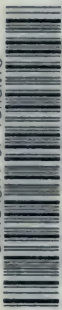


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THE  
DASARATHA-JĀTAKA,

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, pāletum 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 Dhṛ. 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 Mahājanaka-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 h used only to mark the aspiration of another letter, as no confusion can take place, and so I have rejected h 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 m̄, and reject m̄, with the dot under the letter, because this makes it appear as if the character belonged to the linguals. I also retain s̄, because the dot under it suggests the connection of this letter with the linguals.

Vowels: a ā, i ī, u ū, r ṛ, lṛ.

Diphthongs: e ai, o au. Semi-consonants: m̄, h.

Gutturals: k kh, g gh, ṅ.

Palatals: c ch, j jh, ñ, (ç).

Dentals: t th, d dh, n, (s), (l).

Linguals: ṭ ṭh, ḍ ḍh, ṇ, (s), (l).

Labials: p ph, b bh, m.

Sibilants: ç, s̄, 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 ekaṃ matapītikaṃ kuṭumbikaṃ<sup>a</sup> ārabha kathesi. So hi pitari kālakate<sup>b</sup> sokābhibhūto sabbakiccāni pahāya sokānuvattako ahoṣi. Satthā paccūsasamaye lokaṃ olokento tassa sotāpattiphalūpanissayaṃ disvā punadivase Sāvattthiyaṃ<sup>c</sup> piṇḍāya caritvā katabhattakicco bhikkhū uyyojetvā ekaṃ paccāsamaṇaṃ gahetvā tassa gehaṃ gantvā vanditvā nisinnaṃ madhuravacanena ālapanto „socasi<sup>d</sup> upāsakā?“ ti vatvā „āma, bhante, pitusoko maṃ 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 sokaṃ na karimsū“ ti vatvā tena yācito atītaṃ āhari:

Atīte<sup>h</sup> Bārāṇasiyaṃ Dasaratha-mahārājā nāma agatigamaṇaṃ pahāya dhammena rajjaṃ kāresi. Tassa soḷasannaṃ itthisahassānaṃ jeṭṭhikā<sup>i</sup> aggamaheṣi dve putte ekaṃ<sup>j</sup> ca dhītaraṃ vijāyi. Jeṭṭhaputto Rāma-panḍito ahoṣi, dutiyo Lakkhaṇa-ku-māro nāma, dhītā Sītā-devī<sup>k</sup> nāma. Aparabhāge aggamaheṣi kalam akāsi. Rājā tassā<sup>l</sup> kālakatāya<sup>m</sup> ciraṃ<sup>n</sup> sokavasaraṃ gantva amacehi saññāpito<sup>o</sup> tassā kattabbaparihāraṃ katvā aññaṃ<sup>p</sup>

<sup>a</sup> C<sup>a</sup> kuṭumbikaṃ. <sup>b</sup> C<sup>a</sup> kālāmkate. <sup>c</sup> C<sup>a</sup> omits Sāvattthiyaṃ.

<sup>d</sup> C<sup>a</sup> kiṃ 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> ekaṃ.

<sup>k</sup> C<sup>a</sup> -devi. <sup>l</sup> C<sup>a</sup> nassā. <sup>m</sup> C<sup>a</sup> kālāmkatāya. <sup>n</sup> C<sup>a</sup> cīram.

<sup>o</sup> C<sup>a</sup> cirataraṃ. <sup>p</sup> C<sup>a</sup> saññāpito. <sup>q</sup> C<sup>a</sup> aññaṃ.

aggamahesiṭṭhāne ṭhapesi. Sā rañño<sup>q</sup> piyā ahoṣi, manāpā. Sāpi aparabhāge gabbhaṃ gaṇhitvā laddhagabbhaparihārā puttāṃ vijāyi. Bharatakumāro<sup>w</sup> ti 'ssa nāmaṃ karimṣu<sup>r</sup>. Rājā puttasiṃhena „bhadde, varaṃ<sup>s</sup> te dammi, gaṇhāhīti“ āha. Sā gaṇhitakāṃ katvā ṭhapetvā kumārassa sattaṭṭhavassakāle rājānaṃ upasaṃkamitvā „deva, tumhehi mayhaṃ puttassa varo dinno, idāni 'ssa naṃ dethā“ ti āha. „Gaṇha<sup>t</sup>, bhadde“ ti. „Deva, puttassa me rajjaṃ dethā“ ti<sup>u</sup>. Rājā accharaṃ paharitvā „nasavasali, mayhaṃ dve puttā aggikkhandhā viya jalanti<sup>v</sup>, te mārāpetvā tava puttassa rajjaṃ yācasīti“ tājjesi. Sā bhitaṃ sirigabbhaṃ pavisitvā aññesu<sup>x</sup> divasesu rājānaṃ punappuna<sup>y</sup> rajjaṃ eva yāci. Rājā tassā taṃ varam adatvā va cintesi: „mātugāmo nāma akataññū<sup>z</sup> mittadūbhi<sup>o</sup>, ayam me kūṭapaṇṇaṃ<sup>o</sup> vā kūṭalañcaṃ vā katvā, putte ghātāpeyyā“ ti so putte pakkosāpetvā taṃ atthaṃ ārocetvā „tātā<sup>a</sup>, tumhākaṃ idha vasantānaṃ antarāyo pi bhaveyya, tumhe sāmantarajjaṃ<sup>b</sup> vā araññaṃ<sup>c</sup> vā gantvā mama dhūmakāle āgantvā kulasantakāṃ rajjaṃ gaṇheyyāthā“ ti vatvā puna nemittake<sup>d</sup> pakkosāpetvā attano āyuparicchedaṃ pucchitvā „aññāni<sup>e</sup> dvādasa 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 otarimṣu. Sītā-devi<sup>h</sup> „aham<sup>i</sup> pi<sup>j</sup> bhātikehi saddhim gamissāmīti“ pitaraṃ vanditvā rodanti<sup>k</sup>

<sup>q</sup> C rañño. <sup>w</sup> C haratha-. <sup>r</sup> C<sup>a</sup> akaṃsu <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> punappunaṃ. <sup>z</sup> C akataññū. <sup>o</sup> both MSS. mittadubhi. <sup>o</sup> C<sup>a</sup> kūṭapakkaṃ. <sup>o</sup> C ghātāpeyyāsi, C<sup>a</sup> ghāteyyā. <sup>a</sup> both MSS tāta. <sup>b</sup> C<sup>a</sup> gāmantaram. <sup>c</sup> C araññaṃ. <sup>d</sup> C<sup>a</sup> nimittake brāhmaṇe. <sup>e</sup> C amñāni. <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 amhākam pituṭṭhāne ṭhitā, tasmā assame yeva hotha, mayam phalāphalam āharitvā tumhe possessāmā“ ti paṭimñam<sup>q</sup> gaṇhimsu. Tato paṭṭhāya Rāma-pañḍito tath<sup>r</sup> eva hoti. Itare<sup>r</sup> phalāphale<sup>s</sup> āharitvā tam patijagimsu. Evaṃ tesam phalāphalena yāpetvā vasantānam Dasaratha-mahārāja puttasokena 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 bhātarām Rāma-pañḍitam araṇṇā<sup>x</sup> ānetvā chattam ussāpessamīti“ pañca rājakakudhabhaṇḍāni gaḥetvā caturaṅginiyā senāya tassa vasanaṭṭhānam patvā avidūre khandhāvāram nivāretvā<sup>y</sup> katipayehi amacchehi saddhim Lakkhaṇa-pañḍitassa ca Sītāya ca araṇṇam<sup>z</sup> gatakāle assamapadam pavisitvā assamapadadvāre suṭṭhuṭṭhapitakañcanarūpikam<sup>aa</sup> viya Rāma-pañḍitam nirāsakam sukhanisinnam upasānikamitvā vanditvā ekamantaṃ ṭhito raṇṇo<sup>aa</sup> pavattim ārocetvā saddhim amacchehi pādesu patitvā rodī<sup>aa</sup>. Rāma-pañḍito n’eva soci na rodī<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 janā. <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> aramṇe. <sup>v</sup> C<sup>a</sup> nādamsu. <sup>x</sup> C<sup>a</sup> aramṇā, C<sup>a</sup> araṇṇato. <sup>y</sup> C<sup>a</sup> katvā tatha nivāsetvā. <sup>z</sup> C<sup>a</sup> aramṇam. <sup>aa</sup> C<sup>a</sup> ṭhapitakañcanarūpakam. <sup>aa</sup> C<sup>a</sup> ramṇo. <sup>aa</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 etaṃ pavattim sāvessamīti<sup>g</sup>. Atha nesam purato ekam udakaṭṭhānam dassetvā „tumhe<sup>h</sup> aticirena āgata, idaṃ vo daṇḍakammaṃ hotu, imaṃ udakam otaritvā tiṭṭhathā<sup>i</sup>“ ti upaddhagātham tāva āha:

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

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

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

Te pitu matasāsanam 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. Tadā Bharata-kumāro cintesi: „mayham bhātā Lakkhaṇa-kumāro<sup>r</sup> bhagini<sup>s</sup> ca Sītā-devī<sup>t</sup> pitu matasāsanam sutvā va sokam sandhāretum na sakkonti<sup>u</sup>, Rāma-pañḍito pana na socati<sup>v</sup> na paridevati, kin nu kho c'assa<sup>x</sup> asocanakāraṇam, pucchissāmi nan<sup>4</sup>“ ti so taṃ pucchanto dutiyam gātham āha:

<sup>e</sup> C<sup>a</sup> vo. <sup>f</sup> C<sup>a</sup> sandhāretum. <sup>g</sup> C<sup>a</sup> arocessamīti. <sup>h</sup> C<sup>a</sup> adds va. <sup>i</sup> C tiṭṭhata. <sup>j</sup> C<sup>a</sup> omits imaṃ. <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 visañña. <sup>n</sup> C<sup>a</sup> adds pi te. <sup>o</sup> C<sup>a</sup> omits this word C visaññitam. <sup>p</sup> C<sup>a</sup> te sabbe. <sup>q</sup> C aññamaññam. <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 kalakataṃ<sup>z</sup> sutvā  
 na taṃ pasahate<sup>o</sup> dukkhan<sup>o</sup> ti.

Tattha pabhāvenā<sup>a</sup> ti ānubhāvena; na taṃ pasahate<sup>b</sup> ti  
 evarūpaṃ dukkhaṃ kena kāraṇena taṃ na piḷeti, kiṃ te aso-  
 canakāraṇaṃ, kathehi tāva naṃ<sup>c</sup> ti. Ath' assa Rāma-paṇḍito  
 attano asocanākāraṇaṃ kathento<sup>d</sup>:

3. „Yam na sakkā paletum<sup>e</sup>  
 posenālapitaṃ<sup>f</sup> bahuṃ,  
 sa kissa<sup>g</sup> viññū<sup>h</sup> medhāvī<sup>i</sup>  
 attānam upatāpaye.

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

5. Phalānam iva pakkānam  
 niccaṃ papatanā<sup>m</sup> bhayaṃ,  
 evaṃ jātānaṃ<sup>n</sup> maccānaṃ  
 niccaṃ maraṇato bhayaṃ.

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<sup>y</sup> C<sup>a</sup> sabhāvena. <sup>z</sup> C<sup>a</sup> kalāmkataṃ. <sup>o</sup> C<sup>a</sup> sahasate. <sup>e</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> sattānaṃ  
 lapataṃ. <sup>g</sup> C<sup>a</sup> takissa. <sup>h</sup> C vimñū. <sup>i</sup> both MSS. medhāvī.  
<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 diṭṭhā bahujanā,  
pāto eke na dissanti  
sāyam diṭṭhā bahujanā.
7. Paridevayamāno ce  
kañcid attham udabbahe  
sammūlho<sup>o</sup> himsam<sup>w</sup> attānam,  
kayira<sup>p</sup> c'enaṃ<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 parinibbaya<sup>s</sup>,  
evam pi dhīro sutavā  
medhāvi<sup>t</sup> paṇḍito naro  
khippam uppatitam sokaṃ,  
vāto tūlaṃ<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> sabbapāṇinam.

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

11. Tasmā hi dhīrassa bahussutassa,  
sampassato lokam imam parañ ca,  
aññaya<sup>z</sup> dhammam, hadayam manam ca  
soka mahantāpi na tāpayanti.

12. So 'ham<sup>o</sup> dassaṇ<sup>o</sup> ca bhokkhañ<sup>a</sup> ca,  
bharissāmi<sup>b</sup> ca nātake,  
sesam sampālayissāmi<sup>c</sup>,  
kiccam evaṃ<sup>d</sup> vijānato<sup>e</sup> ti

imāhi<sup>e</sup> gāthāhi aniccataṃ pakāsesi. Tattha pāletun<sup>f</sup> ti<sup>g</sup> rak-  
khitum, lapitan<sup>h</sup> ti<sup>i</sup> lapantānam<sup>j</sup>, idam vuttam hoti: „tāta  
Bharata, ya m<sup>v</sup> sattānam jīvitam bahum pi vippalapantānam<sup>o</sup>  
purisānam ekenāpi<sup>k</sup> ‘mā upacchijjiti<sup>l</sup>’ na sakkā rakkhitum so<sup>m</sup>  
dāni mādiso attha lokadhamme tatvato<sup>n</sup> jānanto viññū<sup>o</sup> me-  
dhāvi<sup>p</sup> paṇḍito maraṇapariyosānejīvitesu<sup>q</sup> sattesu matesu kissa  
attānam upatāpaye, kimkāraṇā anupakāreṇa<sup>r</sup> sokadukkheṇa  
attānam santāpeyyā<sup>t</sup> ti; daharā ca ti gāthāya<sup>s</sup> „maccu nam<sup>t</sup>  
esa, tāta Bharata, n’eva suvaṇṇarūpakasadisānam daharānam<sup>t</sup>  
khattiyakumārakādīnam, na vuddhippattānam mahāyodhānam,  
na bālānam<sup>u</sup> puthujjanasattānam<sup>v</sup>, na buddhādīnam<sup>w</sup> paṇḍitanam,  
na<sup>x</sup> cakkavattiādīnam<sup>y</sup> issarānam, na nirasavasanānam<sup>z</sup> da-

<sup>z</sup> C aññāya. <sup>o</sup> C aham. <sup>o</sup> C<sup>a</sup> yasañ. <sup>a</sup> C<sup>a</sup> bhogañ. <sup>b</sup> C  
bhariyā, C<sup>a</sup> bhariyāpi. <sup>c</sup> C<sup>a</sup> saṃmālayissāmi. <sup>d</sup> C<sup>a</sup> etam.  
<sup>e</sup> C<sup>a</sup> adds 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> lapatam. <sup>i</sup> C ni. <sup>j</sup> C lapannānam. <sup>v</sup> C sam. <sup>o</sup> C<sup>a</sup>  
vilapantānam. <sup>k</sup> C<sup>a</sup> ekenapi. <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. medhāvi.  
<sup>q</sup> C maraṇapariyosānejīvitesu. <sup>r</sup> both MSS. anupakāreṇa. <sup>s</sup> C  
gāthā. <sup>t</sup> C<sup>a</sup> omits daharānam. <sup>u</sup> C<sup>a</sup> omits na bālānam. <sup>v</sup> C<sup>a</sup>  
puthusattānam. <sup>w</sup> C adds na. <sup>x</sup> C<sup>a</sup> omits na. <sup>y</sup> C<sup>a</sup> cakka-  
vattiyādīnam. <sup>z</sup> C nirasavasanānam.



liddanam<sup>a</sup> lajjati<sup>e</sup>, sabbe p' ime sattā maccuparāyana,  
 maraṇamukhe sambhaggā<sup>a</sup> bhavanti yevā<sup>ti</sup> ti dassanattham  
 vuttam; papatanā<sup>ti</sup> patanato<sup>c</sup>, idam vuttam hoti: „yathā<sup>d</sup>,  
 tāta Bharata, pakkānam phalānam pakkakalato patthāya 'idāni  
 vaṇṭa chijjivā<sup>e</sup> patissanti, idāni patissanti' 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 asamkitabba<sup>l</sup> bhavēyyā<sup>ti</sup>; sāyan ti vikāle  
 iminā rattibhāge<sup>m</sup> diṭṭhānam divasabhage<sup>n</sup> divasabhāge ca  
 diṭṭhānam<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  
 sammūḷho attānam himsanto kilamanto appamattakam pi  
 attham<sup>s</sup> āhareyya<sup>t</sup>; kayirā<sup>u</sup> c'ena<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 vaḍḍhim katum na sakkoti  
 tasmā niratthakattā paridevitassa paṇḍitā na paridevanti<sup>e</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 ayaṃ paridevanā niratthakā; saraṇan ti nivāsageham,

<sup>a</sup> both MSS. daliddānam. <sup>e</sup> C lajjati. <sup>a</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> asamkitabbaṃ. <sup>m</sup> C<sup>a</sup> adds ca. <sup>n</sup> C  
 omits divasabhāge, C<sup>a</sup> adds ca aditṭhānam. <sup>o</sup> C diṭṭhā. <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>e</sup> C aññam. <sup>e</sup> C<sup>a</sup> paridevantīti.  
<sup>a</sup> C<sup>a</sup> omits na yāpenti.

idañ vuttam hoti: yathā paṇḍito puriso attano vasaṅgāre āditte<sup>b</sup> pajjitva<sup>c</sup> (?) ghaṭasahassena vāriṇā<sup>d</sup> nam<sup>e</sup> nibbāpayat' eva, evaṃ dhīro uppattitam<sup>f</sup> sokaṃ khippam<sup>g</sup> nibbāpaye, tulaṃ viya ca vāto yathā ṭhātum<sup>h</sup> na<sup>i</sup> sakkoti evaṃ dhamṣaye vid-dhamṣeyyā<sup>j</sup> ti attho; eko va macco<sup>k</sup> ti „ettha, tāta Bhārata, 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> nātimittasamyogavasena<sup>n</sup> 'ayam me pitā ayam mātā ayam mitto' ti samyogaparamā tv-eva sambhogā sabbapāṇinam, 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> sattānam nātimittasamyogam<sup>t</sup> nātimittaparibhogam<sup>u</sup> ṭhapetvā ito paramā aññam<sup>v</sup> n'atthi tasmā sampassato<sup>x</sup> imaṇ<sup>y</sup> ca parañ<sup>z</sup> ca<sup>ce</sup> lokaṃ nānābhāvavinābhāvam eva sammā passato<sup>g</sup>, aññāya<sup>a</sup> dhamman ti aṭṭhavidhalokadhammam jānitvā, hadayaṃ manaṃ cāpi<sup>b</sup> idaṃ ubhayaṃ pi<sup>c</sup> cittass' eva namaṃ, idaṃ vuttam hoti:

„Lābho alābho ayaso yaso<sup>d</sup> ca  
nindā<sup>e</sup> pasamsā<sup>f</sup> ca sukhaṃ ca dukkham<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> mabantam pi vosānam anāpajjitvā. <sup>d</sup> C<sup>a</sup> vāripaninā. <sup>e</sup> C<sup>a</sup> omits nam. <sup>f</sup> both MSS. uppattitam. <sup>g</sup> C<sup>a</sup> khippam eva. <sup>h</sup> C<sup>a</sup> saṅṭhātum. <sup>i</sup> C omits na. <sup>j</sup> C<sup>a</sup> vid-dhamṣeyyā. <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 aññam. <sup>x</sup> C<sup>a</sup> adds pi. <sup>y</sup> C<sup>a</sup> imaṇ. <sup>z</sup> C<sup>a</sup> param, C para. <sup>ce</sup> C omits ca. <sup>a</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> nindam. <sup>f</sup> C<sup>a</sup> pasamsā. <sup>g</sup> C<sup>a</sup> sukham dukkhaṇca.

imesañ aṭṭhannañ lokadhammānañ yena tena<sup>h</sup> cittaena nāyanti tassa<sup>i</sup> ca(-?) aniccatāñ nātvā ṭhitassa dhīrassa pītiputtamarañādivatthukāpi<sup>j</sup> mahantā<sup>k</sup> sokā hadayañ na tāpayantīti, etañ vā<sup>l</sup> aṭṭhavidhañ lokadhammañ nātvā ṭhitassa hadaya-vatthuñ ca manañ ca mahantāpi sokā na tāpayantīti<sup>m</sup>, evam ettha attho ḍaṭṭhabbo; so hañ dassañ ca bhokkhañ cā<sup>n</sup> ti gāthāya<sup>o</sup> „tāta Bharata, andhabālasattānañ<sup>p</sup> viya mama rodanañ<sup>q</sup> paridevanañ nāma nānucchavikañ<sup>r</sup>, ahañ<sup>t</sup> pana pitu accayena tassa ṭhāne ṭhatvā kapaṇādināñ<sup>t</sup> dānañ ṭhānantarārahānañ ṭhānantarañ yasaṛahānañ yasañ dassāmi<sup>u</sup>, pitarā<sup>v</sup> me paribhuttanayena issariyañ bhuñjissāmi, nātake<sup>x</sup> poses-sāmi, avasesañ ca attano parijanādikañ jañāñ pālayissāmi<sup>y</sup>, dhammikasamaṇabrāhmaṇānañ dhammikarakkhāvaraṇaguttim<sup>z</sup> karissāmi<sup>t</sup>“; evañ hi vijānato paṇḍitapurisassa anurūpakiccañ<sup>a</sup> ti attho. Parisā imañ<sup>o</sup> Rāma-paṇḍitañ<sup>a</sup> aniccata-pakāsañ dhammadesanañ<sup>b</sup> sutvā nissokā ahoṣi<sup>c</sup>. Tato Bharata-kumāro<sup>d</sup> Rāma-paṇḍitañ vanditvā „Bārāṇasī-rajjañ<sup>e</sup> paṭicchathā<sup>f</sup>“ ti aha. „Tāta, Lakkhaṇañ ca Sītā-deviñ ca gahe tvā gantvā rajjañ anusāsathā<sup>g</sup>“ ti. „Tumhe pana<sup>g</sup> devā<sup>h</sup>“ ti. „Tāta, mama pitā ‘dvādasavassaccayenāgantvā<sup>h</sup> rajjañ kāreyyāsīti<sup>i</sup>

<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> evañ pi. <sup>m</sup> C<sup>a</sup> tāpayanti. <sup>n</sup> C<sup>a</sup> so hañ yasañ ca bhogañ cā. <sup>o</sup> C<sup>a</sup> yathāyan. <sup>p</sup> C<sup>a</sup> andhabā-lānañ sattānañ. <sup>q</sup> C<sup>a</sup> rodana. <sup>r</sup> C<sup>a</sup> na anu-. <sup>s</sup> C<sup>a</sup> ahañ.  
<sup>t</sup> C kapaṇādināñ, C<sup>a</sup> adds dānārahānañ. <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 -varaṇā-guttim, C<sup>a</sup> -varaṇagutti. <sup>a</sup> C<sup>a</sup> anurūpañ kiccañ. <sup>o</sup> C imā, C<sup>a</sup> idañ. <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> -kumāreṇa. <sup>e</sup> C Bārāṇasī-. <sup>f</sup> C<sup>a</sup> saṃpa-ṭicchathā. <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.

mañ avoca, ahañ idāñ' eva gacchanto tassa vacanakaro nāma  
na homi<sup>j</sup>, aññāni<sup>k</sup> pana<sup>l</sup> tīñi vassāni atikkamitvā āgamiṣṣa-  
mīti<sup>m</sup>. „Ettakañ kālañ ko rajjañ kāressatīti.“ „Tumhe ka-  
rothā<sup>m</sup>“ ti. „Na mayañ<sup>n</sup> kāressāmā<sup>o</sup>“ ti. „Tena hi yāva  
mama āgamañā<sup>o</sup> ima paḍukā kāressantīti“ attano tiṇapāḍukā  
omuñcitvā adāsi. Te tayo pi jana<sup>p</sup> paḍukā gahetvā Rāma-  
paṇḍitañ<sup>q</sup> vanditvā mahājanaparivutā Bārāṇasiñ agamañsu.  
Tīñi samvaccharāñi<sup>r</sup> paḍukā rajjañ kāresuñ. Amaccā tiṇa-  
paḍukā rājapallañke ṭhapetvā aṭṭañ vinicchinanti. Sace<sup>s</sup> dub-  
binicchito hoti paḍukā aññamaññāñ<sup>t</sup> paṭihamññanti<sup>u</sup>. Tāya  
saññāya<sup>v</sup> puna vinicchinanti. Sammāvinicchitakāle paḍukā  
nissaddā sannisīdanti. Rāma-paṇḍito<sup>q</sup> tiññañ<sup>x</sup> samvaccharā-  
ñañ accayena araññā<sup>y</sup> nikkhamitvā Bārāṇasiñnagarañ<sup>z</sup> patvā<sup>o</sup>  
uyyāñañ pāvīsi. Tassāgatabhāvañ<sup>o</sup> ñatvā kumārā amaccaparivutā  
uyyāñañ gantvā Sitañ aggamaheṣiñ katvā ubhinnañ pi abhi-  
sekañ karīmsu.<sup>a</sup> Evañ abhisekappatto Mahāsatto alaṃkata-  
rathe ṭhatvā mahantena parivārena nagarañ pavisitvā pada-  
khiñañ katvā Sucandaka-pāsādavarassa mahātalañ abhiruyha<sup>b</sup>  
tato paṭṭhāya soḷasavassasahassāni dhammena rajjañ kāretvā<sup>c</sup>  
saggapadañ<sup>d</sup> pūresi.

Dasavassasahassāni

saṭṭhivassasatāni ca

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<sup>j</sup> C<sup>a</sup> vacanakaro nāhosi. <sup>k</sup> C aññāni. <sup>l</sup> C paṇa, C<sup>a</sup> pi.  
<sup>m</sup> C<sup>a</sup> kārethā. <sup>n</sup> C omits na mayañ, C<sup>a</sup> na mayhañ. <sup>o</sup> C<sup>a</sup>  
mamaāgamañā. <sup>p</sup> C pivijañā. <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 aññamaññāñ. <sup>u</sup> C paṭihamññanti.  
<sup>v</sup> C<sup>a</sup> ñāya, C saññāya. <sup>x</sup> C<sup>a</sup> tinnañ. <sup>y</sup> C araññā. <sup>z</sup> both  
MSS. -si-. <sup>o</sup> C<sup>a</sup> gantvā. <sup>o</sup> C<sup>a</sup> tassa āgamañabhāvañ. <sup>a</sup> C<sup>a</sup>  
akañsu. <sup>b</sup> C<sup>a</sup> abhiruhi. <sup>c</sup> C<sup>a</sup> kāritvā āyñpariyosāne. <sup>d</sup> C<sup>a</sup>  
saggapūrañ.



kambugīvo<sup>e</sup> mahābāhu

Rāmo rajjam akārayīti

ayam abhisambuddhagāthā<sup>f</sup> tam attham dīpeti.<sup>g</sup> Tattha kambugīvo<sup>e</sup> ti suvaṇṇalihasagīvo(?)<sup>h</sup> suvaṇṇam 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 patiṭṭhahi<sup>m</sup> - Tada Dasaratha-mahārājā Suddhodana-mahārājā<sup>n</sup> ahosi, mātā Mahāmayā,<sup>o</sup> Sītā Rāhula-mātā, Bharato Ānando, Lakkhaṇo Sāriputto, parisā Buddha-parisā, Rāma-pañḍito<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> patiṭṭhāsi. <sup>n</sup> C<sup>a</sup> sirusuddhodana-. <sup>o</sup> C<sup>a</sup> mahāmayadevi. <sup>p</sup> C<sup>a</sup> adds pana. <sup>q</sup> C<sup>a</sup> adds sattamaṃ.

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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-



rella." 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

Rama 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 Sitā 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 jāta-ka 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 Singha-lese 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 in-troduce 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 some-times written kuṭimbika. Kālakata is sometimes written kālaṅkata which I suppose to be an innovation. Upanissaya, in my translation of this word I have followed Clough who in his Singha-lese Dictionary (see upaniṣaya) renders it by „hap-piness, 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: *evaṃ tasmiṃ arahattaṃ* (MS. *arahantaṃ*) *patte dhammasabhāyaṃ kathā udapādi: āvuso, evarūpassa nāma arahattassa* (MS. *arantassa*) *upanissāye sati āyasmā Cittahattha-Sariputto chakkhatum uppabbajito, aho mahādoso puthujjanabhāvo ti*; Jāt. 41: *pacchimabhavikasattaṃ na sakkā nāsetum, antoghaṭe dīpo viya hi 'ssa hadāye arahattassa upanissāyo jalati* (MS. *jalani*); Jāt. 461: *Brahmalokaṃ gantvā Baka-brahmuno* (MS. *-ṇo*) *diṭṭhiṃ bhinditvā dasannaṃ Brahma-sahassānaṃ arahattaṃ adāsi, anusaṃvaccharaṃ tīsu Mañcalesu cārikaṃ caramāno upanissāya sampannānaṃ manussānaṃ saraṇāni e'eva silāni ca magga-phalāni ca deti*. See further Dhp. p. 79,19-20, and p. 399,11. *Uyyojetvā*, comp. Five Jāt. p. 10,4 from the bottom. *Atṭha lokadhammā*, 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. *Agatigamana*, comp. Clough's Singh. Dict. In elucidation of this word I quote the beginning of *Gaṇḍatinduka-jātaka*: *Atīte pana Kampilla-raṭṭhe Uttarapañcāla-nagare Pañcālo nāma rājā agatigamane ṭhito adhammena pamatto rajjaṃ kāresi. Ath' assa amaccādayo sabbe pi adhammikā jātā. Balipīṭā* (MS. *-pi-*) *raṭṭhavāsino* (MS. *-va-*) *puttadāre ādāya arañṇe migā viya carimsu. Gāmaṭṭhāne gāmo nāma na hosi. Manussā rājapurisabhayena divā gehe vasitum na sakkonti, gehāni kaṇṭhakasākhāhi parikkhipitvā aruṇe* (MS. *-ne*) *uggacchante yeva arañṇaṃ pavisanti. Divā rājapurisā vilumpanti, rattim corā. Tadā Bodhisatto bahinagare gaṇḍatindurukkhe devatā hutvā nibbatti, anusaṃvaccharaṃ raṃṇo santikā sahasaggaṇakaṃ balikammaṃ labhati. So cintesi: ayam rājā pamatto sakalaraṭṭhaṃ vinassati etc. Parihāra*



comp. Jāt. 447: aparabhāge Bodhisatto mātari kālakatāya tassā sarīraparihāraṃ katvā Karaṇḍakaṃ assamapadaṃ nāma gato. Jāt. 530: sā gabbhassa paṭiṭṭhitabhāvaṃ nātva raṃṇo ārocesi. Rājā (MS. rāja) gabbhaparihāraṃ 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.“ Gahitakaṃ katvā ṭhapetvā comp. Jāt. 530: Candā-deviyāpi varaṃ adāsi. Sā gahitakaṃ katvā ṭhapesi --- Candā-devī (MS. -devi) taṃ pavattim sutvā rājānaṃ upasaṅkamitvā „deva, tumhehi mayhaṃ varo dinno, mayā ca gahita (gahito?) gahitake katvā ṭhapito, taṃ me 'dāni dethā“ ti. „Gaṇha devīti“ (MS. devīti). „Puttassa me rajjaṃ 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 ācchurita. Jāt. 355: „imaṃ nīharitum vaṭṭatīti.“ „Sādh' āvuso, nīharā“ ti. Thero „mā idha vasīti“ accharaṃ paharivā nīhari. Jāt. 524: „Nanda, tvaṃ anovādako paṇḍitānaṃ vacanaṃ na karosi (MS. karoti), ahaṃ jeṭṭho, mātāpitaro mamam eva bhārā, ahaṃ eva te paṭijaggissāmi, tvaṃ idha vasitum na lacchasi, aññattha yāhīti“ tassa accharaṃ 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: taṃ sutvā Bodhisatto tassā „nassavasali kim kathesi, kāme sukhaṃ nāma kuto, viparināmadukkhā hi ete“ ti garahanto

sesagāthā abhāsi. Monatsbericht der Ak. d. W. zu Berlin 1859 p. 331. Vasali instead of vasali? = S. vṛṣālī. 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 ṭhapite ārakkhe sattabhūmakapāsādaratāle alamkatasirigabbhe ekikā niccalā attano silaṃ āvajjamānā nisīdi. Jāt. 451: ath’ assa aggamahesi „ayaṃ rājā Paccekabuddhānaṃ dhammakathaṃ (MS. dhammaṃkathaṃ) sutvā ukkaṇṭhitarūpo, amhehi saddhiṃ akathetvā sirigabbhaṃ pavīṭṭho, parigaṇhissāmi tāva naṃ“ ti. Jāt. 481: atha rājā Sumedhaṃ āha: „bhadde puttaṃ patthehīti.“ „Sādhū“ ti paṇṇarasuposathe aṭṭhaṅgasamānāgataṃ uposathaṃ samādāya sirigabbhe silāni 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. maṭṭgrāma, 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. paṇṇa. 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 paṇṇimsu; comp. Five Jāt. p. 5, 9. Jāt. 209: „ekaṃ pana gāthaṃ bandhitvā paṇṇaṃ likhitvā kākamaṃsaṃ pacāpetvā paṇṇaṃ ca maṃsaṃ ca setavatthena

palivethetvā rājamuddikaya lañchetvā pesessāmi, yadi paṇḍito bhavissati paṇṇaṃ vācetvā kākamaṃsabhāvaṃ ṇatvā āgamiṣṣati, noce nāgamissatīti“ so „puṇṇanadin“ ti imaṃ gāthaṃ paṇṇe likhi. Jāt. 433: so aparabhāge mātāpitunnaṃ accayena sabbaissariyaṃ paṭipajji. Ath' ekadivasaṃ ratanakoṭṭhāgārāni viloketvā varapallamaṃkamajjhagato suvaṇṇapaṭṭaṃ āharāpetvā „ettakaṃ dhaṇaṃ asukena uppāditaṃ, ettakaṃ asukenā“ ti pubbaṇāṭhihi suvaṇṇapaṭṭe likhitāni akkharāni disvā cintesi. Jāt. 483: „Himavante catutthāya pabbatarajiyā suvaṇṇavaṇṇo (MS. -ṇṇe) moro carati, tassa maṃsaṃ khāditvā ajaramarā honti ti“ suvaṇṇapaṭṭe likhāpetvā paṭṭasāramaṇjūsāyaṃ ṭhapetvā kālam akāsi. Ath' aṇṇo rājā ahoṣi. So paṭṭe akkharāni disvā „ajaramaro bhavissāmiti“ tassa gahaṇatthāya (MS. gahana-) ekaṃ luddaṃ pesesi. Jāt. 381: aparabhāge rājā kālam akāsi. Mahāsatto tassa sarīraparihāraṃ kāretvā vinicchaye potthakaṃ likhāpetvā „imaṃ potthakaṃ oloketā aṭṭaṃ tīreyyāthā“ ti vatvā mahājanassa dhammaṃ desetvā appamādena ovaditvā sabbesaṃ rodantānaṃ paridevantānaṃ eva saddhiṃ Cullatuṇḍilena araṇṇaṃ pāvīsi. Potthaka, a book, Abhidhāna v. 1006, S. pustaka. Jāt. 122: Bodhisatto mahāvibhavo seṭṭhi ahoṣi. Tassa bhariyā puttaṃ vijāyi. Dāsī (MS. dāsī) pi 'ssa taṃ divasaṃ yeva puttaṃ vijāyi. Te ekato vaddhimsu. Seṭṭhiputte (MS. -putto) lekhaṃ sikkhante ca dāso pi 'ssa phalakaṃ vahaṃāno gantvā ten' eva saddhiṃ lekhaṃ sikkhi. (Santike-Nidāna: evaṃ imehi kāraṇehi mahāmagge solasa lekha ākaḍḍhamāno nisīdi. Tasmīṃ samaye Taṇhā Aratī Ragā ti tisso Māra-dhītarō „pitā no na paṇṇāyati, kahaṃ nu kho etarahīti“ olokayamāna taṃ domanassapaṭṭaṃ bhūmiṃ likhamānaṃ disvā pitu santikaṃ gantvā „kasmāsi tāta dukkhī (MS. dukkhi) domanasso“ ti pucchimsu.) Lañca, Abhidhāna v. 824; Jāt. 77: „bhante, ekaṃ ubhatomukhaṃ assaṃ addasaṃ, tassa dvīsu passesu yavasāṃ

dentī, so dvīhi mukhehi khādati. Ayam me pañcama (MS. -me) supino, imassa ko vipako“ ti. „Imassāpi anāgate adhamikarājakāle yeva vipako bhavissati. Anāgatasmim hi adhamikabālarajāno adhammike lokamanusse vinicchaye ṭhapessanti. Te pāpā puññesu anādarā bālā sabhāyam nisīditvā vinicchayam dentā ubhinnaṃ pi atthapaecatthikānaṃ hatthato lañcaṃ gahetvā khādissanti, asso viya dvīhi mukhehi yavasam.“ This word is evidently the same as the Mahrattic lāñca meaning „bribe“ (see Molesworth). A corresponding word in Sanscrit I cannot trace. Dhūmakāla, Jāt. 410: „na mayham ghara-vāsena attho, aham tumhe upaṭṭhahitvā tumhākaṃ dhūmakāle 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-ṭri; 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,  
 bharami mātāpitaro  
 rattindivam 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 ṭha-  
petvā vana mūlaphalāni āharati; but against it speaks a pas-  
sage in Jāt. 409: ekam rukkham āruhya 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 ṛ, and ā being shortened  
before the double consonant. Other forms of the verb will  
be found at Dhp. 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. Dhp. 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 pūralāsam.

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." *Sāvessāmi*, causative of *su* (S. *ṣru*), Clough's Pali Verbs p. 15,21. 16,26. *Upaḍḍha* = *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 tī '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 bhayaṁ  
 evaṁ narānām jātānām  
 nānyatra maraṇād bhayaṁ.

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, Mahāv. p. 79), or, as I rather suppose, by false analogy from puthujjana. Uda bbahe, potential of ud + ā + bah (bah<sup>a</sup>, brah<sup>a</sup>, brūh<sup>a</sup> = vuddhiyaṁ; Dhāṭupātha) of which verb I have met with the following forms: abbaha, abbahe, abbahi, abbūḷha (Dh. 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. Pārenti the Commentator renders by „yāpenti,“ 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. Parinibbāye 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:



Daddallamāna (MS. -manā) āgañchum

Taṇhāya (MS. adds: ca) Arati Ragā.

Tā tattha panudī (MS. panūdī) Satthā

tulaṃ bhaṭṭhaṃ va māluto (MS. māluko) ti.

Daddallamāna = S. jājvalyamāna; bhaṭṭha = 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 vinaṅyati.

Tveva i.e. iti eva, see Dhp. p. 279. Dassam and bhokkham are the first persons singular of the future tense in the attanopada of the verbs dā and bhuj. Ettaka, see Dhp. p. 350. Pādukā, Abhidh. v. 358. Pallamka, Abhidh. v. 308, S. paryāṅka. Saggapadaṃ pūresi, he filled, completed i. e. finished the way to heaven; instead of saggapadaṃ 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 Sathhā Jetavane viharanto matapitikam<sup>a</sup> kuṭumbikam ārabha kathesi. So kira pitari mate paridevamāno carati<sup>b</sup>, sokaṃ vinodetuṃ na sakoti<sup>c</sup>. Sathhā tassa sotāpattiphalūpanissayam disvā Sāvattthiyam piṇḍāya caritvā pacchāsamaṇam ādāya tassa<sup>e</sup> geham gantvā<sup>f</sup> paññattāsane sannisinnaṃ<sup>g</sup> „kim upāsaka socasīti“ vatvā „āma bhante“ ti vutte „āvuso, porāṇākaṇḍitā paṇḍitānam katham<sup>h</sup> sutvā pitari kālakate<sup>i</sup> na socimsū“ ti vatvā tena yācito atītam āhari:

Atīte Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto kuṭumbikagehe nibbatti. Sūjāto kumāro ti 'ssa nāmaṃ karimsu. Tassa vayappattassa pitāmaho kalamakāsi. Ath' assa pitā pitu kālakiriyato<sup>j</sup> paṭṭhāya sokasamappito ālāhanato aṭṭhīni āharitvā attano ārāme 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 bhuñjati na kamante vicāreti<sup>n</sup>. Tam disvā Bodhisatto „pitā me ayyakassa

<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 sannisinnaṃ, B nisinno tam vanditvā nisinnaṃ. <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 caratī, thapetvā kho<sup>o</sup> pana maṃ añño<sup>p</sup> etaṃ saññāpetum<sup>q</sup> na sakkoti, ekena maṃ upāyena nissokaṃ karissāmīti<sup>r</sup> bahinagare<sup>r</sup> ekaṃ matagoṇaṃ<sup>o</sup> disvā tiṇaṃ ca pāṇiyaṃ ca āharitvā tassa purāto katvā<sup>s</sup> „khāda khāda, piva pivā<sup>t</sup>“ ti vadatī<sup>u</sup>. Āgatāgatā taṃ disvā „samma Sujāta, kiṃ ummattako si, matagoṇassa<sup>v</sup> tiṇodakaṃ desīti<sup>r</sup>“ vadanti. So kiñci na paṭivadatī. Ath' 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 tvaṃ tāta Sujāta paṇḍito<sup>y</sup>, kimkāraṇā 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 tucchāṃ vilapasi  
yathā taṃ dummatī tathā<sup>c</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 gatajīvitāṃ jinnaṃ<sup>b</sup> goṇaṃ; yathā tan ti ettha tan ti<sup>c</sup> ni-

<sup>o</sup> B omits kho. <sup>p</sup> C añño. <sup>q</sup> C saññā-. <sup>r</sup> B pahigāme.

<sup>s</sup> both MSS. -gonāṃ. <sup>t</sup> B thapetvā. <sup>u</sup> B khādāhi pivāhi. <sup>v</sup> B ārabhā. <sup>w</sup> C -gonassa. <sup>x</sup> B vegenāgamtvā. <sup>y</sup> B adds ti.

<sup>z</sup> B harikaṃ. <sup>w</sup> B gatasantaṃ. <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 jinnaṃ, B jinno. <sup>c</sup> C omits ettha tan ti.

pātamattaṃ, yathā dummati appaṇṇo<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 sīsaṃ ca<sup>k</sup>  
hatthapādā ca<sup>l</sup> dissare,  
rudam<sup>m</sup> mattikathūpasmim<sup>n</sup>  
nanu tvaṇ ñeva<sup>o</sup> dummatīti.<sup>“</sup>

Tattha ta the vā ti yathā pubbe ṭhitam tath' eva tiṭṭhati; maññe ti etesaṃ sīsādīnaṃ tath' eva ṭhitattā ayaṃ goṇo samuṭṭhaheyyā ti maññāmi; nevayyakassā ti ayyakassa pana sīsaṃ vā<sup>p</sup> hatthapādā vā<sup>p</sup> na dissanti, piṭṭhipādā vā na dissare ti pi paṭho; nanu tvaṇ ñeva dummatīti aham tāva sīsādīni passanto evaṃ karomi, tvam pana na<sup>q</sup> kiñci passasi, jhāpitaṭṭhānato aṭṭhīni āharitvā thūpaṃ<sup>r</sup> katvā paridevasi, iti maṃ paṭicca satagaṇena<sup>s</sup> tvam eva<sup>t</sup> dummati<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 abhutaṃ. <sup>g</sup> B vilapasīti. <sup>h</sup> C vāladī. <sup>i</sup> B tiṭṭhati. <sup>j</sup> C maññe. <sup>k</sup> C sīsaṃ vā. <sup>l</sup> B na. <sup>m</sup> B rudam. <sup>n</sup> B mattikāthūpasmī. <sup>o</sup> B tvaṇñeva. <sup>p</sup> B ca. <sup>q</sup> B omits na. <sup>r</sup> B mittakathu-  
<sup>s</sup> B adds saḥassagaṇena nu. <sup>t</sup> B tvaṇñeva. <sup>u</sup> both MSS. dummatīti. <sup>v</sup> C bhijjantīti. <sup>w</sup> B parivedanā. <sup>x</sup> C saññā-







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