



NAḶINIKĀJĀTAKA VAṆṆANĀ (JA 526)

EDITED BY

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Introduction

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

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

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

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

The text itself can be divided into the verses, the word analysis, and the prose story sections. It seems to me we are dealing with

two distinct strata here, the verses being the oldest, and their analysis and the prose story being the younger. The reason for this is that the verses were never translated from the Pāḷi in the first place but were preserved in the original language.

The prose, on the other hand, was translated first into Sinhala and then back into Pāḷi in the 5th century, apparently by Bhadanta Buddhaghosa, who is traditionally held to have made the final rescension of the Jātaka commentary; and the word analysis, which would have been necessary to preserve their meaning is also younger in diction and style, as we can see when it occasionally breaks into a prose paraphrase of the verses.

In this edition I have clearly marked the different sections by greying out the word analysis, while the prose story and the verse it supports are coloured as normal.

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

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

Ānandajoti Bhikkhu
August 2010

Naḷinikājātakavaṇṇanā¹ (Jā 526)

[Nidānam]

“uddayhate² janapado.” ti

idaṃ satthā jetavane viharanto³ purāṇadutiyikāpalobhanam⁴ ārabba kathesi. kathento ca taṃ bhikkhum kena ukkaṇṭhāpito ’sī ti pucchitvā, purāṇadutiyikāyā ti vutte. “esā kho, bhikkhu, tava anattakārikā pubbe pi tvaṃ etaṃ nissāya jhānā parihāyitvā, mahāvināsaṃ patto”⁵ ti vatvā atītaṃ āhari.

* * *

atīte, bārāṇasiyaṃ brahmadatte rajjaṃ kārente, bodhisatto udiccabrāhmaṇamahāsālakule nibbattitvā, vayappatto uggahitasippo. isipabbajjaṃ pabbajitvā jhānābhiññā nibbattetvā, himavantapadese⁶ vāsaṃ kappesi.

¹ SHB has no heading but writes *naḷinikājātakaṃ* as the end-title; PTS writes: *naḷinikājātaka*, with variant spelling and omitting *-vaṇṇanā*. Thai writes: *naḷinikājātakaṃ*, with variant spelling and omitting *-vaṇṇanā*. ChS: *niḷinikājātakavaṇṇanā*; ChS always writes *niḷinikā*.

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

³ PTS abbreviates excessively, here it writes, e.g. *idaṃ s. j. v.*, and in many other places similarly throughout when there is stock text. This makes comparison very difficult without searching out the root texts, and I have not done it here.

⁴ PTS: *-dutiyika-*.

⁵ SHB, Thai: *patto’ sī*.

⁶ SHB, Thai: *-pp-*; but there is no reason for the gemination, same when the word recurs below.

⁷ath' ekā migī, tassa passāvaṭṭhāne, sambhavamissakam tiṇam khāditvā, udakam pivi.⁸ ettakeneva ca tasmim paṭibaddhacittā, gabbham paṭilabhivā, tato paṭṭhāya, kattraci agantvā tattheva tiṇam khāditvā,⁹ assamassa sāmante yeva vicarati. mahāsatto pariggaṇhanto¹⁰ tam kāraṇam aññāsi. sā aparabhāge manussadārakam vijāyi. mahāsatto tam puttasiṇehena paṭijaggi, isisiṅgo tissa nāmam akāsi.

atha nam pitā vayappattam pabbājetvā, kasiṇaparikkammaṃ uggaṇhāpesi. so na cirasseva, jhānābhīññā nibbattetvā,¹¹ jhānasukhena kīḷi, ghoratapo paramadhitindriyo¹² ahosi. tassa¹³ sīlatejena sakkassa bhavanam¹⁴ kampi.

⁷ From here to the naming below is summarised in the original thus: *alambusājātake vuttanaye neva [pts: vuttanayen' eva] tam paṭicca ekā migī [pts: migā] gabbham paṭilabhivā puttam vijāyi, isisiṅgo tvevassa nāmam ahosi; as was said in the account given in the Alambusājātaka [Jā 523] one deer, after becoming pregnant gave birth to a son, and he was named Isisiṅga.* I have expanded it by bringing in the story from that Jātaka, which continues up and till the naming of the boy below.

⁸ Thai: *pīvi*.

⁹ Thai omits: *tattheva tiṇam khāditvā*.

¹⁰ Thai: *-g-*.

¹¹ ChS: *uppādetvā*. PTS inserts: *himavantapadesa* here.

¹² SHB: *paramābhijitindriyo*; and *having conquered the senses*; PTS: *parimāritindriyo* [sic]; and *mortified the senses*; same below when Sakka questions the King. Thai reads: *ghoratapo paramatapo paramābhijitindriyo ahosi*.

¹³ Thai: *athassa*.

¹⁴ PTS: *sakkabhavanam*; compounding the words.

sakko āvajjanto¹⁵ taṃ¹⁶ kāraṇaṃ ñatvā: upāyenassa sīlaṃ
bhindissāmī ti, tīṇi saṃvaccharāni sakalakāsiraṭṭhe vuṭṭhim
nivāresi,¹⁷ raṭṭhaṃ aggidaḍḍhaṃ viya ahosi. sasse asampajjamāne,
dubbhikkhapīlītā manussā sannipatitvā, rājaṅgaṇe upakkosimsu.
atha ne rājā vātapāne ṭhito: kim etan-ti pucchi?

“mahārāja, tīṇi saṃvaccharāni devassa avassantassa,¹⁸
sakalaratṭhaṃ uḍḍayhati, manussā dukkhitā, devaṃ vassāpehi,
devā” ti.

rājā sīlaṃ samādiyitvā uposathaṃ upavasanto pi vassaṃ¹⁹
vassāpetuṃ nāsakkhi.

tasmim kāle, sakko aḍḍharattasamaye,²⁰ tassa sirigabbhaṃ
pavisitvā, ekobhāsaṃ katvā, vehāse²¹ aṭṭhāsi.

rājā taṃ disvā: “ko ’si tvaṇ”-ti pucchi.

“sakko ’ham-asmī,” ti

“kenatthenāgato ’sī?” ti

“vassati te, mahārāja, raṭṭhe²² devo” ti?

¹⁵ ChS, Thai: *āvajjento*; similar meaning

¹⁶ Thai omits.

¹⁷ PTS: *vāresi*.

¹⁸ ChS: *avassantattā*.

¹⁹ SHB omits: *vassaṃ*; PTS omits: *pi vassaṃ*.

²⁰ Thai: *aḍḍharattikasamaye*.

²¹ PTS: *vehāsaṃ*, sometimes the accusative is used with locative sense.

²² PTS: *rajje*; more or less the same meaning.

“na vassatī” ti.

“jānāsi panassa avassanakāraṇan?”-ti

“na jānāmī” ti.²³

“mahārāja, himavantapadese isisiṅgo nāma tāpaso paṭivasatī²⁴
ghoratapo²⁵ paramadhitindriyo. so nibaddhamh²⁶ deve vassante,
kujjhivā ākāsaṃ olokesi, tasmā devo na vassatī” ti.

“idānetthaḥ²⁷ kim kātabban?”-ti

“tassa tape bhinne devo vassissatī” ti.²⁸

“ko panassa tapam bhinditum samattho?” ti

“dhītā pana te,²⁹ mahārāja, naḷinikā³⁰ samatthā. tam
pakkosāpetvā:³¹ asukaṭṭhānam nāma gantvā, tāpasassa tapam
bhindā ti³² pesehī.” ti

evam so rājānam anusāsivā,³³ sakaṭṭhānam-eva agamāsi.

²³ ChS, Thai insert: *sakka*.

²⁴ PTS: *vasati*.

²⁵ Thai: *so ghoratapo paramābhijitindriyo*.

²⁶ Thai: *nivaddham*.

²⁷ ChS: *idāni panettha*.

²⁸ PTS: *vassatī ti*; present tense, which cannot be right here.

²⁹ PTS, ChS omit: *pana*.

³⁰ Thai: *naḷinikā*, Thai spells the name thus throughout.

³¹ PTS: *pakkositvā*; same meaning, text uses causative form as in the text just below.

³² ChS: *bhindāhī ti*, alternative form of the imperative.

rājā punadivase, amaccehi saddhim mantetvā, dhītaram
pakkosāpetvā, paṭhamam gātham-āha:

---|---||---|--- navipulā
“uḍḍayhate janapado, raṭṭhañ-cāpi vinassati,
---|---||---|--- pathyā³⁴
ehi³⁵ naḷinike³⁶ gaccha taṃ me brāhmaṇam-ānayā.” ti [1]

tattha taṃ me ti taṃ mama anattakāriṃ brāhmaṇam attano vasaṃ
ānehi,³⁷ kilesarativasenassa sīlam bhindā³⁸ ti.

taṃ sutvā sā dutiyam gātham-āha:

---|---||---|---
“nāham dukkhakkhamā, rāja, nāham addhānakovidā,
---|---||---|---
katham aham gamissāmi vanam kuñjarasevitan?”-ti [2]

tattha dukkhakkhamā ti aham, mahārāja, dukkhassa khamā na homi,
addhānam-pi na jānāmi, sāham katham gamissāmī? ti

tato rājā dve gāthā³⁹ abhāsi:

³³ Thai: *anusāsetvā*, alternative spelling for the absolutive.

³⁴ From here on all Siloka (16-syllable) lines are pathyā, unless otherwise stated.

³⁵ All texts: *ehi*; we should read *-ī-* m.c. to avoid two light syllables in 2nd and 3rd positions.

³⁶ BJT: *naḷinike*; and similarly throughout: other instances will not be noted.

³⁷ SHB: *mānehi* = *me ānehi*.

³⁸ ChS: *bhindāhī*; alternative form of the imperative.

³⁹ ChS: *gāthāyo*, alternative form of the plural.

[Palobhanam]

athassā sabbaṃ dātabbayuttakaṃ datvā, amaccehi saddhiṃ
uyyojesi. amaccā taṃ ādāya,⁴⁹ paccantaṃ patvā, tattha
khandhāvāraṃ nivāsāpetvā,⁵⁰ rājadhītaraṃ ukkhipāpetvā,
vanacarakadesitena⁵¹ maggena himavantaṃ pavisitvā,
pubbaṅhasamaye tassa assamapadassa samīpaṃ⁵² pāpuṇiṃsu.

tasmīṃ khaṇe bodhisatto, puttaṃ assamapade nivattetvā,⁵³ sayāṃ
phalāphalattthāya araṇṇaṃ pavitṭho hoti.

vanacarako⁵⁴ sayāṃ assamaṃ⁵⁵ āgantvā,⁵⁶ tassa pana
vasanaṭṭhāne⁵⁷ ṭhatvā, naḷinikāya taṃ dassento⁵⁸ dve gāthā
abhāsi:⁵⁹

⁴⁹ PTS omits: *taṃ ādāya*, and reads *gantvā* instead of *patvā*.

⁵⁰ PTS: *nivāsetvā*; *set up [camp]*, but beings ministers they would have had it done for them.

⁵¹ ChS: *vanacarakena adesitena*, splitting the compound.

⁵² PTS: *assamasamīpaṃ*; *near to his ashram*.

⁵³ ChS: *nivāsāpetvā*; *after staying behind*.

⁵⁴ PTS: *vanacarakā*, plural, but only one has been mentioned in the story.

⁵⁵ SHB, Thai: *vanacarakā sayāṃ assamapadaṃ*.

⁵⁶ SHB, ChS, Thai: *agantvā*; *having gone to*.

⁵⁷ ChS: *dassanaṭṭhāne*; *lovely place*.

⁵⁸ PTS: *dassetvā*; *having seen [it]*.

⁵⁹ SHB, PTS, Thai: *vadiṃsu*, plural form to go with *vanacarakā* above, but it means they must have spoken the verses together, another reason for preferring the singular.

~ ~ ~ ~ ~|~ ~ ~ ~ ~|~ ~ ~ ~ ~
 “kadalīdhajapaññāṇo,⁶⁰ ābhujīparivārito,⁶¹
 ~ ~ ~ ~ ~|~ ~ ~ ~ ~|~ ~ ~ ~ ~ savipulā
 eso padissati rammo isisiṅgassa assamo. [5]

~ ~ ~ ~ ~|~ ~ ~ ~ ~|~ ~ ~ ~ ~
 eso aggissa saṅkhāto eso dhūmo padissati,
 ~ ~ ~ ~ ~|~ ~ ~ ~ ~|~ ~ ~ ~ ~ mavipulā
 maññe no aggim hāpeti, isisiṅgo mahiddhiko.” ti [6]

tattha⁶² kadalisaṅkhātā dhajā paññāṇaṃ assā ti **kadalīdhajapaññāṇo**.
ābhujīparivārito ti bhujapattavanaparikkhito.⁶³
saṅkhāto ti eso aggi assa isisiṅgassa jhānena⁶⁴ saṅkhāto paccakkhagato⁶⁵
 jalati.
maññe no aggin-ti aggim no⁶⁶ hāpeti, juhati paricaratī ti maññāmi.⁶⁷

⁶⁰ PTS, Thai: *kadali*-; giving two light syllables in 2nd and 3rd position, against the metre.

⁶¹ ChS, Thai: *kadalidhajapaññāṇo ābhujīparivārito*; -ī- in both places is m.c. to avoid 2 lights in 2nd and 3rd positions. PTS reads: *kadali*- and -*vāraṇo*, both here and below,

⁶² SHB, Thai unnecessarily insert: *kadalidhajapaññāṇo ti* here.

⁶³ SHB, Thai: *ābhujī*-, *curled (leaves)*, which robs it of meaning.

⁶⁴ PTS: *ñāṇena*; [*reckoned*] by his knowledge.

⁶⁵ PTS: *paccakkhato*; Thai: *paccakkhakato*?

⁶⁶ PTS: *na*, which unfortunately reverses the meaning; context confirms that *no* here must be affirmative not negative, though it can mean either.

⁶⁷ PTS: *maññe*; same meaning.

amaccā pi bodhisattassa araṇṇaṃ pavīṭṭhavelāya,⁶⁸ assamaṃ
parivāretvā, ārakkhaṃ ṭhapetvā, rājadhītaraṃ isivesaṃ gāhāpetvā,
suvaṇṇacīrakena⁶⁹ nivāsanapārūpanaṃ⁷⁰ katvā, abbālānkārehi
alānkaritvā, tantubaddhaṃ cittabheṇḍukaṃ⁷¹ gāhāpetvā,
assamapadaṃ pesetvā,⁷² sayāṃ bahi rakkhantā aṭṭhamsu.

sā tena bheṇḍukena kīḷanti⁷³ caṅkamaṇakoṭiyaṃ⁷⁴ otari. tasmim
khaṇe isisiṅgo paṇṇasāladvāre pāsāṇaphalake nisinna hoti. so taṃ
āgacchantim disvā, bhīttasito uṭṭhāya, paṇṇasālaṃ pavisitvā
aṭṭhāsi. sā piṣṣa paṇṇasāladvāraṃ⁷⁵ gantvā kīḷi yeva.

sattā taṅ-ca tato uttari ca⁷⁶ atthaṃ⁷⁷ pakāsento tisso gāthā abhāsi:

— ̣ — — | ̣ — — — || — — ̣ ̣ | ̣ — ̣ —
“taṅ-ca disvāna āyantiṃ, āmuttamaṇikuṇḍalaṃ,
̣ ̣ — — — | ̣ ̣ — — || — ̣ — — | ̣ — ̣ — savipulā
isisiṅgo pāvīsi bhīto assamaṃ paṇṇachādanaṃ. [7]

⁶⁸ SHB, Thai: *velāyam-eva*, with confirming particle.

⁶⁹ Thai: *suvaṇṇacīrake*, locative, *in a golden bark robe*.

⁷⁰ SHB: *-pārūpanaṃ*; there is often a variation between *-n-* and *-ṇ-* in the Sinhalese texts.

⁷¹ SHB: *citra-* = same word, different spelling; ChS, Thai: *-geṇḍukaṃ* = different word, same meaning; ChS and Thai write like this throughout, further cases will not be noted.

⁷² PTS: *pavesetvā*; *having entered [the ashram]*, which makes no sense when she is next said to be outside it.

⁷³ Thai: *kīḷaṃ kīḷanti*, although the repetition seems unnecessary perhaps we could translate: *playing a game*.

⁷⁴ ChS: *caṅkama-*, alternative form.

⁷⁵ SHB: *sālādvāraṃ*; but we would expect the vowel to be shortened in compounds.

⁷⁶ SHB: *tato ca uttarim*, and omits following *ca*. PTS: *uttarim*, and omits following *ca*.

⁷⁷ Thai omits: *ca atthaṃ*.

— 0 — 0 | 0 — — — || — 0 — — | 0 — 0 —
 assamassa ca sā dvāre bheṇḍukenassa kīḷati,
 0 — 0 — | — , — — — || — 0 — | 0 — 0 — mavipulā
 vidaṃsayantī aṅgāni, gūyaṃ pakāsītāni ca. [8]

— 0 — — | 0 — — — || — 0 — 0 | 0 — 0 —
 tañ-ca disvāna kīḷantiṃ paṇṇasālagato⁷⁸ jaṭī,
 — 0 — — | 0 — — — || 0 — 0 — 0 | 0 — 0 — pathyā
 assamā nikkhamitvāna, idaṃ vacanam-abravī:” ti [9]

tattha, **bheṇḍukenassā** ti assa isisiṅgassa assamadvāre bheṇḍukena kīḷati.
 vidaṃsayantī ti dassentī.

gūyaṃ pakāsītāni cā ti gūyañ-ca rahassaṅgañ-ca⁷⁹ pakāsītāni ca⁸⁰
 pākaṭāni mukhahatthādīni.⁸¹

abravī ti so kira paṇṇasālāya ṭhatvā, cintesi: ‘sacāyaṃ yakkho bhaveyya,
 paṇṇasālaṃ pavisitvā,

mama maṃsaṃ⁸² murumurāpetvā khādeyya; nāyaṃ yakkho, tāpasō
 bhavissatī” ti assamā nikkhamitvā pucchanto⁸³ gātham-āha:⁸⁴

⁷⁸ PTS: *paṇṇasālaṃ gato*; splitting the compound.

⁷⁹ ChS omits: *ca*.

⁸⁰ SHB omits: *ca*.

⁸¹ SHB inserts: *ca*.

⁸² PTS, ChS read: *maṃ*, [and grinding] *me up*.

⁸³ SHB has a very different line here: *tasmā nikkhamitvā pucchissāmi nan-ti, gātham-āha; therefore, after coming forth (thinking): I will question him, he spoke this verse*. PTS is similar, but adds: *vatvā* after *nan-ti*; *after coming forth and saying*.

⁸⁴ Thai has a different line altogether here: *tasmā nikkhamitvā idaṃ kira āha; therefore after going forth this, it seems, was said*.

-----|-----||-----|-----
'ambho! ko nāma so rukkho yassa tevaṃgataṃ phalaṃ?
-----|-----||-----|----- mavipulā
dūre pi khittaṃ pacceṭi, na taṃ ohāya gacchatī' ” ti.⁸⁵ [10]

tattha yassa tevaṃgatan-ti⁸⁶ yassa tava rukkhasa evaṃgataṃ⁸⁷
manoramaṃ phalaṃ? ko nāma so⁸⁸ rukkho ti citrabheṇḍukassa
adiṭṭhapubbattā; rukkhaphalena tena⁸⁹ bhavitabban-ti maññamāno
evaṃ pucchi.⁹⁰

athassa sā rukkhaṃ⁹¹ ācikkhantī gātham-āha:⁹²

-----|-----||-----|-----
“assamassa mamaṃ,⁹³ brahme, samīpe gandhamādane,
-----|-----||-----|-----
pabbate⁹⁴ tādisā rukkḥā, yassa tevaṃgataṃ phalaṃ,
-----|-----||-----|----- mavipulā
dūre pi khittaṃ pacceṭi, na maṃ ohāya gacchatī.” ti [11]

⁸⁵ PTS adds: *kathesi*; he said.

⁸⁶ ChS adds: *phalan*, in the quotation here.

⁸⁷ PTS, ChS: *gatikaṃ*.

⁸⁸ SHB, Thai: *nāmeso*.

⁸⁹ PTS: *rukkaphalen' etena*; the meaning doesn't change.

⁹⁰ ChS: *pucchati*, present tense.

⁹¹ SHB, Thai omits: *rukkhaṃ*, which would seem to be necessary to give context.

⁹² PTS places: *gātham-āha* after the verses.

⁹³ PTS, ChS: *mama*, alternative form.

⁹⁴ PTS, ChS: *Bhavo*, [*there are*] many [*trees*].

tattha samīpe gandhamādane ti gandhamādanapabbate mama assamassa
samīpe.⁹⁵

yassa tevaṃgatan-ti yassa evaṃgataṃ, ta-kāro byañjanasandhikaro⁹⁶ ti.

iti sā musāvādaṃ⁹⁷ abhāsi. itaro pi⁹⁸ saddahitvā tāpaso eso ti
saññāya, paṭisanthāraṃ karonto gātham-āha.⁹⁹

— 0 0 — | — 0 0 | — 0 — —
“etu¹⁰⁰ bhavaṃ assamimaṃ adetu,
— 0 0 — | — 0 0 | — 0 — —
pajjañ-ca bhakkhañ-ca paṭiccha dammi,
0 0 — 0 — | — 0 0 | — 0 — — jagatī
idam-āsanam atra bhavaṃ nisīdatu,
0 — 0 — | — 0 0 | — 0 — — jagatī
ito bhavaṃ mūlaphalāni khādatū”¹⁰¹ ti. [12]

tattha assamiman-ti assamaṃ imaṃ bhavaṃ pavisatu.

adetū ti yathāsannihitaṃ āhāraṃ paribhuñjatu.¹⁰²

pajjan-ti pādabbhañjanaṃ.

bhakkhan-ti madhuraphalāphalaṃ.

paṭicchā ti paṭiggaṇha.

idam-āsanan-ti pavitṭhakāle evam-āha.

⁹⁵ PTS: *assamasamīpe*; compounding the words.

⁹⁶ PTS: *sandhikaro*.

⁹⁷ PTS: *musā*.

⁹⁸ PTS: *pana*.

⁹⁹ PTS places: *gātham-āha* after the verse.

¹⁰⁰ All texts thus. We need to read: *etū*, to avoid light syllables in 2nd and 3rd positions.

¹⁰¹ PTS, ChS: *bhuñjatu*, with nearly the same meaning, but elsewhere *khādati* is used for eating roots and fruits.

¹⁰² PTS: *bhuñjatu*.

tassā¹⁰³ paṇṇasālam pavisitvā, kaṭṭhatthare¹⁰⁴ nisīdantiyā,
 suvaṇṇacīrake dvidhā gate sarīram appaṭicchannam¹⁰⁵ ahosi. tāpaso
 mātugāmasarīrassa aditṭhapubbattā tam disvā,¹⁰⁶ vaṇo eso ti
 saññāya evam-āha:

--o-|-oo|-o--
 “kiṃ te idaṃ ūrunam-antarasmim,¹⁰⁷
 o-o-|-oo|-o-o- jagatī
 supicchitam kaṇha-r-ivappakāsati,
 --o-|-o-|-o--
 akkhāhi me pucchito etam-attham,
 --o-|-o-|-o--
 kose nu te uttamaṅgam pavitṭhan?”-ti [13]

tattha **supicchitan**-ti dvinnam ūrunam samāgamakāle suphusitam¹⁰⁸
 sippimukhasaṅṭhānam.¹⁰⁹ subhalakkhaṇena hi asamannāgatāya, tam
 ṭhānam āvāṭadhātukaṃ hoti, samannāgatāya abbhunnatam,
 sippipuṭamukhasaṅṭhānam.
kaṇha-r-ivappakāsati ti ubhosu passesu kālakam viya khāyati.
kose nu te uttamaṅgam pavitṭhan-ti tava uttamaṅgam līngasaṅṭhānam
 na paññāyati, kiṃ nu tam tava sarīrasaṅkhāte kose pavitṭhan-ti
 pucchati.

¹⁰³ SHB, PTS add: “*kin-te idan*”-ti before *tassā*, as though it is the word analysis explaining the next verse.

¹⁰⁴ ChS: *kaṭṭhattharaṇe*, which doesn’t give the expected meaning.

¹⁰⁵ SHB: -p-, but gemination is warranted here.

¹⁰⁶ Thai: *disvāna*, alternative form.

¹⁰⁷ Thai: *kin-te idaṃ tava ūrunam-antaram*, same meaning, but Jagatī metre.

¹⁰⁸ SHB, PTS: *suphassitam*, *it is pleasant to the touch*; but it doesn’t appear he has touched it yet. PED: [*su-*]picchita *well polished, shiny, slippery* J v.197 (cp. Sk. *picchala*?). SED: *picchala* - mfn. *slimy, slippery, smeary*.

¹⁰⁹ ChS, Thai: *sippipuṭamukhasaṅṭhānam*; *having an opening formed like the hollow mouth of an oyster*.

atha maṁ sā vañcayantī gāthādvayam-āha:

◡-◡-◡-|◡-◡-◡-|◡-◡-◡- jagatī
 “aḥaṁ vane mūlaphalesanaṁ caraṁ,
 --◡-◡-|◡-◡-◡-|◡-◡-◡-
 āsādayim¹¹⁰ acchaṁ¹¹¹ sughorarūpaṁ,
 --◡-◡-|◡-◡-◡-|◡-◡-◡-
 so maṁ pativā sahasajjhapatto,¹¹²
 ◡-◡-◡-|◡-◡-◡-|◡-◡-◡-
 panujja maṁ abbahi uttamaṅgaṁ. [14]

--◡-◡-|◡-◡-◡-|◡-◡-◡- jagatī
 svāyaṁ vaṇo khajjati kaṇḍuvāyati,
 --◡-◡-|◡-◡-◡-|◡-◡-◡-
 sabbañ-ca kālaṁ na labhāmi sātāṁ,
 ◡-◡-◡-|◡-◡-◡-|◡-◡-◡-
 paho bhavaṁ kaṇḍum-imaṁ vinetuṁ,
 ◡-◡-◡-◡-|◡-◡-◡-|◡-◡-◡-
 kurutaṁ¹¹³ bhavaṁ yācito brāhmaṇatthan”-ti. [15]

tattha āsādayin-ti ghaṭṭesim, āgacchantāṁ disvā leḍḍunā paharin-ti attho.
pativā ti upadhāvitvā.

sahasajjhapatto ti maṁ¹¹⁴ sahasā ajjhapatto sampatto.

panujjā ti atha maṁ pātetvā.¹¹⁵

abbahī ti mukhena mama uttamaṅgaṁ luñcitvā pakkāmi, tato paṭṭhāya
 imasmim ṭhāne vaṇo jāto.¹¹⁶

¹¹⁰ Thai: *asādayim*, here and below, but the verb is *āsādeti*, and therefore requires the long syllable.

¹¹¹ We need to read: *accha*’, m.c. as the heavy syllable in 6th position is normally avoided.

¹¹² ChS: *sahasājjhapatto*, which violates the two-morae rule.

¹¹³ PTS: *kurute*.

¹¹⁴ PTS omits; ChS: *mamaṁ*, incorrect form.

¹¹⁵ ChS: *potevā*? Maybe given as an alternative form of the absolutive, but I cannot find the form in the Dictionaries.

svāyan-ti so ayam, tato paṭṭhāya mayham vaṇo khajjati ceva kaṇḍuñ-ca¹¹⁷
 karoti, tappaccayā sāham¹¹⁸ sabbakālam kāyikacetasikasukham na
 labhāmi.

paho ti pahu,¹¹⁹ samattho.

brāhmaṇatthan-ti bhavam mayā yācīto imam brāhmaṇassa attham
 karotu, idaṃ me dukkham¹²⁰ harāhī¹²¹ ti vadati.

so tassā musāvādam sabbhāvo ti saddahitvā, sace te¹²² evam sukham
 hoti karissāmī, ti tam padesaṃ oloketvā, anantaram gātham-āha:

---o-|-oo-|-o-o- jagatī
 “gambhīrarūpo tē vaṇo salohito,
 o-o-|-o-|-o---
 apūtiko pakkagandho mahā ca,¹²³
 o-o-|-oo-|-o---
 karomi te kiñci kasāyayogaṃ,
 o-o-|oo-|-o---
 yathā bhavam paramasukhī bhaveyyā.” ti [16]

tattha **salohito** ti rattobhāso.

apūtiko ti pūtimamsarahito.

pakkagandho¹²⁴ ti thokaṃ duggandho.

¹¹⁶ SHB: *ti*; adding an unwanted quotation marker; Thai: *imasim̄ yeva thāne vaṇo jāto ti*, adding also an emphatic.

¹¹⁷ ChS: *kaṇḍuvañ-ca*.

¹¹⁸ PTS: *cāham*; SHB, Thai: *kho 'ham*.

¹¹⁹ PTS: *pahū*; Thai omits *pahu*.

¹²⁰ Thai adds: *mābhavissa* (= *mā abhavissa*), *do not let it be*.

¹²¹ PTS: *harā*; different form of the imperative.

¹²² PTS: *vo*, enclitic having the same meaning.

¹²³ PTS reads: *pannagandho*, [*fresh and*] *bad-smelling*, here and below;
 ChS: *vaṇagandho*; *smelly wound*; Thai: *mahāpi ca*; *it is big, fresh and
 smells like its decaying*. The metre is then Jagatī.

¹²⁴ ChS: *vaṇagandho*.

kasāyayogan-ti ahaṃ keci rukkhakasāye gahetvā, tava ekaṃ¹²⁵
kasāyayogaṃ karissāmi¹²⁶ ti.

tato naḷinikā gātham-āha:

◡-◡-◡-|◡◡◡-|◡-◡-◡-
 “na mantayogā na¹²⁷ kasāyayogā,
 ◡-◡-◡-|◡-◡-|◡-◡-◡-
 na osadhā brahmacārī kamanti,
 -◡-◡-◡-|◡◡◡-|◡-◡-◡-
 yaṃ te mudū¹²⁸ tena vinehi kaṇḍum,¹²⁹
 ◡-◡-◡-|◡◡◡◡◡-|◡-◡-◡-
 yathā ahaṃ paramasukhī¹³⁰ bhaveyyan.”-ti [17]

tattha kamantī ti, bho brahmacārī, imasmim mama vaṇe neva mantayogā,
na kasāyayogā, na pupphaphalādīni osadhāni kamanti, anekavāraṃ
katehi pi¹³¹ tehi etassa phāsukabhāvo¹³² na bhūtapubbo. yaṃ pana te
etaṃ mudu aṅgajātaṃ tena ghaṭṭiyamānasseva tassa kaṇḍum¹³³ na
hoti, tasmā¹³⁴ tena vinehi kaṇḍun-ti.

¹²⁵ Thai: *etaṃ*; *that*.

¹²⁶ PTS, ChS: *karomi*, *I make*; perhaps using the present tense with near future meaning.

¹²⁷ BJT: *kiñci*; [*or*] *some [remedial decoction]*. This would require the metre pausing at the 5th and restarting from the same syllable.

¹²⁸ BJT, SHB, Thai: *mudu*, spoiling the opening.

¹²⁹ BJT: *kaṇḍu*; PTS: *kaṇḍukaṃ*; same meaning.

¹³⁰ BJT: *-sukhi* here but *-sukhī* in the verse above.

¹³¹ Thai omits *pi*.

¹³² PTS: *phāsubhāvo*; same meaning.

¹³³ PTS, ChS: *kaṇḍu*, nominative.

¹³⁴ PTS: *tasmāssa*, *therefore [please remove] his [itch]*.

so saccaṃ eso¹³⁵ bhaṇatī ti sallakkhetvā, methunasamsaggena sīlaṃ bhijjati, jhānaṃ antaradhāyatī¹³⁶ ti ajānanto, mātugāmassa adiṭṭhapubbattā, methunadhammassa ca ajānanabhāvena, bhesajjanti vadantiyā tāya methunadhammaṃ¹³⁷ paṭisevi.

tāvad-evassa sīlaṃ bhijji, jhānaṃ parihāyi. so dve tayo vāre samsaggam katvā, kilanto hutvā nikkhamitvā, saraṃ oruyha nhatvā,¹³⁸ paṭippassaddhadaratho āgantvā paṇṇasālāya¹³⁹ nisīditvā, puna pi taṃ tāpaso ti maññamāno, vasanaṭṭhānaṃ pucchanto gātham-āha:¹⁴⁰

○-○-|-○○|-○-○- jagatī
 “ito nu bhoto katamena assamo?
 -○○-|○○○○|-○-○-
 kacci¹⁴¹ bhavaṃ abhiramaṣī¹⁴² araṇṇe?
 -○○-|-○○|-○-○- irregular opening
 kacci nu¹⁴³ te mūlaphalaṃ pahūtaṃ?
 -○○-|-○○-|-○-○- irregular
 kacci bhavantaṃ na vihiṃsanti vāḷā?”¹⁴⁴ ti [18]

¹³⁵ SHB: *esa*.

¹³⁶ Thai: *parihāyī*, is abandoned.

¹³⁷ PTS, ChS: *methunaṃ*, [engaged in] sex.

¹³⁸ PTS, Thai: *nahātvā*, spelling variation.

¹³⁹ ChS: *-sālāyaṃ*, alternative spelling.

¹⁴⁰ PTS places: *gātham-āha* after the verse.

¹⁴¹ All texts read: *kacci*, in the next three lines, spoiling the metre in the opening; we need to read *kaccī*, m.c..

¹⁴² Thai: *abhiramaṣi*, spoiling the metre both in the cadence.

¹⁴³ PTS omits: *nu*, making the metre even worse.

¹⁴⁴ Thai: *bālā*; [injury from] fools.

tattha **katamenā** ti ito katamena disābhāgena bhoto assamo?
bhavan-ti ālapanam-etam.

tato naḷinikā catasso gāthā¹⁴⁵ abhāsi:

◡-◡-|◡-|◡-
 “ito ujuṃ uttarāyaṃ disāyaṃ,
 --◡-|◡◡-|◡-
 khemā nadī himavantā¹⁴⁶ pabhāvī,¹⁴⁷
 ----|◡-|◡- **vedic opening**
 tassā tīre assamo mayha’¹⁴⁸ rammo,
 ◡-◡-|◡-|◡-
 aho bhavaṃ assamaṃ mayha’¹⁴⁹ passe. [19]

--◡-|◡◡|◡-◡- jagatī
 ambā ca sālā tilakā¹⁵⁰ ca jambuyo,
 --◡-|◡◡|◡-
 uddālakā pāṭaliyo ca phullā,¹⁵¹
 ◡-◡-|◡◡|◡-
 samantato kimpurisābhigītaṃ,
 ◡-◡-|◡-|◡-
 aho bhavaṃ assamaṃ mayha’ passe. [20]

¹⁴⁵ ChS: *gāthāyo*, alternative form of the plural.

¹⁴⁶ ChS: *himavatā*.

¹⁴⁷ BJT, SHB, PTS, Thai: *pabhāti*, *gleams [in the Himālaya]*; same in the word analysis, see below.

¹⁴⁸ Thai: *mayhaṃ*, spoiling the cadence here, but *mayha’* in the next line.

¹⁴⁹ PTS: *mahyaṃ*, against the metre in the cadence.

¹⁵⁰ Thai: *tiṅḍukā*, *Diospyros embryopteris*, I cannot find a common name for this tree.

¹⁵¹ Thai: *uddālakā ca pāṭaliyo suphullā*, meaning almost identical, but metre is awkward, requiring a pause and restart at the 5th syllable.

---|---|---
 tālā ca mūlā ca phalā ca mettha,¹⁵²
 ---|---|---
 vaṇṇena gandhena upetarūpaṃ,¹⁵³
 ---|---|---
 taṃ bhūmibhāgehi upetarūpaṃ,
 ---|---|---
 aho bhavaṃ assamaṃ mayha' passe. [21]

---|---|---
 phalā ca mūlā ca pahūtam-ettha,
 ---|---|---
 vaṇṇena gandhena rasenupeṭā,
 ---|---|--- irregular opening
 āyanti ca luddakā taṃ padesaṃ:
 ---|---|---
 mā me tato mūlaphalaṃ ahāsun"-ti.¹⁵⁴ [22]

tattha **uttarāyan**-ti uttarāya.

khemā ti evaṃnāmikā nadī.

himavantā pabhāvī ti himavantato pavattati.

aho ti patthanatthe nipāto.

uddālakā ti vātaghātakā.

kimpurisābhigītan-ti samantato¹⁵⁵ parivāretvā, madhurasaddena
 gāyantehi kimpurisehi abhigītaṃ.

¹⁵² SHB: *pahūtam-ettha*; [*Palmyra and roots*] in abundance are there.

¹⁵³ BJT: *-rūpā*; but *-rūpaṃ* in the next line with a similar grammar.

¹⁵⁴ PTS: *ahāsun-ti*; Thai: *aharayun-ti*, different forms of the aorist.

¹⁵⁵ PTS: *sabbadā*; the meaning is similar.

tālā ca mūlā ca phalā ca metthā ti ettha mama assame pāsādikā
tālarukkhā ca tesañ-ñeva vaṇṇagandhādisampannā¹⁵⁶ kandasāṅkhātā¹⁵⁷
mūlā ca phalā ca.¹⁵⁸

pahūtāmetthā ti nānārukkhaphalā¹⁵⁹ ca rukkhavallimūlā ca pahūtā
ettha.

mā me tato ti taṃ mama assamapadaṃ¹⁶⁰ sambahulā luddakā¹⁶¹
āgacchanti, mayā cettha āharitvā ṭhapitaṃ bahu
madhurasamūlaphalāphalaṃ¹⁶² atthi, te mayi cirāyante
mūlaphalāphalaṃ¹⁶³ hareyyuṃ. te tato mama mūlaphalāphalaṃ mā
harimsu,¹⁶⁴ tasmā sace pi mayā saddhiṃ āgantukāmo ehi, no ce ahaṃ
gamissāmī ti āha.

taṃ sutvā tāpaso yāva pitu āgamaṇā¹⁶⁵ adhvāsāpetuṃ gātham-āha:

◡-◡-◡-|◡-◡-◡-|◡-◡-◡- jagatī
“pitā mamaṃ mūlaphalesanaṃ gato,
◡-◡-◡-|◡-◡-◡-|◡-◡-◡-
idāni āgacchati sāyakāle,
◡-◡-◡-|◡-◡-◡-|◡-◡-◡-
ubho va gacchāmasa assamaṃ taṃ,
-◡-◡-◡-|◡-◡-◡-|◡-◡-◡- irregular
yāva pitā mūlaphalato etū.” ti [23]

¹⁵⁶ PTS: *vaṇṇādisampannā*.

¹⁵⁷ Thai: *sakaṇḍa-*, I can see no good meaning for this here.

¹⁵⁸ PTS reads: *tālamūlā ca mūlā ca phalā ca*.

¹⁵⁹ PTS: *-phalāphalā*.

¹⁶⁰ PTS: *assamapadesaṃ*.

¹⁶¹ PTS: *pahūtaluddakā*; which would appear to be the wrong adjective.

¹⁶² PTS, Thai: *madhurarasaṃ mūlaphalaṃ*, splitting the compound, and dropping *phalā-*.

¹⁶³ Thai: *mūlaphalaṃ*, *roots and fruits*, same just below.

¹⁶⁴ PTS: *āharimsu*; same meaning.

¹⁶⁵ SHB: *āgamaṇā*; always this form, showing the *n/ṇ* alternation found in the Sinhalese texts.

tattha ubho va gacchāmasa ti mama¹⁶⁶ pitu ārocetvā ubho va gamissāma.

tato sā cintesi: “ayaṃ tāva araṅṅe va¹⁶⁷ vaḍḍhitabhāvena mama itthibhāvaṃ na jānāti, pitā panassa maṃ disvā va jānitvā, tvaṃ idha kiṃ karosī? ti kājakotiya paharivā, sīsam-pi me bhindeyya. tasmīṃ anāgate yeva mayā gantuṃ vaṭṭati, āgamanakammam-pi me niṭṭhitan”-ti. sā tassa āgamanūpāyaṃ ācikkhantī itaraṃ gāthamaḥa:

---|---|---|---|
 “aṅṅe bahū isayo sādthurūpā,
 ---|---|---|---|
 rājīsayo¹⁶⁸ anumagge vasanti,
 ---|---|---|---|
 te yeva pucchesi mamassamaṃ taṃ,
 ---|---|---|---|
 te taṃ nayissanti mamaṃ sakāse.” ti [24]

tattha rājīsayo ti, samma, mayā na sakkā¹⁶⁹ cirāyituṃ, aṅṅe pana sādhusabhāvā brāhmaṇīsayo ca rājīsayo ca¹⁷⁰ anumagge mama assamassa maggapasse¹⁷¹ vasanti, ahaṃ tesam¹⁷² ācikkhitvā gamissāmi, tvaṃ te puccheyyāsi, te taṃ mama santikaṃ nayissantī ti.

evaṃ sā attano palāyanūpāyaṃ katvā, paṇṇasālato nikkhamitvā, taṃ¹⁷³ oloketam-eva tvaṃ nivattā ti vatvā, āgamanamaggeneva amaccānaṃ santikaṃ agamāsi.

¹⁶⁶ PTS: *mamaṃ*; different form.

¹⁶⁷ SHB, PTS omits: *vā*.

¹⁶⁸ BJT, SHB: *rājīsayo*; against the metre in the opening.

¹⁶⁹ PTS: *na sakkā mayā*; different word order.

¹⁷⁰ ChS: *rājīsayo ca brāhmaṇīsayo ca*; different word order.

¹⁷¹ PTS, ChS: *assamamaggapasse*, parsing the compound.

¹⁷² PTS: *te taṃ*; *after informing them of it*.

¹⁷³ PTS omits: *taṃ*.

te taṃ gahetvā khandhāvāraṃ gantvā, anupubbena bārāṇasim
pāpuṇimsu.¹⁷⁴ sakko pi taṃ divasam-eva tussitvā sakalaraṭṭhe
devaṃ vassāpesi, tato subhikkhaṃ janapadaṃ ahoṣi.¹⁷⁵
isisiṅgatāpasassa pi tāya pakkantam-attāya eva kāye¹⁷⁶ ḍāho¹⁷⁷
uppajji. so kampanto,¹⁷⁸ paṇṇasālaṃ pavisitvā, vākacīraṃ pārupitvā
socanto nipajji.

¹⁷⁴ PTS: *sampāpuṇimsu*; emphatic form.

¹⁷⁵ PTS omits: *tato subhikkhaṃ janapadaṃ ahoṣi*.

¹⁷⁶ PTS replaces: *eva kāye* with *sarīre*.

¹⁷⁷ SHB, Thai: *dāho*, alternative spelling.

¹⁷⁸ Thai: *kampento*, causative form, made to tremble.

[Puttassa Pasamsanam]

bodhisatto sāyaṃ āgantvā, puttam apassanto: kahaṃ¹⁷⁹ nu kho gato? ti kājam¹⁸⁰ otāretvā paṇṇasālam pavisitvā, tam¹⁸¹ nipannakam disvā, tāta, kim karosī? ti piṭṭhim parimajjanto tisso gāthā abhāsi:

ᵛ---|ᵛ---||ᵛᵛᵛ|ᵛᵛᵛ-
 “na te kaṭṭhāni bhinnāni, na te udakam-ābhataṃ,¹⁸²
 ---|ᵛᵛᵛ-||---|ᵛᵛᵛ- anuṣṭubh
 aggi pi¹⁸³ te na hāpito,¹⁸⁴ kim nu mando va jhāyasi? [25]

---|ᵛᵛᵛ|ᵛᵛᵛ-
 bhinnāni kaṭṭhāni huto ca aggi,
 ᵛᵛᵛᵛ-|ᵛᵛᵛᵛ-|ᵛᵛᵛᵛ-
 tapanīpi te samitā brahmacārī,
 ---|ᵛᵛᵛᵛ|ᵛᵛᵛᵛ-
 pīṭhañ-ca mayhaṃ udakañ-ca hoti -
 ᵛᵛᵛᵛᵛᵛ-|ᵛᵛᵛᵛᵛ-|ᵛᵛᵛᵛᵛᵛ-
 ramasi¹⁸⁵ tuvaṃ brahmabhūto puratthā. [26]

¹⁷⁹ PTS: *kuhim*; different word, same meaning.

¹⁸⁰ PTS: *kācam*; [after putting down his] glass?

¹⁸¹ PTS omits: *taṃ*.

¹⁸² Thai: *-āgataṃ, have not come [with the water]*.

¹⁸³ All texts: *aggi pi*; giving light syllables in 2nd and 3rd positions, which is normally avoided.

¹⁸⁴ Thai: *hāsito? have not gladdened [the fire]*; this may be a copying error.

¹⁸⁵ All texts: *ramasi*; but we need to read: *ramasī*, to correct the opening. BJT, SHB read: *ramasi tvam*, which still doesn't help the metre.

〰〰〰-|-〰〰-〰〰〰- jagatī
 abhinnakaṭṭho 'si anābhatodako,
 〰〰〰-|-〰〰-〰〰〰- jagatī
 ahāpitaggī¹⁸⁶ 'si asiddhabhojano,
 〰〰〰-|-〰〰-|-〰〰-
 na me tuvaṃ ālapasī¹⁸⁷ mamajja,
 -〰〰-|-〰〰-|-〰〰-
 naṭṭhaṃ nu kiṃ cetasikañ-ca dukkhaṃ?"-ti [27]

tattha **bhinnānī** ti araṇṇato uddhaṭāṇi.
na hāpito¹⁸⁸ ti na jalito.
bhinnānī ti pubbe tayā mamāgamanavelāya kaṭṭhāni uddhaṭāṇeva honti.
huto ca aggī ti aggī ca huto ca¹⁸⁹ hoti.
tapanī ti visibbana-aggisaṅkhātā¹⁹⁰ tapanīpi,¹⁹¹ te samitā va sayam-eva¹⁹²
 saṃvidahitā va hoti.
pīṭhan-ti mama āsanatthāya¹⁹³ pīṭhañ-ca paññattam-eva hoti.
udakañ-cā ti pādadhovana-udakam-pi¹⁹⁴ upaṭṭhāpitam-eva¹⁹⁵ hoti.
brahmabhūto ti tuvam-pi ito puratthā seṭṭhabhūto imasmiṃ assame¹⁹⁶
 abhiraṃasi.
abhinnakaṭṭho 'sī ti so dāni ajja anuddhaṭakaṭṭho.¹⁹⁷

¹⁸⁶ SHB: *ahāsitaḡḡī*; which doesn't make sense in the context, and is probably a printer's error.

¹⁸⁷ ChS, Thai: *ālapasi*, which spoils the cadence.

¹⁸⁸ Thai: *hāsito*.

¹⁸⁹ PTS, ChS, Thai omit: *ca*.

¹⁹⁰ PTS: *visīvana-aggiṭṭhasaṅkhātā*; alternative form of the first word, I do not understand what the insertion *-iṭṭha-* could mean here.

¹⁹¹ SHB, Thai: *visibbanāggisaṅkhātā aggītapanīpi*; a fire-ascetic is one who warms himself at what is reckoned a fire.

¹⁹² PTS omits: *sayam-eva*.

¹⁹³ Thai: *vasanatthāya*; [*the stool*] in my living-place.

¹⁹⁴ PTS: *pādadhovanodakam ca*; sandhi form of the words.

¹⁹⁵ PTS: *upaṭṭhitam-eva*; text is causative, this is the simplex.

¹⁹⁶ PTS: *araṇṇe*; in this wilderness.

asiddhabhojano ti na te kiñci amhākaṃ kandaṃvā vā paṇṇaṃ vā
seditaṃ.

mamajjā ti mama putta, ajja na me¹⁹⁸ tvaṃ ālapasi.

naṭṭhaṃ nu kin-ti kiṃ nu te naṭṭhaṃ kiṃ vā cetasikadukkhāṃ,¹⁹⁹
akkhāhi me nipanna-kāraṇaṃ-ti, pucchati.

so pitu vacanaṃ sutvā, taṃ kāraṇaṃ kathento āha:

ᵛ-ᵛ-|ᵛᵛ-|-ᵛ-
“idhāgamā jaṭilo brahmacārī,
ᵛ-ᵛ-|ᵛᵛ-|-ᵛ-
sudassaneyyo sutanū vineti,
--ᵛ-|-ᵛᵛ-|-ᵛ-
nevātidīgho na panātirasso,²⁰⁰
ᵛ-ᵛ-|ᵛᵛ-|-ᵛ-
sukaṇḥakaṇḥacchadanehi bhoto. [28]

ᵛ-ᵛ-|ᵛᵛ-|-ᵛ-
amassujāto apurāṇavaṇṇī,
--ᵛ-|-ᵛᵛ-|-ᵛ-
Āādhārarūpaṅ-ca panassa kaṇṭhe,
ᵛ-ᵛ-|ᵛᵛ-|-ᵛ-
dve passa²⁰¹ gaṇḍā ure sujātā,
ᵛ-ᵛ-|ᵛᵛᵛ-|-ᵛ-ᵛ- jagatī
suvaṇṇapiṇḍūpanibhā²⁰² pabhassarā. [29]

¹⁹⁷ ChS adds: 'si.

¹⁹⁸ Thai: *me va*.

¹⁹⁹ PTS: *kiṃ te naṭṭhaṃ kiṃ cetasikadukkhāṃ*; ChS: *kiṃ cetasikaṃ vā dukkhāṃ*; the meaning is more or less the same.

²⁰⁰ PTS: *punātirasso*; *but not too short*; Thai: *api nātirasso*, more or less same meaning.

²⁰¹ PTS: *dv' āssa*; *His two [bumps]*; ChS: *dve yamā, two twin*.

²⁰² PTS: *sovaṇṇa-ā*; Thai: *suvaṇṇapiṇḍasannibhā*; different spellings, same meaning; ChS: *suvaṇṇatindukanibhā*; different words, same meaning.

u-u-|uu-|u-
 mukhañ-ca tassa bhusadassaneyyaṃ,
 -u-|u-|u-
 kaṇṇesu lambanti ca kuñcitaggā,
 -u-|u-|u-
 te jotare carato māṇavassa,
 -u-|u-|u-
 suttañ-ca yaṃ saṃyamaṇaṃ jaṭānaṃ. [30]

-u-|u,-uu-|u- extended
 aññā ca tassa saṃyamaṇī²⁰³ catasso,
 -u-|u-|u-
 nīlā pītā lohikā ca setā,²⁰⁴
 -u-|u-|u-
 tā saṃsare²⁰⁵ carato māṇavassa,
 u-u-|u-|u-
 cirīṭisaṅghā-r-iva²⁰⁶ pāvusamhi. [31]

u-u-|u-|u-
 na mekhalāṃ²⁰⁷ muñjamayaṃ dhāreti,²⁰⁸
 u-u-|u-|u-
 na santhare²⁰⁹ no pana pabbajassa,

²⁰³ ChS, Thai: *saṃyamāni*, which spoils the cadence.

²⁰⁴ PTS: *nīlā pi tā lohikā ca satā*; And hundreds of blue and red?

²⁰⁵ PTS, ChS: *piṃsare*, which tinkled.

²⁰⁶ PTS: *tirīṭisaṅghā-r-iva*; like a flock of birds. Repeated in the word analysis.

²⁰⁷ ChS: *mikhalāṃ*; same meaning.

²⁰⁸ ChS: *dhāreti*; but a light syllable is needed in the cadence; Thai: *thapeti*, does not fix.

²⁰⁹ BJT, SHB: *santace*; PTS: *santacāṃ*; bark; both readings are repeated in the word analysis.

˘˘˘-|˘˘˘˘-˘˘˘˘
 yadā²¹⁶ ca so pakirati²¹⁷ tā jaṭāyo,
 ˘˘˘-|˘˘˘-˘˘˘˘
 vaṇṇena gandhena upetarūpā,
 ˘˘˘-|˘˘˘-˘˘˘˘
 nīluppalaṃ vātasameritaṃ va,
 ˘˘˘-|˘˘˘-˘˘˘˘ jagatī
 tatheva saṃvāti²¹⁸ panassamo²¹⁹ ayaṃ. [35]

˘˘˘-|˘˘˘˘-˘˘˘˘
 paṅko²²⁰ ca tassa bhusadassaneyyo,
 ˘˘˘-|˘˘˘-˘˘˘˘
 netādiso yādiso mayha' kāye,²²¹
 ˘˘˘-|˘˘˘-˘˘˘˘
 so vāyati²²² erito mālutena,
 ˘˘˘-|˘˘˘-˘˘˘˘
 vanaṃ yathā aggagimhe suphullaṃ.²²³ [36]

˘˘˘-|˘˘˘-˘˘˘˘
 nihanti so rukkhaphalaṃ pathabyā,
 ˘˘˘-|˘˘˘-˘˘˘˘ extended
 sucittarūpaṃ ruciraṃ dassaneyyaṃ,

²¹⁶ Thai: *yathā*, *but as*.

²¹⁷ PTS: *parikati*; PED identifies this as a mistake, s.v. *pakirati*.

²¹⁸ Thai: *pavāyati*, against the metre in the opening and the break.

²¹⁹ PTS: *saṅkhāti vanassamo*; [*so this*] *ashram in the wood is considered?*

²²⁰ Thai: *vaṇṇo*, (*Even*) *the color*.

²²¹ BJT, SHB, PTS: *kāyo*; drop (*The dust*) *on* from the translation.

²²² SHB, ChS, Thai: *vāyati*, against the metre in the opening.

²²³ PTS: *aggagimhesu phullam*; unusually parsing either way gives the same meaning.

---|---|---|---
 khittañ-ca tassa²²⁴ punar-eti²²⁵ hatthaṃ,
 ---|---|---|---
 haṃ tāta kiṃ rukkhaphalaṃ nu kho taṃ? [37]

---|---|---|---
 dantā ca tassa bhusadassaneyyā,
 ---|---|---|---
 suddhā samā saṅkhavarūpapannā,
 ---|---|---|---
 mano pasādenti vivar¹yamānā,
 ---|---|---|---
 na²²⁶ nūnaś²²⁷ so sākam-akhādi tehi? [38]

---|---|---|--- jagatī
 akakkasaṃ aḡaḷitaṃ muhuṃ²²⁸ muduṃ,
 [---]---|---|---|--- jagatī
 ujum²²⁹ anuddhataṃ acapalam-assa bhāsitaṃ,²³⁰
 ---|---|---|--- jagatī
 rudaṃ manuññaṃ karavīkasussaraṃ,
 ---|---|---|--- jagatī
 hadayaṅgamaṃ rañjayateva me mano. [39]

²²⁴ PTS: *nassa*?

²²⁵ ChS: *ehi*, imperative?

²²⁶ SHB, PTS: *na ha*, giving resolution of the 1st syllable.

²²⁷ ChS: *na hi nūna*, in which case we have resolution of the first syllable, also in the *word analysis* below.

²²⁸ Thai: *mahuṃ*, also in the word analysis below. I have not seen this form elsewhere.

²²⁹ We need to exclude *ujum*, m.c. The meaning is hardly affected by the exclusion.

²³⁰ This is certainly an irregular form, but looking at the word-commentary below it appears this is what the commentator was reading also.

---|---|---
 bindussaro nātivissaṭṭhavākyo,²³¹
 ---|---|---
 na nūna sajjhāyam-atippayutto,
 ---|---|---
 icchāmi kho²³² taṃ punar-eva²³³ daṭṭhum,
 ---|---|---
 mitto²³⁴ hi me māṇavo 'hū²³⁵ puratthā. [40]

---|---|--- jagatī (throughout)
 susandhi sabbattha vimaṭṭhimaṃ vaṇaṃ,
 ---|---|---
 puthū²³⁶ sujātaṃ kharapattasannibhaṃ,
 ---|---|---
 teneva maṃ uttariyāna māṇavo,
 ---|---|--- irregular opening
 vivaritaṃ²³⁷ ūruṃ jaghanaena²³⁸ pīlayi. [41]

---|---|---
 tapanti ābhanti virocāre ca,
 ---|---|---
 sateratā vijju-r-iv' antalikkhe,

²³¹ PTS, ChS, Thai: *-visaṭṭha-*; probably simplified m.c. to produce the regular --- break.

²³² Chs: *bho*, *my dear*, which seems too familiar for use with his Father.

²³³ ChS, Thai: *punad-eva*; different sandhi formation.

²³⁴ BJT, SHB, PTS: *mittaṃ*; the word is used both as a masculine *mitto* in the present tense and as a neuter *mettaṃ*.

²³⁵ BJT, SHB, Thai: *māṇavāhu*, alternative form of the sandhi, also in the word analysis below. The long *-ū* is m.c.

²³⁶ PTS: *puthum*; Thai: *puthu*, against the metre in the opening.

²³⁷ PTS, Thai: *vivariya*, which doesn't help the metre; we should read *vivaritaṃ*, m.c.

²³⁸ Thai: *jaṅghanena*, giving a heavy 6th syllable against the metre in the break.

--○--|---○|---○-- jagatī
 bāhā mudū añjanalomasādisā,²³⁹
 ○--○--|---○|---○-- jagatī
 vicitravaṭṭaṅgulikāssa²⁴⁰ sobhare. [42]

○--○--|---○|---○--
 akakkasaṅgo, na ca dīghalomo,
 ○--○--|---○|---○--
 nakhassa²⁴¹ dīghā api lohitagga,²⁴²
 ○--○--|---○|---○--
 mudūhi bāhāhi palissajanto,
 --○--|---○|---○-- jagatī
 kalyāṇarūpo ramayaṃ upaṭṭhahi. [43]

○--○--|---○|---○-- jagatī
 dumassa tūlūpanibhā, pabhassarā,
 ○--○--|---○|---○-- jagatī²⁴³
 suvaṇṇakambutalavaṭṭasucchavi,
 --○--|---○|---○--
 hatthā mudū tehi maṃ samphusitvā,
 ○--○--|---○|---○--
 ito gato te²⁴⁴ maṃ²⁴⁵ dahanti tāta. [44]

²³⁹ Thai: *sadisā*, against the metre in the cadence.

²⁴⁰ PTS: *-aṅgulikassa*.

²⁴¹ PTS, ChS: *nakhāssa*, against the two-morae rule.

²⁴² Thai: *avilohita*-, which I can't find in the Dictionaries.

²⁴³ PTS, Thai: *-kambū*- and *-chavī*; BJT, SHB: *-kambū*-; unnecessarily lengthening the vowels.

²⁴⁴ ChS, Thai: *tena*.

²⁴⁵ The 6th syllable is heavy in this verse against the normal prosody.

˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 na²⁴⁶ nūna so khārividham ahāsi,
 ˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 na nūna²⁴⁷ kaṭṭhāni sayam abhañji,
 ˘-˘-˘-|˘-˘-˘-|˘-˘-˘- jagatī
 na nūna so hanti dume kuṭhāriyā,
 ˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 na hissa²⁴⁸ hatthesu khilāni²⁴⁹ atthi. [45]

-˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 accho ca kho tassa vaṇam akāsi,
 -˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 so mam 'bravī: sukhitaṃ mam karohi,
 -˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 tāhaṃ kariṃ tena mamā 'si²⁵⁰ sokhyaṃ,²⁵¹
 -˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 so cābravī:²⁵² sukhitosmī ti brahme. [46]

˘-˘-˘-|˘-˘-˘-|˘-˘-˘- jagatī
 ayañ-ca te māluvapaṇṇasanthatā
 ˘-˘-˘-|˘-˘-˘-|˘-˘-˘- jagatī
 vikiṇṇarūpā va mayā ca tena ca.

²⁴⁶ PTS: *na ha*, giving resolution of the 1st syllable.

²⁴⁷ ChS, Thai insert: *so* here, against the metre.

²⁴⁸ PTS: *pissa*; no change in meaning.

²⁴⁹ SHB, PTS, Thai: *khilāni*; [*no*] *poles*? BJT: *khilāni*; probably the same as the previous, showing the *ll* variation found in the Sinhala texts; also in the word analysis.

²⁵⁰ PTS: *mamāpi*.

²⁵¹ Thai: *soham sukhitaṃ akāsim, mamāsi sokhyaṃ*; *I made him happy, it was my pleasure*; the metre is very poor; Thai also reads *sukhyaṃ* in the word analysis.

²⁵² BJT, SHB: *so mam 'bravī*; PTS: *so ca bravī*; Thai: *so ca mam bravī*, against the metre in the opening.

ॐ-ॐ-|-ॐॐ-|-ॐ-
 kilantarūpā udake ramitvā,
 ॐ-ॐ-|-ॐॐ-|-ॐ-
 punappunam paṇṇakuṭim²⁵³ vajāma. [47]

ॐ-ॐ-|-ॐॐ-|-ॐ-
 na majja²⁵⁴ mantā paṭibhanti tāta,
 ॐ-ॐ-|-ॐॐ-|-ॐ-
 na agghuttaṁ na pi yaññatantaṁ,²⁵⁵
 ॐ-ॐ-|-ॐॐ-|-ॐ-
 na cāpi te mūlaphalāni bhuñje,
 -ॐॐ-|-ॐ-|-ॐ- irregular
 yāvā²⁵⁶ na passāmi taṁ²⁵⁷ brahmacāriṁ. [48]

-ॐॐ-|-ॐॐ-|-ॐ-
 addhā pajānāsi tuvam-pi tāta,
 -ॐॐ-|-ॐॐ-|-ॐ-
 yassaṁ disaṁ²⁵⁸ vasate brahmacārī,
 -ॐॐ-|-ॐॐ-|-ॐ-
 taṁ maṁ disaṁ²⁵⁹ pāpaya tāta khippaṁ,
 -ॐॐ-|-ॐॐ-|-ॐ-
 mā te ahaṁ amarim-assamamhi! [49]

²⁵³ PTS: *c' assa kuṭim; to his hut* - but that would make Isisiṅga speak about himself in the 3rd person.

²⁵⁴ Written like this m.c. to avoid the sandhi while fulfilling the metre.

²⁵⁵ BJT, SHB: *yaññatantraṁ*; Sanskritised form. see below; PTS, Thai: *yañña' tatra, nor the sacrifice there*; possibly a corruption owing the obscurity of the term, but it is repeated in the word analysis.

²⁵⁶ We need to read: *yāvā* here m.c. to correct the opening.

²⁵⁷ Thai inserts: *edisam, such a one*; against the metre.

²⁵⁸ BJT, SHB, PTS: *disāyam*; locative, giving a locative absolute phrase: *where that Holy One is living*; we then have to count the metre as restarting at the 5th syllable; Thai inserts: *so*, against the metre of the opening.

²⁵⁹ BJT: *disā*.

〰〰〰-|〰〰|〰〰〰-
 vicitraphullaṅhi²⁶⁰ vanam, sutam mayā,
 〰〰〰-|〰〰|〰〰〰-
 dijābhigghuttam, dijasanghasevitam,
 〰〰〰-|〰〰|〰〰〰-
 tam mam vanam²⁶¹ pāpaya tāta khippam,
 〰〰〰-|〰〰|〰〰〰- *vedic opening*
 purā te paṇam vijahāmi assame.” ti [50]

tattha **idhāgamā** ti tāta, imam assamapadam āgato.

sudassaneyyo ti suṭṭhu dassaneyyo.

sutanū ti suṭṭhu tanuko nātikiso nāthūlo.

vinetī ti attano sarīrappabhāya assamapadam ekobhāsam viya vinetī²⁶²
 pūreti.

sukaṇhakaṇhacchadanehi bhoto ti, tāta, tassa bhoto sukaṇhehi²⁶³

kaṇhacchadanehi, bhamaravaṇṇehi kesehi sukaṇhasāsam²⁶⁴
 sumajjitamaṇimayaṁ viya khāyati.

amassujāto ti na tāvassa massu jāyati, taruṇo yeva.

apurāṇavaṇṇī ti acirapabbajito.

ādhārarūpaṅ-ca panassa kaṇṭhe ti kaṇṭhe ca panassa amhākam

bhikkhābhājanathapanapattādhārasadisam²⁶⁵ piḷandhanam atthī ti,
 muttāhāram²⁶⁶ sandhāya vadati.

gaṇḍā ti thane sandhāyāha.

ure sujātā ti uramhi sujātā, urato ti pi pāṭho.

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

²⁶⁰ BJT, PTS: *vicitrapuppham hi; beautiful flowers*; Thai: *vicitraphalaṅhi; beautiful fruits*, not an epithet normally used of fruits.

²⁶¹ PTS: *disam; to that area*.

²⁶² PTS omits: *vinetī*. I can't see how *vinetī* can be explained with *pūreti*?

²⁶³ PTS: *kaṇhehi*.

²⁶⁴ SHB, Thai: *sukaṇham sāsam*, splitting the compound.

²⁶⁵ PTS: *-paṇṇādhāra-*; ChS: *bhikkhābhājanaṭṭhapanam patādhārasadisam*; splitting the compound, and reading *-ṭṭ-*.

²⁶⁶ PTS: *muttābhāraṇam; decorated with pearls*.

bhusadassaneyyan-ti ativiya dassanīyaṃ.²⁶⁷
kuñcitaggā ti sīhakuṇḍalam²⁶⁸ sandhāya vadati.
suttañ-cā ti yaṃ tassa jaṭābandhanasuttam,²⁶⁹ tam-pi jotati pabham²⁷⁰
 muñcati.
saṃyamanī catasso ti iminā maṇisuvaṇṇapavāḷarajatamayāni²⁷¹ cattāri
 piḷandhanāni dasseti.
tā saṃsare ti tāni piḷandhanāni pāvusamhi²⁷² pavuṭṭhe²⁷³ deve
 cirīṭisaṅghā²⁷⁴ viya viravanti.
mekhalan-ti mekhalam,²⁷⁵ ayam-eva vā²⁷⁶ pāṭho; idam
 nivatthakañcanacīrakam²⁷⁷ sandhāyāha.
na santhare ti na vāke. idam vuttam hoti: tāta, yathā mayam tiṇamayam
 vā vākamayam vā, cīrakam²⁷⁸ dhārema, na tathā so, so pana
 suvaṇṇacīrakam²⁷⁹ dhāretī ti.

²⁶⁷ PTS: *dassaneyyam*; alternative spelling.

²⁶⁸ PTS: *sīhakuṇḍale*; different case ending, same meaning.

²⁶⁹ SHB: *jaṭābandhanam suttam*; Thai: *jaṭāsu bandhanam suttam*; splitting the compound.

²⁷⁰ PTS: *pabhañ-ca*.

²⁷¹ PTS adds *pi*.

²⁷² SHB: *pāvuse*; another form of the locative; PTS, Thai: *pāvusena*, instrumental, but a locative is needed to give durative sense.

²⁷³ SHB: *navavuṭṭhe*; *new rain*; PTS: *va vaṭṭhe*; same meaning.

²⁷⁴ Thai: *tiriṭi-*, here but *tiriṭi-* in the verse.

²⁷⁵ SHB, PTS: *mekhale ti mekhalam*; but both write *mekhalam* in the verse, so this doesn't make sense; ChS: *mikhalan-ti mekhalam*. I think the correct reading should be: *mekhalan-ti mikhalam*, *ayam-eva vā pāṭho*; but none of the editions quite have it like this.

²⁷⁶ Thai omits *vā*.

²⁷⁷ PTS: *cīram*; same meaning.

²⁷⁸ PTS: *vākacīram katvā*; *having made a bark dress [we wear (it)]*.

²⁷⁹ PTS: *cīram*.

akhīlakānī ti akācāni nikkaṇṭakāni.²⁸⁰

kaṭṭisamohitānī ti kaṭṭiyaṃ baddhāni.²⁸¹

niccakilim karontī ti aghaṭṭitāni pi niccam kilikilāyanti.²⁸²

ham²⁸³ tātā ti ambho²⁸⁴ tāta.

kim rukkhaphalāni tānī ti tāni tassa māṇavassa suttāruḷhāni kaṭṭiyaṃ
baddhāni katararukkhaphalāni nāmā? ti maṇisaṅghāṭim²⁸⁵ sandhāyāha.

jaṭā ti jaṭāmaṇḍalākārena baddharatanamissakakesavaṭṭiyo²⁸⁶ sandhāyāha.

vellitaggā ti kuñcitaggā.

dvedhā siro ti tassa sīsam dvedhā katvā, baddhānam jaṭānam vasena
suṭṭhu vibhatarūpaṃ.

tathā ti yathā tassa māṇavassa jaṭā tathā tumhehi mama na baddhā, aho
vata mama²⁸⁷ pi tathā assū ti, patthento āha.²⁸⁸

upetarūpā ti upetasabhāvā.

vātasameritam vā ti yathā nāma nīluppalam vātena samīritam, tatheva
ayaṃ imasmim vanasaṇḍe assamo²⁸⁹ samvāti.

²⁸⁰ SHB: *avākāni nibbasaṇāni; without bark and cast-off clothes*; ChS: *atacāni nippanṇāni; without bark and leaves*; Thai: *apākāni nibbaṇāni*; I cannot find an entry for either word in the Dictionaries.

²⁸¹ PTS: *nibaddhāni*; same meaning; Thai: *bandhāni*, Thai always writes *bandh-* with this word, other instances will not be noticed.

²⁸² ChS: *niccakālam kilāyanti; they play all the time*; Thai: *niccakāle kilāpenti; they are made to play at all times*.

²⁸³ PTS: *ahan tāta*; but *han tāta* in the text.

²⁸⁴ PTS, ChS: *hambho*, different form of same word.

²⁸⁵ PTS: *maṇisaṅghāni; multitude of jewels?*

²⁸⁶ SHB: *-missa-*; alternative form; PTS: *baddhā ratana-*, splitting the compound.

²⁸⁷ SHB: *mamaṃ*; alternative form.

²⁸⁸ PTS omits: *āha*.

²⁸⁹ Thai: *assame*.

netādiso ti tāta, yādiso²⁹⁰ mama kāye paṅko, na tādiso²⁹¹ tassa sarīre,²⁹²
so hi²⁹³ dassanīyo ceva sugandho ca.

aggagimhe ti vasantasamaye.

nihanī ti paharati.

kiṃ rukkhaphalaṃ nu kho tan-ti katararukkhassa nu kho taṃ phalaṃ?

saṅkhavarūpapannā ti sudhotasaṅkhapaṭibhāgā.

na hi nūna so²⁹⁴ sākam-akhādi tehi²⁹⁵ ti nūna²⁹⁶ so māṇavo mayaṃ viya
tehi dantehi rukkhapaṇṇāni ceva mūlaphalāphalāni²⁹⁷ ca na khādi?
amhākañ-hi tāni khādantānaṃ sabalā paṇṇavaṇṇā dantā²⁹⁸ ti dīpeti.

akakkasan-ti tāta, tassa bhāsitaṃ aphaṛusaṃ agaḷitaṃ, punappunaṃ²⁹⁹
vadantassāpi madhuratāya³⁰⁰ muhuṃ muduṃ, amussatāya³⁰¹ ujum,
avikkhittatāya³⁰² anuddhataṃ,³⁰³ patiṭṭhitatāya acapalaṃ.

²⁹⁰ PTS omits: *tāta*, writes *na etādiso*.

²⁹¹ PTS, ChS: *netādiso*, same meaning.

²⁹² PTS omits: *sarīre*.

²⁹³ SHB, Thai omit: *so hi*; we would then need to translate: *which is beautiful...*

²⁹⁴ SHB omits: *hi*; PTS omits: *na hi nūna so*.

²⁹⁵ SHB, Thai omit: *tehi* here.

²⁹⁶ ChS places the negative here and reads: *ca khādi*, at the end of the sentence, the meaning is unaffected.

²⁹⁷ SHB, PTS: *mūlaphalāni*.

²⁹⁸ PTS: *sākapaṇṇavaṇṇadantā*; [our] teeth [are eating] vegetable coloured leaves? SHB, Thai: *khādantānaṃ supañkavaṇṇā dantā*; it must mean: *having teeth the colour of [white?] clay for eating*, which seems a strange adjective.

²⁹⁹ SHB: *punappuna*; alternative form.

³⁰⁰ SHB, Thai: *sumadhuratāya*; *very sweet*.

³⁰¹ SHB: *apammussanatāya*?

³⁰² SHB, PTS: *amammanatāya ujum ācikkhittatāya*; *not stammering, straight, informative*.

³⁰³ ChS: *anuddhataṃ*; *not pulled out, not destroyed*? Perhaps a printer's error.

rudan-ti bhāsamanassa panassa³⁰⁴ sarasaṅkhātāṃ rudam-pi, manoharam
karavīkassa viya, sussaram sumadhuram.

rañjayatevā ti mama mano rañjati³⁰⁵ yeva.

bindussaro ti piṇḍitassaro.

māṇavo 'hū ti so hi māṇavo puratthā mama mitto ahu.³⁰⁶

susandhi sabbattha vimaṭṭhimam vaṇan-ti tāta tassa māṇavassa ūrūnam
antare ekaṃ vaṇam atthi, taṃ susandhi³⁰⁷ suphusitaṃ,³⁰⁸

sippipuṭamukhasadisam, sabbattha vimaṭṭham³⁰⁹ samantato maṭṭham.

puthū ti mahantaṃ.

sujātan-ti susaṅghitaṃ.

kharapattasannibhan-ti supupphitapadumamakuḷasannibham.³¹⁰

uttariyānā ti uttaritvā avattharivā.

pīlayī ti pīlesi.³¹¹

tapanī ti tassa māṇavassa sarīrato niccharantā suvaṇṇavaṇṇaramsiyo³¹²
jalanti obhāsanti virocanti³¹³ ca.

bāhā ti bāhā pissa mudū.

añjanalomasādisā ti añjanasadisehi lomehi³¹⁴ samannāgatā.

³⁰⁴ ChS: *bhāsamānassa* (only); *when speaking*; SHB, Thai: *bhāsamāssa* (only).

³⁰⁵ SHB: *rañjeti*; causative form, *makes my mind delight*.

³⁰⁶ SHB: *mittam ahu*; PTS: *puratthāya mama mittam ahū*.

³⁰⁷ PTS: *susandhim*; accusative case.

³⁰⁸ SHB, PTS: *suphussitam*.

³⁰⁹ SHB, Thai: *vimaṭṭhimam*; *that was very smooth*.

³¹⁰ SHB, PTS omit: *supupphita*-.

³¹¹ Thai: *pīleti*, present tense, which cannot be right.

³¹² PTS, Thai: *suvaṇṇavaṇṇā ramsiyo*, splitting the compound.

³¹³ PTS: *obhāsenti virocanti*; causative forms, but maybe not affecting the meaning here.

³¹⁴ PTS: *romehi*; variant form.

vicitravaṭṭaṅgulikassa³¹⁵ **sobhare** ti hatthāpissa
 varalakkhaṇavicitrāhi,³¹⁶ pavālaṅkurasadisāhi vaṭṭaṅgulīhi
 samannāgatā sobhanti.
akakkasaṅgo ti kacchupīlakādirahita-aṅgapaccaṅgo.³¹⁷
ramayaṃ upaṭṭhahī ti maṃ ramayanto upaṭṭhahi³¹⁸ paricari.
tūlūpanibhā ti mudubhāvassa upamā.
suvaṇṇakambutalavaṭṭasucchavī ti suvaṇṇamayāṃ ādāsatalaṃ³¹⁹ viya
 vaṭṭā ca succhavi ca, parimaṇḍalatalā³²⁰ ceva sundaracchavi cā ti
 attho.
samphusitvā ti suṭṭhu phusitvā³²¹ attano hatthasamphassaṃ,³²² mama
 sarīre pharāpetvā.
ito gato ti mama oloketasseva ito gato.
tena maṃ dahantī ti tena tassa hatthasamphassena³²³ idāni³²⁴ maṃ
 dahanti. tathā hi tassa gatakālato paṭṭhāya mama sarīre dāho³²⁵
 uṭṭhito, tenaṃhi domanassappatto nipanno ti.
khārividhan-ti,³²⁶ tāta, nūna so māṇavo na khāribhāraṃ ukkhipitvā
 vicari.³²⁷

³¹⁵ ChS: *aṅgulikāssa*, against the two morae rule.

³¹⁶ SHB, PTS: *dhuvalakkhaṇa-*; *permanent marks*; Thai reads *yeva* here in place of *vara*; we could translate: *his hands truly had beautiful marks*.

³¹⁷ SHB: *-rahitaṅga-*; sandhi form.

³¹⁸ PTS: *upaṭṭhāsi*; *he attends to*; another aorist having the same meaning.

³¹⁹ SHB: *suvaṇṇamaya ādāsatalaṃ*; Thai: *suvaṇṇamayā adāsatalaṃ*.

³²⁰ PTS: *succhavī ca, parimaṇḍalā*.

³²¹ PTS: *phussitvā*; alternative form.

³²² SHB omits: *hattha-*.

³²³ PTS: *hatthasamphassā*; different form of the instrumental.

³²⁴ SHB: *idāneva*.

³²⁵ SHB: *dāho*.

³²⁶ ChS reads: *na nūna so khārividhan-ti*.

³²⁷ SHB, Thai: *vicarati*, present tense: *does not ... wander around*.

khilānī ti khīṇāni,³²⁸ ayam-eva vā pāṭho.

sokhyan-ti sukham.

māluvapaṇṇasanthatā vikiṇṇarūpāvā ti³²⁹ tāta, ayam tava
māluvapaṇṇasanthatā,³³⁰ ajja mayā ca tena ca aññamaññaṃ
parāmasanālinganavasena³³¹ parivattantehi,³³² vikiṇṇā viya
ākulabyākulā jātā.

punappunam paṇṇakuṭim vajāmā ti³³³ tāta, ahañ-ca so ca abhramitvā,
kilantarūpā paṇṇasālato nikkhamitvā udakam pavisitvā ramitvā,
vigatadarathā³³⁴ punappunam imam-eva kuṭim pavisāmā ti, vadati.

mantā³³⁵ ti ajja mama tassa gatakālatō³³⁶ paṭṭhāya, neva mantā
paṭibhanti, na upaṭṭhahanti³³⁷ na ruccanti. na aggihuttam napi
yaññatantan-ti mahābrahmuno ārādhanaṭṭhāya kattabban
havyadhūmādiyaññakiriya pi³³⁸ - me na paṭibhāti na upaṭṭhāti³³⁹ na
ruccati.

³²⁸ ChS: *kilāni*; I cannot find *kila* in any of the Dictionaries.

³²⁹ SHB, PTS, Thai have a very different line: *santhatā ti santhāro.*

vikiṇṇarūpā cā [pts: vā] ti; but the word analysis never quotes part of a compound as the lemma, and the whole compound is explained in what would be the next section of the word analysis if this were correct, so I believe this must be a mistake, even if it is an old one.

³³⁰ PTS: *-santhāro; floor covering.*

³³¹ PTS inserts: *sammā.*

³³² SHB, Thai: *samparivaṭṭantehi; and encircling.*

³³³ PTS reads simply: *punappunañ-cassā ti.*

³³⁴ PTS: *vinītadarathā*; I can't see any good meaning here?

³³⁵ ChS: *na majja mantā.*

³³⁶ Thai: *gatassa kālato*, splitting the compound.

³³⁷ PTS: *upaṭṭhahantī ti*, adding the quotation marker, but how we would interpret it here I am unsure.

³³⁸ Thai: *-vidhūmanādi-*; SHB: *kattabbahomavidhūmanādi-*; ChS:

kattabbahomavidhūpanādi-; it would seem *kattabba* is compounded with the wrong word here.

³³⁹ SHB, Thai omit: *na upaṭṭhāti.*

na cāpi te ti tayā ābhatamūlaphalāphalāni³⁴⁰ pi na bhuñjissāmi.³⁴¹
yassam̐ disan-ti yassam̐ disāya.³⁴²
vanan-ti tassa māṇavassa assamaṃ parivāretvā ṭhitavanaṃ.³⁴³

³⁴⁰ ChS: *-phalāphalāni*; Thai: *-mala-*; printer's error.

³⁴¹ SHB, ChS, Thai: *bhuñjāmi*; *I do not eat*.

³⁴² PTS: *yassam̐ disāyam̐ yassan-disāyam̐*; showing the reading must be wrong, in fact it appears the gloss has found its way into the text; ChS: *yassam̐ disāyam̐*, same meaning.

³⁴³ ChS adds the quotation marker *ti*.

[Pituno Ovādanam]

tassevaṃ vilapantassa taṃ vilāpaṃ³⁴⁴ sutvā, mahāsatto: ekāya
itthiyā imassa sīlaṃ bhinnam bhavissatī ti ñatvā, taṃ oবাদanto cha
gāthā³⁴⁵ abhāsi:

◡---|---◡|---
 “imasmā haṃ³⁴⁶ jotirase vanamhi,
 ---◡|---◡|---◡--- jagatī
 gandhabbadevaccharasaṅghasevite,
 ◡---|---◡|---
 isīnamāvāse³⁴⁷ sanantanamhi,
 ---◡|---◡|---
 netādisaṃ aratīṃ pāpuṇetha. [51]

◡---|---◡|---
 bhavanti mittāni atho³⁴⁸ na honti,
 ---◡|---◡|---
 ñātīsu mittesu karonti pemaṃ,
 ◡---|---◡|---
 ayañ-ca jammo: kissa vā³⁴⁹ niviṭṭho,
 ---◡|---◡|--- jagatī
 yo neva jānāti: kutomhi āgato. [521]

³⁴⁴ PTS: *vippalāpaṃ*; *confused talk*.

³⁴⁵ ChS: *gāthāyo*.

³⁴⁶ Thai: *imasmā hi*; also in the word analysis.

³⁴⁷ PTS, Thai: *isīnam āvāse*; giving the unusual Vedic opening.

³⁴⁸ PTS: *atha*; against the metre in the cadence.

³⁴⁹ Thai: *divā*; maybe we could translate: [*he who does not know where to settle*] by day.

---o|o---||---o|o---
 saṁvāseṇa hi mittāni sandhīyanti³⁵⁰ punappunaṁ,
 ---o|o---||---o|o---
 sveva mitto³⁵¹ asaṅgantu, asaṁvāseṇa jīrati. [53]

o---|---o|o---
 sace tuvaṁ dakkhasi brahmacāriṁ,
 o---|---o|o--- jagatī
 sace tuvaṁ sallape³⁵² brahmacāriṇā,
 ---o|---o|o---
 sampannasassaṁ va mahodakena,
 o---|---o|o--- jagatī
 tapoḡuṇaṁ khippam-imaṁ pahassasi.³⁵³ [54]

o---|---o|o---
 punāpi³⁵⁴ ce dakkhasi brahmacāriṁ,
 o---|---o|o--- jagatī
 punāpi ce sallape brahmacāriṇā,
 ---o|---o|o---
 sampannasassaṁ va mahodakena,
 ---o|---o|o---
 usmāgataṁ khippam-imaṁ pahissasi.³⁵⁵ [55]

³⁵⁰ Thai: *sandhiyanti*; but the verb normally has the long vowel.

³⁵¹ PTS: *sā ca metti*; *That friendliness that [is not met with]*.

³⁵² BJT, SHB, Thai: *sallapi*, here and in the next verse, but that is an aorist and the word analysis paraphrases with the future tense.

³⁵³ ChS: *pahissati*, also in the word analysis, probably an alternative form, but I can't find it in the Dictionaries.

³⁵⁴ PTS: *punappi*, here and below, unusual sandhi formation; SHB, Thai: *punapi*, here and below, against the metre.

³⁵⁵ PTS: *pahassasi*; *be laughed at?*

--○-|-○○|-○--
 bhūtāni hetāni caranti tāta,
 ○-○-|-○○|-○--
 virūparūpena manussaloke,
 ○-○-|-○○|-○--
 na tāni sevetha naro sapañño,
 --○-|-○○|-○--
 āsajjanam̐ nassati³⁵⁶ brahmacārī.” ti [56]

tattha **imasmā** ti imasmim̐.

ham̐ ti nipātamattam̐.

jotirase ti hūyamānassa jotino raṁsi-obhāsīte.

sanantanamhī ti porāṇake.

pāpuṇethā ti pāpuṇeyya.

idaṁ vuttam̐ hoti: tāta, evarūpe vane vasanto yaṁ aratiṁ³⁵⁷ tvaṁ patto,
 etādisaṁ na pāpuṇeyya paṇḍito kulaputto, pattuṁ nārahatī ti attho.

bhavanti ti imaṁ gātham̐ mahāsatto antogatam-eva bhāsati. ayam-
 ettha³⁵⁸ adhippāyo: loke sattānam̐ mittāni nāma honti pi na honti pi,
 tattha, yesaṁ honti te attano ñātīsu ca mittesu ca pemaṁ karonti.

ayañ-ca jammo ti migasiṅgo lāmako.³⁵⁹

kissa vā niviṭṭho ti kena nāma kāraṇena tasmim̐ mātugāme mittasaññāya
 niviṭṭho? so migiyā kucchimhi³⁶⁰ nibbattitvā,³⁶¹ araññe vaḍḍhitattā,
 kutomhi āgato ti attano³⁶² āgataṭṭhānam-eva³⁶³ na jānāti, pageva
 ñātimitte ti.

³⁵⁶ PTS: *tassati*; *the Holy life is fearful?*

³⁵⁷ Thai: *abhiratiṁ*, the meaning is the same.

³⁵⁸ PTS: *ayam hettha*.

³⁵⁹ PTS omits: *lāmako*.

³⁶⁰ ChS, Thai: *kucchismim̐*; alternative form of the locative.

³⁶¹ Thai: *kucchimhi nibbattetvā*; both alternative forms with no change of meaning.

³⁶² PTS omits: *attano*.

³⁶³ ChS: *āgataṭṭhānamattam-pi*; *even [from what place he came]*.

punappunan-ti, tāta,³⁶⁴ mittāni³⁶⁵ nāma punappunaṃ³⁶⁶ saṃvāseṇa
saṃsevanena³⁶⁷ sandhīyanti ghaṭīyanti.³⁶⁸

sveva mitto ti so eva mitto³⁶⁹ asaṅgantu asamāgacchantassa purisassa,
tena asamāgamaśākhātena asaṃvāseṇa, jīrati vinassati.

sace ti tasmā, tāta, sace tvaṃ puna pi taṃ dakkhasi,³⁷⁰ tena vā
sallapissasi, atha yathā nāma sunipphannaṃ sassaṃ³⁷¹ mahoghena
harīyati, evaṃ imaṃ attano tapogaṇaṃ pahassasi hāressasi³⁷² ti attho.

usmāgatan-ti samaṇatejaṃ.

virūparūpenā ti vividharūpena.

idaṃ vuttaṃ hoti: tāta, manussalokasmiṃ-hi etāni yakkhinisaṅkhātāni³⁷³
bhūtāni vividharūpapaṭicchannena attano, rūpena attano vasaṅgate
khāditaṃ caranti, tāni sapaṇṇo naro na sevetha. tādisaṅ-hi bhūtaṃ³⁷⁴
āsajjanaṃ patvā nassati³⁷⁵ brahmacārī, diṭṭho 'si tāya yakkhiniyā na
khādito ti, evaṃ³⁷⁶ puttaṃ ovadi.

so pitu kathaṃ sutvā, yakkhinī kira sā ti, bhīto, cittaṃ nivattetvā,
“tāta, etto na gamissāmi, khamatha me” ti khamāpesi. so pi naṃ

³⁶⁴ PTS: *tāni*; *those [friends]*.

³⁶⁵ SHB, Thai: *mittā*, alternative form of the plural.

³⁶⁶ PTS: *punappuna*.

³⁶⁷ Thai: *sevanena saddhiṃ*; *and associating together with*.

³⁶⁸ PTS omits: *ghaṭīyanti*; Thai: *sandhiyanti ghaṭīyanti*.

³⁶⁹ PTS: *sā ca metti ti sā eva metti*; compare text.

³⁷⁰ SHB, Thai: *dakkhissasi*, alternative form of the future tense - it would appear to be a double form as the verb *dakkhati* is already future.

³⁷¹ ChS: *nipphannasassaṃ*; omit *well*.

³⁷² PTS: *pahāressasi*; this suggests a verb *pahāreti*, but no such verb is listed in the Dictionaries.

³⁷³ SHB: *yakkhini*-; showing the *n/ṇ* alternation in the Sinhalese texts; same again below.

³⁷⁴ Thai: *tādisabhūtaṃ*.

³⁷⁵ Thai: *nassasi*, aorist, *was destroyed*. PTS reads *nassati* here, but *tassati* in the verse.

samassāsetvā: ehi tvaṃ, māṇava, mettaṃ bhāvehi, karuṇaṃ,
muditaṃ, upekkhan-ti, brahmavihārabhāvanam ācikkhi. so tathā
paṭipajjitvā puna jhānābhiññā³⁷⁷ nibbattesi.

satthā imaṃ dhammadesanaṃ āharitvā, saccāni pakāsetvā, jātakam
samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale
patiṭṭhahi.

tadā naḷinikā purāṇadutiyikā ahoṣi, isisiṅgo ukkaṇṭhitabhikkhu,
pitā pana aham-evā ti.³⁷⁸

*Naḷinikājātakavaṇṇanā Niṭṭhitam*³⁷⁹

³⁷⁶ ChS omits: *evaṃ*.

³⁷⁷ PTS: *jhānam*; but it would seem necessary to include the abhiññās here too.

³⁷⁸ ChS: *aham-eva ahoṣin-ti*.

³⁷⁹ SHB, PTS: *naḷinijātakam*; ChS: *niḷinikājātakavaṇṇanā pathamam*; Thai: *niḷinikājātakam niṭṭhitam pathamam*.