

–○○○|–○○– Vetālīya

**Icchā hi anantagocarā,**  
For his desires know no bounded limits,

○○–○○|–○○– Vetālīya

**Vigaticchāna namo karomase ti.**  
I must revere the one without desire.

**Tattha,** {2.258} *yaṁ passatī ti,*

In this connection, *what he sees,*

**yaṁ udakādīṁ passati, taṁ Gaṅgā ti na icchati.**

what water and so on he sees, that Ganges he does not desire.

**Yañ-ca na passatī ti,**

*That which he does not see,*

**yañ-ca udakādivinimuttaṁ, Gaṅgaṁ na passati, taṁ kiricchati.**

what is free from water and so on, the Ganges he does not see, that, it seems, he desires.

**Maññāmi ciraṁ carissatī ti,**

*I think he will wander for a long time,*

---

<sup>463</sup> As it is the cadence is wrong, we could read: *laddha' hīḷēti* m.c.

**aham evam maññāmi:**

I think like this:

**ayam paribbājako evarūpaṃ Gaṅgaṃ pariyesanto ciraṃ carissati.**

this wanderer seeking out such a Ganges will wander for a long time.

**Yathā vā udakādivinimuttaṃ Gaṅgaṃ,**

Just as the Ganges that is free from water and so on,

**evam rūpādivinimuttaṃ attānam-pi pariyesanto**

so seeking for himself free from form and so on

**samsāre ciraṃ {2.259} carissati.**

he will wander in transmigration for a long time.

**Na hi taṃ lacchatī ti,**

But he will not find that,

**ciraṃ caranto pi yaṃ taṃ evarūpaṃ gaṅgaṃ vā attānaṃ vā icchati,**

though wandering for a long time that which he desires, such as the Ganges or himself,

**taṃ na lacchati.**

he will not find.

**Yaṃ labhatī ti,**

What he has,

**yaṃ udakaṃ vā rūpādiṃ vā labhati, tena na tussati.**

what he has, water, or form and so on, he is not satisfied by that.

**Yañ-ca pattheti laddhaṃ hīletī ti,**

What he wishes for, received, he condemns,

**evaṃ laddhena atussanto, yaṃ yaṃ sampattiṃ pattheti,**

so not being satisfied with what is received, this and that excellence which he wished for,

**taṃ taṃ labhitvā: “Kiṃ etāyā?” ti hīleti avamaññati.**

after receiving it, he condemns, belittles, saying: “What is this?”

***Icchā hi anantagocarā ti,***

*For his desires know no bounded limits,*

**laddhaṃ hīletvā,**

after condemning what he received,

**aññamaññaṃ ārammaṇaṃ icchanato,**

from desiring one object after another,

**ayaṃ icchā nāma taṇhā anantagocarā.**

what is known as these desires, cravings, know no bounded limits.

***Vigaticchāna namo karomase ti,***

*I must revere the one without desire,*

**tasmā ye vigaticchā Buddhādayo,**

therefore those Buddhas and so on, who are free from desires,

**tesaṃ mayaṃ namakkāraṃ karomā ti.**

to them we make our reverence.



## **Ja 245 Mūlapariyāyājātaka** **The Story about the Root Discourse**

In the present some brahmins learn from the Buddha, and then think they know all that he knows, but when he teaches a particularly deep discourse they cannot understand it. The Buddha tells a story of how in the past he had faced the same slight, and had asked questions of the pupils which they couldn't answer.

--○○|○---||---○○|○-- Siloka pathyā

**1. Kālo ghasati bhūtāni sabbāneva sahattanā,**  
Times devours all beings including its very own self,

--○○|○---||○○|○○|○-- Siloka pathyā

**Yo ca kālaghaso bhūto, sa bhūtapacaniṃ pacī ti.**  
That being who devours time, roasts the roaster of beings.

**Tattha,** <sup>{2.260}</sup> **kālo ti purebhattakālo pi pacchābhattakālo pī ti evam-ādi.**

In this connection, *time* means the time before noon, and the time after noon, and so on like this.

**Bhūtānī ti, sattādhivacanam-etam,**

*Beings, this is a term for beings,*<sup>464</sup>

**na kālo bhūtānam cammamamsādīni luñcitvā khādati,**

time does not chew on them, having ripped off the skin and flesh and so on of beings,

**apica kho nesam āyuvanṇabalāni khepento,**

but wastes away their long life, good looks, and strength,

---

<sup>464</sup> Both words come from roots that mean being; *bhūta* from √*bhū*; *satta* from √*as*.

**yobbaññaṃ maddanto, ārogyaṃ vināseto, ghasati, khādatī, ti vuccati.**

trampling on youth, destroying health, it devours, chews on them, this is what is said.

**Evam ghasanto ca, na kiñci vajjeti, sabbāneva ghasati.**

Thus devouring, it does not avoid anything, it devours it all.

**Na kevalañ-ca bhūtāneva,**

But not merely beings,

**apica kho sahattanā, attānam-pi ghasati,**

but including itself, it devours itself,

**purebhattakālo pacchābhattakālaṃ na pāpuṇāti.**

and the time before noon does not reach the time after noon.

**Esa nayo pacchābhattakālādīsu.**

This is the method for the time before noon and so on.<sup>465</sup>

**Yo ca kālaghaso bhūto ti khīṇāsavassetam̐ adhvācanam̐.** {2.261}

That being who devours time this is a term for the one who has destroyed the pollutants.<sup>466</sup>

**So hi ariyamaggena āyatim̐ paṭisandhikālam̐ khepetvā khāditvā, ṭhitattā,**

Because of the relinking time in the future having been wasted away, chewed over by the noble path, there is stability,

**kālaghaso bhūto, ti vuccati.**

that being who devours time, is what is said.

---

<sup>465</sup> This may have been proverbial.

<sup>466</sup> This would indicate that *kālaghasa* is equal to *khīṇāsava*, and may have been an alternative designation.

**Sa bhūtapacaniṃ pacī ti,**

(He) roasts the roaster of beings,

**so yāyaṃ taṇhā apāyesu bhūte pacati,**

this craving roasts the beings in the downfall,

**taṃ nāṇagginā paci, dahi bhasmam-akāsi, tena:**

being roasted with the highest knowledge, it is burned to cinders, therefore:

**bhūtapacaniṃ pacī ti vuccati.**

(he) roasts the roaster of beings is said.

**Pajanin-ti pi pāṭho, janikaṃ nibbattakin-ti attho.**

Progenitor is also a reading, a producer, one who brings forth, this is the meaning.<sup>467</sup>

— — — — — || — — — — — Siloka pathyā

**2. Bahūni narasīsāni lomasāni brahāni ca,**

Many people have heads and hair growing on them,

— — — — — || — — — — — Siloka pathyā

**Gīvāsu paṭimukkāni, kocid-eviltha kaṇṇavā ti.**

(Which are) fastened on necks, and someone here has ears.

**Tassattho:**

This is the meaning:

**bahūni narānaṃ sīsāni dissanti,**

many people are seen to have heads,

**sabbāni ca tāni lomasāni,**

and all of them have hair,

---

<sup>467</sup> The translation would then have to be: (he) roasts the progenitor of beings, meaning craving.

**sabbāni mahantāni gīvāsu yeva ṭhapitāni,**

they are all set up upon great necks,

**na tālaphalaṃ viya hatthena gahitāni,**

they are not taken by the hand like a palm-fruit,

**natthi tesam imehi dhammehi nānākaraṇaṃ.**

for them there is no difference with these things.

**Ettha pana kocid-eva kaṇṇavā ti attānaṃ sandhāyāha.**

But here someone who has ears is said referring to himself.

**Kaṇṇavā ti paññavā kaṇṇachiddaṃ pana na kassaci natthi.**

*Has ears* means there is nothing for the wise one with an ear canal.

## Ja 246 Telovādajātaka

### The Story concerning the Advice about Oil

In the present the ascetic Nāthaputta blames the Buddha for eating meat. The Buddha tells a story of a past life in which he has been similarly blamed, and how he had said that it is not the one who eats, but the one who kills who is to blame for the meat.

----|o----||-o--|o--o- Siloka pathyā

**1. Hantvā chetvā vadhitvā ca, deti dānaṃ asaññato,**

Having hit, cut, slaughtered, the unrestrained gives a gift,

-o----|o----||o--oo|o--o- Siloka ravipulā

**Edisaṃ bhattaṃ bhuñjamāno sa pāpam-upalimpatī ti.**

Eating such food he is defiled with wickedness.

**Tattha, {2.263} hantvā ti paharivā.**

In this connection, *having hit* means having beaten.

**Chetvā ti kilametvā.**

(Having) cut means having exhausted.<sup>468</sup>

**Vadhitvā ti māretvā.**

(Having) slaughtered means having killed.

**Deti dānaṃ asaññato ti asaññato dussīlo evaṃ katvā, dānaṃ deti.**

The unrestrained gives a gift means the unrestrained, unvirtuous, having done this, gives a gift.

**Edisaṃ bhataṃ bhuñjamāno sa pāpena upalippatī ti,**

Eating such food he is defiled with wickedness,

**edisaṃ uddissakatabhataṃ bhuñjamāno**

eating such specially prepared food

**so samaṇo pi pāpena upalippati saṃyujjati yevā ti.**

the ascetic is surely defiled, fettered by wickedness.

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — Siloka pathyā

**2. Puttadāram-pi ce hantvā deti dānaṃ asaññato,**

Having slaughtered wife and son the unrestrained gives a gift,

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — Siloka pathyā

**Bhuñjamāno pi sappañño na pāpam-upalimpatī ti.**

Though the wise one is eating he is not defiled with wickedness.

**Tattha, bhuñjamāno pi sappañño ti,**

In this connection, though the wise one is eating,

---

<sup>468</sup> I do not understand this definition, in Pāḷi and Sanskrit *kilametvā* means *having tired, fatigued, exhausted*, but nowhere would it be a synonym of *having cut, beaten, chopped*, which it what *chetvā* means.

**tiṭṭhatu aññaṃ maṃsaṃ,**

let alone other meat,

**puttadāraṃ vadhitvā pi dussīlena dinnam.**

having slaughtered wife and son a gift (is given) by the unvirtuous one.

**Sappañño khantimettādiguṇasampanno**

The wise one endowed with virtues such as forbearance, loving-kindness and so on

**taṃ bhuñjamāno pi pāpena na upalippatī ti.**

though eating them is not defiled with wickedness.

## **Ja 247 Pādañjaliṭṭaka** **The Story about (Prince) Pādañjali**

In the present one monk curls his lips at the teaching of the chief disciples, which leads to them walking away. The Buddha tells a story about how the same person, then called Pādañjali, had curled his lips in a previous life, whether right or wrong was pronounced, and was deemed a fool.

----|-----||-----|-----|----- Siloka pathyā

**1. Addhā Pādañjalī sabbe paññāya atirocati,**

Surely Pādañjali outshines with wisdom all (of us),

|-----|-----||-----|-----|----- Siloka tavipulā

**Tathā hi oṭṭham bhañjati,<sup>469</sup> uttarim nūna passatī ti?**

For he curls his lip, could it be he sees (something) further?

---

<sup>469</sup> This is an example of the rare *tavipulā*.

**Tassattho:** {2.264}

This is the meaning:

**ekamsena Pādañjalikumāro sabbe amhe paññāya atirocati.**

for sure the youth Pādañjali *outshines with wisdom all of us.*

**Tathā hi oṭṭham bhañjati, nūna uttarim aññam kāraṇam passatī ti?**

*For he curls his lip, could it be he sees another, a further reason?*

----|U----||----|U-U- Siloka pathyā

**2. Nāyam dhammam adhammam vā, atthānatthañ-ca bujjhati,**

He does not know right or wrong, or, this is good or not good,

--U-|U----||----|U-U- Siloka pathyā

**Aññatra oṭṭhanibbhogā, nāyam jānāti kiñcanaan-ti!**

Aside from his useless lip, he does not know anything!

[There is no word commentary to this verse.]

## Ja 248 Kimsukopamajātaka

### The Story about the Flame of the Forest

In the present four monks become Arahats, but along different paths, and wonder how all paths lead to the same destination. The Buddha then tells a story about people who see a Kimsuka tree at different times, and describe it very differently, but it is the same tree.

--U-|U----||----|U-U- Siloka pathyā

**1. Sabbehi Kimsuko diṭṭho, kim nvettha vicikichatha?**

The Kimsuka has been seen by (you) all, why are you doubtful here?

UU--|U----||--U-U|U-U- Siloka pathyā

**Na hi sabbesu ṭhānesu sārathī paripucchito ti!**

You haven't questioned the charioteer about all conditions!

**Tattha,** {2.266} *na hi sabbesu ðhānesu sārathī paripucchito ti,*

In this connection, you haven't questioned the charioteer about all conditions,

**sabbehi vo Kimsuko diṭṭho,**

the Kimsuka has been seen by all of you,

**kiṃ nu tumhe ettha vicikicchatha?**

why are you doubtful here?

**Sabbesu ðhānesu Kimsuko veso.**

The appearance of the Kimsuka (should be seen) in all conditions.

**Tumhehi pana na hi sabbesu ðhānesu sārathī paripucchito,**

But not having questioned the charioteer about the Kimsuka in all conditions,

**tena vo kaṅkhā uppannā ti.**

doubt has arisen for you because of that.

-----|-----||-----|----- Siloka pathyā

**2. Evaṃ sabbehi ñāṇehi yesaṃ dhammā ajānitā,**

In this way, for those who do not understand things with all knowledge,

-----|-----||-----|----- Siloka pathyā

**Te ve dhammesu kaṅkhanti, Kimsukasmim va bhātaro ti.**

They doubt about things, like the brothers regarding the Kimsuka.

**Tassattho:**

This is the meaning:

**yathā te bhātaro sabbesu ðhānesu Kimsukassa adiṭṭhattā kaṅkhimsu,**

just as those brothers have doubts, not having seen the Kimsuka in all conditions,

**evaṃ sabbehi vipassanāñāṇehi yesaṃ,**

so for those who, with insight and knowledge,



**sabbe chaphassāyatanakhandhabhūṭadhātubhedā dhammā ajānitā,**  
do not understand all things analysed as the six contacts, the spheres, the  
constituents, the materials and the elements,

**Sotāpattimaggassa anadhigatattā appaṭividdhā,**  
not having attained, not having penetrated, the path of Stream-Entry,<sup>470</sup>

**te ve tesu phassāyatanādīdhammesu kaṅkhanti,**  
they have doubts about these things like contacts, spheres and so on,

**yathā ekasmiṃ yeva Kimsukasmiṃ cattāro bhātaro ti.**  
just as the four brothers did regarding the Kimsuka.

## **Ja 249 Sālakajātaka** **The Story about the Brother-in-Law**

In the present one elderly monk ordains a novice, but is unkind to him, and the novice disrobes. Having enticed him back into robes, he is again unkind. The Buddha tells a story of a monkey called Sālaka, who was beaten on return to his owner, and how he ran off into the forest to escape being beaten again.

- 0 - 0 | - 0 - 0 - Vetālīya

**1. Ekaputtako bhavissasi,**  
You'll be (my) only child, you will

- 0 - - 0 0 | - 0 - 0 - Vetālīya

**Tvañ-ca no hessasi issaro kule,**  
Be master in our family,

---

<sup>470</sup> The first stage on the path to Awakening.

--UU|--UU-- Vetāliya

**Oroha dumasmā<sup>471</sup> Sālaka,**  
Descend from the tree, Sālaka,

-U-UUU|--U-U- Vetāliya

**Ehi dāni gharakaṃ vajemase ti.**  
Come now we should go to our home.

**Tassattho:** {2.268}

This is the meaning:

**tvam mayham ekaputtako bhavissasi,**  
*you'll be my only child,*

**kule ca me bhogānaṃ issaro,**  
*and master of the wealth in our family,*

**etamhā rukkhā otara, ehi amhākaṃ gharaṃ gamissāma.**  
*descend from that tree, come, we will go to our home.*

**Sālakā ti nāmena ālapanto āha.**  
*Sālaka, he spoke calling him by name.*

UU-UUU|--U-U- Vetāliya

**2. Nanu maṃ<sup>472</sup> suhadayo ti maññasi,**  
My heart is surely good, you think,

-U-UUU|--U-U- Vetāliya

**Yañ-ca maṃ hanasi veḷuyaṭṭhiyā,**  
But you beat me with bamboo sticks,

---

<sup>471</sup> We need to read *dumasmā* m.c.

<sup>472</sup> The opening has one measure too many, we could perhaps read *nanu ma'*.

--○○!-○○- Vetāliya

**Pakkambavane ramāmase,**  
We enjoy this ripe mango wood,

----○○!-○○- Vetāliya

**Gaccha tvam̐ gharakaṁ yathāsukhan-ti.**  
You go to your home as you like.

**Tattha, nanu maṁ suhadayo ti maññasī ti,**  
In this connection, my heart is surely good, you think,

**nanu tvam̐ maṁ suhadayo ti maññasi,**  
you think my heart is surely good,

**suhadayo ayan-ti maññasī, ti attho.**  
you think this one has a good heart, this is the meaning.

**Yañ-ca maṁ hanasi veḷuyatṭhiyā ti,**  
But you beat me with bamboo sticks,

**yam̐ maṁ evaṁ atimaññasi,**  
thus you scorn me in this way,

**yañ-ca veḷupesikāya hanasi,**  
you beat (me) with a piece of bamboo,

**tenāhaṁ nāgacchāmī, ti dīpeti.**  
because of that I do not come, this is the explanation.

**Atha nam̐: “Mayam̐ imasmim̐ pakkambavane ramāmase,**  
Then you, thinking: “We enjoy this ripe mango wood,

**gaccha tvam̐ gharakaṁ yathāsukhan”-ti.**  
you go to your home as you like.”

## Ja 250 Kapijātaka

### The Story about the (Disguised) Monkey

In the present one monk is being very deceitful, and it sets the monks to talking about him. The Buddha explains that in a previous life he had been a monkey, had dressed as an ascetic to try and gain a warm fire, but was discovered and chased away.

○-○-|○○○|○-○- Rucirā

**1. Ayam isī upasamasānyame rato**

This seer, delighting in calm and restraint

○-○-|○○○|○-○- Rucirā

**Sa tiṭṭhati<sup>473</sup> sisirabhayena aṭṭito,**

Stands afflicted by the fear of winter,

-○-|○○○|○-○- Rucirā

**Handā<sup>474</sup> ayam pavisatumāṃ agāraṃ,**

Come now, please enter into this household,

○-○-|○○|○-○- Jagatī

**Vinetu sītaṃ darathaṅ-ca kevalan-ti.**

Drive away all cold and anxiety.

**Tattha, {2.269} upasamasānyame rato ti,**

In this connection, *delighting in peace and restraint,*

**rāgādikilesa-upasame ca, sīlasānyame ca rato.**

*delighting in calm regarding the defilements of passion and so on, and restraint in accordance with virtue.*

---

<sup>473</sup> Cst *tiṭṭhati* ruining the metre.

<sup>474</sup> Cst *handā* ruining the metre.

**Sa tiṭṭhatī ti so tiṭṭhati.**

(He) stands means he stands.<sup>475</sup>

**Sisirabhayenā ti vātavuṭṭhijanitassa sisirassa bhayena.**

By the fear of winter means by the fear of winter generated by winds and rains.

**Aṭṭito ti pīlito.**

Afflicted means harassed.

**Pavisatuman-ti pavisatu imam.**

Please enter into this means please enter into this.<sup>476</sup>

**Kevalan-ti sakalam anavasesam.**

All means the whole, without remainder.

--o-|oooo|-o-o- Rucirā

**2. Nāyam isī upasamasāmyame rato,**

This is no seer, delighting in calm and restraint,

o-o-|oooo|-o-o- Rucirā

**Kapī ayam dumavarasākhagocaro,**

This is a monkey who ranges in tree branches.

--o-|-o-|-o-- Tuṭṭhubha

**So dūsako rosako cāpi jammo,**

He is a spoiler, a provocateur, vulgar,

o-o-|-o-|-o-- Tuṭṭhubha

**Sace vaje mam-pi dūseyyagāran-ti.**

If he comes inside he will surely spoil my home.

---

<sup>475</sup> This explains *sa* with the more common *so*; but it is not clear why *sa* was used in this position anyway, as *so* is metrical.

<sup>476</sup> Analysing the words joined by *sandhi*.

**Tattha,** {2.270} *dumavarasākhagocaro ti dumavarānaṃ sākhagocaro.*

In this connection, *who ranges in tree branches* means whose range is on the branches of the noble trees.

*So dūsako rosako cā pi jammo ti,*

*He is a spoiler, a provocateur, vulgar,*

**so evaṃ gatagataṭṭhānassa dūsanato dūsako,**

thus he is a spoiler from being one who spoils the places he has entered into,

**ghaṭṭanatāya rosako,**

a provocateur by attacking,

**lāmakabhāvena jammo.**

vulgar because of having an inferior state.

**Sace vaje ti yadi imaṃ paṇṇasālaṃ vaje paviseyya,**

*If he comes inside* means if he enters, comes inside this leaf hut,

**sabbaṃ uccārapassāvakaraṇena ca aggidānena ca dūseyyā ti.**

he would spoil everything by making urine and faeces, and by setting it on fire.

### 3. Tikanipāto

#### The Section with Three Verses

#### Ja 251 Saṅkapparāgajātaka

#### The Story about having Lustful Thoughts

In the present one monk, on seeing a woman, becomes discontent with his monastic life. The Buddha tells a story of how one holy ascetic was tempted and lost his powers when he saw the queen naked one day, and how he retired from his place in the king's garden back to the Himālayas, and regained his powers.

--o-|o---||o-oo|o-o- Siloka pathyā

#### 1. Saṅkapparāgadhoteṇa, vitakkanisiteṇa ca –

By the cleansing of lustful thoughts, and by the sharpening of thought –

--o-|o---||oo--|o-o- Siloka pathyā

#### Nālaṅkatena bhadrena, usukārākatena ca.

Not by adorning, not by blessings, and not by the fletcher.

o--o|o---||-o--|o-o- Siloka pathyā

#### 2. Na kaṇṇāyatamuttēna, nāpi morūpasevinā –

Not by shooting from the ear, not by using a peacock's (feather) –

--oo|o---||--oo|o-o- Siloka pathyā

#### Tenamhi hadaye viddho sabbaṅgaparidāhinā.

By (defilements) I'm pierced in the heart with a fire in all my limbs.

---o|o---||o--oo|o--o-- Siloka pathyā

**3. Āvedhañ-ca na passāmi yato ruhiram-assave,**

I can see no wound (on my body) from where the blood might flow out,

--oo--|o---||o---|o--o--- Siloka pathyā

**Yāva ayoniso cittaṃ, sayāṃ me dukkham-ābhatan-ti.**

My heart is very careless, suffering is brought upon myself.

**Tattha,** {2.276} *sañkapparāgadhotenā ti,*

In this connection, by the cleansing of lustful thoughts,

**kāma vitakkasampayuttarāgadhotena.**

by the cleansing of sensual thoughts connected with lust.

**Vitakkanisitena cā ti teneva rāgodakena vitakkapāsāṇe nisitena.**

And by the sharpening of thought means by this the water of lust is sharpened on the rock of thought.

**Nālaṅkatena bhadrenā ti,**

Not by adorning, not by blessings,

**neva alaṅkatena bhadrena, analaṅkatena bībhacchenā, ti attho.**

neither by adorning, (or) by blessings, (but) by not adorning, by repulsion, this is the meaning.

**Usukārākatena cā ti usukārehi pi akatena.**

And not by the fletcher means also not made by the fletcher.

**Na kaṇṇāyatamuttenā ti,**

Not by shooting from the ear,

**yāva dakkhiṇakaṇṇacūlakam ākaḍḍhitvā amuttakena.**

having drawn (an arrow) as far as the root of the right ear, (but) by not shooting (it).<sup>477</sup>

---

<sup>477</sup> Lit. by not releasing (it).



***Nāpi morūpasevinā ti morapattaggiḥhapattādīhi akatūpasevanena.***

*Not by using a peacock's (feather) means by not making use of a peacock's feather, a vulture's feather and so on (on the arrowhead).*

***Tenamhi hadaye viddho ti tena kilesakaṇḍenāham hadaye viddho amhi.***

*By (defilements) I'm pierced in the heart means by this, by the thorn of defilements, I have been pierced in the heart.*

***Sabbaṅgaparidāhinā ti sabbāni aṅgāni paridahanasamatthena.***

*With a fire in all my limbs means with a fire able to burn all my limbs.*

***Mahārāja, tena hi kilesakaṇḍena hadaye viddhakālato paṭṭhāya,***

*Great king, beginning from the time when I was pierced in the heart by the thorn of defilements,*

***mama aggi padittāniva sabbāni aṅgāni ḍayhantī, ti dasseti.***

*there has been something like a fire burning all my limbs, this is the explanation.*

***Āvedhañ-ca na passāmī ti viddhaṭṭhāne vaṇaṅ-ca na passāmī.***

*I can see no wound (on my body) means I can see no place I am pierced, and no injury.*

***Yato ruhīram-assave ti,***

*From where the blood might flow out,*

***yato me āvedhato lohitaṃ pagghareyya taṃ na passāmī, ti attho.***

*I cannot see a wound from where the blood might trickle out, this is the meaning.*

***Yāva ayoniso cittaṅ-ti, ettha yāvā ti daḥhatthe nipāto,***

*My heart is very careless, here yāva is an emphatic particle,*

***atīviya daḥhaṃ katvā, ayoniso cittaṃ vaḍḍhitaṅ-ti attho.***

*having become very firm, and developed a heart that is careless, this is the meaning.*

**Sayaṃ me dukkham-ābhatan-ti,**  
*Suffering is brought upon myself,*

**attanā va mayā attano dukkhaṃ ānītan-ti.**  
by myself I have brought suffering upon myself.

## Ja 252 Tilamuṭṭhijātaka

### The Story about the Fistful of Sesame Seeds

In the present one monk is always getting angry, even at the slightest annoyance. The Buddha tells a story from the past about how a student vowed vengeance on his teacher for reprimanding him, but when the time came, was persuaded it had been for his own good.

--o-|-oo-||--oo-oo- Siloka bhavipulā

**1. Ajjāpi me taṃ manasi, yaṃ maṃ tvaṃ tilamuṭṭhiyā,**  
Even today it's in my mind, what you (did) to me for a handful

--o-|o----||-o-o|o-o- Siloka pathyā

**Bāhāya maṃ gahetvāna laṭṭhiyā anutālayi.**  
Of sesame, taking me by the arm you beat me with a stick.

oo-o-|ooo-||--o-|o-o- Siloka navipulā

**2. Nanu jīvite na ramasi, yenāsi brāhmaṇāgato,**  
Do you not take delight in life, brahmin, that you come by here,

----|o----||--oo-oo- Siloka pathyā

**Yaṃ maṃ bāhā gahetvāna, tikkhattuṃ anutālayī ti.**  
Having taken ahold of my arms, three times you did batter me.

**Tattha,** {2.280} *yaṁ maṁ bāhāya man-ti,*

In this connection, taking me by the arm,

**dvīsu padesu upayogavacanāṁ anutāḷanagahaṇāpekkhaṁ.**

in these two lines the accusative is expected with beating and taking.<sup>478</sup>

*Yaṁ maṁ tvaṁ tilamuṭṭhiyā kāraṇā anutāḷayi,*

For a handful of sesame is the reason he did beat me,

**anutāḷento ca maṁ bāhāya gahetvā anutāḷayi,**

battering me and having taken me by the arm he did batter me,

**taṁ anutāḷanaṁ ajjā pi me manasī, ti ayañ-hettha attho.**

this battering even today is in my mind, this is the meaning here.

*Nanu jīvite na ramaṣī ti,*

Do you not take delight in life,

**maññe tvaṁ attano jīvitamhi nābhiramaṣi.**

one would think you did not take delight in your life.

*Yenāsi brāhmaṇāgato ti,*

Brahmin, that you come by here,

**yasmā brāhmaṇa idha mama santikaṁ āgatosi?**

why, brahmin, do you come here into my presence?

*Yaṁ maṁ bāhā gahetvānā ti yaṁ mama bāhā gahetvā,*

Having taken ahold of my arms means having taken ahold of my arms,

**yaṁ maṁ bāhāya gahetvā, ti pi attho.**

having taken ahold of me by the arm, this is also the meaning.

---

<sup>478</sup> Both the absolutive *gahetvāna* and the aorist *anutāḷayi* take the accusative *maṁ*, as their compliments.

**Tikkhattum anutālayī ti,**

Three times you did batter me,

**tayo vāre veḷulaṭṭhiyā tālesi,**

three times you battered me with a bamboo stick,

**ajja dāni tassa phalaṃ vindāhī ti,**

and now today you will see the fruit,

**nam maraṇena santajjento, evam-āha.**

he is being threatened with death, this is what is said.

---o-|-,----||---o|o-o- Siloka mavipulā

**3. Arīyo anarīyaṃ kubbantaṃ, yo daṇḍena nisedhati,**

The noble one doing the ignoble, he who censors with a stick,

-o---|o---||-o---|o-o- Siloka pathyā

**Sāsanam taṃ, na taṃ veram, iti nam paṇḍitā vidū ti.**

This is (right) instruction, not hatred, so the wise do understand.

**Tattha, ariyo ti sundarādhivacanam-etam.**

In this connection, *noble one*, this is term for the good.

**So pana ariyo catubbidho hoti:**

But there are four kinds of noble:

**ācāra-ariyo dassana-ariyo līnga-ariyo paṭivedha-ariyo ti.**

noble behaviour, noble appearance, noble signs, noble penetration.

**Tattha, manusso vā hotu tiracchāno vā,**

In this connection, whether he is a man or an animal,

**ariyācāre ṭhito ācāra-ariyo nāma.**

he who stands on noble behaviour has what is known as *noble behaviour*.

**Vuttam-pi cetam̐:**

This is also said:<sup>479</sup>

**Ar<sup>i</sup>yavattasi vakkaṅga, yo piṇḍam-apacāyati,**  
Bird, you who live nobly, I release your master,<sup>480</sup>

**Cajāmi te taṃ bhattāraṃ, gacchathūbho yathāsukhan-ti.**  
He who reveres almsfood, both can go where you will.

**Rūpena pana iriyāpathena ca pāsādikena dassanīyena samannāgato,**  
Endowed with good form, good posture, confidence, and good looks,

**dassana-ariyo nāma.**

he is known as one with noble appearance.

**Vuttam-pi cetam̐:**

This is also said:<sup>481</sup>

**Ar<sup>i</sup>yāvakaśosi pasannanetto,**  
You have the appearance of nobility, a confident look,

**Maññe bhavaṃ pabbajito kulamhā,**  
I think the venerable has gone forth from a good family,

**Kathaṃ nu cittāni pahāya bhoge,**  
How is it that you have abandoned (all) decorations and wealth,

**Pabbaji nikkhamma gharā sapaññā ti?**  
Departing from the house, having gone forth with wisdom?

---

<sup>479</sup> Ja 534 Mahāhamsajātaka vs. 18.

<sup>480</sup> In English translation we have to give this verse in the order acbd.

<sup>481</sup> Ja 524 Saṅkhapāljātaka vs. 1.

**Nivāsanapārupanaliṅgaggahaṇena pana samaṇasadiso hutvā vicaranto,**  
He is living after becoming like an ascetic but grasping at clothing, robes and outward signs,

**dussīlo pi, liṅga-ariyo nāma.**

also unvirtuous, he is known as one with noble signs.

**Yaṃ sandhāya vuttam:**

Referring to which this was said:<sup>482</sup>

**Chadanaṃ katvāna subbatānaṃ,**

Having dressed up like one true to his vows,

**Pakkhandī kuladūsako pagabbho,**

A braggart, family-corrupter, vain,

**Māyāvī asaṅṅato palāpo,**

Deceitful, unrestrained, and talkative,

**Patirūpena caraṃ sa maggadūsī ti.**

The path-corrupter's living is disguised.<sup>483</sup>

**Buddhādayo pana paṭivedha-ariyā nāma.**

But the Buddha and so on is known as one with noble penetration.

**Tena vuttam:**

Therefore this is said:<sup>484</sup>

**“Ariyā vuccanti Buddhā ca Paccekabuddhā ca Buddhasāvaka cā” ti.**

“They say Buddhas, Independent Buddhas and the Buddhas' disciples are noble ones.”

---

<sup>482</sup> Snp 1.5 Cundasutta vs. 7.

<sup>483</sup> Here it seems *patirūpa*, usually meaning *suitable, fitting*, is said for *patirūpaka*, meaning *disguised, counterfeit*.

<sup>484</sup> In Vibh. Cst para 522 (PTS p. 260).

**Tesu idha ācāra-ariyo va adhippeto.**

Amongst these here noble behaviour is intended.

**Anariyan-ti dussīlaṃ pāpadhammaṃ.**

*Ignoble* means one who is unvirtuous, wicked.

**Kubbantan-ti pāṇātipātādikaṃ pañcavidhadussīlyakammaṃ karontaṃ,**

*Doing* means doing the five kinds of unvirtuous deeds such as killing breathing beings,<sup>485</sup>

**ekam-eva vā etaṃ atthapadaṃ**

or, the meaning of this verse is

**anariyaṃ hīnaṃ lāmakam pañcaverabhaya-kammaṃ karontaṃ puggalaṃ.**

a person doing an unvirtuous, low, inferior deed driven by hatred and fear.

**Yo ti khattiyādīsu yo koci.**

*He who* means nobles and so on, whoever.

**Daḍḍenā ti yena kenaci paharaṇakena.**

*With a stick* means with whatever gives a blow.

**Nisedhatī ti: “Mā puna evarūpaṃ karī” ti paharanto nivāreti.**

*Censors* means he prevents (them) by giving a blow, and saying: “Do not do such a thing again.”

**Sāsaṇaṃ taṃ na taṃ veran-ti,**

*This is (right) instruction, not hatred,*

**taṃ, mahārāja, akattabbaṃ karonte,**

great king, when someone does what should not be done,

---

<sup>485</sup> The other four are taking what has not been given, engaging in sexual misconduct, false speech, and taking liquor, wines, or intoxicants which cause heedlessness.

**puttadhītarō vā antevāsike vā evaṃ paharivā,**  
after beating his sons and daughters, or pupils,

**nisedhanaṃ nāma imasmiṃ loke sāsanaṃ anusīṭṭhi ovādo, na veraṃ.**  
he censures (them) with admonishments, advice, and instruction in the world, not  
with hatred.

*Iti naṃ paṇḍitā vidū ti evam-etaṃ paṇḍitā jānanti.*  
*So the wise do understand means in such a way the wise do know it.*

## **Ja 253 Maṇikaṇṭhajātaka** **The Story about (the Nāga King) Maṇikaṇṭha**

In the present the monks go round importuning people to give them workers and goods for the huts they are building. The Buddha reproves them and tells a story of how even the Nāgas dislike being begged from, with the story of one ascetic who begged for his friend the Nāga's jewel, only to be abandoned by him.

- - - - | - - - - | - - - - Tuṭṭhubha

### **1. Mamannapānaṃ vipulaṃ uḷāraṃ**

For me extensive and rich food and drinks

- - - - | - - - - | - - - - Tuṭṭhubha

### **Uppajjatīmassa maṇissa hetu,**

Are available because of this jewel,

- - - - | - - - - | - - - - Tuṭṭhubha

### **Taṃ te na dassaṃ atiyācakosi,**

I won't give it to you, you ask too much,

- - - - | - - - - | - - - - Tuṭṭhubha

### **Na cāpi te assamaṃ-āgamissaṃ.**

Nor will I come back to your hermitage.



U-U-|-UU|-U-- Tuṭṭhubha

**2. Susū yathā sakkharadhotapāṇī,**

Like a boy<sup>486</sup> with a sharpened sword in hand,

--U-|---|U-- Tuṭṭhubha

**Tāsesimaṃ selaṃ yācamāno,**

You scare me as you beg for this sapphire,

--U-|-UU|-U-- Tuṭṭhubha

**Taṃ te na dassaṃ atiyācakosi,**

I won't give it to you, you ask too much,

U-U-|-UU|-U-- Tuṭṭhubha

**Na cāpi te assamam-āgamissan-ti.**

Nor will I come back to your hermitage.

**Tattha,** {2.285} *mamannapānan-ti,*

In this connection, for me ... food and drinks,

**mama yāgubhattādidibbabhojanaṃ aṭṭhapānakabhedañ-ca dibbapānaṃ.**

for me divine food such as rice gruel and other foods, and divine drinks divided into the eight (kinds of) drinks.<sup>487</sup>

**Vipulan-ti bahu.**

*Extensive means many.*

**Uḷāran-ti seṭṭhaṃ paṇītaṃ.**

*Rich means the best, the excellent.*

---

<sup>486</sup> *Susū* is m.c. for *susu*, singular.

<sup>487</sup> MNidd explaining the line, *Annānamatho pānānaṃ*: mango (*ambapānaṃ*), black plum drink (*jambu-*), banana (*coca-*), plantain (*moca-*), honey (*madhu-*), grape (*muddika-*), water-lily (*sāluka-*), sweet berry (*phārusa-*).

***Tañ te ti tañ mañiñ tuyhañ.***

*(Give) it to you means (give) the jewel to you.*

***Atiyācakoṣī ti kālañ-ca pamāṇañ-ca atikkamivā,***

*You ask too much means having exceeded the time and the measure,*

***ajja tīṇi divasāni mayhañ piyañ manāpañ,***

*three times today for my dear, pleasant,*

***mañirataṇaṃ yācamāno,***

*jewel treasure you are begging,*

***atikkamma yācakoṣi.***

*you are begging excessively.*

***Na cāpi te ti na kevalaṃ na dassaṃ, assamaṃ-pi te nāgamissaṃ.***

*Nor (will I come back) to your (hermitage) means not only will I not give it, I also will not come back to your hermitage.*

***Susū yathā ti yathā nāma yuvā taruṇamanusso.***

*Like a boy means like what is known as a youth, a young man.*

***Sakkharadhotapāṇī ti sakkharāya dhotapāṇi,***

*Holding a sharpened sword in hand means with a sharpened sword in hand,*

***telena pāsāṇe dhota-asihattho.***

*a sword in the hand sharpened on a rock with oil.<sup>488</sup>*

***Tāsesimañ selañ yācamāno ti,***

*You scare me as you beg for this sapphire,*

---

<sup>488</sup> Given this and the next definition in the commentary it appears that *sakkharā* is being used as a synonym for a sword, but I cannot find anywhere in Pāḷi or Sanskrit where *sakkharā* (Skt: *śarkarā*) means *a sword*. It seems always to mean *a rock*, apart from here.

**imaṃ maṇim yācanto tvam kañcanatharukhagamā abbāhitvā:**  
begging for this jewel after drawing a sword with a golden handle,

**“Sisaṃ te chindāmi” ti, vadanto taruṇapuriso viya maṃ tāsesi.**  
like a young man saying: “I will cut your head off,” you scare me.

ᵛ---|-ᵛᵛ|-ᵛ--- Tutthubha

**3. Na taṃ yāce<sup>489</sup> yassa piyaṃ jigīse,**  
You shouldn't beg or desire what he holds dear,

---|ᵛᵛᵛ|-ᵛ--- Tutthubha

**Desso hoti atiyācanāya,<sup>490</sup>**  
Through excessive begging he is detested,

---|-ᵛ|-ᵛ|-ᵛ--- Tutthubha

**Nāgo maṇim yācito brāhmaṇena,**  
The Nāga, whose jewel the brahmin begged,

ᵛᵛ-|-ᵛᵛ|-ᵛᵛ- Tutthubha

**Adassanaṃ yeva tad-ajjhagamā ti.**  
Went away and he was surely not seen.

**Tattha, na taṃ yāce ti taṃ bhaṇḍaṃ na yāceyya.**

In this connection, *you shouldn't beg*, you should not beg for goods.

**Yassa piyaṃ jigīse ti yaṃ bhaṇḍaṃ assa puggalassa piyanti jāneyya.**

*Desire what he holds dear* means you should know which goods are dear to that person.

---

<sup>489</sup> The opening is wrong here, it could easily be fixed by reading: *Yāce na taṃ*, but I do not find this reading.

<sup>490</sup> Again the opening is non-standard, and again it is easy to fix by reading e.g. *Desso va hoti*, adding emphasis without changing the meaning. Unfortunately the reading is not found though.

**Desso hotī ti appiyo hoti.**

*He is detested means he is not dear.*

**Atiyācanāyā ti pamāṇam atikkamivā,**

*Through excessive begging means having exceeded the limit,*

**varabhaṇḍam yācanto tāya atiyācanāya.**

*by him begging the finest goods through excessive begging.*

**Adassanam yeva tad-ajjhagamā ti tato paṭṭhāya adassanam-eva gato ti.**

*He went away and was surely not seen means beginning from there he went away and was not seen (again).*

## Ja 254 Kuṇḍakakucchisindhavajātaka

### The Story about Rice Powder and the Sindh Horse

In the present one poor old woman has the chance to invite Ven. Sāriputta for a meal, and the rich folk of the city send along riches so she has enough to offer. The Buddha tells how in the past a woman had raised a foal with all love and kindness, and how he became the finest horse in the king's collection.

--○○|○○--||----|○○-- Siloka savipulā

**1. Bhutvā tiṇaparighāsam, bhutvā ācāmaṇḍakam,**

Having eaten grass as food, and eaten the scum of rice powder,

----|○○----||----○○|○○-- Siloka pathyā

**Etam te bhojanam āsi, kasmā dāni na bhuñjasī ti?**

This was your food (previously), why do you not eat (the same) now?

**Tattha, {2.289} bhutvā tiṇaparighāsan-ti,**

*In this connection, having eaten grass as food,*

**tvaṃ pubbe mahallikāya dinnam tesam tesam khāditāvasesam,**

*previously having been given the remainder of these to eat by the old woman,*

**vighāsatiṇasaṅkhātāṃ parighāsaṃ bhuñjītvā, vaḍḍhito.**

having eaten what is reckoned as scraps of grass as food, you (still) prospered.

**Bhutvā ācāmaḥkuṇḍakan-ti, ettha ācāmo vuccati odanāvasesaṃ.**

(Having) eaten the scum of broken rice, here scum is what is said to be the leftovers of rice.

**Kuṇḍakan-ti kuṇḍakam-eva.**

Rice powder means rice powder.<sup>491</sup>

**Etañ-ca bhuñjītvā, vaḍḍhitoṣī, ti dīpeti.**

Having eaten this, you prospered, this is the explanation.

**Etam te ti etam tava pubbe bhojanaṃ āsi.**

This was your (food) means previously this was your food.

**Kasmā dāni na bhuñjasī ti?**

Why do you not eat (the same) now?

**Mayā pi te tam-eva dinnaṃ, tvaṃ taṃ kasmā idāni na bhuñjasī ti.**

This was given to you by me, why to you not eat it now?

— 0 — — 0 — — — || — 0 — 0 0 — 0 — Siloka pathyā

**2. Yattha posam na jānanti jātiyā vinayena vā,**

Where they do not know about a person's birth or his discipline,

0 0 — 0 0 — — || 0 0 — — 0 — 0 — Siloka pathyā

**Bahu tattha, Mahābrahme, api ācāmaḥkuṇḍakam.**

Many are there, Mahābrahmā, also the scum of rice powder.

---

<sup>491</sup> I can't see the point of this definition, it just says a = a.

— ॐ — | ॐ — — || — ॐ — | ॐ — ॐ — Siloka pathyā

**3. Tvañ-ca khomaṃ pajānāsi, yādisāyaṃ hayuttamo,**  
But you must know me, I am the supreme horse of whatever kind,

— — — | ॐ — — || ॐ — — | ॐ — ॐ — Siloka pathyā

**Jānanto jānam-āgamma, na te bhakkhāmi kuṇḍakan-ti.**  
Knowing and coming to know (this), I will not eat your rice powder.

**Tattha,** {2.290} **yatthā ti yasmiṃ ṭhāne.**

In this connection, *where* means in that place where.

**Posan-ti sattaṃ.**

*Person* means a being.

**Jātiyā vinayena vā ti,**

*Birth or his discipline,*

**“Jātisampanno vā eso, na vā, ācārayutto vā, na vā” ti evaṃ na jānanti.**

they do not know this: “He is endowed with birth, or not so, he is devoted to (good) conduct, or not so.”

**Mahābrahme ti, garukālanena ālapanto āha.**

*Mahābrahmā,* he said this addressing him with a respectful word.

**Yādisāyan-ti yādiso ayaṃ, attānaṃ sandhāya vadati.**

*Of whatever kind* means this is of whatever kind, he said this referring to himself.

**Jānanto jānam-āgammā ti,**

*Knowing and coming to know (this),*

**ahaṃ attano balaṃ jānanto,**

knowing my own strength,

**jānantam-eva taṃ āgamma paṭicca,**  
because of coming to know about this,

**tava santike kuṇḍakaṃ kiṃ bhuñjissāmi?**  
why would I eat rice powder in your presence?

**Na hi tvaṃ kuṇḍakaṃ bhojāpetukāmatāya,**  
Desiring to make me eat your rice powder, you did not,

**cha saḥassāni datvā, maṃ gaṇhī ti.**  
having given six thousand, take me.

### **Ja 255 Sukajātaka** **The Story about the (Greedy) Parrot**

In the present one monk dies through overeating. The Buddha tells a story of a greedy parrot who, despite being warned against it, used to fly to an island to get mangoes, and one day drank too much mango juice and fell into the waters and died on his way back to land.

— 0 — | 0 — — — || — 0 — | 0 — 0 — Siloka pathyā

**1. Yāva so mattam-aññāsi bhojanasmim vihaṅgamo,**  
The bird, who knew the measure in food, for as long

— 0 — | 0 — — — || — 0 — 0 | 0 — 0 — Siloka pathyā

**Tāva addhānam-āpādi, mātarañ-ca aposayi.**  
As his lifetime lasted, supported his mother.

○-○-|○○-||-○-○-|○-○- Siloka pathyā

**2. Yato ca kho bahutaram bhojanam ajjhavāhari,**  
But because of swallowing food excessively,

○-○-|○-○-||○-○-|○-○- Siloka pathyā

**Tato tattheva saṁsīdi, amattaññū hi so ahu.**  
Then he sank down right there, not knowing the measure.

○-○-|○-○-||-○-○-|○-○- Siloka pathyā

**3. Tasmā mattaññūtā sādhu bhojanasmim, agiddhatā,**  
Therefore knowing the measure in food is good, being without greed,

○-○-|○-○-||-○-○-|○-○- Siloka pathyā

**Amattaññū hi sīdanti, mattaññū ca na sīdare ti.**  
By not knowing the measure they sink, knowing it they do not sink.

**Tattha,** {2.293} **yāva so ti yāva so vihaṅgamo bhojane mattam-aññāsi.**

In this connection, *for as long* means the bird, knowing the measure in food, for as long (as his lifetime lasted).

**Tāva addhānam-āpādī ti,**

*As his lifetime lasted,*

**tatthakam kalam jivita-addhānam āpādī, āyum vindi.**

means throughout the length of his lifetime, (for as long as) life is found.

**Mātarañ-cā ti desanāsīsam-etam, mātāpitaro ca aposayī ti attho.**

(Supported) his mother, this is an abbreviated teaching, supported his mother and father, this is the meaning.

**Yato ca kho ti yasmiñ-ca kho kāle.**

*But because of* means because at that time.

**Bhojanam ajjhavāharī ti ambarasam ajjhohari.**

*Swallowing food* means swallowing mango juice.



**Tato ti tasmiñ kāle.**

*Then (untranslated) means at that time.*

**Tattheva sañsīdī ti tasmiñ samudde yeva osīdi nimujji,**

*He sank down right there means he plunged, sank down into the sea,*

**macchabhajanatañ āpajji.**

*and became food for fish.*

**Tasmā mattaññutā sādhu ti,**

*Therefore knowing the measure in food is good,*

**yasmā bhojane amattaññū suko samudde osīditvā mato,**

*through not knowing the measure in food the parrot sank down into the sea and died,*

**tasmā bhojanasmiñ agiddhitāsañkhāto mattaññubhāvo sādhu,**

*therefore being without what is reckoned as greed, and being in the state of knowing the measure in food is good,*

**pamāñajānanam sundaran-ti attho.**

*knowing the measure is good, this is the meaning.*

**Atha vā:**

*Or:*

**Paṭisañkhā<sup>492</sup> yoniso āhāram āhāreti:**

*With proper discernment he takes his food:*

---

<sup>492</sup> This is abbreviated in Cst as: “*Paṭisañkhā yoniso āhāram āhāreti, neva davāya na madāya ...pe... phāsuvihāro cā*” *ti*. I have completed it. It is part of four reflections monastics make every day (on robes, food, residence and medicine), and this one is usually chanted before eating.

**“Neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,**  
“Not for sport, or for showing off, not for ornament, or for adornment,

**yāvad-eva imassa kāyassa ṭhitiyā yāpanāya,**  
but only to maintain this body, and to carry on,

**vihimsūparatiyā brahmacariyānuggahāya,**  
to inhibit annoyance, and to assist in the spiritual life,

**iti purāṇañ-ca vedanaṃ paṭihanākhāmi,**  
and so I get rid of any old feeling,

**navañ-ca vedanaṃ na uppādessāmi,**  
and do not produce any new feeling,

**yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā ti.”**  
and there will be support for me, being blameless, and living comfortably.”

**Allaṃ sukkhañ-ca bhuñjanto, na bālhaṃ suhito siyā,**  
Eating fresh and dry (food),<sup>493</sup> he should not be over satiated,

**Ūnudaro mitāhāro, sato bhikkhu paribbaje.**  
With belly unfilled, measured in food, the mindful monk should wander.

**Cattāro {2.294} pañca ālope abhuvā udakaṃ pive,**  
Before having eaten four or five morsels you should drink water,

**Alaṃ phāsuvihārāya pahitattassa bhikkhuno.**  
This is enough for a resolute monk living comfortably.

---

<sup>493</sup> Thag. 982-983.

**Manujassa sadā satīmato,**

For a person<sup>494</sup> who is always mindful,

**Mattaṃ jānato laddhabhojane,**

Who knows the measure to receive in food,

**Tanū tassa bhavanti vedanā,**

His painful feelings are diminished,

**Sañikaṃ jīrati āyūṃ pālayan-ti.**

He ages slowly, protecting his life.

**Evam vaṇṇitā mattaññutā pi sādhu.**

Thus knowing the measure is also praised as good.

**Kantāre<sup>495</sup> puttamaṃsam va, akkhassabbhañjanam yathā,**

Like the child's flesh in the desert,<sup>496</sup> or like the oiling of a wheel,<sup>497</sup>

**Evam āhari āharam, yāpanattham-amucchito ti.**

So he takes his food, in order to carry on, and not from greed.

**Evam vaṇṇitā agiddhitā pi sādhu.**

So lack of greed is also praised as good.

**Pāliyaṃ pana agiddhimā ti likhitam,**

But in the Pāli *agiddhimā* is written,<sup>498</sup>

---

<sup>494</sup> SN 1.3.13 Doṇapākasutta.

<sup>495</sup> Mil Kukkuṭaṅgapaṇha PTS 367.

<sup>496</sup> This refers to such discourses as SN 12.63 Puttamaṃsasutta.

<sup>497</sup> See for instance SN 35.239 Rathopamasutta.

<sup>498</sup> In the *mūla* of Cst at present this reading is not found, but rather it has *agiddhatā*, as in the commentary, with a v.l. recorded of *agiddhitā*. The commentator evidently had access to readings we no longer see. I do not find the form *agiddhamā*, anywhere else either.

**tato ayaṃ aṭṭhakathāpāṭho va sundarataro.**

but the commentarial reading is better.

***Amattaññū hi sīdanti ti,***

*By not knowing the measure they sink,*

**bhojane pamāṇaṃ ajānantā hi,**

those not knowing the measure in food,

**rasataṇhāvasena pāpakammaṃ katvā,**

having done a wicked deed because of craving for tastes,

**catūsu apāyesu sīdanti.**

they sink into (one of) the four downfalls.

***Mattaññū ca na sīdare ti,***

*Knowing it they do not sink,*

**ye pana bhojane pamāṇaṃ jānanti,**

but those who know the measure in food,

**te diṭṭhadhamme pi samparāye pi, na sīdanti ti.**

they, both in this very life and in the future, do not sink.

## Ja 256 Jarudapānajātaka The Story about the Old Well

In the present some merchants leave from Jetavana to go and make their fortune. When they come across a well and start digging they find great riches, and soon return again. The Buddha tells a story of how some people in a past life had found similar riches but refused to stop digging and were killed by the Nāgas who got angry at the destruction.

○-○-○-||○○-||-○-○|○-○- Siloka savipulā

**1. Jarūdapānam khaṇamānā,<sup>499</sup> vāṇijā udakatthikā,**  
Merchants, while digging an old well, desiring water,

-○○-○|○-○-||○○-||○-○- Siloka pathyā

**Ajjhagamum̐ ayasaṃ lohaṃ tipusīsaṅ-ca vāṇijā,**  
The merchants came across iron, copper, and lead,

○○-||○-○-||-○-○|○-○- Siloka pathyā

**Rajataṃ jātarūpaṅ-ca muttā veḷuriyā bahū.**  
Silver and gold, pearls, and beryl in abundance.

-○-○|○-○-||-○-○|○-○- Siloka pathyā

**2. Te ca tena asantuṭṭhā bhiyyo bhiyyo akhāṇisum̐,**  
Not being content with that they dug (down deeper) more and yet more,

-○-○|○-○-||-○-○|○-○- Siloka pathyā

**Te tatthāsīviso ghorō tejassī tejasā hani.**  
There a poisonous snake, dreadful, fiery, destroyed them with fire.

---

<sup>499</sup> The opening has one syllable too many for the metre, both here and in the next *pādayuga*.

--ॐ-|ॐ-||ॐ--|ॐ-ॐ- Siloka bhavipulā

**3. Tasmā khaṇe nātikhaṇe, atikhātañ-hi pāpakam,**

Therefore you should dig down, but not too much, digging too deep is bad,

--ॐॐॐ---||ॐ--|ॐ-ॐ- Siloka pathyā

**Khātena ca dhanam laddham, atikhātena nāsitan-ti.**

By digging down they gained wealth, (but) by digging too much it was lost.

**Tattha,** {2.296} **ayasan-ti kāḷaloham.**

In this connection, *iron* means manganese.<sup>500</sup>

**Lohan-ti tambaloham.**

*Copper* means copper.<sup>501</sup>

**Muttā ti muttāyo.**

*Pearls* means pearls.<sup>502</sup>

**Te ca tena asantuṭṭhā ti te ca vāñijā tena dhanena asantuṭṭhā.**

*Not being content with that* means the merchants, *not being content with that wealth.*

**Te tatthā ti te vāñijā tasmim udapāne.**

*There ... them* means the merchants in that well.

**Tejassī ti visatejena samannāgato.**

*Fiery* means endowed with fiery poison.

**Tejasā hanī ti visatejena ghātesi.**

*Destroyed them with fire* means he destroyed them with fiery poison.

---

<sup>500</sup> The two metals are often found together.

<sup>501</sup> Both *tamba* and *loha* mean *copper*.

<sup>502</sup> A different form of the plural.

***Atikhātena nāsitan-ti atikhaṇena tañ-ca dhanam̐ jīvitañ-ca nāsitaṃ.***

*By digging too much it was lost means by digging too much both wealth and life was lost.*

## **Ja 257 Gāmaṇicaṇḍajātaka**

### **The Story about (the ex-Minister) Gāmaṇicanda**

In the present the monks are discussing the Buddha's wisdom. The Buddha tells them about a former life in which he had been the wise king Janasandha, and how he had extricated a former minister from false accusations, and the many problems and riddles that he solved.

---|---||---|--- Siloka bhavipulā

**1. Nāyaṃ gharānaṃ kusalo, lolo ayaṃ valīmukho,**

This one is not skilled in houses, this greedy one with wrinkled face,

---|---,---||---|--- Siloka mavipulā

**Kataṃ kataṃ kho dūseyya, evaṃ dhammam-idaṃ kulan-ti.**

Whatever has been made he spoils, such is the nature of this clan.

**Tattha,** {2.298} ***nāyaṃ gharānaṃ kusalo ti,***

*In this connection, this one is not skilled in houses,*

***ayaṃ satto na gharānaṃ kusalo,***

*this being is not skilled in houses,*

***gharāni vicāretuṃ vā kātuṃ vā cheko na hoti.***

*he has no cleverness to plan or to build houses.*

***Lolo ti lolajātiko.***

*Greedy one means a greedy type.*

***Valīmukho ti, valiyo mukhe assā ti valīmukho.***

*Wrinkled face, on his face are wrinkles, he has a wrinkled face.*





**aññaṃ assāsetuṃ asamatthatāya, na assāsiko.**

through not being able to comfort another, he is not without comfort.

**Migo ti** {2.299} **makkaṭaṃ āha.**

*Animal* means monkey, (this) is said.

**Siṭṭhaṃ me Janasandhenā ti,**

*What Janasandha taught me,*

**mayhaṃ pitarā Janasandhena etaṃ siṭṭhaṃ kathitaṃ,**

this is what my father Janasandha taught, related,

**“Makkaṭo nāma kāraṇākāraṇaṃ na jānātī” ti,**

“Normally a monkey does not know what is and what is not a cause,”

**evaṃ anusāsani dinnā, ti dīpeti.**

he gave this advice, this is the explanation.

**Nāyaṃ kiñci vijānatī ti,**

*He doesn't know anything,*

**tasmā ayaṃ vānaro na kiñci jānātī ti, niṭṭham-ettha gantabbaṃ.**

therefore this monkey does not know anything, this should be the conclusion reached here.

**Pāḷiyaṃ pana: “Nāyaṃ kiñci na dūsaye” ti likhitaṃ,**

But in the canon it is written: “He doesn't spoil anything,”<sup>503</sup>

**taṃ aṭṭhakathāyaṃ natthi.**

this is not in the commentary.

---

<sup>503</sup> Again this seems to be a reading that no longer exists in the Pāḷi, but which is recorded as being there by the commentary. At present the *mūla* records the same reading as here: *nāyaṃ kiñci vijānati*.



***Siṭṭham Dasarathena me ti evaṃ me pitarā anusitṭham.***

*What Dasaratha taught me this is what my father<sup>504</sup> taught.*

***Pitā hissa janam catūhi saṅgahavatthūhi sandahanato:***

*From connecting the people with his father through the four bases of sympathy:<sup>505</sup>*

***Janasandho ti vuccati.***

*Janasandha is said.<sup>506</sup>*

***Dasahi rathehi kattabbākattabbam,***

*What is to be done or not done regarding the ten chariots,*

***attano ekeneva rathena karanato, Dasaratho ti.***

*through making for himself even one chariot, Dasaratha is said.*

***Tassa santikā evarūpassa ovādassa sutattā, evam-āha:***

*Having learned such an instruction in his presence, this is said:*

***Goṇo putto hayo ceva naḷakāro gāmabhojako,***

*Bull, child, and horse, basket-maker, village headman,*

***Gaṇikā taruṇī sappo migo tittiradevatā,***

*Courtesan, woman, snake, deer, partridge, Devatā,*

***Nāgo tapassino ceva, atho brāhmaṇamāṇavo ti.***

*Nāga and ascetics, then young brahmin students.*

---

<sup>504</sup> This is evidently another name for his father Janasandha; exactly why the name was changed here is not clear as *Janasandhena* would also be metrical.

<sup>505</sup> These four are generosity (*dāna*), kind speech (*peyyavajja*), usefulness (*atthacariyā*), impartiality (*samānattatā*).

<sup>506</sup> The name means *connected (or united) with the people*.

## Ja 258 Mandhātuḷātaka

### The Story about (the Ancient King) Mandhātu

In the present one monk sees a woman and finds discontent in his monk's life. The Buddha tells him a story of a king of old, who, no matter how rich and powerful he became, over earth and heaven, was still dissatisfied. Finally he conceived the idea to kill Sakka, King of the Devas, and was thrown back down to earth, where he died.

- - - - - | - - - - - || ( - - - - - ) - - - - - | - - - - - Siloka javipulā

**1. Yāvatā candimasūriyā pariharanti disā bhanti virocana,**  
As far as moon and sun<sup>507</sup> revolve in the directions, shining, radiant,

- - - - - | - - - - - || - - - - - | - - - - - Siloka mavipulā

**Sabbeva dāsā Mandhātu, ye pāṇā pathavissitā.**  
All are servants of Mandhātu, those whose breath depends upon earth.

- - - - - | - - - - - || - - - - - | - - - - - Siloka pathyā

**2. Na kahāpaṇavassena titti kāmesu vijjati,**  
Not through a rain of coins is satisfaction found in sense desires,

- - - - - | - - - - - || - - - - - | - - - - - Siloka pathyā

**Appassādā dukhā kāmā iti viññāya paṇḍito.**  
The wise one knowing sense pleasures have little joy, (much) suffering.

---

<sup>507</sup> This pādayuga is also found at Ja 6 Devadhammajātaka, where it seems to be quoted from MN 49, Brahmanimantanikasutta.

ॐ---ॐ---॥ॐ---ॐ--- Siloka pathyā

**3. Api dibbesu kāmesu ratim so nādhigacchati,**

But he does not find delight in divine pleasures, the disciple

---ॐॐ---॥---ॐ--- Siloka pathyā

**Taṇhakkhayarato hoti Sammāsambuddhasāvako ti.**

Of the Perfect Sambuddha finds delight in craving's destruction.

**Tattha,** <sup>{2.313}</sup> *yāvatā ti paricchedavacanam.*

In this connection, *as far as* is a word setting a limit.

**Pariharantī ti yattakena paricchedena Sinerum pariharanti.**

*Revolve* means they revolve having (Mount) Sineru as the limit.

**Disā bhantī ti dasasu disāsu bhāsanti pabhāsanti.**

*Shining ... in the directions* means they shine, shine bright in the ten directions.

**Virocanā ti ālokakaraṇatāya virocanasabhāvā.**

*Radiant* means through making light they have a radiant nature.

**Sabbeva dāsā Mandhātu, ye pāṇā pathavissitā ti,**

*All are servants of Mandhātu, those whose breath depends upon earth,*

**ettake padese ye pathavinissitā pāṇā,**

*in so many locations those whose breath depends on earth,*

**janapadavāsino manussā, sabbeva te:**

*humans who dwell in the country, they all,*

**“Dāsā mayam rañño Mandhātussa, ayyako no rājā Mandhātā” ti,**

*think: “We are servants of king Mandhātu, king Mandhātu is our grandfather,”*

**evam upagatattā bhujissā pi samānā dāsā yeva.**

*thus the servants were the same as free men.*

***Na kahāpaṇavassenā ti,***

*Not through a rain of coins,*

**tesaṃ dāsabhūtānaṃ manussānaṃ anuggahāya**

not grasping at these men whose state was as servants

**yaṃ Mandhātā apphoṭetvā, <sup>{2.314}</sup> sattaratanavassaṃ vassāpeti,**

Mandhātu, having snapped his fingers, caused a rain of the seven treasures,

**taṃ idha, kahāpaṇavassan-ti vuttaṃ.**

so here, a rain of coins is said.

***Titti kāmesū ti,***

*Satisfaction (found) in sense desires,*

**tenāpi kahāpaṇavassena,**

even though there is a rain of coins,

**vatthukāmakilesakāmesu titti nāma natthi,**

there is nothing known as satisfaction in the objects of sensuality or the defilements of sensuality,

**evaṃ duppūrā esā taṇhā.**

so this craving is difficult to fulfil.

***Appassādā dukhā kāmā ti,***

*Sense pleasures have little joy, (much) suffering,*

**supinakūpamattā kāmā nāma, appassādā parittasukhā,**

truly like a dream are sense pleasures, having little joy, a little happiness,

**dukkham-eva panettha bahutaraṃ.**

but here there is much greater suffering.

**Taṃ Dukkakkhandhasuttapariyāyena dīpetabbaṃ.**

This should be explained by the instructive discourse on the mass of suffering.<sup>508</sup>

**Iti viññāyā ti evaṃ jānitvā.**

*Knowing* means knowing it thus.

**Dibbesū ti Devatānaṃ paribhogesu rūpādīsū.**

*In divine* means for the Devatās the enjoyment in form and so on.

**Ratiṃ so ti so vipassako bhikkhu, dibbehi kāmehi nimantiyamāno pi,**

*Delight* means the monk with insight, even though invited with divine pleasures,

**tesu ratiṃ nādhigacchati, āyasmā Samiddhi viya.**

does not find delight, like venerable Samiddhi.<sup>509</sup>

**Taṇhakkhayarato ti Nibbānarato.**

*Finds delight in craving's destruction* means finds delight in Nibbāna.

**Nibbānañ-hi āgamma taṇhā khīyati,**

By coming to Nibbāna craving is destroyed,

**tasmā taṃ, taṇhakkhayo ti vuccati.**

therefore, craving's destruction is said.

**Tattha, rato hoti abhirato.**

In this connection, *delight* means great delight.

**Sammāsambuddhasāvako ti,**

*The disciple of the Perfect Sambuddha,*

---

<sup>508</sup> There are two discourses with this name, MN 13 Mahādukkakkhandhasutta, and MN 14 Cūḷadukkhakkhandhasutta, the latter seems to be the one intended.

<sup>509</sup> Referring to a very famous discourse SN 1.1.20 Samiddhisutta, which tells of a young man who resisted temptation to sensual pleasures by arguing it was best to live the ascetic life while young and strong.

**Buddhassa savanante jāto, bahussuto yogāvacarapuggalo.**

arisen from having listened to the Buddha, he is a learned, meditating person.

## **Ja 259 Tirīṭavacchajātaka** **The Story about (the Brahmin) Tirīṭavaccha**

In the present the king of Kosala gives 1,000 robes to Ven. Ānanda, who then gives 500 to monks in need, and 500 to his attendant monk, who passes them to other novices. The king asks the Buddha if this is proper, and the latter tells a story of how when he was an ascetic named Tirīṭavaccha in a previous life he had saved the king's life, and had been honoured because of it. The honour was questioned, but the king stood by his decision.

◡◡-◡-|-◡◡|-◡-- Tuṭṭhubha

**1. Na-y-imassa vijjāmayam-atthi kiñci,**

There is nothing done with wisdom in him,

◡◡-◡-|-◡◡|-◡-- Tuṭṭhubha

**Na bandhavo no pana te sahāyo,**

He is not your kin or companion,

◡◡-◡-|-◡◡|-◡-- Tuṭṭhubha

**Atha kena vaṇṇena Tirīṭavaccho,**

For what reason does Tirīṭavaccha,

--◡-|-◡◡|-◡-- Tuṭṭhubha

**Tedaṇḍiko bhuñjati aggapiṇḍan-ti?**

The one with three sticks, eat the choicest food?



**Tattha,** {2.316} *na-y-imassa vijjāmayam-atthi kiñcī ti,*

In this connection, there is nothing done with wisdom in him,<sup>510</sup>

**imassa tāpasassa vijjāmayam kiñci kammaṃ natthi.**

in this ascetic there is no deed done with wisdom.

**Na bandhavo,**

He is not (your) kin,

**mittabandhava-sippabandhava-gottabandhava-ñātibandhavesu,**<sup>511</sup>

kin through friendship, kin through craft-relation, kin through clan, kin through family,

**aññataro** {2.317} **pi na hoti.**

he is none of these.

**No pana te sahāyo ti,**

Or (your) companion,

**sahapaṃsukīliko sahāyako pi te na hoti.**

he is not a companion who played together (with you) in the mud.<sup>512</sup>

**Kena vaṇṇenā ti kena kāraṇena?**

For what reason means for what reason?<sup>513</sup>

---

<sup>510</sup> I take *maya* here as being added merely to fill the metre, which is noted as the last of the six usages by Dhammapāla in the Vimānavatthu commentary, when explaining this term, called *pada-pūraṇa matte*.

<sup>511</sup> Cst: *tiputta*-; PTS: *suta*-; I cannot make sense of these readings. In the commentary to Snp 60, the following compound is recorded: *ñātibandhu-gottabandhu-mittabandhu-sippabandhuvasena*, I have therefore taken the reading *mitta*- here.

<sup>512</sup> Perhaps the definition here is meant to indicate one who grew up with you, i.e. a long time friend, rather than, say, a casual companion.

<sup>513</sup> *Vaṇṇa* is one of the words in Pāḷi which has multiple meanings (*colour, beauty, appearance, kind, caste, reason, measure*, as well as *letter*), and without the commentary we would be hard put to know how to interpret it here.

***Tirītavaccho, ti tassa nāmaṃ.***

*Tirītavaccha, this is his name.*

***Tedaṇḍiko ti kuṇḍikaṭhapanatthāya tidaṇḍakaṃ gahetvā caranto.***

*The one with three sticks means having taken three sticks in order to make a stand for his waterpot, he wanders.<sup>514</sup>*

***Aggaṇḍan-ti rasasampannaṃ rājārahaṃ aggabhojanaṃ.***

*The choicest food means the best food, endowed with (good) taste, worthy of a king.*

--o-|-oo|-o-- Tuṭṭhubha

**2. Āpāsu me yuddhaparājītassa,**

In distress, being defeated in war,

--o-|-oo|-o-- Tuṭṭhubha

**Ekassa katvā vivanasmi ghore,**

Being alone in an awful desert,

oo-|-oo|-o-- Tuṭṭhubha

**Pasārayī kicchagatassa pāṇiṃ,**

He stretched out his hand when I was troubled,

--o-|-oo|-o-- Tuṭṭhubha

**Tenūdatāriṃ dukhasampareto.**

By that I escaped torment and suffering.

--o-|-oo|-o-- Tuṭṭhubha

**3. Etassa kiccena idhānupatto,**

By him doing his duty I reached here,

--o-|oo-|-o-- Tuṭṭhubha

**Vesāyino visayā jīvaloke,**

From death's realm to the world of the living,

---

<sup>514</sup> Having these sticks was a sign of being a wanderer, or ascetic.

--o-|-oo|-o-- Tuṭṭhubha

**Lābhāraho tāta Tirīṭavaccho,**  
Tirīṭavaccha, dear, is worthy to receive,

--o-|-oo|-o-- Tuṭṭhubha

**Dethassa bhogaṃ, yajathañ-ca yaññan-ti.**  
Give him wealth, offer him an offering.

**Tattha, āpāsū ti āpadāsu.**

In this connection, *in distress* means in distress.<sup>515</sup>

**Ekassā ti adutiyaṣṣa.**

Alone means without a companion.<sup>516</sup>

**Katvā ti anukampaṃ karitvā, pemaṃ uppādetvā.**

Being means being<sup>517</sup> compassionate, giving rise to love.

**Vivanasmin-ti pāṇīyarahite araññe.**

In (an awful) desert means in a wilderness bereft of water.

**Ghore ti dāruṇe.**

In an awful (desert) means in a savage (desert).

**Pasārayī kicchagatassa pāṇin-ti,**

He stretched out his hand when I was troubled,

**nisseṇim bandhitvā, kūpaṃ otāretvā,**

having bound a (rope) ladder, descended into a pit,

---

<sup>515</sup> *Āpadāsu* is the more regular form of the locative, in fact it seems the form *āpāsū* is only found in the Jātakas.

<sup>516</sup> Lit: without a second.

<sup>517</sup> More literally *making compassion*, but again we have to translate idiom as well as words, to get the sense.

**dukkhagatassa mayhaṃ uttāraṇatthāya,**

in order to help me, who was afflicted with suffering,

**viriyapaṭisaṃyuttaṃ hatthaṃ pasāresi.**

he energetically stretched out his hand.

**Tenūdatāriṃ dukhasampareto ti,**

*By that I escaped torment and suffering,*

**tena kāraṇenamhi, dukkhaparivārito pi, tamhā kūpā uttiṇṇo.**

by that cause I, who was surrounded by suffering, emerged from that pit.

**Etassa kiccena idhānupatto ti,**

*By him doing his duty I reached here,*

**ahaṃ etassa tāpasassa kiccena,**

by doing his duty to the ascetic,

**etena katassa kiccassānubhāvena, idhānupatto.** {2.318}

by the power of this duty being done, I reached here.

**Vesāyino visayā ti Vesāyī vuccati Yamo, tassa visayā.**

*From death's realm, Vesāyī is said to be Yama (the god of death), his realm.*

**Jīvaloke ti manussaloke.**

*To the world of the living means to the human world.*

**Ahañ-hi imasmiṃ jīvaloke ʘhito**

Surely continuing in the world of the living

**Yamavisayaṃ maccuvisayaṃ paralokaṃ gato nāma ahoṣiṃ,**

having gone to what is known as Yama's realm, death's realm, the next world,

**somhi etassa kāraṇā tato puna idhāgato, ti vuttaṃ hoti.**

for this reason from there I again came here, this is what is said.

**Lābhāraho ti lābham araho catupaccayalābhassa anucchaviko.**

*Worthy to receive* means worthy to receive, being suitable to receive the four requisites.

**Dethassa bhogan-ti,**

*Give him wealth,*

**etena paribhuñjitabbaṃ catupaccayasamaṇaparikkhārasaṅkhātāṃ**

the wealth that is reckoned as the four requisites, the requisites of an ascetic, that are to be used,

**bhogam etassa detha.**

give to him.

**Yajathañ-ca yaññan-ti,**

*Offer him an offering,*

**tvañ-ca amaccā ca nāgarā cā ti,**

you ministers and city-dwellers,

**sabbe pi tumhe etassa bhogañ-ca detha, yaññañ-ca yajatha.**

all of you give wealth to him, offer him an offering.<sup>518</sup>

**Tassa hi dīyamāno deyyadhammo tena bhuñjitabbattā bhogo hoti,**

By giving a gift to him the wealth is to be used by him,

**itaresaṃ dānayaññattā yañño.**

the gift-offering to another is an offering.

**Tenāha: dethassa bhogaṃ, yajathañ-ca yaññan-ti.**

Therefore this is said: *give him wealth, offer him an offering.*

---

<sup>518</sup> Literally a *yañña* (Skt: *yajña*) means *a sacrifice*, but the sacrifice, even in ancient times, meant an offering not just to the gods, but to the worthy persons conducting the ritual. In Buddhism, as always, the act of giving to the worthy person becomes the important part of the action.

## Ja 260 Dūtajātaka The Story about (Belly's) Messenger

In the present one monk is very greedy in all his doings, troubling the supporters with his excessive needs. The Buddha tells a story of a man who, in order to eat at the king's table, told him he had a message for him. Having eaten his fill he spoke on how greed is driven by the belly's need, thereby pleasing the king.

----|-----||-----|----- Siloka pathyā

**1. Yassatthā dūram-āyanti, amittam-api yācituṃ,**

For his benefit they go far, even to beg an enemy,

---|-----|-----|----- Siloka pathyā

**Tassūdarassahaṃ dūto, mā me kujjha rathesabha.**

I am the envoy to his belly, don't be angry, lord of cars.

---|-----||-----|----- Siloka pathyā

**2. Yassa divā ca ratto ca vasam-āyanti māṇavā,**

By day and by night they come under his (belly's) control, young man,

---|-----||-----|----- Siloka pathyā

**Tassūdarassahaṃ dūto, mā me kujjha rathesabhā ti.**

I am the envoy to his belly, don't be angry, lord of cars.

**Tattha,** {2.320} *yassatthā dūram-āyantī ti,*

*In this connection, for his benefit they go far,*

**yassa atthāya ime sattā, taṇhāvasikā hutvā, dūram-pi gacchanti.**

*for his benefit these beings, being under the control of craving, go far.*

**Rathesabhā ti rathayodhajetthaka.**

*Lord of cars means the leader of the war cars.*

U-U-|-UU|-U-- Tuṭṭhubha

**3. Dadāmi te brāhmaṇa rohiṇīnaṃ,**  
O brahmin, to you I give these red cows,

U-U-|-UU|-U-- Tuṭṭhubha

**Gavaṃ sahaṣṣaṃ saha puṅgavena,**  
A thousand (cows) together with their bull,

--U-|-UU|-U-- Tuṭṭhubha

**Dūto hi dūtassa kathaṃ na dajjaṃ,**  
What will an envoy not give an envoy,

U-U-|-UU|-U-- Tuṭṭhubha

**Mayam-pi tasseva bhavāma dūtā ti.**  
For we are surely an envoy to him.

**Tattha, brāhmaṇā ti ālapanamattam-etaṃ.**

In this connection, *O brahmin*, this is merely a vocative.

**Rohiṇīnan-ti rattavaṇṇānaṃ.**

*Red* means red coloured.

**Saha puṅgavenā ti,**

*Together with their bull,*

**yūthapariṇāyakena upaddavarakkhakena usabhena saddhiṃ.**

together with the leader of the herd, the bull who protects them from trouble.

**Mayam-pī ti,**

*For we,*

**ahañ-ca avasesā ca, sabbe sattā, tasseva udarassa dūtā bhavāma,**

I and the rest, all beings, am an envoy to his belly,

**tasmā ahaṃ udaradūto samāno udaradūtassa tuyhaṃ,**  
therefore being a belly-envoy to your belly-envoy,

**kasmā na dajjan-ti?**  
why would I not give?

**Evañ-ca pana vatvā:**  
But having said that:

**“Iminā vata purisena assutapubbaṃ kāraṇaṃ kathitaṃ”-ti**  
“He spoke about a reason unheard before by that person,”

**tuṭṭhacitto tassa mahantaṃ yasaṃ adāsi.**  
satisfied at heart (the king) gave him great fame.

## **Ja 261 Padumajātaka** **The Story about (Begging for) Lotuses**

In the present Ven. Ānanda helps some monks get lotus flowers to worship the Bodhi tree at Sāvatti. The Buddha then tells a story of how some people had tried to cheat the caretaker of a lotus tank, and were rebuffed. The one who spoke honestly, however, was given flowers.

○-----○-----||-----!○-○- Siloka pathyā

**1. Yathā kesā ca massū ca, chinnaṃ chinnaṃ virūhati,**  
Just like head hair and beard which are cut off, grow back,

--○○○!○-----||○○--!○-○- Siloka pathyā

**Evaṃ ruhatu te nāsā, padumaṃ dehi yācito ti.**  
So will your nose grow, when begged, give us a lotus.

[There is no word commentary to this verse.]



U---U|U---||---|U-U- Siloka pathyā

**2. Yathā sārādikam̐ bījam̐ khette vuttam̐ virūhati,**  
Just as in the autumn seeds sewn in the field grow,

---UU|U---||UU---|U-U- Siloka pathyā

**Evam̐ ruhatu te nāsā, padumam̐ dehi yācito ti.**  
So will your nose grow, when begged give us a lotus.

**Tattha,** {2.322} *sārādikan-ti,*

In this connection, *in the autumn,*

**saradasamaye gahetvā, nikkhittam̐ sārasampannam̐ bījam̐.**

having taken them in the autumn time, and planted the seed endowed with its life-essence.

U---UU|U---||UU---|U-U- Siloka pathyā

**3. Ubho pi palapantete, api padmāni dassati,**  
Both of these talk nonsense, though he give lotuses,

---|U---||-U---|U-U- Siloka pathyā

**Vajjum̐ vā te na vā vajjum̐, natthi nāsāya rūhanā,**  
Whether they say or don't say, there is no nose grown,

-UU-U|UU---||U---|U-U- Siloka savipulā

**Dehi samma padumāni, aham̐ yācāmi yācito ti.**  
Friend, give me lotuses, I am begging this ask.

**Tattha, ubho pi palapantete ti ete dve pi musā vadanti.**

In this connection, *both of these talk nonsense* means these two speak falsely.

**Api padmāni ti:**

*Though lotuses,*

**“Api nāma no padumāni dassati” ti, cintetvā evam̐ vadanti.**

thinking: “Though he gives what are known as lotuses,” so they speak.

**Vajjun̄ vā** {2.323} **te na vā vajjun-ti:**

*Whether they say or don't say,*

**“Tava nāsā ruhatū” ti evaṃ vadeyyuṃ vā na vā vadeyyuṃ,**

*so should they say or not say this: “Your nose will grow,”*

**etesaṃ vacanaṃ appamāṇaṃ,**

*these words are not measured,*

**sabbatthāpi natthi nāsāya ruhanā,**

*in all cases there is no growing of a nose,*

**ahaṃ pana te nāsaṃ paṭicca na kiñci vadāmi,**

*but I say nothing regarding your nose,*

**kevalaṃ yācāmi, tassa me dehi, samma, padumāni yācito ti.**

*I beg them all, give it to me, friend, when asked for lotuses.*

## Ja 262 Mudupāṇijātaka

### The Story about the Soft Hand

In the present one monk is discontent owing to his love of women. The Buddha tells a story of one princess who successfully managed to elope with her lover, even though the king held her by the hand while she bathed.

— 0 — 0 | 0 — — — || — — — 0 | 0 — 0 — Siloka pathyā

**1. Pāṇi ce muduko cassa, nāgo cassa sukārito,**

*If his hand is soft, and his elephant well-trained,*

— 0 — — | 0 — — — || 0 0 — 0 | 0 — 0 — Siloka pathyā

**Andhakāro ca vasseyya, atha nūna tadā siyā ti.**

*Should it rain in darkness, then surely it will be.*

**Gāthāyattho:** {2.325}

This is the meaning of the verse:

**sace te ekissā cūlupaṭṭhākāya mama hattho viya hattho mudu assa,**  
if your page's hand is a soft hand like my hand,

**yadi ca te āneñjakāraṇaṃ sukārito eko hatthī assa,**  
if your well-trained elephant is immoveable,

**yadi ca taṃ divasaṃ caturaṅgasamannāgato,**  
if the day is endowed with four factors,<sup>519</sup>

**ativiya bahalo andhakāro assa, Devo ca vasseyya.**  
is exceedingly thick and dark, and the Deva rains down.

**Atha nūna tadā siyā ti,**  
*Then surely it will be,*

**tādise kāle ime cattāro paccaye āgamma,**  
at such a time (if) these four reasons come together,

**ekamsena te manorathassa matthakagamaṇaṃ siyā ti.**  
(then) certainly your heart's desire will come to a conclusion.

○○○|○-----||-----|○○○ Siloka pathyā

**2. Analā mudusambhāsā, duppūrā tā nadīsamā,**  
Soft talk is not enough, like rivers hard to fill,

---○|○-----||---○|○|○|○ Siloka pathyā

**Sīdanti naṃ viditvāna, ārakā parivajjaye.**  
Knowing this they sink, he should avoid from afar.

---

<sup>519</sup> It is not clear to me what these four factors are.

---o|o---||-o--|o--o- Siloka pathyā

**3. Yaṁ etā upasevanti, chandasā vā dhanena vā,**

Those who keep company, through desire or through wealth,

-o--|o---||-oo|o--o- Siloka pathyā

**Jātavedo va saṁ ṭhānaṁ, khippaṁ anudahanti nan-ti.**

Like a fire in that place, they quickly burn him up.

**Tattha, analā mudusambhāsā ti,**

In this connection, *soft talk is not enough,*

**muduvacanena pi asakkuṇeyyā,**

with soft words they are unable,

**neva sakkā saṇhavācāya saṅgaṇhitun-ti attho.**

they are not able to treat kindly with delicate words, this is the meaning.

**Purisehi vā etāsam na alan-ti analā.**

Or, it is never enough for them with men, this is not enough.

**Mudusambhāsā ti,**

*Soft talk,*

**hadaye thaddhe pi, sambhāsā va mudu etāsan-ti mudusambhāsā.**

although they have hard hearts, their talk is soft, this is soft talk.

**Duppūrā tā nadīsamā ti,**

*Like rivers hard to fill,*

**yathā nadī, āgatāgatassa udakassa sandanato, udakena duppūrā,**

like rivers, from the flow of whatever water arrives, are hard to fill with water,

**evaṁ anubhūtānubhūtehi methunādīhi aparitussanato, duppūrā.**

so from not being satisfied with repeated experience of sex and so on, it is hard to fulfill (their desires).

**Tena vuttam̐:**

Therefore this is said:<sup>520</sup>

**“Tiṇṇam̐, bhikkhave, dhammānam̐**

“There are three things,<sup>521</sup> monastics,

**atitto appaṭivāno mātugāmo kālam̐ karoti.**

that women who complete their time<sup>522</sup> are not satisfied with, not satiated with.

**Katamesam̐ tiṇṇam̐?**

What three?

**Methunasamāpattiyā ca vijāyanassa ca alaṅkāraṣṣa ca.**

The performance of sex, giving birth, and ornaments.

**Imesam̐ kho, bhikkhave, tiṇṇam̐ dhammānam̐**

These three things, monastics,

**atitto appaṭivāno mātugāmo kālam̐ karotī” ti.**

women who complete their time are not satisfied with, not satiated with.”

**Sīdanti ti aṭṭhasu mahānirayesu soḷasasu ussadanirayesu nimujjanti.**

*They sink* means they plunge into the eight great hells and the sixteen lesser hells.

**Nan-ti nipātamattam̐.** {2.327}

*Nam̐*, this is merely a particle.<sup>523</sup>

---

<sup>520</sup> AN 2.61.

<sup>521</sup> Cf. AN 2.62, there though two, not three, things are listed, so that it seems this commentary records part of a lost discourse, which would have been in AN 3. As it is not now canonical, I leave it in commentarial colours.

<sup>522</sup> Lit: make time, i.e. die.

<sup>523</sup> Inserted m.c.

**Viditvānā ti evaṃ jānitvā.**

*Knowing means knowing thus.*

**Ārakā parivajjaye ti:**

*He should avoid from afar,*

**“Etā itthiyo nāma methunadhammādīhi,**

*knowing: “These women surely with sexual intercourse and so on,*

**atittā, kālaṃ katvā, etesu nirayesu sīdanti,**

*not being satisfied, after death, sink into the hells,*

**etā evaṃ attanā sīdamānā, kassaññassa sukhāya bhavissantī” ti?**

*these (women), sinking themselves in this way, what else will they be happy with?”*

**Evaṃ ñatvā paṇḍito puriso dūrato va tā parivajjaye, ti dīpeti.**

*Knowing this the wise man avoids them from afar, this is the explanation.*

**Chandasā vā dhanena vā ti,**

*Through desire or through wealth,*

**attano vā chandena ruciyā pemena,**

*through his own desire, liking, loving,*

**bhativasena laddhadhanena vā,**

*or because of wealth received through wages,*

**yam purisaṃ etā itthiyo upasevanti bhajanti.**

*these women keep company, associate with that person.*

**Jātavedo ti aggi.**

Fire means fire.<sup>524</sup>

**So hi jātamatto va vediyati, vidito pākaṭo hotī ti Jātavedo.**

Even a new born experiences fire, it is understood, it is clearly seen, so Jātaveda (is said).<sup>525</sup>

**So yathā attano ṭhānaṃ kāraṇaṃ okāsaṃ anudahati,**

As in his place, when there is a cause, an opportunity, it burns,

**evam-etā pi yaṃ upasevanti,**

so those (women) keep company with someone,

**taṃ purisaṃ dhanayasasīlapaññāsamannāgatam-pi,**

that person, though endowed with wealth, fame, virtue and wisdom,

**tesaṃ sabbesaṃ dhanādīnaṃ vināsanato,**

all of these, from the destruction of wealth and so on,

**puna tāya sampattiyā, abhabbuppattikaṃ kurumānā,**

from that abundance, making it not liable to arise again,

**khippaṃ anudahanti jhāpentī.**

quickly burn it up, set fire to it.

**Vuttam-pi cetam:**

This is also said.<sup>526</sup>

---

<sup>524</sup> (Repeating the note from Ja 35): This is what SED says: *jātavedas, jāta-vedas (-ta-) mfn. (fr. vid cl. 6) “having whatever is born or created as his property”, “all-possessor” (or fr. vid cl.2. “knowing [or known by] all created beings”;* cf. Nir. vii, 19 ŚBr. ix, 5, 1, 68 MBh. ii, 1146 &c.; N. of Agni) RV. AV. VS. &c.; m. fire...

<sup>525</sup> This is a folk-etymology, deriving *jātaveda* from *jātamatto va vediyati*.

<sup>526</sup> This looks like a quotation from a canonical source, but it is only found here.

**“Balavanto dubbalā honti, thāmavanto pi hāyare,**

“Those who are strong become weak, and those who are firm dwindle away,

**Cakkhumā andhakā honti, mātugāmasaṃ gatā.**

Those with eyes become blind, when under the control of women.

**Guṇavanto nigguṇā honti, paññavanto pi hāyare,**

Those with virtue lose their virtue, those with wisdom dwindle away,

**Pamattā bandhane senti, mātugāmasaṃ gatā.**

The heedless lie in bondage, when under the control of women.

**Ajjhenañ-ca tapaṃ sīlaṃ saccaṃ cāgaṃ satimṃ matimṃ,**

Study, asceticism, virtue, truth, sharing, mindfulness, wisdom,

**Acchindanti pamattassa, panthadūbhī va takkarā.**

They cut these off from the heedless, like treacherous thieves on the road.

**Yasaṃ kittimṃ dhitimṃ sūraṃ bāhusaccaṃ pajānanamṃ,**

Fame, glory, resolution, heroism, much learning, and knowing,

**Khepayanti pamattassa, kaṭṭhapuñjamṃ va pāvako ti.”**

They waste away the heedless, like an inferno a bunch of sticks.”



## Ja 263 Cūlapalobhanajātaka The Short Story about Enticement

In the present one monk is discontent owing to his love of women. The Buddha tells a story about how in a previous life he had fallen in love through a woman's voice, had run away with her, but when she tempted an ascetic, spurned her, and took up the ascetic life himself.

- - - - | - , - - - || - - - - | - - - - Siloka mavipulā

**1. Abhijjamāne vārismiṃ sayam āgamma iddhiyā,**

He came by his own super power, not breaking through the waters,

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**Missībhāvitthiyā gantvā samsīdasi mahañṇave.**

Going and mixing with a woman he sunk into the great sea.

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**2. Āvaṭṭanī mahāmāyā, brahmacar<sup>1</sup>yavikopanā,**

Temptress, great deceiver, upsetter of the spiritual life,

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**Sīdanti nam̐ viditvāna, ārakā parivajjaye.**

Knowing this they sink, he should avoid from afar.

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**3. Yam̐ etā upasevanti, chandasā vā dhanena vā,**

Those (women) frequent him, through desire or through wealth,

- - - - | - - - - || - - - - | - - - - Siloka pathyā

**Jātavedo va sam̐ ṭhānam̐, khippam̐ anudahanti nan-ti.**

Like a fire in that place, they quickly burn him up.

**Tattha,** {2.330} *abhiḥjamāne vārismin-ti,*

In this connection, not breaking through the waters,

**imasmiṃ udake acalamāne akampamāne, udakaṃ anāmasitvā,**

not stirring, not shaking in the water, not touching the water,

**sayam ākāseveva iddhiyā āgantvā.**

having come by his own super power through the sky.<sup>527</sup>

**Missībhāvitthiyā ti lokadhamavasena itthiyā saddhiṃ missībhāvaṃ.**

Going and mixing with a woman means mixing together with a woman because of worldly things.

**Āvaṭṭanī mahāmāyā ti,**

Temptress, great deceiver,

**itthiyo nāmetā kāmavaṭṭena āvaṭṭanato āvaṭṭanī,**

certainly those women, through tempting with sensuality, from temptation, are temptresses,

**anantāhi itthimāyāhi samannāgatattā mahāmāyā nāma.**

being endowed with women's endless deceit, they are called great deceivers.

**Vuttañ-hetaṃ:**

Therefore this is said:<sup>528</sup>

-----|-----||-----|-----

**Māyā cetā marīcī ca soko rogo cupaddavo,**

They are deceivers, mirages, grief, disease and calamity,

-----|-----||-----|----- Siloka pathyā

**Kharā ca bandhanā cetā, maccupāso guhāsayo,**

They are the harshest of bonds, the snare of death, hidden in the heart,

---

<sup>527</sup> Again we see the absolutive used as a finite verb here.

<sup>528</sup> Ja 534 vs. 30.

— ॐ — — ॐ — — ॥ — ॐ — ॐ — ॐ — Siloka pathyā

**Tāsu yo vissase poso, so naresu narādhamo ti.**

The man who puts trust in those (women), is the lowest among men.

**Brahmacariyavikopanā ti,**

*Upsetter of the spiritual life,*

**seṭṭhacariyassa methunaviratibrahmacariyassa vikopanā.**

they are upsetters of the highest life, the spiritual life bereft of sexual intercourse.

**Sīdantī ti,**

*They sink,*

**itthiyo nāmetā isīnaṃ brahmacariyavikopanena apāyesu sīdanti.**

through these women upsetting the spiritual life the sages sink into the (various) downfalls.

**Sesaṃ purimanayeneva yojetabbam.**

The rest should be applied according to the former method.<sup>529</sup>

**Nan-ti nipātamattam.** {2.327}

*Nam, this is merely a particle.*

**Viditvānā ti evaṃ jānitvā.**

*Knowing means knowing thus.*

**Ārakā parivajjaye ti:**

*He should avoid from afar,*

**“Etā itthiyo nāma methunadhammādihi,**

*knowing: “These women surely with sexual intercourse and so on,*

---

<sup>529</sup> I include the relevant explanations from the previous Jātaka Ja 262.

**atittā, kālām katvā, etesu nirayesu sīdanti,**  
not being satisfied, after death, sink into the hells,

**etā evaṃ attanā sīdamānā, kassaññassa sukhāya bhavissanti” ti?**  
these (women), sinking themselves in this way, what other will they be happy  
with?”

**Evam ñatvā paṇḍito puriso dūrato va tā parivajjaye, ti dīpeti.**  
Knowing this the wise man avoids them from afar, this is the explanation.

**Chandasā vā dhanena vā ti,**  
*Through desire or through wealth,*

**attano vā chandena ruciyā pemena,**  
through his own desire, liking, loving,

**bhativasena laddhadhanena vā,**  
or because of wealth received through wages,

**yam purisaṃ etā itthiyo upasevanti bhajanti.**  
these women keep company, associate with that person.

**Jātavedo ti aggi.**  
*Fire means fire.*

**So hi jātamatto va vediyati, vidito pākaṇo hotī ti Jātavedo.**  
Even a new born experiences fire, it is understood, it is clearly seen, so Jātaveda  
(is said).<sup>530</sup>

**So yathā attano ṭhānaṃ kāraṇaṃ okāsaṃ anudahati,**  
As in his place, when there is a cause, an opportunity, it burns,

**evam-etā pi yam upasevanti,**  
so those (women) keep company with someone,

---

<sup>530</sup> This is a folk-etymology, deriving *jātaveda* from *jātamatto va vediyati*.

**taṃ purisaṃ dhanayasasīlapaññāsamannāgatam-pi,**  
that person, though endowed with wealth, fame, virtue and wisdom,

**tesaṃ sabbesaṃ dhanādīnaṃ vināsanato,**  
all of these, from the destruction of wealth and so on,

**puna tāya sampattiyā, abhappattikaṃ kurumānā,**  
from that abundance, making it not liable to arise again,

**kippaṃ anudahanti jhāpentī.**  
quickly burn him up, set fire to it.

**Vuttam-pi cetam:**

This is also said:

**“Balavanto dubbalā honti, thānavanto pi hāyare,**  
“Those who are strong become weak, and those who are firm dwindle away,

**Cakkhumā andhakā honti, mātugāmasaṃ gatā.**  
Those with eyes become blind, when under the control of women.

**Guṇavanto nigguṇā honti, pañnavanto pi hāyare,**  
Those with virtue lose their virtue, those with wisdom dwindle away,

**Pamattā bandhane senti, mātugāmasaṃ gatā.**  
The heedless lie in bondage, when under the control of women.

**Ajjhenañ-ca tapaṃ sīlaṃ saccaṃ cāgaṃ satimṃ matimṃ,**  
Study, asceticism, virtue, truth, sharing, mindfulness, wisdom,

**Acchindanti pamattassa, panthadūbhī va takkarā.**  
They cut these off from the heedless, like treacherous thieves on the road.

**Yasaṃ kittimṃ dhitimṃ sūraṃ bāhusaccaṃ pajānaṃ,**  
Fame, glory, resolution, heroism, much learning, and knowing,

**Khepayanti pamattassa, kaṭṭhapuñjaṃ va pāvako ti.”**

They waste away the heedless, like an inferno a bunch of sticks.”

## **Ja 264 Mahāpanādajātaka**

### **The Story about (the King of Mithilā) Mahāpanāda**

In the present the Buddha goes to teach in one village where there was a young and very rich gentleman, who, when he heard the Buddha teach became a monk. When one day they were crossing a river the Buddha asked him to show the palace he had lived in in a previous life, which had sunk under the waters. He did so, and the Buddha then told the story of his previous fame and fortune.

○---|○---||-○---|○-○- Siloka pathyā

**1. Panādo nāma so rājā, yassa yūpo suvaṇṇayo,**

The king whose name was Panāda, had a palace (made out of) gold,

○○---|○---||-○-○|○-○- Siloka pathyā

**Tir'yaṃ soḷasubbedho, uddham-āhu saḥassadhā.**

Which was sixteen lengths across, and a thousand-fold in height, they say.

---○|○---||○-○○|○-○- Siloka pathyā

**2. Saḥsakaṇḍo satageṇḍu, dhajālu haritāmayo,**

A thousand sections, a hundred floors, adorned with emerald flags,

○---|○---||○○---|○-○- Siloka pathyā

**Anaccuṃ tattha gandhabbā, cha saḥassāni sattadhā.**

The musicians danced there, six thousand (divided) in seven troupes.

— 0 — | 0 — — || 0 — — 0 | 0 — 0 — Siloka pathyā

**3. Evam-etam tadā āsi, yathā bhāsasi Bhaddaji,**

At that time this was certainly so, just as Bhaddaji has said,

— 0 — | 0 — — || — — — 0 | 0 — 0 — Siloka pathyā

**Sakko aham tadā āsiṃ, veyyāvaccakaro tavā ti.**

At that time I was Sakka, (Lord of Devas), (now) I am your steward.

**Tattha,** {2.334} *yūpo ti pāsādo.*

In this connection, *palace*<sup>531</sup> means palace.

**Tiriyaṃ soḷasubbedho ti vitthārato soḷasakaṇḍapāvithhāro ahoṣi.**

*Sixteen lengths across* means in width it was sixteen bowshots across.<sup>532</sup>

**Uddham-āhu sahasadhā ti,**

*A thousand-fold in height, they say,*

**ubbedhena sahasakaṇḍagamanamattam ucco ahu,**

*they say the height was some thousand bowshots in length,*

**sahasakaṇḍagamanagaṇanāya pañcavīsatiyojanappamāṇam hoti.**

*the measure twenty-five leagues is calculated as one thousand bowshots.*

**Vitthāro panassa aṭṭhajojanamatto.**

*But in width it was some eight leagues.*

**Sahasakaṇḍo satageṇḍū ti,**

*A thousand sections, a hundred floors,*<sup>533</sup>

---

<sup>531</sup> A *yūpa* normally means a *sacrificial post*, but here it is defined as a *palace*. It is possibly the case that at the place where a palace was to be built a sacrifice was made, and the post then came to indicate the palace itself.

<sup>532</sup> Defined in the commentary to the Bhaddajittheragāthā as being half a league (*aḍḍhajojana*), probably three or more kilometres.

**so panesa sahassakaṇḍubbedho pāsādo satabhūmiko ahosi.**

the palace was a thousand sections high, and had a hundred floors.

**Dhajālū ti dhajasampanno.**

*Adorned with ... flags* means endowed with flags.

**Haritāmāyo ti haritamaṇiparikkhitto.**

*Emerald* means with emerald jewels spread over it.

**Aṭṭhakathāyaṃ pana: “Samālu haritāmāyo” ti pāṭho,**

But in the commentary there is the reading: “Adorned with emerald windows,”

**haritamaṇimayehi dvāarakavāṭavātapānehi samannāgato, ti attho.**

endowed with window-latches and windows made of the emerald jewel, this is the meaning.

**Samālū ti kira dvāarakavāṭavātapānānaṃ nāmaṃ.**

Adorned with ... windows, it see ms this is a name for window-latches and windows.

**Gandhabbā ti naṭā.**

*Musicians* means performers.<sup>534</sup>

---

<sup>533</sup> One of the meanings of *geṇḍu* is a tower, a turret, which certainly would make sense in this context, but the commentary gives it a different meaning, not seen in the dictionaries.

<sup>534</sup> Perhaps *naṭa* here means something closer to a dancer, an actor, but I do not find this meaning associated with *gandhabba*, which always seems to indicate a musician of some sort.



***Cha saḥassāni sattadhā ti cha gandhabbasahassāni sattadhā hutvā,***

*Six thousand (divided) in seven troupes means having six thousand musicians (divided) into seven troupes,*

***tassa pāsādassa sattasu ṭhānesu rañño ratijananatthāya naccimsū,***

*they performed in the palace in seven places in order to produce delight for the king,*

***ti attho.***

*this is the meaning.*

***Te evaṃ naccantā pi rājānaṃ hāsetuṃ nāsakkhimsu,***

*But even by performing for the king, they were unable to make him laugh,*

***atha Sakko Devarājā devanaṭaṃ pesetvā, samajjāṃ kāresi,***

*then Sakka, the King of the Devas, sent the divine performers, and made a festival,*

***tadā Mahāpanādo hasi.***

*and then Mahāpanāda laughed.*

***Yathā bhāsasi, Bhaddajī ti,***

*Just as Bhaddajī has said,*

***Bhaddajittherena hi:***

*because the elder Bhaddajī,*

***“Bhaddajī, tayā Mahāpanādarājakāle***

*said: “Bhaddajī, in king Mahāpanāda’s time*

***ajjhāvutthapāsādo kahaṇ”-ti? vutte:***

*where was the inhabited palace?”*

***“Imasmim ṭhāne nimuggo, bhante” ti vadantena,***

*By saying: “It sank down in this place, venerable sir,”*

**tasmiṃ kāle attano atthāya**

at that time for his own sake

**tassa pāsādassa nibbattabhāvo ca Mahāpanādarājabhāvo ca bhāsito hoti.**

he spoke about the fact of his own birth in that palace, and king Mahāpanāda.

**Taṃ gahetvā Satthā:**

After grasping this, the Teacher

**“Yathā tvam, Bhaddaji, bhāsasi, tadā etaṃ tatheva ahosi,**

said: “As you speak, Bhaddaji, at that time, in the same place,

**aham tadā tava kāyaveyyāvaccakaro Sakko Devānam-into ahosin”-ti āha.**

I was then your steward Sakka, the Lord of the Devas.”

## Ja 265 Khurappajātaka

### The Story about the Arrow

In the present one monk has almost given up on the struggle. The Buddha tells him a story about a forester who acted as a guide for a merchant and was willing to lay down his life to ensure his client was delivered to his destination safely.

--o-|-oo|-o-- Tuṭṭhubha

1. “Disvā khurappe dhanuveganunne,

“Seeing arrows impelled with speed from bow,

--o-|-,oo-|-o-- Tuṭṭhubha

Khagge gahīte tikhīṇe teladhote,<sup>535</sup>

The sharp, tempered<sup>536</sup> swords that were held aloft,

---

<sup>535</sup> There is a break after the 5<sup>th</sup> syllable, and a restart of the break, both here and in the next verse, and also in line 1 of the 3<sup>rd</sup> verse. The -ī- in *gahīte* is m.c. here and below.

<sup>536</sup> Lit: cleaned with oil, but it seems to mean they had been tempered.

--o-|-oo|-o-- Tuṭṭhubha

**Tasmiṁ bhayasmim maraṇe viyūlhe,**  
When there was an imminent fear of death,

--o-|-o|-o-- Tuṭṭhubha

**Kasmā nu te nāhu chambhitattan-ti.”**<sup>537</sup>  
Why did you not speak about your terror?”

--o-|-oo|-o-- Tuṭṭhubha

**2. “Disvā khurappe dhanuveganunne,**  
“Seeing arrows impelled with speed from bow,

--o-|-,oo|-o-- Tuṭṭhubha

**Khagge gahīte tikhīṇe teladhote,**  
The sharp, tempered swords that were held aloft,

--o-|-oo|-o-- Tuṭṭhubha

**Tasmiṁ bhayasmim maraṇe viyūlhe,**  
When there was an imminent fear of death,

--o-|-oo|-o-- Tuṭṭhubha

**Vedaṁ alatthaṁ vipulaṁ uḷāraṁ.**  
I received broad, noble inspiration.

--o-|-,oo|-o-- Tuṭṭhubha

**3. So vedajāto ajjhabhaviṁ amitte,**  
Being inspired I conquered (all) my foes,

--o-|-oo|-o-- Tuṭṭhubha

**Pubbeva me jīvitam-āsi cattaṁ,**  
Formerly I abandoned this my life,

---

<sup>537</sup> The break is defective by one syllable, we could easily repair it by reading *na āhu*.

ॐ-ॐ-|ॐ-|ॐ-- Tuṭṭhubha

**Na hi jīvite ālayaṃ kubbamāno**  
Being attached to his life, the hero

----|ॐ-|ॐ-- Tuṭṭhubha

**Sūro kay<sup>1</sup>rā sūrakiccaṃ kadācī ti.”<sup>538</sup>**  
Sometimes does not do a hero’s duty.”

**Tattha,** {2.336} *vedaṃ alatthan-ti tuṭṭhiñ-ceva somanassañ-ca paṭilabhiṃ.*  
In this connection, *I received ... inspiration* means I received satisfaction and happiness.

**Vipulan-ti bahum.**  
*Broad* means a lot of.

**Uḷāran-ti uttamaṃ.**  
*Noble* means supreme.

**Ajjhabhavin-ti jīvitam pariccajivā abhibhaviṃ.**  
*I conquered* means abandoning life, I conquered.

**Pubbeva me jīvitam-āsi cattan-ti,**  
*Formerly I abandoned this my life,*

**mayā pubbeva tava hatthato bhatim gaṇhanteneva jīvitam cattan-āsi.**  
*formerly I abandoned this my life by accepting the payment from your hand.*

**Na hi jīvite ālayaṃ kubbamāno ti,**  
*Being attached to his life,*

**jīvitasmiñ-hi nikantiṃ kurumāno,**  
*one who has desire for his life,*

---

<sup>538</sup> The opening is the non-standard Vedic opening of four heavy syllables.

**purisakiccaṃ kadāci pi na karoti.**

sometimes does not do a man's duty.

## **Ja 266 Vātaggasindhavajātaka** **The Story about the Thoroughbred Horse Vātagga**

In the present one young woman falls in love with a householder, and her friends bring him to her. Playing hard to get she is unresponsive to his advances, and he leaves her never to return, which leads to her pining away. The Buddha tells a similar story from the past involving an ass called Bhaddalī and a thoroughbred horse named Vātagga.

--o-o|o----||-o--|o-o- Siloka pathyā

**1. Yenāsi kisiyā paṇḍu yena bhattaṃ na rucati,**

That by which you grew thin, yellow, and did not take delight in food,

o----|o----||----o|o-o-- Siloka pathyā

**Ayaṃ so āgato bhattā, kasmā dāni palāyasī ti?**

That master, he has returned, why at this time do you run away?

**Tattha,** <sup>{2.340}</sup> **yenā ti tasmiṃ paṭibaddhacittatāya yena kāraṇabhūtena.**

In this connection, *by which* means by which reason your mind was bound to him.

o-o-|o----||-o--|o-o- Siloka pathyā

**2. Sace panādikeneva santhavo nāma jāyati,**

If at the beginning itself what's called intimacy arises,

o--o|o----||----o|o-o- Siloka pathyā

**Yaso hāyati itthīnaṃ, tasmā tāta palāyahan-ti.**

For women their fame is lost, therefore, my dear, I do run away.

**Tattha, ādikenevā ti ādito va paṭhamam-eva.**

In this connection, *at the beginning* means from the start, (from) the first.

**Santhavo ti methunadhammasamyogavasena mittasanthavo.**

*Intimacy* means there is friendly intimacy through being engaged in sexual intercourse.

**Yaso hāyati itthīnan-ti,**

*For women their fame is lost,*

**tāta, itthīnañ-hi garukaṃ akatvā,**

*my dear, for women who have not given it importance,*

**ādito va santhavaṃ kurumānānaṃ yaso hāyati,**

*and from the start are intimate, their fame is lost,*

**issariyagabbhitabhāvo parihāyatī ti.**

*and their power diminishes.*

— — — — — || — — — — — Siloka pathyā

**3. Yasassināṃ kule jātaṃ āgataṃ yā na icchati,**

*Not desiring to come to one born in a renowned family,*

— — — — — || — — — — — Siloka pathyā

**Socati cirarattāya, Vātaggam-iva Bhaddalī ti.**

*She will grieve for a long time, like Bhaddalī (grieved) for Vātagga.*

**Tattha, yasassinan-ti yasasampannaṃ.**

In this connection, *renowned* means endowed with renown.

**Yā na icchatī ti yā itthī tathārūpaṃ purisaṃ na icchati.**

*Not desiring* means whatever woman has no desire for such a man.

**Cirarattāyā ti cirarattaṃ, dīgham-addhānan-ti attho.**

*For a long time* means for a long time, for a long period.

## Ja 267 Kakkaṭajātaka The Story about (the Immense) Crab

In the present a landowner goes into the country and is attacked by thieves, but his wife manages to secure his release. The Buddha tells a story of an immense crab who used to kill elephants, and how, when an elephant was once caught by the crab, his mate flattered the crab, and secured her husband's release, which led to the crab's destruction.

--o-|-oo|-o-- Tutṭhubha

1. “**Siṅgī**<sup>539</sup> **migo āyatacakkhunetto,**  
“Hornéd creature having extended eyes,

--o-|-oo|-o-- Tutṭhubha

**Aṭṭhittaco vārisayo alomo,**  
Bones for skin, lying in water, hairless,

--o-|-oo|-o-- Tutṭhubha

**Tenābhibhūto kapaṇaṃ rudāmi,**  
Overcome by him I cry wretchedly,

--o-|-oo|-o-- Tutṭhubha

**Mā heva maṃ pāṇasamaṃ jaheyā ti.”**  
You should not abandon me, dear as life.”

**Tattha, siṅgī migo ti siṅgī suvaṇṇavaṇṇo migo.**

In this connection, *hornéd creature* means a golden creature with horns.<sup>540</sup>

---

<sup>539</sup> [This verse is omitted by accident in the digital transcription of Cst.]

<sup>540</sup> There is some ambiguity about how to interpret this, as *siṅgī* means both *golden* and *horned*.

**Dvīhi aḷehi siṅgakiccaṃ sādhetehi, yuttatāya siṅgī, ti attho.**

With his two claws doing the duty of a horn, because of this he is horned, this is the meaning.

**Migo ti pana sabbapāṇasaṅgāhakavasena idha kuḷīro vutto.**

*Creature*, a crab is meant here by taking all the living beings as a whole.

**Āyatacakkhunetto ti, ettha dassanaṭṭhena cakkhu, nayanaṭṭhena nettamī,**

*Having extended eyes*, here an eye in the sense that it sees, a guide<sup>541</sup> in the sense of leading,

**āyatāni cakkhusaṅkhātāni nettāni assā ti āyatacakkhunetto,**

what are considered extended eyes, his guides, this is *having extended eyes*,

**dīgha-akkhī, ti attho.**

long eyed, this is the meaning.

**Aṭṭhim-evassa tacakiccaṃ sādhetī, ti aṭṭhittaco.**

Having bones doing the duty of skin, this is *bones for skin*.

**Tenābhibhūto ti,**

*Overcome by him*,

**tena migena abhibhūto ajjhotthato niccalam gahito hutvā.**

overcome, overwhelmed by that creature having been grabbed and fixed.

**Kapaṇam rudāmī ti kāruṇhappatto hutvā, rudāmi viravāmi.**

*I cry wretchedly* means having become pitiful I cry, I wail.

**Mā heva man-ti,**

*You should (not abandon) me*,

---

<sup>541</sup> It seems in English we do not have many useful synonyms for eye, but in Pāḷi there are numerous: *eye*, (*nt.*) *akkhi*, *cakkhu*, *nayana*, *locana*, *netta*, of which two are used here.



**maṁ evarūpaṁ byasanappattaṁ,**

having met with such a disaster,

**attano pāṇasamaṁ, piyasāmikaṁ tvaṁ mā heva jahī ti.**

being like your own life, you should not abandon your dear master.

—○○—|○—||—○—|○—○— Siloka pathyā

2. “Ayya na taṁ jahissāmi, kuñjaraṁ saṭṭhihāyanaṁ,

“Dear sir, I will not abandon you, elephant of sixty years,

○—||—|○—||—○—|○—○— Siloka pathyā

**Pathabyā cāturantāya suppiyo hosi me tuvan-ti.”**

By the four quarters on the earth you are the one most dear to me.”

**Tattha, saṭṭhihāyanan-ti,**

In this connection, *of sixty years,*

**jātiyā saṭṭhivassakālasmiñ-hi kuñjarā thāmena parihāyanti,**

after sixty years of life, the strength of elephants falls away,

**sā ahaṁ evaṁ thāmahīnaṁ imaṁ byasanaṁ pattaṁ taṁ na jahissāmi,**

I do not abandon him who lost strength, who met with this disaster,

**mā bhāyi, imissā hi catūsu disāsu samuddaṁ patvā,**

do not fear, having come to the ocean in the four directions,

**ṭhitāya cāturantāya pathaviyā, tvaṁ mayhaṁ suṭṭhu piyo ti.**

through being based on the four quarters of this earth, you are most dear to me.

—○—||—|○—||—○○|○—○— Siloka pathyā

3. “Ye {2.344} kuḷīrā samuddasmiṁ, Gaṅgāya Yamunāya ca,

“Those crabs in the ocean, and in the Ganges and the Yamunā,

—||—|○—||—○—|○—○— Siloka pathyā

**Tesaṁ tvaṁ vārijo seṭṭho, muñca rodantiyā patin-ti.”**

Of these you’re the best born in water, through (my) cries free my husband.”

**Tassattho:**

This is the meaning:

**ye samudde vā Gaṅgāya vā Yamunāya vā kuḷīrā,**  
whatever crabs in the ocean, or in the Ganges, or in the Yamunā,

**sabbesaṃ vaṇṇasampattiyā ca mahantattena ca**  
of all these the handsomest, the greatest,

**tvam-eva seṭṭho uttamo.**  
the best, the supreme is you.

**Tena taṃ yācāmi: mayhaṃ rodamānāya sāmikaṃ muñcā ti.**  
Because of this I beg you: free my master through my cries.

## **Ja 268 Ārāmadūsakajātaka** **The Story about Spoiling the Park**

In the present while on walking tour the monks come to a certain village and notice that there is an area of barren land. Upon enquiry it turns out a village lad had dug up the trees to water the roots by size. The Buddha tells a story of a monkey in the past who ordered his troop to do the same, thereby ruining king Vissasena's gardens.

---o|o---||oo---|o--o-- Siloka pathyā

**1. “Yo ve sabbasam-etānaṃ ahuvā seṭṭhasammato,**  
“He who was esteemed as the best of all of them,

----|o---||o--oo|o--o-- Siloka pathyā

**Tassāyaṃ edisī paññā, kim-eva itarā pajā ti?”**  
Such is his wisdom, why ask about other folk?”

**Tattha,** {2.346} *sabbasam-etānan-ti,*

In this connection, of all of them,

**imesaṃ sabbesaṃ samānajātīnaṃ.**

of all these of similar birth.

**Ahuvā ti ahosi.**

Was means was.<sup>542</sup>

**Kim-eva itarā pajā ti?**

Why ask about other folk?

**Yā itarā etesu lāmikā pajā, kīdisā nu kho tassā paññā ti?**

About those other, inferior folk, of what kind is their wisdom?

— — — — — || — — — — — Siloka pathyā

2. “**Evam-eva tuvaṃ Brahme, anaññāya vinindasi,**

“Truly such are you, Brahmā, (although) unknowing, you reproach (me),

— — — — — || — — — — — Siloka pathyā

**Katham mūlaṃ adisvāna, rukkhaṃ jaññā patiṭṭhitan-ti.”**

Without having seen the root, how can we know which tree is grounded?”

**Tattha, Brahme ti ālapanamattam.**

In this connection, *Brahmā*, this is merely a vocative.

**Ayaṃ panettha saṅkhepattho:**

But here this is the meaning in brief:

**tvaṃ, bho purisa, kāraṇākāraṇaṃ ajānitvā,**

you, dear sir, without knowing what is a cause and what is not a cause,

**evam-eva amhe vinindasi, rukkhaṃ nāma:**

reproach us in such a way, saying, (of) the tree:

---

<sup>542</sup> Defining with the more regular form of the aorist.

**“Gambhīre patiṭṭhito vā esa, na vā” ti,**

“This is deeply grounded, or not so,”

**mūlam anuppāṭetvā, katham nātum sakkā?**

without digging up the root, how are we able to know?

**Tena mayam uppāṭetvā, mūlappamaṇena udakam āsiñcāmā ti.**

After digging it up, we sprinkle water according to the size of the root.

----|0----||----|0-0- Siloka pathyā

3. **“Nāham tumhe vinindāmi ye caññe vānarā vane,**

“I do not reproach you or any other monkeys in the woods,

-0-|0----||----|0-0- Siloka pathyā

**Vissaseno va gārayho, yassatthā rukkharopakā ti.”**

Vissasena is blameworthy, and those whose aim is to grow trees.”

**Tattha, Vissaseno va gārayho ti,**

In this connection, *Vissasena is blameworthy,*

**Bārāṇasirājā Vissaseno yeva ettha garahitabbo.**

the king of Benares, Vissasena, is here to be blamed.

**Yassatthā rukkharopakā ti,**

*Those who cultivate the trees,*

**yassatthāya tumhādisā rukkharopakā jātā ti.**

those, like you, and those whose aim is to grow trees.



**Tāsam** {2.350} **ayam-attho:**

This is the meaning of it:

**amma, ime sattā Piyaṅgusāmādinā sarīraṇṇena samannāgatā,**  
dear, these creatures, Piyaṅgu and Sāma and so on, endowed with beautiful  
bodies,

**kathānigghosassa madhuratāya mañjukā,**  
having sweet talk and speech are *pleasing*,

**abhirūpatāya piyadassanā samānā pi,**  
they are lovely and become *good-looking*,

**antamaso mātāpitāro pi.**  
even down to mother and father.

**Akkosaparibhāsādivasena pavattāya,**  
Because of continually abusing and insulting,

**kharavācāya samannāgatattā, kharavācā,**  
being endowed with rough voices, they have *rough voices*,

**imasmiñ-ca parasmiñ-ca loke piyā nāma na honti,**  
in this and in the next world they are certainly not dear,

**antarāmagge kharavācā kikī viya,**  
like the blue jay with his rough voice on the highway,

**saṅhabhāṇino pana, maṭṭhāya madhurāya vācāya samannāgatā,**  
but those who are soft voiced, being endowed with smooth and sweet words,

**virūpā pi piyā honti.**  
even though ugly are dear.

**Tena taṁ vadāmi:**

Therefore I say this:

**nanu passasi tvam̐ imam̐ kāḷim̐,**

surely you must see this one, which is black,

**dubbaṇṇam̐ sarīravaṇṇato pi,**

though having an ugly body colour,

**kāḷatarehi tilakehi {2.351} āhatam̐ kokilam̐,**

the cuckoo, though afflicted and mottled with spots,

**yā evam̐ dubbaṇṇā samānā pi, saṅhabhāsanena bahūnam̐ piyā jātā.**

though being ugly, because of its soft speech he is very much dear.

**Iti yasmā kharavāco satto loke,**

Thus a creature with a rough voice in the world,

**mātāpitūnam-pi appiyo.**

is not dear, even to mother and father.

**Tasmā bahujanassa piyabhāvam̐ icchanto poso,**

Therefore a person desiring to be dear to the manyfolk,

**sakhilavāco saṅhamaṭṭhamuduvāco assa.**

should have a kind voice, a soft, smooth, gentle voice.

**Paññāsankhātāya mantāya paricchinditvā, vacanato mantabhāṇī,**

Having defined what is reckoned as insight and wisdom, by his words he is *a wise speaker*,

**vinā uddhaccena, pamāṇayuttasseva kathanato anuddhato.**

being without haughtiness, from speaking a suitable amount he is *not haughty*.

**Yo hi evarūpo puggalo Pāḷiñ-ca atthañ-ca dīpeti,**  
Such a person who explains the Text and its meaning,

**tassa bhāsitaṃ kāraṇasannissitaṃ katvā,**  
basing his speech on reason,

**param anakkosetvā, kathitatāya madhuran-ti.**  
without scolding another, his speech is sweet.

## **Ja 270 Ulūkajātaka** **The Story about (the Sour-Looking) Owl**

In the present the crows attack the owls by day, and the owls attack the crows by night. The Buddha tells a story of how their enmity came about in the first age of the world when an owl was chosen for king, and a crow objected.

--○○|○---||-○---|○-○- Siloka pathyā

**1. Sabbehi kira ñātīhi kosiyo issaro kato,**  
Over all my relatives, it seems, the owl has been made ruler,

○---|○---||○---|○-○- Siloka pathyā

**Sace ñātīhanuññāto, bhaṇeyyāhaṃ ekavācikan-ti.**  
If I have permission of my relatives, I would speak one word.

**Tassattho:** {2.353}

This is the meaning:

**yā esā sāvanā vattati taṃ sutvā vadāmi.**  
I speak after listening to you who made proclamation.

**Sabbehi kira imehi samāgatehi ñātīhi ayaṃ kosiyo rājā kato.**  
Over all of my assembled relatives, it seems, this owl has been made king.



**Sace panāhaṃ ñātīhi anuññāto bhaveyyaṃ,**

But if I would have permission from my relatives,

**ettha vattabbaṃ ekavācikaṃ, kiñci bhaṇeyya-ti.**

I would speak one word here, I would say something.

○○○|○-----||-----|○○○ Siloka pathyā

**2. Bhaṇa samma anuññāto, atthaṃ Dhammañ-ca kevalaṃ,**

Speak, friend, you have permission, all that is Dhamma and meaningful,

-----|○-----||-----|○○○ Siloka pathyā

**Santi hi daharā pakkhī, paññavanto jutindharā ti.**

Although these birds are young, they're endowed with wisdom and brilliance.

**Tattha, bhaṇa, samma, anuññāto ti,**

In this connection, speak, friend, you have permission,

**samma vāyasa, tvaṃ amhehi sabbehi anuññāto,**

dear friend crow, you have the permission of all of us,

**yaṃ te bhaṇitabbaṃ, taṃ bhaṇa.**

whatever you would speak, please speak it.

**Atthaṃ Dhammañ-ca kevala-ti,**

All that is Dhamma and meaningful,

**bhaṇanto ca kāraṇaṃ-ceva paveṇi-āgatañ-ca vacanaṃ amuñcitvā bhaṇa.**

speaking without letting go of reason and the words handed down by tradition,  
do speak.

**Paññavanto jutindharā ti,**

They are endowed with wisdom and brilliance,

**paññāsampannā ceva ñaṇobhāsadhārā ca daharā pi pakkhino atthi yeva.**

the young birds are endowed with wisdom and bear radiant knowledge.

U---U|U---||U---|U-U- Siloka pathyā

**3. Na me rucati, bhaddam vo, ulūkassābhisecanam,**  
Good luck to you, but I do not like the anointing of the owl,

---U|U---||U---|U-U- Siloka pathyā

**Akkuddhassa mukham passa, katham kuddho karissatī ti?**  
Look at his face when not angry, what will it be when made angry?

**Tassattho:**

This is the meaning:

**bhaddam tumbhākam hotu,**  
may there be good luck to you,

**yam panetam tikkhattum sāvanavācāya ulūkassa abhisecanam karīyati,**  
but three times with the words of proclamation is the anointing of the owl,

**etam mayham na rucati.**  
it is not liked by me.

**Etassa hi idāni tuṭṭhacittassa akkuddhassa mukham passatha,**  
For now look at his face when his mind is content and he is not angry,

**kuddho panāyam katham karissatī ti na jānāmi,**  
I do not know what it will be when made angry,

**sabbathā pi etam mayham na rucati ti.**  
though in every way it is not liked by me.

## Ja 271 Udapānadūsakajātaka The Story about Spoiling the Well

In the present one jackal fouls the well he drinks from, and is driven off by the novices. The Buddha tells a story of how a similar event happened in a previous life and how he had admonished the jackal who avowed that his ancestors did ever behave this way.

--o-|ooo-||oo-oo-oo- Siloka navipulā

1. Āraññikassa isino cirarattatapassino,

For the seer in the wilds who lives austere for many nights,

--o-|oo--||o--oo-oo- Siloka savipulā

Kicchākataṃ udapānaṃ kathaṃ samma avāhayī ti?

Dear friend, why did you spoil this well which was made with difficulty?

**Tassattho:** {2.355}

This is the meaning:

**araññe vasanatāya āraññikassa.**

for the one living in the wilderness is *in the wilds*.

**Esitaguṇattā isino.**

One who searches for virtue is a *seer*.

**Cirarattam tapam nissāya vutthattā cirarattatapassino.**

One who for many nights lives depending on asceticism is *who lives austere for many nights*.

**Kicchākataṃ, kicchena dukkhena nipphāditaṃ udapānaṃ.**

*Made with difficulty, the well which was made with difficulty and suffering.*

**Kathaṃ kim-atthāya, samma siṅgāla,**

*Why, what was the purpose, dear friend jackal,*

**tvam̐ avāhayi muttakarīsena ajjhotthari dūsesi,**

for you to *spoil it*, drown it, corrupt it, with urine and excrement,

**taṃ vā muttakarīsaṃ ettha avāhayi pātesī ti?**

or, having brought it to this place, spoil it with urine and excrement, destroying it?

— 0 — — | — — — — || — — — — | 0 — 0 — Siloka mavipulā

**2. Esa dhammo siṅgālānaṃ, yaṃ pītvā ohadāmase,**

This is the nature of jackals, having drunk I must urinate,<sup>543</sup>

0 0 0 — | 0 — — — || 0 — — — | 0 — 0 — Siloka pathyā

**Pitupitāmahaṃ dhammo, na taṃ ujjhātum-ar<sup>a</sup>hasī ti.**

It is our fathers' and grandfathers' nature, you should not blame us.

**Tattha, esa dhammo ti esa sabhāvo.**

In this connection, *this is the nature* means this is the character.

**Yaṃ pītvā ohadāmase ti,**

*Having drunk I must urinate,*

**samma, yaṃ mayam̐ yattha pāṇiyam̐ pivāma,**

dear friend, in whatever place we drink water,

**tam-eva ūhadāma pi omutteṃ pi,**

there we must urinate, pass water,

**esa amhākaṃ siṅgālānaṃ dhammo, ti dasseti.**

this is our jackal nature, this is the explanation.

**Pitupitāmahan-ti pitūnañ-ca pitāmahānañ-ca no esa dhammo.**

*Our fathers' and grandfathers'* means it is our fathers' and grandfathers' nature.

---

<sup>543</sup> The more usual form seems to be *ūhadamāse*, which normally means *defecate*, but here has to mean *urinate*.

**Na taṃ ujjhātum-arahasī ti,**

*You should not blame us,*

**taṃ ambhākaṃ paveṇi-āgataṃ dhammaṃ sabhāvaṃ,**

*this is our tradition, our way and our character,*

**tvam ujjhātum na arahasi, na yuttam te ettha kujjhitun-ti.**

*you should not blame us, it is not suitable to be angry here.*

----|o----||o--o|o--o-- Siloka pathyā

**3. Yesam vo ediso dhammo, adhammo pana kīdiso?**

*Those for whom such is natural, what would be unnatural?*

----|o----||-o--o|o--o-- Siloka pathyā

**Mā vo dhammaṃ adhammaṃ vā, addasāma kudācanan-ti!**

*Don't let me see your natural or unnatural any time!*

**Tattha, mā vo ti,**

*In this connection, don't (let me see) your,*

**tumbhākaṃ dhammaṃ vā adhammaṃ vā na mayaṃ kadāci addasāmā ti.**

*we did not see your being natural or unnatural at any time.*

## **Ja 272 Byagghajātaka**

### **The Story about the Tiger**

In the present Kokālika wants to bring the two chief disciples to his home town, but they refuse to go. The Buddha tells a story of a Tree Devatā who drove away a tiger and a lion because of the carnage they brought into the forest. But once gone, men entered and cut down all the trees for cultivation.

— 0 — | 0 — — || — — — | 0 — 0 — Siloka pathyā

**1. Yena mittena saṃsaggā, yogakkhemo vihiyyati,**

Through association with a (bad) friend, security decreases,

— — — | 0 — — || — — — | 0 — 0 — Siloka pathyā

**Pubbevajjhābhavaṃ tassa rakkhe akkhī va paṇḍito.**

The wise one should guard his predominance like (he should guard) his eyes.

— 0 — | 0 — — || — — — | 0 — 0 — Siloka pathyā

**2. Yena mittena saṃsaggā, yogakkhemo pavaḍḍhati,**

Through association with a (good) friend, security increases,

0 — 0 | 0 — — || — 0 — | 0 — 0 — Siloka pathyā

**Kareyyattasamaṃ vuttiṃ sabbakiccesu paṇḍito ti.**

The wise one should do all his duties in life for one like himself.

**Tattha,** {2.357} *yena mittena saṃsaggā ti,*

In this connection, through association with a (bad) friend,

**yena pāpamittena saddhiṃ saṃsaggahetu saṃsaggakāraṇā,**

through reason of association, through cause of association, with an bad friend,

**yena saddhiṃ dassanasamsaggo savanasamsaggo kāyasamsaggo,**

together with that one who is associated with by sight, by hearing, by body,

**samullapanasamsaggo paribhogasamsaggo ti:**

by conversation, by enjoyment:

**imassa pañcavidhassa saṃsaggassa katattā, ti attho.**

through the fact of making association through (one of) these five ways, this is the meaning.

***Yogakkhemo ti kāyacittasukhaṃ.***

*Security means bodily and mental happiness.*<sup>544</sup>

***Tañ-hi dukkhayogato khemattā idha yogakkhemo, ti adhippetam.***

Through the fact of being secure from the yoke of suffering here, he has *security*, this is the intention.

***Vihīyatī ti parihāyati.***

*Decreases means deteriorates.*

***Pubbevajjhābhavaṃ tassa rakkhe akkhīva paṇḍito ti,***

*The wise one should guard his predominance like (he should guard) his eyes,*

***tassa pāpamittassa ajjhābhavaṃ tena abhibhavitaṃ,***

*the predominance of his evil friend should be overcome by him,*

***attano lābhayaśāvitam yathā nam so na ajjhābhavati,***

*since his own gains, fame and life should not overcome him,*

***tathā paṭhamataram-eva attano akkhī viya paṇḍito puriso rakkheyya.***

*so first of all the wise man should guard himself like (he would) his own eyes.*

***Dutiyaḡāthāya, yena ti yena kalyāṇamittena saha saṃsaggakāraṇā.***

In the second verse, *through* means by association with reason with a spiritual friend.

***Yogakkhemo pavaḡḡhati ti kāyacittasukhaṃ vaḡḡhati.***

*His security increases means his bodily and mental happiness increases.*

***Kareyyattasamaṃ vuttin-ti,***

*Should do ... for one like himself,*<sup>545</sup>

---

<sup>544</sup> *Yogakhema* is one of those difficult terms in Pāli that has a range of meanings that can be called upon by the commentators, but not by translators! Essentially it means *safety, security, sanctuary*; but it also means *free from the yoke, free from bondage*, and therefore, according to this commentary, *happiness*.

**tassa kalyānamittassa sabbakiccesu paṇḍito puriso –**  
the wise person, in all duties towards his spiritual friend –

**yathā attano jīvitavuttiñ-ca upabhogaparibhogavuttiñ-ca karoti –**  
just like one does for his own livelihood and for his own profit and enjoyment –

**evam-etam sabbam kareyya,**  
so should he do all of this,

**adhikam-pi kareyya, hīnam pana na kareyyā ti.**  
he should do even more, but he should not do less.

----|-----||-----|----- Siloka pathyā

**3. Etha byagghā nivattavho, paccupetha mahāvanam,**  
Come, tigers, please turn back, return to the great wood, don't cut the wood,

-----|-----||-----|----- Siloka pathyā

**Mā vanam chindī nibyaggham, byagghā māhesu nibbanā ti.**  
Bereft of tigers, do not let there be tigers without a wood.

**Tattha, byagghā ti ubho pi te byagghanāmenevālapantī āha.**  
In this connection, *tigers*, addressing both these tigers she called on them by name.

**Nivattavho ti nivattatha.**  
*Turn back* means *turn back*.<sup>546</sup>

---

<sup>545</sup> The meaning of *attasama* is *one like oneself*, or *a very close friend*.

<sup>546</sup> *Nivattavho* is the indicative middle form of the verb, used m.c. *nivattatha* is the active form.



***Paccupetha mahāvanan-ti,***

*Return to the great wood,*

**taṃ mahāvanam paccupetha puna, upagacchatha, ayam-eva vā pāṭho.**

return to the great wood again, go back, this is an alternative reading.<sup>547</sup>

***Mā vanam chindi nibyagghan-ti,***

*Don't cut the wood bereft of tigers,*

**ambhākam vasanakavanasañḍam,**

our residential wooden thicket,

**idāni tumhākam abhāvena nibyaggham, manussā mā chindiṃsu.**

now because of your absence (this wood) is bereft of tigers, and men must not cut it.

***Byagghā māhesu nibbanā ti,***

*Do not let there be tigers without a wood,*

**tumhādisā ca byaggharājāno attano vasanaṭṭhānā palāyitattā,**

because the tiger-kings like you fled away from their places of residence,

**nibbanā vasanaṭṭhānabhūtena, vanena virahitā mā ahesum.**

do not let them be without a wood, bereft of a wood, because that in truth is where they dwell.

---

<sup>547</sup> The commentator seems to be saying *upagacchatha* is an alternative reading to *paccupetha*, but if it was, then the metre of the verse would be spoiled.

## Ja 273 Kacchapajātaka The Story about (the Biting) Turtle

In the present two persons of high rank are always arguing with each other, and not even the king can prevent them. The Buddha tells a story of how a monkey attacked a turtle and was bitten in return, and how the Bodhisatta persuaded the turtle to let the monkey go.

- 0 - 0 | 0 - - - || - 0 - - | 0 - 0 -    Siloka pathyā

**1. Ko nu uddhitabhatto va, pūrahattho va brāhmaṇo,**

Who is that with a pile of food, like a brahmin with a handful?

0 - 0 - | - 0 0 0 || - - - 0 | 0 - 0 -    Siloka bhavipulā

**Kaṃ nu bhikkhaṃ acari? Kaṃ saddhaṃ upasaṅkamī ti.**

Where did you wander to almsfood? What funeral did you attend?

**Tattha,** {2.360} *ko nu uddhitabhatto vā, ti*

*Herein, who is that with a pile of food,*

**ko nu esa vaḍḍhitabhatto viya, ekaṃ vaḍḍhitabhattaṃ,**

*who is this, like one with a mass of food, one mass of food,*

**bhattapūrapātīm hatthehi gahetvā viya, ko nu eso āgacchatī, ti attho.**

*like one who grabbed with the hand a bowlful of food, who is this coming, this is the meaning.*

**Pūrahattho va brāhmaṇo ti,**

*Like a brahmin with a handful,*

**Kattikamāse vācanakaṃ labhitvā pūrahattho brāhmaṇo viya ca,**

like a brahmin with his hands full, who received an invitation to a recital<sup>548</sup> in  
the month of Kattika,

**ko nu kho eso ti vānaraṃ sandhāya vadati.**

who is this, is said in regard to the monkey.

***Kahaṃ nu bhikkhaṃ acarī ti?***

*Where did you go for alms?*

**Bho vānara, kasmīṃ padese ajja tvaṃ bhikkhaṃ acarī?**

Dear monkey, in what place today did you go for alms?

***Kaṃ saddhaṃ upasaṅkamī ti?***

*What funeral did you attend?*

**Kataraṃ nāma pubbapete uddissa kataṃ saddhabhattaṃ,**

Which of the many funeral feasts offered for the departed,

**kataraṃ vā saddhaṃ puggalaṃ, tvaṃ upasaṅkami?**

which of the many funerals for a person, did you attend?

**Kuto te ayaṃ deyyadhammo laddho, ti dīpeti.**

Where was this gift given to you, this is the explanation.

○-○-!○---||○---!○-○- Siloka pathyā

**2. Ahaṃ kapismi' dummedho, anāmāsāni āmasiṃ,**

I am a foolish monkey, having touched the untouchable,

---○!○---||---!○-○- Siloka pathyā

**Tvaṃ maṃ mocaya bhaddaṃ te, mutto gaccheyya pabbata-ti.**

If you release me, bless you, free, I'll go to the mountain.

---

<sup>548</sup> This would be a recital of the Vedas, after which the brahmins would receive gifts.

**Tattha, ahañ kapiṃ' dummedho ti,**

*In this connection, I am a foolish monkey,*

**bhaddaṃ te, ahañ asmi dummedho capalacitto makkaṭṭo.**

*bless you, I am a foolish, fickle-minded, monkey.*

**Anāmasāni āmasin-ti anāmasitabbaṭṭhānāni āmasiñ.**

*Having touched the untouchable means having touched that thing which should not be touched.*

**Tvañ mañ mocaya, bhaddaṃ te ti,**

*If you release me, bless you,*

**tvañ dayālu anukampako mañ imamahā dukkhā mocehi,**

*if you, having sympathy and compassion, release me from this suffering,*

**bhaddaṃ te hotu.**

*bless you.*

**Mutto gaccheyya pabbatan-ti,**

*Free, I'll go to the mountain,*

**sohañ tavānubhāvena imamahā byasanā mutto,**

*I, through your power, freed from this disaster,*

**pabbatam-eva gaccheyyañ,**

*will go to the mountain,*

**na te puna cakkhupathe attānañ dasseyyan-ti.**

*and will never again show myself within your range of sight.*

— ॐ — — — — — || — — — — — ॐ — ॐ — Siloka pathyā

**3. Kacchapā Kassapā honti, Koṇḍaññā honti makkaṭā,**  
The Kassapas are turtles, and the Koṇḍaññas are monkeys,

— ॐ — ॐ — — — — || ॐ — — — — — ॐ — ॐ — Siloka pathyā

**Muñca Kassapa Koṇḍaññaṃ, kataṃ methunakaṃ tayā ti.**  
Kassapa, free up Koṇḍañña, from having intercourse with you.

**Tassattho** <sup>{2.361}</sup>: **kacchapā nāma Kassapagottā honti,**  
This is the meaning: turtles is a name for the Kassapa clan,

**makkaṭā Koṇḍaññagottā,**  
monkeys are the Koṇḍañña clan,

**Kassapakoṇḍaññānaṃ-ca aññamaññaṃ āvāhavivāhasambandho atthi.**  
the Kassapas and the Koṇḍaññas are connected through give and take in marriage.

**Addhā tayidaṃ lolena dussīlamakkaṭena tayā saddhiṃ,**  
Surely you, together with this greedy immoral monkey,

**tayā ca dussīlena iminā makkaṭena saddhiṃ,**  
you together with this immoral monkey,

**gottasadisatāsaṅkhātassa methunadhammassa anucchavikaṃ,**  
it is not proper that you have intercourse with someone reckoned as from the same clan,

**dussīyakammasaṅkhātam-pi methunakaṃ kataṃ,**  
having intercourse is reckoned as an immoral deed,

**tasmā muñca, Kassapa, Koṇḍaññan-ti.**  
therefore, *Kassapa, free up Koṇḍañña.*

## Ja 274 Lolajātaka The Story about the Greedy (Crow)

In the present one monk is very greedy. The Buddha tells a story of a crow who deceived his friend the pigeon in order to get access to a kitchen, which he stole from. But there the cook caught and plucked him and left him to die.

--o--|--oo--||--oo|o--o-- Siloka bhavipulā

### 1. Kāyaṃ balākā sikhinī, corī laṅghipitāmahā?

Who is this crested crane, a robber, an ascending grandfather?

--o--|-,---||-----|o--o-- Siloka mavipulā

### Oraṃ balāke āgaccha, caṇḍo me vāyaso sakhā ti.

Come out from under (the basket), dear crane, fierce is the crow my friend.

**Tattha,** <sup>{2.363}</sup> *kāyaṃ balākā sikhinī ti,*

*In this connection, who is this crested crane,*

**taṃ kākaṃ tassa bahalatakkena makkhitasarīrasetaṇṇattā,**

*that crow, whose body is smeared white with thick buttermilk,*

**matthake ca sikhāya ṭhapitattā:**

*with a crest placed on his head,*

**“Kā esā balākā sikhinī” ti pucchanto ālapati.**

*asking: “Who is this crested crane?” he called upon him.*

**Corī ti kulassa ananuññāya kulagharaṃ,**

*A robber means his clan is not allowed in the family house,*

**kākassa vā aruciṃ pacchīm pavīṭṭhattā, corī ti vadati.**

or, because of having entered the basket of the despised crow, a robber is said.<sup>549</sup>

**Laṅhipitāmahā ti laṅghī vuccati ākāse laṅghanato megho,**

An ascending grandfather, ascending is said from ascending like a cloud in the sky,

**balākā ca nāma meghasaddena gabbhaṃ gaṇhantī ti,**

cranes normally conceive<sup>550</sup> at the sound of a thunderstorm,

**meghasaddo balākānaṃ pitā, megho pitāmaho hoti,**

the sound of thunder is the father of cranes, the cloud is the grandfather,

**tenāha, laṅhipitāmahā ti.**

because of that, an ascending grandfather is said.<sup>551</sup>

**Oraṃ balāke āgacchā ti, ambho balāke, ito ehi.**

Come out from under (the basket), dear crane means dear crane, come from here.

**Caṇḍo me vāyaso sakhā ti,**

Fierce is the crow my friend,

**mayhaṃ sakhā pacchisāmiko vāyaso caṇḍo pharuso.** {2.364}

my friend, the crow, who is lord of the basket, is fierce, rough.

**So āgato taṃ disvā, kaṇayasadisena tuṇḍena koṭṭetvā,**

Seeing you he will come, having smashed you with his mace-like beak,

---

<sup>549</sup> It is hard to see how this explains the word *corī*.

<sup>550</sup> Lit.: grasp a womb.

<sup>551</sup> The whole explanation is rather curious, and hard to understand. It is quoted and translated in PED, s.v. *laṅghi*.

**jīvitakkhayaṃ pāpeyya,**

you will reach the destruction of life,

**tasmā yāva vāyaso nāgacchati,**

therefore do not come as far as the crow,

**tāva pacchito otaritvā, ito ehi, sīghaṃ palāyassū, ti vadati.**

having descended from your basket, come here, quickly flee, is what is said.

---|---||---|--- Siloka bhavipulā

**2. Nāhaṃ balākā sikhinī, ahaṃ lolosmi vāyaso,**

I am not a crested crane, I am but a greedy crow,

---|---||---|--- Siloka pathyā

**Akatvā vacanaṃ tuyhaṃ, passa lūnosmi āgato ti.**

By not doing your command, after coming, see me being plucked.

**Tattha, āgato ti,**

In this connection, *after coming*,

**tvam idāni gocarabhūmito āgato, maṃ lūnaṃ passā, ti attho.**

now you, after coming from your pasture, see me being plucked, this is the meaning.

---|---||---|--- Siloka pathyā

**3. Punapāpajjasī samma, sīlañ-hi tava tādisaṃ,**

Again you will suffer, dear friend, such is your character,

---|---||---|--- Siloka pathyā

**Na hi mānusakā bhogā subhuñjā honti pakkhinā ti.**

The wealth of human beings cannot be enjoyed by birds.



**Tattha, punapāpjasī sammā ti**

In this connection, again you will suffer, dear friend,

**samma vāyasa, puna pi tvam evarūpaṃ dukkhaṃ paṭilabhissaseva,**

dear friend crow, again you will surely undergo such suffering,

**natthi te ettakena makkho.**

there is no such freedom for you.

**Kimkāraṇā?**

What is the reason?

**Sīlañ-hi tava tādisaṃ pāpakam,**

Such is your wicked character,

**yasmā tava ācārasīlam tādisaṃ dukkhādhigamasseva anurūpaṃ.**

since your character is such, it is only proper you will undergo suffering.

**Na hi mānusakā ti manussā nāma mahāpuññā,**

The wealth of human beings cannot, humans normally have great merit,

**tiracchānagatānam tathārūpaṃ puññam natthi,**

but there is no such merit for animals,

**tasmā mānusakā bhogā tiracchānagatena pakkhinā na bhuñjīyanti ti.**

therefore the wealth of human beings cannot be enjoyed by birds, who are animals.

## Ja 275 Rucirajātaka<sup>552</sup>

### The Story about the Pretty (Crane)

In the present one monk is very greedy. The Buddha tells how this monk was also greedy in a previous life when, as a crow, he deceived his friend the pigeon in order to get access to a kitchen, which he stole from. But there the cook caught and plucked him and left him to die.

--o--|--oo--||--o--|o--o-- Siloka bhavipulā

#### 1. Kāyaṃ balākā rucirā kākaṇiḷasmim-acchati?

Who is the pretty crane living in the crow's nesting place?

----|o----||--o--|o--o-- Siloka pathyā

#### Caṇḍo kāko sakhā mayhaṃ, yassa cetam kulāvakaṃ.

Fierce is the crow my friend, and this is his nest.

oo--|o----||oo--|o--o-- Siloka pathyā

#### 2. Nanu maṃ samma jānāsi, dija sāmākabhojana,

Surely you know me, dear friend, twice-born, eater of millet,

o--o|o----||--o--|o--o-- Siloka pathyā

#### Akatvā vacanaṃ tuyhaṃ, passa lūnosmi āgato ti.

By not doing your command, after coming, see me being plucked.

oo--|o----||--oo|o--o-- Siloka pathyā

#### 3. Punapāpjasī samma, sīlañ-hi tava tādisaṃ,

Again you will suffer, dear friend, such is your character,

oo--o|o----||o----|o--o-- Siloka pathyā

#### Na hi mānusakā bhogā subhuñjā honti pakkhinā ti.

The wealth of human beings cannot be enjoyed by birds.

---

<sup>552</sup> [Rucirajātaka had no title in the print edition. This title is taken from the text.]

**Tattha:** {2.365} *rucirā ti*

In this connection: *pretty*,

**takkamakkhitasarīratāya setavaṇṇatamaṃ sandhāya vadati.**

this is said in regard to the white colour of the body smeared with buttermilk.

**Rucirā piyadassanā paṇḍarā, ti attho.**

Pretty, dear-looking, pale, this is the meaning.

**Kākanīlasmin-ti kākakulāvake.**

*In the crow's nesting place* means in the crow's nest.

**“Kākanīdḍhasmin”-ti pi pāṭho.**

“In the crow's nest,” is another reading.<sup>553</sup>

**Dijā ti kāko pārevatamaṃ ālapati.**

*Twice-born*, the crow calls on the pigeon.

**Sāmākabhōjanā ti tiṇabījabhōjana.**

*Eater of millet* means eater of grass seeds.

**Sāmākaggahaṇena hettha sabbam-pi tiṇabījamaṃ gahitaṃ.**

Indeed here by eater of millet all grass seeds are included.

**Tattha, punapāpajjasī sammā ti**

In this connection, *again you will suffer, dear sir*,

**samma vāyasa, puna pi tvaṃ evarūpaṃ dukkhaṃ paṭilabhissaseva,**

dear friend crow, again you will surely undergo such suffering,

**natthi te ettakena makkho.**

there is no such freedom for you.

---

<sup>553</sup> There is variant readings with these two words in the texts, it also occurs at Dhp 148.

**Kimkārāṇā?**

What is the reason?

**Sīlañ-hi tava tādisaṃ pāpakam,**

*Such is your wicked character,*

**yasmā tava ācārasīlam tādisaṃ dukkhādhigamasseva anurūpaṃ.**

*since your character is such, it is only proper you will undergo suffering.*

**Na hi mānusakā ti manussā nāma mahāpuññā,**

*The wealth of human beings cannot, humans normally have great merit,*

**tiracchānagatānam tathārūpaṃ puññam natthi,**

*but there is no such merit for animals,*

**tasmā mānusakā bhogā tiracchānagatena pakkhinā na bhuñjīyanti ti.**

*therefore the wealth of human beings cannot be enjoyed by birds, who are animals.*

## **Ja 276 Kurudhammajātaka**

### **The Story about the Righteousness of the Kurus**

In the present one monk kills a goose with a slingshot. When the Buddha heard of this he told a story of how the people in the land of the Kurus used to keep the precepts, rain fell on time, and the people were prosperous. When afflictions fell on a neighbouring kingdom an embassy was sent to find out the secret of the Kurus' success. The people in Kuru were so scrupulous they had doubts about their virtue over even the smallest of faults.

— — — — — | — — — — || — — — — — — — — — — Siloka pathyā

**1. Tava saddhañ-ca sīlañ-ca viditvāna janādhipa,**

Knowing your faith and your virtue, ruler of the people, we did

— — — — — | — — — — || — — — — — — — — — — Siloka pathyā

**Vaṇṇaṃ añjanaṇṇena Kāliṅgasmiṃ nimimhase ti.**

Exchange gold in Kāliṅga with the collyrium-coloured one.

**Tattha,** {2.369} *saddhan-ti,*

In this connection, *faith,*

**kammaphalānaṃ saddahanavasena okappaniyasaddhaṃ.**

because of having faith in deeds and results, he had trustworthy faith.

**Sīlan-ti saṃvarasīlaṃ avītikkamasīlaṃ.**

*Virtue* means restraint in virtue, non-transgression of virtue.

**Vaṇṇan-ti tadā tasmim̐ dese suvaṇṇaṃ vuccati, desanāsīsam-eva cetam̐,**

*Gold* means at that time in the country gold was said, this is an abbreviated teaching,

**iminā pana padena sabbam-pi**

because by this word all

**hiraññasuvaṇṇādīdhanadhaññaṃ saṅgahitaṃ.**

wrought and unwrought gold and so on, riches and crops, are comprised.

**Añjanaṇṇenā ti,**

*With the collyrium-coloured one,*

**añjanapuñjasamānavaṇṇena iminā tava nāgena.**

with your elephant coloured the same as a heap of collyrium.

**Kāliṅgasmin-ti Kāliṅgarañño santike.**

*In Kāliṅga* means near the Kāliṅga king.

***Nimimhase ti vinimayavasena gaṇhimha,***

*We exchanged* means through barter we took hold of it,

***paribhogavasena vā udare pakkhipimhā, ti attho.***

because of using it, or, we put it in the stomach, this is the meaning.

***Se ti nipātamattam.***

*Se* is merely a particle.<sup>554</sup>

***Idam vuttam hoti:***

This is what is said:

***mayañ-hi, janādhipa, tava saddhañ-ca sīlañ-ca vidityāna:***

we, ruler of the people, knowing your faith and your virtue,

***“Addhā no evam saddhāsīlasampanno* {2.370} *rājā,***

thinking: “Certainly you are a king endowed with faith and virtue,

***yācito añjanavaṇṇam nāgam dassatī” ti.***

when asked you will give this collyrium-coloured elephant.”

***Iminā attano santakena viya añjanavaṇṇena,***

Through this, as with your own collyrium-coloured property,

***Kāliṅgarañño santike nāgam vo āharissāmā ti.***

we will bring the king of Kāliṅga’s elephant into your presence.

***Vatvā bahudhanadhaññam nimimhase,***

Having said that, we exchanged a great deal of riches and crops,

***parivattayimha ceva udare ca pakkhipimha.***

we exchanged and put it in the stomach.

---

<sup>554</sup> I don’t understand this comment, it seems *-amhāse* is part of the conjugation, giving a first person plural aorist, which is also confirmed by the use of the same word again in the explanation given below.

**Evam taṃ mayam dhārayamānā idhāgatā.**

So considering this we came here.

**Tattha kattabbaṃ Devo jānātū ti.**

You must know Deva<sup>555</sup> what should be done here.

— — — — | — — — — || — — — — | — — — — Siloka pathyā

**2. Annabhaccā cabhaccā ca, yodha uddissa gacchati,**

Dependents or non-dependents, he who comes here for my sake,

— — — — | — — — — || — — — — | — — — — Siloka pathyā

**Sabbe te appaṭikkhippā, pubbācar<sup>i</sup>yavaco idaṃ.**

All of them are acceptable, this was my former teachers' word.

— — — — | — — — — | — — — — Tuṭṭhubha

**3. Dadāmi vo brāhmaṇā nāgam-etam,**

This elephant I give to you, brahmin,

— — — — | — — — — | — — — — Tuṭṭhubha

**Rājārahaṃ rājabhoggaṃ yasassinam,**

Suitable, useful for a king, famous,

— — — — | — — — — | — — — — Tuṭṭhubha

**Alaṅkatam hemajālābhichannam,**

Decorated, covered with golden chains,

— — — — | — — — — | — — — — Tuṭṭhubha

**Sasārathim gacchatha yena kāman-ti.**

With a driver, go wherever you will.

---

<sup>555</sup> Kings are often referred to as *Deva*.

**Tattha, annabhaccā cabhaccā cā ti,**

In this connection, dependents or non-dependents,

**purisaṃ upanissāya jīvamānā yāgubhattādinā,**

that person depending for his living on conje, rice and so on,

**annena bharitabbā ti annabhaccā,**

who is to be supported with food means a dependent,

**itare tathā abharitabbattā abhaccā.**

likewise others who are not supported are non-dependents.

**Sandhivasena panettha a-kāralopo veditabbo.**

But here because of junction the *a*- element is elided, so it should be understood.<sup>556</sup>

**Ettāvatā attānaṃ upanissāya ca anupanissāya ca jīvamānavasena,**

As far as he is himself dependent or not dependent for his living,

**sabbe pi sattā dve koṭṭhāse katvā, dassitā honti.**

all creatures are divided into (these) two kinds, so it should be seen.

**Yodha uddissa gacchatī ti,**

He who comes<sup>557</sup> here for my sake,

**tesu sattesu idha jīvaloke, yo satto,**

amongst those beings, whoever is a being in the world of the living,

**yam purisaṃ kāyacid-eva paccāsīsanāya uddissa gacchati.**

any person whatsoever, who comes on account of expectations.

---

<sup>556</sup> I.e. in prose it would be written *ca abhaccā*, but because of elision and junction it is here written *cabhaccā*.

<sup>557</sup> Lit.: *goes here*, which is poor English, so we have to say comes here.



***Sabbe te appaṭikkhippā ti,***

*All of them are acceptable,*<sup>558</sup>

**tathā uddissa gacchantā, sace pi bahū honti,**

so those coming for my sake, even if there is a lot,

**tathā pi tena purisena sabbe te appaṭikkhippā,**

all of them are accepted by that person,

**“Apetha, na vo dassāmī” ti evaṃ na paṭikkhipitabbā ti attho.**

so he should not reject (anyone), saying: “Depart, I will not give you,” this is the meaning.

***Pubbācariyavaco idan-ti,***

*This was my former teachers’ word,*

**pubbācariyā vuccanti mātāpitaro, idaṃ tesāṃ vacanaṃ.**

former teachers are said to be mother and father, this is their word.

**Evam-ahaṃ mātāpitūhi sikkhāpito, ti dīpeti.**

So was I trained by my mother and father, this is the explanation.

***Dadāmi vo brāhmaṇā nāgam-etan-ti,***

*This elephant I give to you, brahmin,*

**yasmā {2.371} idaṃ amhākaṃ pubbācariyavaco,**

since this is our former teachers’ word,

**tasmāhaṃ brāhmaṇā tumhākaṃ imaṃ nāgaṃ dadāmi.**

therefore, brahmin, I will give the elephant to you.

---

<sup>558</sup> Lit: not to be refused or opposed.

**Rājārahan-ti rañño anucchavikaṃ.**

*Suitable ... for a king* means appropriate for a king.

**Rājabhoggan-ti rājaparibhogam.**

*Useful for a king* means useful for a king.

**Yasassinan-ti parivārasampannam,**

*Famous* means endowed with a retinue,

**taṃ kira hatthiṃ nissāya hatthigopakahatthivejjādīni,**

it seems depending on this elephant were elephant keepers, doctors and so on,

**pañca kulasatāni jīvanti.**

five hundred families were living (caring for the elephant).

**Tehi saddhiñ-ñeva vo dadāmi, ti attho.**

I give him to you together with these, this is the meaning.

**Alaṅkatan-ti nānāvidhehi hatthi-alaṅkārehi alaṅkatam.**

*Decorated* means decorated with various kinds of elephant decorations.

**Hemajālābhichannan-ti suvaṇṇajālena abhicchannam.**

*Covered with golden chains* means completely covered with golden chains.

**Sasārathin-ti yo panassa sārathi hatthigopako ācariyo,**

*With a driver* means he who is his driver, elephant keeper, trainer,

**tena saddhiṃ yeva dadāmi, tasmā sasārathi hutvā,**

I give together with him, therefore together with a driver,

**tumhe saparivāram imam nāgam gahetvā, yena kāmam gacchathā ti.**

after taking this elephant and your retinue, please go wherever you will.

## Ja 277 Romakajātaka The Story about the Feathered One

In the present Devadatta goes about trying to kill the Buddha, who tells a story of a previous birth in which a sham ascetic took a liking to pigeon's flesh and tried to kill the pigeons who would visit him hoping to hear some wisdom.

--0-|-00|-0-- Tuṭṭhubha

**1. Vassāni paññāsa samādhikāni,**

In excess of fifty years I lived in

0-0-|-00|-0-0- Jagatī

**Vasimha selassa guhāya, romaka,**

A cave on the (mountain) rock, feathered one,

0-0-|-00|-0-- Tuṭṭhubha

**Asaṅkamānā abhinibbutattā,**

Being without doubt, completely serene,

--0-|-00|-0-0- Jagatī

**Hatthattam-āyanti mamaṇḍajā pure.**

Formerly the birds would come to my hand.

--0-|-00-|0-0- Jagatī

**2. Tedāni vakkāṅga kim-attham-ussukā**

Now, bird, agitated, why did those birds

0-0-|-00|-0-0- Jagatī

**Bhajanti aññaṃ girikandaram dijā?**

Resort to another mountain grotto?

ॐ-ॐ-|ॐ-ॐ-ॐ-ॐ- Jagatī

**Na nūna maññanti mamañ yathā pure,**  
Not considering me as before, or,

ॐ-ॐ-|ॐ-ॐ-ॐ-ॐ- Jagatī

**Cirappavutthā atha vā na te ime ti?**  
Are these not those who lived here a long time?

**Tattha,** {2.383} *samādhikānī ti sama-adhikāni.*

In this connection, *in excess of* means in excess of equal.<sup>559</sup>

**Romakā ti rumāya uppanna,**

*Feathered one* means with hair uprising,

**sudhotapavāḷena samānavañṇanettapādatāya,**

with well-washed coral-coloured eyes and feet,

**Bodhisattam pāravatam ālapati.**

he addresses the pigeon, the Bodhisatta.

**Asaṅkamānā ti,**

*Being without doubt,*

**evam atirekapaññāsavassāni**

so for more than fifty years

**imissā pabbataguhāya vasantesu amhesu**

amongst us dwelling in this mountain cave

**ete aṇḍajā ekadivasam-pi mayi āsaṅkam akatvā,**

these birds did not have doubt about me even for one day,

---

<sup>559</sup> *Sama* means the same or equal, and *adhika* means in excess of.

**abhinibbutacittā va hutvā,**

their minds being completely serene,

**pubbe mama hatthattam̐ hatthappasāraṇokāsam̐ āgacchantī, ti attho.**

formerly they came to my hand, to my open, stretched-out hand, this is the meaning.

**Tedānī ti te idāni.**

Now ... those means now those.<sup>560</sup>

**Vakkaṅgā ti Bodhisattam̐ ālapati,**

Bird, he calls on the Bodhisatta,

**sabbe pi pana pakkhino uppatanakāle gīvaṃ vakkam̐ katvā,**

all birds when rising up crook their necks,

**uppatanato vakkaṅgā vuccanti.**

from rising up *vakkaṅga* (crooked-limb, or bird) is said.<sup>561</sup>

**Kim-atthan ti kimkāraṇam̐ sampassamānā.**

Why did means seeing what reason.

**Ussukā ti ukkaṅṭhitarūpā hutvā.**

Agitated means being fretful.

**Girikandaran-ti girito aññam̐ pabbatakandaram̐.**

Mountain grotto means from (this) mountain to another mountain grotto.

---

<sup>560</sup> Showing how to analyse the sandhi.

<sup>561</sup> In Ja 36 Sakuṇajātaka this definition was given: *Te hi uttamaṅgam̐ galaṃ kadāci kadāci vaṅkam̐ karonti, tasmā vakkaṅgā ti vuccanti. Vaṅkā vā tesam̐ ubhosu passesu pakkhā jātā ti vakkaṅgā; sometimes their heads sit crooked on their necks, therefore vakkaṅga (crooked limb) is said. Birds are born crooked in both their wings, so vakkaṅga (is said).*

**Yathā pure ti yathā pubbe ete pakkhino maṃ garuṃ katvā,**  
*As before means as before these birds paid me respects,*

**piyaṃ katvā maññanti, tathā idāni na nūna maññanti,**  
*considered me dear, but now they do not consider me so,*

**pubbe idha nivutthatāpaso añño, ayaṃ añño,**  
*the ascetic who lived here formerly was another one, and this is another one,*

**evaṃ maññe, ete maṃ maññantī, ti dīpeti.**  
*thinking thus, they do not have consideration for me, this is the explanation.*

**Cirappavutthā atha vā na te ime ti?**  
*Are these not those who lived here a long time?*

**Kim nu kho ime ciram vippavasitvā, dīghassa addhuno accayena,**  
*Why do these who were absent for a long time, after the passing of a long time,*

**āgatattā maṃ: “So yeva <sup>{2.384}</sup> ayan-ti” na sañjānanti,**  
*come here without recognising me, thinking: “This is him,”*

**udāhu ye amhesu abhinibbutacittā,**  
*or, those who, having serene minds amongst us,*

**na te ime, aññeva āgantukapakkhino,**  
*are they not those, but other, visiting birds,*

**ime kena maṃ na upasaṅkamantī, ti pucchati.**  
*why do these not approach me, this is what he asks.*

--U-|UU-|U-- Tuṭṭhubha

**3. Jānāma taṃ na mayam̐ sampamūḷhā,**  
We do know you, we are not deluded,

----|UU|U-- Tuṭṭhubha

**So yeva tvaṃ te mayam-asma nāññe,**  
We know he's not you, and we are not them,

--U-|--U|U-- Tuṭṭhubha

**Cittañ-ca te asmiṃ jane paduṭṭham̐,**  
Your mind is corrupted against our folk,

--U-|UU|U-- Tuṭṭhubha

**Ājīvikā tena tam-uttasāmā ti.**  
That's why we are afraid, Ājīvika.<sup>562</sup>

**Tattha, na mayam̐ sampamūḷhā ti,**  
In this connection, we are not deluded,

**mayam̐ mūḷhā pamattā na homa.**  
we are not deluded or heedless.

**Cittañ-ca te asmiṃ jane paduṭṭhan-ti,**  
Your mind is corrupted against our folk,

**tvaṃ so yeva, mayam-pi te yeva na taṃ sañjānāma,**  
we do recognise that he is surely not you, and we are surely not them,

**apica kho pana tava cittam̐ asmiṃ jane paduṭṭham̐,**  
but moreover, your mind is corrupted against our folk,

---

<sup>562</sup> The Ājīvakas were an ascetic sect who preceded the Jainas and emphasised right livelihood (*ājīvika*).

**amhe māretuṃ uppannaṃ.**

and has risen to kill us.

**Ājīvikā ti ājīvahetu pabbajita paduṭṭhatāpasa.**

*Ājīvika* means for the sake of livelihood, one gone-forth, a corrupt ascetic.<sup>563</sup>

**Tena tam-uttasāmā ti,**

*That's why we are afraid,*

**tena kāraṇena taṃ uttasāma bhāyāma na upasaṅkamāma.**

for that reasoning we are afraid, scared of you, and do not approach.

## Ja 278 Mahimsarājajātaka

### The Story about (the Virtuous King of) the Buffalos

In the present a monkey voids on the back of a tame elephant who forebears, but later a different elephant tramples him to death for the same offence. The Buddha tells a similar story about two buffaloes and a monkey in a previous life.

— — — — — || — — — — — Siloka pathyā

**1. Kim-attham-abhisandhāya lahucittassa dubbhino,**

Why are you joined together with a treacherous one, light of mind,

— — — — — || — — — — — Siloka pathyā

**Sabbakāmadadasseva imaṃ dukkhaṃ titikkhasi?**

And put up with this suffering like one who fulfills all desires?

---

<sup>563</sup> All of these are vocative forms.



--oo|o---||oo-oo|o-- Siloka pathyā

**2. Siṅgena nihanāhetam, padasā ca adhiṭṭhaha,**

Humiliate him with your horn, and fix him in place with your foot,

----|o---||--oo|o-- Siloka pathyā

**Bhiyyo bālā pakujjheyum, no cassa paṭisedhako ti.**

Or more fools might grow angry, and no one will prevent him.

**Tattha,** {2.386} *kim-attham-abhisandhāyā ti,*

In this connection, why are you joined together,

**kiṃ nu kho kāraṇam paṭicca, kiṃ sampassamāno?**

what is the reason or ground, considering what?

**Dubbhino ti mittadubbhissa.**

A treacherous one means one treacherous to his friend.

**Sabbakāmadadassevā ti sabbakāmadadassa sāmikassa iva.**

Like one who fulfills all desires means like a lord who fulfills all desires.

**Titikkhasī ti adhivāsesi.**

Puts up with means tolerate.

**Padasā ca adhiṭṭhahā ti,**

Fix him in place with your foot,

**pādena ca nam tiṅhakhuraggena yathā, ettheva marati evam akkama.**

with your foot, like the sharp tip of a razor, here he kills, so you should trample (on him).

**Bhiyyo bālā ti sace hi paṭisedhako na bhavyeva bālā aññānasattā,**

More fools means if no one will prevent the fools, who are creatures who lack knowledge,

**punappunaṃ kujjheyyuṃ ghaṭṭeyyuṃ viheṭṭheyyuṃ evā, ti dīpeti.**

again and again they might grow angry, might agitate, might annoy, this is the explanation.

U---|---U---||---|U-U- Siloka ravipulā

**3. Mamevāyaṃ maññamāno: aññe pevaṃ karissati,**

He's thinking this is me: although he does this to others,

---U|U---||---U|U-U- Siloka pathyā

**Te naṃ tattha vadhissanti, sā me mutti bhavissatī ti.**

They will kill him right there, and there will be freedom for me.

[There is no word commentary to this verse.]

## Ja 279 Satapattajātaka

### The Story about the Woodpecker

In the present the group of six monks try to prevent others from correcting them in matters of Dhamma and Vinaya. The Buddha tells a story of a youth who collected a thousand pieces of money, and mistaking friends for foes, and foes for friends came into a forest full of thieves.

U---U|U---||---U|U-U- Siloka pathyā

**1. Yathā māṇavako panthe siṅgāliṃ vanagocarīṃ,**

As the young brahmin on the path thinks the jackal who ranged the woods,

---U---|U---||U-U---|U-U- Siloka pathyā

**Atthakāmaṃ pavidentiṃ, anattakāmā ti maññati,**

Declaring she desired his good, was one who desired to harm him,

U-U---|UU---||-U---|U-U- Siloka savipulā

**Anattakāmaṃ satapattaṃ, atthakāmo ti maññati.**

(So) he thinks the woodpecker, who desired harm, one who desired good.

[There is no word commentary to this verse.]

– ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – Siloka pathyā

**2. Evam-eva idhekacco puggalo hoti tādiso,**  
So does a certain person here, who is of such a kind,

ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – Siloka pathyā

**Hitehi vacanaṃ vutto, paṭiggaṇhāti vāmato.**  
When a beneficial word is spoken, take it in the opposite sense.

– ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – Siloka pathyā

**3. Ye ca kho naṃ pasaṃsanti, bhayā ukkaṃsayanti vā,**  
Those who do praise him, or exalt him out of fear,

– ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – ॐ – Siloka pathyā

**Tañ-hi so maññate mittam satapattam va māṇavo ti.**  
He thinks is a friend, as the young brahmin thinks of the woodpecker.

**Tattha,** <sup>{2.390}</sup> **hitehī ti hitam vuḍḍhim icchamānehi.**

In this connection, *beneficial* means having the desire for his benefit and development.

**Vacanaṃ vutto ti hitasukhāvahaṃ ovādānusāsanam vutto.**

When a (beneficial) word is spoken means when a word of instruction and advice is spoken bringing happiness and benefits.

**Paṭiggaṇhāti vāmato ti ovādam agaṇhanto:**

Takes it in the opposite sense means not accepting this advice:

**“Ayaṃ me na atthāvaho hoti, anattāvaho me ayan”-ti,**

“This does not bring good to me, this brings harm,”

**gaṇhanto vāmato paṭiggaṇhāti nāma.**

grasping at the opposite he certainly takes it.

**Ye ca kho nan-ti,**

*Those who (do praise) him,*

**ye ca kho taṃ attano gāhaṃ gahetvā, ṭhitapuggalaṃ:**

that person who stands firm, grasping hold of his own view,

**“Adhikaraṇaṃ gahetvā ṭhitehi nāma,**

they praise, saying: “Having grasped the point firmly,

**tumhādisehi bhavitabban”-ti vaṇṇenti.**

they should be like you.”

**Bhayā ukkaṃsayanti vā ti,**

*Or exalt him out of fear,*

**imassa gāhassa vissaṭṭhapaccayā**

through clearly depending on this view

**tumhākaṃ idaṅ-cidaṅ-ca bhayaṃ uppajjissati,**

fear of this and that will arise for you,

**mā vissajjayittha,**

do not dismiss him,

**na ete bāhusaccakulaparivārādīhi tumhe sampāpuṇantī ti**

these do not provide you with deep learning, having a family retinue, and so on,

**evaṃ vissajjanapaccayā bhayaṃ dassetvā ukkhipanti.**

so because of being released, showing fear, they exalt (him).

**Tañ-hi so maññate mittan-ti,**

*He thinks is a friend,*

**ye evarūpā honti, tesu yaṃkiñci,**

those who are such, amongst all of them,

**so ekacco bālapuggalo attano bālatāya mittam maññati,**  
a certain foolish person in his foolishness thinks he is a friend,

**“Ayaṃ me atthakāmo mitto” ti maññati.**  
thinking: “This is my friend who desires my good.”

**Satapattam va māṇavo ti,**  
*As the young brahmin thinks of the woodpecker,*

**yathā anattakāmañ-ñeva satapattam so māṇavo attano bālatāya:**  
just as the young brahmin in his foolishness (considered) the woodpecker, who  
desired his harm,

**“Atthakāmo me” ti maññati,**  
think: “He desires my good,”

**paṇḍito pana evarūpam anuppiyabhāṇi mitto ti agahetvā,**  
but a wise one, not grasping at such a friend who speaks flattery,

**dūrato va nam vivajjeti.**  
avoids him from afar.

**Tena vuttam:**  
Therefore this is said:<sup>564</sup>

**Aññadatthuharo mitto, yo ca mitto vacīparo,**  
The friend who only takes away, the friend who speaks about others,

**Anuppiyañ-ca yo āha, apāyesu ca yo sakhā.**  
The one who speaks flattery, the one who’s a friend to the fallen.

---

<sup>564</sup> DN 31 vs 14.

**Ete amitte cattāro, iti viññāya paṇḍito,**

These four are not our friends, understanding in this way, the wise one,

**Ārakā parivajjeyya, maggaṃ paṭibhayaṃ yathā ti.**

Should avoid them from afar, as (one avoids) a dangerous path.

## **Ja 280 Puṭadūsakajātaka** **The Story about Spoiling the Basket**

In the present while the monks are in a park the small son of a gardener destroys the baskets his father makes as he drops them. The Buddha tells a similar story from the past in which monkeys destroyed the gardener's baskets.

--o-o|oo--||oo--|o-o- Siloka savipulā

**1. Addhā hi nūna migarājā<sup>565</sup> puṭakammasa kovido,**

Certainly the king of beasts is skilled in making baskets,

o-o-o|-,---||---o|o-o- Siloka mavipulā

**Tathā hi puṭaṃ dūseti, aññaṃ nūna karissatī ti.**

Therefore he does spoil the basket, he surely will make another.

**Tattha, {2.391} migarājā ti makkaṭaṃ vaṇṇento vadati.**

In this connection, *the king of beasts*, he speaks praising the monkey.

**Puṭakammasā ti mālāpuṭakaraṇassa.**

*In making baskets* means in making flower baskets.

**Kovido ti cheko.**

*Skilled* means *clever*.

---

<sup>565</sup> The opening is one syllable too many here.

**Ayaṃ panettha saṅkhepattho:**

But here this is the meaning in brief:

**ayaṃ migarājā ekaṃsena puṭakamassa kovido maññe,**  
this king of beasts I think is surely skilled in making baskets,

**tathā hi pātītapātitaṃ puṭaṃ dūseti,**  
so he spoils the baskets as they fall,

**aññaṃ nūna tato manāpataraṃ karissatī ti.**  
he surely will make another more pleasant than that.

U---|U---||UU---|U--

2. **“Na me mātā vā pitā vā puṭakamassa kovido,**  
“Neither my mother or my father are skilled in making baskets,

U-U-|-,----||---UU|-U-- Siloka mavipulā

**Kataṃ kataṃ kho dūsema, evaṃ dhammam-idaṃ kulan-ti.”**  
Having made (baskets) we spoil them, such is our clan’s character.”

[There is no word commentary to this verse.]

----|U----||U--U|U--U Siloka pathyā

3. **“Yesaṃ vo ediso dhammo, adhammo pana kīdiso?**  
“For whoever such is natural,<sup>566</sup> what would be unnatural?

----|U----||U--U|U--U Siloka pathyā

**Mā vo dhammaṃ adhammaṃ vā addasāma kudācanan-ti!”**  
Don’t let me see your natural or unnatural any time!”

---

<sup>566</sup> Same verse as at 271:3, the commentary is brought in from there.

**Tattha, mā vo ti,**

In this connection, don't (let me see) your,

**tumhākaṃ dhammaṃ vā adhammaṃ vā na mayaṃ kadāci addasāma ti.**

do not let us see your natural or unnatural at any time.

## **Ja 281 Abbhantarajātaka**

### **The Story about the Abbhantara (Mango)**

In the present Rāhula's mother, after ordaining falls ill. Ven. Rāhula asks what is to be done, and she asks for mango juice, which Ven. Sāriputta then brings for her and which cures her. The Buddha tells a story of a queen in the past who desired an Abbhantara mango and how a faithful parrot procured one for her.

---|---||---|---|--- Siloka pathyā

**1. Abbhantaro nāma dumo, yassa dibyam-idaṃ phalaṃ,**

The Abbhantara mango tree, which has a fruit that is divine,

---|---||---|---|--- Siloka pathyā

**Bhutvā dohaḷinī nārī Cakkavattim vijāyati.**

Eating it the pregnant woman gives birth to a Universal Monarch.

---|---||---|---|--- Siloka pathyā

**2. Tvam-pi bhadde mahesīsi, sā cāpi patino piyā,**

Lady, you are a great queen, also you are dear to your husband,

---|---||---|---|--- Siloka pathyā

**Āharissati te rājā idaṃ Abbhantaram phalan-ti.**

The king will (surely) bring the Abbhantara (mango) fruit to you.



**Tattha,** {2.395} **Abbhantaro nāma dumo ti,**

In this connection, the *Abbhantara*<sup>567</sup> mango tree,

**iminā tāva gāmanigamaJanapadapabbatādīnaṃ asukassa**

not having spoken about the *Abbhantara* in this or that

**Abbhantaro ti avatvā,**

village, market town, country, mountain, and so on,

**kevalaṃ ekaṃ Abbhantaraṃ ambarukkhaṃ kathesi.**

he only spoke of one single *Abbhantara* mango tree.

**Yassa dibyam-idam phalan-ti,**

Which has a fruit that is divine,

**yassa ambarukkassa Devatānaṃ paribhogārahaṃ dibyaṃ phalaṃ.**

which was a mango tree having divine fruit worthy of being consumed by the *Devatās*.

**Idan-ti pana nipātamattam-eva.**

But *idam* (untranslated) is merely a particle.<sup>568</sup>

**Dohaḷinī ti sañjātadohaḷā.**

*Pregnant* means having arisen cravings.<sup>569</sup>

**Tvam pi bhadde mahesīsī ti tvaṃ sobhane mahesī asi.**

*Lady, you are a great queen* means splendid lady, you are a great queen.

**Aṭṭhakathāyaṃ pana mahesī cā ti pi pāṭho.**

But in the commentary the reading: *mahesī ca* is also found.<sup>570</sup>

---

<sup>567</sup> CPD: name of a mythical *amba* [mango] tree, belonging to the gods and kept in the interior of *Himavat*.

<sup>568</sup> Inserted presumably m.c.

<sup>569</sup> The word generally means a woman who has the cravings associated with pregnancy, and as such comes to mean someone who is pregnant.

***Sā cāpi patino piyā ti,***

*Also you are dear to your husband,*

**soḷasannaṃ devīsaḥassānaṃ abbhantare**

amongst the 16,000 queens in the inner court

**aggamaheṣī cāpi patino cāpi piyā, ti attho.**

you are the great queen, and you are dear to your husband, this is the meaning.

***Āharissati te rājā, idaṃ Abbhantaraṃ phalan-ti,***

*The king will (surely) bring the Abbhantara (mango) fruit to you,*

**tassā te piyāya aggamaheṣiyā**

to the great queen who is dear

**idaṃ mayā vuttappakāraṃ phalaṃ rājā āharāpessati,**

the king will have this fruit brought which was mentioned by me,

**sā tvam taṃ paribhuñjītvā, cakkavattigabbhaṃ labhissasī ti.**

and after eating it, you will get a Universal Monarch in your womb.

— — — — — || — — — — — Siloka pathyā

**3. Bhattu-r-atthe parakkanto, yaṃ ṭhānam-adhigacchati,**

Exerting for the master's sake, whatever position he attains,

— — — — — || — — — — — Siloka pathyā

**Sūro attapariccāgī, labhamāno bhavāmahan-ti.**

The self-sacrificing hero, I am the one receiving (it).<sup>571</sup>

**Tattha, bhattu-r-atthe ti,**

*In this connection, for the master's sake,*

---

<sup>570</sup> The meaning would be the same.

<sup>571</sup> The grammar here is difficult, we would expect the subject to be followed by a 3<sup>rd</sup> person verb, but instead there is a 1<sup>st</sup> person verb, coupled with a present participle and seemingly without the expected object.

**bhattā vuccanti bhattādīhi, bharaṇaposakā pitā mātā sāmiko ca,**  
masters are said to be father, mother, and husband who support and nurture with  
food<sup>572</sup> and so on,

**iti tividhassa petassa bhattu atthāya.**

thus for the sake of supporting the three kinds of dead (people).

**Parakkanto ti parakkamaṃ karonto vāyamanto.**

*Exerting* means exerting, making an effort.

**Yaṃ ṭhānam-adhigacchatī ti,**

*Whatever the place he attains,*

**yaṃ sukhakāraṇaṃ, yasaṃ vā lābhaṃ vā saggam vā adhigacchati.**

whatever pleasant task, whether fame, gain or heaven, he attains it.

**Sūro ti abhīru vikkamasampanno.**

*The hero* means brave, endowed with strength.

**Attapariccāgī ti kāye ca jīvite ca nirapekkho hutvā,**

*Self-sacrificing* means being without expectation for his body and life,

**tassa tividhassa pi bhattu atthāya attānaṃ pariccajanto.**

sacrificing himself for the sake of supporting the three kinds (of dead people).

**Labhamāno bhavāmaṇ-ti,**

*I am the one receiving (it),*

**yaṃ so evarūpo sūro Devasampattiṃ vā manussasampattiṃ vā labhati,**

such a hero receives the state of a Deva, or of a human,

**aham-pi taṃ labhamāno bhavāmi,**

I also am the one receiving it,

---

<sup>572</sup> There is a pun on the word *bhattā* (master) and the word *bhatta* (food).

**tasmā hāso va me ettha, na tāso, kiṃ maṃ tumhe tāsethā ti?**

therefore here for me there is joy, not fright, why would you frighten me?

## **Ja 282 Seyyajātaka** **The Story about the Best**

In the present an innocent courtier is thrown into prison, but later released and honoured by the king. The Buddha tells a story of how a man intrigued in the palace in Benares, was exiled and enticed a foreign king to attack his former country. King Kāmsa of Benares, rather than cause the deaths of others, allowed himself to be captured, and the conqueror, seeing his virtue, relented and set him free.

----|o---o||---oo|o--o-- Siloka pathyā

**1. Seyyamso seyyaso hoti yo seyyam-upasevati,**

He who frequents the best has the best share, or even better,

--o-|-,----||o---|o--o-- Siloka mavipulā

**Ekena sandhiṃ katvāna, sataṃ vajjhe amocayiṃ.**

Reconciling them as one, I released a hundred from slaughter.

----|o-----||-----|o--o-- Siloka pathyā

**2. Tasmā sabbena lokena sandhiṃ katvāna ekato,**

Therefore by reconciling them with all of the world together,

--o--|o-----||o--o--|o--o-- Siloka pathyā

**Pecca saggam nigaccheyya, idaṃ suṇātha, Kāsiyā ti.**

When dead he would go to heaven, listen to this, you of Kāsi.

**Tattha,** {2.402} *seyyaṃso seyyaso hoti yo seyyam-upasevatī ti,*

In this connection, *he who frequents the best has the best share, or even better,*

**anavajja-uttama-Dhammasaṅkhāto**

what is reckoned as the guiltless, supreme Dhamma

**seyyo aṃso koṭṭhāso assā ti seyyaṃso,**

*he who ... has the best share* means the one with the best portion, the best share,

**kusala-Dhammanissitapuggalo.**

the person who depends on wholesome Dhamma.

**Yo punappunam taṃ seyyam kusala-Dhammabhāvanam,**

He who, again and again, develops the best, wholesome Dhamma,

**kusalābhiratam vā,**

or rejoices in the wholesome,

**uttamapuggalam-upasevati so seyyaso hoti,**

*he who frequents the supreme person is even better,*

**pāsamsataro ceva uttaritaro ca hoti.**

he is praiseworthy and superior.

***Ekena sandhiṃ katvāna, satam vajjhe amocayin-ti,***

*Reconciling them as one, I released a hundred from slaughter,*

**tad-aminā pi cetam veditabbam:**

with that also this is to be understood:

**ahañ-hi seyyam mettābhāvanam upasevanto,**

truly practicing the best meditation of loving-kindness,

**tāya mettābhāvanāya,**

through that meditation of loving-kindness,

**ekena coraraññā sandhiṃ santhavaṃ katvā,**  
by making association with that thieving king,

**mettābhāvanaṃ bhāvetvā,**  
having developed loving-kindness,

**tumhe satajane vajjhe amocayim.**  
I released your one hundred men from slaughter.

**Dutiyagāthāya attho:**  
The meaning of the second verse:

**yasmā ahaṃ ekena saddhiṃ ekato mettābhāvanāya sandhiṃ katvā,**  
since I have reconciled one side with the other through meditation of loving-kindness,

**tumhe vajjhappatte satajane mocayim,**  
I have released your hundred men from being slaughtered,

**tasmā veditabbam-evaṃ,**  
so is it to be understood,

**tasmā sabbena lokena saddhiṃ mettābhāvanāya sandhiṃ katvā ekato,**  
therefore I have reconciled them together with the whole world through meditation of loving-kindness,

**puggalo pecca paraloke saggam nigaccheyya.**  
(from this) a person when dead would go to heaven in the next world.

**Mettāya hi upacāraṃ Kāmāvacare paṭisandhiṃ deti,**  
Therefore access concentration on loving-kindness gives rebirth in the Sense Realms,

**appanā Brahmaloke.**  
fixed (concentration gives rebirth) in the Brahmā Realm.

**Idaṃ mama vacanaṃ, sabbe pi tumhe Kāsiraṭṭhavāsino suṇāthā ti.**  
Listen to this my word, all you people who dwell in the Kāsi country.

U---|U---||---|U-U- Siloka pathyā

**3. Idaṃ vatvā, mahārājā Kaṃso, Bārāṇasiggaho,**  
Having said this, I, the great king Kaṃsa, who had seized Benares,

U---|U---||---|U-U- Siloka pathyā

**Dhanuṃ kaṇḍaṅ-ca nikkhippa, saṃyamaṃ ajjhupāgamī ti**  
Laying down my bow and quiver, entered upon (moral) restraint.

**Tattha, mahanto rājā ti mahārājā.**

In this connection, being a great king, he is a *great king*.

**Kaṃso ti tassa nāmaṃ.**

*Kaṃsa*, this is his name.<sup>573</sup>

**Bārāṇasiṃ gahetvā, ajjhāvasanato Bārāṇasiggaho.**

Having seized Benares, from dwelling there he was the one *who had seized Benares*.

**So rājā idaṃ vacanaṃ vatvā,**

The king, having spoken this word,

**dhanuṅ-ca sarasaṅkhātaṃ kaṇḍaṅ-ca nikkhippa ohāya chaḍḍetvā,**

laying down, abandoning, putting aside his *bow* and what is reckoned his *quiver* of arrows,

**sīlasaṃyamaṃ upagato pabbajito,**

and undertaking the practice of moral restraint, went forth,

**pabbajitvā ca pana jhānaṃ uppādetvā, aparihīnājjhāno**

and after going forth, through producing absorption, and not losing absorption,

---

<sup>573</sup> The definition shows how we should parse the compound.

**Brahmaloke uppanno ti.**

he was reborn in the Brahmā Realm.

## **Ja 283 Vaḍḍhakīsūkarajātaka** **The Story about the Carpenter’s Boar**

In the present after Ajātasattu killed his father he fell into fighting with his uncle, Pasenadi. The latter kept getting defeated till his courtiers overheard two monks discussing the art of war. The Buddha tells a story about boars that were living in terror of a tiger, until one boar came along who taught them how to band together and fight off their foe.

- - - - | - - - - | - - - - - Jagatī

**1. Varam varam tvam nihanam pure cari,**

You wandered before destroying the best,

- - - - | - - - - | - - - - - Jagatī

**Asmim padese abhibhuyya sukare,**

Having overcome the boar in this place,

- - - - | - - - - | - - - - - Jagatī

**Sodani eko byapagamma jhayasi,**

Now alone, having departed, you brood,

- - - - | - - - - | - - - - - Jagatī

**Balam nu te byaggha na catta vijjati” ti?**

Tiger, why is your strength not found today?”

**Tattha,** <sup>{2.407}</sup> *varam varam tvam nihanam pure cari,*

*In this connection, you wandered before destroying the best,*

*asmim padese abhibhuyya sukare ti,*

*having overcome the boar in this place,*



**ambho byaggha, tvaṃ pubbe imasmiṃ padese sabbasūkare abhibhavitvā,**  
dear tiger, before, having overcome all the boars in this place,

**imesu sūkaresu varaṃ varaṃ,**  
amongst the boars, the very best,

**tvaṃ uttamuttamaṃ sūkaraṃ nihananto vicari.**  
you wandered around destroying the supreme boar.

**Sodāni eko byapagamma jhāyasī ti,**  
*Now alone, having departed, you brood,*

**so tvaṃ idāni aññataraṃ sūkaraṃ aggahetvā,**  
now you, after not grabbing a boar,

**ekako va apagantvā, jhāyasi pajjhāyasi.**  
and turning aside alone, brood, become sullen.

**Balaṃ nu te byaggha na cajja vijjatī ti?**  
*Tiger, why is your strength not found today?*

**Kim nu te, ambho byaggha, ajja kāyabalaṃ natthī ti?**  
Dear tiger, why today do you have no strength of body?

◡-◡-|-◡◡|-◡-◡- Jagatī

**2. Ime sudaṃ yanti disodisaṃ pure,**  
Before these surely go from place to place,

◡-◡-|-◡◡|-◡-◡- Jagatī

**Bhayaṭṭitā leṇagavesino puthū,**  
Afraid, troubled, they sought out their own caves,

--U-|-UU|-U-U- Jagatī

**Te dāni saṅgamma vasanti ekato,**  
Now, having gathered, they dwell together,

--U-|-UU|-U-U- Jagatī

**Yatthaṭṭhitā duppasahajjame mayā ti.**  
Standing they are hard for me to conquer.

**Tattha, sudan-ti nipāto.**

In this connection, *surely* is an indeclinable particle.

**Ayaṃ pana saṅkhepattho:**

But this is the meaning in brief:

**ime sūkarā pubbe maṃ disvā,**  
before, these boars, having seen me,

**bhayena aṭṭitā pīlitā attano leṇagavesino puthū,**  
through fear, troubled, harassed, they sought out their own caves,

**visuṃ visuṃ hutvā disodisaṃ yanti,**  
being separated they go from place to place,

**taṃ taṃ disaṃ abhimukhā palāyanti,**  
they flee facing in different directions,

**te dāni sabbe pi samāgantvā, ekato vasanti tiṭṭhanti,**  
now having gathered all, they dwell and stand together,

**tañ-ca bhūmisīsaṃ upagatā yattha ṭhitā,**  
and having arrived at the highest ground where they stand,

**duppasahā dummaddayā ajja ime mayā ti.**  
today they are hard for me to conquer, to crush.

U-U-|-UU|-U-- Tuṭṭhubha

**3. Namatthu saṅghāna' samāgatānaṃ,**  
Honour to the group gathered together,

--U-|-UU|-U-U- Jagatī

**Disvā sayāṃ sakhya vadāmi abbhutaṃ,**  
Having seen a wondrous friendship, I say,

--U-|-UU|-U-U- Jagatī

**Byagghaṃ migā yattha jiniṃsu dāṭhino,**  
Where the tusker-beasts conquered the tiger,

--U-|-UU|-U-U- Jagatī

**Sāmaggiyā dāṭhabalesu muccare ti.**  
Freed through concord amongst those strong in tooth.

**Tattha, namatthu saṅghānan-ti,**

In this connection, honour to the group,

**ayaṃ mama namakkāro samāgatānaṃ sūkarasaṅghānaṃ atthu.**

I pay my honours to the group of boars gathered together.

**Disvā sayāṃ sakhya vadāmi abbhutan-ti,**

Having seen a wondrous friendship, I say,

**idaṃ pubbe abhūtapubbaṃ**

before this had never happened,

**abbhutaṃ sakhyaṃ mittabhāvaṃ sayāṃ disvā, vadāmi.**

having seen a wondrous friendship, companionship, I say.

**Byagghaṃ migā yattha jiniṃsu dāṭhino ti,**

Where the tusker-beasts conquered the tiger,

**yatra hi nāma dāṭhino sūkaramigā byagghaṃ jiniṃsu,**

where the tusker boars conquered the tiger,

**ayam-eva vā pāṭho.**

this is also a reading.<sup>574</sup>

***Sāmaggiyā dāṭhabalesu muccare ti,***

*Freed through concord amongst those strong in tooth,*

**yā sā dāṭhabalesu sūkaresu sāmaggī ekajjhāsayatā,**

whatever concord there is, amongst boars, strong in tooth, having one intention,

**tāya tesu sāmaggiyā te dāṭhabalā paccāmittaṃ gahetvā,**

those with strength of tooth, having grabbed their adversaries, through concord

**ajja maraṇabhayā muttā, ti attho.**

today they are free from the fear of death, this is the meaning.

## **Ja 284 Sirijātaka**

### **The Story about (Good) Luck**

In the present a Devatā works to dissuade her landlord, Anāthapiṇḍika, from his allegiance to the Buddha, and is expelled from her home for the trouble. To make up she recovers three great fortunes her host had lost. A brahmin then tries to steal Anāthapiṇḍika's luck, but fails. When the Buddha hears of this he tells a story about an elephant trainer who had his share of a bird who could bring good luck and three days later became king.

---

<sup>574</sup> It seems this must mean that *yatra* is also a reading alongside *yattha*. Both have the same meaning.

--o-|-o---||o-o-|o-o- Siloka ravipulā

**1. Yam̐ ussukā saṅgharanti alakkhikā bahum̐ dhanam̐,**  
Whoever zealously gathers a lot of wealth, without fortune,

-o---|o---||-o---|o-o- Siloka pathyā

**Sippavanto asippā ca lakkhivā tāni bhuñjati.**  
Those with skill, those without skill, having good luck, can enjoy that  
(wealth).

--oo|o---|o---|o-o- Siloka pathyā

**2. Sabbattha katapuññassa aticcañ-ñeva pāṇino,**  
Everywhere to the one who made merit, overcoming beings,

---o|o---||-o-o|o-o- Siloka pathyā

**Uppajjanti bahū bhogā, appanāyatanesu pī ti.**  
A lot of wealth will arise, even without making exertion.

**Tattha,** {2.413} *yam̐ ussukā ti,*

*In this connection, whoever zealously,*

**yam̐ dhanasaṅgharaṇe ussukkam-āpannā chandajātā,**  
*whoever with zeal is intent and fixed on gathering wealth,*

**kicchena bahum̐ dhanam̐ saṅgharanti.**  
*gathers a lot of wealth with difficulty.*

**Ye ussukā ti pi pāṭho.**

*Those who zealously, is also a reading.*

**Ye purisā** {2.414} **dhanasam̐haraṇe ussukā hatthisippādivasena,**

*Those people who zealously gather wealth through skill in elephants so on,*

**sippavanto asippā ca,**

*those with skill, and those without,*

**antamaso vetanena kammaṃ katvā,**

even with having done a deed having remuneration,

**bahuṃ dhanam saṅgharantī, ti attho.**

gather a lot of wealth, this is the meaning.

**Lakkhivā tāni bhuñjatī ti,**

*Having good luck, can enjoy that (wealth),*

**tāni bahuṃ dhanan-ti vuttāni dhanāni,**

a lot of wealth means that wealth spoken about above,

**puññavā puriso attano puññaphalam paribhuñjanto,**

a meritorious person, enjoying the fruit of his own merit,

**kiñci kammaṃ akatvā pi paribhuñjati.**

even without having done any further (good) deed, can still enjoy. ??

**Aticcañ-ñeva pāṇino ti aticca aññe eva pāṇino.**

*Overcoming beings means overcoming other beings.*

**Eva-kāro purimapadena yojetabbo,**

The indeclinable *eva* (surely) should be joined with the previous line,<sup>575</sup>

**sabbattheva katapuññassa aññe akatapuññe satte atikkamitvā, ti attho.**

surely everywhere the one who has made merit overcomes other beings who haven't made merit, this is the meaning.

**Appanāyatanesu pī ti,**

*Even without making exertion,*

**api anāyatanesu pi,**

even without exertion,

---

<sup>575</sup> This is demonstrated in the next line: *sabbattheva*...

**aratanākaresu ratanāni,**

jewels within what is not a jewel mine,

**asuvaṇṇāyatanādīsu suvaṇṇādīni,**

gold and so on within the place there is not gold and so on,

**ahatthāyatanādīsu hatthi-ādayo ti,**

elephants and so on within the place that does not have elephants and so on,

**saviññāṇaka-aviññāṇakā bahū bhogā uppajjanti.**

a lot of wealth with consciousness or without consciousness will arise.

**Tattha, muttāmaṇi-ādīnaṃ anākare uppattiyam,**

In this connection, regarding the arising of pearls, gems and so on in what was not a receptacle for them,

**Duṭṭhagāmaṇi-abhayamahārājassa vatthu kathetabbam.**

the story of the great king Duṭṭhagāmaṇi-abhaya should be told.<sup>576</sup>

—o—o|o—||o—o—|o—o— Siloka pathyā

**3. Kukkuṭo maṇayo daṇḍo thiyo ca puññalakkhaṇā,**

A chicken, jewels, a staff, and women are (all) signs of merit,

—o—o|o—||o—o—|o—o— Siloka pathyā

**Uppajjanti apāpassa katapuññassa jantuno ti.**

They arise for the person, without wickedness, who made merit.

**Tattha, daṇḍo ti ārakkhayaṭṭhiṃ sandhāya vuttam.**

In this connection, *a staff*, this is said in reference to a staff for protection.

**Thiyo ti seṭṭhibhariyam Puññalakkhaṇadeviṃ.**

*Women* the wealthy man's wife, the divine Puññalakkhaṇā.

---

<sup>576</sup> This seems to refer to the building of the Mahā Thūpa by the king, in which he was helped by Sakka and other Devas who provided the necessary materials and decorations, see Mhv 28.

**Sesam-ettha uttānam-eva.**

Here the rest is clear.

## **Ja 285 Maṇisūkarajātaka** **The Story about the Jewel and the Pigs**

In the present the outside sects are struggling and try to sully the reputation of the Buddha and the Saṅgha by staging a murder and blaming it on them, before being found out, and reduced to even lower standing. The Buddha tells a story of boars who tried to sully a jewel, only to make it shine forth stronger.

○○--|○--○||-○--|○-○- Siloka pathyā

**1. Dariyā satta vassāni tiṃsamattā vasāmase,**

Inside the cave for seven years at least thirty of us do dwell,

--○○|○--||○○--|○-○- Siloka pathyā

**Haññāma maṇino ābhaṃ, iti no mantaram<sup>577</sup> ahu.**

We will destroy the crystal light, thus for us there was a wise one.

-○-○|-,---||-----|○-○- Siloka mavipulā

**2. Yāvatā maṇim ghaṃsāma bhiyyo vodāyate maṇi,**

In whatever way we rub the crystal it becomes more clear,

○-○-|○--||-----○|○-○- Siloka pathyā

**Idañ-cadāni pucchāma: kiṃ kiccaṃ idha maññasī ti?**

Now we ask you about this: what do you think ought to be done here?

---

<sup>577</sup> = *mantāram*, -ā- is shortened m.c.



**Tattha,** {2.418} *dariyā ti maṇiguhāyaṃ.*

In this connection, *inside the cave* means inside the crystal cave.

**Vasāmase ti vasāma.**

*Do dwell* means we dwell.<sup>578</sup>

**Haññāmā ti hanissāma, mayam-pi vivaṇṇaṃ karissāma.**

*We will destroy* means we will destroy,<sup>579</sup> we will make it be of faded colour.

**Idañ-cadāni pucchāmā ti idāni mayam:**

*Now we ask you about this* means now we

**“Kena kāraṇena ayaṃ maṇi**

ask this: “For what reason does this crystal

**kilissamāno vodāyate?” ti idaṃ taṃ pucchāma.**

when defiled become clear?”

**Kim kiccaṃ idha maññasī ti?**

*What do you think ought to be done here?*

**Imasmim atthe tvaṃ imaṃ kiccaṃ kin-ti maññasī” ti?**

*What do you think ought to be done in this case?*

— — — — — || — — — — — Siloka bhavipulā

**3. Ayaṃ maṇi veḷuriyo akāco vimalo subho,**

This precious crystal, that is flawless, unblemished and brilliant,

— — — — — || — — — — — Siloka pathyā

**Nāssa sakkā siriṃ hantuṃ, apakkamatha sūkarā ti.**

Nothing is able to destroy its light, O boars, you must depart.

---

<sup>578</sup> *Vasāmase* looks like a middle imperative, but is defined here as indicative present tense.

<sup>579</sup> Defining a present tense with a future tense. In Pāḷi the present tense often has a near-future meaning.

**Tattha, akāco ti akakkaso.**

In this connection, *flawless* means smooth.

**Subho ti sobhano.**

*Brilliant* means radiant.

**Sirin-ti pabhaṃ.**

*Light* means luminous.

**Apakkamathā ti imassa maṇissa pabhā nāsetuṃ na sakkā,**

*You must depart* means it is not possible to destroy the luminosity of this crystal,

**tumhe pana imaṃ maṇiguhaṃ pahāya, aññattha gacchathā ti.**

*abandoning this crystal cave, you must go elsewhere.*

## Ja 286 Sālūkajātaka

### The Story about (the Pig) Sālūka

In the present a monk is seduced by a sensual young woman. When the Buddha finds out he tells a story of how an ox envied a pig, until he found out the pig was being fattened for slaughter, then he became satisfied with his lot.

-----|○○○-||-○--|○-○- Siloka navipulā

**1. Mā Sālūkassa pihayi, āturannāni bhuñjati,**

Do not envy Sālūka,<sup>580</sup> he eats food ending in misery,

-----|○-----||-----|○-○- Siloka pathyā

**Apposukko bhusaṃ khāda, etaṃ dīghāyulakkhaṇaṃ.**

Being unconcerned eat your chaff, that is the mark of a long life.

---

<sup>580</sup> For this verse cf. Ja 30 Munikajātaka.



**athetaṃ Sālūkaṃ, musalasadisena uttaroṭṭhena samannāgatattā,**  
then this Sālūka, who is endowed with an upper lip that resembles a grinder,

**musaluttaram̐ māritaṃ sayantaṃ dakkhasī ti.**

you will see killed with his grinder facing up.

— — — — | — — — — || — — — — | — — — — Siloka pathyā

**3. Vikantaṃ sūkaraṃ disvā sayantaṃ musaluttaram̐,**  
Seeing the pig lying all cut up with his grinder facing up,

— — — — | — — — — || — — — — | — — — — Siloka pathyā

**Jaraggavā vicintesuṃ: ‘Varamhākaṃ bhusām-ivā ti.’**

The old bulls did think: ‘Our chaff is comparatively excellent.’

**Tattha, bhusām-ivā ti bhusam-eva amhākaṃ varaṃ uttaman-ti attho.**

In this connection, *comparatively excellent* means our chaff is most excellent, the best, this is the meaning.

## Ja 287 Lābhagarahajātaka

### The Story about the Reproach of Gains

In the present one monk speaks against the qualities one has to develop in order to get material gains. The Buddha remarks that this is not the first time he spoke like this, he did so also in a previous life.

— — — — | — — — — || — — — — | — — — — Siloka bhavipulā

**1. Nānummatto nāpisuṇo nānaṭo nākutūhalo,**

He who is mad, slanderous, an actor, who creates a commotion,

— — — — | — — — — || — — — — | — — — — Siloka pathyā

**Mūlhesu labhate lābhaṃ, esā te anusāsanī ti.**

Gains are received amongst the fools, this is my instruction to you.

**Tattha,** {2.421} **nānummatto ti na anummatto.**

In this connection, *he who is mad* means *he who is mad*.<sup>581</sup>

**Idaṃ vuttaṃ hoti:**

This is what is said:

**yathā ummattako nāma itthipurisadārikadārake disvā,**

just as the one known as a madman, having seen women, men, girls and boys,

**tesaṃ vatthālaṅkāradīni vilumpati,**

plunders their clothes, decorations and so on,

**tato tato macchamaṅsapūvādīni balakkārena gahetvā khādati,**

and having violently grabbed fish, meat, cakes and so on from here and there, eats it,

**evam-eva yo gihibhūto,**

so he who is in the state of a householder,

**ajjhatabhiddhasamuṭṭhānaṃ hirottappaṃ pahāya,**

having abandoned conscience and concern originating on the inside or outside,

**kusalākusalaṃ agaṇetvā,**

not reckoning what is wholesome and not wholesome,

**nirayabhayaṃ abhāyanto,**

not fearing the danger of hell,

**lobhābhibhūto pariyādiṇṇacitto,**

overcome with greed, being mentally obsessed,

---

<sup>581</sup> Lit: *not not mad*; English does not like double negatives, but such forms are fairly found frequently in Pāli.

**kāmesu pamatto,**

heedless regarding sense pleasures,

**sandhicchedādīni sāhasikakammāni karoti.**

(become) burglars and so on doing violent deeds.

**Pabbajito pi hirottappaṃ pahāya,**

One gone forth, having abandoned conscience and concern,

**kusalākusalaṃ agaṇetvā,**

not reckoning what is wholesome and not wholesome,

**nirayabhayaṃ abhāyanto,**

not fearing the danger of hell,

**Satthārā paññattaṃ sikkhāpadaṃ maddanto,**

trampling on the training rules laid down by the Teacher,

**lobhena abhibhūto pariyādiṇṇacitto,**

overcome with greed, being mentally obsessed,

**cīvarādimattaṃ nissāya,**

for the sake of a mere robe and so on,

**attano sāmaññaṃ vijahitvā,**

having given up his own monkhood,

**pamatto, vejjakammadūtakammādīni karoti,**

being heedless, he gives medical treatment or runs messages and so on,

**veḷudānādīni nissāya jīvikāṃ kappeti,**

making his living for the sake of gifts of bamboo and so on,

**ayaṃ anumatto pi, ummattasadisattā, ummatto nāma, {2.422}**

though this one is not mad, being like a madman, who is known as mad,

**evarūpassa khippaṃ lābho uppajjati.**

to such a one gains quickly arise.

**Yo pana evaṃ anumatto lajjī kukkuccako,**

So he who is not mad, abashed, principled,

**esa mūlhesu apaṇḍitesu purisesu lābhaṃ na labhati,**

amongst people who are fools, not wise, does not receive gains,

**tasmā lābhatthikena ummattakena viya bhavitabban-ti.**

therefore for the sake of gains he should be like a madman.

**Nāpisoṇo ti etthāpi yo pisoṇo hoti,**

*Slanderos* means he who is a slanderer here,

**“Asukena idaṃ nāma katan”-ti**

“This is surely made with such and such,”

**rājakule pesuññaṃ upasaṃharati,**

he compares it to slander in the king’s family,

**so aññesaṃ yasaṃ acchinditvā, attano gaṇhāti.**

without cutting off the fame of others, he grasps at his own.

**Rājāno pi naṃ:**

Kings say to him:

**“Ayaṃ amhesu sasasneho” ti, ucce ṭhāne ṭhapenti,**

“This one amongst us is affectionate,” they set up a high place (for him),

**amaccādayo pissa: “Ayaṃ no rājakule paribhindeyyā” ti,**

also ministers thinking about him: “He could cause a split in the king’s family,”

**bhayena dātabbaṃ maññanti,**

through fear imagine it should be given,

**evam etarahi piṣuṇassa lābho uppajjati.**

so at present gains arise to the slanderer.

**Yo pana apisuṇo so mūlhesu lābham na labhatī ti,**

He who is not a slanderer does not receive gains amongst the fools,

**evam-attho vedītabbo.**

this is how the meaning should be understood.

**Nānaṭo ti lābham uppādentena naṭena viya bhavitabbam.**

*An actor* means he should be like an actor generating gains.

**Yathā naṭo hīrottappam pahāya,**

Since an actor has abandoned conscience and concern,

**naccagītavādītehi kīlam katvā, dhanam samharati,**

and acts by dancing, singing, playing, he collects wealth,

**evam-eva lābhatthikena, hīrottappam bhinditvā,**

so for the sake of wealth, having broken conscience and concern,

**itthipurisadārikadārakānam soṇḍasahāyena viya,**

like a friend who is addicted to women, men, girls and boys,

**nānappakāram keḷim karontena vicaritabbam.**

he should wander round acting in various ways.

**Yo evam anaṭo so mūlhesu lābham na labhati.**

So he who is not an actor does not receive gains amongst the fools.

**Nākutūhalo ti kutūhalo nāma vipparikkhāvāco.**

*Who creates a commotion*, commotion is known as scattered talk.

**Rājāno hi amacce pucchanti:**

Therefore kings ask their ministers:



**“Asukaṭṭhāne kira manusso mārito,**

“It seems that in such and such a place there is a dead man,

**gharam̃ viluttaṃ, paresaṃ dārā padhamsitā ti suyayati,**

a plundered house, another’s wife has been assaulted,

**kesaṃ nu kho idaṃ kamman”-ti?**

who did this deed?”

**Tattha sesesu akathentesu yeva yo uṭṭhahitvā:**

There he who, having risen up amongst the others who didn’t speak out,

**“Asuko ca asuko ca nāmā” ti vadati, ayaṃ kutūhalo nāma.**

says: “Such and such a one,” this is known as a commotion.

**Rājāno tassa vacanena te purise pariyesitvā nisedhetvā:**

The king’s men, having investigated and prohibited those persons with his word:

**“Imaṃ nissāya no nagaram̃ niccoraṃ jātan”-ti,**

thinking: “Depending on this our market town will have no thieves,”

**tassa mahantaṃ yasaṃ denti.**

give him a great deal of fame.

**Sesā pi janā: “Ayaṃ no rājapurisehi puṭṭho suyuttaduyuttaṃ katheyyā” ti,**

Also other people think: “When questioned by the king’s men he might speak what is suitable or unsuitable,”

**bhayena tasseva dhanam̃ denti,**

give wealth to him through fear,

**evaṃ kutūhalassa lābho uppajjati.**

and so gains arise to the one who creates a commotion.

**Yo pana akutūhalo esa na mūḷhesu labhati lābhaṃ.**

But he who does not create a commotion does not receive gains amongst the fools.

**Esā te anusāsanī ti esā ambhākaṃ santikā tuyhaṃ lābhānusiṭṭhī ti.**

*This is my instruction to you* means this is our instruction to those nearby about gains.

— — — — — || — — — — — Siloka savipulā

**2. Dhi-r-atthu taṃ yasalābhaṃ dhanalābhañ-ca brāhmaṇa,**

Cursed be those gains of fame and those gains of wealth, O brahmin,

— — — — — || — — — — — Siloka pathyā

**Yā vutti vinipātena adhammacaraṇena vā.**

Whatever livelihood is gained through destruction or wrong living.

— — — — — || — — — — — Siloka pathyā

**3. Api ce pattam-ādāya anagāro paribbaje,**

If taking up a bowl and without a home I would wander forth,

— — — — — || — — — — — Siloka pathyā

**Esā va jīvikā seyyo yā cādhammena esanā ti.**

That life is surely better than seeking out whatever is wrong.

**Tattha, yā vuttī ti yā jīvitavutti.**

In this connection, *whatever livelihood* means whatever livelihood.<sup>582</sup>

**Vinipātenā ti attano vinipātena.**

*Through destruction* means through one's own destruction.

**Adhammacaraṇenā ti,**

*Through ... wrong living,*

---

<sup>582</sup> The definition clarifies the meaning of *vutti* here.

**adhammakiriyāya visamakiriyāya,**

through doing wrong, through doing what is unsuitable,

**vadhabandhanagarahādīhi attānaṃ vinipātetvā,**

destroying himself through killing, binding, blaming and so forth,

**adhammaṃ caritvā,**

doing wrong,

**yā vutti tañ-ca yasadhanalābhañ-ca** {2.423} **sabbaṃ dhi-r-atthu,**

whatever livelihood all of that fame, wealth and gains, be cursed,

**nindāmi garahāmi, na me etenattho, ti adhippāyo.**

I find fault in it, I blame it, this is not the aim for me, this is the intention.

**Pattam-ādāyā ti bhikkhābhājanam gahetvā.**

*Taking up a bowl* means having taken up a bowl for begging.

**Anagāro paribbaje ti ageho pabbajito hutvā careyya,**

*Without a home I would wander forth* means without a house, having gone forth,

I would live,

**na ca sappuriso kāyaduccaritādivasena adhammacariyaṃ careyya.**

a good person does not live having a wrong livelihood gained through bodily wrong action and so on.

**Kimkāraṇā?**

What is the reason?

**Esā va jīvikā seyyo yā cādhammena esanā ti,**

*That life is surely better than seeking out whatever is wrong,*

**yā esā adhammena jīvikapariyesanā,**

whatever seeking of a livelihood there is through wrongdoing,

**tato eṣā pattahatthassa parakulesu bhikkhācariyā va seyyo,**  
the living on alms amongst the families by those with bowl in hand is better than  
that,

**satagaṇena saḥassagaṇena sundarataro, ti dasseti.**  
it is a hundred-fold, a thousand-fold more agreeable, this he shows.

## **Ja 288 Macchuddānaḷātaka** **The Story about a String of Fish**

In the present one merchant tries to cheat his partner out of the proceeds of their joint partnership. When the Buddha hears of it he tells a story of how one brother tried to cheat another, and how a Devatā helped the first regain his fortune, which had been swallowed by a fish.

--o--|---o--|o--- Tuṭṭhubha

**1. Agghanti macchā adhikaṃ saḥassaṃ,**  
Fish valued in excess of a thousand,

o--o--|---o--|o--- Tuṭṭhubha

**Na atthi so<sup>583</sup> yo imaṃ saddaheyya!**  
There is no (person) who would believe it!

--o--|ooo--|o--- Tuṭṭhubha

**Mayhañ-ca assu idha satta māṣā,**  
To me they were just seven farthings<sup>584</sup> here,

o--o--|---|o--- Tuṭṭhubha

**Aham-pi taṃ macchuddānaṃ kiṇeyyan-ti.**  
I could even buy a whole string of fish.

---

<sup>583</sup> Cst reads: *Na so atthi*, spoiling the metre.

<sup>584</sup> *Māṣā* here is m.c. for *māṣakā*, a bean, or very small amount of money. Compare the English *hill of beans*, having roughly the same meaning.

**Tattha,** {2.425} **adhikan-ti aññehi pucchitā,**

In this connection, *in excess* means when asking others,

**kevaṭṭā: “Sattamāsādhikam sahasam agghantī” ti vadanti.**

the fishermen say: “The value is one thousand, and seven farthings in excess.”

**Na atthi so yo imam saddaheyyā ti!**

*There is no (person) who would believe it!*

**So puriso na atthi yo imam kāraṇam paccakkhato ajānanto,**

There is no person who, not knowing this fact from witnessing it himself,

**mama vacanena saddaheyya, ettakam vā macchā agghantī ti,**

would believe my word, or would value fish at so much,

**yo imam saddaheyya so natthi,**

there is no one who would believe it,

**tasmā yeva te aññehi na gahitā, ti pi attho.**

therefore they did not accept it from others, this is the meaning.

**Mayhañ-ca assū ti mayham pana satta māsakā ahesum.**

*To me they were* means but to me they were seven farthings.

**Macchuddānan-ti macchavaggam,**

*String of fish* means a series of fish,

**tena hi macchena saddhim aññe pi macchā ekato baddhā**

other fish were bound together with that fish as one

**taṃ sakalam-pi macchuddānam sandhāyetaṃ vuttam.**

this is said in reference to this whole string of fish.

**Kiṇeyyan-ti kiṇim,**

*Could buy means bought,*<sup>585</sup>

**satteva māsake datvā, ettakaṃ macchavaggaṃ gaṇhin-ti attho.**

having given seven farthings, I took so much of a series of fish, this is the meaning.

-----|-----||-----|-----|----- Siloka pathyā

**2. Macchānaṃ bhojanaṃ datvā, mama dakkhiṇam-ādisi,**

Having given food to the fish, to me you gave an offering,

---|---|---||---|---|---|--- Siloka javipulā

**Taṃ dakkhiṇaṃ sarantiyā, kataṃ apacitiṃ tayā ti.**

Through remembering this offering, that respect was paid by you.

**Tattha,** {2.426} **dakkhiṇan-ti,**

*In this connection, offering,*

**imasmiṃ ṭhāne pattidānaṃ dakkhiṇā nāma.**

transferring merits in this place is known as an offering.

**Sarantiyā kataṃ apacitiṃ tayā ti,**

*Through remembering (this offering), that respect was paid by you,*

**taṃ tayā mayhaṃ kataṃ apacitiṃ sarantiyā,**

through remembering that respect paid by you to me,

**mayā idaṃ tava dhanam rakkhitan-ti attho.**

this your wealth is protected by me, this is the meaning.

---

<sup>585</sup> This is interesting as it defines the optative by an aorist, perhaps thinking the optative is only used m.c.

ॐ-ॐ-|-ॐ-|-ॐ- Tuṭṭhubha

**3. Paduṭṭhacittassa na phāti hoti,**

There is no growth for one corrupt at heart,

ॐ-ॐ-|-ॐ-|-ॐ- Tuṭṭhubha

**Na cāpi taṃ Devatā pūjayanti,**

Also Devatās do not respect him,

--ॐ-|-ॐ-|-ॐ- Tuṭṭhubha

**Yo bhātaraṃ pettikaṃ sāpateyyaṃ**

He who cheats his brother of paternal

ॐ-ॐ-|-ॐ-|-ॐ- Tuṭṭhubha

**Avañcayī dukkaṭakammaḱārī ti.**

Property is one who performs wrong deeds.

**Tattha, na phāti hotī ti,**

In this connection, there is no growth,

**evarūpassa puggalassa idhaloke vā paraloke vā vuḍḍhi nāma na hoti.**

for such a person in this world or in the next world there is certainly no development.

**Na cāpi tan-ti,**

Also (Devatās) do not (respect) him,

**taṃ puggalaṃ tassa santakaṃ rakkhamānā Devatā na pūjayanti.**

the Devatās who are protecting his property do not respect that person.

## Ja 289 Nānacchandajātaka The Story about Various Desires

In the present the Buddha is growing older and is looking for a permanent attendant to help him. All are willing, but the Buddha turns them down. Ven. Ānanda says he will do it if he is granted eight boons, and he is chosen. The Buddha then tells a story of how a poor brahmin had seen a king escape from thieves and the boons he asked for his family, and his servant Puṇṇikā.

----|0----||----|0-0- Siloka pathyā

**1. Nānāchandā, mahārāja, ekāgāre vasāmase,**

Having various desires, great king, we must live in but one house,

0-0-0|0----||-0-0|0-0- Siloka pathyā

**Ahaṃ gānavaram icche, brāhmaṇī ca gavaṃ satam,**

I would wish for royal village, brahmini for a hundred cows,

--0-|-00-||--00|0-0- Siloka bhavipulā

**2. Putto ca ājaññaratham, kaññā ca maṇikuṇḍalam,**

My son for a horse and carriage, daughter for a jewelled earring,

----|0----||0-0-|0-0- Siloka pathyā

**Yā cesā Puṇṇikā jammī udukkhalaṃbhikaṃkhatī ti.**

While the wretched girl Puṇṇikā expects a mortar and pestle.

**Tattha,** {2.428} *icche ti icchāmi.*

In this connection, *I would wish* means *I wish*.<sup>586</sup>

**Gavaṃ satan-ti dhenūnaṃ gunnaṃ satam.**

*A hundred cows* means *a hundred of milk-giving cows*.

---

<sup>586</sup> The optative is here defined with a present indicative.



**Kaññā ti suṇisā.**

*Daughter* means daughter-in-law.

**Yā cesā ti yā esā ambhākaṃ ghare Puṇṇikā nāma dāsī,**

*She* (untranslated) means while in our house the servant named Puṇṇikā,

**sā jammī lāmikā,**

who is wretched, inferior,

**suppamusalehi saddhiṃ udukkhalaṃ abhikaṅkhati icchatī ti.**

expects, desires, a mortar together with a sifting tray and pestle.

— 0 — 0 | — 0 0 — || — 0 0 — | 0 — 0 — Siloka bhavipulā

**3. Brāhmaṇassa {2.429} gāmvaramṃ brāhmaṇiyā gavamṃ satam,**

To brahmin a royal village, to brahmini a hundred cows,

— 0 0 — | — 0 0 — || — 0 0 | 0 — 0 — Siloka bhavipulā

**Puttassa ājaññarathaṃ, kaññāya maṇikuṇḍalam,**

To your son a horse and carriage, to daughter a jewelled earring,

— — — — | 0 — — — || 0 0 — — | 0 — 0 — Siloka pathyā

**Yañ-cetaṃ Puṇṇikaṃ jammimṃ paṭipādehdukkhalan-ti.**

And to this wretched girl Puṇṇikā give a mortar (and pestle).

**Tattha, yañ-cetan-ti,**

In this connection, *and to this*,

**yañ-ca etaṃ Puṇṇikan-ti vadati,**

to this Puṇṇikā it is said,

**taṃ jammimṃ udukkhalaṃ paṭipādeṭha sampaṭicchāpethā ti.**

to this wretch, give, arrange, a mortar.

## Ja 290 Sīlavīmaṃsakajātaka The Story about the Enquiry into Virtue

In the present a brahmin seeks to find out if the king favours him for his birth, or for his goodness, so he starts stealing a penny a day from the king. When the king finds out he decides to punish him, until the brahmin explains his actions. The Buddha tells a story of similar happenings in a past life.

--o-|o----||----|o-o- Siloka pathyā

**1. Sīlaṃ kireva kalyāṇaṃ, sīlaṃ loke anuttaraṃ,**

Virtue, it seems, is lovely, virtue in the world is unsurpassed,

--o-o|o----||--o-o|o-o- Siloka pathyā

**Passa ghoraviso nāgo, sīlavāti na haññati.**

Look at the poisonous snake, being virtuous he is not hurt.

----|o----||--o-o|o-o- Siloka pathyā

**2. Sohaṃ sīlaṃ samādissaṃ loke anumataṃ sivaṃ,**

I will undertake that blessed virtue approved of in the world,

oo--o|o----||--o-o|o-o- Siloka pathyā

**Arīyavuttisamācāro yena vuccati sīlavā.**

Through being noble in behaviour one is called virtuous.

----o|o----||--o-o|o-o- Siloka pathyā

**3. Ñātīnañ-ca piyo hoti, mittesu ca virocati,**

Being dear to his relatives, he shines brightly amongst his friends,

--o-|--oo-||oo--o|o-o- Siloka bhavipulā

**Kāyassa bhedaṃ sugatīṃ upapajjati sīlavā ti.**

The virtuous at body's break up arises in a good state.

**Tattha, {2.429} sīlan-ti ācāro.**

In this connection, *virtue* means (virtuous) behaviour.

**Kirā ti anussavatthe nipāto.**

*It seems*, this is a particle with the meaning of hearsay.

**Kalyāṇan-ti sobhanam.**

*Lovely* means beautiful.

**Sīlam kireva kalyāṇan-ti evaṃ paṇḍitā vadantī ti attho.**

*Virtue, it seems, is lovely*, so the wise say, this is the meaning.

**Passā ti attānam-eva vadati.**

*Look*, he speaks to himself.

**Na haññatī ti param-pi na viheṭheti, parehi pi na viheṭhīyati.**

*He is not hurt* means he does not harrass another, and he is not harassed by others.

**Samādissan-ti samādiyissāmi.**

*I will undertake* means I will undertake.<sup>587</sup>

**Anumataṃ sivan-ti,**

*Blessed (virtue) approved of,*

**khemaṃ nibbhayan-ti, evaṃ paṇḍitehi sampaṭicchitaṃ.**

safe and fearless, so it is welcomed by the wise.

**Yena vuccatī ti,**

*Through being ... he is called,*

---

<sup>587</sup> It appears that *samādissan* is short m.c. for *samādiyissam*, which is the middle form. *samādiyissāmi* being the active form.

**yena sīlena sīlavā puriso,**

through whatever virtue that person is virtuous,

**ariyānaṃ Buddhādīnaṃ paṭipattiṃ samācaranto,**

behaving according to the practice of the noble Buddhas and so on,

**ariyavuttisamācāro ti vuccati,**

through being noble in behaviour is said,

**tam-ahaṃ samādiyissāmī, ti attho.**

that (behaviour) I will undertake, this is the meaning.

**Virocatī ti pabbatamatthake aggikkhandho viya virocati.**

*He shines brightly* means he shines brightly like a bonfire of the top of a mountain.

## **Ja 291 Surāghaṭajātaka** **The Story about the Cup of Liquor**

In the present a nephew of Anāthapiṇḍika's loses all the money ever given to him, and dies in a sorry state. The Buddha tells a story of a past life in which the same person had been given a lucky cup by Sakka, but had been careless and broken it, and died in poverty.

-o-o|o----||o----|o-o- Siloka pathyā

**1. Sabbakāmadadaṃ kumbhaṃ kuṭaṃ laddhāna dhuttako,**

A villain received a water jar that gave all that was desired,

-o-o|o----||-o-o|o-o- Siloka pathyā

**Yāva naṃ anupāleti, tāva so sukham-edhati.**

As long as he protected it, that far his happiness flourished.

U---|U---||U---|U-U- Siloka pathyā

**2. Yadā matto ca ditto ca, pamādā kumbham-abbhidā,**  
When, intoxicated and wanton, from heedlessness he broke the jar,

U---|U---||---|U-U- Siloka pathyā

**Tadā naggo ca pottho ca, pacchā bālo vihaññati.**  
Then, being naked and poor, the fool afterwards suffered hardship.

-U-U-|U---||U---|U-U- Siloka pathyā

**3. Evam-eva yo<sup>588</sup> dhanam laddhā, pamatto paribhuñjati,**  
So he who, having received wealth, being heedless makes use of it,

---U|U---||U---|U-U- Siloka pathyā

**Pacchā tappati dummedho, kuṭam bhivā va dhuttako ti.**  
Later that stupid one suffers, like the villain who broke the pot.

**Tattha,** {2.432} *sabbakāmadadan-ti,*

In this connection, *gave all that was desired,*

**sabbe vatthukāme dātum samattham kumbham.**

the jar was able to give all objects of sensuality.

**Kuṭan-ti, kumbhavevacanam.**

*Water jar,* this is a synonym for a water jar.<sup>589</sup>

**Yāvā ti yattakam kalam.**

*As long as* means for as much time as.

**Anupāletī ti yo koci evarūpam labhitvā, yāva rakkhati,**

*He protected* means whoever, having received such (an item), as far as he protected it,

---

<sup>588</sup> The opening has one syllable too many, we should perhaps exclude *yo*.

<sup>589</sup> Both *khumbam* and *kuṭam* are used in the line, but they have equivalent meanings so only need to be translated once.

***tāva so sukham-edhatī, ti attho.***

*that far his happiness flourished, this is the meaning.*

***Matto ca ditto cā ti surāmadena matto dappena ditto.***

*Intoxicated and wanton means intoxicated with liquor and wanton with arrogance.*

***Pamādā kumbhamabbhidā ti pamādena kumbhaṃ bhindi.***

*He broke the pot from heedlessness means he broke the jar through heedlessness.*

***Naggo ca pottho cā ti kadāci naggo,***

*Being naked and poor means sometimes he was naked,*

***kadāci potthakapilotikāya nivatthattā pottho.***

*sometimes he was poor being dressed in old clothes and fibre.*

***Evam-evā ti evaṃ eva.***

*So means so.<sup>590</sup>*

***Pamatto ti pamādena.***

*Being heedless means with heedlessness.*

***Tappatī ti socati.***

*Suffers means grieves.*

---

<sup>590</sup> This is a rather unnecessary definition by the commentator!

## Ja 292 Supattajātaka The Story about (the Crow) Supatta

In the present Rāhula's mother, after ordaining falls ill. Ven. Rāhula asks what is to be done, and she asks for mango juice, which Ven. Sāriputta then brings for her and which cures her. The Buddha tells a story of a crow, Supatta, who was willing to lay down his life to get his queen, Suphassā, some fish from the king of Benares' table. And how the king praised and rewarded him for his valour.

----|U----||-U--|U-U- Siloka pathyā

### 1. Bārāṇasyaṃ, mahārāja, kākarājā nivāsako,

In Benares, great king, a king of the crows dwells,

U-U-|U----||U--U|U-U- Siloka pathyā

### Asītiyā sahassehi Supatto parivārīto.

(Named) Supatta, surrounded by eighty thousand.

-U-U|U----||U--U|U-U- Siloka pathyā

### 2. Tassa dohaḷinī bhar<sup>i</sup>yā Suphassā bhakkhitum-icchati<sup>591</sup>

His pregnant wife Suphassā wished to feast upon

--U-|U----||-----|U-U- Siloka pathyā

### Rañño mahānase pakkam̐ paccaggham̐ rājabhojanam̐.

The king's own costly food cooked in the king's kitchen.

---

<sup>591</sup> The second half of the *pādayuga* has one syllable too many, with no easy way to correct it.

---उ!उ---||---उ!उ-उ- Siloka pathyā

**3. Tesāham pahito dūto, rañño camhi idhāgato,**

Amongst these I'm the messenger who was sent, come here to the king,

-उउउ!उ---||---उउ!उ-उ- Siloka pathyā

**Bhattu apacitiṃ kummi, nāsāyam-akaram vaṇan-ti.**

I pay respects to my master, I made a wound upon his nose.

**Tattha,** {2.435} **Bārāṇasyan-ti Bārāṇasiyam.**

In this connection, *in Benares* means in Benares.<sup>592</sup>

**Nivāsako ti nibaddhavasanaṅko.**

*Dwells* means lives constantly.

**Pakkan-ti nānappakārena sampāditaṃ.**

*Cooked* means supplied with various kinds.<sup>593</sup>

**Keci: “Siddhan”-ti sajjhāyanti.**

Some recite: “Baked.”<sup>594</sup>

**Paccagghan-ti abbhūḥham apārivāsikaṃ macchamaṃsavikatīsu vā,**

Or, *costly* means the hottest, freshest, amongst the prepared fish and meat,

**paccekaṃ mahagghaṃ etthā, ti paccagghaṃ.**

here, singularly expensive, this is costly.

**Tesāham pahito dūto, rañño camhi idhāgato ti**

Amongst these I'm the messenger who was sent, come here to the king,

---

<sup>592</sup> The unusual form arises m.c.

<sup>593</sup> It is hard to understand such a definition. *Pakka* cannot mean *various kinds*, and on the other hand clearly does mean *cooked*.

<sup>594</sup> *Siddha* also means *cooked*.



**tesaṃ ubhinnaṃ-pi ahaṃ dūto āṇattikaro rañño ca amhi pahito,**  
amongst these two I am the messenger under the command of the king who was  
sent,

**tasmā idha āgato, ti attho.**  
therefore I came here, this is the meaning.

**Bhattu apacitiṃ kummī ti**  
*I pay respects to my master,*

**svāhaṃ evaṃ āgato attano bhattu apacitiṃ sakkārasammānaṃ karomi.**  
so I came in this way paying respects, honour and veneration to my master.<sup>595</sup>

**Nāsāyam-akaraṃ vaṇan-ti,**  
*I made a wound upon his nose,*

**mahārāja, iminā kāraṇena tumhe ca attano ca jīvitāṃ agaṇetvā,**  
great king, for this reason notwithstanding your or my own life,

**bhattabhājanaṃ pātāpetuṃ bhattahārakassa nāsāya,**  
to make fall a food vessel on the food bearer's nose,

**mukhatuṇḍakena vaṇaṃ akāsim.**  
and make a wound with the tip of my beak.

**Mayā attano rañño apaciti katā,**  
Respects are paid by myself to the king,

**idāni tumhe yaṃ icchatha taṃ daṇḍaṃ karoṭhā ti.**  
now as you wish you must give punishment.

---

<sup>595</sup> The definition seems to mean that *kummi* should be taken as a 1<sup>st</sup> person indicative equal to *karomi*.

## Ja 293 Kāyanibbindajātaka The Story about Disgust with the Body

In the present one man falls ill and vows if he ever recovers he will become a monk, which he did, and he soon attained Arahatsip.  
The Buddha tells a similar story from the past in which a man recovering from illness had become an ascetic.

--o--|--oo|--o--o-- Jagatī

**1. Phuṭṭhassa me aññatarena byādhinā,**  
For me who was touched by a certain illness,

--o--|--oo|--o--o-- Jagatī

**Rogena bāḷhaṃ dukhitassa ruppato,**  
Oppressed with suffering by a strong disease,

oo--oo|--oo|--o--o-- Jagatī

**Parisussati khippam-idaṃ kaḷevaram,**  
This corpse of a body<sup>596</sup> quickly shrivels up,

--o--|--oo|--o--o-- Jagatī

**Pupphaṃ yathā paṃsuni ātape kataṃ.**  
Like a flower that's made to dry in the dust.

o---|o---||oo--o|o--o-- Siloka pathyā

**2. Ajaññaṃ jaññasankhātaṃ, asuciṃ sucisammataṃ,**  
The lovely reckoned unlovely, the impure is thought to be pure,

--ooo|oo---||--o---|o--o-- Siloka pathyā

**Nānākuṇapaparipūraṃ<sup>597</sup> jaññarūpaṃ apassato.**  
Not seeing this lovely form is full of many disgusting things.

---

<sup>596</sup> *Kaḷevara* means both a body and a corpse.

<sup>597</sup> There is one extra syllable in the opening, with no easy way to correct it.

U-U-|-U-|-U-- Tuṭṭhubha

**3. Dhi-r-atthumaṃ āturaṃ pūtikāyaṃ,**  
Cursed be this unhealthy, putrid body,

--U-|-U-|-U-- Tuṭṭhubha

**Jegucchiyaṃ assuciṃ byādhidhammaṃ,**  
Revolting, impure, whose nature is illness,

--U-|-UU|-U-U- Jagatī

**Yatthappamattā adhimucchitā pajā,**  
When people are heedless, infatuated,

--U-|-UU|-U-U- Jagatī

**Hāpenti maggaṃ sugatūpapattiyā ti.**  
They neglect the path to rebirth in a good state.

**Tattha,** {2.437} *aññatarenā ti,*

In this connection, by a certain (illness),

**aṭṭhanavutiyā rogesu ekena paṇḍurogabyādhinā.**

by jaundice, by one amongst the ninety-eight diseases.<sup>598</sup>

**Rogenā ti rujjanasabhāvattā evamladdhanāmena.**

By a (strong) disease means because it had the character of hurting it received this name.<sup>599</sup>

**Ruppato ti ghaṭṭiyamānassa pīḷiyamānassa.**

Oppressed means being injured, tormented.

---

<sup>598</sup> A full list of these is hard to give here, but see Snp. 313: *Tayo rogā pure āsum: icchā anasanaṃ jarā, pasūnañ-ca samārambhā, aṭṭhānavutim-āgamuṃ; in the past there were three diseases: desire, hunger and old age, but through the killing of animals these became ninety-eight.*

<sup>599</sup> This seems to be trying to connect *roga* (disease) with *rujjana* (hurting), which is far-fetched!

***Paṃsuni ātape katan-ti,***

*Made to dry in the dust,*

**yathā ātape tattavālikāya ṭhapitaṃ sukhumapupphaṃ parisusseyya,**

like an exquisite flower that might be made to dry, lying in the hot sands,

**evaṃ parisussatī, ti attho.**

so it shrivels up, this is the meaning.

***Ajaññaṃ jaññasankhātan-ti,***

*The lovely reckoned unlovely,*

**paṭikūlaṃ amanāpam-eva bālānaṃ manāpan-ti saṅkhaṃ gataṃ.**

the repulsive, unpleasant, to fools goes by the name of pleasant.

***Nānākuṇapaparipūran-ti,***

*Full of various disgusting things,*

**kesādīhi dvattimsāya kuṇapehi paripuṇṇaṃ.**

full with the thirty-two disgusting things beginning with head hairs.

***Jaññarūpaṃ apassato ti,***

*Not seeing this lovely form,*

**apassantassa andhabālaputhujjanassa, {2.438}**

for the blind and foolish worldling not seeing (the reality),

**manāpaṃ sādhurūpaṃ paribhogasabhāvaṃ hutvā upaṭṭhāti,**

he understands it is pleasant, good in form and has real use,

**akkhimhā akkhigūthako ti ādinā,**

(but) from the eye there is rheum and so forth,

**nayena pakāsito asubhasabhāvo, bālānaṃ na upaṭṭhāti.**

accordingly, even though its foul state is known, it does not help fools.

**Āturan-ti niccagilānaṃ.**

*Unhealthy* means always sick.

**Adhimucchitā ti kilesamucchāya ativiya mucchitā.**

*Infatuated* means being greatly infatuated by defilements, they are infatuated.

**Pajā ti andhabālaputhujjanā.**

*People* means blind and foolish worldlings.

**Hāpentī maggaṃ sugatūpapattiyā ti,**

*They neglect the path to rebirth in a good state,*

**imasmiṃ pūtikāye laggā laggitā hutvā,**

*being attached, attaching to this putrid body,*

**apāyamaggaṃ pūrentā,**

*fulfilling the path to the downfall,*

**Devamanussabhedāya, sugati-upapattiyā maggaṃ parihāpentī.**

*they neglect the path to rebirth in a good state, which is divided into Devas and men.*

## **Ja 294 Jambukhādakajātaka**

### **The Story about eating Jambu Plums**

In the present Devadatta goes round praising his disciple and the disciple praises Devadatta in return, all to seek gains from the layfolk. The Buddha tells a story of a jackal who, wanting a fruit, praised a crow, and how they were scared away.

----|U----||UU--|U-U- Siloka pathyā

**1. Koyaṃ bindussaro vaggu saravantānam-uttamo,**  
Who is this with a lovely, rich, supremely melodious sound,

-U--|U----||----|U-U- Siloka pathyā

**Accuto Jambusākhāya moracchāpo va kūjatī ti?**  
Who chirps unbroken like a young peacock on the Jambu tree's branch?

**Tattha,** {2.439} *bindussaro ti,*  
In this connection, *rich (sound),*

**bindunā avisārena piṇḍitena sarena samannāgato.**  
*endowed with a rich, undiffused, precise sound.*

**Vaggū ti madhurasaddo.**  
*Lovely means sweet-sounding.*

**Accuto ti na cuto sannisinno.**  
*Unbroken means not died, settled.*

**Moracchāpo va kūjatī ti,**  
*Chirps like a young peacock,*

**taruṇamoro va manāpena saddena:**  
*with a pleasing sound like a young peacock,*

**“Ko nāmeso kūjatī” ti vadati.**  
*he says: “Who is this that chirps?”*

ॐ--ॐ--ॐ||ॐ--ॐ--ॐ-- Siloka pathyā

**2. Kulaputto va jānāti kulaputtam pasamsitum,**

A son of good family knows how to praise a good family,

---ॐ--ॐ--ॐ||--ॐ--ॐ--ॐ-- Siloka pathyā

**Byagghacchāpasarīvaṇṇa, bhuñja samma dadāmi te ti.**

My friend, similar to a young tiger,<sup>600</sup> I give to you, please eat.

**Tattha, byagghacchāpasarīvaṇṇā ti,**

In this connection, similar to a young tiger,

**tvaṃ ambhākaṃ byagghapotakasamānaṇṇo va khāyasi,**

you appear to be similar in form to a young tiger,

**tena taṃ vadāmi ambho byagghacchāpasarīvaṇṇa.**

by this I say, my dear, who are similar to a young tiger.

**Bhuñja, samma, dadāmi te ti,**

My friend ... I give to you, please eat,

**vayassa, yāvad-attham jambupakkāni khāda aham te dadāmi ti.**

friend, eat as much as you need of this black plum fruit that I give to you.

ॐ--ॐ--ॐ--ॐ||ॐ--ॐ--ॐ-- Siloka pathyā

**3. Cirassam vata passāmi musāvādī samāgate,**

I see after a long time those who speak falsely come together,

---ॐ--ॐ--ॐ||--ॐ--ॐ--ॐ-- Siloka pathyā

**Vantādam kuṇapādañ-ca, aññamaññam pasamsake ti.**

Accepting vomit and corpses, and those who praise one another.

---

<sup>600</sup> It seems -ī- in *sarī* is m.c. PED: *Sari*, according to *Payogasiddhi* = *sarisa* (*sadisa*) cp. *sarīvaṇṇa* Ja.ii.439 (= *samāna-vaṇṇa*, C.).

**Tattha, vantādan-ti paresaṃ vantabhattakhādakaṃ kākaṃ.**

In this connection, *accepting vomit* means a crow eating food vomited by another.

**Kuṇapādañ-cā ti kuṇapakhādakaṃ siṅgālañ-ca.**

And (*accepting*) *corpses* means a jackal who eats corpses.

## Ja 295 Antajātika The Story about those that are Lowest

In the present Devadatta goes round praising his disciple and the disciple praises Devadatta in return, all to seek gains from the layfolk. The Buddha tells a story of a crow who, wanting some meat, praised a jackal, who praised her in return.

○○--|○---||---○|○-○- Siloka pathyā

**1. Usabhasseva te khandho, sīhasseva vijambhitam,**

Your body is just like a bull's, your stretching just like a lion's,

○○-○|○---||○○-○|○-○- Siloka pathyā

**Migarāja namo tyatthu, api kiñci labhāmase ti.**

King of beasts, honour be to you, I must receive something (from you).

**Tattha, {2.440} namo tyatthū ti namo te atthu.**

In this connection, *honour be to you* means honour be to you.<sup>601</sup>

○○--|○---||○○--|○-○- Siloka pathyā

**2. Kulaputto va jānāti kulaputtam pasamsitum,**

A good family son knows how to praise a good family son,

○-○-|○---||○-○○-|○-○- Siloka pathyā

**Mayūragīvasaṅkāsa, ito pariyāhi vāyasā ti!**

One having a neck like a peacock's, come down from there, O crow!

---

<sup>601</sup> The commentator analyses the word junction.



**Tattha, ito pariyāhī ti eraṇḍato otarivā, ito yenāhaṃ,**

In this connection, *come down from there* means having descended from the castor oil tree, from there (come) to me,

**tenāgantvā maṃsaṃ khādā, ti vadati.**

then come and eat meat, this is what is said.

U---|-----||---U|U-U- Siloka mavipulā

**3. Migānaṃ siṅgālo anto,<sup>602</sup> pakkhīnaṃ pana vāyaso,**

The jackal is the last of the creatures, the crow (last) of the birds,

-----|-,---||U---|U-U- Siloka mavipulā

**Eraṇḍo anto rukkhānaṃ, tayo antā samāgatā ti!**

The castor oil tree is last of trees, three lasts gather together!

**Tattha, anto ti hīno lāmaḥ.**

In this connection, *last* means low, inferior.

## Ja 296 Samuddajātaka The Story about the Sea

In the present one monk is very greedy, and even talks other monks out of their property so he can increase his. The Buddha tells a story of a cormorant who flew over the sea warning everyone not to use it up, until driven away by a Sea Devatā.

---

<sup>602</sup> We would expect the break after the 5<sup>th</sup> syllable, therefore *Migānaṃ anto siṅgālo* might have been a better reading.

-----|-----||-----|----- Siloka pathyā

**1. Ko nāyaṃ loṇatoyasmiṃ samantā paridhāvati,**  
Who is it that runs about all over this salt water,

-----|-----||-----|----- Siloka pathyā

**Macche makare ca vāreti, ūmīsu ca vihaññatī ti?**  
Fending off both the fish and sharks, and harassing the waves?

**Tattha,** {2.442} *ko nāyan-ti ko nu ayam.*

In this connection, *who is it* means who is it.<sup>603</sup>

-----|-----||-----|----- Siloka savipulā

**2. Anantapāyī sakuṇo atitto ti, disāsuto,**  
Being an endless drinker, a dissatisfied bird, famed abroad,

-----|-----||-----|----- Siloka pathyā

**Samuddaṃ pātum-icchāmi, sāgaraṃ saritaṃpatin-ti.**  
I desire to drink the sea, the ocean and the lord of rivers.

**Tassattho:**

This is the meaning:

**aham anantasāgaraṃ pātum-icchāmi,**

I desire to drink this endless ocean,

**tenamhi anantapāyī nāma,**

because of that I am known as an *endless drinker*,

**sakuṇo mahatiyā pi apūraṇiyā taṇhāya samannāgatattā,**

because of a *bird* endowed with unfulfilled, great desire,

**atitto ti pi aham disāsu suto vissuto pākaṭo.**

though *dissatisfied* I am *famed*, renowned, famous abroad.

---

<sup>603</sup> Again the commentator analyses the word junction to clarify it.

**Svāhaṃ imaṃ sakalasaṃuddaṃ, suṇḍarānaṃ ratanānaṃ ākarattā,**

This whole sea, which is a mine of beautiful treasures,

**Sāgaraṇa vā khatattā, sāgaraṃ saritānaṃ patibhāvena,**<sup>604</sup>

or, because it was dug by Sāgara, because the ocean is the master of the rivers,

**saritaṃpatiṃ pātum-icchāmi ti.**

I desire to drink *the lord of rivers*.

— 0 — — | 0 0 — — || — 0 — 0 | 0 — 0 — Siloka savipulā

**3. So ayaṃ hāyati ceva pūrāte ca mahodadhi,**

The great ocean dwindles away and is filled up again, the end

— 0 — 0 | 0 — — — || 0 — — 0 | 0 — 0 — Siloka pathyā

**Nāssa nāyati pītānto, apeyyo kira sāgaro ti.**

Of its drinking's not known, the ocean, it seems, is undrinkable.

**Tattha, so ayaṃ hāyati cevā ti,**

In this connection, *dwindles away and,*

**udakassa osakkanavelāya hāyati,**

the dwindling away of the water, at the time of drawing back,

**nikkhamānāvelāya pūrati.**

at the time of withdrawing, it refills.

**Nāssa nāyatī ti**

*(The end) of its (drinking's) not known,*

**assa mahāsaṃuddassa saḥce pi naṃ sakalaloko piveyya,**

even if the whole world would drink of the great sea,

---

<sup>604</sup> I have not found this word in the dictionaries, but it does occur fairly often in the commentaries, and this seems to be the meaning in Ja 522 Sarabhaṅgajātaka, when discussing Sakka's names: *Sujāya Asurakaññāya patibhāvena Sujampati, because of being master (or husband) of the Asura maiden Sujā (he is called) Sujampati.*

**tathāpi: “Ito ettakaṃ nāma udakaṃ pītan”-ti pariyanto na paññāyati.**  
nevertheless, “Because this much water was drunk,” still the end of it is not known.

**Apeyyo kirā ti,**

*It seems, is undrinkable,*

**eso kira sāgaro na sakkā kenaci udakaṃ khepetvā pātun-ti.**

it seems it was not possible, even after throwing out the water, to drink the (whole) ocean.

## **Ja 297 Kāmavilāpajātaka**

### **The Story about Idle Talk concerning Sensuality**

In the present one monk is overcome by passion and wishes to return to the lay life. The Buddha tells a story of one man who was impaled and the message he sent back to his wife expressing his longing and passing his wealth to her.

---UUU---||---UUUU--- Siloka pathyā

**1. Ucce sakuṇa ḍemāna pattayāna vihaṅgama,**

O bird, flyer, flapper, sky-goer, up on high, you should speak to

---U-|-,-,---||U---|U--- Siloka mavipulā

**Vajjāsi kho tvaṃ vāmūrum, ciraṃ kho sā karissati!**

The one with beautiful thighs, she will be (waiting) a long time!

U---|U---||U---|U--- Siloka pathyā

**2. Idam kho sā na jānāti asim sattiñ-ca oḍḍitam,**

She does not know this scimitar, this javelin, that has been set,

----|UU---||----UU|U--- Siloka savipulā

**Sā caṇḍī kāhati kodham, taṃ me tapati no idam.**

She'll be furious, angry, this torments me, not this (impaling).

— ॐ — ॐ | ॐ — — — || — — — — | ॐ — ॐ — Siloka pathyā

**3. Esa uppalasannāho, nikkhañ-cussīsakohitam,**

This lotus mace and armour, gold signet ring and hidden pillow,

— ॐ — ॐ | ॐ — — — || — — ॐ | ॐ — ॐ — Siloka pathyā

**Kāsikañ-ca muduṃ vatthaṃ, tappetu dhanikā piyā ti.**

And fine cloth from Kāsi, may my dear consignee be satisfied.

**Tattha,** {2.443} *ḍemānā ti gacchamāna caramāna.*

In this connection, *flyer* means one going, traveling.

**Pattayānā ti tam-evālapati, tathā vihaṅgamā ti.**

*Flapper*, this is a vocative, and so is *sky-goer*.

**So hi pattehi yānaṃ katvā, gamanato pattayāno,**

Going along by his wings, he is going, flapping his wings,

**ākāse gamanato, vihaṅgamo.**

across the sky he goes, going across the sky.

**Vajjāsī ti vadeyyāsi.**

*You should speak to* means you should speak to.<sup>605</sup>

**Vāmūrun-ti kadalikkhandhasamāna-ūruṃ,**

*Beautiful thighs* means thighs like the trunk of a banana tree,

**mama sūle nisinnabhāvaṃ vadeyyāsi.**

he should speak of my being sat on a stake.

**Ciraṃ kho sā karissatī ti,**

*She will be (waiting) a long time,*

---

<sup>605</sup> Making it clear that *vajjā* is an optative.

**sā imañ pavattiṃ ajānamānā,**

she, not knowing of this situation,

**mama āgamanam ciraṃ karissati:**

will be waiting a long time for my coming,

**“Ciraṃ me gatassa piyassa na ca āgacchatī” ti evaṃ cintessatī, ti attho.**

she will think like this: “For a long time he did not come to the one held dear,”  
this is the meaning.

**Asiṃ sattīñ-cā ti,**

*Scimitar ... javelin,*

**asisamānatāya sattisamānatāya ca sūlam-eva sandhāya vadati.**

he speaks with reference to the stake, something like a scimitar, or a javelin.

**Tañ-hi <sup>{2.444}</sup> tassa uttāsanatthāya oḍḍitaṃ ṭhapitaṃ.**

Truly he was set, fixed for the purpose of impalement.

**Caṇḍī ti kodhanā.**

*Furious* means angry.

**Kāhati kodhan-ti: “Aticirāyatī” ti mayi kodham karissati.**

*(She will) be angry,* thinking: “He is too late,” she will be angry with me.

**Taṃ me tapatī ti taṃ tassā kujjhanam mam tapati.**

*This torments me* means her being angry torments me.

**No idan-ti idha pana idam sūlam mam na tapatī, ti dīpeti.**

*Not this (impaling)* means it is not this stake which torments me, this is the explanation.

**Esa uppallasannāho ti ādīhi,**

*This lotus mace and armour,* and so on,

**ghare ussīsake ʘhapitaṃ,**

placed on the pillow in the house,

**attano bhaṇḍaṃ ācikkhati.**

he describes his goods.

**Tattha, uppalasannāho ti,**

In this connection, *lotus mace and armour,*

**uppalo ca sannāho ca uppalasannāho,**

a lotus mace and armour, is lotus mace and armour,

**uppalasadisō kaṇayo ca sannāhako cā, ti attho.**

a mace similar to a lotus,<sup>606</sup> and armour, this is the meaning.

**Nikkhañ-cā ti pañcahi suvaṇṇehi kataṃ aṅgulimuddikaṃ.**

*Gold signet ring means a signet ring made from the five types of gold.*

**Kāsikañ-ca mudu vatthan-ti,**

*And fine cloth from Kāsi,<sup>607</sup>*

**mudum Kāsikasāṭakayugaṃ sandhāyāha.**

he speaks in reference to a pair of fine Kāsi garments.

**Ettakaṃ kira tena ussīsake nikkhittaṃ.**

It seems that such was placed on the pillow by him.

**Tappetu dhanikā piyā ti,**

*May my dear consignee be satisfied,*

**etaṃ sabbam gahetvā,**

having taken all of this,

---

<sup>606</sup> It seems from this that we must take *uppala* as the name of a kind of mace.

<sup>607</sup> Kāsi (modern-day Benares), was already famous for the quality of its cloth.

**sā mama piyā dhanatthikā,**

she, being my dear one who desired wealth,

**iminā dhanena tappetu pūretu, santuṭṭhā hotū ti.**

by this wealth may she be satisfied, fulfilled, become content.

## **Ja 298 Udumbarajātaka**

### **The Story about the Figs**

In the present one monk finds a nice hermitage and succeeds in forcing the resident monk out of it and taking it over. The Buddha tells a story of a monkey who tempted another to leave his cave, and then took it over for himself.

— — — — — || — — — — — Siloka pathyā

**1. Udumbarā cime pakkā, nigrodhā ca kapitthanā,**

These figs are ripe, the banyan and the wave-leafed fig,

— — — — — || — — — — — Siloka pathyā

**Ehi nikkhama bhuñjassu, kiṃ jighacchāya miyyasī ti?**

Come on, let's go, you should eat, why die from hunger?

**Tattha, <sup>{2.446}</sup> kapitthanā ti pilakkhā.**

In this connection, *wave-leafed fig* means white fig.

**Ehi nikkhamā ti,**

*Come on, let's go,*

**ete udumbarādayo phalabhāranamitā,**

these figs and so on are bending down under the weight of their fruit,

**aham-pi khāditvā, suhito āgatosmi,**

having eaten them, I return satisfied,



**tvam-pi gaccha bhuñjassū ti.**

you go and eat (them).

---|---||---|--- Siloka pathyā

**2. Evaṃ so suhito hoti yo vuḍḍham-apacāyati,**  
So he is satisfied who respects the elder,

---|---||---|--- Siloka navipulā

**Yathāham-ajja suhito dumapakkāni māsito ti.**  
As I'm satisfied today, eating the tree's fruit.

**Tattha, dumapakkāni māsito ti,**

In this connection, eating the tree's fruit,

**udumbarādāni rukkhaphalāni khāditvā, asito dhāto suhito.**

having chewed on the fruit of the fig tree and so on, eating, (I am) full, satisfied.

---|---||---|--- Siloka pathyā

**3. Yaṃ vanejo vanejassa vañceyya kapino kapi,**  
When woodman would deceive woodman, and monkey (would deceive)  
monkey,

---|---||---|--- Siloka pathyā

**Daharo kapi saddheyya, na hi jiṇṇo jarākapī ti.**  
A young monkey might have faith, but not an old one in ageing monkey.

**Tassattho:**

This is the meaning:

**yaṃ vane jāto kapi vane jātassa kapino vañcanam kareyya,**

when a monkey born in the wood would deceive (another) monkey born in the  
wood,

**taṃ tayā sadiso, daharo vānaro saddaheyya,**

would one similar to you, a young monkey, trust him,

**mādiso pana jīṇṇo jarākapi mahallakamakkaṭo na hi saddaheyya,**  
but one the same as me, an old, ageing monkey, a senior ape, would not have  
trust,

**satakkhattum-pi bhaṇantassa tumhādisassa na saddahati.**  
even speaking many hundred times like you, he does not have trust.

**Imasmiñ-hi Himavantapadese sabbaṃ phalāphalaṃ**  
In the Himālaya district all sorts of fruits

**vassena kilinnaṃ patitaṃ,**  
being wet, fall during the rains,

**puna tava idaṃ ṭhānaṃ natthi, gacchā ti!**  
again there is nothing for you in this place, begone!

## **Ja 299 Komāraputtajātaka**

### **The Story about (the Brahmin's Son) Komāraputta**

In the present some monks are quarrelsome and rude, until Ven. Moggallāna frightens them. The Buddha tells a story of frivolous ascetics who used to keep a pet monkey to make them laugh. When away one time a brahmin arrived and taught the monkey to meditate, much to the chagrin of the ascetics.

- - - - | - - - - | - - - -    Tutṭhubha

**1. Pure tuvaṃ sīlavataṃ sakāse,**  
Before your character in our presence,

- - - - | - - - - | - - - -    Tutṭhubha

**Okkantikaṃ kīlasi assamamhi,**  
You played repeatedly in this hermitage,

ॐ-ॐ-|-ॐ-|-ॐ-ॐ- Jagatī

**Karohare makkaṭṭiyāni makkaṭṭa,**  
Monkey, come on, make a monkey's grimace,

ॐ-ॐ-|-ॐ-|-ॐ-ॐ- Tuṭṭhubha

**Na taṃ mayaṃ sīlavataṃ ramāmā ti.**  
We don't find delight in your character.

**Tattha,** {2.448} *sīlavataṃ sakāse ti keḷisīlānaṃ ambhākaṃ santike.*

In this connection, *character in our presence* means in the presence of us jokers.<sup>608</sup>

**Okkantikan-ti migo viya okkantitvā kīḷasi.**

*Repeatedly* means like an animal repeatedly you play.

**Karohare ti, ettha are ti ālapanam.**

*Come on, make,*<sup>609</sup> *here come on* is an address.

**Makkaṭṭiyānī ti mukhamakkaṭṭikakīḷāsaṅkhātāni mukhavikārāni.**

*Monkey's grimace* means what is reckoned as sporting a grimace on the face, distorting the face.

**Na taṃ mayaṃ sīlavataṃ ramāmā ti,**

*We do not find delight in your character,*

**yaṃ pubbe tava keḷisīlaṃ keḷivataṃ,**

*what was previously your playful nature, playfulness,*

**taṃ mayaṃ etarahi na ramāma,**

*today we do not delight in,*

---

<sup>608</sup> *Sīla* means *having character*, generally meaning *having good character*, being *virtuous*. But then it can be modified, so that one who is *keḷisīla* has *a playful character*, so is a *joker*.

<sup>609</sup> It is odd the commentary doesn't say anything, but we should analyse it as *karohi are*.

**tvam-pi no na ramāpesi, kiṃ nu kho kāraṇan-ti?**  
you do not make us delight, what is the reason?

U-U-|-UU|-U-- Tuṭṭhubha

**2. Sutā hi mayham paramā visuddhi,**  
By me the supreme purity was heard,

--U-|-UU|-U-- Tuṭṭhubha

**Komāraputtassa bahussutassa,**  
From the well learnèd Komāraputta,

--U-|-UU|-U-U- Jagatī

**Mā dāni maṃ maññi tuvaṃ yathā pure,**  
Now don't think of me as previously,

--U-|-UU|-U-U- Tuṭṭhubha

**Jhānānuyutto viharāmi, āvuso ti.**  
I live engaged in meditation, friend.

**Tattha, mayhan-ti karaṇatthe sampadānaṃ.**

In this connection, *by me* is a dative with the meaning of an instrumental.<sup>610</sup>

**Visuddhī ti jhānavisuddhi.**

*Purity* means the purity of absorption.

**Bahussutassā ti,**

*From the well learnèd,*

**bahūnaṃ kasiṇaparikkammānaṃ aṭṭhannañ-ca samāpattīnaṃ,**

from having many of the meditation object preliminaries and the eight attainments,

---

<sup>610</sup> This is a very interesting definition, which I don't find noted in Wijesekera's Syntax.

**sutattā ceva paṭividdhattā ca bahussutassa.**

and heard a lot, and the fact of having penetration, (he is) well learned.

**Tuvan-ti tesu ekaṃ tāpasam ālapanto,**

*You* (untranslated), amongst these he calls on one ascetic,

**idāni mā maṃ tvaṃ pure viya sañjāni,**

now you do not know me like previously,

**nāham purimasadiso, ācariyo me laddho, ti dīpeti.**

I am not the same as before, for I have gained a teacher, this is the explanation.

○-○-|-○○|-○-- Tutṭhubha

**3. Sace pi selasmi vapeyya bījam,**

If you should sew a seed upon a rock,

--○-|-○○|-○-- Tutṭhubha

**Devo ca vasse na hi taṃ virūḷhe.**

The Deva might rain, but it will not grow.

○-○-|-○○|-○-- Tutṭhubha

**Sutā hi te sā paramā visuddhi,**

By you the supreme purity was heard,

--○-|-○○|-○-○- Jagatī

**Ārā tuvaṃ makkaṭṭa jhānabhūmiyā ti.**

Far from you, monkey, is absorption's ground.

**Tassattho:**

This is the meaning:

**sace pi pāsāṇapiṭṭhe pañcavidham bījam vapeyya,**

if you would sew the five kinds of seed on the back of a stone,

**Devo ca sammā vasseyya,**

the Deva might rain thoroughly,

**akhettatāya taṃ na virūḷheyya,**

but because it is not in a field it will not grow,

**evam-eva tayā paramā jhānavisuddhi sutā,**

in the same way the supreme purity of absorption was heard by you,

**tvam̐ pana tiracchānayanikattā ārā jhānabhūmiyā dūre ʘhito,**

but as you are born in the animal realm, you stand far from absorption's ground,

**na sakkā tayā jhānaṃ nibbattetun-ti makkaṭaṃ garahiṃsu.**

it is not possible for you to produce absorption, like this they blamed the monkey.

## **Ja 300 Vakajātaka**

### **The Story about the Wolf**

In the present while the Buddha is on retreat he gives leave for those who practice the austerities to visit him. Monks would dress up in old robes to get the privilege, and then throw the robes away afterwards. The Buddha told a story about a wolf who decided to keep the Uposatha precepts, including non-killing, until he saw a goat and then gave up on his austerity.

◡◡-◡-|-,---||-◡-◡|◡-◡- Siloka mavipulā

**1. Parapāṇarodhā jīvanto, maṃsalohitabhojano,**

Living by killing other beings, feeding on their flesh and blood,

◡-◡-|◡---||◡◡-◡|◡-◡- Siloka pathyā

**Vako vataṃ samādāya, upapajji Uposathaṃ.**

The wolf undertaking a vow, established the Uposatha (vow).

— ॐ — | ॐ — — || ॐ ॐ — | ॐ ॐ —

**2. Tassa Sakko vataññāya, ajarūpenupāgami,**  
Sakka, understanding his vow, approached in the form of a goat,

— ॐ ॐ — | — — — || — ॐ ॐ ॐ ॐ — Siloka mavipulā

**Vītatapo ajjhappatto bhañji lohītapo tapaṃ.**  
Impenitent, fallen, the blood-drinker broke his austerity.

— ॐ ॐ ॐ ॐ — — || ॐ — — — | ॐ ॐ — Siloka pathyā

**3. Evam-eva {2.451} idhekacce samādānamhi dubbalā,**  
So some feeble people here in the world, in their undertaking,

ॐ ॐ ॐ ॐ — — || ॐ ॐ ॐ ॐ ॐ — Siloka pathyā

**Lahum karonti attānaṃ vako va ajakāraṇā ti.**  
Quickly make themselves (give up) like the wolf did because of the goat.

**Tattha, {2.451} upapajji Uposathan-ti Uposathavāsam upagato.**

In this connection, established the Uposatha (vow) means undertook to keep the Uposatha.

**Vataññāyā ti tassa dubbalavataṃ aññāya.**

Understanding his vow means understanding his weak vow.

**Vītatapo ajjhappatto ti vigatatapo hutvā upagato,**

Impenitent, fallen means having given up his penance he had undertaken,

**taṃ khāditum pakkhandī, ti attho.**

he sprang forward to eat it, this is the meaning.

**Lohītapo ti lohītapāyī.**

Blood-drinker means blood-sucker.

**Tapan-ti taṃ attano samādānatapaṃ bhindī.**

Austerity means he broke the austerity he had undertaken.

## Word Definitions

This is an extract of some of the definitions from the Jātaka verse word commentary. The commentary does not always give definitions, as other explanations are also necessary to understand the verse. However, amongst them there are some definitions which I have extracted here.

Also note that the definition is by no means complete, it is just the definition relevant in the particular context it was given, and for the most part does not aim at completeness. Still I feel it supplements the dictionaries and when used in addition to a dictionary it will be helpful.

The sequence is:

**definition word**, Pāli quotation, translation of the same. [Ref.]

**akataññu**; akataññussā ti attano katagaṇaṃ ajānantassa; **ungrateful** means not acknowledging the good done to oneself. [Ja 72]

**akāca**; akāco ti akakkaso; **flawless** means smooth. [Ja 285]

**akilāsu**; akilāsuno ti nikkosajjā, āradhviriyā; **untiring** means not being lazy, having made an effort. [Ja 2]

**akilāsu**; akilāsū ti nikkosajjo: Kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu, Upasussatu nissesam̐ sarīre maṃsalohitan-ti, evaṃ vuttena caturaṅgasamannāgatena, viriyena samannāgatattā, analaso; **untiring** means not being lazy, thinking: Willingly, let only skin, tendons and bones remain, Let the flesh and blood in the body dry up completely, so one who is said to be endowed with the four factors, who is endowed with effort, is not lazy. [Ja 2]

**akkhaṇavedhi**; akkhaṇavedhī ti avirādhitavedhī; **a sharp shooter** means shooting without missing. [Ja 181]



**aggapiṇḍa**; aggapiṇḍan-ti rasantampannam rājāraham aggabhojanam; **the choicest food** means the best food, endowed with (good) taste, worthy of a king. [Ja 259]

**aṅkitakaṇṇaka**; aṅkitakaṇṇako ti, atha sveva viddhakaṇṇo chiddakaṇṇo ti, lambakaṇṇatam sandhāyāha; **perforated ears**, and only a pierced ear, an ear with a hole, this is said concerning a pendulant ear. [Ja 219]

**ajjhappatta**; ajjhappatto ti sampatto; **swooped down** means arrived at. [Ja 168]

**aṭṭita**; aṭṭito ti pīlito; **afflicted** means harassed. [Ja 250]

**atilobhenā ti ... atilobho vuccati atikkamivā pavattalobho**; **with great greed**, great greed is said to be being overcome with continual greed. [Ja 234]

**atthakāma**; atthakāmassā ti vuḍḍhim icchantassa; **one who seeks his good** means one wishing for his development. [Ja 41]

**atthacariya**; atthacariyā ti vuḍḍhikiriya; **the one who lives well** means the one who works for their own development. [Ja 46]

**attha**; attho ti vuḍḍhi;  **prospers** means develops. [Ja 11]

**atriccha**; atriccham atilobhenā ti, atricchā vuccati atra atra icchāsankhātā, apariyantataṇhā; **great desire**, with great greed, great desire is said to be what is reckoned as desire for this and that, unending craving. [Ja 234]

**adha**; adho ti pathaviyā heṭṭhā ussade mahāniraye; **below** means from the earth on down to the great hell and its auxiliaries. [Ja 169]

**aduṭṭhacitta**; aduṭṭhacitto ti kilesehi adūsitacitto hutvā; **one of uncorrupt mind** means having become one with a mind uncorrupted by defilements. [Ja 213]

**anariya**; anariyan-ti dussīlaṃ pāpadhammaṃ; **ignoble** means one who is unvirtuous, wicked. [Ja 252]

**anariya**; anariyo ti hirottappavajjito asappuriso; **ignoble** means being devoid of conscience and concern, a bad person. [Ja 231]

**anikkasāva**; anikkasāvo ti, kasāvo vuccati rāgo doso moho makkho paḷāso issā macchariyaṃ, māyā sātheyyaṃ thambho sārambho māno atimāno mado pamādo, sabbe akusalā dhammā, sabbe duccharitā, sabbaṃ bhavaḡāmikammaṃ diyaḡḡhakilesasahassaṃ, eso kasāvo nāma; **impure**; impure is said to be lust, hatred, delusion, anger, rivalry, jealousy, selfishness, deceit, cheating, stubbornness, wrathfulness, conceit, great conceit, vanity, heedlessness, all unwholesome things, all wrong ways of living, all one thousand five hundred deeds leading to existence, that are called impure. [Ja 221]

**apaṇṇaka**; apaṇṇakan-ti ekaṃsikaṃ aviraddhaṃ niyyānikaṃ; **unquestionable** means being sure, unfailing, leading to deliverance. [Ja 1]

**api**; api ce pī ti eko api saddo anuggahattho, eko sambhāvanattho; **although**, one meaning of the sound api is support, another meaning is supposition. [Ja 157]

**apetacitta**; apetacittenā ti vigatacittena vipallatthacittena; the one who is **devoid of thought** means the one without thought, the one with erroneous thought. [Ja 223]

**apeti**; apētī ti apayāti, atthaṃ gacchati; **descends** down means it lowers, goes to its home. [Ja 159]

**appamāṇa**; tassa pi pamāṇaṃ kātuṃ na sakkā ti appamāṇo; it is not possible to make of measure of this, so it is **measureless**. [Ja 203]

**appasanna**; appasanne ti tā yeva āvilatāya avippasanne; **disturbed** means agitated and not tranquil. [Ja 182]

**ayasa**; ayasan-ti kāḷalohaṃ; **iron** means manganese. [Ja 256]

**arañña**; araññe ti gāmagāmūpacāravanimutte ṭhāne; **in the wilds** means in that place which has no villages in the vicinity. [Ja 76]

**ariya**; ariyo ti, cattāro ariyā, ācāra-ariyo, liṅga-ariyo, dassana-ariyo, paṭivedha-ariyo ti; **noble**, there are four noble ones, the one of noble behaviour, the one having noble characteristics, the one of noble insight, the one of noble penetration. [Ja 161]

**ariya**; ariyo ti sundarādhivacanam-etaṃ. So pana ariyo catubbidho hoti: ācāra-ariyo dassana-ariyo liṅga-ariyo paṭivedha-ariyo ti... ariyācāre ṭhito ācāra-ariyo nāma... Rūpena pana iriyāpathena ca pāsādikena dassanīyena samannāgato, dassana-ariyo nāma... Nivāsanapārupanaliṅgaggahaṇena pana samaṇasadiso hutvā vicaranto, dussīlo pi, liṅga-ariyo nāma; **noble one**, this is term for the good. But there are four kinds of noble: noble behaviour, noble appearance, noble signs, noble penetration... he who stands on noble behaviour has what is known as noble behaviour... Endowed with good form, good posture, confidence, and good looks, he is known as one with noble appearance... He is living after becoming like an ascetic but grasping at clothing, robes and outward signs, also unvirtuous, he is known as one with noble signs. [Ja 252]

**avadhi**; avadhī vatā ti ghātesī vata; surely **killed** means surely slaughtered. [Ja 215]

**asaññī**; ye pi asaññīno ti, asaññābhavā nibbatte acittakasatte dasseti; **those unconscious** fare badly too, he points out those with minds reborn in the unconscious realm. [Ja 134]

**asanta**; asantan-ti tīhi duccharitehi samannāgataṃ dussīlaṃ pāpadhammaṃ; the **bad** means endowed with the three ways of wrong conduct, lacking virtue, wicked. [Ja 150]

**asanta**; asanto ti apaṇḍitā bālā; **bad** means fools lacking wisdom. [Ja 180]

**asabbhī**; asabbhī ti asappurisa asādhujātika; **wicked** means a bad person, unvirtuous by birth. [Ja 144]

**ahimsa**; ahimsā ti paresaṃ aviheṣā aviheṭhanā; **non-violence** means being non-violent, not hurting, others. [Ja 166]

**ākāra**; ākārā ti kāraṇāni; **dispositions** means inclinations. [Ja 197]

**ācāma**; bhutvā ācāmaṇḍakan-ti, ettha ācāmo vuccati odanāvasesaṃ; (having) eaten the **scum of broken rice**, here scum is what is said to be the leftovers of rice. [Ja 254]

**ājañña**; ājañña ti kāraṇākāraṇājānanakā; **thoroughbred** means knowing what is and what is not the task (this definition plays on the ambiguity of the formation of the word ājañña, normally taken as from ā + √jan + ya (best born), the form is taken as though from ā + √ñā + ā (best knowledge). [Ja 160]

**ātura**; āturaṇ-ti niccagilānaṃ; **unhealthy** means always sick. [Ja 293]

**āmajāta**; āmajāto ti. “Āma, ahaṃ vo dāsī” ti; **slave-born**. Saying: “Yes, I am your female slave.” [Ja 39]

**āraddhavīriya**; āraddhavīriyo ti paggaḥitaviriyo, catudosāpagatena viriyena samannāgato; **with effort established** means taking up effort, being endowed with effort free from the four faults. [Ja 156]

**iṅgha**; iṅghā ti yācanatthe codanatthe vā nipāto; **come**, this particle has the meaning of requesting or reproving. [Ja 238]

**isi**; esitaguṇattā isino; one who searches for virtue is a **seer**. [Ja 271]

**uṇṇanābhi**; uṇṇanābhī ti makkaṭako. Tassa hi nābhito uṇṇāsadiṣaṃ suttam nikkhamati, tasmā uṇṇanābhī ti vuccati; **spiders** means arachnids. For him the web comes out like wool from the centre, therefore spiders is said. [Ja 203]

**uddha**; uddhan-ti pathavito yāva nevasaññānāsaññāyatanabrahmalokā;  
**above** means from the earth as far as the Brahmā Realm of neither  
perception nor non-perception. [Ja 169]

**upeta**; upeto ti samannāgato; **endowed** means possessed of. [Ja 221]

**uppalasannāha**; uppalasannāho ti, uppalo ca sannāho ca uppalasannāho,  
uppalasadiṣo kaṇayo ca sannāhako cā, ti attho; **lotus mace** and armour, a  
lotus mace and armour, is lotus mace and armour, a mace similar to a lotus,  
and armour, this is the meaning. [Ja 297]

**uppāta**; uppātā supinā ca lakkhaṇā cā ti: “Evarūpo candaggāho bhavissati,  
evarūpo sūriyaggāho bhavissati, evarūpo nakkhattaggāho bhavissati, evarūpo  
ukkāpāto bhavissati, evarūpo disāḍāho bhavissati” ti, ime pañca mahāuppātā;  
**auguries** means: “There will be such a lunar eclipse, there will be such a solar  
eclipse, there will be such a conjunction of planets, there will be such a  
meteor shower, there will be such a conflagration, ” these five great auguries.  
[Ja 87]

**uḷāra**; uḷāran-ti uttamaṃ; **noble** means supreme. [Ja 265]

**uḷāra**; uḷāran-ti seṭṭham paṇītam; **rich** means the best, the excellent. [Ja 253]

**eka**; ekassā ti adutiyaṣṣa; **alone** means without a companion. [Ja 259]

**eḷamūga**; eḷamūgo ti lālāmukho bālo; **foolish** means a fool who dribbles at  
the mouth. [Ja 44]

**evam**; evan-ti opammaṭṭipādanam; **so** is used to indicate the simile. [Ja 2]

**omadda**; omaddā ti avamadda adho pātaya; **trample down** means trample  
down, bring low. [Ja 182]

**khañja**; khañjā ti kuṇṭhapādā; **lame** means having lame feet. [Ja 78]

**khara**; kharo vuccati kakaco; **saw** is said to be saw. [Ja 234]

**khura**; aṭṭhakkhuran-ti ekekasmim̐ pāde dvinnam̐ dvinnam̐ vasena aṭṭhakkhuraṃ; eight **hoofs**, because there are two (hoofs) on each individual foot, (there are) eight hoofs. [Ja 15]

**kaṇḍa**; kaṇḍam-assa atthī ti kaṇḍī, taṃ kaṇḍinaṃ. Taṃ pana kaṇḍam̐ anupavisanaṭṭhena sallan-ti vuccati, tasmā kaṇḍinaṃ sallan-ti ettha sallakaṇḍinan-ti attho. Sallam̐ vā assatthī ti pi sallo, taṃ sallam̐; his **shaft** has a pointed tip, this is a dart. But because the dart enters right in barb is said, therefore the dart, the barb, here a barb-like dart, this is the meaning. A barb made of fig-tree wood is also a barb, that is a barb. [Ja 1]

**kapitthana**; kapitthanā ti pilakkhā; **wave-leafed fig** means white fig. [Ja 298]

**kabaḷa**; kabaḷan-ti bhojanakāle paṭhamam-eva dinnam̐ kaṭukakabaḷam̐; **morsel** means at food time, the spicy morsel given first. [Ja 27]

**kamaṇḍalu**; kamaṇḍalū ti kuṇḍikā; **waterpots** means waterpots. [Ja 175]

**kalyāṇa**; kalyāṇan-ti sundaratarām; **excellent** means most agreeable. [Ja 86]

**kalyāṇa**; kalyāṇan-ti sobhanam̐; **lovely** means beautiful. [Ja 290]

**kaḷāya**; kaḷāyamuṭṭhin-ti caṇakamuṭṭhim̐. “Kāḷarājamāsamuṭṭhin”-ti, pi vadanti yeva; a fistful of **cow peas** means a fistful of gram. “A fistful of black king bean,” this is also said. [Ja 176]

**kāma**; kāman-ti ekaṃsena; **surely** means with certainty. [Ja 233]

**kālaghasa**; yo ca kālaghaso bhūto ti khīṇāsavassetam̐ adhivacanam̐; that being who **devours time** this is a term for the one who has destroyed the pollutants. [Ja 245]

**kāla**; kālo ti purebhattakālo pi pacchābhattakālo pī ti evam-ādi; **time** means the time before noon, and the time after noon, and so on like this. [Ja 245]

**kāsāva**; kāsāvan-ti kasāyarasapītaṃ arahaddhajabhūtaṃ; **the yellow robe** means being dyed in yellow dye it has the state of the flag of the worthy ones. [Ja 221]

**kira**; kirā ti anussavatthe nipāto; **it seems**, this is a particle with the meaning of hearsay. [Ja 290]

**kira**; kirā ti anussavanatthe nipāto; **seems** this is a particle with the meaning of what has been heard. [Ja 14]

**kukkura**; ye kukkurā ti ye sunakhā. Yathā hi dhāruṇho pi passāvo pūtimuttan-ti, tad-ahujāto pi siṅgālo jarasiṅgālo ti, komalā pi galocilatā pūtilatā ti, suvaṇṇavaṇṇo pi kāyo pūtikāyo ti vuccati, evam-evam vassatiko pi sunakho kukkuro ti vuccati; those **hounds** means those dogs. Just as urine that has been held and heated is called fermented urine, and even a jackal born that day is called an old jackal, and even a lotus that has medicinal creepers is called a stinking creeper, and a golden body is nevertheless called a stinking body, so too even a one hundred year old dog is called a hound. [Ja 22]

**kuṭa**; kuṭan-ti, kumbhavevacanaṃ; **water jar**, this is a synonym for a water jar. [Ja 291]

**kuṇi**; kuṇī ti kuṇṭhahatthā; **handicapped** means having lame hands. [Ja 78]

**kutūhala**; kutūhalo nāma vipakkiṇṇavāco; **commotion** is known as scattered talk. [Ja 287]

**kulāvaka**; kulāvakā ti Supaṇṇapotakā; **nestlings** means the young of Supaṇṇas. [Ja 31]

**kevala**; kevalan-ti sakalaṃ anavasesaṃ; **all** means the whole, without remainder. [Ja 250]

**kevala**; kevalan-ti sabbaṃ; **whole** means all. [Ja 176]

**kevala**; kevalā ti sakalā. Idam sabbasaddasseva hi pariyāyavacanāṃ; **entirely** means in every way. This word is an encompassing word. [Ja 203]

**kovida**; kovido ti cheko; **skilled** means clever. [Ja 280]

**ghatāsana**; ghatāsano ti aggi. So hi ghaṭaṃ asnāti, tasmā ghatāsano ti vuccati; the **fire** means the fire. Because it eats the ghee, therefore fire (or ghee eater) is said. [Ja 133]

**gandhabba**; gandhabbā ti naṭā; **musicians** means performers. [Ja 264]

**gahana**; abbhantaraṃ te gahanan-ti, tava abbhantaraṃ hadayaṃ rāgadosamohagahanena gahanaṃ paṭicchannaṃ; you are a **thicket** on the inside, inside your heart there is hiding a thicket of grasping at lust, hatred and delusion. [Ja 138]

**girā**; giran-ti vacanaṃ; **utterance** means a word. [Ja 198]

**Garuḷa**; Garuḷo ti sakuṇo, sabbasakuṇānañ-hetaṃ sagāravasappatissa vacanaṃ; **Garuḷa** means bird, for all birds this is a respectful, polite word. [Ja 210]

**chetvā**; chetvā ti kilamētvā; **having cut** means having exhausted. ? [Ja 246]

**cakkhumā**; cakkhumā ti, sakalacakkavāḷavāsīnaṃ andhakāraṃ vidhamitvā, cakkhupaṭilābhakaraṇena, yaṃ tena tesaṃ dinnāṃ cakkhu, tena cakkhunā, cakkhumā; that **one who gives vision**, after destroying the darkness of those living in the whole universe, by causing the acquisition of vision, through that he gives vision to them, through that vision, he is one who gives vision. [Ja 159]



**caṇḍa**; caṇḍī ti kodhanā; **furious** means angry. [Ja 297]

**cāga**; cāgassā ti deyyadhammapariccāgassa ceva kilesapariccāgassa ca; of **liberality** means sacrificing offerings and giving up defilements. [Ja 190]

**jagatiruha**; jagatiruhan-ti jagati vuccati pathavī, tattha jātattā rukkho jagatiruhō ti vuccati; **tree**, jagatī is said to be the earth, as trees are born there jagatiruha (tree) is said. [Ja 36]

**janinda**; janindā ti rājānaṃ ālapati. Rājā hi param-issarabhāvena janassa indo ti janindo; **leader of men**, he addresses the king. Because the king has power over others, leads his men, therefore leader of men (is said). [Ja 176]

**jamma**; jamman-ti lāmakam; **contemptible** means inferior. [Ja 175] [Ja 189]

**jammi**; jammin-ti lāmikam dandham; **common** means inferior, sluggish. [Ja 45]

**jātaveda**; Jātavedā ti aggim ālapati. So hi jāto va vedayati paññāyati, tasmā Jātavedo ti vuccati; **Jātaveda**, he calls on fire. Because he is known or experienced by all that is born, therefore Jātaveda is said. [Ja 35]

**jātaveda**; Jātavedā ti, aggim ālapati. Aggi hi jātamatto va vediyati paññāyati pākaṭo hoti, tasmā Jātavedo ti vuccati; **Jātaveda**, he calls on Fire. Even a new born knows fire, experiences it, it is clearly seen, therefore Jātaveda is said. [Ja 144]

**jātu**; jātū ti ekaṃsādhivacanam; **jātu** is an emphatic expression. [Ja 62]

**jālina**; jālino ti kevaṭṭe ālapati. Te hi jālassa atthitāya jālino ti vuccanti; **fisherman**, he calls on the fisherman. Because he has a net, fisherman is said. [Ja 216]

**ñāta**; ñātan-ti pākaṭam jātam; **knows** means becomes clear. [Ja 21]

**ṭhāna**; ṭhānan-ti kāraṇaṃ. Kāraṇaṃ-hi yasmā tad-āyattavuttitāya phalaṃ tiṭṭhati nāma, tasmā ṭhānan-ti vuccati; **basis** means cause. Because whatever has a cause has what is known as a fruit as a dependent condition, therefore basis is said. [Ja 1]

**ḍemāna**; ḍemānā ti gacchamāna caramāna; **flyer** means one going, traveling. [Ja 297]

**tato**; tato ti tasmim kāle; **then** means at that time. [Ja 255]

**tanuja**; tanujo ti tassa anujo; **a kinsman** means his brother. [Ja 182]

**tappati**; tappatī ti socati; **suffers** means grieves. [Ja 291]

**titikkhati**; titikkhasī ti adhiṅvāsesi; **endure** means tolerate. [Ja 278]

**tiriya**; tiriyan-ti manussaloke; **across the middle** means in the human world. [Ja 169]

**tedaṇḍika**; tedaṇḍiko ti kuṇḍikaṭhapanatthāya tidaṇḍakaṃ gahetvā caranto; the **one with three sticks** means having taken three sticks in order to make a stand for his waterpot, he wanders. [Ja 259]

**dhamma**; esa dhammo ti esa sabhāvo; this is the **nature** means this is the character. [Ja 271]

**dhamma**; dhammo ti vicāraṇapaññā: “Evaṃ kate idaṃ nāma bhavissati” ti, esā te vicāraṇapaññā atthi; **wisdom** means investigative wisdom: “It will surely be so because of this,” this is your investigative wisdom. [Ja 57]

**dhi-r-atthu**; dhi-r-atthū ti garahaṇatthe nipāto; **cursed be** is a particle expressing blame, [Ja 13]

**dhikkita**; dhikkitā ti garahitā; **blameable** means reproachable. [Ja 13]

**dhitiya**; dhitiyā daḥhāya cā ti daḥhāya dhitiyā ca, thirena abbochinnanirantaravīriyena cā ti attho; **with firm resolution** means with resolution firm, with solid, unbroken, continuous energy, this is the meaning. [Ja 132]

**dhiti**; dhitī, ti abbochinnam viriyam vuccati, etam-pi te atthi; **courage**, this is said to be your uninterrupted effort, this is also yours. [Ja 57]

**dhīra**; dhīro ti paṇḍito; **the wise one** means the wise one. [Ja 226]

**dhīra**; Buddhā Paccekabuddhā Buddhasāvaka Bodhisattā ca ime dhīrā nāma.; Buddhas, Independent Buddhas, Buddhas' disciples and Bodhisattas: these are called **wise**. [Ja 201]

**dhorayhasīlī**; dhorayhasīlī ti, dhorayhasīlo dhuravahanaka-ācārena sampanno, jātisindhavo; **the patient one**, the patient one, endowed with the behaviour of one who bears the burden, of thoroughbred birth. [Ja 182]

**Dhammadhaja**; Dhammam dhajam katvā ti, dasakusalakammam pathadhammam dhajam karitvā, kūṭam karonto viya ussāpetvā dassento, ti attho; raises **the flag of Dhamma**, raises the flag of the ten wholesome course of actions, like one who having raised it to the peak shows it, this is the meaning. [Ja 128]

**Dhammānuvatti**; Dhammānuvattī cā ti tividhassa sucaritadhammassa anuvattanam; **conformity to the Dhamma** means compliance to the threefold dhamma of good conduct. [Ja 84]

**dakkiya**; dakkhiyan-ti dakkhabhāvo, sampattabhayaṃ vidhamitum jānanapaññāya, sampayutta-uttamaviriyassetam nāmam; **dexterity** means being adroit, having the knowledge and wisdom to destroy the fear that is present, this is known as being associated with supreme effort. [Ja 58]

**dama**; damo ti indriyadamanam; **self-control** means self control of the faculties. [Ja 166]

**diṭṭha**; diṭṭhan-ti paccāmittam; **foe** means adversary. [Ja 57]

**duppasaha**; duppasahan-ti na sakkā paṭisattūhi sahitum abhibhavitum; **hard to overcome** means it is not possible to be overcome, to be overpowered by the enemy. [Ja 230]

**dummedha**; dummedhānan-ti appapaññānam; **unintelligent** means having little wisdom. [Ja 219]

**dummedha**; dummedhānam sahasenā ti, “Idam kammaṃ kātuṃ vaṭṭati, idaṃ na vaṭṭatī” ti, ajānanabhāvena dasasu vā pana akusalakammaphesu samādāya; the **unintelligent** by the thousand, thinking: “It is suitable to do this deed, it is not suitable, ” through ignorance they undertake the ten paths of unwholesome deeds. [Ja 50]

**Devadūta**; Devadūtā ti devo vuccati maccu, tassa dūtā ti devadūtā; **divine messengers**, divine (here) is said to be death, the messengers of that means divine messengers. [Ja 9]

**Deva**; Devā ti Sammutidevā, Upapattidevā, Visuddhidevā ti: tividhā. Tesu Mahāsammatakālato paṭṭhāya, lokena Devā ti sammatattā rājarājakumārādayo Sammutidevā nāma. Devaloke uppannā upapattidevā nāma. Khīṇāsavā pana Visuddhidevā nāma; **Deva** means Devas through convention, Devas spontaneously reborn, Devas through purity: these three ways. Amongst them, beginning from the time of Mahāsammata, Devas, kings, princes and so on are known as Devas through convention by the people. Those who are reborn in the Deva world are known as Devas spontaneously reborn. Those who have destroyed the pollutants are known as Devas through purity. [Ja 6]

**nikati**; nāccantaṃ nikatippañño, nikatyā sukham-edhatī ti, nikati vuccati vañcanā. Nikatippañño vañcanapañño, puggalo tāya nikatyā nikatiyā, vañcanāya na accantaṃ sukham-edhati. Niccakāle sukhasmiṃ yeva patiṭṭhātum na sakkoti, ekamsena pana vināsaṃ pāpuṇāti yevā, ti attho; the clever **cheat** cannot attain final happiness through cheating, cheating is said to be deceiving. One who is wise in cheating, wise in deceiving, that person

who cheats you and cheats you, through deceiving cannot be finally happy. He is not able to be established in happiness constantly, but he certainly attains his own ruin, this is the meaning. [Ja 38]

**niraṅkaroti**; niraṅkatvā ti nīharitvā chaḍḍetvā; **disregarding** means removing, putting aside. [Ja 179]

**nivāsaka**; nivāsako ti nibaddhavasana; **dwells** means lives constantly. [Ja 292]

**nivisati**; nivisatī ti patiṭṭhāti; **resides** means is established. [Ja 103]

**nu**; nū ti nāmatthe nipāto; **nu** is a particle with the meaning of nāma, is known. [Ja 164]

**nūna**; nūnā ti, parivitaḅke nipāto. Ekaṁse pi vaṭṭati yeva; **what if** is a dubitative particle. It is also suitable as an **emphatic**. [Ja 160]

**nettiṁsa**; nettiṁsavaradhāribhī ti nettiṁsā vuccanti khaggā, uttamakhaggadhārīhī, ti attho; and bearing noble **blades**, blades are said to be swords, bearing supreme swords, this is the meaning. [Ja 177]

**pagabbha**; pagabbhenā ti kāyapāgabbhiyādisamannāgatena dussīlena; the **arrogant** means endowed with arrogance in body and so on, having bad character. [Ja 158]

**pacamāna**; pacamānā ti tāpayamānā piḷayamānā; **torturing** means mortifying, molesting. [Ja 106]

**paññā**; paññā ti paññāpadaṭṭhānāya upāyapaññāyetaṁ nāmaṁ; **wisdom** means this is known as the wisdom in inference, wisdom in means. [Ja 58]

**paṭisanthāra**; paṭisanthāravuttinan-ti, Dhammapaṭisanthāro ca āmisapaṭisanthāro ca, etesaṃ vuttī ti paṭisanthāravuttino, tesam paṭisanthāravuttinam; he whose way of life is **friendly**, friendly in Dhamma and friendly in worldly things, living with these he is one whose way of life is friendly, these are those whose way of life is friendly. [Ja 11]

**padātave**; padātave ti, pa-ādātave, sandhivasena ā-kāralopo, veditabbo, gahetun-ti attho; **to receive**, (it analyses as) pa plus ādātave, because of junction ā- has been ellided, (so) it should be understood, to take is the meaning. [Ja 27]

**papa**; udakañ-hi papīyanabhāvena papā ti vuccati. Pavaddham vā āpam papam, mahodakan-ti attho; because water is in a drinkable state **drinking water** is said. Or, a lot of water is drinking water, a great deal of water is the meaning. [Ja 2]

**pabhāsara**; pabhāsare ti pabhāsanti vadanti kathenti; **speak** means they speak, talk, tell. [Ja 120]

**parakkanta**; parakkanto ti parakkamam karonto vāyamanto; **exerting** means exerting, making an effort. [Ja 281]

**paripuṇṇa**; paripuṇṇan-ti avikalam; **perfected** means flawless. [Ja 169]

**parosahassa**; parosahassam-pī ti atirekasahassam pi; **more than a thousand** means in excess of a thousand. [Ja 99]

**pahaṭṭhamana**; pahaṭṭhamanaso ti tāya eva vinīvaraṇatāya pahaṭṭhamānaso, suvaṇṇam viya pahaṃsitvā, samujjotitasappabhāsacitto hutvā, ti attho; **cheerful in his mind** means being free from hindrances he is cheerful in his mind, like gold that is beaten, having become radiant, luminous, and resplendent, this is the meaning. [Ja 56]

**pahaṭṭha**; pahaṭṭhenā ti vinīvaraṇena; **cheerful** means free from hindrances. [Ja 56]

**pākaṭa**; vissuto paññāto pākaṭo; being renowned you are well known, **famous**. [Ja 182]

**pāṇa**; assāsapassāsapavattanasāṅkhātena pāṇanasena pāṇā; because of breathing, through what is reckoned as continuing by breathing in and breathing out, **living creatures** (is said). [Ja 203]

**pātubhūta**; pātubhūtā ti nibbattā; **manifest** means appears. [Ja 9]

**pābhata**; pābhatenā ti bhaṇḍamūlena; by **a present** means by (giving) wares or money. [Ja 4]

**puṅgava**; saha puṅgavenā ti, yūthapariṇāyakena upaddavarakkhakena usabhena saddhiṃ; together with their **bull**, together with the leader of the herd, the bull who protects them from trouble. [Ja 260]

**putto**; putto ca nāmesa atrajo, khettajo, antevāsiko, dinnako ti catubbidho. Tattha, attānaṃ paṭicca jāto atrajo nāma. Sayanapiṭṭhe pallaṅke ure ti evam-ādīsu nibbatto khettajo nāma. Santike sippuggaṇhanako antevāsiko nāma. Posāvanatthāya dinno dinnako nāma; **son**, he is known as a son in four ways: being born from oneself, born by proxy, a pupil, an adopted son. In this connection, born because of oneself one is called born from oneself. Being born by laying the child on the bed, on the sofa, or on the chest, and so on one is born by proxy. Dwelling near while learning a craft one is known as a pupil. One given for nurturing is called an adopted son. [Ja 7]

**posa**; posan-ti sattaṃ; **person** means a being. [Ja 254]

**posa**; poso ti satto; a **creature** means a being. [Ja 164]

**Piṅgala**; Piṅgalenā ti piṅgalakkhena. Tassa kira dve pi akkhīni nibbidhapiṅgalāni, biḷārakkhivaṇṇāni ahesuṃ, tenevassa Piṅgalo ti nāmaṃ akaṃsu; by Piṅgala means by **the tawny-eyed one**. It seems his two eyes were tawny-flecked, the colour of cats' eyes, because of this the name Piṅgala was given. [Ja 240]

**bhaya**; bhayan-ti cittutrāsamattam paritabhayam; **fear** means a measure of dread in the mind, a little fear. [Ja 132]

**bharyā**; bharyā pajāpatī pādaparcārikā. Sā hi bhattavatthādīhi bharitabbatāya, bhinnasamvaratāya lokadhammehi bharitatāya vā: “Bharyā” ti, vuccati; wife, spouse, one who follows in his footsteps; because she should be supported with food, clothes and so on; or, because she is supported from being one without restraint regarding worldly conditions, therefore: “**Wife**,” is said. [Ja 62]

**bhikkhu**, **bhikkhū ti**, **parisuddhādhivacanam-etam**; the **monk**, this is a designation for one who is purified. [Ja 156]

**bhīruta**; bhīrutā ti sarīrakampanappattam mahābhayam; **fright** means when the body is shaking (because of) great fear. [Ja 132]

**bhūta**; bhūtabhāvitānibbattanavasena bhūtā ti; because of rebirth and the development of beings, **beings** (is said). [Ja 203]

**bhūta**; bhūtānī ti, sattādhivacanam-etam; **beings**, this is a term for beings. [Ja 245]

**bhojjha**; bhojjho ti bhojjānīyasindhavo; a **well-bred horse** means a well-bred Sindh horse. [Ja 23]

**bandhava**; na bandhavo, mittabandhava-sippabandhava-gottabandhava-ñātibandhavesu, aññataro pi na hoti; he is not (your) **kin**, kin through friendship, kin through craft-relation, kin through clan, kin through family, he is none of these. [Ja 259]

**babbu**; babbū ti biḷāro; **cat** means cat. [Ja 137]

**balavā**; thāmasampattiyā balavā ti; being endowed with power you are **strong**. [Ja 182]



**bindussara**; bindussaro ti, bindunā avisārena piṇḍitena sarena samannāgato;  
**rich sound**, endowed with a rich, undiffused, precise sound. [Ja 294]

**bondi**; bondī ti sarīraṃ; **body** means body. [Ja 208]

**brahmacariya**; brahmacariyavikopanā ti, seṭṭhacariyassa  
methunaviratibrahmacariyassa vikopanā; upsetter of the **spiritual life**, they  
are upsetters of the highest life, the spiritual life bereft of sexual intercourse.  
[Ja 263]

**brahmacariya**; vipakkabrahmacariyosmī ti, ettha cattāri saṅgahavattḥūni,  
seṭṭhacariyattā, brahmacariyaṃ nāma, tañ-ca tam-mūlikāya yasasampattiyā  
paṭiladdhattā, vipakkaṃ nāma. Yo vāssa yaso nipphanno, so pi seṭṭhatṭhena  
brahmacariyaṃ nāma; I have the fruit of the **spiritual life**, here the four  
bases of kindness, being the highest life, it is known as the spiritual life, and  
being rooted in that, through the attainment of fame, they are called mature.  
The one whose fame is accomplished, he who is in the highest position is  
called living the spiritual life. [Ja 8]

**brāhmaṇa**; ye brāhmaṇā ti ye bāhitapāpā visuddhibrāhmaṇā; those  
**brahmins** means those purified brahmins who have abandoned evil. [Ja 159]

**macchagumba**; macchagumban-ti macchaghaṭaṃ; **schools of fish** means  
clusters of fish. [Ja 182]

**macchuddāna**; macchuddānan-ti macchavaggaṃ, tena hi macchena saddhim  
aññe pi macchā ekato baddhā; **string of fish** means a series of fish, other fish  
were bound together with that fish as one [Ja 288]

**mati**; matiyā upeto ti paññāya samannāgato; endowed with **wisdom** means  
endowed with wisdom. [Ja 44]

**mahākāya**; cammakāyo, dārukāyo, lohakāyo, ayokāyo, vālikakāyo, udakakāyo, phalakakāyo ti, ime satta mahākāyā nāma; hide body, wooden body, metal body, iron body, sand body, water body, plank body, these are the seven **great bodies**. [Ja 181]

**māna**; mānan-ti hi aṭṭhannaṃ nālīnaṃ nāmaṃ, catunnaṃ aḍḍhamānaṃ, catasso ca nālīyo tumbo nāma; a **measure** means what is known as eight nālī, four of which is a half-measure, four nālī are known as a tumba. [Ja 131]

**muni**; munī ti monaṃ vuccati ñāṇaṃ, kāyamoneyyādīsu vā aññataraṃ, tena samannāgatattā puggalo munī ti vuccati. So panesa agāriyamuni, anagāriyamuni, sekkhamuni, asekkhamuni, Paccekabuddhamuni, Munimunī ti anekavidho. Tattha agāriyamunī ti gihī āgataphalo viññātasāsano. Anagāriyamunī ti, tathārūpo va pabbajito. Sekkhamunī ti satta sekkhā. Asekkhamunī ti, khīṇāsavo. Paccekabuddhamunī ti, Paccekasambuddho. Munimunī ti, Sammāsambuddho; the **sage**, sageness is said to be knowledge, or a certain sagacity of body and so on, the person who is endowed with that is said to be a sage. These: a sage with a home, a sage without a home, a sage in training, a sage beyond training, a sage who is an Independent Buddha, a Sage of Sages, these are the various kinds. In this connection, a sage with a home means a householder who has attained fruition, one who knows the dispensation. A sage without a home means such a one who has gone forth. A sage in training means in one of the seven trainings. A sage beyond training is one who has destroyed the pollutants. A sage who is an Independent Buddha means an Independent Sambuddha. A Sage of Sages means a Perfect Sambuddha. [Ja 2]

**medha**; medhā, ti laddhanāmāya, vipulāya visuddhāya uttamāya paññāya samannāgato; the **intelligent** one, the one so-called, being endowed with vast, purified, ultimate wisdom. [Ja 1]

**medhāvī**; medhāvī ti paññavā; an **intelligent** (person) means a wise (person). [Ja 4]

**medhāvī**; medhāvī ti paṇḍito ñāṇī vibhāvī; **intelligent** means, wise, knowledgeable, understanding. [Ja 45]

**yasassī**; yasassinan-ti parivārasampannaṃ; **famous** means endowed with a retinue. [Ja 276]

**yāvatā**; yāvatā ti paricchedavacanaṃ; **as far as** is a word setting a limit. [Ja 258]

**yāva**; yāva ayoniso cittan-ti, ettha yāvā ti daḥhatthe nipāto; my heart is very careless, here yāva is an **emphatic** particle. [Ja 251]

**yāva**; yāvā ti yattakaṃ kālaṃ; **as long as** means for as much time as. [Ja 291]

**yuga**; yugayogādhigato ti, “Kodho ca upanāho ca, makkho ca paḷāso cā” ti, ādinā, nayena dve dve ekato āgatakilesā yugā nāma; overcoming the ties and the **yokes**, thinking: “Anger and resentment, smearing and rivalry, ” and so on, in this way, two by two together, the defilements that are known as ties. [Ja 87]

**yūpa**; yūpo ti pāsādo; **palace** means palace. [Ja 264]

**yogakkhema**; yogakkhemo ti kāyacittasukhaṃ. Tañ-hi dukkhayogato khemattā idha yogakkhemo; **security** means bodily and mental happiness. Through the fact of being secure from the yoke of suffering here, he has security. [Ja 272]

**yoga**; yugayogādhigato ti. Kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo ti, ime saṃsāre yojanabhāvato cattāro yogā nāma; the **yoke** of sensuality, the yoke of existence, the yoke of (wrong) views, the yoke of ignorance, in this round of births what are known as the four yokes from their nature of yoking. [Ja 87]

**yogakkhema**; yogakkhemo pavaḍḍhatī ti kāyacittasukhaṃ vaḍḍhati; his **security** increases means his bodily and mental happiness increases.

**raṭṭha**; raṭṭhā ti ākiṇṇamanussaṭṭhānā; the **kingdom** means a place where people are spread out. [Ja 220]

**ramaṇaka**; ramaṇakan-ti tasmim kāle phalikassa nāmaṃ; **crystal** means at that time what was known as quartz. [Ja 82]

**rasa**; rasehī ti jivhāviññeyyehi madhurambilādīhi; **tastes** means (tasting) with tongue-consciousness, sweet, sour and so on. [Ja 14]

**rukkhamūla**; rukkhamūle ti rukkhasamīpe; at **the root of a tree** means in the vicinity of a tree. [Ja 220]

**ruppanta**; ruppato ti ghaṭṭiyamānassa pīliyamānassa; **oppressed** means being injured, tormented. [Ja 293]

**lakkhaṇa**; subhagalakkhaṇaṃ, dubbhagalakkhaṇaṃ, itthilakkhaṇaṃ, purisalakkhaṇaṃ, dāsīlakkhaṇaṃ, dāsālakkaṇaṃ, asīlakkhaṇaṃ, hatthilakkhaṇaṃ, assalakkhaṇaṃ, usabhalakkhaṇaṃ, āvudhalakkhaṇaṃ, vatthalakkhaṇaṇ-ti, evam-ādīkāni lakkhaṇāni; fortunate **signs**, unfortunate signs, signs concerning women, signs concerning men, signs concerning female slaves, signs concerning male slaves, signs concerning snakes, signs concerning elephants, signs concerning horses, signs concerning bulls, signs concerning weapons, signs concerning clothes, so all these signs. [Ja 87]

**lasi**; lasī ti matthaluṅgaṃ; **brains** means brains. [Ja 143]

**litta**; littan-ti makkhitaṃ rañjitaṃ; **smearred** means soiled, stained. [Ja 91]

**ludda**; luddan-ti dāruṇaṃ; **violent** means savage. [Ja 193]

**loka**; loka pana saṅkhāraloko, sattaloko, okāsaloko, khandhaloko, āyatana-loko, dhātuloko ti anekavidho; **world** is the world of processes, the world of beings, the visible world, the world of the aggregates, the world of the sense spheres, the world of the elements, these various ways. [Ja 6]

**lokāmisa**; lokāmisān-ti pañca kāmagaṇā. Te hi loko iṭṭhato kantato manāpato gaṇhāti, tasmā lokāmisān-ti vuccati; **worldliness** means the five strands of sense pleasure. Because you grasp at what is pleasing, charming, likeable, therefore worldliness is said. [Ja 233]

**loha**; lohan-ti tambalohaṃ; **copper** means copper. [Ja 256]

**lohitapa**; lohitapo ti lohitapāyī; **blood-drinker** means blood-sucker. [Ja 300]

**vakkaṅga**; vakkaṅgā! ti sakuṇe ālapati. Te hi uttamaṅgaṃ galaṃ kadāci kadāci vaṅkaṃ karonti, tasmā vakkaṅgā ti vuccanti. Vaṅkā vā tesāṃ ubhosu passesu pakkhā jātā ti vakkaṅgā; **birds!** is said calling on the birds. Sometimes their heads sit crooked on their necks, therefore vakkaṅga crooked limb is said. Birds are born crooked in both their wings, so vakkaṅga (is said). [Ja 36]

**vaṇṇa**; vaṇṇo ti ākāro; the **appearance** means the form. [Ja 212]

**vadhivā**; vadhivā ti māretvā; **having slaughtered** means having killed. [Ja 246]

**vaḷavā**; vaḷavā ti sindhavakulesu ajāto khaluṅkasso; **a mare** means an inferior horse born to a Sindh horse family. [Ja 23]

**vālodaka (vāludaka)**; vālodakan-ti makacivālehi parissāvita-udakaṃ; this **fibrous water** means filtered water with fiber. [Ja 182]

**vijjā**; vijjan-ti aṭṭhārasasu vijjāṭṭhānesu yaṃkiñci; **science** means whatever is in the eighteen branches of science. [Ja 231]

**vidha**; vidhānan-ti koṭṭhāso vā saṃvidahanaṃ vā; **commands** means the divisions or the commands. [Ja 226]

**vidhi**; vidhī ti porāṇakapaṇḍitehi ṭhapitapaveṇī; the **rules** means the traditions established by the wise men of old. [Ja 226]

**viriyabala**; viriyabalūpapanno ti viriyena ceva kāyabalaññabalena ca samannāgato; endowed with **strength of effort** means endowed with effort and strength of body and the strength of knowledge. [Ja 2]

**virocana**; virocana ti ālokakaraṇatāya virocanasabhāvā; **radiant** means through making light they have a radiant nature. [Ja 258]

**vivana**; vivanam-āgato ti, nirudakaṭṭhānaṃ araññaṃ pavīṭṭho; you go to the **desert**, having entered the wilderness, a place with no water. [Ja 220]

**viveka**; vivekam-anubrūhayan-ti, kāyaviveko cittaviveko upadhiviveko, ti tayo vivekā; nurturing **solitude**, bodily solitude, mental solitude, attachment solitude, these three solitudes [Ja 61]

**visamacakkhuka**; visamacakkhukā ti visamakkhimaṇḍalā, kekarā; **eyes that are crossed** means having crossed eyeballs, squinting. [Ja 78]

**vihaṅgama**; vihaṅgamā ti vihaṃ vuccati ākāsaṃ, tattha gamanato pakkhī vihaṅgamā ti vuccanti; **birds**, *viha* is said to be the sky, as birds fly there *vihaṅgama* (sky-flyer) is said. [Ja 36]

**vihaṅgama**; vihaṅgamā ti, so hi pattehi yānaṃ katvā, gamanato pattayāno, ākāse gamanato, vihaṅgamo; **sky-goer**, going along by his wings, he is going, flapping his wings, across the sky he goes, going across the sky. [Ja 297]

**vihaññati**; so vihaññatī ti, so anupāyena: “Attano atthaṃ vuḍḍhiṃ sukhaṃ icchāmī” ti, akāle vāyāmaṃ karonto, puggalo vihaññati kilamati, mahāvināsaṃ pāpuṇāti; **he . . . suffers hardship**, he who by the wrong means, thinking: “I desire benefit, development, happiness for myself,” at the wrong time making endeavour, that person suffers hardship, is wearied, achieves total destruction. [Ja 48]

**vihiyyati**; vihiyyatī ti parihāyati; **decreases** means deteriorates. [Ja 272]

**vuḍḍha**; ye vuḍḍham-apacāyantī ti, jātivuḍḍho, vayovuḍḍho, guṇavuḍḍho ti, tayo vuḍḍhā. Tesu jātisampanno jātivuḍḍho nāma, vaye ṭhito vayovuḍḍho {1. 220} nāma, guṇasampanno guṇavuḍḍho nāma; those people . . . pay homage to an **elder**, an elder from birth, an elder from age, an elder from virtue, these three elders. Out of these, one endowed with birth, is known as an elder from birth, one standing on age, is known as an elder from age, one endowed with virtue, is known as an elder from virtue. [Ja 37]

**veṇikata**; veṇikato ti kataveṇī, nānappakārena saṅṭhāpitakesakalāpo, ti attho; **plaited hair** means having braided hair, having her hair set in various weaves, this is the meaning. [Ja 219]

**verī**; verī ti veracetanāsamaṅgipuggalo; an **enemy** means a person endowed with hostile intent. [Ja 103]

**Vesāyī**; Vesāyino visayā ti Vesāyī vuccati Yamo, tassa visayā; from death's realm, **Vesāyī** is said to be Yama (the god of death), his realm. [Ja 259]

**sacca**; saccan-ti vacīsaccaṃ: “Mama santikaṃ āgamissāmi” ti, vatvā, musāvādaṃ akatvā, āgato yevā, ti etaṃ te vacīsaccaṃ; **truth** means truthful speech, saying: “I will come into your presence, ” not making false speech, and then surely coming, this is your truthful speech. [Ja 57]

**saccupasamhita**; bhāseyya giraṃ saccupasamhitan-ti, sabhāvanissitaṃ atthanissitaṃ kāraṇanissitam-eva giraṃ bhāseyya; speaks an utterance **connected with truth**, he would speak an utterance depending on reality, depending on meaning, depending on reason. [Ja 213]

**saññī**; ye saññino ti ṭhapetvā nevasaññānāsaññāyatanaḷābhino, avasese sacittakasatte dasseti; those who are **conscious** means except for the sphere of neither-perception-nor-non-perception, he points out the remainder of those beings with minds. [Ja 134]

**saddha**; saddhan-ti, kammaphalānaṃ saddahanavasena okappaniyasaddhaṃ;  
**faith**, because of having faith in deeds and results, he had trustworthy faith.

[Ja 276]

**saddahati**; saddahāsī ti ... pattiyāyasī, ti attho; you place your **trust** ...  
relying on, this is the meaning. [Ja 113]

**santhava**; na santhavasmā ti taṇhāsanthavā pi ca, mittasanthavā pi cā ti;  
nothing (is worse) than the **intimacy**, the intimacy of craving, and the  
intimacy of a friend. [Ja 162]

**santhava**; santhavo ti methunadhammasaṃyogavasena mittasanthavo;  
**intimacy** means there is friendly intimacy through being engaged in sexual  
intercourse. [Ja 266]

**santi**; vinde hadayassa santin-ti cittassa pi hadayarūpassa pi  
sītalabhāvakarāṇena, santin-ti saṅkhaṃ gataṃ, jhānavipassanābhiññā-  
Arahattamaggañāṇasaṅkhātāṃ Ariyadhammaṃ vindati paṭilabhatī, ti attho;  
finds **peace** right here in his heart means by causing a coolness of mind, of  
the heart-material, peace comes to be reckoned, what is reckoned as the  
absorptions, insight, super knowledges, the Path to knowledge of Arahatta,  
the noble Dhamma is found, is received, this is the meaning. [Ja 2]

**sandhi**; sandhiṃ katvā ti mittabhāvaṃ karitvā; having made **peace** means  
having become friendly.<sup>611</sup> [Ja 165]

**samāsati**; samāsethā ti ekato āvaseyya, upavaseyyā, ti attho; you must  
**associate** means you should spend time together, you should dwell near, this  
is the meaning. [Ja 190]

**sambahula**; sambahulā nātī ti, cattāro upādāya tat-uttari satasahassam-pi  
sambahulā nāma, evaṃ sambahulā aññamaññaṃ nissāya vasantā nātakā;

---

<sup>611</sup> This meaning is clear in the Sanskrit dictionaries, but not recorded in the Pāli ones.  
SED: *samdhi*, *sam-dhi* m. alliance, league, reconciliation, peace between (gen.) or with  
(instr. with or without saha), making a treaty of peace, negotiating alliances.



**numerous** relatives, from four upwards even to one hundred thousand is called numerous, thus the numerous relatives who dwell depending on each other. [Ja 74]

**samma**; sammā ti piyavacanam-etam; **friend**, this is a word of endearment. [Ja 243]

**sarīsapa**; sarīsapānī ti sappadīghajātikānaṃ nāmaṃ; **creeping things** means what are called snakes or serpents. [Ja 203]

**salla**; taṃ pana kaṇḍaṃ anupavisanaṭṭhena sallan-ti vuccati, tasmā kaṇḍinaṃ sallan-ti ettha sallakaṇḍinan-ti attho. Sallaṃ vā assatthī ti pi sallo, taṃ sallaṃ; his shaft has a pointed tip, this is a dart. But because the dart enters right in **barb** is said, therefore the dart, the barb, here a barb-like dart, this is the meaning. A barb made of fig-tree wood is also a barb, that is a barb. [Ja 13]

**saṃyama**; saṃyamo ti sīlasaṃyamo; **restraint** means restraint according to virtue. [Ja 166]

**sahāya**; no pana te sahāyo ti, sahaṃsukīḷiko sahāyako pi te na hoti; or (your) companion, he is not a **companion** who played together (with you) in the mud. [Ja 259]

**sādhū**; sādhū ti sobhanā pasatthā, parehi appadhaṃsiyā, ti attho; **well done** means excellent, praiseworthy, these not troubled by others, this is the meaning. [Ja 74]

**sāpada**; sāpadānī ti, na kevalaṃ siṅgālo va, avasesāni sunakhapasadabiḷāramigādīni, sabbasāpadāni; **wild creatures**, not just jackals, but the rest of the animals beginning with dogs, deer, cats, etc., all wild creatures. [Ja 195]

**siri**; sirin-ti pabhaṃ; **light** means luminous. [Ja 285]

**sīla**; sīlañ-cā ti ācārasīlaṃ, iminā lokacārittaṃ dasseti; **virtue** means virtuous behaviour, with this he points out (good) worldly conduct. [Ja 84]

**sīha**; cattāro sīhā: tiṇasīho, paṇḍusīho, kāḷasīho, surattahatthapādo kesarasīho ti; **lion**, there are four lions: a green lion, a white lion, a black lion, a maned lion with red paws. [Ja 152]

**sukha**; sukhan-ti kāyikacetassikassādaṃ; **happiness** means bodily and mental satisfaction. [Ja 178]

**suta**; sutañ-cā ti kāraṇanissitaṃ sutam; **learning** means learning dependent on reason. [Ja 84]

**subha**; subho ti sobhano; **brilliant** means radiant. [Ja 285]

**subhāvita**; subhāvitān-ti suvaḍḍhitaṃ, appanācittassetam nāmaṃ; **well-developed** means well-cultivated, this is what is known as mental absorption. [Ja 169]

**suvaṇṇa**; suvaṇṇo ti sundaravaṇṇo; **golden** means having a beautiful colour. [Ja 187]

**susu**; susū yathā ti yathā nāma yuvā taruṇamanusso; like a **boy** means like what is known as a youth, a young man. [Ja 253]

**sūra**; thirahadayatāya sūro; being firm of heart you are a **hero**. [Ja 182]

**sūra**; sūriyan-ti sūrabhāvo, nibbhayabhāvassetam nāmaṃ; **heroism** means being heroic, this is known as the development of fearlessness. [Ja 58]

**sūra**; sūro ti abhīru vikkamasampanno; the **hero** means brave, endowed with strength. [Ja 281]

**seyya**; seyyo ti pavaro uttamo; **better** means distinguished, supreme. [Ja 44]

**haññati**; so haññatī ti so evarūpo puggalo ... haññati kilamati mahāvināsaṃ pāpuṇāti yevā ti; **he dies** means such a person, in the midst of kin and friends, dies, is exhausted, attains complete destruction. [Ja 233]

**sovaṇṇaya**; sovaṇṇayo ti sundaro vaṇṇo etesan-ti sovaṇṇāni. Kāni tāni? Rajatamaṇikañcanapavāḷādīni ratanāni. Imasmiñ-hi ṭhāne sabbānetāni suvaṇṇānī ti adhippetāni, tesam rāsi sovaṇṇayo rāsi; **valuable** means those valuable things of beautiful colour. What things? Silver, jewels, gold, coral, and so on are treasures. For in this place all these valuable things is the intention, a stack of them, a stack of valuable things. [Ja 39]

**Sataṃ Dhamma**; Sataṃ Dhamman-ti, Buddhapaccekaḥbuddhabuddhasāvakaṇaṃ, sataṃ sappurisānaṃ, paṇḍitānaṃ Dhammaṃ; **Good Dhamma**, the good Dhamma of the Buddhas, Independent Buddhas, Buddhas' disciples, of the good people, the wise ones. [Ja 220]

**hantvā**; hantvā ti paharivvā; **having hit** means having beaten. [Ja 246]

**handa**; handā ti vavassagatthe nipāto; **come now** is a particle with the meaning of endeavour. [Ja 173]

**harissavaṇṇa**; harissavaṇṇo ti, harisamānavaṇṇo, suvaṇṇavaṇṇo, ti attho; he is **golden coloured**, the colour similar to gold, golden coloured, this is the meaning. [Ja 159]

**hiri-ottappa**; hiri-ottappasampannā ti, hiriya ca ottappena ca samannāgatā. Tesu kāyaduccaritādīhi hiriyaṭi ti hirī, lajjāyetaṃ adhivacanaṃ. Tehi yeva ottappaṭi ti ottappaṃ, pāpato ubbegassetam adhivacanaṃ. Tattha ajjhattasamuṭṭhānā hirī, bahiddhāsamuṭṭhānaṃ ottappaṃ. Attādhipeyyā hirī, lokādhipeyyam ottappaṃ. Lajjāsabhāvasaṅghitā hirī, bhayasabhāvasaṅghitam ottappaṃ. Sappatissavalakkhaṇā hirī, vajjabhīrukabhayaḍassāvilakkhaṇam ottappaṃ; endowed with **conscience and concern**, endowed with both conscience and concern. Amongst these two those who have a conscience about wrong bodily actions and so on have conscience, this is a term for shame. For those who are concerned about something there is concern, this is a term for fear of wrong. Herein

conscience arises internally, concern arises externally. Conscience depends on oneself as authority, concern depends on worldly authority. Shame arises naturally with conscience, fear arises naturally with concern. Conscience is marked by respect, concern is marked by avoidance, timidity and seeing danger. [Ja 6]

**himsita**; himsito ti nānappakārehi daṇḍabali-ādīhi pīlito; **harassed** means afflicted in various ways by punishment and fines, and so on. [Ja 240]