

NAḶINIKAJĀTAKAVANṆANĀ (JĀ 526)
THE EXPLANATION OF THE NAḶINIKĀ STORY



EDITED AND TRANSLATED BY
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(August 2010)

Introduction

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

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

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

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

The text itself can be analysed in different ways: there is the story of the present, which acts as the reason for the Buddha telling the story of the past, which is the main part, and then there is the conclusion, in which the two sections are related to each other.

Another way would be to divide it into the verses, the word analysis, and the prose story sections. If we take the latter it seems to me we are dealing with two distinct strata, the verses being the oldest, and their analysis and the prose story being the younger. The reason for this is that the verses were never translated from the Pāḷi in the first place but were preserved in the original language.

The prose, on the other hand, was translated first into Sinhala and then back into Pāḷi in the 5th century, apparently by Bhadanta Buddhaghosa, who is traditionally held to have made the final rescension of the Jātaka commentary; and the word analysis,

which would have been necessary to preserve their meaning is also younger in diction and style, as we can see when it occasionally breaks into a prose paraphrase of the verses.

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

Here I have integrated them with the material they are referring to as it gives the student a much better idea of how the commentators explained the often difficult verses. It is also easier to see why certain readings have been preferred over others. I have clearly marked the different sections though by greying out the word analysis, while the prose story and the verse it supports are coloured as normal.

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

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

* * *

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

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

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

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

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

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

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

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

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

Because of its sexual content the Pāḷi version of the story has never been translated in full before.

Ānandajoti Bhikkhu
August 2010

Naḷinikājātakavaṇṇanā¹ (Jā 526)

The Explanation of the Naḷinikā Story

[The Occasion]

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

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

purāṇadutiyikāpalobhanam⁵ ārabba kathesi.
he told this about the seductions of a former wife.⁶

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

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

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

tvam etaṃ nissāya jhānā parihāyivā,
and having lost the absorptions because (of her),

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

* * *

¹ SHB has no heading but writes *Naḷinikājātakam* as the end-title; PTS writes: *Naḷinikājātaka*, with variant spelling and omitting *-vaṇṇanā*. Thai writes: *Naḷinikājātakam*, with variant spelling and omitting *-vaṇṇanā*. ChS: *Naḷinikājātakavaṇṇanā*; ChS always writes *Naḷinikā*.

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

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

⁴ PTS abbreviates excessively, here it writes, e.g. *Idaṃ S. j. v.*, and in many other places similarly throughout when there is stock text. This makes comparison very difficult without searching out the root texts, and I have not done it here.

⁵ PTS: *-dutyika-*.

⁶ Lit: *former second*.

⁷ SHB, Thai: *patto’ sī*.

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

Atīte, Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente,

In the past, when King Brahmadaṭṭa was ruling in Benares,

Bodhisatto udiccabrāhmaṇamaḥāsālakule nibbattivā, vayappatto uggahitasippo.

the Awakening One, after being born in a noble and wealthy brahmin family, came of age and learned a craft.

Isipabbajjaṃ pabbajitvā jhānābhiññā nibbattetvā,

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

Himavantapadese⁹ vāsaṃ kappesi.

he made his dwelling in the area of the Himālayas.¹⁰

¹¹Ath' ekā migī, tassa passāvaṭṭhāne,

Then one deer, at the place where he was urinating,

sambhavamissakam tiṇam khāditvā, udakam pivi.¹²

having eaten grass mixed with semen, drank water.

Ettakeneva ca tasmim paṭibaddhacittā, gabbhaṃ paṭilabhivā,

So much was her mind bound to him that, after becoming pregnant,

tato paṭṭhāya, kathaci agantvā tattheva tiṇam khāditvā,¹³

from that time forth, after going somewhere and eating grass in that place,

assamassa sāmante yeva vicarati.

she wandered around in the neighbourhood of his hermitage.

Mahāsatto pariggaṇhanto¹⁴ taṃ kāraṇaṃ aññāsi.

The Great Being after examining (the facts) understood the reason.

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

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

¹¹ From here to the naming below is summarised in the original thus: *Alambusājātake vuttanaye neva [PTS: vuttanayen' eva] taṃ paṭicca ekā migī [PTS: migā] gabbhaṃ paṭilabhivā puttaṃ vijāyi, Isisiṅga tvevassa nāmaṃ ahoṣi; as was said in the account given in the Alambusājātaka [Jā 523] one deer, after becoming pregnant gave birth to a son, and he was named Isisiṅga.* I have expanded it by bringing in the story from that Jātaka, which continues up and till the naming of the boy below.

¹² Thai: *Pīvi*.

¹³ Thai omits: *tattheva tiṇam khāditvā*.

¹⁴ Thai: -g-.

Sā aparabhāge manussadārakaṃ vijāyi.

Afterwards she gave birth to a human boy.

Mahāsatto taṃ puttasiṇehena paṭijaggi, Isisiṅgo tissa nāmaṃ akāsi.

The Great Being brought him up with a Father's love,¹⁵ and named him Isisiṅga, the Seer's Horn.

Atha naṃ Pitā vayappattaṃ pabbājetvā,

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

kasiṇaparikkammaṃ uggaṇhāpesi.

taught him the preliminary meditation exercise.¹⁶

So na cirasseva, jhānābhiññā nibbattetvā,¹⁷ jhānasukhena kīḷi,

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

ghoratapo paramadhitindriyo¹⁸ ahoṣi.

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

Tassa¹⁹ sīlatejena Sakkassa bhavanāṃ²⁰ kampi.

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

Sakko āvajjanto²¹ taṃ²² kāraṇaṃ ñatvā:

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

Upāyenassa sīlaṃ bhindissāmī ti,

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

tīṇi saṃvaccharāni sakalakāsiraṭṭhe vuṭṭhiṃ nivāresi,²³

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

raṭṭhaṃ aggidaḍḍhaṃ viya ahoṣi.

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

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

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

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

¹⁸ SHB: *paramābhijitindriyo; and having conquered the senses*; PTS: *parimāritindriyo* [sic]; *and mortified the senses*; same below when Sakka questions the King. Thai reads: *ghoratapo paramatapo paramābhijitindriyo ahoṣi.*

¹⁹ Thai: *Athassa.*

²⁰ PTS: *Sakkabhavanāṃ*; compounding the words.

²¹ ChS, Thai: *āvajjento*; similar meaning

²² Thai omits.

²³ PTS: *vāresi.*

Sasse asampajjamāne, dubbhikkhapīlitā manussā sannipatitvā,
With an unsuccessful harvest, the people having become oppressed by famine,

Rājaṅgaṇe upakkosimsu.
they blamed it on the impurity of the King.

Atha ne Rājā vātapāne ̥hito: Kim etan-ti pucchi?
Then they stood at the King’s window and asked: Why is this? (saying):

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

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

Rājā sīlam samādiyitvā uposatham upavasanto pi vassam²⁶ vassāpetum nāsakkhi.
The King, after establishing the virtuous practices and maintaining the fast-day was still unable to make the rain fall down.

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

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

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

“Sakko ‘ham-asmī,” ti
“I am Sakka,”

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

“Vassati te, Mahārāja, rat̥the²⁹ devo” ti?
“Does the sky-god rain on your kingdom, Great King?”

²⁴ ChS: *avassantattā*.

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

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

²⁷ Thai: *aḍḍharattikasamaye*.

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

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

“Na vassatī” ti.

“He doesn’t rain.”

“Jānāsi panassa avassanakāraṇaṇ?”-ti

“But do you know the reason for it not raining?”

“Na jānāmī” ti.³⁰

“I do not know.”

“Mahārāja, Himavantapadese Isisiṅgo nāma tāpaso paṭivasati³¹

“Great King, in the area of the Himālayas lives an ascetic named Isisiṅga

ghoratapo³² **paramadhitiṅḍriyo.**

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

So nibaddhamḥ³³ **deve vassante, kujjhitvā ākāsaṃ olokesi,**

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

tasmā devo na vassatī” ti.

therefore the sky-god does not rain.”³⁴

“Idānetthaḥ³⁵ **kiṃ kātabban?”-ti**

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

“Tassa tape bhinne devo vassissatī” ti.³⁶

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

“Ko panassa tapam bhinditum samattho?” ti

“But who is able to break his power?”

“Dhītā pana te,³⁷ **Mahārāja, Naḷinikā**³⁸ **samatthā.**

“Your daughter, Great King, Naḷinikā is able.

³⁰ ChS, Thai insert: *Sakka*.

³¹ PTS: *vasati*.

³² Thai: *so ghoratapo paramābhijitindriyo*.

³³ Thai: *nivaddham*.

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

³⁵ ChS: *idāni panettha*.

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

³⁷ PTS, ChS omit: *pana*.

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

Tam pakkosāpetvā:³⁹ Asukaṭṭhānam nāma gantvā,

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

tāpasassa tapam bhindā ti⁴⁰ pesehī.” ti

break the ascetic’s power.”

Evam so Rājānam anusāsivā,⁴¹ sakaṭṭhānam-eva agamāsi.

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

Rājā punadvase, amaccehi saddhim mantetvā,

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

dhītarāṃ pakkosāpetvā, paṭhamāṃ gātham-āha:

and summoning his daughter, spoke the first verse:

“Uḍḍayhate janapado, Raṭṭhañ-cāpi vinassati,

“The country is dried up, and the Kingdom will be destroyed,

Ehi⁴² Naḷinike⁴³ gaccha tam me brāhmaṇam-ānayā.” ti [1]

Come, Naḷinikā, do you go to bring the brahmin for me.”⁴⁴

Tattha tam me ti tam mama anathakāriṃ brāhmaṇam attano vasam ānehi,⁴⁵

Herein, him for me, bring that unbeneficial brahmin under your control for me,

kilesarativasenassa sīlam bhindā⁴⁶ ti.

break his virtue by the power of the defilement of love.

Tam sutvā sā dutiyāṃ gātham-āha:

Having heard that, she spoke the second verse:

“Nāham dukkhakkhamā, Rāja, nāham addhānakovidā,

“I cannot bear suffering, King, I have no skill in roads,

Katham aham gamissāmi vanam kuñjarasevitan?”-ti [2]

How will I go through a wood elephants inhabit?”

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

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

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

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

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

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

⁴⁵ SHB: *mānehi = me ānehi*.

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

The Explanation of the Naḷinikā Story - 10

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

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

Tato Rājā dve gāthā⁴⁷ abhāsi:

Then the King spoke two verses:

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

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

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

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

Tattha, dārusaṅghāṭayānenā ti, amma Naḷinike na tvaṃ padasā gamissasi,⁵⁰
Herein, by a wooden raft (etc.) means good Naḷinika, not by foot will you go,

phītaṃ pana subhikkhaṃ khemaṃ attano janapadaṃ
but through your own prosperous, well-fed and safe country

hatthivāhanehi rathavāhanehi gantvā,⁵¹
having gone with an elephant vehicle a with a chariot vehicle,

tato param-pi ajjhokāse⁵² paṭicchannena vayhādīnā,
from there onwards with covered vehicles and so on in the open-air,

udakaṭṭhāne nāvāsaṅghāṭena⁵³ dārusaṅghāṭayānena gaccha.
go across the waters by a naval raft, by a wooden raft.

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

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

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

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

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

⁵² Thai adds *ca* here.

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

The Explanation of the Naḷinikā Story - 11

Vaṇṇarūpenā ti evaṃ akilamamānā⁵⁴ gantvā,
By your beauteous form, having gone without being wearied,

tava vaṇṇena ceva⁵⁵ rūpasampadāya ca taṃ brāhmaṇaṃ attano vasam ānayissasī ti.
by your beautiful and fortunate form you will bring that brahmin under your control.

Evaṃ so dhītarā saddhiṃ akathetabbam-pi⁵⁶ Raṭṭhaparipālanam nissāya kathesi.
Thus he spoke with his daughter about what shouldn't be spoken of in order to protect his Kingdom.

Sā pi sādhu ti sampaṭicchi.
She accepted (the proposition) saying: It is good.

[The Seduction]

Athassā sabbam dātabbayuttakam datvā, amaccehi saddhiṃ uyyojesi.
Then having given her all she required, he sent her off with the ministers.

Amaccā taṃ ādāya,⁵⁷ paccantaṃ patvā,
The ministers, after taking her, arriving at the borderlands,

tattha khandhāvaram nivāsāpetvā,⁵⁸ Rājadhītarā ukkhipāpetvā,
setting up the camp in that place, having the King's daughter taken up,

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

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

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

sayam phalāphalathāya araṇṇam pavitṭho hoti.
had himself entered the wilds looking for various kinds of fruit.

⁵⁴ Thai: *akilamānā*.

⁵⁵ SHB, Thai: *ca*.

⁵⁶ Thai omits *pi*.

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

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

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

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

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

Vanacarako⁶² sayam assamam⁶³ āgantvā,⁶⁴ tassa pana vasanaṭṭhāne⁶⁵ ṭhatvā,
The forester, after approaching his hermitage, and standing near that lovely place,

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

“Kadalīdhajapaññāṇo,⁶⁸ ābhujīparivārito,⁶⁹
“Marked by the sign of the plantain, surrounded by the Himālayan birch,⁷⁰

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

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

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

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

Ābhujīparivārito ti bhujapattavanaparikkhitto.⁷²
Surrounded by the Himālayan birch means encircled by a wood of willow trees.

Saṅkhāto ti eso aggi assa Isisiṅgassa jhānena⁷³ saṅkhāto paccakkhagato⁷⁴ jalati.
Reckoned means the fire is his, Isisiṅga’s, reckoned by the conflagration, which burns visibly.

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

⁶³ SHB, Thai: *Vanacarakā sayam assamapadam*.

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

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

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

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

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

⁶⁹ ChS, Thai: *Kadalidhajapaññāṇo ābhujīparivārito*; *-ī-* in both places is m.c. to avoid 2 lights in 2nd and 3rd positions. PTS reads: *Kadali-* and *-vāraṇo*, both here and below,

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

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

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

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

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

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

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

Amaccā pi Bodhisattassa araññaṃ pavitṭhavelāya,⁷⁷

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

assamaṃ parivāretvā, ārakkhaṃ tḥapetvā,

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

Rājadhītaraṃ Isivesaṃ gāhāpetvā,

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

suvaṇṇacīrakena⁷⁸ nivāsanapārūpanaṃ⁷⁹ katvā, sabbālaṅkārehi alaṅkaritvā,

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

tantubaddhaṃ cittabheṇḍukaṃ⁸⁰ gāhāpetvā,

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

assamaṃ pesetvā,⁸¹ sayāṃ bahi rakkhantā aṭṭhaṃsu.

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

Sā tena bheṇḍukena kīlaṅṭī⁸² caṅkamaṅkoṭiyaṃ⁸³ otari.

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

Tasmaṃ khaṇe Isisiṅga paṇṇasāladvāre pāsāṇaphalake nisinna hoti.

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

So taṃ āgacchantaṃ disvā,

After seeing her coming,

bhītasito utṭhāya, paṇṇasālaṃ pavisitvā aṭṭhāsi.

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

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

⁷⁶ PTS: *maññe*; same meaning.

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

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

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

⁸⁰ SHB: *citra-* = same word, different spelling; ChS, Thai: *-geṇḍukaṃ* = different word, same meaning; ChS and Thai write like this throughout, further cases will not be noted.

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

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

⁸³ ChS: *caṅkama-*, alternative form.

Sā pissa paṇṇasālvāram⁸⁴ gantvā kīli yeva.

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

Satthā tañ-ca tato uttari ca⁸⁵ attham⁸⁶ pakāsento tisso gāthā abhāsi:

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

“Tañ-ca disvāna āyantim, āmuttamaṇikuṇḍalam,
“Having seen her coming, adorned with jewelled earrings,

Isisiṅga pāvisi bhīto assamaṃ paṇṇachādanam. [7]
Isisiṅga fearfully entered the leaf-covered hermitage.

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

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

Tañ-ca disvāna kīlantim paṇṇasālagato⁸⁷jaṭi,
After seeing the yogini amusing herself with (the yo-yo) at the leaf-hut,

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

Tattha, bheṇḍukenassā ti assa Isisiṅgassa assamadvāre bheṇḍukena kīlati.
Herein, with her yo-yo means she amused herself with the yo-yo at the door of Isisiṅga’s hermitage.

Vidaṃsayantī ti dassentī.
Revealing means showing.

Guyham pakāsītāni cā ti guyhañ-ca rahassaṅgañ-ca⁸⁸ pakāsītāni ca⁸⁹
Displayed her secret (parts) means she displayed her secret and hidden limbs and also

pākaṭāni mukhahatthādāni.⁹⁰
the common limbs like the mouth, hands and so on.

Abravī ti so kira paṇṇasālāya ṭhatvā, cintesi:
He said means it seems that after standing by the leaf-hut, he thought:

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

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

⁸⁶ Thai omits: *ca attham*.

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

⁸⁸ ChS omits: *ca*.

⁸⁹ SHB omits: *ca*.

⁹⁰ SHB inserts: *ca*.

The Explanation of the Naḷinikā Story - 15

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

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

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

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

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

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

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

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

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

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

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

⁹² SHB has a very different line here: *tasmā nikkhamitvā pucchissāmi naṃ-ti, gātham-āha; therefore, after coming forth (thinking): I will question him, he spoke this verse*. PTS is similar, but adds: *vatvā* after *naṃ-ti*; after coming forth and saying.

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

⁹⁴ PTS adds: *kathesi*; he said.

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

⁹⁶ PTS, ChS: *gatikaṃ*.

⁹⁷ SHB, Thai: *nāmeso*.

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

⁹⁹ ChS: *pucchati*, present tense.

Athassa sā rukkhaṃ¹⁰⁰ ācikkhantī gātham-āha:¹⁰¹

Then speaking about a tree she spoke this verse:

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

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

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

Tattha samīpe Gandhamādane ti Gandhamādanapabbate mama assamassa samīpe.¹⁰⁵

Herein, close to Gandhamādana means my hermitage is close to the Mountain Gandhamādana (in the Himālaya).

Yassa tevaṃgatan-ti yassa evaṃgataṃ, ta-kāro byañjanasandhikaro¹⁰⁶ ti.

That such a fruit come from means that such come from, the ta-element is (simply) a consonant junction (having no meaning).

Iti sā musāvādam¹⁰⁷ abhāsi.

Thus she spoke a falsehood.

Itaro pi¹⁰⁸ saddahitvā Tāpaso eso ti saññāya,

Having faith, and perceiving: This is an ascetic,

paṭisanthāraṃ karonto gātham-āha:¹⁰⁹

making a friendly welcome, he spoke this verse:

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

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

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

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

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

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

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

¹⁰⁵ PTS: *assamasamīpe*; compounding the words.

¹⁰⁶ PTS: *sandhikaro*.

¹⁰⁷ PTS: *musā*.

¹⁰⁸ PTS: *pana*.

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

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

Idam-āsanam atra Bhavam nisīdatu,
Please sit, good Sir, here in this hermitage,

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

Tattha assamiman-ti assamam imam Bhavam pavisatu.
Herein, **this hermitage** (etc.) means enter, good Sir, this hermitage.

Adetū ti yathāsannihitam āhāram paribhuñjatu.¹¹²
Eat means partake of whatever food is placed before you.

Pajjan-ti pādabbhañjanam.
Foot-oil means oil for the feet.

Bhakkhan-ti madhuraphalāphalam.
Food means various kinds of sweet fruit.

Paṭicchā ti paṭiggaṇha.
Receive means accept.

Idam-āsanam-ti pavitṭhakāle evam-āha.
In this hermitage, at the time of going in is what is said.

Tassā¹¹³ paṇṇasālam pavisitvā, kaṭṭhatthare¹¹⁴ nisīdantiyā,
After entering that leaf-hut, while sitting on the reed mat,

suvaṇṇacīrake dvidhā gate sarīram appaṭicchannam¹¹⁵ ahosi.
her golden bark-robe fell in two and her body was uncovered.

Tāpaso mātuḡamasarīrassa adiṭṭhapubbattā tam disvā,¹¹⁶
The ascetic, having never before seen a woman's body,

Vaṇo eso ti saññāya evam-āha:
perceiving: This is a wound,¹¹⁷ said this:

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

¹¹² PTS: *bhuñjatu*.

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

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

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

¹¹⁶ Thai: *disvāna*, alternative form.

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

“Kim te idaṃ ūrunam-antarasmim,¹¹⁸

“What is this in between your thighs

Supicchitaṃ kaṇha-r-ivappakāsati,

It appears so dark and slippery,

Akkhāhi me pucchito etam-attham,

Declare to me that which I ask about,

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

Why is it your genitals enter into a cavity?”

Tattha supicchitan-ti dvinnaṃ ūrūnaṃ samāgamakāle

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

suphusitaṃ¹²⁰ sippimukhasaṅṭhānaṃ.¹²¹

it was well-oiled, formed like the mouth of a cowrie.

Subhalakkaṇaena hi asamannāgatāya, taṃ ṭhānaṃ āvāṭadhātukaṃ hoti,

Being unendowed with the sign of beautiful, that place had the nature of a pit,

samannāgatāya abbhunnataṃ, sippipuṭamukhasaṅṭhānaṃ.

(but) when held up, it had an opening formed like the mouth of a cowrie.

Kaṇha-r-ivappakāsati ti ubhosu passesu kālakam viya khāyati.

It appears so dark means it seemed to be black on both sides.

Kose nu te uttamaṅgam paviṭṭhan?-ti

Why is it your genitals enter into a cavity?

tava uttamaṅgam liṅgasaṅṭhānaṃ na paññāyati,

your genitals do not appear to have the form of a penis,

kiṃ nu taṃ tava sarīrasaṅkhāte kose paviṭṭhan?-ti pucchati.

he asks: why is it your body (part) enters into a sheath?

Atha naṃ sā vañcayanti gāthādvayam-āha:

Then deceiving him she spoke this pair of verses:

¹¹⁸ Thai: *kin-te idaṃ tava ūrūnam-antaram*, same meaning, but Jagatī metre.

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

¹²⁰ SHB, PTS: *suphassitaṃ, it is pleasant to the touch*; but it doesn't appear he has touched it yet. PED: [*su-]**picchita well polished, shiny, slippery* J v.197 (cp. Sk. *picchala?*). SED: *picchala* - mfn. *slimy, slippery, smeary*.

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

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

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

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

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

Tattha āsādayin-ti ghaṭṭesim, āgacchantam disvā leḍḍunā paharin-ti attho.
Herein, **struck** means she knocked against, seeing (him) approaching she hit (him) with a clod of earth is the meaning.

Patitvā ti upadhāvitvā.
Running up means running close to.

Sahasajjhappatto ti maṃ¹²⁵ sahasā ajjhappatto sampatto.
Fell with violence means with violence he fell upon or dropped on me.

Panuḷjā ti atha maṃ pātetvā.¹²⁶
Having pushed means then having fallen on me.

Abbahī ti mukhena mama uttamaṅgaṃ luñcitvā pakkāmi,
Pulled off means having uprooted my penis with his mouth, he departed,

tato paṭṭhāya imasmiṃ ṭhāne vaṇo jāto.¹²⁷
and because of that a wound appeared in this place.

Svāyaṃ vaṇo khajjati kaṇḍuvāyati,
This wound is (therefore) itching and irritating,

Sabbañ-ca kālaṃ na labhāmi sātāṃ,
I do not receive (any) comfort at any time,

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

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

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

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

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

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

Paho Bhavaṃ kaṇḍum-imaṃ vinetum,
(You are) able, good Sir, to remove this itch,

Kurutam¹²⁸ Bhavaṃ yācito brāhmaṇatthan"-ti. [15]
When asked, dear Sir, please do this good thing for a brahmin.

Svāyan-ti so ayam,¹²⁹ tato paṭṭhāya mayhaṃ vaṇo khajjati ceva kaṇḍuñ-ca¹³⁰ karoti,
This means this (analysing the compound), and because of this my wound is itching and also is an irritation,

tappaccayā sāham¹³¹ sabbakālam kāyikacetasikasukhaṃ na labhāmi.
and because of that all the time I do not receive (any) bodily or mental pleasure.

Paho ti pahu,¹³² samattho.
Able means able (alternative form), capable.

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

idaṃ me dukkhaṃ¹³³ harāhī¹³⁴ ti vadati.
carry away my suffering, this is what is said.

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

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

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

¹²⁸ PTS: *Kurute*.

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

¹³⁰ ChS: *kaṇḍuvañ-ca*.

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

¹³² PTS: *pahū*; Thai omits *pahu*.

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

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

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

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

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

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

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

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

Apūtiko ti pūtimamsarahito.
Fresh means free of rotting flesh.

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

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

tava ekaṃ¹³⁸ kasāyayogaṃ karissāmi¹³⁹ ti.
I will make some remedial decoction to you.

Tato Naḷinikā gātham-āha:
After that Naḷinikā spoke this verse:

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

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

¹³⁶ PTS reads: *pannagandho*, [fresh and] bad-smelling, here and below; ChS: *vaṇagandho*; smelly wound; Thai: *mahāpi ca*; it is big, fresh and smells like its decaying. The metre is then Jagatī.

¹³⁷ ChS: *Vaṇagandho*.

¹³⁸ Thai: *etam*; that.

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

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

Yaṃ te mudū¹⁴¹ tena vinehi kaṇḍum,¹⁴²

Please remove the itch gently with your (penis),

Yathā ahaṃ paramasukhī¹⁴³ bhaveyyan.”-ti [17]

Like that I will come to be at perfect ease.”

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

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

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

Yaṃ pana te etaṃ mudu aṅgañātaṃ tena ghaṭṭiyamānasseva tassa kaṇḍum¹⁴⁶ na hoti,
But through rubbing gently with your organ it will not itch,

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

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

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

mātugāmassa adiṭṭhapubbattā,
having never seen a woman before,

methunadhammassa ca ajānanabhāvena,
being in ignorance of sexual intercourse,

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

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

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

¹⁴⁴ Thai omits *pi*.

¹⁴⁵ PTS: *phāsubhāvo*; same meaning.

¹⁴⁶ PTS, ChS: *kaṇḍu*, nominative.

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

¹⁴⁸ SHB: *esa*.

¹⁴⁹ Thai: *parihāyī, is abandoned*.

bhesajjan-ti vadantiyā tāya methunadhammā¹⁵⁰ paṭisevi.

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

Tāvad-evassa sīlaṃ bhijji, jhānaṃ parihāyi.

Then his virtue was broken, his absorptions were lost.

So dve tayo vāre saṃsaggaṃ katvā, kilanto hutvā nikkhamitvā,

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

saraṃ oruyha nhatvā,¹⁵¹

descending into and washing in the lake,

paṭippassaddhadaratho āgantvā paṇṇasālāya¹⁵² nisīditvā,

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

puna pi Taṃ tāpaso ti maññaṃāno,

still thinking: This is an ascetic,

vasanaṭṭhānaṃ puchanto gātham-āha:¹⁵³

asking about her residence, he spoke this verse:

“Ito nu Bhoto katamena assamo?

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

Kacci¹⁵⁴ Bhavaṃ abhiramaṃ¹⁵⁵ araṇṇe?

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

Kacci nu¹⁵⁶ te mūlaphalaṃ pahūtaṃ?

Do you have abundant roots and fruits?

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

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

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

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

¹⁵² ChS: *-sālāyam*, alternative spelling.

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

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

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

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

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

The Explanation of the Naḷinikā Story - 24

Tattha katamenā ti ito katamena disābhāgena bhoto assamo?

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

Bhavan-ti ālapanam-etam.

Good Sir, this is a vocative.

Tato Naḷinikā catasso gāthā¹⁵⁸ abhāsi:

Then Naḷinikā spoke four verses:

“Ito ujum uttarāyam disāyam,

“From here straight in the northerly direction.

Khemā nadī Himavantā¹⁵⁹ pabhāvī,¹⁶⁰

The river Khemā moves through the Himālayas,

Tassā tīre assamo mayha¹⁶¹ rammo,

On the bank of that (river) is my delightful hermitage,

Aho Bhavaṃ assamaṃ mayha¹⁶² passe. [19]

If you like, good Sir, you can see my hermitage.

Tattha uttarāyan-ti uttarāya.

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

Khemā ti evamnāmikā nadī.

Khemā, such is the name of the river.

Himavantā pabhāvī ti Himavantato pavattati.

Moves through the Himālaya means flowing down from the Himālaya.

Aho ti patthanatthe nipāto.

If you like is a particle expressing desire.

Ambā ca sālā tilakā¹⁶³ ca jambuyo,

Mango, sal, plum, and jambolan trees,

Uddālakā pāṭaliyo ca phullā,¹⁶⁴

The Cassia, and the blossoming trumpet-flower tree,

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

¹⁵⁹ ChS: *Himavatā*.

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

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

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

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

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

Samantato kimpurisābhigītaṃ,
All around the bird-men sing,

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

Uddālakā ti Vātaghātakā.
The Cassia is the Golden Shower Tree.

Kimpurisābhigītan-ti samantato¹⁶⁵ parivāretvā,
The bird-men sing means all around, being surrounded on all sides,

madhurasaddena gāyantehi kimpurisehi abhigītaṃ.
with a sweet voice there is the singing of the song of the bird-men.¹⁶⁶

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

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

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

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

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

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

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

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

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

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

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

¹⁶⁹ PTS: *vaṇṇādisampannā*.

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

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

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

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

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

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

Pahūtam-etthā ti nānārukkhaphalā¹⁷³ ca rukkhavallimūlā ca pahūtā ettha.
Abundant...are there means various and abundant fruit trees and vine tree roots are there.

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

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

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

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

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

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

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

¹⁷³ PTS: *-phalāphalā*.

¹⁷⁴ PTS: *assamapadesaṃ*.

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

¹⁷⁶ PTS, Thai: *madhurasamūlaphalaṃ*, splitting the compound, and dropping *phalā*-.

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

¹⁷⁸ PTS: *āhariṃsu*; same meaning.

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

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

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

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

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

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

Tato sā cintesi:
Because of that she thought:

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

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

Tvaṃ idha kiṃ karosī? ti kāḷakoṭiyā paharivā,
What did you do here? and hitting me with the head of his carrying pole,

sīsam-pi me bhindeyya.
will break my head.

Tasmaṃ anāgate yeva mayā gantuṃ vaṭṭati,
Therefore before he comes it is good for me to go,

āgamanakammam-pi me niṭṭhitan”-ti.
my work in coming here is finished.”

Sā tassa āgamanūpāyaṃ ācikkhantī itaraṃ gātham-āha:
Telling him the way to come to her, she spoke the next verse:

¹⁸⁰ PTS: *mamaṃ*; different form.

¹⁸¹ SHB, PTS omits: *vā*.

“Aññe bahū isayo sādthurūpā,
“There are many other well-disposed sages,

Rājīsayo¹⁸² anumagge vasanti,
Royal sages, living along the road,

Te yeva pucchesi mamassamaṃ taṃ,
Please ask them about my hermitage,

Te taṃ nayissanti mamaṃ sakāse.” ti [24]
They will guide you to my neighbourhood.”

Tattha Rājīsayo ti, samma, mayā na sakkā¹⁸³ cirāyituṃ,
Herein, Royal sages means, my dear, I am unable to tarry a while,

aññe pana sādhusabhāvā brāhmaṇīsayo ca rājīsayo ca¹⁸⁴
but there are other well-disposed Royal sages and brahmin sages

anumagge mama assamassa maggapasse¹⁸⁵ vasanti,
residing along the road who know the road to my hermitage,

ahaṃ tesam¹⁸⁶ ācikkhitvā gamissāmi,
after informing them I will go,

tvam te puccheyyāsi,
you must ask them,

te taṃ mama santikaṃ nayissantī ti.
and they will lead you into my vicinity.

Evaṃ sā attano palāyanūpāyaṃ katvā,
After making a plan for her getaway,

paṇṇasālato nikkhamitvā, taṃ¹⁸⁷ olokentam-eva Tvam nivattā ti vatvā,
leaving the hermitage, seeing him and saying: You wait (here),

āgamanamaggeneva amaccānaṃ santikaṃ agamāsi.
she went back to the vicinity of the road she had arrived on with the ministers.

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

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

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

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

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

¹⁸⁷ PTS omits: *taṃ*.

Te taṃ gaheṭvā khandhāvāraṃ gantvā, anupubbena Bārāṇasīṃ pāpuṇimsu.¹⁸⁸

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

Sakko pi taṃ divasam-eva tussitvā sakalaraṭṭhe devaṃ vassāpesi,

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

tato subhikkhaṃ janapadaṃ ahoṣi.¹⁸⁹

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

Isiṅgatāpasassa pi tāya pakkantam-attāya eva kāye¹⁹⁰ **ḍāho**¹⁹¹ **uppajji.**

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

So kampanto,¹⁹² **paṇṇasālaṃ pavisitvā, vākaḥiraṃ pārupitvā socanto nipajji.**

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

[The Sons' Praise]

Bodhisatto sāyaṃ āgantvā, puttāṃ apassanto: kahaṃ¹⁹³ **nu kho gato? ti**

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

Kājaṃ¹⁹⁴ **otāretvā paṇṇasālaṃ pavisitvā, taṃ**¹⁹⁵ **nipannakaṃ disvā,**

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

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

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

¹⁸⁸ PTS: *sampāpuṇimsu*; emphatic form.

¹⁸⁹ PTS omits: *tato subhikkhaṃ janapadaṃ ahoṣi*.

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

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

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

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

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

¹⁹⁵ PTS omits: *taṃ*.

“Na te kaṭṭhāni bhinnāni, na te udakam-ābhatam,¹⁹⁶
“You have no broken firewood, you have not brought the water,

Aggi pi¹⁹⁷ te na hāpito,¹⁹⁸ kim nu mando va jhāyasi? [25]
You have not attended to the fire, what are you thinking of, lazy one?

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

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

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

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

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

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

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

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

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

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

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

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

¹⁹⁹ All texts: *ramasi*; but we need to read: *ramasī*, to correct the opening. BJT, SHB read: *ramasi tvam*, which still doesn't help the metre.

²⁰⁰ Thai: *hāsito*.

²⁰¹ PTS, ChS, Thai omit: *ca*.

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

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

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

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

Piṭhan-ti mama āsanatthāya²⁰⁶ piṭhañ-ca paññattam-eva hoti.
Stool means my sitting stool had been prepared.

Udakañ-cā ti pādadhovana-udakam-pi²⁰⁷ upaṭṭhāpitam-eva²⁰⁸ hoti.
And water means foot-washing water had been set out.

Brahmabhūto ti tuvam-pi ito puratthā seṭṭhabhūto imasmiṃ assame²⁰⁹ abhiramasi.
Excellence (etc.) means previously to this you greatly delighted in being the best in this hermitage.

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

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

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

Naṭṭham nu kiṃ cetasikañ-ca dukkhan?’-ti [27]
Why are you perishing and your mental faculties suffering?

Abhinnakaṭṭho ‘sī ti so dāni ajja anuddhaṭakaṭṭho.²¹²
No broken firewood means now, today, you have not collected firewood.

Asiddhabhojano ti na te kiñci amhākaṃ kandaṃ vā paṇṇaṃ vā seditaṃ.
Food is not ready means none of our roots or leaves have been boiled.

Mamajjā ti mama putta, ajja na me²¹³ tvam ālapasi.
Today with me... means my child, today you do not converse with me.

²⁰⁵ PTS omits: *sayam-eva*.

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

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

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

²⁰⁹ PTS: *araññe*; in this wilderness.

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

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

²¹² ChS adds: *'si*.

²¹³ Thai: *me va*.

Naṭṭhaṃ nu kin-ti kiṃ nu te naṭṭhaṃ kiṃ vā cetasikadukkhāṃ,²¹⁴

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

akkhāhi me nīpannakāraṇaṃ-ti, pucchati.

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

So Pitu vacanaṃ sutvā, taṃ kāraṇaṃ kathento āha:

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

“Idhāgamā jaṭilo Brahma-cārī,

“There came here a yogi, a Holy One,

Sudassaneyyo sutanū vineti,

Very beautiful, slender, he leads,

Nevātidīgho na panātirasso,²¹⁵

Neither too tall nor too short,

Sukaṇhakaṇhacchadanehi bhoto. [28]

That venerable one had very black hair.

Tattha idhāgamā ti Tāta, imaṃ assama-padaṃ āgato.

Herein, **came here** means Father, he came to this hermitage.

Sudassaneyyo ti suṭṭhu dassaneyyo.

Very beautiful means very beautiful (parsing the compound).

Sutanū ti suṭṭhu tanuko nātikiso nātithūlo.

Slender mean very slender, not too thin, not too thick.

Vineti ti attano sarīrappabhāya assama-padaṃ ekobhāsaṃ viya vineti²¹⁶ pūreti.

He leads means like one lighting up the hermitage with his own bodily radiance, he leads, he fulfills.

Sukaṇhakaṇhacchadanehi bhoto ti,

That venerable one had very black hair means,

Tāta, tassa bhoto sukaṇhehi²¹⁷ kaṇhacchadanehi,

Father, that good one had very dark black hair,

²¹⁴ PTS: *kiṃ te naṭṭhaṃ kiṃ cetasikadukkhāṃ*; ChS: *kiṃ cetasikaṃ vā dukkhāṃ*; the meaning is more or less the same.

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

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

²¹⁷ PTS: *kaṇhehi*.

bhamaravaṇṇehi kesehi sukaṇhasīsam²¹⁸ sumajjitamaṇimayaṃ viya khāyati.
and a head with very black locks and eyebrows made like polished gems, it seems.

Amassujāto apurāṇavaṇṇī,
Being beardless and youthful,

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

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

Suvaṇṇapiṇḍūpanibhā²²⁰ pabhassarā. [29]
Like resplendent golden globules.²²¹

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

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

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

kaṇṭhe ca panassa amhākaṃ bhikkhābhājanaṭhapanapattādhārasadisam²²²
* on his neck was set up an ornament like the alms bowl which is used for our support,

piḷandhanam atthī ti, muttāhāram²²³ sandhāya vadati.
referring to a string of pearls is said.

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

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

²¹⁸ SHB, Thai: *sukaṇham sīsam*, splitting the compound.

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

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

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

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

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

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

Resplendent means endowed with splendour; splendid is another reading, radiating is the meaning.

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

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

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

Suttañ-ca yam saṃyamanam jaṭānam. [30]
(As did) the well-fastened bun of locks (on his head).

Bhusadassaneyyan-ti ativiya dassanīyam.²²⁴
Very beautiful means extraordinarily beautiful.

Kuñcitaggā ti sīhakuṇḍalam²²⁵ sandhāya vadati.
Curled tips is said in reference to her lion's earrings.²²⁶

Suttañ-cā ti yam tassa jaṭābandhanasuttam,²²⁷ tam-pi jotati pabham²²⁸ muñcati.
Ball means his well-bound bun of locks, that shone, let loose a light.

Aññā ca tassa saṃyamani²²⁹ catasso,
Also he had four fastenings,

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

Tā samsare²³¹ carato māṇavassa,
Which flew about when that youth walked around,

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

²²⁴ PTS: *dassaneyyam*; alternative spelling.

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

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

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

²²⁸ PTS: *pabhañ-ca*.

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

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

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

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

Saṃyamanī catasso ti
Four fastenings means

iminā maṇḍisuvannaṇṇapavāḷarajatamayāni²³³ cattāri piḷandhanāni dasseti.
that he saw four ornaments made from [blue] crystal, [yellow] gold, [red] coral and [white] silver.

Tā saṃsare ti tāni piḷandhanāni
Which flew about means those ornaments

pāvusamhi²³⁴ pavuṭṭhe²³⁵ deve cirīṭisaṅghā²³⁶ viya viravanti.
sounded like a flock of parrots when the gods rain down in the rainy season.

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

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

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

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

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

idam nivatthakaṇṇacācīrakam²⁴⁵ sandhāyāha.
this is said in reference to his gold bark dress.

²³³ PTS adds *pi*.

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

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

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

²³⁷ ChS: *mikhalam*; same meaning.

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

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

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

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

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

²⁴³ SHB, PTS: *Mekhale ti mekhalam*; but both write *mekhalam* in the verse, so this doesn't make sense; ChS: *mikhalan-ti mekhalam*. I think the correct reading should be: *mekhalan-ti mikhalam, ayam-eva vā pāṭho*; but none of the editions quite have it like this.

²⁴⁴ Thai omits *vā*.

²⁴⁵ PTS: *cīram*; same meaning.

Na santhare ti na vāke.

No covering means no bark (garments).

Idam vuttam hoti:

This is what is said:

Tāta, yathā mayam tiṇamayam vā vākamayam vā, cīrakam²⁴⁶ dhārema,

Father, in whatever way it is made, made from grass or made from bark, we wear a bark garment,

na tathā so, so pana suvaṇṇacīrakam²⁴⁷ dhāretī ti.

but not so he, he wears a golden bark garment.

Akhīlakāni²⁴⁸ ca avaṇṭakāni,
Without thistles and without stalks,²⁴⁹

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

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

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

Akhīlakāni ti akācāni nikkavaṇṭakāni.²⁵²

Without thistles means free from grit, free from thorns.

Kaṭisamohitāni ti kaṭiyam baddhāni.²⁵³

Around his waist means bound to his waist.

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

²⁴⁷ PTS: *cīraṃ*.

²⁴⁸ Thai: *akhilakāni*, against the metre.

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

²⁵⁰ BJT, SHB: *nābhyā*.

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

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

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

The Explanation of the Naḷinikā Story - 37

Niccakiliṃ karontī ti aghaṭṭitāni pi niccaṃ kilikilāyanti.²⁵⁴

They always play (etc.) means without striking (them) they are always tinkling.

Haṃ²⁵⁵ **Tātā ti ambho**²⁵⁶ **Tāta.**

Dear Father means dear Father.

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

katararukkhaphalāni nāmā? ti Maṇisaṅghāṭim²⁵⁷ **sandhāyāha.**

what is the name of the fruit of that tree? It is said in reference to the jewelled robe.

Jaṭā ca tassa bhusadassaneyyā,
His locks are very beautiful,

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

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

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

Jaṭā ti jaṭāmaṇḍalākārena baddharatanamissakakesavaṭṭiyo²⁵⁸ **sandhāyāha.**

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

Vellitaggā ti kuñcitaggā.

Curls on top means wavy on top.

Dvedhā siro ti tassa sīsam dvedhā katvā,

The two sides of his head means after making the two sides on his head,

baddhānam jaṭānam vasena suṭṭhu vibhatarūpaṃ.

and binding his locks he divided them in a good fashion.

Tathā ti yathā tassa māṇavassa jaṭā tathā tumhehi mama na baddhā,

Like that means my locks are not bound by you in the same way as that youth's locks,

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

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

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

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

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

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

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

Vaṇṇena gandhena upetarūpā,
Endowed with a beautiful scent,

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

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

Upetarūpā ti upetasabhāvā.
Endowed means endowed with that condition.

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

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

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

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

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

²⁵⁹ SHB: *mamañ*; alternative form.

²⁶⁰ PTS omits: *āha*.

²⁶¹ Thai: *Yathā*, *But as*.

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

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

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

²⁶⁵ Thai: *assame*.

²⁶⁶ Thai: *Vaṇṇo*, (*Even*) *the color*.

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

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

Vanam yathā aggagimhe suphullam.²⁶⁹ [36]

Like a blossoming wood at the height of the hot season.

Netādiso ti Tāta, yādiso²⁷⁰ mama kāye paṅko, na tādiso²⁷¹ tassa sarīre,²⁷²

Such a kind (etc.) means Father, whatever dust there is on my body, it is not of such a kind as on his body,

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

Aggagimhe ti Vasantasamaye.

At the height of the hot season means in the Spring time.

Nihanti so rukkhaphalam pathabyā,

He throws the fruit of the tree upon the earth,

Sucittarūpaṃ ruciraṃ dassaneyyaṃ,

(Having) a good form, pleasant and beautiful,

Khittañ-ca tassa²⁷⁴ punar-eti²⁷⁵ hattham,

Thrown it comes back to his hand,

Haṃ Tāta kiṃ rukkhaphalam nu kho taṃ? [37]

Dear Father, what sort of fruit is that?

Nihantī ti paharati.

He throws means he strikes.

Kiṃ rukkhaphalam nu kho taṃ-ti katararukkhassa nu kho taṃ phalam?

What sort of fruit is that means of which tree is that fruit?

Dantā ca tassa bhusadassaneyyā,

His teeth are very beautiful,

Suddhā samā saṅkhavarūpapannā,

Pure, even and like noble pearls,

Mano pasādentī vivarīyamānā,

They gladden the mind when uncovered,

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

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

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

²⁷² PTS omits: *sarīre*.

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

²⁷⁴ PTS: *nassa*?

²⁷⁵ ChS: *ehi*, imperative?

Na²⁷⁶ nūnaś²⁷⁷ so sākam-akhādi tehi? [38]

Does he not eat vegetables with them?

Saṅkhavarūpapannā ti sudhotasaṅkhapaṭibhāgā.
Like noble pearls means like very clean pearls.

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

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

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

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

Akakkasaṃ agaḷitaṃ muhum²⁸³ mudum,
Smooth, flowing, swift and soft,

Ujum²⁸⁴ anuddhataṃ acapalam-assa bhāsitaṃ,²⁸⁵
Straight, not haughty or fickle was his speech,

Rudam manuññaṃ karavīkasussaram,
(His) cry was pleasant like the sweet sound of the cuckoo,

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

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

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

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

²⁷⁹ SHB, Thai omit: *tehi* here.

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

²⁸¹ SHB, PTS: *mūlaphalāni*.

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

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

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

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

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

punappunāṃ²⁸⁶ vadantassāpi madhuratāya²⁸⁷ muhuṃ muduṃ,
again and again his words were sweet, swift and soft,

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

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

manoharam karavīkassa viya, sussaram sumadhuram.
was like a charming cuckoo, having a sweet sound, very honeyed.

Raṅjayatevā ti mama mano raṅjati²⁹² yeva.
Surely delights (etc.) means it surely delights my mind.

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

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

Ichchāmi kho²⁹⁴ **taṃ punar-eva**²⁹⁵ **daṭṭhum,**
I desire to see him again (and again),

Mitto²⁹⁶ **hi me māṇavo 'hū**²⁹⁷ **puratthā. [40]**
That young man, who was formerly called my friend.

²⁸⁶ SHB: *punappuna*; alternative form.

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

²⁸⁸ SHB: *apammussanatāya*?

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

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

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

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

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

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

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

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

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

Bindussaro ti piṇḍitassaro.

A full sound means a compact sound.

Māṇavo 'hū ti so hi māṇavo puratthā mama mitto ahu.²⁹⁸

That young man...called (etc.), that young man who was formerly called my friend (change of word order and form to explain the sentence).

Susandhi sabbattha vimaṭṭhimam vaṇam,

He had a fissure, a wound that was very smooth of all sides,

Puthū²⁹⁹ **sujātam kharapattasannibham,**

Broad, well-made, looking like a wet leaf,

Teneva maṃ uttariyāna māṇavo,

With that the youth, having covered me over,

Vivaritam³⁰⁰ **ūrum jaghanena**³⁰¹ **pīḷayi.** [41]

Pressed down his open thighs with his buttocks.

Susandhi sabbattha vimaṭṭhimam vaṇan-ti

He had a fissure, a wound that was smooth of all sides means

Tāta tassa māṇavassa ūrūnam antare ekaṃ vaṇam atthi,

Father, in between that youth's thighs there was a wound,

taṃ susandhi³⁰² **suphusitam,**³⁰³ **sippipuṭamukhasadisam,**

that fissure was pleasant to the touch, having an opening formed like the mouth of a cowrie,

sabbattha vimaṭṭham³⁰⁴ **samantato maṭṭham.**

very smooth on all sides, everywhere smooth.

Puthū ti mahantam.

Broad means great.

Sujātan-ti susaṇṭhitam.

Well-made means well-composed.

Kharapattasannibhan-ti supupphitapadumamakuḷasannibham.³⁰⁵

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

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

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

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

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

³⁰² PTS: *susandhim*; accusative case.

³⁰³ SHB, PTS: *suphussitam*.

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

³⁰⁵ SHB, PTS omit: *supupphita-*.

The Explanation of the Naḷinikā Story - 43

Uttariyānā ti uttaritvā avattharivā.

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

Piḷayī ti piḷesi.³⁰⁶

Pressed down means pressed down (different form).

Tapanti ābhanti virocara ca,
Shining, bedazzling and illuminating,

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

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

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

Tapantī ti tassa māṇavassa sarīrato niccharantā

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

suvaṇṇavaṇṇaramsiyo³⁰⁹ jalanti obhāsanti virocanti³¹⁰ ca.

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

Bāhā ti bāhā pissa mudū.

Arms (etc.) means his arms were soft.

Añjanalomasādisā ti añjanasadisehi lomehi³¹¹ samannāgatā.

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

Vicitravaṭṭaṅgulikāssa³¹² sobhare ti hatthāpissa varalakkhāṇavicitrāhi,³¹³

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

pavālaṅkurasadisāhi vaṭṭaṅgulīhi samannāgatā sobhanti.

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

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

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

³⁰⁸ PTS: *-aṅgulikassa*.

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

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

³¹¹ PTS: *romehi*; variant form.

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

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

Akakkasaṅgo, na ca dīghalomo,

Having smooth limbs, and not long bodily hair,

Nakhassa³¹⁴ dīghā api lohitaggā,³¹⁵

His long fingernails were red at the tips,

Mudūhi bāhāhi palissajanto,

Embracing (me) with his soft arms,

Kalyāṇarūpo ramayaṁ upaṭṭhahi. [43]

Beautiful, delighting, he attended to me.

Akakkasaṅgo ti kacchupīlakādirahita-aṅgapaccaṅgo.³¹⁶

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

Ramayaṁ upaṭṭhahī ti maṁ ramayanto upaṭṭhahi³¹⁷ paricari.

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

Dumassa tūlūpanibhā, pabhassarā,

Like the cotton of trees, resplendent,

Suvaṇṇakambutalavaṭṭasucchavi,³¹⁸

Having very golden palms, round and beautiful skin,

Hatthā mudū tehi maṁ samphusitvā,

Having been touched by those soft hands,

Ito gato te³¹⁹ maṁ³²⁰ dahanti Tāta. [44]

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

Tūlūpanibhā ti mudubhāvassa upamā.

Like the cotton is a simlie meaning soft by nature.

Suvaṇṇakambutalavaṭṭasucchavī ti suvaṇṇamayaṁ ādāsatalaṁ³²¹ viya

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

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

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

³¹⁶ SHB: *-rahitaṅga-*; sandhi form.

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

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

³¹⁹ ChS, Thai: *tena*.

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

³²¹ SHB: *suvaṇṇamaya ādāsatalaṁ*; Thai: *suvaṇṇamayā adāsatalaṁ*.

The Explanation of the Naḷinikā Story - 45

vaṭṭā ca succhavi ca, parimaṇḍalatalā³²² ceva sundaracchavi cā ti attho.
round and beautiful, palms that are even all round, and beautiful skin is the meaning.

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

mama sarīre pharāpetvā.
having excited my body.

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

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

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

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

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

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

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

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

³²² PTS: *succhavī ca, parimaṇḍalā*.

³²³ PTS: *phussitvā*; alternative form.

³²⁴ SHB omits: *hattha-*.

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

³²⁶ SHB: *idāneva*.

³²⁷ SHB: *dāho*.

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

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

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

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

Khārividhan-ti,³³²

A pole and basket (etc.) means,

Tāta, nūna so māṇavo na khāribhāraṃ ukkhipitvā vicari.³³³

Father, that youth did not, after picking up a pole carrier, wander around.

Khilānī ti khīṇāni,³³⁴ ayam-eva vā pāṭho.

Callouses means wasted, this indeed is another reading.

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

So maṃ 'bravī: sukhitaṃ maṃ karoḥi,
He said to me: please make me happy,

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

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

Sokhyan-ti sukhaṃ.

Pleasure means pleasure (alternative form).

Ayañ-ca te māluvapaṇṇasanthatā
This rug made with creeper leaves

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

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

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

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

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

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

³³⁵ PTS: *mamāpi.*

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

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

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

Māluvapaṇṇasanthatā vikiṇṇarūpāvā ti³³⁹

Rug made with creeper leaves...all scattered about means

Tāta, ayaṁ tava māluvapaṇṇasanthatā,³⁴⁰

Father, this, your rug of creeper leaves,

ajja mayā ca tena ca aññamaññaṁ parāmasanāliṅganasena³⁴¹ **parivattantehi,**³⁴²

because of the mutual caressing, embracing and twisting around by the two of us today,

vikiṇṇā viya ākulabyākulā jātā.

is scattered like it has become entangled and confused.

Punappunaṁ paṇṇakuṭim vajāmā ti³⁴³

We ran back again to the leaf-hut means

Tāta, ahañ-ca so ca abhiramivā,

Father, after delighting greatly,

kilantarūpā paṇṇasālato nikkhamivā

wearily leaving from the leaf-hut,

udakaṁ pavisivā ramivā,

entering the water, and delighting (therein),

vigatadarathā³⁴⁴ **punappunaṁ imam-eva kuṭim pavisāmā ti, vadati.**

we quickly ran back again to this hut and we reentered, this is what is said.

Na majja³⁴⁵ **mantā paṭibhanti Tāta,**

Father, today we did not recite the mantras,

Na agghuttaṁ na pi yaññatantaṁ,³⁴⁶

Nor offer the fire-sacrifice, nor the extended sacrifice,³⁴⁷

³³⁹ SHB, PTS, Thai have a very different line: *Santhatā ti santhāro. Vikiṇṇarūpā cā* [PTS: *vā*] *ti*; but the word analysis never quotes part of a compound as the lemma, and the whole compound is explained in what would be the next section of the word analysis if this were correct, so I believe this must be a mistake, even if it is an old one.

³⁴⁰ PTS: *-santhāro; floor covering.*

³⁴¹ PTS inserts: *sammā.*

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

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

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

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

³⁴⁶ BJT, SHB: *yaññatantraṁ*; Sanskritised form. see below; PTS, Thai: *yañña' tatra, nor the sacrifice there*; possibly a corruption owing to the obscurity of the term, but it is repeated in the word analysis.

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

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

Yāva³⁴⁸ na passāmi taṃ³⁴⁹ Brahmacāriṃ. [48]
Until I see that Holy One (again).

Mantā³⁵⁰ ti ajja mama tassa gatakālato³⁵¹ paṭṭhāya,
The mantras (etc.) means today, because it was time for him to go,

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

Na aggihuttam napi yaññatantan-ti
Nor offer the fire-sacrifice, nor the extended sacrifice means

Mahābrahmuno ārādhanaṭṭhāya kattabbaṃ havyadhūmādiyaññakiriyaṃ pi³⁵³ -
The invitation to be made to the Great Brahmā, making the sacrifice by waving the smoke of the oblation -

me na paṭibhāti na upaṭṭhāti³⁵⁴ na ruccati.
this has not been recited by me, nor did I attend or take pleasure (in them).

Na cāpi te ti tayā ābhatamūlaphalāphalāni³⁵⁵ pi na bhuñjissāmi.³⁵⁶
Nor...those means I will eat those roots and various kinds of fruits brought back by you.

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

Yassam disam³⁵⁷ vasate Brahmacārī,
In what place that Holy One lives,

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

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

³⁵⁰ ChS: *Na majja mantā*.

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

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

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

³⁵⁴ SHB, Thai omit: *na upaṭṭhāti*.

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

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

³⁵⁷ BJT, SHB, PTS: *disāyam*; locative, giving a locative absolutive phrase: *Where that Holy One is living*; we then have to count the metre as restarting at the 5th syllable; Thai inserts: *so*, against the metre of the opening.

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

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

Yassaṃ disan-ti yassaṃ disāya.³⁵⁹
What place means in what direction.

Vicitraphullaṅhi³⁶⁰ vanaṃ, sutam mayā,
The wood has beautiful blossoms, I have heard,

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

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

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

Vanaṃ-ti tassa māṇavassa assamaṃ parivāretvā ṭhitavanaṃ.³⁶²
Wood (etc.) means having surrounded that youth's hermitage they abide in that wood.

[The Father's Advice]

Tassevaṃ vilapantassa taṃ vilāpaṃ³⁶³ sutvā,
After hearing the nonsense of that nonsensical (child),

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

taṃ ovaḍanto cha gāthā³⁶⁴ abhāsi:
advising him, spoke six verses:

³⁵⁸ BJT: *disā*.

³⁵⁹ PTS: *yassaṃ disāyaṃ yassan-disāyaṃ*; showing the reading must be wrong, in fact it appears the gloss has found its way into the text; ChS: *yassaṃ disāyaṃ*, same meaning.

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

³⁶¹ PTS: *disaṃ*; *to that area*.

³⁶² ChS adds the quotation marker *ti*.

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

³⁶⁴ ChS: *gāthāyo*.

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

Gandhabbadevaccharasaṅghasevite,
Inhabited by heavenly musicians, gods and angels,

Isīnamāvāse³⁶⁶ sanantanamhi,
Where the sages are always dwelling,

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

Tattha imasmā ti imasmim.

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

Haṃ ti nipātamattaṃ.

Haṃ is simply a particle (without meaning).

Jotirase ti hūyamānassa jotino raṃsi-obhāsīte.

Resplendent means illuminated with the rays of bright invocations.³⁶⁷

Sanantanamhī ti porāṇake.

Always means from ancient times.

Pāpuṇethā ti pāpuṇeyya.

Must not become means should not become.

Idaṃ vuttaṃ hoti:

This is what is said:

Tāta, evarūpe vane vasanto yaṃ aratim³⁶⁸ tvaṃ patto,

Dear, dwelling in such a wood you have become discontent,

etādisaṃ na pāpuṇeyya paṇḍito kulaputto, pattuṃ nārahatī ti attho.

(but) you, a wise one born of a good family, should not become so, it is not worthy to become (so), is the meaning.

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

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

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

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

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

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

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

Ayañ-ca jammo: kissa vā³⁷⁰ niviṭṭho,

* This one is contemptible: he who does not know,

Yo neva jānāti: kutomhi āgato. [52]

For whom (there should be) devotion, (or) from whence he came.³⁷¹

Bhavanti ti imam gātham Mahāsatto antogatam-eva bhāsati.

There are (etc.), the Great Being also included this verse (when) he spoke.

Ayam-ettha³⁷² adhippāyo:

Herein, this is the intention:

loke sattānam mittāni nāma honti pi na honti pi,

in the world of beings there are some known as friends and some who are not,

tattha, yesam honti te attano nātisu ca mittesu ca pemaṃ karonti.

herein, there are some of those who have love for your relatives and friends.

Ayañ-ca jammo ti migasiṅgo lāmako.³⁷³

This one is contemptible means (like) an inferior horned animal.³⁷⁴

Kissa vā niviṭṭho ti kena nāma kāraṇena

For whom (there should be) devotion means for what reason

tasmiṃ mātuḡāme mittasaññāya niviṭṭho?

(should there be) devotion for one having conscious love for this woman?

So migiyā kucchimhi³⁷⁵ nibbattivā,³⁷⁶ arañṇe vaḍḍhitattā,

Having arisen in an animal's womb, and being reared in the forest,

kutomhi āgato ti attano³⁷⁷ āgataṭṭhānam-eva³⁷⁸ na jānāti, pageva nātimitte ti.

he does not know himself: from what place he came, much less (his) relatives and friends.

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

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

³⁷² PTS: *Ayam hettha*.

³⁷³ PTS omits: *lāmako*.

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

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

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

³⁷⁷ PTS omits: *attano*.

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

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

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

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

punappunaṃ³⁸³ samvāsena samsevanena³⁸⁴ sandhīyanti ghaṭīyanti.³⁸⁵
through living together or associating again and again are connected or combined.

Sveva mitto ti so eva mitto³⁸⁶ asaṅgantu asaṃvāsena jīrati vinassati,
That friend (etc.) means that friend who is not met with, who is a person who no longer comes together (with you),

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

Sace tuvaṃ dakkhasi Brahmācāriṃ,
If you will see this Holy One (again),

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

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

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

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

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

³⁸¹ PTS: *tāni*; *those [friends]*.

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

³⁸³ PTS: *punappuna*.

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

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

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

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

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

The Explanation of the Naḷinikā Story - 53

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

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

evam imam attano tapogunam pahassasi hāressasi³⁹¹ ti attho.
so will your ascetic virtue be taken away, will be carried away, this is the meaning.

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

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

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

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

Usmāgatan-ti samaṇatejam.
Heat means ascetic heat.

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

Virūparūpena manussaloke,
World of men having different forms,

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

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

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

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

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

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

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

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

Virūparūpenā ti vividharūpena.

Having different forms means having various forms.

Idaṃ vuttaṃ hoti:

This is what is said:

Tāta, manussalokasmiñ-hi etāni yakkhinisaṅkhātāni³⁹⁵ bhūtāni

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

vividharūpapaṭicchannena attano, rūpena attano vasaṅgate khādituṃ caranti,
who cover themselves with various forms, through the power of those forms they live to devour
(men),

tāni sapañño naro na sevetha.

a wise man does not associate with them.

Tādisañ-hi bhūtaṃ³⁹⁶ āsajjanaṃ patvā nassati³⁹⁷ Brahmācārī,

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

diṭṭho ‘si tāya yakkhiniyā na khādito ti, evaṃ³⁹⁸ puttāṃ ovadi.

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

So pitu kathaṃ sutvā, yakkhinī kira sā ti,

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

bhīto, cittaṃ nivattetvā,

afraid, his mind being repulsed,

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

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

So pi naṃ samassāsetvā: Ehi tvaṃ, māṇava,

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

mettaṃ bhāvehi, karuṇaṃ, muditaṃ, upekkha-ti,

develop friendliness, compassion, gladness and equanimity,

brahmavihārabhāvanāṃ ācikkhi.

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

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

³⁹⁶ Thai: *tādisabhūtaṃ*.

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

³⁹⁸ ChS omits: *evaṃ*.

So tathā paṭipajjivā puna jhānābhiññā³⁹⁹ nibbattesi.

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

Satthā imaṃ Dhammadesanaṃ āharitvā,

After giving this Dhamma teaching,

Saccāni pakāsetvā, jātakam samodhānesi,

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

Saccapariyosāne ukkaṅṭhitabhikkhu Sotāpattiphale patiṭṭhahi.

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

Tadā Naḷinikā purāṇadutiyikā ahosi, Isisiṅgo ukkaṅṭhitabhikkhu,

(The Buddha said): at that time Naḷinikā was his former wife, Isisiṅga was the dissatisfied monk,

Pitā pana aham-evā ti.⁴⁰⁰

and I the Father.

Naḷinikājātakavaṇṇanā Niṭṭhitam⁴⁰¹
The Explanation of the Naḷinikā Story

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

⁴⁰⁰ ChS: *aham-eva ahosin-ti*.

⁴⁰¹ SHB, PTS: *Naḷinijātakam*; ChS: *Niḷinikājātakavaṇṇanā Pathamam*; Thai: *Niḷinikājātakam Niṭṭhitam Pathamam*.