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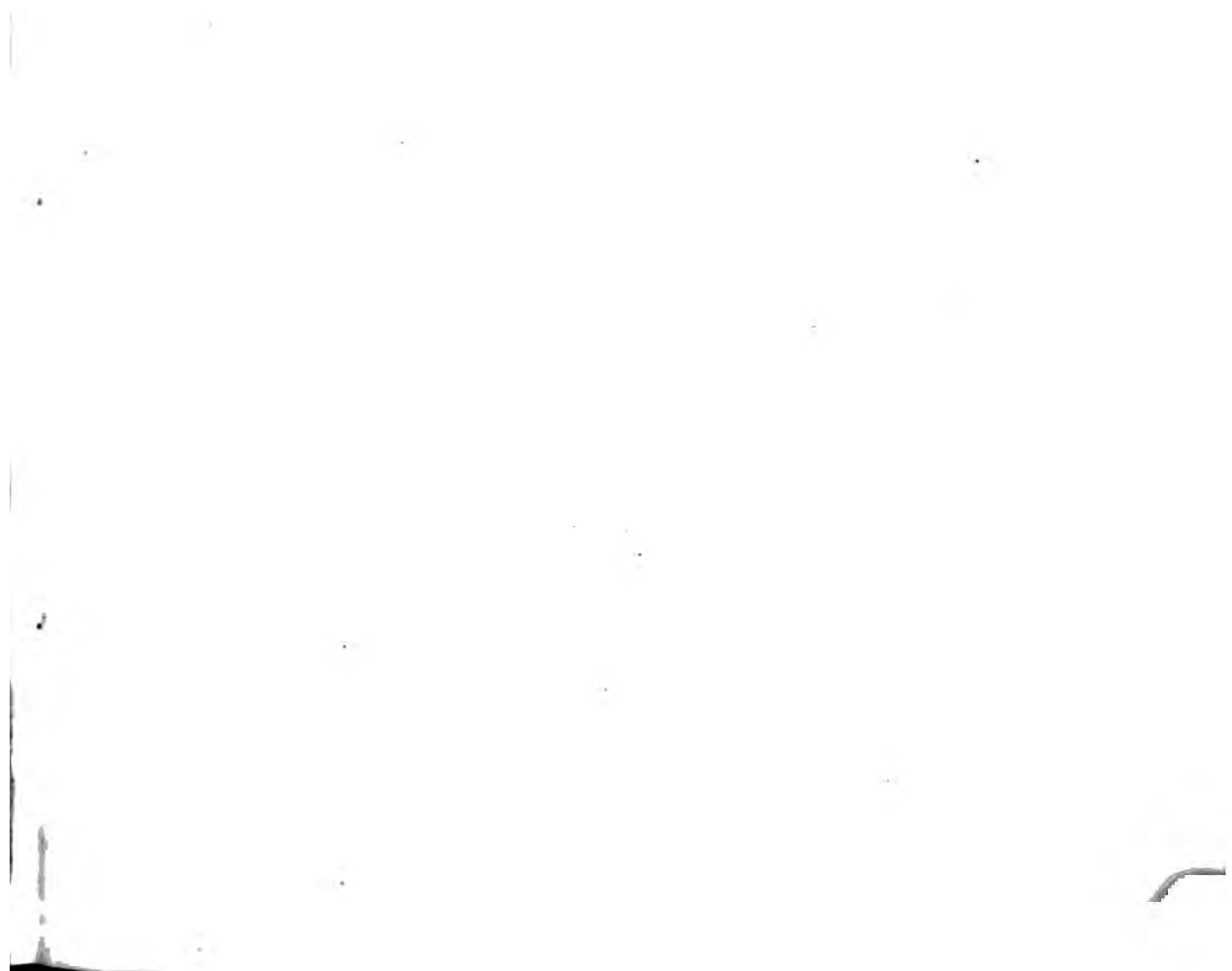
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Sansk. 4.

609\*

Самк. 4. боq \*







THE  
**DASARATHA-JĀTAKA,**

BEING THE BUDDHIST STORY OF

**KING RĀMA.**

THE ORIGINAL PĀLI TEXT

WITH  
A TRANSLATION  
AND  
NOTES

BY  
**V. FAUSBØLL.**



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## PREFACE.

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Already in 1860 I was preparing the following Jātaka for the press, but finding that I could give only a very imperfect text, as I had but one MS. to publish it from, I laid it aside, being dissatisfied with my task.

Since that time, however, a translation of it has been published by Alwis in his „Attanagalu-Vansa“, Colombo 1866, and from its contents, or rather from what it does not contain, Prof. Weber has last year, in his treatise on the Rāmāyaṇa („Über das Rāmāyaṇa“, Berlin 1870, aus den Abhandlungen der königl. Akademie der Wissenschaften), drawn such important inferences as to the redaction of the Rāmāyaṇa that some scholars who take a lively interest in Indian literature, and among them Prof. Weber himself, have deemed it necessary that the Pāli original of the Dasaratha-Jātaka should itself be laid before the public. This I have now been able to do through the kindness of Mr. Robert C. Childers who procured me a paper transcript of the Jātaka from Ceylon, and I venture to think that my text is now as correct as the present state of MSS. and Pāli scholarship will allow; but for future researches, a few difficulties are still left, such as laddhassāsesu, pāletuṃ etc., riddles which can scarcely be solved until more texts are published, so as to give us further materials for comparison.

There are several tales in the Jātaka-Book which treat of allaying sorrow. As a specimen of these, I have, in the Appendix, given a short one, viz. the Sujāta-Jātaka, the introduction of which is analogous to that of the Dasaratha-Jātaka; verses 5-7 thereof are also to be found in Dhṛp. p. 96, and occur again in the Jātaka's 365, 403, 441 and 446. From the Sutta-Nipāta I have also given, in the Appendix, the Salla-Sutta which has 5 verses in common with the Dasaratha-Jātaka, and I have further added the



Devadhamma-Jātaka which, as regards its subject, has some resemblance to the Dasaratha-Jātaka, and of which the text now given is better, I believe, than that which is to be found in Dhp. p. 302. The Mahajanaka-Jātaka is rather long, and too corrupt in our MS. to be printed from that alone, nor do I think its immediate publication absolutely necessary, as the Right Rev. Bishop P. Bigandet has already given a faithful abstract of it in his „Life, or Legend of Gaudama“, Rangoon 1866, p. 412.

With regard to the transliteration I have followed my former system except in two points: first, I have not considered it necessary to distinguish the letter h from ḥ used only to mark the aspiration of another letter, as no confusion can take place, and so I have rejected ḥ as ill-looking; secondly, I have adopted the horizontal line - to denote a long vowel, that I might have the advantage of reserving ' for the accentuation, and ^ for contractions. On this point I follow in the track of Baudry, Bollensen, Muir, Rosen, Subhūti, Trumpp and others. I retain ṁ, and reject ṁ, with the dot under the letter, because this makes it appear as if the character belonged to the linguals. I also retain ṣ, because the dot under it suggests the connection of this letter with the linguals.

Vowels: a ā, i ī, u ū, ṛ ṛ, ḷ.  
 Diphthongs: e ai, o au. Semi-consonants: ṁ, ḥ.  
 Gutturals: k kh, g gh, ṅ.  
 Palatals: c ch, j jh, ṇ, (ç).  
 Dentals: t th, d dh, n, (s), (l).  
 Linguals: ṭ ṭh, ḍ ḍh, ṇ, (ṣ), (l).  
 Labials: p ph, b bh, m.  
 Sibilants: ç, ṣ, s, h.  
 Semivowels: y, r, l, ḷ, v.

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Dhammapadam. Ex tribus codicibus hauniensibus palice edidit, latine vertit, excerptis ex commentario palico notisque illustravit V. Fausbøll. Hauniæ 1855. 4 Danish dollars.

Five Jātakas, containing a Fairy Tale, a Comical Story, and Three Fables. In the Original Pāli Text, with a Translation and Notes, by V. Fausbøll. Copenhagen 1861. 1 dollar 3 marks Danish.

## XI, 7. THE DASARATHA-JĀTAKA.

**E**tha Lakkhaṇa Sītā cā ti. Idam Satthā Jetavane viharanto ekam matapītikam kuṭumbikam<sup>a</sup> ārabha kathesi. So hi pitari kālakate<sup>b</sup> sokābhibhūto sabbakiccāni pahāya sokānuvattako ahoṣi. Satthā paccūsasamaye lokam olokeno tassa sotāpattiphalūpanissayam disvā punadivase Sāvattiyam<sup>c</sup> piṇḍāya caritvā katabhattakicco bhikkhū uyyojtvā ekam pacchāsamaṇam gabetvā tassa geham gantvā vanditvā nisinnam madhuravacanena ālapanto „socasi<sup>d</sup> upāsakā?“ ti vatvā „āma, bhante, pitusoko mam bādhatīti“ vutte „upāsaka, porāṇaka-panḍitā aṭṭha<sup>e</sup> lokadhamme tatvato<sup>f</sup> jānantā pitari kālakate<sup>b</sup> appamattakam<sup>g</sup> pi sokam na karimsū“ ti vatvā tena yācito atītam āhari:

Atīte<sup>h</sup> Bārāṇasiyam Dasaratha-mahārāja nāma agatigamanam pahāya dhammena rajjam kāresi. Tassa solasannaṃ itthisahassānam jeṭṭhikā<sup>i</sup> aggamaheṣi dve putte ekañ<sup>j</sup> ca dhītaram vijayi. Jeṭṭhaputto Rāma-panḍito ahoṣi, dutiyo Lakkhaṇa-kumāro nāma, dhītā Sītā-devī<sup>k</sup> nāma. Aparabhāge aggamaheṣi kalam akāsi. Rājā tassā<sup>l</sup> kalamkatāya<sup>m</sup> ciram<sup>n</sup> sokavasam gantvā amaccehi saññāpito<sup>o</sup> tassā kattabbaparihāram katvā aññam<sup>p</sup>

<sup>a</sup> C<sup>a</sup> kuṭumbikam. <sup>b</sup> C<sup>a</sup> kalamkate. <sup>c</sup> C<sup>a</sup> omits Sāvattiyam.

<sup>d</sup> C<sup>a</sup> kim socasi. <sup>e</sup> C<sup>a</sup> aṭṭhavidhe. <sup>f</sup> C<sup>a</sup> tathato. <sup>g</sup> C<sup>a</sup> appamattakam. <sup>h</sup> C<sup>a</sup> omits atīte. <sup>i</sup> C<sup>a</sup> jeṭṭhakā. <sup>j</sup> C<sup>a</sup> ekam.

<sup>k</sup> C<sup>a</sup> -devi. <sup>l</sup> C<sup>a</sup> nassā. <sup>m</sup> C<sup>a</sup> kalamkatāya. <sup>n</sup> C<sup>a</sup> ciram.

<sup>o</sup> C<sup>a</sup> cirataram. <sup>p</sup> C<sup>a</sup> aññam.

aggamahesiṭṭhāne ṭhapesi. Sā rañño<sup>q</sup> piyā ahosi, manāpā. Sāpi aparabhāge gabbhaṃ gaṇhitvā laddhagabbhaparihārā puttā vijāyī. Bharatakumāro<sup>w</sup> ti 'ssa nāmaṃ karimāsu'. Rājā puttāsinehena „bhadde, varam<sup>s</sup> te dammi, gaṇhāhīti“ āha. Sā gaṇhitakāṃ katvā ṭhapetvā kumārassa sattaṭṭhavassakāle rājānaṃ upasamkamitvā „deva, tumhehi mayhaṃ puttassa varo dinno, idāni 'ssa naṃ dethā“ ti āha. „Gaṇha<sup>t</sup>, bhadde“ ti. „Deva, puttassa me rajjānaṃ dethā“ ti<sup>u</sup>. Rājā accharaṃ paharivā „nassavasali, mayhaṃ dve puttā aggikkhandhā viya jalanti<sup>v</sup>, te mārāpetvā tava puttassa rajjānaṃ yācasīti“ tajjesi. Sā bhita sirigabbhaṃ pavisitvā aññesu<sup>x</sup> divasesu rājānaṃ punappuna<sup>y</sup> rajjānaṃ eva yāci. Rājā tassā taṃ varam adatvā va cintesi: „mātugāmo nāma akataññū<sup>z</sup> mittadūbhi<sup>e</sup>, ayam me kūtapaṇṇaṃ<sup>o</sup> vā kūtalañcaṃ vā katvā putte ghātāpeyyā“ ti so putte pakkosāpetvā taṃ atthaṃ ārocetvā „tātā<sup>a</sup>, tumhākaṃ idha vasantānaṃ antarāyo pi bhaveyya, tumhe sāmantarajjānaṃ<sup>b</sup> vā araññānaṃ<sup>c</sup> vā gantvā mama dhūmakāle āgantvā kulasantakāṃ rajjānaṃ gaṇheyyāthā“ ti vatvā puna nemittake<sup>d</sup> pakkosāpetvā attano āyuparicchedaṃ pucchitvā „aññāni<sup>e</sup> dvādasā vassāni pavattissatīti<sup>f</sup>“ sutvā „tātā<sup>g</sup>, ito dvādasavassaccayena āgantvā chattaṃ ussāpeyyāthā“ ti āha. Te „sādhū“ ti vatvā pitaraṃ vanditvā rodantā pāsādā otarimāsu. Sītā-devī<sup>h</sup> „aham<sup>i</sup> pi<sup>j</sup> bhātikehi saddhim gamissāmīti“ pitaraṃ vanditvā rodanti<sup>k</sup>

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<sup>q</sup> C rañño. <sup>w</sup> C haratha-. <sup>r</sup> C<sup>a</sup> akāmsu <sup>s</sup> C<sup>a</sup> varan. <sup>t</sup> C<sup>a</sup> gaṇhāhi. <sup>u</sup> C<sup>a</sup> adds vatvā. <sup>v</sup> C<sup>a</sup> jalantā. <sup>x</sup> C amñesu. <sup>y</sup> C<sup>a</sup> punappunānaṃ. <sup>z</sup> C akataññū. <sup>e</sup> both MSS. mittadubhi. <sup>o</sup> C<sup>a</sup> kūtapaṅkaṃ. <sup>o</sup> C ghātāpeyyāsī, C<sup>a</sup> ghāteyyā. <sup>a</sup> both MSS tāta. <sup>b</sup> C<sup>a</sup> gāmantaraṃ. <sup>c</sup> C araññānaṃ. <sup>d</sup> C<sup>a</sup> nimittake brāhmaṇe. <sup>e</sup> C amñānaṃ. <sup>f</sup> both MSS. pavattissatīti. <sup>g</sup> C<sup>a</sup> tāta. <sup>h</sup> C<sup>a</sup> -devi. <sup>i</sup> C<sup>a</sup> aham. <sup>j</sup> C<sup>a</sup> omits pi. <sup>k</sup> both MSS. rodanti.

nikkhami<sup>l</sup>. Te<sup>m</sup> tayo pi<sup>n</sup> mahājanaparivārā<sup>o</sup> nikkhamitvā mahājanam nivattetvā anupubbena Himavantam pavisitvā sampannodake sulabhaphalāphale padese assamam māpetvā phalāphalena yāpentā<sup>p</sup> vasimsu. Lakkhaṇa-pañḍito pana Sītā ca Rāma-pañḍitam yācitvā „tumhe ambhākam pitutthāne thitā, tasmā assame yeva hotha, mayam phalāphalam āharitvā tumhe possessāmā“ ti paṭimñam<sup>q</sup> gaṇhimsu. Tato paṭṭhāya Rāma-pañḍito tath’ eva hoti. Itare<sup>r</sup> phalāphale<sup>s</sup> aharitvā tam patijagimsu. Evaṃ tesam phalāphalena yāpetvā vasantānam Dasāratha-mahārājā puttāsokena navame samvacchare kalam akāsi. Tassa sarīrakiccam kāretvā devī<sup>t</sup> „attano puttassa Bharata-kumārassa chattam ussāpethā“ ti āha. Amaccā pana „chattasāmikā araṇṇe“ vasantīti“ na adamsu<sup>v</sup>. Bharata-kumāro „mama bhātaram Rāma-pañḍitam araṇṇā<sup>x</sup> ānetvā chattam ussāpessāmīti“ pañca rājakakudhabhaṇḍāni gahetvā caturaṅginiyā senāya tassa vasanaṭṭhānam patvā avidūre khandhāvaram nivāretvā<sup>y</sup> katipayehi amaccehi saddhim Lakkhaṇa-pañḍitassa ca Sītaya ca araṇṇam<sup>z</sup> gatakāle assamapadam pavisitvā assamapada-dvāre suṭṭhūthapitakañcanarūpikam<sup>o</sup> viya Rāma-pañḍitam nirāsakam sukhanisinnam upasamkamitva vanditvā ekamantam thito raṇṇo<sup>o</sup> pavattim ārocetvā saddhim amaccehi pādesu patitvā rodi<sup>a</sup>. Rāma-pañḍito n’eva soci na rodi<sup>b</sup>, indriyavikāramattam pi ’ssa nāhosi. Bharatassa pana roditvā nisinnakāle sāyaṇhasamaye itare dve phalāphalam ādāya āgamimsu<sup>c</sup>. Rāma-pañḍito cintesi: „ime daharā, mayham viya parigaṇhanapaṇṇā<sup>d</sup>

<sup>l</sup> C<sup>a</sup> nikkhantā. <sup>m</sup> C<sup>a</sup> omits te. <sup>n</sup> C<sup>a</sup> adds jānā. <sup>o</sup> C<sup>a</sup> mahāparivārā. <sup>p</sup> C<sup>a</sup> yāpento. <sup>q</sup> C<sup>a</sup> paṭimñam. <sup>r</sup> C<sup>a</sup> adds dve. <sup>s</sup> C<sup>a</sup> phalāphalam. <sup>t</sup> C<sup>a</sup> devī. <sup>u</sup> C<sup>a</sup> aramñe. <sup>v</sup> C<sup>a</sup> nādamsu. <sup>x</sup> C<sup>a</sup> aramñā, C<sup>a</sup> araṇṇato. <sup>y</sup> C<sup>a</sup> katvā tattha nivāsetvā. <sup>z</sup> C<sup>a</sup> aramñam. <sup>o</sup> C<sup>a</sup> ṭhapitakañcanarūpakam. <sup>o</sup> C<sup>a</sup> raṇṇo. <sup>a</sup> C<sup>a</sup> rodati. <sup>b</sup> C<sup>a</sup> paridevi. <sup>c</sup> C<sup>a</sup> ālapimsu. <sup>d</sup> C<sup>a</sup> -paṇṇā.

etesam n'atthi, sahasā 'pitā te<sup>e</sup> mato' ti vutte sokam dhāretum<sup>f</sup> asakkontānam hadayam pi tesam phāleyya, upāyena te udakam otāretvā etam pavattim sāveśsamīti<sup>g</sup>. Atha nesam purato ekam udakatthānam dassetvā „tumhe<sup>h</sup> aticirena āgatā, idam vo daṇḍakammam hotu, imam udakam otarivā tiṭṭhatā<sup>i</sup>“ ti upaddhagātham tāva āha:

1<sup>a</sup> „Etha Lakkhaṇa Sītā ca,  
ubho otarathōdakan“ ti.

Tass' attho: „etha Lakkhaṇa Sītā ca“, āgaccantu, „ubho pi otharatha imam<sup>j</sup> udakan“ ti. Te ekavacanena<sup>k</sup> otarivā aṭṭhamṣu. Atha nesam tam<sup>l</sup> pavattim ārocento sesam upaddhagātham āha:

1<sup>b</sup> „Evāyam Bharato āha:  
'rājā Dasaratho mato'“ ti.

Te pitu matasasanam sutvā va visaññā<sup>m</sup> ahesum. Puna pi nesam kathesi, puna<sup>n</sup> visaññā<sup>m</sup> ahesun ti. Evam yāvatatiyam visaññitam<sup>o</sup> patte te amaccā ukkhipitvā udakā niharitvā laddhassāsesu(?). Sabbe<sup>p</sup> aññamaññam<sup>q</sup> roditvā paridevitvā nisidimsu. Tada Bharata-kumāro cintesi: „mayham bhātā Lakkhaṇa-kumāro<sup>r</sup> bhagini<sup>s</sup> ca Sītā-devi<sup>t</sup> pitu matasāsanam sutvā va sokam sandhāretum na sakkonti<sup>u</sup>, Rāma-paṇḍito pana na socati<sup>v</sup> na paridevati, kin nu kho c'assa<sup>x</sup> asocanakāraṇam, pucchissāmi nan“ ti so tam pucchanto dutiyam gātham āha:

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<sup>e</sup> C<sup>a</sup> vo. <sup>f</sup> C<sup>a</sup> sandhāretum. <sup>g</sup> C<sup>a</sup> ārocessāmiti. <sup>h</sup> C<sup>a</sup> adds va. <sup>i</sup> C<sup>a</sup> tiṭṭhatā. <sup>j</sup> C<sup>a</sup> omits imam. <sup>k</sup> C<sup>a</sup> ekavacaneneva. <sup>l</sup> C<sup>a</sup> pitu. <sup>m</sup> C<sup>a</sup> visaññi, C<sup>a</sup> visamñā. <sup>n</sup> C<sup>a</sup> adds pi te. <sup>o</sup> C<sup>a</sup> omits this word C<sup>a</sup> visamñitam. <sup>p</sup> C<sup>a</sup> te sabbe. <sup>q</sup> C<sup>a</sup> amñamamñam. <sup>r</sup> C<sup>a</sup> adds ca. <sup>s</sup> C<sup>a</sup> bhagini. <sup>t</sup> C<sup>a</sup> -devi. <sup>u</sup> C<sup>a</sup> asakkonti. <sup>v</sup> C<sup>a</sup> neva soci. <sup>x</sup> C<sup>a</sup> kho tassa.

2. „Kena Rāma ppabhāvena<sup>y</sup>  
 socitabbam na socasi,  
 pitaram kalamkatam<sup>z</sup> sutva  
 na tam pasahate<sup>a</sup> dukkhan<sup>o</sup> ti.

Tattha pabhāvenā<sup>a</sup> ti ānubhāvena; na tam pasahate<sup>b</sup> ti  
 evarūpam dukkam kena kāraṇena tam na piḷeti, kim te aso-  
 canakāraṇam, kathehi tāva nan<sup>c</sup> ti. Ath' assa Rāma-pañḍito  
 attano asocanakāraṇam kathento<sup>d</sup>:

3. „Yam na sakkā pāletum<sup>e</sup>  
 posenālapitam<sup>f</sup> bahum,  
 sa kissa<sup>g</sup> viññū<sup>h</sup> medhāvi<sup>i</sup>  
 attānam upatāpaye.

4. Daharā ca hi vuddhā<sup>j</sup> ca  
 ye bālā ye ca pañḍitā  
 addhā<sup>k</sup> c'eva daliddā<sup>l</sup> ca,  
 sabbe maccuparāyanā.

5. Phalānam iva pakkānam  
 niccam papatanā<sup>m</sup> bhayam,  
 evam jātānam<sup>n</sup> maccānam  
 niccam maraṇato bhayam.

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<sup>y</sup> C<sup>a</sup> sabhāvena. <sup>z</sup> C<sup>a</sup> kalamkatam. <sup>a</sup> C<sup>a</sup> sahasate. <sup>o</sup> both  
 MSS. dukkhan. <sup>a</sup> C<sup>a</sup> sabhāvenā. <sup>b</sup> C<sup>a</sup> sahasate dukkhan.  
<sup>c</sup> C<sup>a</sup> no. <sup>d</sup> C<sup>a</sup> adds āha. <sup>e</sup> C<sup>a</sup> nipāletum. <sup>f</sup> C<sup>a</sup> sattānam  
 lapitam. <sup>g</sup> C<sup>a</sup> takissa. <sup>h</sup> C vimñū. <sup>i</sup> both MSS. medhāvi.  
<sup>j</sup> C uddhā. <sup>k</sup> C addho. <sup>l</sup> C<sup>a</sup> daliddā. <sup>m</sup> C papatato, C<sub>a</sub> pa-  
 tanato. <sup>n</sup> C<sup>a</sup> jātāna.

6. Sāyam eke na dissanti  
pāto ditṭhā bahujjanā,  
pāto eke na dissanti  
sāyam ditṭhā bahujjanā.
7. Paridevayamāno ce  
kañcid attham udabbahe  
sammūlho<sup>o</sup> himsam<sup>w</sup> attānam,  
kayira<sup>p</sup> c'enam<sup>q</sup> vicakkhano.
8. Kiso vivaṇṇo bhavati  
himsam attānam attano,  
na tena petā pārenti,  
niratthā paridevanā<sup>r</sup>.
9. Yathā saraṇam ādittam  
vārinā parinibbaye<sup>s</sup>,  
evam pi dhīro sutavā  
medhāvī<sup>t</sup> paṇḍito naro  
khippam uppatitam sokaṃ,  
vāto tūlam<sup>u</sup> va, dhamsaye.
10. Eko va macco<sup>v</sup> acceti  
eko va jāyate kule,  
saññogaparamā tv-eva<sup>x</sup>  
sambhogā<sup>y</sup> sabbapaṇinam.

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° C<sup>a</sup> sammūlho.    w C<sup>a</sup> hisam.    p C<sup>a</sup> kayirā.    q C venam.  
r C paridevatā.    s C<sup>a</sup> vārinā va nibbāpaye.    f both MSS. me-  
dhāvi.    u C tulam.    v C<sup>a</sup> macco eko va.    x C saññogapara-  
mattheva, C<sup>a</sup> saṃyogaparamātvevam.    y C<sup>a</sup> sambhogā.

11. Tasmā hi dhīrassa bahussutassa,  
samppassato lokam imaṃ paraṃ ca,  
aññāya<sup>z</sup> dhammaṃ, hadayaṃ manaṃ ca  
sokā mahantāpi na tāpayanti.

12. So 'ham<sup>a</sup> dassaṃ<sup>o</sup> ca bhokkhaṃ<sup>a</sup> ca,  
bharissami<sup>b</sup> ca nātake,  
sesaṃ sampālayissāmi<sup>c</sup>,  
kiccā evaṃ<sup>d</sup> vijānato<sup>e</sup> ti

imāhi<sup>e</sup> gathāhi aniccatāṃ pakāsesi. Tattha pāletun<sup>f</sup> ti<sup>g</sup> rak-  
khitum, lapitan<sup>h</sup> ti<sup>i</sup> lapantānaṃ<sup>j</sup>, idaṃ vuttāṃ hoti: „tāta  
Bharata, yaṃ<sup>o</sup> sattānaṃ jīvitaṃ bahum pi vippalapantānaṃ<sup>o</sup>  
purisānaṃ ekenāpi<sup>k</sup> 'mā upacchijjīti'<sup>l</sup> na sakkā rakkhitum so<sup>m</sup>  
dāni mādiso attha lokadhamme tatvato<sup>n</sup> jānanto viññū<sup>o</sup> me-  
dhāvī<sup>p</sup> paṇḍito maraṇapariyosānejīvitesu<sup>q</sup> sattesu matesu kissa  
attānaṃ upatāpaye, kimkāraṇā anupakārena<sup>r</sup> sokadukkheṇa  
attānaṃ santāpeyyā<sup>e</sup> ti; daharā ca ti gāthāya<sup>s</sup> „maccu nāma'<sup>t</sup>  
esa, tāta Bharata, n'eva suvaṇṇarūpakasadisānaṃ daharānaṃ<sup>t</sup>  
khattiyakumārakādīnaṃ, na vuddhippattānaṃ mahāyodhaṇaṃ,  
na bālānaṃ<sup>u</sup> puthujjanasattānaṃ<sup>v</sup>, na buddhādīnaṃ<sup>w</sup> paṇḍitānaṃ,  
na<sup>x</sup> cakkavattīādīnaṃ<sup>y</sup> issarānaṃ, na nirasānavasānaṃ<sup>z</sup> da-

<sup>z</sup> C aññāya. <sup>a</sup> C aham. <sup>o</sup> C<sup>a</sup> yasaṃ. <sup>a</sup> C<sup>a</sup> bhogaṃ. <sup>b</sup> C  
bhariyā, C<sup>a</sup> bhariyāpi. <sup>c</sup> C<sup>a</sup> sammālayissāmi. <sup>d</sup> C<sup>a</sup> etaṃ.  
<sup>e</sup> C<sup>a</sup> adda dasahi. <sup>f</sup> C pāletum, C<sup>a</sup> nipāletun. <sup>g</sup> C ni. <sup>h</sup> C  
lapitan, C<sup>a</sup> lapatāṃ. <sup>i</sup> C ni. <sup>j</sup> C lapannānaṃ. <sup>o</sup> C sam. <sup>o</sup> C<sup>a</sup>  
vilapantānaṃ. <sup>k</sup> C<sup>a</sup> ekenāpi. <sup>l</sup> C<sup>a</sup> na pacchijjitu. <sup>m</sup> C<sup>a</sup> poso.  
<sup>n</sup> C tatvato, C<sup>a</sup> tathato. <sup>o</sup> C viññū. <sup>p</sup> both MSS. medhāvī.  
<sup>q</sup> C maraṇapariyosānejīvitesu. <sup>r</sup> both MSS. anupakāreṇa. <sup>s</sup> C  
gāthā. <sup>t</sup> C<sup>a</sup> omits daharānaṃ. <sup>u</sup> C<sup>a</sup> omits na bālānaṃ. <sup>v</sup> C<sup>a</sup>  
puthusattānaṃ. <sup>w</sup> C adda na. <sup>x</sup> C<sup>a</sup> omits na. <sup>y</sup> C<sup>a</sup> cakka-  
vattiyādīnaṃ. <sup>z</sup> C nirasāvasānaṃ.



liddānam<sup>a</sup> lajjati<sup>g</sup>, sabbe p' ime sattā maccuparāyanā,  
 maraṇamukhe sambhaggā<sup>a</sup> bhavanti yevā<sup>h</sup> ti dassanattam  
 vuttam; papatanā<sup>b</sup> ti<sup>b</sup> patanato<sup>c</sup>, idam vuttam hoti: „yathā<sup>d</sup>,  
 tāta Bharata, pakkānam phalānam pakkakālato patthāya 'idāni  
 vaṇṭā chijjivā<sup>e</sup> patissanti, idāni patissantīti' patanato bhayam<sup>f</sup>  
 niccam dhuvam ekamsikam eva bhavati<sup>g</sup>, evam āsamkaniya-  
 bhāvato<sup>h</sup> evamjātānam maccānam pi ekamsikam yeva mara-  
 ṇato bhayam<sup>i</sup>, na h' atthi<sup>j</sup> so khaṇo vālayo vā<sup>k</sup> yattha tesam  
 maraṇam na āsamkitabbam<sup>l</sup> bhavyā<sup>h</sup> ti; sāyan ti vikāle  
 iminā rattibhāge<sup>m</sup> ditthānam divasabhāge<sup>n</sup> divasabhāge ca  
 ditthānam<sup>o</sup> rattibhāge adassanam dīpeti; kañcid<sup>p</sup> atthan ti  
 'pitā me putto me' ti ādīhi paridevayamāno<sup>q</sup> ce<sup>r</sup> poso  
 sammūlho attānam himsanto kilamanto appamattakam pi  
 attham<sup>s</sup> āhareyya<sup>t</sup>; kayira<sup>u</sup> c'enam<sup>v</sup> vicakkhano ti<sup>x</sup> atha  
 paṇḍito puriso<sup>y</sup> paridevam kareyya, yasmā pana<sup>z</sup> paridevanto  
 mataṃ vā ānetum aññam vā tassa vadḍhim kātuṃ na sakkoti  
 tasmā niratthakattā paridevitassa paṇḍitā na paridevanti<sup>g</sup>;  
 attānam attano ti attano attabhāvam sokaparidevadukkhena  
 himsanto; na tenā ti tena paridevena paralokam gatā sattā  
 na pārenti na yāpenti<sup>a</sup>; niratthā ti tasmā tesam matasattā-  
 nam ayam paridevanā niratthakā; saraṇan ti nivāsageham,

<sup>a</sup> both MSS. daliddānam. <sup>g</sup> C lajjāti. <sup>h</sup> C<sup>a</sup> sambhaggavi-  
 bhaggā, C sambhaggā. <sup>b</sup> C<sup>a</sup> omits papatanā ti. <sup>c</sup> C<sup>a</sup> adds ti.  
<sup>d</sup> C<sup>a</sup> adds hi. <sup>e</sup> C pijjivā, C<sup>a</sup> jijjivā. <sup>f</sup> C<sup>a</sup> tesam. <sup>g</sup> both  
 MSS. bhavanti. <sup>h</sup> C<sup>a</sup> asamganiyato. <sup>i</sup> C bhaye. <sup>j</sup> C<sup>a</sup> natthi.  
<sup>k</sup> C adds yā. <sup>l</sup> C<sup>a</sup> asamkitabbam. <sup>m</sup> C<sup>a</sup> adds ca. <sup>n</sup> C  
 omits divasabhāge, C<sup>a</sup> adds ca aditthānam. <sup>o</sup> C ditthā. <sup>p</sup> C<sup>a</sup>  
 kiñcid. <sup>q</sup> C<sup>a</sup> paridevamāno. <sup>r</sup> C<sup>a</sup> va. <sup>s</sup> C<sup>a</sup> adds na. <sup>t</sup> C<sup>a</sup>  
 adds na kareyya. <sup>u</sup> C<sup>a</sup> kayirā. <sup>v</sup> C cetam. <sup>x</sup> C omits ti.  
<sup>y</sup> C<sup>a</sup> adds evam. <sup>z</sup> C na. <sup>aa</sup> C amñam. <sup>ab</sup> C<sup>a</sup> paridevantīti.  
<sup>ac</sup> C<sup>a</sup> omits na yāpenti.

idaṃ vuttaṃ hoti: yathā paṇḍito puriso attano vasanagāre āditte<sup>b</sup> pajjitvā<sup>c</sup> (?) ghaṭasahassena vāriṇā<sup>d</sup> nam<sup>e</sup> nibbāpayat' eva, evaṃ dhīro uppattitaṃ<sup>f</sup> sokam khippaṃ<sup>g</sup> nibbāpaye, tūlaṃ viya ca vāto yathā ṭhātuṃ<sup>h</sup> na<sup>i</sup> sakkoti evaṃ dhamsaye vid-dhamsayeyyā<sup>j</sup> ti attho; eko va macco<sup>k</sup> ti „ettha, tāta Bhara-ta, ime sattā kammassakā nāma, tathā hi paralokaṃ gacchanto satto eko va acceti<sup>l</sup> atikamati, khattiyādikule jāyamāno pi eko va gantvā jāyati; tattha tattha pana<sup>m</sup> nātimittasamyoga-vasena<sup>n</sup> 'ayam me pitā ayam mātā ayam mitto' ti samyo-gaparamā tv-eva sambhogā sabbapaṇiṇaṃ, paramatthena pana tisu<sup>o</sup> bhavesu kammassakā<sup>p</sup> v'ete sattā<sup>q</sup> ti<sup>q</sup>; tasmā ti<sup>r</sup> yasmā tesam<sup>s</sup> sattānaṃ nātimittasamyogaṃ<sup>t</sup> nātimittaparibhogaṃ<sup>u</sup> ṭhapetvā ito paramā aññaṃ<sup>v</sup> n'atthi tasmā sampassato<sup>x</sup> imaṃ<sup>y</sup> ca paraṃ<sup>z</sup> ca<sup>aa</sup> lokaṃ nānābhāvavinābhāvaṃ eva sammā passato<sup>aa</sup>, aññāya<sup>a</sup> dhammaṃ ti aṭṭhavidhalo-kadhammaṃ jānitvā, hadayaṃ manaṃ cāpi<sup>b</sup> idaṃ ubha-yam pi<sup>c</sup> cittass' eva nāmaṃ, idaṃ vuttaṃ hoti:

„Lābho alābho ayaso yaso<sup>d</sup> ca  
nindā<sup>e</sup> pasamsā<sup>f</sup> ca sukhaṃ ca dukkhaṃ<sup>g</sup>  
ete aniccā manujesu dhammā,  
mā soca kiṃ socasi Poṭṭhapādā<sup>h</sup>“ ti

<sup>b</sup> C āditto. <sup>c</sup> C<sup>a</sup> mahantam pi vosānaṃ anāpajjitvā. <sup>d</sup> C<sup>a</sup> vāriṇā. <sup>e</sup> C<sup>a</sup> omits nam. <sup>f</sup> both MSS. uppattitaṃ. <sup>g</sup> C<sup>a</sup> khippam eva. <sup>h</sup> C<sup>a</sup> saṅṭhātuṃ. <sup>i</sup> C omits na. <sup>j</sup> C<sup>a</sup> vid-dhamseyyā. <sup>k</sup> C<sup>a</sup> adds acceti. <sup>l</sup> C accayeti. <sup>m</sup> C<sup>a</sup> puna. <sup>n</sup> C<sup>a</sup> -samyogena. <sup>o</sup> C<sup>a</sup> adds pi. <sup>p</sup> C<sup>a</sup> kamma. <sup>q</sup> C<sup>a</sup> adds attho. <sup>r</sup> C<sup>a</sup> omits tasmā ti. <sup>s</sup> C<sup>a</sup> etesam. <sup>t</sup> C -sam-vegam. <sup>u</sup> C<sup>a</sup> nātimittaparibhogamittam. <sup>v</sup> C aññaṃ. <sup>x</sup> C<sup>a</sup> adds pi. <sup>y</sup> C<sup>a</sup> imaṃ. <sup>z</sup> C<sup>a</sup> param, C para. <sup>aa</sup> C omits ca. <sup>aa</sup> C passanto. <sup>a</sup> C aññāya. <sup>b</sup> C<sup>a</sup> ca. <sup>c</sup> C<sup>a</sup> omits pi. <sup>d</sup> C<sup>a</sup> yaso ayaso. <sup>e</sup> C<sup>a</sup> nindaṃ. <sup>f</sup> C<sup>a</sup> pasamsā. <sup>g</sup> C<sup>a</sup> sukham dukkhaṃ.

imesam aññham lokadhammānam yena tena<sup>h</sup> cittaena nāyanti tassa<sup>i</sup> ca(-?) aniccatam natvā ñhitassa dhīrassa pitiputtamarañādivatthukāpi<sup>j</sup> mahantā<sup>k</sup> sokā hadayaṃ na tāpayantīti, etaṃ vā<sup>l</sup> aññhavidham lokadhammānam natvā ñhitassa hadaya-vatthuṃ ca manaṃ ca mahantāpi sokā na tāpayantīti<sup>m</sup>, evam ettha attho daṭṭhabbo; so haṃ dassaṃ ca bhokkhaṃ cā<sup>n</sup> ti gāthāya<sup>o</sup> „tāta Bharata, andhabālasattānam<sup>p</sup> viya mama rodanam<sup>q</sup> paridevanam nāma nānucchavikam<sup>r</sup>, aham<sup>t</sup> pana pitu accayena tassa ñhāne ñatvā kapaṇādīnam<sup>t</sup> dānam ñhānantarārahānam ñhānantaram yasārahānam yasam dassāmi<sup>u</sup>, pitarā<sup>v</sup> me paribhuttanayena issariyam bhujjissāmi, ñātake<sup>x</sup> posesāmi, avasesaṃ ca attano parijanādikam janam pālayissāmi<sup>y</sup>, dhammikasamaṇabrāhmaṇānam dhammikarakkhāvarañaguttim<sup>z</sup> karissāmi<sup>ti</sup>“; evam hi vijānato paṇḍitapurisassa anurūpakiccan<sup>a</sup> ti attho. Parisā imam<sup>o</sup> Rāma-paṇḍitassa<sup>a</sup> aniccatāpakāsanim dhammadesanam<sup>b</sup> sutvā nissokā ahosi<sup>c</sup>. Tato Bharata-kumāro<sup>d</sup> Rāma-paṇḍitam vanditvā „Bārāṇasī-rajjam<sup>e</sup> paṭicchathā<sup>f</sup>“ ti āha. „Tāta, Lakkhaṇaṃ ca Sītā-deviṃ ca gahetvā gantvā rajjam anusāsathā<sup>g</sup>“ ti. „Tumhe pana<sup>g</sup> devā<sup>g</sup>“ ti. „Tāta, mama pitā ‘dvādasavassaccayenāgantvā<sup>h</sup> rajjam kāreyyāsīti<sup>i</sup>’

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<sup>h</sup> C<sup>a</sup> kenaci. <sup>i</sup> C<sup>a</sup> tañ. <sup>j</sup> C<sup>a</sup> pitu puttassa marañādivatthukā.  
<sup>k</sup> C<sup>a</sup> mahantāpi. <sup>l</sup> C<sup>a</sup> evam pi. <sup>m</sup> C<sup>a</sup> tāpayanti. <sup>n</sup> C<sup>a</sup> so haṃ yasaṃ ca bhogaṃ cā. <sup>o</sup> C<sup>a</sup> yathāyan. <sup>p</sup> C<sup>a</sup> andhabālanam sattānam. <sup>q</sup> C<sup>a</sup> rodana. <sup>r</sup> C<sup>a</sup> na anu-. <sup>s</sup> C<sup>a</sup> aham.  
<sup>t</sup> C kapaṇādīnam, C<sup>a</sup> adds dānārahānam. <sup>u</sup> C dassāmi.  
<sup>v</sup> C tarā. <sup>x</sup> C<sup>a</sup> adds ca. <sup>y</sup> C<sup>a</sup> pālessāmi. <sup>z</sup> C -varañaguttim, C<sup>a</sup> -varañagutti. <sup>a</sup> C<sup>a</sup> anurūpam kiccan. <sup>o</sup> C imā, C<sup>a</sup> idam. <sup>a</sup> C<sup>a</sup> omits Rāma. <sup>b</sup> C<sup>a</sup> -pakāsanadham-. <sup>c</sup> C<sup>a</sup> ahesum. <sup>d</sup> C<sup>a</sup> -kumārena. <sup>e</sup> C Bārāṇasī-. <sup>f</sup> C<sup>a</sup> sampaṭicchathā. <sup>g</sup> C<sup>a</sup> adds kim. <sup>h</sup> C<sup>a</sup> -dvādasavassaccayena agantvā. <sup>i</sup> C<sup>a</sup> kāreyyāsīti.

mam avoca, aham idān' eva gacchanto tassa vacanakaro nāma na homi<sup>j</sup>, aññāni<sup>k</sup> pana<sup>l</sup> tiṇi vassāni atikkamivā āgamissā-mīti<sup>l</sup>. „Ettakam kalam ko rajjam kāressatīti.“ „Tumhe karothā<sup>m</sup>“ ti. „Na mayam<sup>n</sup> kāressāmā“ ti. „Tena hi yāva mama āgamanā<sup>o</sup> imā pāduka kāressantīti“ attano tiṇapāduka omuñcitvā adāsi. Te tayo pi janā<sup>p</sup> pāduka gahetvā Rāma-panḍitam<sup>q</sup> vanditvā mahājanaparivutā Bārāṇasim āgamaṃsu. Tiṇi samvaccharāni<sup>r</sup> pāduka rajjam kāresum. Amaccā tiṇapāduka rājpallamke ṭhapetvā aṭṭam vinicchinenti. Sace<sup>s</sup> dubbinicchito hoti pāduka aññamaññam<sup>t</sup> paṭihaññanti<sup>u</sup>. Tāya saññāya<sup>v</sup> puna vinicchinenti. Sammāvinicchitakāle pāduka nissaddā sannisīdanti. Rāma-panḍito<sup>q</sup> tiṇṇam<sup>x</sup> samvaccharānam accayena araññā<sup>y</sup> nikkhamitvā Bārāṇasīnagaram<sup>z</sup> patvā<sup>a</sup> uyyānam pāvīsi. Tassāgatabhāvam<sup>o</sup> nātvā kumārā amaccaparivutā uyyānam gantvā Sītam āggamahesim katvā ubhinnaṃ pi abhisekam karimṃsu.<sup>a</sup> Evaṃ abhisekappatto Mahāsatto alamkatarathe ṭhatvā mahantena parivārena nagaram pavisitvā padakkhiṇam katvā Sucandaka-pāsādarassa mahātalam abhiruyha<sup>b</sup> tato paṭṭhāya soḷasavassasahassāni dhammena rajjam kāretvā<sup>c</sup> saggapadam<sup>d</sup> pūresi.

Dasavassasahassāni  
saṭṭhivassasatāni ca

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<sup>j</sup> C<sup>a</sup> vacanakaro nāhosi. <sup>k</sup> C amñāni. <sup>l</sup> C paṇa, C<sup>a</sup> pi.  
<sup>m</sup> C<sup>a</sup> kārethā. <sup>n</sup> C omits na mayam, C<sup>a</sup> na mayham. <sup>o</sup> C<sup>a</sup> mamāgamanā.  
<sup>p</sup> C pivijanā. <sup>q</sup> C omits Rāma. <sup>r</sup> C<sup>a</sup> adds hi. <sup>s</sup> C omits sace. <sup>t</sup> C amñamamñam. <sup>u</sup> C paṭihamñanti.  
<sup>v</sup> C<sup>a</sup> nāya, C samñāya. <sup>x</sup> C<sup>a</sup> tinnam. <sup>y</sup> C aramñā. <sup>z</sup> both MSS. -si-. <sup>a</sup> C<sup>a</sup> gantvā. <sup>o</sup> C<sup>a</sup> tassa āgamanabhāvam. <sup>a</sup> C<sup>a</sup> akamṃsu. <sup>b</sup> C<sup>a</sup> abhiruhi. <sup>c</sup> C<sup>a</sup> kāritvā aynpariyosāne. <sup>d</sup> C<sup>a</sup> saggapūram.

kambugīvo<sup>e</sup> mahābāhu  
Rāmo rajjam akārayāti

ayaṃ abhisambuddhagāthā<sup>f</sup> tam atthaṃ dīpeti.<sup>g</sup> Tattha kambugīvo<sup>e</sup> ti suvaṇṇalihasagīvo(?)<sup>h</sup> suvaṇṇaṃ hi kambun<sup>i</sup> ti vuccati.

Satthā imam<sup>j</sup> desanam<sup>k</sup> āharitvā<sup>l</sup> jātakam samodhānesi:  
- saccapariyosāne kuṭumbiko sotāpattiphale patitṭhahi<sup>m</sup> - Tadā Dasaratha-mahārājā Suddhodana-mahārājā<sup>n</sup> ahosi, mātā Mahāmāyā,<sup>o</sup> Sītā Rāhula-mātā, Bharato Ānando, Lakkhaṇo Sāriputto, parisā Buddha-parisā, Rāma-paṇḍito<sup>p</sup> aham evā ti. Dasaratha-jātakam.<sup>q</sup>

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<sup>e</sup> C<sup>a</sup> kambugīvo. <sup>f</sup> C<sup>a</sup> abhisambuddha-. <sup>g</sup> C<sup>a</sup> pakāseti.  
<sup>h</sup> C<sup>a</sup> suvaṇṇaliṅgasadisagīvo. <sup>i</sup> C<sup>a</sup> kambū. <sup>j</sup> C<sup>a</sup> idam. <sup>k</sup> C<sup>a</sup> dhammadesanam. <sup>l</sup> C<sup>a</sup> adds saccāni pakāsetvā. <sup>m</sup> C<sup>a</sup> patitṭhāsi. <sup>n</sup> C<sup>a</sup> sirusuddhodana-. <sup>o</sup> C<sup>a</sup> mahāmāyadevi. <sup>p</sup> C<sup>a</sup> adds pana. <sup>q</sup> C<sup>a</sup> adds sattamam.

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## THE DASARATHA-BIRTH.

„Come Lakkhaṇa and Sītā.“ This the Master related, (while) living at Jetavana, concerning a householder whose father had died. For he, when (his) father was dead, overcome with grief, abandoned all work and became a slave to grief. The Master, at the time of dawn, surveying the world and seeing his (the householder's) happiness in (the possession of) the fruits of the state of a sotāpanna, after walking about in Sāvatti on the following day, and after holding (his) repast, sent away the bhikkhus, and taking (with him only) one samaṇa as an attendant, went to his (the householder's) house. Accosting in a mild voice him who had sat down after bowing (to the Master), he said: „dost thou grieve, O upāsaka?“ and having been answered: „yes, Lord, grief for (my) father oppresses me,“ he rejoined: „O upāsaka, the sages of old knowing thoroughly the eight realities (of life), when the father (of any of them) had died, did not in the least grieve,“ and (when) called on by him he told a story:

In (times) past (there lived) in Bārāṇasī a great king. Dasaratha by name, (who) after abandoning a reckless life reigned with justice. His queen (who was) the head-wife of 16000 women bore (unto him) two sons and one daughter. The elder son was the sage Rāma by name, the second the prince Lakkhaṇa, the daughter the princess Sītā by name. Afterwards the queen died. The king, when she was dead,

after having for a long time given way to the sway of sorrow (was at length) brought to reason by (his) ministers, (and) when he had performed the necessary funeral ceremonies he set another in the place of queen. She became dear (and) pleasing to the king. She afterwards having conceived and having gone through the ceremonies (on occasion) of her conception, bore a son. They named him prince Bharata. From love to (this) son the king said: „(my) dear, I grant thee a boon, accept it.“ She having accepted (it, but) leaving it in abeyance (for a while), at the time, when the prince was (about) seven (or) eight years (old) went to the king and said: „Lord, a boon was conferred by you upon my son, now grant it him.“ „Take (it, my) dear.“ „Lord, give the kingdom to my son.“ The king snapping his fingers (angrily at her) reprimanded (her saying): „wretched outcast, my two sons shine like masses of fire, thou askest (me to give) the kingdom to thy son after having put them both to death.“ She (was at first) terrified (and) entered the inner apartment, (but) on subsequent days she again and again asked the king for the kingdom. The king, however, not granting her that boon, thought: „women, as (well) known, are ungrateful (and) treacherous, this one either by writing false letters or by resorting to mean bribery will have my sons killed,“ (and) so having summoned (his) sons (and) told them the matter (he said): „(my) dears, if you (continue to) live here, there may be obstacles (in your way), go (therefore) to a neighbouring kingdom or to the forest, come back at time of my funeral pyre and seize upon the paternal kingdom,“ (and) so having said, after again calling the astrologers and asking (them) the limit of his life, and hearing that another twelve years would pass (before his death) he said: „(my) dears, after the lapse of twelve years (hence) return and raise the (royal) um-

brella.“ They said „well,“ bowed to (their) father and descended from the palace weeping. The princess Sītā (saying): „I too will go away with my dear brothers,“ bowed to her father and went out weeping. These three having gone out surrounded by a multitude (of people), and having, after sending back the multitude, gradually entered the Himavanta, built a hermitage in a region abounding with water (and) where various kinds of fruits were easily to be had, and resided (there) subsisting on fruits. The sage Lakkhaṇa, however, and Sītā, demanding of the sage Rāma (said): „you stand in our father’s place, therefore do you stay at the hermitage, we will bring fruits and nourish you,“ and so they took (his) promise. From that (moment) the sage Rāma remains there. The others brought fruits and watched over him. (While) they were residing (there), living on fruits, the great king Dasaratha ended his days from sorrow for his sons in the ninth year (after their departure). Having finished the funeral rites over him the queen said: „Raise the umbrella for my son, prince Bharata.“ But the ministers (said): „the masters of the umbrella live in the forest, (and) so (they) did not allow it. The prince Bharata (saying to himself): „I will bring my brother the sage Rāma from the forest and raise the umbrella (for him),“ took the five royal insignia, reached with a four-fold army his dwelling-place, and after halting the army at a short distance entered the hermitage with a few attendants at a time, when the sage Lakkhaṇa and Sītā had gone to the forest. Having approached the sage Rāma, who was sitting at ease and without desires at the door of the hermitage like a fixed golden statue, and having bowed (to him) and, while standing apart, told the tidings of the king(’s death), he fell down at (his) feet together with the attendants and wept. The sage



Rāma neither grieved nor wept, there was not even the slightest commotion of his senses. While Bharata was thus sitting weeping, the other two at the evening-time came back bringing (with them) various kinds of fruits. (Then) the sage Rāma thought: „These are young, they have no discriminative understanding, as I have; if on a sudden they are told: ‘your father is dead,’ they will not be able to bear the sorrow, (but) their hearts will break; by some means I will get them to go down into the water and (then) I will tell (them) these tidings.“ Then showing them a pool in front of them (he said): „At length you have come, this be your punishment, go down into this water and stay (there,“ and) so (having said) he at the same time pronounced the (first) half-stanza:

1 a. „Come Lakkhaṇa and Sītā,  
both go down into the water.“

They, at (his) mere call, went down and stayed (there). Then telling them those tidings, he pronounced the (other) half-stanza:

1 b. „Thus says this Bharata:  
‘The king Dasaratha is dead’.“

Hearing the tidings of (their) father’s death, they became insensible. He again told them, (and) they again became insensible. Thus for the third time having become insensible, the attendants raised them up, took (them) out of the water and comforted (them). They all sat mutually crying and lamenting. Then prince Bharata thought: „my brother prince Lakkhaṇa and (my) sister princess Sītā, having heard the tidings of (their) father’s death, are not able to restrain their sorrow, but the sage Rāma mourns not (and) laments not, what can be the reason of his not mourning, I will ask him,“ (and) so asking him he pronounced the second stanza:

2. „By what strength (of mind), o Rāma,  
dost thou not mourn what is to be mourned;  
having heard (that thy) father (is) dead  
pain does not overwhelm thee.“

Then the sage Rāma, telling him the reason of his not mourning, (said) :

3. „What cannot be preserved  
by man, even if much bewailed,  
for such a thing's sake why should the intelligent (and)  
distress himself. [wise (man)]
4. For both the young and the old,  
(those) who (are) foolish and (those) who (are) wise,  
both the rich and the poor,  
all (are) tending to death.
5. As ripe fruits  
always are in danger of falling,  
so born mortals  
always are in danger of death.
6. In the evening some are not seen (any more)  
(although) in the morning many were seen;  
(and) in the morning some are not seen,  
(although) in the evening many were seen.
7. If by lamenting  
the fool who (only) injures himself,  
gains anything, —  
let the wise (man) do the same, too.

8. (But) he (only) becomes lean (and) sallow,  
 (while) injuring his own self,  
 (and) the dead are not saved,  
 lamentation (therefore) is of no avail.
9. As a house on fire  
 is extinguished by water,  
 so also the pensive, well informed,  
 intelligent, wise man  
 rapidly drives away arisen sorrow  
 as the wind a tuft of cotton.
10. Alone a mortal passes away,  
 alone he is born in a family;  
 but the enjoyment of all beings  
 has association for its highest (aim).
11. Therefore sorrows, even if they be great, do not rack  
 the heart and mind of the wise (and) learned (man),  
 of him, who sees through this world and the next  
 after having known the law.
12. I however will give and enjoy,  
 and I will maintain (my) relations,  
 the rest I will protect;  
 such is a wise (man's) vocation;"

(and) thus by these stanzas he elucidated the uncertainty (of all things). The assembly having heard this religious discourse of the sage Rāma, elucidating the uncertainty (of all things), became free from sorrow. Then prince Bharata bowing to the sage Rāma, said: „accept the kingdom of Bārānasi.“ „(My) dear, take Lakkhaṇa and the princess Sītā

and go and rule the kingdom.“ „But you, Lord?“ „(My) dear, my father said to me, ‘after the lapse of twelve years then come and rule’, if I go now I shall not fulfil his words, but having passed three years more (here) I will come.“ „Who shall reign during that time?“ „Do you reign.“ „We shall not.“ „Well then, until my return these shoes shall reign,“ so (saying) he took off his straw-shoes and gave (them to Bharata). Those three persons, having taken the shoes and bowed to the sage Rāma, went to Bārāṇasī, surrounded by a multitude (of people). For three years the shoes reigned. The ministers, after placing the straw-shoes on the royal couch, consider the case. If it be badly considered, the shoes strike against each other. (Taking warning) by this sign they again consider (the case). At the time when the case is duly considered the shoes sit together noiselessly. The sage Rāma at the end of three years went out of the forest, and on reaching the city of Bārāṇasī entered the Park. Having learned his arrival the princes, surrounded by the ministers, went to the Park, and after making Sītā queen they anointed them both. Thus having received the (royal) unction, Mahāsatta standing on an adorned chariot, entered the city with a large retinue, and after a reverential salutation having ascended the upper story of the magnificent palace Sucandaka, he from that time reigned with justice during 16000 years, and (then) went to heaven.

„During ten thousand years  
and sixty centuries  
the fine-necked and great-armed  
Rāma reigned.“

This stanza by him who possessed universal knowledge illustrates the matter.

The Master having given this instruction, summed up the jātaka thus: — at the end of the (exposition of the four) truths the householder remained in (possession of) the fruits of a sotāpanna — At that time the great king Dasaratha was the great king Suddhodana, the mother (of Rāma) Mahāmāyā, Sītā the mother of Rāhula, Bharata Ānanda, Lakkhaṇa Sāriputta, the assembly the assembly of Buddha, (and) the sage Rāma myself. The Dasaratha-Birth.

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#### NOTES.

To constitute the text of this Jātaka I have had two Singhalese MSS., viz. that of Copenhagen described in Westergaard's Codd. Orient. p. 36 (C), and a Paper Transcript which Mr. Childers has kindly procured for me from Ceylon (C<sup>a</sup>). The text of the former being evidently the older, I have founded my edition on that, and I have not ventured to introduce the ameliorations of the latter into the text, excepting only double-nasals instead of anusvāra and a nasal.

Matapītika, so both MSS.; it ought, I suppose, to be written with a short i, but as the Burmese MS. of Jātaka 346 which I give below, reads matapittika I have not dared to alter it. Kuṭumbika (S. kuṭumbin) is in Pāli sometimes written kuṭimbika. Kālakata is sometimes written kālāmkata which I suppose to be an innovation. Upanissaya, in my translation of this word I have followed Clough who in his Singhalese Dictionary (see upaniṣaya) renders it by „happiness, fortune.“ By Turnour (Mahāwanso p. 36,4) it is translated „perfection in piety“, otherwise pp. 24. 34. Alwis (Attanagalu-Vansa p. 175) renders the passage: „perceived that this person was predestined to attain the paths.“ But should not the word

rather mean: confidence, firm belief, security? To show the use of it I quote the following passages, Jāt. 70: *evam tasmiṃ arahattam (MS. arahantam) patte dhammasabhāyam kathā udapādi: āvuso, evarūpassa nāma arahattassa (MS. arantassa) upanissayo sati āyasmā Cittahattha-Sāriputto chakkhatum uppabbajito, aho mahādosso puthujjanabhāvo ti; Jāt. 41: pacchimabhavikasattam na sakkā nāsetum, antoghaṭe dīpo viya hi 'ssa hadaye arahattassa upanissayo jalati (MS. jalani); Jāt. 461: Brahmaloḥkaṃ gantvā Baka-brahmuno (MS. -ṇo) ditthim bhinditvā dasannaṃ Brahma-sahassānaṃ arahattam adāsi, anusamvaccharaṃ tīsu Mañcalesu cārikaṃ caramāno upanissaya sampannānaṃ manussānaṃ saraṇāni c'eva sīlāni ca magga-phalāni ca deti. See further Dhṛ. p. 79,19-20, and p. 399,11. Uyyojetvā, comp. Five Jāt. p. 10,4 from the bottom. Atthaloḥka dhammā, Alwis (Attanag. p. 176): „the eightfold realities of life“. Mahārājā I have in my Two Jātakas (Journal of R. A. S. New Series vol. 5 p. 1) wrongly translated „emperor“, see Westergaard's „Om de indiske Kejsershuse fra det 4-10. Aarhundrede p. 7. Agatigamaṇa, comp. Clough's Singh. Dict. In elucidation of this word I quote the beginning of Gaṇḍatinduka-jātaka: Atīte pana Kampilla-ratthe Uttarapañcala-nagare Pañcālo nāma rāja agatigamaṇe tīto adhammena pamatto rajjāṃ kāresi. Ath' assa amaccādayo sabbe pi adhammika jātā. Balipīlita (MS. -pi-) ratthavāsino (MS. -va-) puttadāre ādāya aramṇe migā viya carīmsu. Gāmatthāne gāmo nāma na hosi. Manussā rājapurisabhayena divā gehe vasitum na sakkonti, gehāni kaṇṭhakaśākhāhi parikkhipitvā aruṇe (MS. -ne) uggacchante yeva aramṇaṃ pavisanti. Divā rājapurisā vilumpanti, rattim corā. Tadā Bodhisatto bahinagare gaṇḍatindurukkhe devatā hutvā nibbatti, anusamvaccharaṃ raṇṇo santikā sahaśśaggaṇakam balikammaṃ labhati. So cintesi: ayaṃ rājā pamatto sakalaraṭṭham vinassati etc. Parihāra*

comp. Jāt. 447: aparabhāge Bodhisatto mātari kālakatāya tassa sarīraparihāram katvā Karaṇḍakam assamapadam nāma gato. Jāt. 530: sā gabbhassa patitthitabhāvam nātvā ramño ārocesi. Rājā (MS. rāja) gabbhaparihāram dāpesi; comp. Dh. p. 78,6; p. 120,15. According to Abhidhāna (Subhūti's Edition v. 1002) parihāra is = vajjana, sakkāra and rakkhaṇa, it must therefore, I think, be understood concerning any act, by which one seeks to honour another person, in the present case concerning certain ceremonies that have taken place at the funeral and at the conception of the queen. Alwis renders: „he performed what was necessary to be done“ and „she who received the (necessary) protection to the foetus.“ Gahitakam katvā ṭhapetvā comp. Jāt. 530: Candā-deviyāpi varam adāsi. Sā gahitakam katvā ṭhapesi - - - Candā-devī (MS. -devī) tam pavattim sutvā rājānam upasamkamitvā „deva, tumhehi mayham varo dinno, mayā ca gahita (gahito?) gahitake katvā ṭhapito, tam me 'dāni dethā“ ti. „Gaṇha devīti“ (MS. devīti). „Puttassa me rajjam dethā“ ti. Alwis: „behaving as if (she had) accepted.“ Acchara is rendered by Clough (Singh. Dict.) „snapping the fingers,“ comp. Wilson and B. & R. at āchurita. Jāt. 355: „imam niharitum vattatīti“. „Sādh' āvuso, niharā“ ti. Thero „mā idha vasīti“ accharam pahariva nīhari. Jāt. 524: „Nanda, tvam anovādako paṇḍitānam vacanam na karosi (MS. karoti), aham jettho, māpitāro mamam eva bhārā, aham eva te paṭijaggisāmi, tvam idha vasitum na lacchasi, aññattha yāhīti“ tassa accharam pahari. Nassa Mr. Childers thinks to be the imperative of na s = S. naç, and he consequently translates: „perish“. But to me it rather appears to be an adjective, comp. S. naçyat. Alwis has passed over the word in silence. Jāt. 451: tam sutvā Bodhisatto tassā „nassavasali kim kathesi, kāme sukham nāma kuto, viparināmadukkhā hi ete“ ti garahanto

sesagāthā abhāsi. Monatsbericht der Ak. d. W. zu Berlin 1859 p. 331. Vasali instead of vasali? = S. vṛṣali. Abhidhāna v. 503 Clough (Singh. Dict.) at vasala, „a man of the lowest caste, an out-cast“; comp. Clough’s Pāli Gram. p. 143. Sirigabbha, Jāt. 450: rājadhītā taṃ divasaṃ rattibhāge supihitesu dvāresu thapite ārakkhe sattabhūmakapāsādavaratale alaṃkatasirigabbhe ekikā niccalā attano sīlaṃ āvajjamānā nisīdi. Jāt. 451: ath’assa aggamaheṣi „ayaṃ rājā Paccakabuddhānaṃ dhammakathaṃ (MS. dhammāṃkathaṃ) sutvā ukkaṇṭhitarūpo, amhehi saddhiṃ akathetvā sirigabbhaṃ pavitṭho, parigaṇhissāmi tāva naṃ“ ti. Jāt. 481: atha rājā Sumedham āha: „bhadde puttāṃ patthetvā hīti.“ „Sādhū“ ti paṇṇarasuposathe aṭṭhaṅgasamannāgataṃ uposathaṃ samādāya sirigabbhe sīlāni āvajjamānā kappiyamaṅcake nisīdi. This word seems to mean the same as gabbha (see S. garbha, garbhagrha), an inner apartment, Abhidhāna by Clough p. 26 (by Subhūti v. 214). Mātugāma, Abhidhāna v. 231, S. matrgrāma, see Burnouf’s Lotus p. 393. Akataññū = S. akṛtajña. In Dh. at v. 97 and v. 383 it is used in a different meaning. Mittadūbhī, this word occurs in the following different forms: mittaddu, mittadu; mittadubha, mittadūbha; mittadubhika, mittadūbhaka; mittadubhi, mittadubbhi, all of which correspond with the Sanscritic mitradruh, see B. & R. and Wilson. I know not whether it is to be written with a short or long u, the doubling of the b in one instance seems to point to a preceding long syllable. Alwis: „envious“. Paṇṇa, a letter, S. parṇa. To show, that writing and books were in full use at the time when the legends of the Jātaka-Book originated I make the following extracts: Jāt. 424: amaccā „Hārīta-tāpaso evam akāsīti“ rañño paṇṇaṃ paṇṇaṃ pahīṃsu; comp. Five Jāt. p. 5,9. Jāt. 209: „ekāṃ paṇṇā gāthāṃ bandhitvā paṇṇaṃ likhitvā kākamaṃsaṃ pacāpetvā paṇṇaṃ ca māṃsaṃ ca setavatthena



paliveṭhetvā rājamuddikaya lañchetvā pesessāmi, yadi paṇḍito bhavissati paṇṇaṃ vācetvā kākamamsabhāvaṃ ñatvā āgamiṣṣati, noce nāgamiṣṣatīti“ so „puṇṇanadin“ ti imaṃ gātham paṇṇe likhi. Jāt. 433: so aparabhāge mātāpitunnaṃ accayena sabbaissariyaṃ paṭipajji. Ath' ekadivasaṃ ratanakoṭṭhāgārāni viloketvā varapallamkamajjhagato suvaṇṇapaṭṭam āharāpetvā „ettakaṃ dhanam asukena uppāditam, ettakaṃ asukenā“ ti pubbañātihi suvaṇṇapaṭṭe likhitāni akkharāni disvā cintesi. Jāt. 483: „Himavante catutthāya pabbatarājiyā suvaṇṇavaṇṇo (MS. -ṇṇe) moro carati, tassa maṃsaṃ khādītva ajarāmarā honti ti“ suvaṇṇapaṭṭe likhāpetvā paṭṭasāramañjūsāyaṃ ṭhapetvā kālam akāsi. Ath' amño rājā ahoṣi. So paṭṭe akkharāni disvā „ajarāmaro bhavissāmīti“ tassa gahaṇatthāya (MS. gahana-) ekaṃ luddam pesesi. Jāt. 381: aparabhāge rājā kālam akāsi. Mahāsatto tassa sarīraparihāram kāretvā vinicchaye potthakaṃ likhāpetvā „imaṃ potthakaṃ oloketā aṭṭam tīreyyāthā“ ti vatvā mahājanassa dhammaṃ desetvā appamādena ovadītva sabbesaṃ rodantānaṃ paridevantānaṃ eva saddhim Cullatundilena araṇṇam pāvīsi. Potthaka, a book, Abhidhāna v. 1006, S. pustaka. Jāt. 122: Bodhisatto mahāvibhavo seṭṭhi ahoṣi. Tassa bhariyā puttam vijāyi. Dāsī (MS. dāsi) pi 'ssa taṃ divasaṃ yeva puttam vijāyi. Te ekato vaddhimsu. Seṭṭhiputte (MS. -putto) lekham sikkhante ca dāso pi 'ssa phalakaṃ vahaṃāno gantvā ten' eva saddhim lekham sikkhi. (Santike-Nidāna: evaṃ imehi kāraṇehi mahāmagge solasa lekha ākaḍḍhamāno nisīdi. Tasmim samaye Taṇhā Aratī Ragā ti tisso Māra-dhītarō „pitā no na paṃṇāyati, kham nu kho etarahīti“ olokayamānā taṃ domanassappattam bhūmim likhamānaṃ disvā pitu santikaṃ gantvā „kasmāsi tāta dukkhī (MS. dukkhi) domanasso“ ti pucchimsu.) Lañca, Abhidhāna v. 824; Jāt. 77: „bhante, ekaṃ ubhatomukham assaṃ addasaṃ, tassa dvīsu passesu yavasam

denti, so dvihi mukhehi khādati. Ayam me pañcamo (MS. -me) supino, imassa ko vipāko“ ti. „Imassāpi anāgate adham-  
mīkarājakāle yeva vipāko bhavissati. Anāgatasmim hi adham-  
mīkabālarājāno adhammike lokamanusse vinicchaye thapessanti.  
Te pāpā puññesu anādarā bālā sabhāyam nisīditvā vinicchayam  
dentā ubhinnaṃ pi atthapaecatthikānam hatthato lañcaṃ  
gahetvā khādissanti, asso viya dvihi mukhehi yavasam.“ This  
word is evidently the same as the Mahrattic lāṃca meaning  
„bribe“ (see Molesworth). A corresponding word in Sanscrit  
I cannot trace. Dhūmakāla, Jāt. 410: „na mayham gharā-  
vāsenā attho, aham tumhe upatthahitvā tumhākam dhūma-  
kāle pabbajissāmi.“ Santaka, Abhidhāna v. 728: dependent  
upon; with, together with, accompanying. Jāt. 538: „amma,  
tvam kassa santakā?“ Jāt. 54: sabban tesam santakam  
gahetvā. Nemittaka, see Clough’s Sing. Dict. at naimittika:  
a necromancer, a fortune teller, an astrologer; comp. B. & R.  
at naimittaka. Ussāpeyyātha potential of the causative of  
S. ut-çri; comp. Burnouf’s Lotus p. 323. Phalāphala we  
might think should be resolved into phala-aphala, if we look  
to the following verses in Jāt. 524:

Aham Soṇo, mahārāja,  
tāpaso sahitaṃvato,  
bharāmi mātāpitaro  
rattindivaṃ atandito.  
Etaṃ phalañ ca mūlañ ca  
āharitvā, disampati,  
posemi mātāpitaro  
pubbe katam anussaran ti;

and

Kacci nu bhoto kusalam, kacci bhoto anāmayam,  
kacci uñchena (MS. uñjena) yāpetha, kacci mūla phalā bahū;

further to the following passage from Jāt. 532: te assame tha-  
petvā vana mūlaphalāni āharati; but against it speaks a pas-  
sage in Jāt. 409: ekam rukkham āruyha phalāphalam  
gaṇhāti, and we must therefore consider it as a compound of  
phala-phala with the elongation of the combining vowel, comp.  
Westergaard's Sanskrit Formlære § 408, and Childers' Pāli-English  
Dict., Article A. Alwis: „herbs and fruits.“ Yāpeti =  
S. yāpayati, causative of yā, to pass the time, see Benfey and  
B. & R.; in Pāli used in the derived sense of „living upon“  
when construed with an instrumental. Paṭijaggimsu, aorist  
of paṭijāgar<sup>a</sup> (S. jāgr), see Clough's Pali Verbs p. 17,17, g being  
doubled on account of the latent r, and ā being shortened  
before the double consonant. Other forms of the verb will  
be found at Dh. vv. 39. 60. 157. Sarīrakiccaṃ kāretvā,  
having performed the body-act, i. e. the funeral ceremonies.  
This phrase is often used in this sense in Pāli, although not,  
I think, in Sanscrit. Kakudha, Abhidhāna v. 879 and v.  
358, is always written so in Pāli, in S. kakuda. Bhaṇḍa  
= S. bhāṇḍa. Rūpikā, B. & R.: „Figur, Bildniss.“ Nirā-  
saka is derived from āsā (S. ācā), desire, Abhidhāna v. 162;  
comp. Dh. vv. 97. 410. In Suttanipāta I find a similar  
adjective nirāsa in the following verse:

yamhi na māyā vasati na māno,  
yo vītalobho amamo nirāso  
panunnakodho abhinibbutatto,  
so brāhmaṇo sokamalam ahāsi,  
tathāgato arahati pūraḷāsam.

Alwis: „in the enjoyment of health.“ Ekamanta, see Five  
Jāt. p. 22. Sāyaṇha, so both MSS. Mahāwansa p. 2,2  
from the b. sāyanha, S. sāyahna. Parigaṇhanapaññā,  
comprehensive or discriminative intellect. Alwis: „The wisdom

of taking things easy, of accepting all things with complaisance, of submitting to every condition of life." *Sāvessami*, causative of *su* (S. *ṣru*), Clough's Pali Verbs p. 15,21. 16,26. *Upaddha* = *addha* (S. *ardha*), a part, a half, *Abhidhāna* v. 53. *Āgacchantu*, one would here expect the second person, not the third. *Evāyam* = *evam ayam*. *Sāsana* (S. *ṣāsana*), a message, *Abhidhāna* by *Subhūti* v. 992, by Clough p. 128,15. *Laddhassāsesu*, so both MSS. The text seems to have been corrupted. I suppose we are to read *laddhassāsesum*, and consider this, as Prof. Westergaard has suggested to me, as a denominative of the compound adjective *laddhassāsa* (S. *labdhāṣvāsa*), confident; accordingly the meaning must be: „They made them (feel) confident, they comforted, consoled them.“ *Posa*, *Abhidhāna* v. 227. *Posenālapitaṃ bahum*, I have, as usual, adopted the reading of C, and resolve *posenālapitaṃ* into *posena ālapitaṃ*, taking the latter in the same sense as *lapitaṃ*. But the Commentator, taking the latter in the same sense as *lapataṃ*. But the Commentator seems to have read *lapataṃ* which C<sup>a</sup> also has, and this then must be understood as a genitive absolute. *Sa* is, according to the Commentary, to be referred to *viññū*. *Kissa* I suppose we must resolve into *kiṃ assa*, *m* having dropped from *kiṃ* (comp. *Dhp.* p. 268) and *ki assa* having become *ki 'ssa* in a similar manner as we read in *Jāt.* 460: *Janasandhava-kumāro ti 'ssa nāmaṃ karimsu . . . mahājana pi 'ssa ovāde thatvā tāni dasa thānāni pūretvā saggaparāyano ahoṣi*. If the Commentator is right in taking *kissa* as the genitive of *kiṃ* = *kiṃkāraṇā*, then we must supply „for such a thing's sake“ in order to make the construction correct. *Dahara*, this verse and vv. 5.7.8.9 are also found in the *Salla-sutta* of *Suttanipāta* which I give below. *Vuddha*, *Dhp.* p. 289. *Dalidda* is also written *dalidda*, *Abhidhāna*

v. 739, S. daridra. Aḍḍha, if we may believe Moggallāna, answers to S. āḍhya (Abhidhāna v. 725: ibbha, aḍḍha, dhanin = Amarakoṣa: ibhya, āḍhya, dhanin), but it might also, I think, be considered = S. ṛddha. Parāyana is in Pali written with a dental n, see Abhidh. vv. 858. 962. Phalānam etc., this verse is found in Rāmāyaṇa (per Gorresio vol. 2 p. 421 v. 4) in the following shape;

Yathā phalānam pakvānam  
nānyatra patanād bhayaṃ  
evaṃ narānām jatānām  
nānyatra maraṇād bhayaṃ.

Carey & Marshman (vol.3 p.411) and Schlegel (vol.2 pars 1 p.321) read: narasya jātasya. Pāto = S. prātar. Bahujjana written with two j's, either for the sake of the metre (comp. Dh. v. 320, Mahāw. p. 79), or, as I rather suppose, by false analogy from puthujjana. U d a b b a h e, potential of ud + ā + bah (bah<sup>a</sup>, brah<sup>a</sup>, brūh<sup>a</sup> = vuddhiyam; Dhātupāṭha) of which verb I have met with the following forms: abbaha, abbahe, abbahi, abbūḷha (Dhp. p. 96), abbahitvā, nibbahanti, paribbūḷha. Kayira, I have not ventured to reject this form as it is repeated in the Commentary, although it is usually written kayirā which C<sup>a</sup> has also adopted. Peta = S. preta. Pālenti the Commentator renders by „yapenti,“ but I am unable to catch the meaning of this rendering. According to the context the verb must be understood, it seems, passively, I have however not met with any other instances of this kind. Parinibbaye instead of parinibbāye on account of the metre. Sutavā, nominative of sutavant = S. ṣrutavant, Clough (Singh. Dict.) at „srutavanta“: skilled in religious science, well versed in religious instructions. Tūla, see B. & R.; compare the following verse from Jāt. 129:

Daddallamānā (MS. -manā) āgañchum  
 Taṇhāya (MS. adds: ca) Arati Ragā.  
 Tā tattha panudī (MS. panūdī) Satthā  
 tūlam bhatṭham va māluto (MS. māluko) ti.

Daddallamāna = S. jājvalyamāna; bhatṭha = S. bhraṣṭa;  
 māluta = S. māruta. Eko etc., a fragment of this verse is  
 still to be found in Rāmāyaṇa per C. Gorresio vol. 2 p. 429  
 v. 12; Carey & M. vol. 3 p. 431; Schlegel vol. 2 pars 1  
 p. 331), where we read:

yad eko jāyate jantur  
 eka eva vinaṣṭyati.

Tveva i.e. iti eva, see Dhp. p. 279. Dassam and bhokkham  
 are the first persons singular of the future tense in the attano-  
 pada of the verbs dā and bhuj. Ettaka, see Dhp. p. 350.  
 Pādukā, Abhidh. v. 358. Pallamka, Abhidh. v. 308, S.  
 paryaṅka. Saggapadam pūresi, he filled, completed i. e.  
 finished the way to heaven; instead of saggapadam is also  
 used saggapatham. Abhisambuddhagātha, this compound  
 word often recurs at the conclusion of a story, but I am yet  
 in a great doubt as to how it is to be understood. First the  
 meaning of abhisambuddha seems doubtful, and secondly the  
 compound may be understood as a karmadhāraya or as a  
 tatpuruṣa. Kambugīva, see B. & R., comp. Abhidhāna v. 263.

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## V. 1, 2. THE SUJĀTA-JĀTAKA.

**K**in nu santaramāno vā ti. Idam Sathā Jetavane viharanto matapitikam<sup>a</sup> kuṭumbikam ārabha kathesi. So kira pitari mate paridevamano carati<sup>b</sup>, sokam vinodetum na sakoti<sup>c</sup>. Sathā tassa sotāpattiphalūpanissayam disvā Sāvatthiyam piṇḍāya caritvā pacchāsamaṇam ādāya tassa<sup>e</sup> geham gantvā<sup>f</sup> paññattāsane sannisinnam<sup>g</sup> „kim upāsaka socasīti“ vatvā „āma bhante“ ti vutte „āvuso, porāṇākapanditā paṇḍitānam katham<sup>h</sup> sutvā pitari kālakate<sup>i</sup> na socimsū“ ti vatvā tena yācito atītam āhari:

Atīte Bārāṇasiyam Brahmadaṭṭe rajjam kārente Bodhisatto kuṭumbikagehe nibbatti. Sūjāto kumāro ti 'ssa nāmam karimsu. Tassa vayappattassa pitāmaho kalam akāsi. Ath' assa pitā pitu kālakiriyato<sup>j</sup> paṭṭhāya sokasamappito ālāhanato atthīni āharitvā attano ārame mattikathūpaṃ katvā tāni tattha nidahitvā gatagatavelāya<sup>k</sup> thūpaṃ pupphehi pūjetvā āvajjanto<sup>l</sup> paridevati, n'eva nahāyati na vilimpati<sup>m</sup> na bhujjati na kamante vicāreti<sup>n</sup>. Tam disvā Bodhisatto „pitā me ayyakassa

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<sup>a</sup> C matapika, B matapittikam. <sup>b</sup> B vicarati. <sup>c</sup> B asakkontena. <sup>e</sup> C omits tassa. <sup>f</sup> B gantvā. <sup>g</sup> C sannisinnam, B nisinno tam vanditvā nisinnam. <sup>h</sup> B vacanam. <sup>i</sup> B kālānkate. <sup>j</sup> B kālānkatakato. <sup>k</sup> B gatāgata-. <sup>l</sup> C has altered āvijjanto into āvijjhanto. <sup>m</sup> B limmati, C vilimpati. <sup>n</sup> C vidācāreti.

matakālato paṭṭhāya sokābhibhūto carati, thapetvā kho<sup>o</sup> pana maṃ añño<sup>p</sup> etaṃ saññāpetum<sup>q</sup> na sakkoti, ekena naṃ upāyena nissokaṃ karissāmīti<sup>r</sup>“ bahinagare<sup>r</sup> ekaṃ matagoṇaṃ<sup>o</sup> disvā tiṇaṃ ca pāṇiyaṃ ca āharitvā tassa purato katvā<sup>s</sup> „khāda khāda, piva pivā<sup>t</sup>“ ti vadati<sup>u</sup>. Āgatāgatā taṃ disvā „samma Sujāta, kiṃ ummattako si, matagoṇassa<sup>v</sup> tiṇodakaṃ desīti<sup>r</sup>“ vadanti. So kiñci na paṭivadati. Ath<sup>r</sup> assa pitu santikaṃ gantvā<sup>f</sup> „putto te ummattako jāto, matagoṇassa tiṇodakaṃ detīti<sup>r</sup>“ āhaṃsu. Taṃ sutvā kuṭumbikassa pitusoko apagato puttasoko paṭiṭṭhito. So vegena gantvā<sup>x</sup> „nanu tvam tāta Sujāta paṇḍito<sup>y</sup>, kiṃkāraṇā matagoṇassa<sup>v</sup> tiṇodakaṃ desīti<sup>r</sup>“ vatvā dve gāthā abhāsi:

1. „Kin nu santaramāno va  
lāyitvā haritaṃ<sup>z</sup> tiṇaṃ  
'khāda khādā' ti lapasi  
gatasattaṃ<sup>w</sup> jaraggavaṃ.

2. Na hi annena pānena  
mato goṇo samuṭṭhahe,  
taṃ<sup>g</sup> ca tuccham vilapasi  
yathā taṃ dummatī tathā<sup>u</sup> ti.

Tattha santaramāno vā ti turito viya<sup>o</sup> hutvā; lāyitvā ti lunitvā<sup>o</sup>; lapasīti vilapasi<sup>a</sup>; gatasattaṃ<sup>w</sup> jaraggavan ti gatajīvitam jīṇam<sup>b</sup> goṇam; yathā tan ti ettha tan ti<sup>c</sup> ni-

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<sup>o</sup> B omits kho. <sup>p</sup> C añño. <sup>q</sup> C saññā-. <sup>r</sup> B pahigāme.  
<sup>o</sup> both MSS. -gonam. <sup>s</sup> B thapetvā. <sup>t</sup> B khādāhi pivāhi. <sup>u</sup> B ārabhā. <sup>v</sup> C -gonassa. <sup>x</sup> B vegenāgamtvā. <sup>y</sup> B adds ti.  
<sup>z</sup> B harikaṃ. <sup>w</sup> B gatasantam. <sup>g</sup> B tvaṃ. <sup>o</sup> B omits viya.  
<sup>o</sup> B luñcitvā. <sup>a</sup> C vipalapi. <sup>b</sup> C jīnam, B jinno. <sup>c</sup> C omits ettha tan ti.



pātamattam, yathā dummati appañño<sup>d</sup> vippalapeyya<sup>e</sup> tathā tvam tuccham abhūtam<sup>f</sup> vippalapasīti<sup>g</sup>. Tato Bodhisatto dve gāthā abhāsi:

3. „Tath' eva tiṭṭhati sīsam  
hatthapādā ca vāladhi<sup>h</sup>,  
sotā tath' eva tiṭṭhanti<sup>i</sup>,  
maññe<sup>j</sup>, goṇo samuṭṭhahe.

4. N' ev' ayyakassa sīsaṅ ca<sup>k</sup>  
hatthapādā ca<sup>l</sup> dissare,  
rudam<sup>m</sup> mattikathūpasmiṃ<sup>n</sup>  
nanu tvaṅ ñeva<sup>o</sup> dummatīti.“

Tattha ta the vā ti yathā pubbe ṭhitam tath' eva tiṭṭhati; maññe ti etesaṃ sīsādīnam tath' eva ṭhitattā ayam goṇo samuṭṭhaheyyā ti maññāmi; neva ayyakassa ti ayyakassa pana sīsam vā<sup>p</sup> hatthapādā vā<sup>p</sup> na dissanti, piṭṭhipādā vā na dissare ti pi paṭho; nanu tvaṅ ñeva dummatīti aham tāva sīsādīni passanto evam karomi, tvam pana na<sup>q</sup> kiñci passasi, jhāpitattānato aṭṭhīni āharitvā thūpaṃ<sup>r</sup> katvā paridevasi, iti maṃ paṭicca sataguṇena<sup>s</sup> tvam eva<sup>t</sup> dummatīti<sup>u</sup>, bhijjanadhammā tāta saṃkhārā bhijjanti<sup>m</sup> tattha kā paridevanā<sup>v</sup> ti. Tam sutvā Bodhisattassa pitā „mama putto paṇḍito, idhalokaparalokakiccaṃ jānāti, mama saññāpanatthāya<sup>x</sup> etaṃ kammaṃ akāsīti“ cintetvā „tāta Sujāta paṇḍita, 'sabbe saṃkhārā aniccā' ti me

<sup>d</sup> B appamañño. <sup>e</sup> B vilapeyya. <sup>f</sup> B omits abhūtam.  
<sup>g</sup> B vilapasīti. <sup>h</sup> C vāladhi. <sup>i</sup> B tiṭṭhati. <sup>j</sup> C maññe.  
<sup>k</sup> C sīsam vā. <sup>l</sup> B na. <sup>m</sup> B rudam. <sup>n</sup> B mattikāsupasmī.  
<sup>o</sup> B tvamññeva. <sup>p</sup> B ca. <sup>q</sup> B omits na. <sup>r</sup> B mittakathu-  
<sup>s</sup> B adds saṃkhārāpanatthāya nu. <sup>t</sup> B tvamññeva. <sup>u</sup> both MSS.  
dummatīti. <sup>v</sup> C bhijjantīti. <sup>w</sup> B parivedanā. <sup>x</sup> C saññā-

nātam<sup>y</sup>, ito paṭṭhāya na so'issāmi<sup>z</sup>, pitu:sokaharaṇakaputtena<sup>a</sup>  
nāma tādisena bhavitabban<sup>4</sup> ti vatvā puttassa thutim ka-  
ronto āha<sup>o</sup>:

5. „Ādittam vata maṃsan taṃ  
ghatasittam va pāvakaṃ  
vārinā viya<sup>a</sup> osiṅcam<sup>b</sup>  
sabbam nibbāpaye<sup>c</sup> daram. (Comp.Dhp.p.96)
6. Abbahi<sup>d</sup> vata me sallam  
yam m'āsi<sup>e</sup> hadayanissitam  
yo me sokaparetassa  
pitusokam apānudi.
7. So 'ham<sup>f</sup> abbūlhasallo 'smi  
vītasoko anāvilo,  
na socāmi na rodāmi  
tava sutvāna māṇava<sup>g</sup>.
8. Evam karonti sappaññā  
ye honti anukampakā,  
vinivattayanti sokamhā  
Sujāto pitaram yathā<sup>4</sup> ti.

Tattha nibbāpaye ti nibbāpayi; daran ti sokadaratham<sup>i</sup>;  
Sujāto pitaram yathā ti yathā mama putto Sujāto maṃ  
pitaram samānam attano sappaññatāya sokamhā vinivattayi  
evam<sup>j</sup> aññe<sup>k</sup> pi sappaññā sokamhā vinivattayantīti<sup>l</sup>.

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<sup>y</sup> B saññātā. <sup>z</sup> B adds ti. <sup>a</sup> B pitusokaharaṇaputtena, C  
pitusokam haranakaputtena. <sup>o</sup> C omits āha. <sup>a</sup> B vata.  
<sup>b</sup> B osiṅci. <sup>c</sup> C nibbāpayo. <sup>d</sup> B appuḷi. <sup>e</sup> C sammāsi,  
B yamādisī. <sup>f</sup> B svāham. <sup>g</sup> C mānavā. <sup>i</sup> B sokam. <sup>j</sup> C  
adds taṃ. <sup>k</sup> C aññe. <sup>l</sup> B adds attho.

Satthā imam̄ desanam̄<sup>m</sup> āharitvā saccāni pakāsetvā jāta-  
kam̄ samodhānesi: - Saccapariyosāne kuṭumbiko sotāpattiphale  
patitṭhahi - Tadā Sujāto aham̄ evā ti. Sujāta-jātakam̄<sup>n</sup>.

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### SALLA - SUTTA.

1. **A**nimittam̄ anaññatam̄<sup>a</sup>  
Maccānam̄ idha jīvitam̄<sup>b</sup>,  
kasirañ<sup>c</sup> ca parittañ ca  
tañ ca dukkhena samñūtam̄<sup>d</sup>. 573.
2. Na<sup>e</sup> hi so uppakkamo atthi  
yena jātā na miyyare  
jaram<sup>f</sup> pi patvā maraṇam̄<sup>g</sup>,  
evam̄dhammā hi<sup>h</sup> paṇino. 574.
3. Phalānam<sup>i</sup> iva pakkānam̄  
pāto papatanā<sup>j</sup> bhayañ,  
evam̄ jātānam̄ maccānam̄  
niccam̄ maraṇato bhayañ. 575.
4. Yathāpi kumbhakārassa  
katā mattikabhājanā  
sabbe bhedanapariyantā<sup>k</sup>,  
evam<sup>l</sup> maccāna jīvitam̄<sup>m</sup>. 576.

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<sup>m</sup> B dhammadesanam̄. <sup>n</sup> B adds dutiyam. <sup>a</sup> C anaññatam̄. <sup>b</sup> B  
jīvitam̄. <sup>c</sup> C kasirañ. <sup>d</sup> C samñūtam̄, B samyuttam̄. <sup>e</sup> C nā.  
<sup>f</sup> B jaram̄. <sup>g</sup> B mārāṇam̄. <sup>h</sup> C bhi. <sup>i</sup> C palānam. <sup>j</sup> B patanato.  
<sup>k</sup> B bhedanam̄ pariyantā. <sup>l</sup> B evam̄. <sup>m</sup> B maccānam̄ jīvitam̄.

5. Daharā ca mahantā ca  
ye bālā ye ca paṇḍitā,  
sabbe maccuvasaṃ yanti,  
sabbe maccuparāyanā<sup>n</sup>. 577.
6. Tesāṃ maccuparetānaṃ  
gacchataṃ<sup>o</sup> paralokato<sup>p</sup>  
na pitā tāyate puttaṃ  
ñāti<sup>q</sup> vā pana ñātake<sup>r</sup>. 578.
7. Pekkhatāṃ yeva ñātīnaṃ<sup>s</sup>,  
passa, lālapataṃ<sup>t</sup> puthu<sup>u</sup>  
ekameko va maccānaṃ  
go vajjho<sup>v</sup> viya niyyati<sup>x</sup>. 579.
8. Evam abbhāhato loko  
maccunā ca jarāya ca,  
tasmā dhīrā na socanti  
viditvā lokapariyāyaṃ. 580.
9. Yassa maggaṃ na jānāsi  
āgatassa gatassa vā  
ubho ante asampassaṃ<sup>y</sup>  
niratthaṃ paridevasi. 581.
10. Paridevayamāno ce<sup>z</sup>  
kañcid atthaṃ udabbahe<sup>o</sup>  
sammūlho<sup>o</sup> hiṃsam<sup>a</sup> attānaṃ,  
kayira c' enaṃ<sup>b</sup> vicakkhaṇo. 582.

<sup>n</sup> C maccuparāyenā. <sup>o</sup> C gacchetāṃ. <sup>p</sup> C paralokito. <sup>q</sup> B  
ñāti. <sup>r</sup> B ñātakāṃ. <sup>s</sup> B ñātīnaṃ. <sup>t</sup> B lālampataṃ. <sup>u</sup> C  
puthū. <sup>v</sup> B vaccho. <sup>x</sup> C niyyati, B niyyati. <sup>y</sup> B asaṃ-  
passayaṃ. <sup>z</sup> C ve, B ca. <sup>o</sup> B kicci atthaṃ udappahe. <sup>o</sup> B  
samūlo. <sup>a</sup> B hisam. <sup>b</sup> B kayirā cenāṃ, C kayira cetāṃ.

11. Na hi ruṇṇena<sup>c</sup> sokena  
santiṃ<sup>d</sup> pappoti cetaso,  
bhiyy' ass' uppajjate<sup>e</sup> dukkham,  
sarīraṃ<sup>f</sup> upahaññati<sup>g</sup>. 583.
12. Kiso vivaṇṇo bhavati<sup>h</sup>  
hiṃsam<sup>a</sup> attānam attano<sup>i</sup>,  
na tena petā pārenti,  
niratthā paridevanā. 584.
13. Sokam appajahaṃ<sup>j</sup> jantu  
bhiyyo<sup>k</sup> dukkham<sup>l</sup> nigacchati,  
anutthunanto<sup>m</sup> kālakatam  
sokassa vasam anvagu<sup>n</sup>. 585.
14. Aññe pi passa gamite<sup>o</sup>  
yathākammupage nare,  
maccuno vasam āgamma  
phandant' ev' idha paṇino<sup>p</sup>. 586.
15. Yena yena hi maññanti<sup>q</sup>  
tato tam<sup>r</sup> hoti aññathā,  
etādiso vinābhāvo,  
passa lokassa pariyāyam. 587.
16. Api ce vassasatam jīve<sup>s</sup>  
bhiyyo<sup>t</sup> vā pana<sup>u</sup> māṇavo,  
ñāṭisaṃghā<sup>v</sup> vinā hoti,  
jahāti idha jīvitam. 588.

<sup>c</sup> C ruṇṇona. <sup>d</sup> B santi. <sup>e</sup> B bhiyassuppajjate. <sup>f</sup> B sari-  
ram. <sup>g</sup> B cupahaññati. <sup>h</sup> C bhavati. <sup>i</sup> C attanā. <sup>j</sup> C  
sokappajahaṃ. <sup>k</sup> B bhiyo. <sup>l</sup> B dukkha. <sup>m</sup> C anutthunanto.  
<sup>n</sup> B anvagū. <sup>o</sup> B gamino, C gamine. <sup>p</sup> B bandantevidhapānino,  
C phamḍantevidhapānīne. <sup>q</sup> C maññanti. <sup>r</sup> C tato tā tam.  
<sup>s</sup> B jive. <sup>t</sup> B bhiyo. <sup>u</sup> C paṇa. <sup>v</sup> B ñāṭisaṃgho.

17. Tasmā arahato sutvā  
vineyya paridevitam,  
petam kālakatam disvā  
'na so<sup>x</sup> labbhā mayā' iti. 589.
18. Yathā saraṇam ādittam (Comp. Dhp. p. 96)  
vārinā parinibbaya<sup>y</sup>,  
evam<sup>z</sup> pi dhīro<sup>w</sup> sappañño<sup>o</sup>  
paṇḍito kusalo naro  
khippam uppatitam<sup>a</sup> sokam,  
vāto<sup>b</sup> tūlam<sup>c</sup> va, dhamsaye. 590.
19. Paridevam pajappaṇ ca<sup>d</sup>  
domanassaṇ ca attano  
attano sukham esāno  
abbahe<sup>e</sup> sallam attano. 591.
20. Abbūhasallo<sup>f</sup> asito  
santiṃ<sup>g</sup> pappuyya cetaso  
sabbasokam<sup>h</sup> atikkanto  
asoko hoti nibbuto ti. 592.

Salla-suttam niṭṭhitam.

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\* B neso. <sup>y</sup> B parinibbuto. <sup>z</sup> B evam. <sup>w</sup> B dhiro. <sup>o</sup> B  
sapañño. <sup>a</sup> C uppatita. <sup>b</sup> C pāto. <sup>c</sup> C B tulam. <sup>d</sup> C  
pajjapaṇ ca. <sup>e</sup> B appuhe. <sup>f</sup> B ampulla sallo. <sup>g</sup> B santi. <sup>h</sup> B  
sappasokam.

## I, 1, 6. THE DEVADHAMMA-JĀTAKA.

**H**iriottappasampannā ti. Idam Bhagavā Jetavane viharanto amñatarāṃ bahubhaṇḍam bhikkhum ārabha kathesi. Sāvattvivāsi<sup>a</sup> kir' eko kuṭumbiko<sup>b</sup> bhariyāya kālakatāya pabbaji. So pabbajanto attano parivenaṇ<sup>c</sup> ca aggisālaṇ ca bhaṇḍagabbhaṇ ca kāretvā bhaṇḍagabbham sappitaṇḍulādīhi pūretvā<sup>d</sup> pabbaji, pabbajitvā pana attano dāse pakkosāpetvā yathārucitam āhāram<sup>e</sup> pacāpetvā bhujjati, bahuparikkhāro ca ahosi, rattim amñam nivāsanapārupanam hoti divā amñam, vihārapaccante vasati. Tass' ekadivasam cīvarapaccattharaṇādīni niharitvā parivenē<sup>f</sup> pattharitvā sukkhāpentassa sambahulā jānapadā bhikkhū senāsanacārikam āhiṇḍantā parivenam gantvā cīvarādīni disvā „kass' imāṇīti“ pucchimsu. So „mayham āvuso“ ti āha. „Avuso, idam pi cīvaram idam pi cīvaram idam pi nivāsanam<sup>g</sup> idam pi nivāsanam<sup>h</sup> paccattharaṇam sabbam tuyham evā“ ti. „Āma, mayham evā“ ti. „Āvuso, Bhagavatā tīni cīvarāni anumñātāni, tvam evam appicchassa Buddhassa sāsane pabbajitvā evam bahuparikkhāro jāto, ehi tam Dasabalassa santikam nessāmā“ ti tam ādāya Satthu santikam agamamsu. Satthā disvā va „kin nu kho, bhikkhave, anicchamanakam yeva bhikkhum gaṇhitvā āgat' atthā“ ti āha. „Bhante, ayam bhikkhu bahubhaṇḍo bahuparikkhāro“ ti. „Saccam kira tvam, bhikkhu, bahubhaṇḍo“ ti. „Saccam, Bhagavā“ ti. „Kasmā pana tvam, bhikkhu, bahubhaṇḍo jāto, nanu aham appicchatāya santutṭhiyā - pe - pavivekassa viriyārambhassa vaṇṇam<sup>i</sup> vadāmīti.“ So Satthu vacanam sutvā kupito „iminā dāni nihārena carissāmīti“ pārupanam chaddetvā parisamajjhe

<sup>a</sup> MS. -vāsi. <sup>b</sup> MS. kuṭumbiyo. <sup>c</sup> MS. parivenaṇ. <sup>d</sup> MS. pūretvā. <sup>e</sup> MS. ahāram. <sup>f</sup> MS. -vene. <sup>g</sup> MS. -nam. <sup>h</sup> MS. nivāsanampi. <sup>i</sup> MS. vannaṃ.

ekacīvaro atthāsi. Atha nam Satthā upatthambhayamāno „nanu tvam, bhikkhu, pubbe hirottappagavesako<sup>k</sup> dakarakkhasakāle pi hirottappam gavesamāno dvādasa samvaccharāni vihāsi, atha kasmā idāni evamgaruke Buddha-sāsane pabbajitvā catu-parisamajjhe pārupanam chaddetvā hirottappam pahāya t̥hito sīti.“ So Satthu vacanam sutvā hirottappam paccupaṭṭhāpetvā tam cīvaram pārupitvā<sup>l</sup> Satthāram vanditvā ekamantam nisīdi. Bhikkhū tass’ atthassa āvibhāvattham<sup>m</sup> Bhagavantam yācimsu. Bhagavā bhavantarena paṭicchannam kāraṇam pakaṭam akāsi:

Atite Kāsiraṭṭhe Bārāṇasiyam Brahmaddatto rājā ahosi. Tadā Bodhisatto tassa aggamaheṣiyā kucchimim paṭisandhim gaṇhi. Tassa nāmagahaṇadivase Mahimsāsakumāro ti nāmam akamsu. Tassa ādhāvitvā paridhāvitvā vicaraṇakāle ramño pi putto jāto, tassa Canda-kumāro ti nāmam akamsu. Tassa pana ādhāvitvā paridhāvitvā vicaraṇakāle Bodhisatta-mātā kalam akāsi. Rājā amñam aggamaheṣiṭṭhāne t̥hapesi. Sā ramño piyā ahosi manāpā. Sā piyasamvāsam anvāya ekam puttam vijāyi, Suriya-kumāro ti tassa nāmam akamsu. Rājā puttam disvā tuṭṭhacitto „bhadde, puttassa te<sup>n</sup> varam dammīti“ āha. Devī varam icchitakāle gahetabham katvā t̥hapesi. Sā putte vayappatte rājānam āha: „devena mayham puttassa jātakāle varo dinno, puttassa me va rajjam dehīti“. Rājā „mayham dve puttā aggikkhandhā viya jalamānā vicaranti, na sakkā tava puttassa rajjam dātun“ ti paṭikkhipitvā tam punappuna yācamānam eva disvā „ayam mayham puttānam pāpakam pi cinteyyā“ ti putte pakkosāpetvā āha: „tātā, aham Suriya-kumārassa jātakāle varam adāsim, idāni ’ssa mātā rajjam yācati, aham tassa na dātukāmo, mātu-gāmo nāma pāpo, tumhākam pāpakam pi cinteyya, tumhe

<sup>k</sup> MS. hirottappamgavesako. <sup>l</sup> MS. pārupitvā. <sup>m</sup> āvibhāva- or āvibbhāva-? <sup>n</sup> MS. ne.



aramñam pavisitvā mam' accayena kulasantake<sup>o</sup> nagare rajjam kareyyāthā<sup>p</sup>“ ti kanditvā roditvā sise cumbitvā uyyojesi<sup>q</sup>. Ne pitaram vanditvā pāsādā orohante rājamgaṇe kilamāno Suriya-kumāro pi disvā tam kāraṇam ñatvā „aham pi bhātikehi saddhim gamissāmīti“ tehi saddhim yeva nikkhami. Te Himavantaṃ pavisimsu. Bodhisatto maggā okkamma rukkhamūle nisiditvā Suriya-kumāraṃ āmantesi: „tāta Suriya, etaṃ saraṃ gantvā nahātvā ca pivitvā ca paduminīpanṇehi<sup>r</sup>“ ambhākam pi pāṇiyam ānehīti.“ Tam pana saraṃ Vessavaṇassa<sup>s</sup> santikā ekodakarakkhasena laddham hoti, Vessavaṇo<sup>t</sup> ca tam āha: „ṭhapetvā devadhammajānanake ye amñe“ imaṃ saraṃ otaranti te khāditum labhasi, anotiṇṇe na labhasīti.“ Tato paṭṭhāya so rakkhaso ye tam saraṃ otaranti te devadhammesu pucchitvā ye na jānanti te khādati. Atha kho Suriya-kumāro tam saraṃ gantvā avīmaṃsitvā va otari. Atha naṃ so rakkhaso gahetvā „devadhammaṃ jānāsīti“ pucchi. So „devadhammā nāma Canda-Suriyā“ ti āha. Atha naṃ „tvam devadhamme na jānāsīti“ udakam pavesetvā attano vasanaṭṭhāne ṭhapesi. Bodhisatto pi tam cirāyantaṃ disvā Canda-kumāraṃ pesesi. Rakkhaso tam pi gaṇhitvā „devadhamme jānāsīti“ pucchi. „Āma jānāmi, devadhammo nāma catasso disā“ ti. Rakkhaso „na tvam devadhamme jānāsīti“ tam pi gahetvā tath' eva ṭhapesi. Bodhisatto tasmim pi cirāyante „ekena antarāyena bhavitabban“ ti sayam tattha gantvā dvinnam pi otaraṇapadavalaṅjam disvā „rakkhasapariggahītena<sup>v</sup>“ iminā sarena bhavitabban“ ti khaggam sannayhitvā<sup>x</sup> dhanuṃ gahetvā aṭṭhāsi. Dakarakkhaso Bodhisattaṃ udakam anotarantaṃ disvā vanakammikapuriso<sup>y</sup> viya

<sup>o</sup> MS. kulasattakena.    <sup>p</sup> MS. kareyyathā.    <sup>q</sup> MS. uyyejesi.

<sup>r</sup> MS. -nipannehi.    <sup>s</sup> MS. vessavanassa.    <sup>t</sup> MS. vessavano.

<sup>u</sup> MS. amño.    <sup>v</sup> MS. parigahītena.    <sup>x</sup> MS. sannahitvā.    <sup>y</sup> MS.

vatakamamikapuriso.

hutvā Bodhisattam āha: „bho purisa, tvaṃ maggakilanto, kasmā  
imam saram otarivā nahāyitva pivitvā bhisamūlālam khāditvā  
pupphāni piḷandhitvā yathāsukham na gacchasīti.“ Bodhisatto  
taṃ disvā „eso yakkho bhavissatīti“ natvā „tayā me bhātikā  
gahitā“ ti āha. „Āma mayā“ ti. „Kimkāraṇā“ ti. Aham  
imam saram otiṇṇake labhāmīti.“ „Kim pana sabbe va la-  
bhasīti.“ „Ye devadhamme jānanti te ṭhapetvā avasese labhā-  
mīti.“ „Atthi pana te devadhammehi attho“ ti. „Āma  
atthīti.“ „Yadi evaṃ ahan te devadhamme kathessāmīti.“  
„Tena hi kathehi, aham devadhamme suṇissāmīti.“ Bodhi-  
satto „aham devadhamme katheyyam, kiliṭṭhagatto pan’ amhīti“  
āha. Yakkho Bodhisattam nahāpetvā bhojanam bhojetvā pā-  
niyam pāyetvā pupphāni piḷandhāpetvā gandhehi vilimpāpetvā  
alamkatamaṇḍapamajjhe pallamkam attharivā adāsi. Bodhi-  
satto āsane nisīditvā yakkham pādāmūle nisīdāpetvā „tena hi  
ohitasoto sakkaccam devadhamme suṇāhīti“ imam gātham āha:

„Hiriottappasampannā  
sukkadhammasamāhitā  
santo<sup>a</sup> sappurisā loke  
devadhammā ti vuccare“ ti.

Tattha hiriottappasampannā ti hiriya ca ottappena ca  
samannāgatā, tesu kāyaduccaritādīhi hiriyaṭṭīti hiri, lajjāy’ etaṃ  
adhivacanam, tehi yeva ottappatīti ottappam, pāpato ubbegass’  
etaṃ adhivacanam, tattha ajjhattasamuṭṭhānā hiri bahiddhā-  
samuṭṭhānam ottappam, attādhīpateyyā<sup>b</sup> hiri lokādhīpateyyam  
ottappam, lajjāsabhāvasaṅghitā hiri bhayasabhāvasaṅghitam  
ottappam, sappatissavalakkhaṇā hiri vajjabhīrukabhayadas-  
sāvilakkhaṇam<sup>c</sup> ottappam; tattha ajjhattasamuṭṭhānam hirim

\* MS. labbhasīti. <sup>a</sup> MS. atthi. <sup>b</sup> MS. sunāhīti. <sup>c</sup> MS. satto.

<sup>b</sup> MS. attādhīpateyyam. <sup>c</sup> MS. vajjabhīrukabhayadassāvī-  
lakkhaṇam.

catūhi<sup>d</sup> kāraṇehi samuṭṭhāpeti, jātim paccavekkhitvā vyaṃ  
 paccavekkhitvā sūrabhāvaṃ paccavekkhitvā bāhusaccaṃ paccavekkhitva,  
 „kathaṃ pāpakaraṇaṃ nāma' etaṃ, na jātisampanna-  
 naṃ kammaṃ, hīnajaccānaṃ kevaṭṭādīnaṃ idaṃ kammaṃ,  
 tādisassa jātisampannassa idaṃ kammaṃ kātum na yuttan“  
 ti evaṃ tāva jātim paccavekkhitvā pāṇātipātādipāpaṃ aka-  
 ronto hiriṃ samuṭṭhāpeti, tathā „pāpakaraṇaṃ nāma' etaṃ,  
 daharehi kattabbakammaṃ, tādisassa vaye ṭhitassa idaṃ kātum  
 na yuttan“ ti evaṃ vyaṃ paccavekkhitvā pāṇātipātādipāpaṃ<sup>e</sup>  
 akaronto hiriṃ samuṭṭhāpeti, tathā „pāpaṃ nāma' etaṃ, dubba-  
 lajātikānaṃ kammaṃ, tādisassa sūrabhāvasampannassa idaṃ  
 kammaṃ kātum na yuttan“ ti evaṃ sūrabhāvaṃ paccavekkhitvā  
 pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti, tathā  
 „pāpakammaṃ nāma' etaṃ, andhabālānaṃ kammaṃ na paṇḍi-  
 tānaṃ, tādisassa paṇḍitassa bahussutassa idaṃ kammaṃ kātum  
 na yuttan“ ti evaṃ bāhusaccaṃ paccavekkhitvā pāṇātipātādi-  
 pāpaṃ akaronto hiriṃ samuṭṭhāpeti, evaṃ ajjhattasamuṭṭhānaṃ  
 hiriṃ catūhi<sup>w</sup> kāraṇehi samuṭṭhāpeti samuṭṭhāpetvā ca pana  
 attano citte hiriṃ pavesetvā pāpakammaṃ na karoti, evaṃ  
 hiri ajjhattasammūṭṭhānā nāma hoti; kathaṃ ottappaṃ bahid-  
 dhāsamūṭṭhānaṃ nāma, sace tvaṃ pāpakammaṃ karissasi  
 catūsu<sup>f</sup> parisāsu garahappatto bhavissasi,

Garahissanti taṃ viññū  
 asuciṃ nāgariko yathā,  
 vivajjito sīlavantehi  
 kathaṃ bhikkhu karissatīti

paccavekkhanto hi bahiddhāsamūṭṭhitena ottappena pāpakam-  
 maṃ na karoti, evaṃ ottappaṃ bahiddhāsamūṭṭhānaṃ nāma

<sup>d</sup> MS. ajjhattasammūṭṭhānā hiri catuhi.    <sup>e</sup> MS. pāṇātipātādī-

<sup>w</sup> MS. catuhi.    <sup>f</sup> MS. catusu.

hoti; katham hiri<sup>ö</sup> attādhīpateyyā nāma, idh' ekacco kulaputto attānaṃ adhipatim jetṭhakam katvā „tādisassa saddhāpabbajitassa bahussutassa dhutavādissa na yuttam pāpakammaṃ kātun“ ti pāpaṃ na karoti, evaṃ hiri attādhīpateyyā nāma hoti, tenāha Bhagavā: „yo attānaṃ yeva adhipatim katvā akusalam pajahati kusalam bhāveti sāvajjam pajahati anavajjam bhāveti suddham attānaṃ pariharatīti;“ katham ottappam lokādhīpateyyam nāma, idh' ekacco kulaputto lokam adhipatim jetṭhakam katvā pāpakammaṃ na karoti, yathāha: „mahā kho paṇāyam lokasannivāso, tasmim kho pana lokasannivāse santi samaṇabrāhmaṇā iddhimantā dibbacakkhukā paracittavidūne (-no?), te dūrato pi passanti āsanne pi dissanti, cetasāpi cittaṃ pajānanti, te pi maṃ evaṃ jānissanti, 'passatha bho imaṃ kulaputtam, saddhāya agārasmā anagāriyam pabbajito samāno vokiṇṇo<sup>g</sup> viharati pāpakehi akusalehi dhammehīti', santi devatā iddhimantā<sup>h</sup> dibbacakkhukā paracittavidūniyo, tā dūrato pi passanti āsanne pi dissanti, cetasāpi cittaṃ pajānanti, tāpi maṃ jānissanti, 'passatha bho imaṃ kulaputtam, saddhāya agārasmā anagāriyam pabbajito samāno vokiṇṇo<sup>i</sup> viharati pāpakehi akusalehi dhammehīti',“ so lokam yeva adhipatim karitvā akusalam pajahati kusalam bhāveti sāvajjam pajahati anavajjam bhāveti suddham attānaṃ pariharatīti, evaṃ ottappam lokādhīpateyyam nāma hoti; lajjāsabhāvasaṅghitā hiri bhayasabhāvasaṅghitam<sup>k</sup> ottappam ti, ettha pana lajjā ti lajjanākāro tena sabhāvena saṅghitā hiri, bhayan ti apāyabhayam tena sabhāvena saṅghitam ottappam, tadubhayam pi pāpaparivajjane pākaṭam hoti, ekacco<sup>l</sup> hi yathā nām' eko kulaputto uccārapassāvādīni<sup>m</sup> karonto lajjitabbakayuttam ekam disvā

<sup>ö</sup> MS. hi. <sup>g</sup> MS. vokiṇṇe. <sup>h</sup> MS. iddhimanto. <sup>i</sup> MS. vokiṇo.  
<sup>k</sup> MS. bhayasabhāvasaṅghitā. <sup>l</sup> MS. ekacce. <sup>m</sup> MS. -passāvādīni.

lajjanākārappatto bhaveyya hilīto<sup>n</sup> evam eva<sup>o</sup> ajjhattam lajjidhammam okkametvā pāpakammam na karoti, ekacco apāyabhayabhīto hutvā pāpakammam na karoti, tatr' idam opammam: yathā hi dvīsu ayogulesu eko sītaḷo bhaveyya<sup>p</sup> gūthamakkhīto eko uṇho āditto tattha paṇḍito sītaḷam gūthamakkhītatā jigucchanto na gaṇhāti itaram dāhabhayena tattha (tathā?) sītaḷassa gūthamakkhītassa jigucchāya agaṇhanam<sup>q</sup> viya ajjhattam lajjidhammam okkamitvā pāpassa akaraṇam uṇhassa dāhabhayena agaṇhanam viya apāyabhayena pāpassa akaraṇam vedītabbam; sappatissavalakkhaṇā hiri vajjabhīrukabhayadassāvilakkhaṇam ottappan ti, idam pi dvayam pāparivajjane yeva pākaṭam hoti, ekacco hi jātimahantapaccavekkhaṇā<sup>r</sup> satthumahantapaccavekkhaṇā dāyajjamahantapaccavekkhaṇā sabrahmacārimahantapaccavekkhaṇā<sup>r</sup> ti catūhi<sup>s</sup> kāraṇehi sappatissavalakkhaṇam hirim samuṭṭhāpetvā pāpam na karoti, ekacco attānuvādabhayam parānuvādabhayam daṇḍabhayam duggatibhayan ti catūhi<sup>s</sup> kāraṇehi vajjabhīrukabhayadassāvilakkhaṇam ottappam samuṭṭhāpetvā pāpam na karoti, tattha jātimahantapaccavekkhaṇādīni c'eva attānuvādabhayādīni ca vitthāretvā kaṭṭhābāni, tesam vitthāro Aṅguttaraṭṭhakathāya vutto<sup>u</sup>. Su k k a d h a m m a s a m ā h i t ā ti idha-m-eva hirottappam ādimkatvā kattabbā kusalā dhammā, sukkadhammā nāma te sabbasamgāhikanayena catubhūmakalokiyalokuttaradhammā, tehi samāhitā samannāgātā ti attho. Santo sappurisā loke ti kāyakammādīnam santatāya santo katamñū<sup>v</sup> katavedī<sup>w</sup> kāyasobhanapurisā ti sappurisā, loko<sup>y</sup> ti. pana samkhāraloko sattaloko okāsaloko khandhaloko āyatanaloko dhātuloko ti anekavidho, tattha eko loko<sup>z</sup> sabbe sattā āhāraṭṭhitikā - pe - atthārasaloko

<sup>n</sup> MS. hilīto. <sup>o</sup> MS. evamevam. <sup>p</sup> MS. bhaveyyam. <sup>q</sup> MS. agaṇhanam. <sup>r</sup> MS. -kkhanā. <sup>s</sup> MS. catuhi. <sup>u</sup> MS. vutte. <sup>v</sup> MS. katamñū. <sup>w</sup> MS. katavedi. <sup>y</sup> loko? <sup>z</sup> MS. loke.

aṭṭhārasa dhātuyo ti ettha saṁkhāraloko vutto, khandhalokā-  
dayo tadantogadhā yeva, ayaṁ loko paraloko devaloko manus-  
saloko ti ādi supannasattaloko<sup>w</sup> vutto,

yāvata candimasuriyā pariharanti virocana  
tāva saḥassadhā loko ettha te vattatī<sup>ü</sup> vaso

ti ettha okāsaloko vutto, tesu idha sattaloko adhippeto, satta-  
lokasmim hi yeva evarūpā sappurisā. Te devadhammā ti  
vuccare ti<sup>œ</sup> tattha devā ti sammutidevā uppattidevā visuddhi-  
devā ti tividhā, tesu Mahāsammata-kālato paṭṭhāya lokena devā  
ti sammattā rājarājakumārādayo sammutidevā nāma, devaloke  
uppannā uppattidevā nāma, khīṇāsavā visuddhidevā nāma,  
vuttam pi c' etaṁ: sammutidevā nāma rājāno deviyo kumārā,  
uppattidevā nāma bhummadeve upādāya tatuttarimdevā, vi-  
suddhidevā nāma buddhapaccekabuddhakhīṇāsavā ti, imesaṁ  
devānaṁ dhammā ti devadhammā ti vuccare ti vuccanti, hiro-  
tappamūlakā hi kusalā dhammā, kusalasampadāya c'eva deva-  
loke nibbattiyā ca visuddhibhāvass' eva kāraṇattā kāraṇatthena  
tividhānaṁ tesāṁ devānaṁ dhammā ti devadhammā, tehi deva-  
dhammehi samannāgatā puggalāpi devadhammā, tasmā pugga-  
lādhiṭṭhānāya desanāya te dhamme dassentā<sup>o</sup> santo sappurisā  
loke devadhammā ti vuccare ti āha. Yakkho imaṁ dhamma-  
desanaṁ sutvā pasanno „ekam bhātaraṁ demi, kataraṁ āne-  
mīti.“ „Kaniṭṭham ānehīti.“ „Paṇḍita, tvaṁ kevalaṁ deva-  
dhamme jānāsi yeva, na pana tesu vattasīti.“ „Kimkāraṇā“  
ti. „Yamkāraṇā jetṭham ṭhapetvā kaniṭṭham ānāpento jetṭha-  
pacāyikakammaṁ nāma na<sup>a</sup> karosīti.“ „Devadhamme cāham,  
yakkha, jānāmi tesu ca vattāmi, mayaṁ hi imaṁ araṁṇaṁ  
etaṁ nissāya pavitṭhā, etassa hi atthāya ambhakaṁ pitaraṁ

<sup>w</sup> MS. supantaloko. <sup>ü</sup> MS. vattatīti. <sup>œ</sup> MS. omits ti. <sup>o</sup> MS.  
dassento. <sup>a</sup> MS. omits na.

etassa mātā rajjam yāci, amhākam pana pitā tam varam adatvā amhākam anurakkhanatthāya aramñavāsam anujāni, so kumāro anivattitvā ambehi saddhim āgato, ‘tam aramñe eko yakkho khādīti’ vutte pi na koci saddahissati, tenāham garahābhayabhīto<sup>b</sup> tam eva ānāpemīti.“ „Sādhu sādhu, paṇḍita, tvaṃ devadhamme ca jānāsi tesu ca vattasīti“ pasannacitto yakkho Bodhisattassa sādhu-kāram datvā dve pi bhātaro ānetvā adāsi. Atha naṃ Bodhisatto āha: „samma, tvaṃ pubbe attanā katena pāpakammaena paresam māmsalohitakhādako<sup>c</sup> yakkho hutvā nibbatto, idāni puna pi pāpam eva karosi, idam te pāpakammaṃ nirayādīhi muccitum na dassati, tasmā ito paṭṭhāya pāpam pahāya kusalam karohīti“, asakkhi ca pana naṃ dametum. So tam yakkham dametvā tena<sup>d</sup> samvihitarakkho<sup>e</sup> tath’ eva vasanto ekadivasam nakkhattam oloketvā pitu kālakatabhāvam nātvā yakkham ādāya Bārānasim gantvā rajjam gahetvā Canda-kumārassa oparajjam Suriya-kumārassa senāpatiṭṭhānam datvā yakkhassa ramaṇīye thāne āyatanam kāretvā yathā so aggamālam aggapuppham aggabhataṇ ca labhati tathā akāsi. So dhammena rajjam kāretvā yathākammaṃ gato.

Satthā imam dhammadesanam āharitvā dassetvā saccāni pakāsesi. Saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhahi. Sammāsambuddho pi dve vatthūni kathetvā anusandhim ghatetvā jātakam samodhānesi: „Tadā dakarakkhaso bahubhaṇḍikabhikkhu ahosi, Suriya-kumāro Ānando, Canda-kumāro Sāriputto, jetṭhakabhātā Mahimsāsa-kumāro aham eva ahosinti. Devadhamma-jātakam.

<sup>b</sup> MS. garahabhayabhīto. <sup>c</sup> MS. māmsalohitakhādako. <sup>d</sup> MS. te. <sup>e</sup> MS. samvihitarakkho.

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### Errata.

- Page 27, line 17, dele: But the Commentator . . . sense as lapatam.
- 27, line 25, for mahājana read mahājano.
- 30, line 12, for Sūjāto read Sujāto.
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