

VANṆUPATHAJĀTAKA

THE STORY ABOUT A SANDY PLACE



JĀTAKA 2, TRANSLATED BY
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Ja 2 Vaṇṇupathajātaka

The Story about a Sandy Place

Note

This second Jātaka has lots of interest for the student, and again displays something on an anomaly. Part of the interest is again in the quotations in the word commentary from the discourses. Here we see a versification of a popular and often used passage, which then borders on being canonical.

The problem in the story is that it hardly fits the moral being inculcated. The Buddha speaks to a monk who has given up his efforts, and tells him of his perseverance in a previous life. But the story, rather than emphasising his effort, which it easily could have done, simply relates that, when asked, he descended into a well, and broke a stone which released a torrent of water. The way the story is told it seems to have taken some – but no great – effort to achieve.

Again the verse is given in the conclusion, and not in the story itself, and is spoken by the Buddha after his Awakening.

Overview

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.

The Bodhisatta = the caravan elder (sattavāhajeṭṭhaka),
 the monk who gave up striving = the serving lad (cullūpaṭṭhāka),
 the Buddha's disciples = the rest of the cast (avasesaparisa).

Keywords: Perseverance, Effort

Paccupannavatthu **The Story of the Present**

“Akilāsuno,” ti ^{1.106} **imam Dhammadesanam**
“Untiring,” this Dhamma teaching

Bhagavā Sāvattiyam viharanto kathesi.
the Fortunate One taught while living at Sāvatti.

Kam̐ pana ārabbhā ti?
But referring to what?

Ekam̐ ossaṭṭhaviriyam bhikkhum̐.
One monk who had given up effort.

Tathāgate kira Sāvattiyam viharante
It seems that while the Realised One was living at Sāvatti

eko Sāvattivāsī kulaputto Jetavanam̐ gantvā,
one man of good family who lived in Sāvatti went to Jeta’s Wood,

Satthu santike Dhammadesanam̐ sutvā,
heard a Dhamma teaching in the presence of the Teacher,

pasannacitto, kāmesu ādīnavam̐ disvā,
gained confidence, and seeing the danger in sensual desires,

pabbajitvā upasampadāya Pañcavassiko hutvā,
after taking lower and higher ordination and spending five Rains (Retreats),

dve mātikā uggaṇhitvā, vipassanācāram̐ sikkhitvā,
(during which time) he learned the two matrixes,¹ and trained in the practice of insight,

¹ i.e. the two Pātimokkhas, or the Book of Regulations for the monks and nuns.

Satthu santike attano cittaruciyaṃ kammaṭṭhānaṃ gahetvā,

he received a meditation subject pleasing to his mind in the presence of the Teacher,

ekaṃ araṇṇaṃ pavisitvā, Vassaṃ upagantvā, temāsaṃ vāyamanto pi

entered into a wilderness, and undertook the Rains (Retreat), but even after three months had passed

obhāsamattaṃ vā nimittamattaṃ vā uppādetuṃ nāsakkhi.

he was unable to give rise to the light or the sign.

Athassa etad-ahosi:

Then this occurred to him:

“Satthārā cattāro puggalā kathitā,

“The Teacher has spoken about four (types of) person,²

tesu mayā padaparamena bhavitabbaṃ,

and of those I will be one who knows the words only,

natthi maññe mayhaṃ imasmiṃ attabhāve Maggo vā Phalaṃ vā.

I think there will not be Path or Fruit for me in this existence.

Kim karissāmi araṇṇavāseṇa?

Why should I live in a wilderness?

Satthu santikaṃ gantvā,

Having gone into the presence of the Teacher,

rūpasobhaggappattaṃ Buddhasarīraṃ olokento,

while gazing on the beauty of body attained by the Buddha’s body,

² AN 4.133. *Cattārome, bhikkhave, puggalā santo saṃvijjamaṇā lokasmiṃ... Ugghaṭitaññū, vipaṇcitaññū, neyyo, padaparamo; there are these four persons found in the world... one who understands after a brief explanation, one who understands after a detailed explanation, one who needs to be taught further, one who knows the words only.*

madhuram̐ Dhammaḍeṣanaḡ suṇanto viharissāḡi.” ti

I can dwell listening to the sweet Dhamma teachings.”

Puna Jetavanam-eva paccāgamāsi.

He returned again to Jeta’s Wood.

Atha naḡ sandiṭṭhasambhattā āham̐su:

Then his friends and companions said:

“Āvuso, tvaḡ Satthu santike kammaṭṭhānaḡ gahetvā,

“Venerable sir, you took a meditation subject from the Teacher,

‘samaṇadhammaḡ karissāḡi’ ti gato,

and went away thinking: ‘I will do ascetic practice,’

idāni pana āgantvā, saṅgaṇikāya abhiraḡamaḡo carasi.

now having returned, you are going around socializing.

Kim̐ nu kho te pabbajitakiccaḡ matthakaḡ pattaḡ,

Is it that you have attained the summit of the work of one gone forth,

appaṭisaḡdhiko jātosī?” ti

and will never be reborn again?”

“Āvuso, ahaḡ Maggaḡ vā Phalaḡ vā alabhitvā,

“Venerable sir, I have not gained Path or Fruit,

‘abhabbapuggalena mayā bhavitabbaḡ’-ti viriyaḡ ossajitvā āgatomhī.” ti

(but) thinking: ‘I may be a person who never attains,’ I gave up my effort, and returned.”

“Akāraṇaḡ te, āvuso!

“You are without (a proper) reason, venerable sir!

Kataḡ dalhaviṛiyassa Satthu Sāsane pabbajitvā,

After going forth in this Teacher’s Dispensation, and making strong effort,

viriyam ossajantena, ayuttam te katham.

you have given up your effort, and done something unsuitable.

Ehi Tathāgatassa {1.107} dassemā,” ti

Come, we will present you to the Realised One,”

tam ādāya Satthu santikam agamaṃsu.

and taking him they went into the presence of the Teacher.

Satthā tam disvā evam-āha:

The Teacher, after seeing him, said:

“Bhikkhave, tumhe etaṃ bhikkhum anicchamānam ādāya āgatā,

“Monks, you have brought this monk here against his will,

kiṃ katham iminā?” ti

what has he done?”

“Bhante, ayam bhikkhu evarūpe niyyānikasāsane pabbajitvā,

They said: “Reverent sir, this monk, after going forth in this Dispensation which leads out (of saṃsāra),

samaṇadhammaṃ karonto, viriyam ossajitvā āgato,” ti āhaṃsu.

and doing ascetic practice, has given up his effort, and returned.”

Atha nam Satthā āha:

Then the Teacher said to him:

“Saccam kira tayā bhikkhu viriyam ossaṭṭhan?”-ti

“Is it true, as it seems, monk, that you have given up your effort?”

“Saccam, Bhagavā.” ti

“It is true, Fortunate One.”

“Kiṃ pana tvam bhikkhu evarūpe mama Sāsane pabbajitvā,

“But why did you, monk, after going forth in such a Dispensation,

appiccho ti vā santuṭṭho ti vā pavivitto ti vā āraddhaviriyo ti vā
not make yourself known as one who is wanting little, content,

evaṃ attānaṃ ajānāpetvā
secluded, and making effort,

ossaṭṭhaviriyo bhikkhū ti jānāpesi?
but you make yourself known as one who has given up effort?

Nanu tvam pubbe viriyavā ahosi,
Formerly you were energetic,

tayā ekena kataṃ viriyam nissāya
and because of your effort

marukantāre pañcasu sakaṭasatesu manussā ca goṇā ca pānīyam labhitvā,
in a deadly wildness five hundred men and oxen received water,

sukhitā jātā, idāni kasmā viriyam ossajasi?” ti
and were comforted, and why now are you giving up your effort?”

So bhikkhu ettakena vacanena upatthambhito ahosi.
That monk was encouraged by these words.

Tam pana katham sutvā, bhikkhū Bhagavantam yācimsu:
But having heard what was said, those monks begged the Fortunate One,

“Bhante, idāni iminā bhikkhunā viriyassa ossaṭṭhabhāvo amhākam pākaṭo.
saying: “Reverent sir, this monk giving up his effort is clear to us.

Pubbe panassa ekassa viriyam nissāya,
But formerly, (how) because of his effort,

marukantāre goṇamanussānam pānīyam labhitvā,
in a deadly wilderness, men and oxen received water,

sukhitabhāvo paṭicchanno.

and were comforted, is concealed.

Tumhākaṃ sabbaññutaññāṇasseva pākaṭo,

It is clear to you who are omniscient,

amhākam-petaṃ kāraṇaṃ kathethā.” ti

please explain this deed to us.”

“Tena hi, bhikkhave, suṇāthā.” ti

“Then listen, monks.”

Bhagavā tesam bhikkhūnaṃ satuppādam janetvā,

The Fortunate One, having made their mindfulness arise,

bhavantarena paṭicchannakāraṇaṃ pākaṭam-akāsi.

made clear the deeds that had been concealed by the gap between existences.

Atītavatthu

The Story of the Past

Atīte Kāsiraṭṭhe Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente,

In the past, when Brahmadaṭṭa was reigning in Benares, in the Kāsi country,

Bodhisatto satthavāhakule paṭisandhiṃ gahetvā,

the Bodhisatta took rebirth linking in a family of caravan merchants,

vayappatto pañcahi sakaṭasatehi vaṇijjaṃ karonto vicarati.

and after growing up he travelled around as a caravan merchant with five hundred carts.

So ekadā saṭṭhiyojanikaṃ marukantāraṃ paṭipajji.

One day he entered a deadly, sixty league, wilderness.

Tasmiñ kantāre sukhumavālukā muṭṭhinā gahitā hatthe na tiṭṭhati.

In that wilderness the sand was so fine no one was able to hold it in his hand.

Sūriyuggamanato paṭṭhāya aṅgārārāsi viya uṇhā hoti, na sakkā akkamituñ.

Once the sun had begun to rise it became hot like a heap of coals, and no one could walk on it.

Tasmā tañ paṭipajantā dārudakatilataṇḍulādāni sakaṭehi ādāya,

Therefore those who entered it took carts with firewood, water, oil, rice and so on,

rattim-eva gantvā.

and only proceeded at night,

aruṇuggamane sakaṭāni parivaṭṭam katvā,

when dawn arose they gathered the carts round,

matthake maṇḍapam kāretvā,

made an awning over their heads,

kālasseva āhāraḱcam niṭṭhāpetvā,

and after finishing their meal duty at the right time,

chāyāya nisinnā divasam khepetvā,

and letting the day come to an end in the shade,

atthaṅgate sūriye sāyam-āsam bhuñjitvā,

when the sun went down, they ate their evening meal,

bhūmiyā sītalāya jātāya sakaṭāni yojetvā gacchanti.

and when the ground had cooled they yoked their carts and proceeded.

Samuddagamanasadisam-eva gamanam hoti,

The journey being like an ocean-going journey,

thalaniyāmakō nāma laddhum vaṭṭati, so tārakasaññā {1.108} sattham tāreti.

the one who received the name ‘dry-land pilot’ led the caravan across (the desert) by the signs of the stars.

So pi satthavāho tasmim kāle iminā va niyāmena tam kantāram gacchanto.

At that time the caravan merchant was proceeding across the wilderness (being led) in this way.

Ekūnasatṭhi yojanāni gantvā:

After traveling for fifty-nine leagues,

“Idāni ekaratteneva marukantārā nikkhamanam bhavissati.” ti

he thought: “Now in one more night this deadly wilderness will be finished.”

Sāyam-āsam bhuñjitvā, sabbam dārudakam khepetvā, sakaṭāni yojetvā pāyāsi.

When the evening meal had been eaten he threw all the wood and water away, and after yoking the carts he started out.

Niyāmakō pana purimasakaṭe āsanam pattharāpetvā, ākāse tārakam olokento,

The pilot, having spread his seat on the front cart, and watching the stars in the sky,

“Ito pājetha, ito pājethā,” ti vadamāno nipajji.

while saying: “Go forward from here, go forward from here,” lay down.

So dīgham-addhānam aniddāyanabhāvena, kilanto niddam okkami,

For a long time he had been without sleep, and wearied, he fell asleep,

goṇe nivattitvā, āgatamaggam-eva gaṇhante na aññāsi.

and the oxen, having turned round, took the wrong path without him knowing.

Goṇā sabbarattim agamaṃsu.

The oxen all night went on.

Niyāmakō aruṇuggamanavelāya pabuddho, nakkhattam oloketvā,

The pilot at the time of dawn woke up, and after seeing the stars,

“Sakaṭāni nivattetha nivattethā,” ti āha.

said: “Turn the carts round, turn them!”

Sakaṭāni nivattetvā paṭipāṭim karontānañ-ñeva aruṇo uggato.

And after they had turned the carts round and made them into a line again the dawn came up.

Manussā: “Hiyyo amhākaṃ niviṭṭhakhandhāvāraṭṭhānam-ebetam,

The men said: “Yesterday we camped right here in this place,

dārudakam-pi no khīṇam idāni naṭṭhamhā!” ti

but now our wood and water is finished, and we are lost!”

Sakaṭāni mocetvā parivaṭṭakena ṭhapetvā,

Having unyoked the carts and placed them in a circle,

matthake maṇḍapam katvā,

they made an awning above their heads,

attano attano sakaṭassa heṭṭhā anusocantā nipaḷḷimsu.

and they lay down grieving underneath their carts.

Bodhisatto: “Mayi viriyam ossajante sabbe vinassissantī.” ti

The Bodhisatta thought: “If I give up my effort everyone will be destroyed.”

Pāto sītalavelāyam-eva āhiṇḍanto

So he wandered around in the morning while the sand was still cool

ekam dabbatiṇḍagaccham disvā:

until he saw a tangle of trees and grass,

“Imāni tiṇāni heṭṭhā udakasinehena uṭṭhitāni bhavissantī,” ti cintetvā

then thinking: “Below this grass, water and moisture must be found,”

kuddālam gāhāpetvā tam padesam khaṇāpesi,

he took a spade and dug in that place,

te saṭṭhihatthaṭṭhānaṃ khaṇiṃsu.

and they dug down in that place for sixty feet.

Ettakaṃ ṭhānaṃ khaṇitvā,

So far they dug in that place,

paharantānaṃ kuddālo heṭṭhāpāsāṇe paṭihaññi,

until the spade struck a stone below,

pahaṭamatte sabbe viriyāṃ ossajiṃsu.

and at that point they all gave up their efforts.

Bodhisatto pana: “Imassa pāsāṇassa heṭṭhā udakena bhavitabban,”-ti

But the Bodhisatta thinking: “Under this stone there will be water,”

otarivā pāsāṇe ṭhito oṇamitvā, sotam odahitvā, saddaṃ āvajjento,

descended and standing on the stone, bent down his ear, and listening for a sound,

heṭṭhā udakassa pavattanasaddaṃ sutvā, uttarivā cūlupaṭṭhākāṃ āha:

he heard the sound of water running below, and coming back out he said to a serving lad:

“Tāta, tayā viriye ossaṭṭhe, sabbe vinassissāma,

“My dear, if you give up your effort, everyone will be destroyed,

tvāṃ viriyāṃ anossajanto imaṃ ayakūṭaṃ gahetvā,

without giving up effort, take this iron hammer,

āvāṭaṃ otarivā, etasmiṃ pāsāṇe pahāraṃ dehī.” ti

descend into this trench, and give this stone a blow.”

So tassa vacanaṃ sampaṭicchitvā, sabbesu {1.109} viriyāṃ ossajitvā,

Accepting his advice, where everyone else had given up their effort,

ṭhitesu pi viriyāṃ anossajanto, otarivā, pāsāṇe pahāraṃ adāsi.

without giving up effort in that place, he descended and gave the stone a blow.

Pāsāṇo majjhe bhijjivā, heṭṭhā pativā, sotam̐ asannirumbhitvā aṭṭhāsi,

Having broken the stone in the middle, it fell in below, and the stream was no longer impeded,

tālakkhandhappamāṇā udakavaṭṭi uggañchi.

and up rose a jet of water as high as a palm tree.

Sabbe pānīyam̐ pivivā nhāyimsu.

Everyone, drank the water and bathed.

Atirekāni akkhayugādīni phāletvā,

After breaking up the rest of the wheels and yokes,

yāgubhattam̐ pacivā bhuñjivā, goṇe ca bhojetvā,

and cooking and eating their rice meal, and feeding the oxen,

sūriye atthaṅgate, udakāvāṭasamīpe dhajam̐ bandhitvā,

as the sun was going down, they set up a flag near the waterhole,

icchitaṭṭhānam̐ agamaṁsu.

and went on to the places they had hoped for.

Te tattha bhaṇḍam̐ vikkiṇivā,

There, having sold their wares

diḡuṇam̐ tiguṇam̐ catugguṇam̐ lābham̐ labhitvā,

for two or three or four times what they had paid for them,

attano vasanaṭṭhānam-eva agamaṁsu.

they returned to their own dwelling places.

Te tattha yāvatāyukam̐ ṭhatvā,

There, after living out the rest of their lives,

yathākammam̐ gatā.

they passed on according to their deeds.

Bodhisatto pi dānādīni puññāni katvā, yathākammam-eva gato.

The Bodhisatta also, giving gifts and so on and doing other meritorious deeds, passed on according to his deeds.

Pariyosāna 1

The Conclusion 1

Sammāsambuddho, imam Dhammadesanam kathetvā,

The Perfect Sambuddha, after teaching this Dhamma discourse,

abhisambuddho va imam gātham kathesi:

becoming Fully Awakened, spoke this verse:

Gāthā ca Padavaṇṇanā ca

The Verse and Word Commentary

uu-o-|-oo|-o-- Tuṭṭhubha

“Akilāsuno, vaṇṇupathe khaṇantā,

“Untiring, digging in a sandy place,

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

Udaṅgaṇe tattha papam avindum,

In the open, he found drinking water,

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

Evaṃ muni vir'yabalūpapanno,

So the sage, endowed with strength of effort,

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

Akilāsu vinde hadayassa santin.”-ti

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

Tattha akilāsuno ti nikkosajjā, āradhviriyā.

Herein, *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.

Udañgaṇe ti ettha udā ti nipāto,

In the open, *uda* here is a mere particle,

añgaṇe ti manussānaṃ sañcaraṇaṭṭhāne

an open space, wandering about with his men

anāvāṭe bhūmibhāge ti attho.

on an open piece of land, is the meaning.

Tatthā ti tasmiṃ vañņupathe.

There means there in a sandy road.

Papaṃ avindun-ti udakaṃ paṭilabhiṃsu.

He found water means he obtained water.

Udakañ-hi papīyanabhāvena papā ti vuccati.

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

Pavaddhaṃ vā āpaṃ papaṃ, mahodakan-ti attho.

A lot of water is *drinking water*, a great deal of water is the meaning.³

Evaṃ-ti opammaṭṭipādanam.

So is used (to indicate) the simile.

Munī ti monaṃ vuccati ñāṇaṃ, kāyamoneyyādīsū vā aññataram,

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

³ 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.

tena samannāgatattā puggalo munī ti vuccati.

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

So panesa agāriyamuni, anagāriyamuni,

But there are various kinds (of sage): a sage with a home, a sage without a home,

sekkhamuni, asekkhamuni,

a sage in training, a sage beyond training,

Paccekabuddhamuni, Munimunī ti anekavidho.

a sage who is an Independent Buddha, a Sage of Sages.

Tattha agāriyamunī ti gihī āgataphalo Viññātasāsano.

Herein, 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, this is appropriate for one gone forth.

Sekkhmunī ti satta sekkhā.

A sage in training means in one of the seven trainings.⁴

Asekkhamunī ti khīṇāsavo.

A sage beyond training is one who has destroyed the pollutants.⁵

Paccekabuddhamunī ti Paccekasambuddho.

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

Munimunī ti Sammāsambuddho.

A Sage of Sages means a Perfect Sambuddha.

⁴ 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*).

⁵ i.e. one who has Fruit of Worthiness (*Arahatta*).

Imasmim̐ panatthe sabbasaṅgāhakavasena {1.110} moneyyasaṅkhātāya,

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

paññāya samannāgato munī ti, veditabbo.

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

Viriyabalūpapanno ti viriyena ceva kāyabalaññabalena ca samannāgato.

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

Akilāsū ti nikkosajjo:

Untiring means not being lazy, thinking:

“Kāmaṁ taco ca nhāru ca aṭṭhi ca avasissatu,

“Willingly, let (only) flesh, muscle and bones remain,

Upasussatu nissesam̐, sarīre maṁsalohitan”-ti.

Let the flesh and blood in the body dry up completely.”⁶

evaṁ vuttena caturaṅgasamannāgatena viriyena samannāgatattā, analaso.

so one who is said to be endowed with the fourfold effort,⁷ is not lazy.

Vinde hadayassa santin-ti

Finds peace (right here) in his heart means

cittassa pi hadayarūpassa pi sītalabhāvakaṇṇena,

by causing a coolness of mind, of the heart,

⁶ 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 upasussatu maṁsalohitaṁ*. See MN 70 Kīṭāgirisutta, *passim*.

⁷ I believe this equates *viriya* with the fourfold right effort (*sammāvāyāma*) in the eightfold path: the effort of avoiding or overcoming the unwholesome; and of developing and maintaining the wholesome.

santin-ti saṅkham gataṃ,
peace comes to be reckoned,

jhānavipassanābhīṇṇā-Arahattamaggañāṇasaṅkhātāṃ
what is reckoned as the absorptions, insight, deep knowledges, the Path to knowledge
of Worthiness,

ariyadhammaṃ vindati paṭilabhatī ti attho.
nobility is found, is received, is the meaning.

Bhagavatā hi:

Therefore the Fortunate One said (SN 2.22):

“Dukkham, bhikkhave, kusīto viharati

“The lazy one suffers, monastics,⁸

vokiṇṇo pāpakehi akusalehi dhammehi,

being full of unskilful wicked thoughts,

mahantañ-ca sadattham parihāpeti.

bringing to ruin his greatest good.

Āraddhaviriyo ca kho, bhikkhave, sukham viharati

One with effort aroused lives happily, monastics,

pavivitto pāpakehi akusalehi dhammehi,

secluded from unskilful wicked 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.”

⁸ SN 2.22 Dutiyadasabalasutta.

Evaṃ anekehi suttehi kusītassa dukkhavihāro,

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

āradhvaviriyaassa ca sukhavihāro saṃvaṇṇito.

the one with effort aroused has a life of happiness.

Idhāpi āradhvaviriyaassa akatābhinivesassa,

But here the one who has made a resolution to be one with effort aroused,

vipassakassa viriyabalena adhigantabbam,

with insight, who attains the strength of effort,

tam-eva sukhavihāram, dassento:

and live happily, is being pointed out:

“Evaṃ 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, udakam labhiṃsu,

Just as the tradesman who is *untiring, digging in a sandy place*, obtains water,

evaṃ imasmim-pi Sāsane,

so in this Dispensation,

akilāsu hutvā, vāyamamāno paṇḍito bhikkhu

being *untiring*, the wise monastic who exerts himself

imam jhānādibhedam hadayassa santim labhati.

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

“So tvaṃ, bhikkhu, pubbe, udakamattassa atthāya, viriyaṃ 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 viriyaṃ ossajasi?” ti

why would you give up effort?”

Pariyosāna 2

The Conclusion 2

Evaṃ imaṃ Dhammadesanaṃ dassetvā,

So he presented this Dhamma teaching,

cattāri saccāni pakāsesi, saccapariyosāne

and revealed the four truths, and at the end of the truths

ossatthaviriyo bhikkhu aggaphale Arahatte patiṭṭhāsi.

the monk who had given up effort was established in the highest fruit of Worthiness.

Satthā pi dve vatthūni kathetvā,

The Teacher, having told these two stories,

anusandhiṃ ghaṭetvā, Jātakaṃ samodhānetvā dassesi

joined them together, and showed the connection of the Jātaka:

“Tasmiṃ samaye, viriyaṃ anossajitvā, pāsāṇaṃ bhinditvā,

“At that time, having not given up effort, and having split the stone,

mahājanassa udakadāyako, cūlupaṭṭhāko,

this serving lad, who gave water to the people

ayaṃ ossatthaviriyo bhikkhu ahosi,

was this monk who has given up effort,

avasesaparisā idāni Buddhaparisā jātā,
the rest of the group were the Buddha's assembly,

satthavāhajēṭṭhako pana aham-eva ahosin,"-ti
and I indeed was the elder caravan merchant,"

desanaṃ niṭṭhāpesi.
and so he concluded the teaching.

Vaṇṇupathajātakaṃ, Dutiyā
The Story about a Sandy Place, the Second