



THE JĀTAKA VERSES
AND THEIR WORD COMMENTARIES
TRANSLATED BY ĀNANDAJOTI BHIKKHU

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and their word commentaries

(Jātakagāthāvaṇṇanā)

Introduction

When the team led by Prof. E B Cowell translated the Jātakatṭhavaṇṇanā¹ into English in the late 19th century it was a breakthrough effort that took decades to complete, and laid a strong foundation for the translation of the rest of the texts in the Pāḷi canon.

Most of the interest in these early translations was in their folk-story character, how many of them had entered into traditional stories in the west, and how they migrated from culture to culture. Consequently, they were much less interested in doctrinal matters, which became very apparent when updating the translation last year.²

They were also not so interested in such things as the grammatical explanations provided in the commentary, and they didn't translate the *gāthāvaṇṇanā* (explanations of the verses), even though it makes

¹ Also known as the Jātakatṭhakathā.

² See The Jātaka Translation, revised by Ānandajoti Bhikkhu elsewhere on this website.

up roughly 20% of the commentary, and the translators only rarely quoted some of what they found the more interesting material from these sections.

Although the early dictionaries, like the Pali Text Society's Pali-English Dictionary and A Critical Pāli Dictionary, did utilize the Jātaka word definitions considerably, up and till now no one has translated the word commentaries into English in full. It is this gap that the present work seeks to fill with a new translation of the 500 verses of the first three books, together with their explanations, which takes us up to Jātaka 300.

Text and Translation

The text used for this translation is essentially that found on Cst4 (Cst), which is a digitalisation of the Chaṭṭha Saṅgāyaṇa Tipiṭaka from the Burmese tradition. I have occasionally compared this with PTS (Faüsboll, 1877-1896), and rarely I have preferred the PTS reading. All such changes are recorded in the footnotes.

The text, which is published in full elsewhere on this website, has been reformatted, repunctuated and redivided in accordance with the standards I have developed, and does not match that found on Cst4. The equivalent PTS page numbers, which are added for reference, are placed in curly braces, and are in the form {vol.page}. Most of the word commentaries are from the Jātaka verse under consideration, but some have been brought in from other volumes,

when we are referred to them by the original story. These are marked with **green text**.

In what follows the canonical materials are shown in black text, as are, for instance, all the verses, which are considered canonical, and other quotations from the canon found in the commentary.

When a word from the verse is quoted verbatim, I have placed it in *italics* and if the quotation is in black. I also use *italics* when filling in sections when quoting from the canon. They were marked with ...pe... in the original, but I believe the *bhāṇaka* would have filled them in, as I do here. The two usages should be easily distinguishable.

The Cowell-led translation, although it managed to get the gist of the verses over most times, was not at all accurate or precise in its translation, so this work also acts as a corrective there, and perhaps also as a warning about how loose some of the early translations were.

The translation of the verses is in metered English. Siloka verses are generally translated with 8-syllable lines, but I have sometimes taken the pair of lines together as one 16-syllable line. Occasionally these verses are translated as 6-syllabic lines. Tuṭṭhubha (11 syllables in Pāli), and Jāgatī (12-syllables) are normally translated into 10-

syllabic lines, as are the Mattacchandas verses, and occasionally with 12-syllabic lines.³

Unlike the Dhammapada, for instance, where the verses stand as ethical statements in and of themselves, the verses from the Jātakas often refer back to the story itself, and are only properly understood within that context, so I have included a synopsis of the story for reference. For the complete story I refer the student to my revised translation of the Jātaka.

Elsewhere I have also retranslated in full the first three Jātakas, and also two others, Ja 273 and 526, which were only partially translated in the Cowell translation.

At present I am publishing the verses and commentary from the first book (Ekanipāta, 150 verses) of the Jātaka, and will add in verses from the second (200 verses), and third book (150 verses), which are out for review at the moment, as soon as they are ready.

Quotations from the Tipiṭaka

As will be seen below the commentaries are sometimes of great interest, though it is true that many times they are also fairly mundane. Of the 150 verses in the first book, only Ja 5 has no commentary on the verse, and some have extensive disquisitions.

³ See below for an analysis of the verses.

The word commentary on the first Jātaka (Apañṇakajātaka), quotes the Apañṇakasutta (AN 3.16) in its commentary, and the (Abhidhamma) Vibhaṅga (para 809, PTS pg. 317), besides having many other interesting comments.

Other places where the Mūla texts are quoted include the following:

Ja 2, includes a section from SN 2.22; a versification of a section found in MN 70, and *passim*.

Ja 6 quotes from AN 3.40, and from the Paṭisambhidāmagga (PTS vol. 1 p. 122), MN 49 Brahmanimantanikasutta, and the (Abhidhamma) Vibhaṅga 18.6.1 (PTS p. 422). It also an original and interesting disquisition on the doctrinal terms *hiri-ottappa*, conscience and concern.

Ja 9 quotes the first 2 lines of Thag 73, and the two lines that make up the verse strike me as genuine, though not now found in the canon.

Ja 61 quotes Ja 534 Mahāhaṃsajātaka, vs. 30, calling it a discourse (sutta).

Ja 70 quotes Dhammapada 103, also calling it a discourse (sutta).

Ja 96 quotes the Dhammapada verses 35-39, followed by verse 33; it also quotes DN 31 Siṅgālasutta; Ja 514 Chaddantajataka, vs 8; Ja 377 Setaketujātaka, vs. 2, and Khp 6, Snp 2.1 Ratanasutta.

Reuse of the Verses

Many of the verses have been reused elsewhere in a variety of ways. Sometimes a verse in one Jātaka recurs in other Jātakas, sometimes with small variations, such as a change of name, or a change of one word.

For instance, the verse from Ja 8 Gāmanijātaka also appears much later in the collection in Ja 538 Mūgapakkhajātaka vs. 30 and 41; the verse from Ja 41 Losakajātaka is also found in Ja 42 Kapotajātaka, Ja 43 Veḷukajātaka and Ja 378 Darīmukhajātaka vs. 3. The verse in Ja 51 Mahāsīlavajātaka is also found in Ja 52 Cullajanakajātaka, Ja 124 Ambajātaka, Ja 483 Sarabhamigajātaka and Ja 539 Mahājanakajātaka.

Sometimes a verse appears in other parts of the Tipiṭaka. So the verse from Ja 35 Vaṭṭakajātaka is also found in the retelling of the same story in the Cariyāpiṭaka, Cp 29:10; Ja 10 Sukhavihārijātaka can also be found in Thag 11.1 vs. 4; and the Ja 31 Kulāvakajātaka verse is found at SN 11.6 vs. 1, etc.

And we also find verses that occur both within and outside the Jātaka collection. For instance the verse from Ja 12 Nigrodhamigajātaka occurs again in the Jātakas at Ja 445 Nigrodhajātaka, vs. 10, and in the Apadāna at Tha-ap 537, vs. 17. The verse from Ja 55 Pañcāvudhajātaka is also found in the following story Ja 56 Kañcanakkhandhajātaka, as well as one of the

verses at Ja 156 Alīnacittajātaka, and outside the Jātakas it occurs at Iti 17 vs. 3 and Thag 16 vs. 7.

As there are nearly 7,000 verses in this collection, I didn't think it was necessary to examine all of them. The results for the first book are shown in the table below. Only those Jātakas where verses recurred are shown, and only whole verses, not partial matches, but this should give an idea of how widespread reuse has been:

Jātaka Number and Name	Verse Parallels
Ja 8 Gāmanijātaka The Story about (Prince) Gāmani	Ja 538:30 ≠ Ja 538:41
Ja 10 Sukhavihārijātaka The Story about the One who lives Happily	Thag 11.1:4
Ja 12 Nigrodhamigajātaka The Story about the Deer (named) Nigrodha	Ja 445:10 ≠ Tha-ap 537:17
Ja 30 Muṇikajātaka The Story about (the Pig) Muṇika	Ja 286:1
Ja 31 Kulāvakajātaka The Story about the Nest	SN 11.6:1
Ja 35 Vaṭṭakajātaka The Story about the Young Quail	Cp 29:10
Ja 36 Sakuṇajātaka The Story about the Bird	Ja 432:7
Ja 37 Tittirajātaka The Story about the Partridge	Vin Cv 6

Jātaka Number and Name	Verse Parallels
Ja 41 Losakajātaka The Story about (the Unfortunate Monk) Losaka	Ja 42 ≠ Ja 43 ≠ Ja 378:3
Ja 42 Kapotajātaka The Story about the Pigeon	Ja 41 ≠ Ja 43 ≠ Ja 378:3
Ja 43 Veḷukajātaka The Story about (the Viper) Veḷuka	Ja 41 ≠ Ja 42 ≠ Ja 378:3
Ja 46 Ārāmadūsakajātaka The Story about Spoiling the Park	Ja 47
Ja 47 Vāruṇijātaka The Story about Spoiling the Drinks	Ja 46
Ja 51 Mahāsīlavajātaka The Story about One with Great Virtue	Ja 52 ≠ Ja 483:1 ≠ Ja 539:14
Ja 52 Cullajanakajātaka The Short Story about (King) Janaka	Ja 51 ≠ Ja 124 ≠ Ja 483:1 ≠ Ja 539:14
Ja 55 Pañcāvudhajātaka The Story about (Prince) Pañcāvudha	Ja 56 ≠ Ja 156 Iti 17:3 Thag 16:7
Ja 56 Kañcanakkhandhajātaka The Story about the Block of Gold	Ja 55 ≠ Ja 156 Iti 17:3 Thag 16:7
Ja 57 Vānarindajātaka The Story about the Lord of the Monkeys	Ja 224:1
Ja 59 Bherivādajātaka The Story about the Drummer	Ja 60
Ja 60 Saṅkhadhamanajātaka The Story about the Conch Blower	Ja 59

Jātaka Number and Name	Verse Parallels
Ja 61 Asātamantajātaka The Story about the Disagreeable Charms	Ja 536:47
Ja 64 Durājānājātaka The Story about what is Difficult to Know	Ja 519:26 ≠ Ja 536:59
Ja 65 Anabhiratijātaka The Story about Discontent	Ja 464:9 ≠ Ja 536:34
Ja 71 Varaṇajātaka The Story about the Temple Tree	Thag 3.3:1 ≠ Thag 3.15:1
Ja 72 Sīlavanāgajātaka The Story about the Virtuous Elephant	Ja 438:1
Ja 73 Saccaṅkirajātaka The Story about the Assertion of Truth	Ja 482:7 ≠ Ja 547:516
Ja 74 Rukkhadhammajātaka The Story about the Way of Trees	Ja 492:18
Ja 75 Macchajātaka The Story about the Fish	Cp 30:7
Ja 82 Mittavindajātaka The Story about (the Merchant) Mittavindaka	Ja 369:2
Ja 86 Sīlavīmaṃsanajātaka The Story about the Enquiry into Virtue	Ja 290:1 ≠ Ja 330:1
Ja 87 Maṅgalajātaka The Story about the Omens	Snp 2.13:2
Ja 90 Akataññujātaka The Story about Ingratitude	Ja 409:5
Ja 91 Littajātaka The Story about what is Smearred (with Posion)	DN 23:1

Jātaka Number and Name	Verse Parallels
Ja 94 Lomahaṃsajātaka The Story about the Bristling Hair	MN 12:1
Ja 95 Mahāsudassana-jātaka The Story about (King) Mahāsudassana	DN 16:23 ≠ DN 17:1 ≠ SN 6.15:2 ≠ SN 15.20:2
Ja 96 Telapattajātaka The Story about the bowl of Oil	MNidd 16.:28
Ja 99 Parosahassajātaka The Story about More than a Thousand (Fools)	Ja 99 ≠ Ja 101
Ja 100 Asātarūpajātaka The Story about the Form of the Disagreeable	Ud 2.8:1
Ja 101 Parosatajātaka The Story about More than a Hundred (Fools)	Ja 99
Ja 102 Paṇṇikajātaka The Story about the Greengrocer	Ja 217:2
Ja 103 Verijātaka The Story about Enemies	Ja 404:1
Ja 104 Mittavindajātaka The Story about (the Merchant) Mittavindaka	Ja 369:4 ≠ Ja 439:4
Ja 124 Ambajātaka The Story about the Mangoes	Ja 51 ≠ Ja 52 ≠ Ja 483:1 ≠ Ja 539:14
Ja 136 Suvaṇṇahaṃsajātaka The Story about the Golden Goose	Vin. Bhikkhunī Pāc. 1:1

Jātaka Number and Name	Verse Parallels
Ja 138 Godhajātaka The Story about the Iguana	Ja 325 ≠ Dhp 394
Ja 141 Godhajātaka The Story about the Iguana	Ja 397:3

Commentarial Methods

There are various types of definition that are employed in the Jātakapadavaṇṇanā. A non-exhaustive list, with examples, includes the following:

More regular form

(Ja 21):

those hounds means *those dogs*.

Amplification

(Ja 48):

Cetā thieves means *the thieves from the country of Cetā*.

Playing on words (homonym)

(Ja 56):

Cheerful in his mind means *being free from hindrances he is cheerful in his mind, like gold that is beaten*.

Paraphrase

(Ja 40):

In this connection, this is the substance of it:
followed by a prose restatement of the verse.

Synonym(s)

(Ja 45):

intelligent means, *wise, knowledgable, understanding*.

Explaining a vocative

(Ja 15):

Kharādiya, he calls him by name.

Folk etymology

(Ja 36):

Tree means *jagati* is said to be the earth, as trees are born there
jagatiruha (tree) is said.

Definition

(Ja 39):

Herein, *he who* means whatever person.

Analysing a compound

(Ja 61):

Worldly women means women of the world.

Case usage

For one sitting too long, this is a genitive in the instrumental sense.

Explaining (bad) grammar

(Ja 45):

Is a fool with compassion, here with *yam*, a change of gender has been made. Or, *yam* is a particle with a negative meaning, if not a fool with compassion, this is the meaning.

By no means are all words or phrases explained, only those considered to be difficult, or ambiguous by the commentator, and as

he says at Ja 13: “The meaning of the rest is clear. From here on without saying this much again, only whatever is not clear will be explained.”

English-Only Version

I have included the verse in Pāḷi in this edition so that it can be compared with the translation, but for a full text and translation of the verses and their commentary I must refer the reader to the edition in the Text and Translation section, where the complete text is given together with an interlinear translation.

The English-only version of this text is slightly abbreviated from the full translation, as some comments only make sense when we can see the Pāḷi word also. I have also abbreviated the Introduction and the notes for the same reason.

Acknowledgements

Any work of this difficulty and complexity has to be reviewed by competent experts in the field before publication. I have been very fortunate indeed to have Prof Kapila Abhayavansa read the whole work through and make many valuable corrections, which has saved me from numerous mistakes.

Dr Junko Matsumura, though being inundated with other work, read through the first 17 of the translations, and this helped me enormously in understanding the structure of the language.

Dr Matsumura and Dr Aleix Ruiz-Falqués also read through a number of specific sentences I was having difficulty in interpreting, and that has helped me to understand them better.

I have many times spoken with Ven Shravasti Dhammika, who has wide knowledge both of ancient Indian culture and of the flora and fauna of the region, and this helped me understand context and specifics in these areas of research.

Of course, in such a large work, despite all the help I have received, there are sure to be inaccuracies remaining, and these are my fault alone. I would be grateful to anyone who can send corrections, and I always update promptly, and with acknowledgement of help received.

Ānandajoti Bhikkhu

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1. The Section with One Verse (Ekakanipāto)

Ja 1 The Story about what is Unquestionable (Apañṇakajātaka)

In the present 500 friends of Anāthapiṇḍika convert to Buddhism, but later fall away. The Buddha reproves them for failing in their refuge, and tells a story of a wise and a foolish merchant in the past. The foolish one listened to Yakkhas who led him astray, and he lost all his men and merchandise; the wise one safely guided his caravan across the desert.

**1. Apaṇṇakaṃ ṭhānam-eke, dutiyaṃ āhu takkikā,
Etad-aññāya medhāvī, taṃ gaṇhe yad-apaṇṇakan-ti.**

Some have an unquestionable basis, while the foolish speak of another way, the intelligent, understanding it, should take hold of the unquestionable.

In this connection, *unquestionable*⁴ means being sure, unfailing, leading to deliverance.

Basis means cause. Because whatever has a cause has what is known as a fruit as a dependent condition, therefore *basis* is said. “A basis

⁴ I base this translation on Weber Ind. Str. iii.150 & Kuhn, Beitr. p. 53, as reported in PED: *a-praśna-ka*. In the word commentary italics indicate the word of the verse being commented on.

comes from having a basis, lacking a basis comes from lacking a basis,” and so on,⁵ and this is how its application should be seen.

Thus with the two words: *Unquestionable basis*, whatever absolutely brings benefit and happiness when practiced by the wise, that is a definite cause, an unfailing cause, a cause that leads to deliverance, this is the explanation.

Herein, this is the summary, but from the divisions, the three goings for refuge, the five virtuous practices, the ten virtuous practices, the restraint according to the regulations, the restraint of the senses, the purity of livelihood, the correct use of the requisites, all the virtuous practices in the four purities,⁶ the guarding of the sense doors, knowing the measure in food, being devoted to wakefulness, the absorptions, insights, super knowledges, attainments, noble path, noble fruit – all of these form an unquestionable basis, an unquestionable practice, a practice that leads out, this is the meaning. Wherefore what is called the practice that leads out, that the Fortunate One shows in this discourse about the Unquestionable Practice:⁷

⁵ Vibh. 809. Quotations from the canon are shown in black.

⁶ The four purities comprise the four just mentioned: the restraint according to the regulations ... restraint of the senses ... purity of livelihood ... the (correct) use of the requisites.

⁷ This seems to be an alternative title for the discourse.

The Discourse about the Unquestionable (Apañṇakasutta)⁸

“Endowed with three things, monastics, a monastic practices an unquestionable practice, that is the reason for his success in the destruction of the pollutants.

What three? Here, monastics, a monastic is one who guards the doors of the senses, who knows the measure in food, and is devoted to wakefulness.

1. And how, monastics, is a monastic one who guards the doors of the senses?

Here, monastics, a monastic, having seen a form with the eye, does not grasp at the sign, *nor does he grasp at the details, for this reason: were he to live with the eye sense faculty unrestrained, wicked, unskilful thoughts like greed and aversion might flood in. He therefore practices restraint, guards the eye sense faculty, and achieves the restraint of the eye sense faculty.*

Having heard a sound with the ear, he does not grasp at the sign, nor does he grasp at the details, for this reason: were he to live with the ear sense faculty unrestrained, wicked, unskilful thoughts like greed and aversion might flood in. He

⁸ AN. 3.16, *Apañṇakasutta*.

therefore practices restraint, guards the ear sense faculty, and achieves the restraint of the ear sense faculty.

Having smelt an odour with the nose, he does not grasp at the sign, nor does he grasp at the details, for this reason: were he to live with the nose sense faculty unrestrained, wicked, unskilful thoughts like greed and aversion might flood in. He therefore practices restraint, guards the nose sense faculty, and achieves the restraint of the nose sense faculty.

Having savoured a taste with the tongue, he does not grasp at the sign, nor does he grasp at the details, for this reason: were he to live with the tongue sense faculty unrestrained, wicked, unskilful thoughts like greed and aversion might flood in. He therefore practices restraint, guards the tongue sense faculty, and achieves the restraint of the tongue sense faculty.

Having felt a touch with the body, he does not grasp at the sign, nor does he grasp at the details, for this reason: were he to live with the body sense faculty unrestrained, wicked, unskilful thoughts like greed and aversion might flood in. He therefore practices restraint, guards the body sense faculty, and achieves the restraint of the body sense faculty.

Having cognised a thought with the mind, he does not grasp at the sign, nor does he grasp at the details, for this reason: were he to live with the mind sense faculty unrestrained, wicked, unskilful thoughts like greed and aversion might flood in. He

therefore practices restraint, guards the mind sense faculty, and achieves the restraint of the mind sense faculty.

Thus, monastics, a monastic is one who guards the doors of the senses.

2. And how, monastics, is a monastic one who knows the measure in food?

Here, monastics, a monastic takes his food after making thorough reflection:

“Not for sport, not for showing off, not for ornament, not for adornment, but only to maintain this body, and to carry on, to inhibit annoyance, and to assist in the spiritual life, and so I will get rid of any old feeling, and not produce any new feeling, and I will carry on, being blameless, and living comfortably.”

Thus, monastics, a monastic knows the measure in food.

3. And how, monastics, is a monastic one who is devoted to wakefulness?

Here, monastics, a monastic is one who by day, whether walking or sitting, *purifies his mind from thoughts which are obstacles.*

The Section with One Verse – 22

In the first watch of the night, whether walking or sitting, he purifies his mind from thoughts which are obstacles.

In the middle watch of the night, he lies down in the lion posture on his right side, placing one foot on top of the other, with mindfulness and full awareness, having fixed his mind on the time for waking.

In the last watch of the night, having risen, whether walking or sitting, he purifies his mind from thoughts which are obstacles.

Thus, monastics, a monastic is one who is devoted to wakefulness.”

These are the three things spoken of in the discourse. This is the unquestionable practice up and to the attainment of the fruit of Arahatta. In this connection, the fruit of Arahatta, for one dwelling in fruit attainment, and for one having complete emancipation without attachment, this is known as the practice.

Some means some wise people. In this connection, although: “Being called such and such,” is not certain, but they speak like this when referring to the Bodhisatta and his company, this is how it should be understood.⁹

⁹ In the story as we have it, this is not said of the Bodhisatta and his company, but of the foolish merchant’s wares. Perhaps the story has changed since the word commentary was written, and originally it had a

The foolish speak of another way. Another way means a way apart from the first, apart from the unquestionable basis, apart from the cause leading to deliverance, those who grasp at foolishness¹⁰ have another way as a cause, which is not a cause that leads to deliverance, so the foolish speak.

Herein this is the interpretation together with the first line: *the unquestionable basis*, the cause for being sure, the cause for unailing, the cause for leading to deliverance, *some wise people*, with the Bodhisatta at the head, took hold of it.

But the foolish, with the foolish son of the caravan leader at the head, say they have *another* and offending way, that is not a cause for being sure, that is a cause for failing, that is not a cause that leads to deliverance, and this they grasp at. Amongst those who take hold of an unquestionable basis, their practice is a pure practice.

They who have *another way* say: “In front there should be water,”¹¹ the so-called fools grasp at a cause that does not lead to deliverance.

repetition of the discussion between the Yakkha and the foolish merchant, which is now abbreviated in the encounter with the Bodhisatta.

¹⁰ It is hard to get this over in English. *Takka* means reason, logic, but in Buddhism it usually means it in a derogative manner, implying someone who has no direct experience, but merely thinks for himself, and is in fact behaving foolishly.

¹¹ In the story the Yakkha deceives the foolish merchant by convincing him there is water in abundance ahead.

They practice a dark practice. In this connection, the pure practice is a practice that does not regress, the dark practice is a practice that does regress. Therefore those who practice a pure practice, do not regress and they attain safety. Those who practice a dark practice, regress and fall into misfortune.

This was the Fortunate One's meaning when speaking to the householder Anāthapiṇḍika, and further he said this: *The intelligent one, understanding it, takes hold of what is unquestionable. In this connection, the intelligent one, understanding it. The intelligent one, the one so-called, being endowed with vast, purified, ultimate wisdom. The son of a good family knows¹² what is unquestionable and what is questionable, and out of the two bases, what is reckoned as taking up the logical and grasping at the illogical,¹³ knowing what is virtuous and what is faulty, what develops and what destroys, this is the meaning.*

Should take hold of the unquestionable means that which is unquestionable, definite, what is reckoned as the pure practice, the practice that does not regress, that is a cause leading to deliverance, that should be taken hold of. Why? It has the nature of being sure and so on. But the other practice should not be taken hold of. Why?

¹² Translating *ñatvā* from the end of the sentence, it seems in the commentarial language the absolutive is sometimes used as a finite verb (which is otherwise missing from the sentence). There are many other cases below.

¹³ Here we have the second meaning of *takka* coupled with the first. *The fools who are illogical.*

It has the nature of being indefinite and so on. For everyone this is known as the unquestionable practice, the practice of Buddhas, Independent Buddhas and the Buddha's children. Because all the Buddhas are established in this unquestionable practice, firmly, energetically, having fulfilled the perfections, they are called Buddhas at the root of the Bodhi tree. Also the Independent Buddhas who have generated independent awakening, and the Buddha's children who have comprehended the disciples' perfections.

Ja 2 The Story about a Sandy Place (Vaṇṇupathajātaka)

In the present a monk gives up easily on his quest for insight. He is brought to the Buddha who points out that in an earlier life he had saved a caravan by his perseverance, and he then told the story of a caravan that became lost during the night, and was saved when a young boy followed his master's orders and struck water.

**1. Akilāsuno, vaṇṇupathe khaṇantā,
Udaṅgaṇe tattha papaṃ avinduṃ,
Evaṃ munī viriyabalūpapanno,
Akilāsu vinde hadayassa santin-ti.**

Untiring, digging in a sandy place, in the open, they found drinking water, so the sage, endowed with strength of effort, untiring, finds peace right here in his heart.

In this connection, untiring means not being lazy, having made an effort.

The sandy place is said to be sandy, having sand; on a sandy path is the meaning.

Digging means digging the ground.

In the open ... in a place where people wander about, on an open piece of land, this is the meaning.

There means there on a sandy road.

They found water means they obtained water. Because water is in a drinkable state *drinking water* is said. Or, a lot of water is *drinking water*, a great deal of water is the meaning.¹⁴

So is used to indicate the simile.

The sage, sageness is said to be knowledge, or a certain sagacity of body and so on,¹⁵ the person who is endowed with that is said to be a *sage*.

These: a sage with a home, a sage without a home, a sage in training, a sage beyond training, a sage who is an Independent Buddha, a Sage of Sages, these are the various kinds.

In this connection, a sage with a home means a householder who has attained fruition, one who knows the dispensation.

A sage without a home means such a one who has gone forth.

A sage in training means in one of the seven trainings.¹⁶

¹⁴ This sounds odd, but it probably means that when there is a lot of water, as in a large river or lake, it will be relatively clean, and therefore drinkable. Whereas a small puddle of water may be muddy and undrinkable.

¹⁵ The three sagacities are sagacity of body, speech and mind.

¹⁶ I.e. one who has attained Path or Fruit as a Stream-Enterer, a Once-Returner, a Non-Returner, as one who has the Path to Worthiness (*Arahatta*).

A sage beyond training is one who has destroyed the pollutants.¹⁷

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

A Sage of Sages means a Perfect Sambuddha.

But in this meaning, because of being a benefactor of all he is reckoned a sage, when endowed with wisdom he is a *sage*, so it should be seen.

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

Untiring means not being lazy, thinking:

Willingly, let only skin, tendons and bones remain, let the flesh and blood in the body dry up completely.¹⁸

so one who is said to be endowed with the four factors,¹⁹ who is endowed with effort, is not lazy.

¹⁷ i.e. one who has Fruit of Worthiness (*Arahatta*).

¹⁸ This is a versification of a phrase said many times in the discourses, where it appears in this prose phrase: *kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upassussatu maṃsalohitaṃ*. See MN 70 Kīṭāgirisutta, *passim*.

¹⁹ Presumably referring to the four factors of being *tapassī, lūkha, jegucchī* and *pavivitta* (ascetic, coarse, scrupulous and secluded), see Mahāsīhanādasutta (MN 12), and *passim*.

Finds peace right here in his heart means by causing a coolness of mind, of the heart-material, *peace* comes to be reckoned, what is reckoned as the absorptions, insight, super knowledges, the Path to knowledge of Arahatta, the noble Dhamma is found, is received, this is the meaning.

Therefore the Fortunate One said:

The lazy one suffers, monastics,²⁰ being full of unskilful wrong thoughts, bringing to ruin his greatest good. One with effort aroused lives happily, monastics, secluded from unskilful wrong thoughts, fulfilling his greatest good. The highest good, monastics, is not attained by the weak.

Thus in many discourses it is explained in detail that the lazy one has a life of suffering, and that the one with effort aroused has a life of happiness is explained.

But here the one with effort aroused, free from clinging, having insight, whose happy life would be attained by strength of effort, is being shown:

“So the sage, endowed with strength of effort, untiring, finds peace right here) in his heart,” is said.

²⁰ SN 2.22 Dutiyadasabalasutta.

This is what is said: Just as tradesmen who are *untiring, digging in a sandy place*, obtain water, so in this dispensation, being *untiring*, the wise monastic who exerts himself obtains peace in his heart, which consists of the absorptions and so on.

“You, monk, previously, just for the purpose of gaining water, made an effort, but now in such a dispensation that leads out through giving path and fruit, why would you give up effort?”

Ja 3 The Story about the Tradesman from Serivā (Serivavāṇijātaka)

In the present a monk is about to give up striving. The Buddha tells a story of two merchants called Serivā, one of whom attempts to cheat a poor family out of its riches, while the other paid a decent price for their golden bowl.

**1. Idha ce naṃ virādhesi Saddhammassa niyāmatam,
Ciraṃ tvam anutappesi, Serivāyam va vāṇijo ti.**

If here you miss being certain of results in the True Dhamma, for a long time you will suffer, like the merchant in Serivā.

In this connection, if here you miss being certain of results in the True Dhamma, means: in this dispensation of the True Dhamma, you miss the Path of Stream-Entry which is reckoned as a certainty. If you miss, through giving up effort, and do not attain, do not gain these, is the meaning.

For a long time you will suffer, in this case while grieving, lamenting for a long period of time, you will feel remorse, or, through giving up effort, and losing the Noble Path, and being reborn in hell and so forth for a long time, while experiencing various sufferings, you will become remorseful and weary, this is the meaning here.

How? Like the merchant in Serivā. Serivā, such is the name of this trader.

This is what is said: Just as formerly the trader called Serivā, having received the golden dish worth a hundred thousand, because of not having made a proper effort to take it, was remorseful at his loss, so you, in this dispensation, like the decorated golden dish, through giving up effort, not attaining the Noble Path, then losing out, you will have remorse for a long time.

But if you do not give up effort, like the wise trader and the golden dish, you will attain the supermundane in nine ways²¹ in my dispensation.

Ja 4 The Story about the Little Merchant (Cūḷasetṭhiḷātaka)

In the present the story is told of Mahāpanthaka and his brother, Cūḷapanthaka. The former, gaining faith, attained easily, while the

²¹ i.e., the four Paths, the four Fruits, and Nibbāna.

latter struggled till he was directly guided by the Buddha himself. The Buddha then tells a story showing how, in a previous life, Cūllapanthaka had taken his advice and become rich beyond measure.

**1. Appakena pi medhāvī pābhatena vicakkhaṇo,
Samuṭṭhāpeti attānaṃ, aṇuṃ aggiṃ va sandhaman-ti.**

Even with little, an intelligent, skilled person, by means of an offering, raises himself up, like a small fire that has been fanned, is raised up.

In this connection, even with a little means even with a little, even with a small amount.

A intelligent (person) means a wise (person).

By means of an offering means by giving wares or money.

Raises himself up means having produced great wealth and fame, he establishes, sets himself up there.

Why is that? Like a small fire that has been fanned a wise person gradually builds a small fire, having placed cow-dung and so on, and blowing with the mouth, produces and develops a large bonfire, even so can a wise man, having received a present, engaging in various means, develop wealth and fame, and having produced them can establish himself there, and through that great wealth and fame he

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establishes himself, and makes himself well-known and famous, this is the meaning.

Ja 5 The Story about the Measure of Rice (Taṇḍulanālijātaka)

In the present a foolish monk manages to become steward for the Saṅgha, but doesn't understand how to properly value the distribution. The Buddha shows how he was also a fool in the past by telling the story of a valuer who was easily bribed into giving wrong prices.

1. Kim-agghati taṇḍulanālikāyaṃ?

Assāna' mūlāya vadehi, rāja?

Bārāṇasīṃ santarabāhiraṃ,

Ayam-agghati taṇḍulanālikā ti!

What value does a measure of rice have? Do you speak of the price of horses, king? Benares, on the inside and outside, he values it at a measure of rice!

[There is no word commentary to this verse, and PTS omits the verse itself.]

Ja 6 The Story about having Deva-nature (Devadhammajātaka)

In the present a rich man ordains in the Saṅgha, and makes sure he has all provisions for his life. The Buddha tells a story of three princes who go to the forest together, awaiting their father's passing. While there, a Water Rakkhasa captures two of the brothers when

they cannot explain what is truly godlike. The Bodhisatta explains it well though, and the brothers are released.

**1. Hiri-ottappasampannā, sukkadhammasamāhitā,
Santo sappurisā loke Devadhammā ti vuccare ti.**

Endowed with conscience and concern, having an unsullied nature, those virtuous and good people in the world are said to have Deva-nature.

In this connection, *endowed with conscience and concern*, amongst these two those who have a conscience about wrong bodily actions and so on have conscience, this is a term for shame.

For those who are concerned about something there is concern, this is a term for fear of wrong.

Herein conscience arises internally, concern arises externally. Conscience depends on oneself as authority, concern depends on worldly authority. Shame arises naturally with conscience, fear arises naturally with concern. Conscience is marked by respect, concern is marked by avoidance, timidity and seeing danger.

In this connection, conscience arising internally is made to arise in four ways: through reflection on birth, through reflection of age, through reflection on valour, through reflection on being learned.

How? “What is known as wrong-doing is not a deed that comes with good birth, it is a deed for those of low birth, like fishermen and so

on, for one with a birth like mine this deed is not suitable to be done,” thus reflecting on birth causing conscience to arise, there is a non-doing of wrong deeds like killing living beings and so on.

Then: “What is known as wrong-doing is something that should not be done even by children, for one of my age this deed is not suitable to be done,” thus reflecting on age causing conscience to arise, there is a non-doing of wrong deeds like killing living beings and so on.

Then: “What is known as a wrong deed is something that is done by the weak, for one endowed with my valour this deed is not suitable to be done,” thus reflecting on valour causing conscience to arise, there is a non-doing of wrong deeds like killing living beings and so on.

Then: “What is known as a wrong deed is something that is done by blind fools, not by the wise, for a learned wise one like me this deed is not suitable to be done,” thus reflecting on being learned causing conscience to arise, there is a non-doing of wrong deeds like killing living beings and so on.

Thus conscience arising internally is made to arise in four ways. Having been made to arise in his own mind, conscience enters, and he does not do a wrong deed. Thus conscience is known as arising internally.

How does what is known as concern arise externally? “If you do a wrong deed, you will be blamed amongst the four assemblies, the

wise will blame you, just as a foul city dweller is avoided by the virtuous, what will you do, monk?”

Thus reflecting because of concern that has arisen externally, he does not do a wrong deed. Thus what is called concern arises externally.

How does what is called conscience depend on self as authority? Here a certain son of a good family, having control of himself, putting the world to the fore, thinking: “For one like me, having gone forth in faith, being learned, and engaged in the ascetic practices, this wrong deed is not suitable to be done,” he does nothing wrong. Thus what is called conscience arises internally.

This was said by the Fortunate One:²²

“Having made himself the master, he abandons the unwholesome, develops the wholesome, he abandons the blameworthy, develops the blameless, taking care to purify himself.”

How does concern depend on what is called the world as authority?

Here a certain son of a good family, controlled by the world, putting the world to the fore, does no wrong deed.

²² AN 3.40 on AN 418.

Just as it is said: “Great is the world community.” In this great world community there are ascetics and brahmins who have spiritual power, the divine eye, and can read other’s minds, they can see from afar, so how will what is near not be seen, they know someone’s intention by their minds, and they will know me thus: ‘See, dear, this son of a good family, who went forth from home life to the homeless life is now living full of wrong, unwholesome thoughts.’

There are Devatās who have spiritual power, the divine eye, and can read others’ minds, they can see from afar, so how will what is near not be seen, they know someone’s intention by their minds, therefore they will know me in this way: ‘See, dear, this son of a good family, who went forth from home life to the homeless life is now living full of wrong, unwholesome thoughts.’

“Being controlled by the world, putting himself to the fore, he abandons the unwholesome, develops the wholesome, he abandons the blameworthy, develops the blameless, taking care to purify himself.”

Thus concern depends on what is called the world as authority.

“Conscience arises from the state of fear, concern arises from the state of fear.” But here *shame* is an aspect of shamefulness, naturally through this conscience arises. *Fear* means fear of the downfall, naturally through this concern arises. This pair are clearly seen as avoiding wrong.

Just as a certain person, known as a son of a good family, when passing excrement, urine and so on, seeing it as something shameful, having become ashamed, would despise it, in the same way, having developed shame internally, he does not do a wrong deed.

A certain person, being fearful and dreading the downfall, does not do a wrong deed.

In this connection, this is the simile: Just as with two iron balls one might be cold and covered with excrement, and the other is blazingly hot.

In this connection, the wise person, being disgusted, does not grasp at the cold ball covered with excrement, nor the other ball through fear of the heat.

In this connection, like being disgusted, and not grasping at the cold ball covered with excrement, having developed shame internally, he does no wrong deed, and like not grasping at the hot ball through fear of the heat, through fear of the downfall, he does no wrong deed, so it should be understood.

“Respect is a mark of conscience, avoidance, timidity and recognising fear is a mark of concern.”²³

These two things are clearly seen as avoiding wrong.

²³ This quotation is found only in the commentaries.

Therefore some, reflecting on having an outstanding birth, some, reflecting on having an outstanding teacher, some, reflecting on having an outstanding inheritance, some, reflecting on having an outstanding spiritual life, through these four causes have a mark of respect, and through the arising of conscience he does no wrong.

Some fear self reproach, others fear the reproach of others, fear punishment, or fear a bad destination.

Through these four causes there is the mark of avoidance, timidity and a recognising of fear, and having made concern arise he does no wrong.

In this connection, reflecting on having an outstanding birth, and so on, and fearing self reproach, and so on, he should speak in detail.

These things are spoken of extensively in the commentary on the Numerical Collection.²⁴

Being unsullied means having conscience and concern and so on, he should do wholesome things which are known as bright things, through them all being ways of support they bring about the four mundane stages and the supermundane.

Through these one is endowed with concentration, this is the meaning.

²⁴ See PTS 2.57ff. AN 1.418.

Those virtuous and good people in the world means those virtuous people who continually do good deeds through the body and so on, and those people who shine through feeling gratitude are good people.

World is the world of processes, the world of beings, the visible world, the world of the aggregates, the world of the sense spheres, the world of the elements, these various ways.

In this connection:

One world:²⁵ all beings subsist on food.

Two worlds: mind and body.

Three worlds: the three feelings.

Four worlds: the four foods.

Five worlds: the five constituent groups (of mind and body) that provide fuel for attachment.

Six worlds: the six internal sense spheres.

Seven worlds: the seven stations of consciousness.

Eight worlds: the eight worldly conditions.

Nine worlds: the nine dwellings for beings.

Ten worlds: the ten sense spheres.²⁶

Twelve worlds: the twelve sense spheres.

Eighteen worlds: the eighteen elements.

²⁵ Paṭis. PTS vol. 1 p. 122.

²⁶ Omitting the mind and its objects (which are included in the next category).

Here, when the world of processes is spoken of, the world of the aggregates and so on are included.

This world, the other world, the Deva world, the human world, and so on, with this the world of beings is spoken of.

As far as moon and sun²⁷ revolve in the directions, shining, radiant, so far is the thousand-fold world, right there you wield your influence.

Here the visible world is spoken of. With these here the world of beings is intended. In the world of beings whatever good people there are, these are spoken of as having *Deva-nature*.

In this connection, *Deva* means Devas through convention, Devas spontaneously reborn, Devas through purity: these three ways.

Amongst them, beginning from the time of Mahāsammata, *Devas*, kings, princes and so on are known as *Devas through convention by the people*.

Those who are reborn in the Deva world are known as *Devas spontaneously reborn*.

Those who have destroyed the pollutants are known as *Devas through purity*.

²⁷ MN 49, Brahmanimantanikasutta.

This is what is said:²⁸

Kings, queens and princes are known as Devas by convention. Those reborn as earth-bound Devas and so on up from there are known as Devas spontaneously reborn. Buddhas, Independent Buddhas and those who have destroyed the pollutants are known as Devas through purity.

The nature of these Devas is *Deva-nature*. *Are said* means are spoken of.

Conscience and concern are therefore the root of wholesome things, success in family, rebirth in the Deva world, and purity, having a cause, in the sense of being caused in these three ways, for the nature of these Devas is *Deva-nature*.

Through being endowed with Deva-nature people have Deva-nature.

Therefore for people having a foundation in the teaching, they show the Dhamma: *those virtuous and good people in the world are said to have Deva-nature, is said.*

Ja 7 The Story about the Wood Gatherer (Kaṭṭhahārijātaka)

²⁸ (Abhidhamma) Vibhaṅga 18.6.1, PTS p. 422.

In the present the king of Kosala, learning of the low birth of his queen, rejected her, and her son. The Buddha convinces him otherwise, and tells a story of the past where he had been born of a king and claimed his rightful place at court.

**1. Putto tyāham mahārāja, tvaṃ maṃ posa janādhipa,
Aññe pi devo poseti, kiñ-ca devo sakaṃ pajan-ti?**

I am your son, great king, you must support me, leader of men, the king supports others, so why not his own son?

In this connection, *I am your son*, he is known as a son in four ways: being born from oneself,²⁹ born by proxy, a pupil, an adopted son.

In this connection, born because of oneself one is called *born from oneself*.

Being born by laying the child on the bed, on the sofa, or on the chest, and so on *one is born by proxy*.³⁰

²⁹ i.e. a biological son.

³⁰ PD says: *a type of son (fathered by an appointed substitute for the husband)*. Hindu law, as explained in SED says: *kṣetraja, kṣetra-ja m. (scil. putra) “born from the womb”, a son who is the offspring of the wife by a kinsman or person duly appointed to raise up issue to the husband (this is one of the twelve kinds of issue allowed by the old Hindū law) Baudh. Gaut. Mn. ix, 159 ff. Yājñ. i, 68 and 69; ii, 128. Perhaps khetta is a short form for khettakāra, a husbandman, one who tends (someone else’s) field?*

Dwelling near while learning a craft one is known as *a pupil*.³¹

One given for nurturing is called *an adopted son*.

But here referring to one who is born from oneself, *son* is said.

One who pleases the people with the four bases of kindness is a king, a king who is great is a *great king*.³² Addressing him, he said: *great king*.

You must support me, leader of men, means leader of men, great elder of men, *you must support me*, you must maintain me through development.

The king supports others means others, men such as elephant-keepers and so on, elephants, horses and so on, animals and the many folk the king supports.

So why not his own son? But here *why* is a particle with the meaning of both blaming and encouraging. “The king does not support the son who is his own offspring,” speaking thus he blames him, “Many other people he supports,” speaking thus he encourages him. Thus the Bodhisatta both blamed and encouraged him, saying: “*So why not his own son?*”

³¹ Literally: *one who lives inside*.

³² Analysing the compound.

Ja 8 The Story about Prince Gāmaṇi (Gāmaṇijātaka)

In the present a monk goes to the forest and strives, but fails to attain. When brought to the Buddha he is reproved and told about a previous life where, though the youngest of a hundred sons of king Gāmaṇi of Benares, won the affection of all and attained precedence through his efforts.

1. **Api ataramānānaṃ phalāsā va samiijhati, Vipakkabrahmacariyosmi, evaṃ jānāhi Gāmaṇi ti.**

By proceeding steadily the one who desires the fruit succeeds, I have the fruit of the spiritual life, know this, Gāmaṇi.

Proceeding steadily, being established in the good advice of the wise ones, proceeding steadily, without hurry, doing their deeds with skill.

The one who desires the fruit succeeds means he desires a fruit such as he wishes for, and through gaining that fruit he succeeds.

Or, *desires the fruit* means that in desiring the fruit, such a fruit as he wishes for, he is successful, this is the meaning.

I have the fruit of the spiritual life, here the four bases of kindness, being the highest life, it is known as the spiritual life, and being rooted in that, through the attainment of fame, they are called mature. The one whose fame is accomplished, he who is in the

highest position is called living the spiritual life. Therefore *I have the fruit of the spiritual life* is said.

Know this, Gāmaṇi, wherever there is a village person, a village elder he is called Gāmaṇī. But here what is said concerns the one who is elder of all the people. My good Gāmaṇi, know thus that because of my dependence on the teacher, having overcome the one hundred brothers, I have attained the great kingship here, and uttered this exalted utterance.

Ja 9 The Story about King Makhadeva (Makhādevajātaka)

In the present, after the Buddha's Awakening the monks are discussing his Great Renunciation; the Buddha then tells the story of a previous life where upon the sight of just one grey hair, he renounced the world.

**1. Uttamaṅgaruhā mayhaṃ ime jātā vayoharā,
Pātubhūtā devadūtā, pabbajjāsamayo mamā ti.**

These greying hairs growing on my head carry off my youthful life, divine messengers manifest, it is time for me to go forth.

In this connection, these greying hairs growing on my head means head hairs. Because there are hairs on all limbs, such as hands, feet, and so on, when growing on the head growing on the head is said.

Carry off my youthful life means: 'Look, dear, the three ages of man are borne away by what is visibly grey,' so, these greying hairs carry off my youthful life.

Manifest means appears.

Divine messengers, divine here is said to be death, the messengers of that means divine messengers. When grey hairs manifest on the head it is like the king of death is standing nearby, therefore they say grey hairs are messengers of the god of death. Like messengers who are divine, this also means divine messengers.

Like a decorated and adorned Devatā standing in the sky, saying: “On such and such a day you will die,” and having said that, it is simply the truth, so when grey hairs manifest on the head it is like an announcement by a Devatā, therefore greying hairs are similar to messengers from the divine is said.

Messengers from those divine through purity are also divine messengers. Therefore all the Bodhisattas, having seen ageing, sickness, death, and one gone forth, after arousing spiritual anxiety, depart and go forth themselves.

Just so this is said:

Seeing one aged,³³ suffering from sickness,
Seeing one dying, with his life force gone,
Seeing one gone forth dressed in yellow clothes,
Seeing these I therefore went forth, O king.

Through this means grey hairs are messengers of those divine through purity, and they say *divine messengers*.

It is time for me to go forth, through leaving the state of the householder going forth is said, it is the right time for my gaining

³³ The first lines correspond to Thag 73ab, the last two lines are only found in the commentaries, although they seem to be quotes, probably of a form of the verse lost to the canon.

the name of one who has taken hold of the signs of an ascetic life, this is the explanation.

Ja 10 The Story about the One who lives Happily (Sukhavihārijātaka)

In the present a monk, who was previously a king, expresses his satisfaction with his way of life. This is taken as boasting by the monks, and he is taken to the Buddha, who explains that in a previous life also he had expressed his happiness with the ascetic life, and tells his story.

1. Yañ-ca aññe na rakkhanti, yo ca aññe na rakkhati, Sa ve rāja sukhaṃ seti, kāmesu anapekkhavā ti.

He who others do not guard, also he who does not guard others, lives easily, king, not having desire for sensual pleasures.

In this connection, he who others do not guard means that person who is not guarded by a lot of other people.

He who does not guard others, he who, thinking: “I alone rule over myself,” does not guard the many other folk.

Lives easily, king, great king, that person who is alone, without a second, secluded, being endowed with physical happiness and mental happiness, lives easily. This is an abbreviated teaching. But such a person does not merely live easily – he goes, stands, sits and lays down – in all postures he attains ease.

Not having desire for sensual pleasures, being bereft from looking for the objects of sensuality and the defilements of sensuality, he is without the will for lust, without craving, such a person in all postures lives easily, great king.

Ja 11 The Story about the Deer named Lakkhaṇa (Lakkhaṇajātaka)

In the present Devadatta goes off with 500 disciples, and the Buddha sent Vens. Sāriputta and Moggallāna to bring them back to the fold. He then tells a story where in the past Devadatta, then known as Kāḷa, through carelessness, had lost the herd he was in charge of, while Sāriputta had preserved all alive.

**1. Hoti sīlavatam attho, paṭisanthāravuttinam,
Lakkhaṇam passa āyantam, ñātisaṅghapurakkhatam,
Atha passasimam Kāḷam, suvihīnam va ñātibhī ti.**

The virtuous one will prosper, he whose way of life is friendly, look at Lakkhaṇa approaching, surrounded by his relatives, then look at this Kāḷa, who has completely lost his relatives.

In this connection, *the virtuous one*, endowed with conduct that is virtuous, with the happiness of virtue.

Prosper means develops.

He whose way of life is friendly, friendly in Dhamma and friendly in worldly things, living with these he is one whose way of life is friendly, these are those *whose way of life is friendly*.

Here because of instructing and advising on the avoidance of wrong doing he is friendly in Dhamma, and because of righteous protection by looking after the sick and those things gained on almsround, he is friendly in worldly things, so it is to be understood.

This is what is said: For those established in two friendlinesses, for the wise endowed with good conduct, this is called development. Now to show this development, like one speaking to a mother and child, he says: *Look at Lakkhaṇa*, and so on.

In this connection, this is the meaning in brief: His own son, endowed with friendly conduct, without ruining even one deer, see him coming at the front, surrounded by his relatives.

But you, having given up the attainment of friendly conduct, have dull wisdom. *Then look at this Kāḷa*: who, without even one exception, *has completely lost his relatives*, and comes alone.

Ja 12 The Story about the Deer named Nigrodha (Nigrodhamigajātaka)

In the present the Buddha defends a nun who was found to be pregnant as it happened before her ordination. She later has a child, who becomes a famous monk in the dispensation. The Buddha then tells a story of two herds of deer in previous times, and how the king of one, Sākha, condemned a pregnant doe to die for the king's lunch; while the other king, Nigrodha, stepped in to take her place. The king of Benares, impressed with his compassion, decided to free all animals in his kingdom.

1. Nigrodham-eva seveyya, na Sākhām-upasāmvase, Nigrodhasmiṃ mataṃ seyyo, yañ-ce Sākhasmi jīvitān-ti.

Associate with Nigrodha, associate not with Sākha, better is death with Nigrodha, than is having life with Sākha.

In this connection, associate with Nigrodha, my dear, you, or another, who desires benefit for oneself, should approach and associate with, keep company with, Nigrodha.

Associate not with Sākha, but you should not associate with the deer Sākha, having approached you should not associate, you should not make a living dependent on this one.

Better is death with Nigrodha, better, preferable, best is death at the feet of king Nigrodha.

Than is having life with Sākha, but whoever has life in the presence of Sākha, that is neither better, nor preferable, nor best, this is the meaning.

Ja 13 The Story about the Dart (Kaṇḍinajātaka)

In the present a monk, through love of his former wife, is in danger of falling away from the spiritual life. The Buddha tells a story about the same person's past in which, as a stag attached to his doe, he had been caught, killed and roasted because of his attachment.

**1. Dhi-r-atthu kaṇḍinaṃ, sallāṃ, purisaṃ gāḷhavedhinaṃ,
Dhi-r-atthu taṃ janapadaṃ yatthitthī pariṇāyikā,
Te cāpi dhikkitaṃ sattā ye itthīnaṃ vasaṃ gatā ti.**

Cursed be the dart, the barb, that strongly pierces into a person, cursed be the country where women are the advisors of the king, blameable are those beings who come under the sway of women.

In this connection, cursed is a particle expressing blame, so here because of fear and anxiety blame is to be seen. Because of the existence of fear and anxiety the Bodhisatta said this.

His shaft has a pointed tip, this is a *dart*. But because the dart enters right in *barb* is said, therefore *the dart, the barb*, here a barb-like dart, this is the meaning. A barb made of fig-tree wood is also a barb, that is a barb.

Having made a large wound, giving a strong blow, it penetrates strongly, strongly pierces, that is *strongly pierces*.

In various ways a barb, having a hilt the shape of a waterlily leaf, endowed with a barb that flies on a straight path, which strongly pierces into a person, *let it be cursed*, this is the meaning here.

The advisors means the lord's managers.

Blameable means reproachable.³⁴

The meaning of the rest is clear. From here on, without saying this much again, only whatever is not clear will be explained.³⁵

Ja 14 The Story about the Wind-Deer (Vātamiḡajātaka)

In the present an ascetic, and highly regarded, monk is enticed back to his familial home by the power of taste. When this is told to the Buddha he relates a story in which the most timid of creatures is enticed by the gardener Sañjaya into the palace by taste.

³⁴ Using a more regular word to define an obscure one.

³⁵ i.e. he is not going to keep on saying: *the rest is clear*; if it is not explained it is to be taken as clear.

**1. Na kiratthi rasehi pāpiyo,
Āvāsehi va, santhavehi vā.
Vātamigaṃ gehanissitaṃ,
Vasam-ānesi rasehi Sañjāyo ti.**

It seems that there is nothing worse than tastes, amongst those in homes, or acquaintances. The wind-deer, who depended on his home, was brought under Sañjāya's control by taste.

In this connection, *seems* this is a particle with the meaning of what has been heard.

Tastes means tasting with tongue-consciousness, sweet, sour and so on.³⁶

Amongst those in homes or acquaintances, amongst those who are constantly dwelling in one place is amongst homes, amongst friends, acquaintances, there is desire, lust, wickedness, through enjoying these with wilful lust, amongst those in homes or acquaintances, a hundred fold, a thousand fold, a hundred-thousand fold, through firmly making use of food, without guarding the life faculty through not taking, there is an enjoyment through wilful lust for tastes, which is worse.

³⁶ Six tastes are normally recognised, see Mil.56: sour (*ambila*), salt (*lavaṇa*), bitter (*tittika*), pungent (*kaṭuka*), astringent (*kasāya*), sweet (*madhura*).

The Bodhisatta, like one who had heard the tradition, making this meaning, said: *It seems that there is nothing worse than tastes, amongst those in homes or acquaintances.*

Now, showing what has the state of being worse, *the wind-deer* and so on is said.

In this connection, *who depended on his home* means who depended on his jungle home.

This is what is said: Look at tastes, which have the state of being worse, this wind-deer, who normally depended on his home in the wilderness, the park-keeper Sañjaya brought under control in every way with sweet tastes, with what is known as the taste of enjoying with wilful lust, he said there is not anything worse, more base, than the danger of craving for tastes. But after saying that, he sent the deer back to the wilderness.

Ja 15 The Story about the Deer named Kharādiyā (Kharādiyājātaka)

In the present a monk proves to be unteachable and is brought to the Buddha who explains that he was like this in a previous life. He then tells how the monk was once his nephew, a deer who could not be taught even after seven successive days, and so fell to a hunter. The Bodhisatta then speaks this verse to his sister Kharādiyā.

**1. Aṭṭhakkhuraṃ Kharādiye, miḡaṃ vaṅkātiṅkiṇaṃ,
Sattahi kālāṭikkantaṃ na naṃ ovaḍitussahe ti.**

The deer has eight hoofs, Kharādiyā, and very crooked antlers, I will not endeavour to advise him for more than seven times.

In this connection, *eight hoofs*, because there are two hoofs on each individual foot, there are eight hoofs.³⁷

Kharādiyā, he calls her by name.³⁸

Deer is a comprehensive word.³⁹

Very crooked antlers means crooked at the root, and very crooked at the tips, these are very crooked antlers, such horns as he has are very crooked antlers, that is *very crooked antlers*.

For more than seven times means by advising with advice for more than seven times.

I will not endeavour to advise him, I will not strive to advise this obstinate deer, for the purpose of advising my mind is not available, this is the explanation.

Then the hunter, capturing this obstinate deer with a noose, after killing him and taking away the meat, departed.

³⁷ i.e. four split hoofs.

³⁸ i.e. this is a vocative.

³⁹ Elsewhere it can indicate animals in general, but here it means many different types of deer, as we are talking about eight-hooved animals.

Ja 16 The Story about the Deer having Three Postures (Tipallatthamigajātaka)

This story is related to the previous one, but its opposite: in the present the Buddha's son Rāhula is so keen to keep the rules he even sleeps in the outhouse at night. The Buddha explains that he was also conscientious in the past, and that was what saved his life.

**1. Migam̐ tipallattham-anekamāyam,
Aṭṭhakkhuram̐, aḍḍharattāpapāyim,
Ekena sotena chamāssasanto,
Chahi kalāhitibhoti bhāgineyyo ti.**

The deer in three postures, with many tricks, using eight hoofs, and drinking at midnight, breathing through just one nostril on the ground, my nephew beats the hunter in six ways.

In this connection, deer means the nephew deer.

Three postures, posture is said meaning lying down on both sides, and because of lying straight down, his posture was in these three ways. Or, three postures was his, means three postures, this is three postures.

With many tricks means a lot of tricks, it is a term for many.

Eight hoofs, because there are two hoofs on each individual foot he is endowed with eight hoofs.

Drinking at midnight, the earlier watch having passed, he came from the wilderness in the middle watch to drink water at midnight, he drinks water, so drinking at midnight is said. He drank at midnight is the meaning. I thoroughly taught my nephew deer the way of the deer.

How? Since breathing through just one nostril on the ground, my nephew beats the hunter in six ways.

This is what is said: Surely I made your son learn, just as through blocking the air in the passageway of the nostril on the top side, while stuck on the ground, he was breathing through the lower passageway while lying right there on the ground, so he deceived the hunter in six ways, deceitfully covering himself with these six components is the meaning.

With which six? Straightening out his four legs he lay on one side, by digging the grass and mud with his paws, by sticking out his tongue, by making the stomach appear bloated, by eliminating excrement and urine, and by blocking the air.

Another method: By having taken the mud with one foot, by dragging along the floor, by turning away, by moving on both sides, by placing the stomach upwards, by throwing down below.

With these six ways he deceived the hunter, deceiving him into the perception that: 'This one is dead'. Thus he taught him the way of the deer, this is the explanation.

Another method: similarly he taught him, while breathing on the ground through one passageway in six ways, through demonstrating these two ways, with six deeds he will trick, beat the hunter. He deceives the hunter, this is the meaning.

Madam means he calls his sister.⁴⁰

Nephew, he indicates the nephew deceiving the hunter with these six deeds. Thus the Bodhisatta reassures his sister by showing how he has taught the way of the deer thoroughly to his nephew.

Ja 17 The Story about the Wind **(Māluta-jātaka)**

In the present two elders cannot settle a question about which half of the month is cold. They go to the Buddha who explains that he had settled this question for them in a previous life by showing time is not important, the wind is what makes for the cold.

**1. Kāle vā yadi vā juṇhe, yadā vāyati māluto,
Vātajāni hi sītāni, ubhottha-m-aparājitā ti.**

⁴⁰ This is indeed strange. The word is *atibhoti*, *he beats*, or *he deceives*. For some unknown reason the commentator here extracts a part of the word, and comments on it.

Whether in the dark or bright fortnight, whenever the wind does blow, because the cold is caused by the wind, both are undefeated here.

In this connection, *whenever the wind does blow* means at whatever time the wind blows from the east side and so on, at that time it is cold.

What is the reason? *Because the cold is caused by the wind, whenever wind is found there is cold, whether in the dark fortnight or bright fortnight, it is said here meaning without a limit. Both are undefeated here* means both of you are undefeated in this question. Thus the Bodhisatta persuades his companions.

Ja 18 The Story about Feasts for the Dead (Matakabhatajātaka)

In the present the monks hear about a Feast for the Dead which involves animal sacrifice, and ask the Buddha if any good can come of it. The Buddha replies that it cannot, and tells a story of a goat who laughed and cried when being prepared for slaughter: he laughed as this was his final punishment for making a sacrifice, and cried in compassion for those who would suffer a similar fate.

**1. Evaṃ ce sattā jāneyyūṃ: dukkhāyaṃ jātisambhavo,
Na pāṇo pāṇinaṃ haññe, pāṇaghātī hi socatī ti.**

If beings knew thus: this leads to a rebirth full of suffering, no one would kill living beings, for the slayer of beings grieves.

In this connection, *if beings knew thus* means if these beings knew thus.

What? *This leads to a rebirth full of suffering*, this gradually here and there, birth after birth, leads to what is considered growth entailing, old age, sickness, death, being joined to what is not dear, being separated from what is dear, having the hands and feet cut off, this is the foundation of the various sufferings, if beings only knew this leads to suffering.

No one would kill living beings: “Slaying another leads to birth and getting slain, being oppressed and getting crushed.” Knowing that this leads to a rebirth having a foundation in suffering, a state of suffering, he would not kill any other living beings, a living being would not kill living beings, this is the meaning.

What is the reason? *For the slayer of beings grieves*, wherefore, with one’s own hand and so on in six ways, using whatever means to cut off the life faculty of another, the person who slays living beings, in the eight great hells, in the sixteen prominent hells, in the manifold animal kingdoms, in the realm of the ancestors, amongst the body of Asuras, in these four downfalls there is an experiencing of great suffering, so he grieves by internally meditating on the sign of grief for a long time.

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Since this goat, through fear of death, grieves, knowing: 'He grieves in this way for a long time,' no living being will kill other living beings, he will certainly not do the deed of killing any living beings.

Only through delusion, confusion, ignorance, blindness, not seeing the danger in this, do they kill living beings.

Ja 19 The Story about the Feasts following a Vow (Āyācitabhatajātaka)

In the present the monks hear about a tradition of making a sacrifice following a journey, after making a vow to the gods, and ask the Buddha if any good can come of it. The Buddha replies that it cannot, and tells a story of someone who wanted to make a sacrifice to a Tree Devatā, only to be reproved by that very same god.

**1. Sace mucce pecca mucce, muccamāno hi bajjhati,
Na hevaṃ dhīrā muccanti, mutti bālassa bandhanan-ti.**

If you would be released after dying, know that releasing surely binds you, for the wise do not release in this way, such release is only a fool's bondage.

In this connection, if you would be released after dying, dear fellow, if you would be released, if you desire release.

Released after dying, just as you do not want to be bound in the after life, so you must release others now.

Releasing surely binds you,⁴¹ just as, having slain a living being, you wish to be released, so surely releasing in this way binds you through a wicked deed.

⁴¹ This is very elliptic and sounds awkward in English, but it means releasing another creature from its life. We can compare the English phrase: relieving someone of life.

Therefore *the wise do not release in this way, whatever wise people there are promise not to release in this way.*

What is the reason? Such *release is a fool's bondage, having killed these living beings, what is called release is only a fool's bondage, this is the Dhamma he taught.*

Beginning from then, such people, putting aside deeds such as killing living beings, and living according to Dhamma, filled up the city of the Devas.

Ja 20 The Story about Cane Juice (Naḷapānajātaka)

In the present the monks find that the cane sticks their novices collect are useless, as they are hollow throughout. The Buddha tells how this came about in a previous life when through the power of the truth he determined it should be so.

**1. Disvā padam-anuttiṇṇaṃ, disvānotaritaṃ padaṃ,
Naḷena vāriṃ pivissāma, neva maṃ tvaṃ vadhissasī ti.**

Seeing footsteps that didn't cross, seeing footsteps that descended, we will drink the water with reeds, but you will surely not kill me.

This is the meaning: monastics, the king of monkeys, did not see in that lake even one footprint that crossed over, but he saw a footprint

that descended. Thus *seeing footsteps that didn't cross, seeing footsteps that descended.*

Knowing: “For sure this lake is possessed by Amanussas,” conversing with his group he said: *We will drink the water with reeds. This is the meaning: we will drink water with reeds from your lake.*

Again the Great Being said: *But you will surely not kill me. In this way drinking water with a reed together with my group you will never slaughter me, this is the meaning.*

Ja 21 The Story about the Antelope (Kurungamigajātaka)

In the present the monks discuss Devadatta and his attacks on the Buddha. The Buddha explains to them he did this in previous lives too, and tells a story of a wise antelope who lived on a Sapaṇṇi tree, and evaded destruction at the hands of a hunter by reading the signs.

**1. Ñātam-etam kurungassa yaṃ tvaṃ Sapaṇṇi seyyasi,
Aññaṃ Sapaṇṇi gacchāmi, na me te ruccate phalan-ti.**

For the antelope knows who it is drops fruit from the Sapaṇṇi, I will go to another Sapaṇṇi, I do not like your fruit.

In this connection, knows means becomes clear.

For the antelope means for the antelope deer.

Who it is drops fruit from the Sepaṇṇi, you dear, from the front of the Sepaṇṇi tree are dropping fruits, you have dropped, dumped, this broken fruit, all this became clear to the antelope deer.

I do not like your fruit. Thus though you are giving fruit, I do not like your fruit, saying: ‘You stay, I will go elsewhere,’ he left.

Ja 22 The Story about the Dog (Kukkurajātaka)

In the present the Buddha reconciles the king of Kosala to his queen, and then tells this story about a king who condemned all dogs to die for destroying the straps of his carriages. The Bodhisatta, as a leader of the dogs, showed the king that not all dogs were guilty, and thereby earned them a reprieve.

**1. Ye kukkurā rājakulamhi vaddhā,
Koleyyakā vaṇṇabalūpapannā,
Te me na vajjhā, mayam-asma vajjhā,
Nāyaṃ saghaccā dubbalaghātikāyan-ti.**

Those hounds reared by the royal family, well-bred and endowed with good looks and strength, these are not slaughtered, but we are slaughtered, this is not just, only the weak are killed.

In this connection, *those hounds* means those dogs.⁴² Just as urine that has been held and heated is called fermented urine, and even a jackal born that day is called an old jackal, and even a lotus that has medicinal creepers⁴³ is called a stinking creeper,⁴⁴ and a golden body is nevertheless called a stinking body, so too even a one hundred year old dog is called a hound. Therefore though endowed with an old and weak body, those hounds is still said.

Reared means raised.

Well-bred means born, produced, bred in the royal family.

Endowed with good looks and strength means endowed with a good looking body, and with strength of body.

These are not slaughtered means those who have a master, who have protection, are not slaughtered.

But we are slaughtered means we who have no master, who are without protection, will normally⁴⁵ be slaughtered.

This is not just means in this way because of not being special there is certainly no justice.

⁴² Employing a more common word to define the term.

⁴³ *Tinospora Cordifolia*, usually spelt *gaḷocī*.

⁴⁴ *Coccolus Cordifolius*.

⁴⁵ This translation of *nāma* by *normally*, which I don't find in the dictionaries, seems to fit in numerous places in these word definitions better than *known as* or *called*, or its being used as an emphatic.

Only the weak are killed, the thieves should certainly be captured by the kings, but not those who are not thieves. But here the thieves have no fear, and those who are not thieves are sentenced to death. Alas, in this world the unsuitable exists, alas, unrighteousness exists.

Ja 23 The Story about the Well-Bred Horse (Bhojājānīyajātaka)

In the present a monk easily gives up striving, to encourage him the Buddha tells a story of a warhorse who strove on and helped capture seven enemy kings for his own king, even though it eventually cost him his life. He also ensured justice for the captors.

**1. Api passena semāno, sallebhi sallalīkato,
Seyyo va vaḷavā bhojjho, yuñja maṃ yeva sārathī ti.**

Though lying on my side, and pierced by arrows, a well-bred horse beats a mare, harness me, driver.

In this connection, though lying on my side means though lying down on one side.

Pierced by arrows means being struck with arrows.

A well-bred horse beats a mare. A mare means an inferior horse born to a Sindh horse family.⁴⁶ A well-bred horse means a well-bred Sindh horse. Thus compared to a mare struck with arrows a well-bred Sindh horse is better, finer, superior.

Harness me, driver, since when walking I am better, therefore harness me up, put on my armour, is said.

⁴⁶ SED s.v. *vaḍaba*, says: m. (also written *vaḍava*, *baḍava*, *baḍaba*) a male horse resembling a mare (and therefore attracting the stallion) Vait.

Ja 24 The Story about the Horse that was Bred Well (Ājaññajātaka)

A similar story to the previous one, but this time involving a pair of warhorses. In the present a monk easily gives up striving. To encourage him the Buddha tells a story of a pair of warhorses who strove on and helped capture seven enemy kings for their own king, even though it eventually cost one of them his life. Before dying he also ensured justice for the captors.

**1. Yadā yadā, yattha yadā, yattha yattha, yadā yadā,
Ājañño kurute vegam, hāyanti tattha vāḷavā ti.**

Whenever the time, wherever, wherever the place, whenever, the thoroughbred is energetic, the mare fades right there.

In this connection, whenever the time means whatever the time, in the morning and so forth.

Wherever means whatever place on the road, or at the front of a battle.

Whenever means at whatever time.

Wherever the place means concerning the seven strongholds and the many battle-fields.

Whenever means at whatever time, at the time of receiving or not receiving blows.

The thoroughbred is energetic means with the charioteer's agreement the thoroughbred noble Sindh horse is energetic, strives, makes an effort.

The mare fades right there, right there the energy of the other, reckoned as a mare, being an untrainable horse, fades, diminishes. Therefore you should harness me in this chariot is what is said.

Ja 25 The Story about the Ford (Titthajātaka)

In the present Ven. Sāriputta has a co-resident monk whom he has difficulty teaching, so he takes him to the Buddha, who, understanding the monk's disposition, gives him a suitable subject, so that he easily attains. The Buddha then tells a story of a horse who wouldn't allow himself to be washed. The Bodhisatta realised that the horse needed both clean water and variety, and he had him washed elsewhere.

**1. Aññamaññehi titthehi assaṃ pāyehi, sārathi,
Accāsanassa puriso, pāyāsassa pi tappatī ti.**

In different places let the horse drink, driver, for one sitting too long, e'en milk-rice is torment.

In this connection, in different means in one place or another.

Let ... drink, this is an abbreviated teaching, let bathe and let drink is the meaning.

For one sitting too long, this is a genitive in the instrumental sense, by sitting too much, through a surfeit of sitting, is the meaning.

E'en milk-rice is torment, even sweet milk-rice prepared with ghee is a torment, a dissatisfaction, a satiation, a glut, and he experiences no desire to eat. Therefore constantly bathing this horse in this fording place will not be adequate, let him bathe in other places.

Ja 26 The Story about Mahiḷāmukha the Mad Elephant (Mahiḷāmukhajātaka)

In the present a monk ordained under the Buddha is easily persuaded to partake of Devadatta's good food, rather than go on almsround. He is brought to the Buddha who tells a story about an elephant named Mahiḷāmukha who was easily led astray by bad company, and reformed by good company.

**1. Purāṇacorāna' vaco nisamma,
Mahiḷāmukho pothayam-anvacāri,
Susaññatānañ-hi vaco nisamma,
Gajuttamo sabbaguṇesu aṭṭhā ti.**

Considering the former thieves' word, Mahiḷāmukha roamed round lashing out, considering the word of the restrained, the elephant supreme was established in all virtues.⁴⁷

In this connection, *considering*, having heard, recently having heard the word of the thieves, this is the meaning.

Mahiḷāmukha means having a face the same as the face of a female elephant.⁴⁸ Just as when looked at from the front a woman looks beautiful, but not from the back, so he, when looked at from the front, was beautiful. Therefore *Mahiḷāmukha* Lady-Face was his name.

Roamed round lashing out means he roamed round lashing out, killing. This is another reading.

The restrained means extremely restrained, virtuous.

The elephant supreme means the supreme elephant, the auspicious elephant.

Established in all virtues means being grounded in all the virtues of old.

⁴⁷ There is too much information in this line to be got across, and I exceed the syllabic count.

⁴⁸ *Mahiḷāmukha* is a name and an epithet meaning *lady-face*.

Ja 27 The Story about Habituation (Abhiṇhajātaka)

In the present a monk and lay disciple are the best of friends, and always associate together. When this is brought to the attention of the Buddha he tells a story of a past life in which a state elephant was best friends with a dog, and when the latter went missing wouldn't eat, until he was brought back.

**1. Nālaṃ kabalaṃ padātave,
Na ca piṇḍaṃ, na kuse, na ghaṃsituṃ,
Maññāmi abhiṇhadassanā,
Nāgo sneham-akāsi kukkure ti.**

No morsel is sufficient to receive, no rice, and no grass, and no rubbing down, I think through seeing him regularly, the elephant had affection for the dog.

In this connection, [not] sufficient means not able.

Morsel means at food time, the spicy morsel given first.

To receive, to take is the meaning.⁴⁹

No rice means though having piled up and given a ball of rice, it is not sufficient to take.

⁴⁹ Elsewhere the same word, which is an infinitive, means *to give*.

No grass means the grass given in order to chew on is not enough to take.

No rubbing down means bathing and rubbing down the body is not enough.

So since he is not able to make the elephant be satisfied, therefore having announced all this to the king, announcing his own inability, considering the reason, he said: *I think* and so on.

Ja 28 The Story about the Bull Nandivīsāla (Nandivīsāla-jātaka)

In the present the Group of Six make disparaging remarks about the monks. The Buddha reproves them and tells a story about a bull, who, spoken to harshly, lost his master a thousand, and spoken to kindly gained him two thousand, by pulling a hundred carts all by himself.

**1. Manuññaṃ-eva bhāseyya, nāmanuññaṃ kudācanaṃ,
Manuññaṃ bhāsamānassa garuṃ bhāraṃ udaddhari,
Dhanañ-ca naṃ alabhesi tena cattamano ahū ti.**

You should surely speak pleasantly, and speak nothing unpleasantly, for the one who spoke pleasantly he pulled a very heavy load, because of that he received wealth and satisfaction, it is said.

In this connection, *you should surely speak pleasantly, with another,* putting aside the four faults in speaking, you should speak sweet, pleasing, gentle, mild, loving words.

He pulled a very heavy load means the bull Nandivisāla, being spoken to unpleasantly, did not lift the load, and later being spoken to with the brahmin's pleasing, loving words, lifted the heavy load, and after lifting and pulling it, he set it in motion, this is the meaning.

Ja 29 The Story about the Bull Blackie (Kaṇhajātaka)

In the present the Buddha, having bettered all his competitors, is praised by the monks. He then tells a story of how he was once a bull named Kaṇha who earned his owner a fortune by pulling carts no one else could pull, and taking the reward to his poor owner.

**1. Yato yato garu dhuraṃ, yato gambhīravattanī,
Tadāssu Kaṇhaṃ yuñjanti, svāssu taṃ vahate dhuran-ti.**

However onerous the load, however deep the pathway is, at that time they harness Kaṇha, and he carries away the load.

In this connection, however onerous the load, in whatever place the heavy load is borne, other oxen are unable to raise it.

However deep the pathway is, what is said here is that pathway is a name for the path, in whatever place there is a lot of water and mud, or an unevenly cut riverbank, that path is deep, this is the meaning.

At that time they harness Kaṇha, at that time they harness Kaṇha, this is the meaning. Whenever the load is heavy the path is deep, therefore having dismissed the other oxen, they harness Kaṇha, this is what is said.

And he carries away the load, he carries the load is the meaning.

Ja 30 The Story about the Pig Munika (Munikajātaka)

In the present a monk is in danger of being seduced from his monastic life by a sensual girl. The Buddha tells how in a previous life a pig called Munika was fattened up and sent to his death by the same girl, and his life, though it looked like he was prospering, was nothing to be envious of.

1. Mā Munikassa pihayi, āturannāni bhuñjati, Appossukko bhusaṃ khāda, etaṃ dīghāyulakkhaṇan-ti.

Do not envy Munika,⁵⁰ he eats food ending in misery, being unconcerned eat your chaff, that is the mark of a long life.

In this connection, *do not envy Munika* means do not let envy arise on account of Munika's food, do not envy Munika, thinking: "This Munika eats good food," thinking: "When can I be happy like this?" do not wish for Munika's state, for *he eats food ending in misery*. *Ending in misery* means the food of death.

Being unconcerned eat your chaff means be unconcerned about your food, whatever you receive, eat your chaff. *That is the mark of a long life* means this is the cause of longevity.

⁵⁰ Cf. Ja 286 Sālūkajātaka.

Ja 31 The Story about the Nestlings (Kulāvakajātaka)

In the present one monk, driven by necessity kills living beings by drinking unfiltered water, against the rules of the order. When the Buddha hears of this he tells a story of how Sakka, king of the Devas, had avoided hurting living beings, by ordering his charioteer Mātali to change course, and had thereby won the day in the war between the Devas and the Asuras.

**1. Kulāvakā Mātali simbalismim
Īsāmukhena parivajjayassu,
Kāmaṃ cajāma Asuresu pāṇaṃ,
Mā me dijā vikulāvā ahesun-ti.**

May nestlings amongst the silk-cotton trees avoid the chariot pole, Mātali, we forsake our lives to the Asuras, gladly, let not the birds be without nests.

In this connection, *nestlings* means the young of Supaṇṇas.

Mātali, he addresses the charioteer.⁵¹

In the silk-cotton forest, see these silk-cotton trees standing there and hanging down, this is the explanation.

⁵¹ i.e. it is a vocative.

Avoid the chariot pole, let not these be killed by the chariot pole of this chariot, in this way you should avoid them.

We forsake our lives to the Asuras, gladly, if the forsaking of our lives is auspicious for these Asuras, gladly we will forsake them, certainly we forsake our lives for these Asuras.

Let not the birds be without nests, these birds, these young of Garuḷas, let these nestlings not be without their crumbling, crushed nests, let not these suffer through us by being thrown upwards, turn the chariot round!

Ja 32 The Story about the Dance **(Naccajātaka)**

In the present a rich man ordains in the Saṅgha, and makes sure he has all provisions for his life. When taken to the Buddha because of his indulgence he flings off his clothes in protest, and later disrobes. The Buddha tells a story of how the king of the birds allowed his daughter to choose a suitor. She chose a peacock, but when he danced for her, he exposed himself, and the king reprimanded him, and gave her to another.

**1. Rudam manuññam, rucirā ca piṭṭhi,
Veḷuriyavaṇṇūpanibhā ca gīvā.
Byāmamattāni ca pekhuṇāni:
Naccena te dhītaram no dadāmī ti.**

A pleasing voice and a brilliant back, a neck coloured like lapis lazuli. Tail-feathers a fathom in length: because of the dance, I don't give you our daughter.

In this connection, a pleasing voice, endowed with a sweet sound, this is the meaning.

And a brilliant back means also his back is beautiful and radiant.

Coloured like lapis lazuli means coloured like the lapis lazuli gem.

A fathom in length means a measure of one fathom.

Because of the dance, I don't give you our daughter, after destroying conscience and concern, because of such a shameless dance I do not give you our daughter.

Ja 33 The Story about being in Agreement (Sammodamānājātaka)

In the present the Sākiyas and the Koliyas fall into a dispute over water. The Buddha reconciles them and then tells a story of the past showing how, when quails were united, they lifted the net and flew away safely from their hunter; but as soon as he managed to sew discord, they fell to him as prey.

**1. Sammodamānā gacchanti, jālam-ādāya pakkhino,
Yadā te vivadissanti, tadā ehinti me vasan-ti.**

Joyously the birds fly away, carrying the net together, when they begin to quarrel, then they will come into my power.

In this connection, when they begin to quarrel, at whatever time the quails, having various views, various ideas, begin to quarrel, begin to dispute, this is the meaning.

Then they will come into my power, at that time they will all come under my power. Then I, having caught them, will come laughing in front of you, so did he console his wife.

Ja 34 The Story about the Fish (Macchajātaka)

In the present a monk is overcome by passion thinking about his former wife. When the Buddha hears about this he tells a story of the past in which, blinded by passion, a fish had almost lost his life, and grieved that his wife may think him unfaithful, while she herself had escaped capture. The Bodhisatta saved him from his fate.

**1. Na mañ sītañ na mañ uṇhañ, na mañ jālasmi bādhanañ,
Yañ-ca mañ maññate macchī: ‘Aññañ so ratiyā gato’ ti.**

It's not the cold or heat for me, not the being caught in a net, but my lady⁵² thinking of me: 'He went for joy to another.'⁵³

⁵² The word really means a *female fish*, but this is hard to get across fluently in the verse.

⁵³ This line also occurs at Ja 216.

In this connection, *it's not the cold or heat for me*, cold at the time of the fish being removed from the water, or hot when departing there, referring to both of them, he laments: “Being caught, it is not the cold or heat for me.” The suffering that will originate from being cooked in the embers, referring to that, he lamented: “It’s not the heat.”

Not the being caught in a net means it is not me being caught in a net, “Not my being caught,” he lamented.

But my and so on, this is the substance of it: that lady-fish, not knowing these fishermen had grabbed me, and dropped me in a net, not seeing me, will think: “Now that fish, having sensual delight, will be with another female fish,” being sorrowful for her, thinking: “I am caught.” While lying on his back in the sand, he laments.

Ja 35 The Story about the Young Quail **(Vaṭṭakajātaka)⁵⁴**

In the present the Buddha and the monks, when traveling through a forest, were surrounded by fire, but in the exact spot they stood it did not burn. The monks think this is due to the Buddha’s current excellence; but he tells how, when he was a baby quail, he had made an asservation of truth in the past, which had stayed the fire in those parts for an aeon.

⁵⁴ See reference to this story under Jātaka No. 20, above.

**1. Santi pakkhā apatanā, santi pādā avañcanā,
Mātāpitā ca nikkhantā: Jātaveda paṭikkamā ti.**

Having wings that fly not, having feet that run not, abandoned by parents: Jātaveda, go back!

In this connection, *having wings that fly not*, knowing I have what are called my wings, but being unable to go up in the air and fly with them, they fly not.

Having feet that run not, I have feet, but being unable to walk about on them, and go on a journey, they run not.

Abandoned by parents means those who could lead me elsewhere, through fear of death, I was abandoned by my parents.

Jātaveda, he calls on fire. Because he is known or experienced by all that is born, therefore Jātaveda is said.⁵⁵

Go back means: “Having turned round, return,” so he ordered Jātaveda.

⁵⁵ It is rather obscure. This is what SED says: *jātavedas, jāta-vedas (-ta-) mfn. (fr. vid cl. 6) “having whatever is born or created as his property”, “all-possessor” (or fr. vid cl.2. “knowing [or known by] all created beings”; cf. Nir. vii, 19 ŚBr. ix, 5, 1, 68 MBh. ii, 1146 &c.; N. of Agni) RV. AV. VS. &c.; m. fire...*

Ja 36 The Story about the Bird (Sakuṇajātaka)

In the present a monk is given a subject for meditation and goes to practice with it. Shortly thereafter his hut becomes unliveable, and the villagers do not repair it. At the end of his retreat he meets the Buddha who tells him a story of a warning he once gave when he was king of the birds. Some listened to him, and their lives were saved. Others perished.

**1. Yaṃ nissitā jagatiruhaṃ vihaṅgamā,
Svāyaṃ aggiṃ pamuñcati,
Disā bhajatha vakkaṅgā, jātaṃ saraṇato bhayan-ti!**

You birds who depend on this tree, beware, the fire has been set free,⁵⁶ birds! Resort to the quarters, danger arises from our refuge!

In this connection, *tree, jagatī* is said to be the earth,⁵⁷ as trees are born there *jagatiruha* tree is said.

Birds, *viha* is said to be the sky,⁵⁸ as birds fly there *vihaṅgama* sky-flyer is said.

Resort to the quarters, having left this tree, fleeing from there, they resort to the four quarters.

⁵⁶ i.e. it is no longer held back, and is running wild.

⁵⁷ i.e. it is a name for the earth, DPD: *jagatī*; *fem, intens; earth; world, lit. always going; root: √gam ·1 a (go); base: √gam + gam > jagam (intens); constr: jagam + tī; ph: g > j | mt > t; sk: jagat, √gam cl. 1 (go).*

⁵⁸ DPD: *viha, masc, in comps, sky, air.*

Birds! is said calling on the birds.⁵⁹ Sometimes their heads sit crooked on their necks, therefore *vakkaṅga* crooked limb is said.

Birds are born crooked in both their wings, so *vakkaṅga* is said.

Danger arises from our refuge, danger is born from our support tree, “Come, let us go elsewhere.”

Ja 37 The Story about the Elder Partridge (Tittirajātaka)

In the present Ven. Sāriputta fails to get lodging when the Group of Six take all that is available. When the Buddha discovers this affront in the morning he tells a story of an elephant, a monkey and a partridge, how they decided to live respecting elders, and how they subsequently found out which one was eldest.

1. Ye vuḍḍham-apacāyanti narā Dhammassa kovidā, Diṭṭhe va dhamme pāsāṁsā, samparāye ca sugatī ti.

Those people who are skilled in Dhamma pay homage to an elder, praised in this life, in the next world they will go to a happy state.

In this connection, those people ... pay homage to an elder, an elder from birth, an elder from age, an elder from virtue, these three elders.

⁵⁹ i.e. it is a vocative.

Out of these, one endowed with birth, is known as an elder from birth, one standing on age, is known as an elder from age, one endowed with virtue, is known as an elder from virtue. Out of these, an elder from age endowed with virtue, an elder in this way is intended.

Pay homage means they worship the deeds of those honourable elders.

Skilled in Dhamma means having the wholesome skills in the Dhamma of those honourable elders.

In this life means in this individuality.

Praised means those deserving praise.

In the next world they will go to a happy state, having abandoned this world, they should pass over, should go to the next world, where they will have a happy state.

But here is the substance of it: Monastics, whether they are nobles, brahmins, merchants, workers,⁶⁰ householders, those gone-forth, or even animals, whatever beings are skilled, shrewd, in the deeds of those honourable elders, they respect elders from age who are endowed with virtue, these individuals are honourable elders, they

⁶⁰ Naming the four general classes of ancient India.

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receive praise, plaudits, commendation, and at the break up of the body they are reborn in heaven.

Ja 38 The Story about the Crane (Bakajātaka)

In the present one monk, who was good at tailoring, deceived his fellow monks with his work, and made a good profit, until he himself was deceived in return. When this is told to the Buddha he tells a story of a crane who deceived the fish and ate them all up, until a crab deceived him and nipped his head off.

1. Nāccantaṃ nikatippañño nikatyā sukham-edhati, Ārādheti nikatippañño, bako kakkāṭakā-m-ivā ti.

The clever cheat cannot attain final happiness through cheating, the clever cheat gets a like return, just like the crane with the crab.

In this connection, the clever cheat cannot attain final happiness through cheating, cheating is said to be deceiving. One who is wise in cheating, wise in deceiving, that person who cheats you and cheats you, through deceiving cannot be finally happy. He is not able to be established in happiness constantly, but he certainly attains his own ruin, this is the meaning.

Gets a like return means receives back.

The clever cheat means the bad person cleverly trained in dishonesty, for his own bad deeds, is found to receive back, get a like fruit in return, this is the meaning.

How? *Just like the crane with the crab, just as the crab gained the cutting of the crane's neck, so the bad person, from his own bad deed, in this life or in the next life gets back, gets in return, something fearful.*

The Great Being making this known made the Dhamma teaching resound in the forest.

Ja 39 The Story about the Slave Nanda (Nandajātaka)

In the present a pupil of Ven. Sāriputta's becomes puffed up when he goes into the countryside with him, but is docile again when back in Jetavana. When the Buddha hears of this he tells a story about the servant Nandaka in olden times who was entrusted with the secret location of a treasure, and would become conceited when he was close to the spot. The treasure's rightful heir regained his fortune by following the Bodhisatta's advice.

**1. Maññe sovaṇṇayo rāsi, sovaṇṇamālā ca Nandako,
Yattha dāso āmajāto ṭhito thullāni gajjati ti!**

I know that the valuable stack, the father's valuable array, is where the slave-born servant Nandaka stands and loudly curses!

In this connection, *I know* means I know thus.⁶¹

Valuable means those valuable things of beautiful colour. What things? Silver, jewels, gold, coral, and so on are treasures. For in this place all these valuable things is the intention, a stack of them, a stack of valuable things.⁶²

Valuable array means your father's property, that valuable array is surely here, this I know.

Is where the ... servant Nandaka means in whatever place the servant Nandaka stands.

Slave-born. Saying: "Yes, I am your female slave." Thus having come into a state of slavery, the son of this female slave is known as a slave of one who said yes.⁶³

Stands and loudly curses. "In whatever place he stands and loudly calls out with rough words, right there is the family's property, this is what I know." The Bodhisatta pointed out the means to seize his riches to the young man.

⁶¹ *Maññati* can mean both *I think*, and *I know*, here it is defined as the latter.

⁶² The term is being used to signify any valuable things, rather than strictly just gold itself, which is what *sovaṇṇa* normally means.

⁶³ We can compare the idea of the yes-man in English.

Ja 40 The Story about the Embers (Khadiraṅgārajātaka)

In the present a Devatā works to dissuade her landlord, Anāthapiṇḍika, from his allegiance to the Buddha, and is expelled from her home in his house for the trouble. When the Buddha hears of this he tells a story of how Māra, in a previous life, had tried to dissuade him from giving to a Paccekabuddha by making a fiery abyss appear between them. The Bodhisatta crossed over and made his gift anyway.

1. Kāmaṃ patāmi nirayaṃ uddhampādo avamsiro, Nānariyaṃ karissāmi, handa piṇḍaṃ paṭiggahā ti.

Gladly will I fall headfirst, or fall head over heels into hell, but I will not do anything ignoble, come, accept this rice.

In this connection, this is the substance of it: Venerable, Noble, Independent Buddha, if in giving alms-food to you certainly into this hell, having gone head over heels, I fall, so this non-giving, non-virtue, should not be done by the noble, it is done only by the ignoble, therefore ignoble is said. “I will not do anything ignoble, come, receive in the container this alms that is being given by me.” Here *come* is a particle with the meaning of relinquishment.⁶⁴

⁶⁴ I don't think this is well said. It is really an exhortative, or, in this context, a particle with the meaning of encouragement.

Ja 41 The Story about the Unfortunate Monk Losaka (Losakajātaka)

In the present Ven. Sāriputta comes across a poor boy and ordains him, but, as in his lay life, he is very unfortunate and can hardly get enough alms to eat, but yet he does become an Arahat. The Buddha tells a story of the past, during which a man had prevented an Arahat from receiving food. Everywhere he was born from there on he was unfortunate. In the present life Mittavindaka (Mittaka) grabbed ahold of a goat and was arrested.

**1. Yo atthakāmassa hitānukampino
Ovajjamāno na karoti sāsanam,
Ajjā pādama-olamba Mittako viya socatī ti.**

He who does not take the advice of one who seeks his good, though taught by those concerned for his welfare, grieve like Mittaka holding onto the goat's foot.

In this connection, one who seeks his good means one wishing for his development.

Those concerned for his welfare means for the one having concern for his welfare.

Taught means being taught with gentleness, with a mind seeking welfare.

Does not take the advice means does not follow instruction,⁶⁵ being hard to speak to, one hard to advise.

Grieves like Mittaka, just as this Mittavindaka, having seized the goat's leg, grieves, is troubled, so he constantly grieves.

With this verse the Bodhisatta taught the Dhamma.

So this elder during so much time, only received a bellyful during three lifetimes. Having become a Yakkha one day he received after-birth, and after becoming a dog, one day he received vomit, and on the day of his entry into Nibbāna by the power of the Captain of the Dhamma he was given the four sweet things. Thus because of making an obstacle of gains for another he had certainly a great fault, so it is to be understood.

⁶⁵ Because of the context, this must be the meaning. cf. *sāsanakara*; *adj*, *comp*; *following instructions*; *practising the teaching*; *complying with orders*, *lit. doing teaching*; *constr*: *sāsana + kara*; *dutiya tappurisa (sāsanaṃ + kara)*; *sk*: *śāsana + kara*.

Ja 42 The Story about the Pigeon (Kapotajātaka)

In the present one monk is very greedy and goes from supporter to supporter collecting food. The Buddha tells how this monk was also greedy in a previous life when, as a crow, he deceived his friend the pigeon in order to get access to a kitchen, which he stole from. But there the cook caught and plucked him and left him to die.

**1. Yo atthakāmassa, hitānukampino
Ovajjamāno na karoti sāsaṇaṃ,
Kapotakassa vacanaṃ akatvā,
Amittahatthathagato va setī ti.**

He who does not take the advice of one who seeks his good, though taught by those concerned for his welfare, like the one who heeded not the pigeon's advice, he shall fall into the hands of his enemies.

In this connection, one who seeks his good means one wishing for his own development.

Those concerned for his welfare means for the one having concern for his welfare.

Taught means being taught with gentleness, with a mind seeking welfare.

Does not take the advice means does not follow instruction, being hard to speak to, one hard to advise.

In this connection, *one who heeded not the pigeon's advice means one who heeded not the beneficial advice of the pigeon.*

He shall fall into the hands of his enemies means fallen⁶⁶ into the hands of enemies, who work for his harm, into the power and authority⁶⁷ of people who cause him suffering.

Like this crow, that person, after arriving at great disaster, continues to grieve.⁶⁸

Ja 43 The Story about the Viper Veḷuka (Veḷukajātaka)

In the present one monk is disobedient and wilful. The Buddha tells a story about a previous life in which he had kept a viper called Veḷuka as a pet, and even when advised against it, kept him on anyway. One day the viper turned on him and killed him.

⁶⁶ Lit: *go into*.

⁶⁷ These two compounds are difficult, but this seems to be the meaning. Referring to this passage PED says (s.v. *Hattha*): *As pp. hatth-attha-gata in somebody's power*; the second compound must be analogous.

⁶⁸ This seems to be an idiom in Pāḷi: present participle + verb of being = continues to do the action.

**1. Yo atthakāmassa, hitānukampino
Ovajjamāno na karoti sāsanam,
Evaṃ so nihato seti, Veḷukassa yathā pitā ti.**

He who does not take the advice of one who seeks his good, though taught by those concerned for his welfare, are in this way destroyed, like Veḷuka's father.

In this connection, one who seeks his good means one wishing for his own development.

Those concerned for his welfare means for the one having concern for his welfare.

Taught means being taught with gentleness, with a mind seeking welfare.

Does not take the advice means does not follow instruction, being hard to speak to, one hard to advise.

In this connection, are in this way destroyed, just like the ascetic not taking the advice of the seers, after becoming infected through the mouth of the poisonous snake, one is destroyed. Thus after arriving at great disaster, he was destroyed, this is the meaning.

**Ja 44 The Story about the Mosquito
(Makasajātaka)**

In the present some foolish villagers the Buddha came across on his walking tour, aiming to clear the clouds of mosquitos manage to shoot themselves instead. The Buddha tells of a previous life in which a son, aiming to save his father from a mosquito, had, through his recklessness, killed him with an axe instead.

1. Seyyo amitto matiyā upeto

Na tveva mitto mativippahīno,

‘Makasaṃ vadhissan’-ti hi eḷamūgo

Putto pitū abhidā uttamaṅgan-ti.

Better is a foe endowed with wisdom than a friend who is lacking in wisdom, thinking: ‘I will kill a mosquito,’ the foolish son split his father’s head open.⁶⁹

In this connection, *better* means distinguished, supreme.

Foolish means a fool who dribbles at the mouth.

The ... son split his father’s head open, through his own foolishness the son, thinking: “I will give a blow to the mosquito,” split his father’s head, his crown, in two. Therefore a wise enemy is better than a foolish friend.

⁶⁹ Lit: *supreme limb = head.*

Ja 45 The Story about the Slave Rohiṇī (Rohiṇījātaka)

In the present a maid kills her mother while trying to swat mosquitos which had landed on her. The Buddha tells a story of the exact same circumstances happening in the past to the same people in their previous incarnations, where the maid was called Rohiṇī.

**1. Seyyo amitto medhāvī yañ-ce bālānukampako,
Passa Rohiṇikaṃ jammiṃ, mātaraṃ hantvāna, socatī ti.**

Worse than an intelligent foe is a fool who has compassion, look at that common girl Rohiṇī: killing her mother, she grieved.

In this connection, *intelligent* means, wise, knowledgable, understanding.

Is a fool who has compassion, whoever is called a fool who has compassion, a hundredfold, a thousandfold, a wise foe is better than that, this is the meaning.

Common means inferior, sluggish.

Killing her mother, she grieved, thinking: “I will kill the mosquito,” after killing her mother, now that fool on her own accord cries, laments. “For this reason in this world a wise foe is better.”

Ja 46 The Story about Spoiling the Park (Ārāmadūsakajātaka)

In the present while on walking tour the monks come to a certain village and notice that there is an area of barren land. Upon enquiry it turns out a village lad had dug up the trees to water the roots by size. The Buddha tells a story of how the boy was a monkey in the past who ordered his troop to do the same, thereby ruining the king's gardens.

1. Na ve anattakusalena atthacariyā sukhāvahā, Hāpeti atthaṃ dummedho, kapi ārāmiko yathā ti.

Not with one skilled in harm does the one who lives well find happiness, the unintelligent ruins what is good, like the monkey in the park.

In this connection, with one skilled in harm means with one skilled in what is baseless, what is harmful, because of being unskilled in the cause that has basis, that is beneficial, this is the meaning.

The one who lives well means the one who works for their own development.

Find happiness means that because of the one who is such that he is skilled in harm, the one who lives well, who benefits what is called bodily and mental happiness, does not himself find happiness, is not able to profit, this is the meaning.

What is the reason? Certain it is that *the unintelligent ruins what is good*, the foolish person, thinking: “I will create benefit,” having neglected true benefit, actually makes a loss.

Like the monkey in the park means like the monkey in the park, appointed to protect the park, thinking: “I will create benefit,” he actually makes a loss. Thus, whoever is skilled in harm, because of that is unable to profit the one who lives well, he certainly neglects his own benefit.

Ja 47 The Story about Spoiling the Drinks (Vāruṇijātaka)

In the present an apprentice at a tavern notices his clients taking salt for an appetizer, and decides to salt the liquor, thereby driving them away. The Buddha tells how he did the exact same thing in a past life when he was called Koṇḍañña.

1. Na ve anattakusalena atthacariyā sukhāvahā, Hāpeti atthaṃ dummedho, Koṇḍañño vāruṇiṃ yathā ti.

Not with one skilled in harm does the one who lives well find happiness, the unintelligent ruins what is good, just like Koṇḍañña’s liquor.

In this connection, *just like Koṇḍañña’s liquor* means like this apprentice named Koṇḍañña, thinking: “I will create benefit,” after pouring the salt, he ruined, wasted, destroyed, the liquor. Thus everyone skilled in loss neglects benefit.

Ja 48 The Story about the Vedabba Brahmin (Vedabbajātaka)

In the present the Buddha hears of an undisciplined monk, and tells a story of how in a past life, despite being warned against it, he was a brahmin named Vedabbha, and had exercised his powers to gain treasure, which fell from the sky, and how this had led to his own destruction at the hands of the thieves from Cetā, and the destruction of 1,000 more.

**1. Anupāyena yo atthaṃ icchati so vihaññati,
Cetā hanimsu Vedabbaṃ, sabbe te byasanam-ajjhagū ti.**

He who by the wrong means wishes for benefit suffers hardship, the Cetā thieves killed Vedabba, and they all came to destruction.

In this connection, he ... suffers hardship, he who by the wrong means, thinking: “I desire benefit, development, happiness for myself,” at the wrong time making endeavour, that person suffers hardship, is wearied, achieves total destruction.

Cetā thieves means the thieves residing in the country of Cetā.

Killed Vedabba, because of the Vedabba mantra, they killed the brahmin with the given name Vedabba.

They all came to destruction, killing each other without remainder, they experienced, received, destruction.

Ja 49 The Story about the Constellations (Nakkhattajātaka)

In the present a family agrees to marry their son off and picks a day, then asks their family ascetic if it is auspicious. Peeved that they didn't consult him before setting the day, he tells them it is inauspicious. The other family, disappointed on the day, marry her off to another. The Buddha hearing of it, tells how the same thing had happened to the same people in a past life.

1. Nakkhattaṃ patimānentaṃ attho bālaṃ upaccagā, Attho atthassa nakkhattaṃ, kiṃ karissanti tārakā ti?

While waiting on his lucky stars, benefit passes the fool by, benefit is benefit's lucky star, what can the stars achieve?

In this connection, *while waiting*, looking round, thinking: “Now there will be lucky stars, now there will be lucky stars,” while waiting.

Benefit passes the fool by, benefit, such as receiving this girl, is passing this city-dwelling fool by.

Benefit is benefit's lucky star means whoever lives seeking good, he receives back good, which is known as benefit's lucky star.

What can the stars achieve means what can the stars in the sky do? Which benefit actually succeeds? this is the meaning.

Ja 50 The Story about the Unintelligent (Dummedhajātaka)

In the present the monks talk about the effort the Buddha makes to help and save others. The Buddha tells a story of how, when he was once proclaimed king, he had frightened a dissolute people into obedience by threatening to offer them up to the gods in sacrifice if they broke the precepts.

1. Dummedhānaṃ sahasseṇa yañño me upayācīto, Idāni khohaṃ yajissāmi bahu adhammiko jano ti.

The unintelligent by the thousand begged me for sacrifice, now I will make a sacrifice of many unrighteous people.

In this connection, *the unintelligent by the thousand*, thinking: “It is suitable to do this deed, it is not suitable,” through ignorance they undertake the ten paths of unwholesome deeds, through their conduct, the unintelligent, those of corrupt intelligence, having considered those unintelligent, unwise, foolish people, they were grabbed by the thousand.

Begged me for sacrifice, having approached my Devatā, thinking: “Thus I will sacrifice,” they begged for a sacrifice.

Now I will make a sacrifice, because of this begging personally received by the sovereign, now I will make a sacrifice.

What is the reason? Now there are *many unrighteous people*, therefore having grabbed them now, I will make an offering.

Ja 51 The Story about One with Great Virtue (Mahāsīlavajātaka)

In the present a monk gives up striving. To encourage him the Buddha tells a story of a king of old who persevered in mercy even when threatened with death; how he escaped being buried in the charnel ground, settled a dispute for two Yakkhas, and won back his kingdom and the lives of his subjects by his righteousness.

1. Āsīsetheva puriso, na nibbindeyya paṇḍito, Passāmi vohaṃ attānaṃ yathā icchiṃ tathā ahū ti.

Certainly keep up hope, my man, the wise one should not be weary, I see myself as one who really is resolved on being king.

In this connection, *keep up hope*, thinking: “Having established effort in this way I will be released from this suffering,” he has hope in the strength of his effort.

The wise one should not be weary, the wise man, skilled in means, in a suitable place, engaged in making effort, thinking: “I will not receive the fruit of this effort,” should not be dissatisfied, should not cut off hope, this is the meaning.

I see myself as one, today I see myself. *As one ... really ... resolved on being king*, surely after being released from the suffering of being buried in this pit, desiring the success of sovereignty for myself, I see

myself as one who attains this success. Just as I desired it formerly, so it arises for myself.

Ja 52 The Short Story about King Janaka (Cūḷajanakajātaka)

In the present a monk has given up his efforts. The Buddha tells the story of how when he was lost at sea, he persevered and eventually was rescued by a Devatā and made it to land.

**1. Vāyametheva puriso, na nibbindeyya paṇḍito,
Passāmi vohaṃ attānaṃ udakā thalam-ubbhatan-ti.**

A person must make an effort, the wise one should not be weary, I see myself as one who lifted myself from water to land.

In this connection, must make an effort means must make an effort.

From water to land means having emerged from the water onto land, I see myself standing on land.

Ja 53 The Story about the Liquor Dish (Puṇṇapātijātaka)

In the present some poor drunks try to fool Anāthapiṇḍika into taking a drugged drink, so they could rob him. When they don't drink the liquor themselves he understands their trickery and scolds them. When the Buddha hears of this, he tells of a similar happening

in a past life, when the same people tried to trick him in a similar way.

**1. Tatheva puṇṇā pātiyo, aññāyaṃ vattate kathā,
Ākāraṇena jānāmi na cāyaṃ bhaddikā surā ti.**

The dishes are still full, while the talk is about something other, for this reason I know that this spirit cannot have excellence.

In this connection, *still* means just as was seen by me at the time of leaving, so these dishes of spirits are still full.

While the talk is about something other means you continue to speak praise of your spirits, which is something other, false, untrue. If these spirits were agreeable, you would drink them, you would not leave even half of the dishes. But amongst you not even one has drunk these spirits.

For this reason I know that means therefore through this reason I know.

This spirit cannot have good quality, thinking: “This spirit certainly has no excellence, it must be mixed with poison,” after catching the rogues, just as they did not do such a thing, having frightened them, he ejected them from there.

Ja 54 The Story about the Fruit (Phalajātaka)

In the present the monks come across a clever gardener, who knows all the fruits and their various stages. When the Buddha hears of this, he tells of how in a past life his knowledge of fruits had saved the lives of the men of his caravan, when he had correctly identified a poisonous fruit that looked like a mango.

1. Nāyaṃ rukkho durāruho, na pi gāmato ārakā, Ākāraṇena jānāmi nāyaṃ sāduphalo dumo ti.

This tree is not hard to climb up, nor is it far from the village, for this reason I know that this tree does not have delicious fruit.

In this connection, *this tree is not hard to climb up*, this poisonous tree is not hard to climb, having ascended, by placing something like a ladder, he is able to climb up easily, this is what is said.

Nor is it far from the village means it stands not far from the village, it stands just at the gate to the village, this is the explanation.

For this reason I know means because of these two reasons I know this tree.

In what way? *This tree does not have delicious fruit*. If this would have been a sweet fruit on a mango tree, so easy to climb, and standing not far away, not one fruit would persist on it, for it would be constantly surrounded by people eating fruit.

Ja 55 The Story about Prince Pañcāvudha (Pañcāvudhajātaka)

In the present a monk gives up the struggle easily. The Buddha tells him a story about a past life in which he refused to give up the fight even though ensnared by a Yakkha and threatened with death. The Yakkha, recognising his courage, lets him go.

**1. Yo alīnena cittena, alīnamanaso naro,
Bhāveti kusalam dhammaṃ, yogakkhemassa pattiyaṃ,
Pāpuṇe anupubbena sabbasaṃyojanakkhayan-ti.**

That person who has an alert heart, who is alert in his mind, who cultivates wholesome thoughts, in order to attain safety, gradually arrives at the destruction of all of the fetters.

In this connection, this is the substance of it: that person who has an alert, unshrunk, heart, naturally having an alert mind, an alert disposition, being blameless, cultivates, develops, the wholesome thirty-seven things on the side of Awakening,⁷⁰ with an extensive heart devoted to insight, for safety from the four yokes,⁷¹ in order to attain Nibbāna. Thinking about all the processes: “This is

⁷⁰ The four ways of attending to mindfulness, the four right endeavours, the four bases of spiritual power, the five faculties, the five strengths, the seven factors of awakening, the noble eightfold path, making thirty-seven in all.

⁷¹ The yokes of sense desire, craving for existence, wrong views and ignorance. These are the same as the *āsava*, the pollutants.

impermanent, suffering, non-self,” after taking up the three marks,⁷² beginning from immature insight, and developing the things arising on the side of Awakening, gradually, without one fetter remaining, he makes a destruction of all the fetters⁷³ with the four paths, until at the end the fact arises, and: “The destruction of all of the fetters,” is reckoned, and he would attain Arahatta.

Ja 56 The Story about the Block of Gold (Kañcanakkhandhajātaka)

In the present a newly ordained monk is finding the many rules burdensome and is about to disrobe. The monks take him to the Buddha who asks him to follow just three rules, related to mind, voice and body. He does so and becomes an Arahat. The Buddha tells a story of a farmer who found a huge block of gold that he couldn't carry away, until he decided to cut it into four, at which point it was easy to move.

**1. Yo pahaṭṭhena cittena, pahaṭṭhamanaso naro,
Bhāveti kusalaṃ dhammaṃ, yogakkhemassa pattiyā,
Pāpuṇe anupubbena sabbasaṃyojanakkhayan-ti.**

⁷² Impermanence, suffering, and non-self.

⁷³ The fetters are ten: personality view; doubt; clinging to virtue and vows; lust for sensuality; ill-will; lust for form worlds; lust for formless worlds; conceit; restlessness; ignorance.

That person who has a cheerful heart, who is cheerful in his mind,⁷⁴ who cultivates wholesome thoughts, in order to attain safety, gradually arrives at the destruction of all of the fetters.

In this connection, *cheerful* means free from hindrances. *Cheerful in his mind* means being free from hindrances he is cheerful in his mind, like gold that is beaten,⁷⁵ having become radiant, luminous, and resplendent, this is the meaning.

Ja 57 The Story about the Lord of the Monkeys (Vānarindajātaka)

In the present Devadatta sets out to kill the Buddha, who replies that he did this in the past also, and tells a story of how, when he was a monkey, he outwitted a crocodile and escaped being eaten.

**1. Yassete caturo dhammā, vānarinda, yathā tava:
Saccam dhammo dhiti cāgo, diṭṭham so ativattatī ti.**

He who,⁷⁶ monkey-king, like you, has these four things: truth, wisdom, courage, charity, will overcome his foe.

⁷⁴ This verse varies by only one word from the verse 55, substituting *pahaṭṭh-* for *alīn-*.

⁷⁵ The commentator plays on the meaning of the homonym *pahamsati*, which means *cheerful, gladdened* when derived from *pa+hassati*; and *strike, beat* when derived from *pa+ghamsati*.

⁷⁶ This verse appears verbatim at Ja 224 Kumbhilajātaka.

In this connection, *he who* means whatever person.

These indicates that what should be said now is from personal experience.

Four things means four virtues.

Truth means truthful speech, saying: “I will come into your presence,” not making false speech, and then surely coming, this is your truthful speech.

Wisdom means investigative wisdom: “It will surely be so because of this,” this is your investigative wisdom.

Courage, this is said to be your uninterrupted effort, this is also yours.

Charity means self-sacrifice, having forsaken yourself, come into my presence. But that I was unable to capture him is my fault.

Foe means adversary.

Will overcome for that person like you, having these four things, just as today you overcame me, so will he overthrow, conquer his enemy.

**Ja 58 The Story about the Three Things
(Tayodhammajātaka)**

In the present Devadatta sets out to kill the Buddha, who replies that he did this in the past also, and tells a story of how, when he was a monkey, he outwitted his father; and the Rakkhasa who was meant to kill him became his handman. Terrified by this, his father passed away and he became the new king.

**1. Yassa ete tayo dhammā, vānarinda yathā tava:
Dakkhiyaṃ sūriyaṃ paññā, diṭṭhaṃ so ativattatī ti.**

He who, monkey-king, like you, has these three things: dexterity, heroism, wisdom, will overcome his foe.

In this connection, *dexterity* means being adroit, having the knowledge and wisdom to destroy the fear that is present, this is known as being associated with supreme effort.

Heroism means being heroic, this is known as the development of fearlessness.

Wisdom means this is known as the wisdom in inference,⁷⁷ wisdom in means.

**Ja 59 The Story about the Drummer
(Bherivādajātaka)**

In the present the Buddha meets with a disobedient monk and tells him a story of how, through disobedience, he had drummed

⁷⁷ *Paḍaṭṭhāna*, lit: *wisdom in footprints*, metaphorically it means *inference*.

continuously, and lost all their earnings to thieves in a past life when they were drummers.

**1. Dhame dhame nātidhame, atidhantañ-hi pāpakam,
Dhantena hi satañ laddham, atidhantena nāsitan-ti.**

Play, play, but don't play too much, only the bad one plays in excess, through playing a hundred was gained, through playing too much it was lost.

In this connection, *play, play* means you should play and you should definitely⁷⁸ play, you should beat the drum, definitely beat it, this is the meaning.

Don't play too much means do not overstep the bounds, beat it endlessly.

What is the reason? *Only the bad one plays in excess, the bad one, of inferior birth, now beats the drum endlessly.*

Through playing a hundred was gained, through playing the drum in the city one hundred coins⁷⁹ were gained.

⁷⁸ A double negative: *not not*, something avoided in English, it has emphatic meaning.

⁷⁹ *Kahāpaṇa* was a type of coin, sometimes gold (and therefore more valuable), and sometimes copper.

Through playing too much it was lost means at this time through my son not doing my bidding, namely, by playing too much in the wilderness, through this playing too much, all was lost.

Ja 60 The Story about the Conch Blower (Saṅkhadhamanajātaka)

An analogue to the previous story, in this one after meeting with a disobedient monk, the Buddha tells him of how, when they were conch blowers in a past life, his father hadn't listened to his good advice, but had attracted the attention of thieves, and lost all their earnings.

1. Dhame dhame nātidhame, atidhantañ-hi pāpakam, Dhantenādhigatā bhogā, te tāto vidhamī dhaman-ti.

Blow, blow,⁸⁰ but don't blow too much, only the bad one blows in excess, through blowing riches were achieved, but your father, blowing, lost it.

In this connection, your father, blowing, lost, the wealth that had been gathered through blowing on the conch, my father blowing again and again, lost, demolished, destroyed.

⁸⁰ This is the same word (*dhame* = *play*) as in the previous verse, but here, because of the context, we have to translate as *blow*.

Ja 61 The Story about the Disagreeable Charms (Asātamantajātaka)

In the present a young monk, being driven by his desire for a young woman, is on the verge of quitting the monastic life. The Buddha tells a story of the past as an example of the wickedness of women in which an old woman was even willing to kill her dutiful son in order to gain her sensual desires.

**1. Asā lokitthiyo nāma, velā tāsāṃ na vijjati,
Sārattā ca pagabbhā ca, sikhī sabbaghaso yathā,
Tā hitvā pabbajissāmi, vivekam-anubrūhayan-ti.**

Those known as free, worldly women, there is no restriction for them, obsessed and arrogant, like a fire that feeds on everything. Having renounced them I go forth, nurturing solitude.

In this connection, *free*⁸¹ means heedless, inferior women. Or, it is said, there is nothing in them that is agreeable, pleasant. Infatuated with themselves, allowing the disagreeable they are free,⁸² suffering, they are beings based in suffering, this is the meaning.

⁸¹ CPD: *asa*: 2 *a-sa*, *mfn.*, (1) *perh.* (cf. *a-sva* "without owner", *Saund XVII 16*, see *a-saka*, *a-ssa*) whom nobody can claim as his own, said of women.

⁸² This plays on *asātam*, *disagreeable*, and *asā*, *free* (without an owner).

But in order to substantiate this interpretation, this Discourse⁸³ should be delivered:

“They are deceitful, an illusion, grief, illness, and misfortune, they have a harsh bondage, the snare of Death, hidden deep in the heart, whatever man has faith in them, he is a vile man amongst men.”

*Worldly women means women of the world.*⁸⁴

There is no restriction for them, mother, having learned the defilements that have arisen in these women, I know there is certainly no restriction, restraint, boundary, or limit on them.

Obsessed and arrogant, there is no restriction for them, they are obsessed by the five strands of sensual pleasure, attached, because of that through impudence of body, speech and mind, endowed with this threefold impudence, they are arrogant. Having learned about the internal bodily door and so on, I know there is certainly no restraint, agitated, they are like crows, this is the explanation.

*Like a fire that feeds on everything, mother, like a blazing fire, it goes by the name of *Sikhi*, what is called fire, consisting of excrement⁸⁵ and so on, is impure, what consists of ghee, honey, molasses and so on is pure, it receives whatever is likeable or*

⁸³ Ja 534 *Mahāhamṣajātaka*, vs. 30. Notice this Jātaka is called a *sutta* here, and elsewhere in this commentary.

⁸⁴ Analysing the compound.

⁸⁵ Fires are often made from the excrement of animals, like cows, in Asia.

dislikeable, it feeds on, eats up everything, therefore *that feeds on everything* is said.

Right there those women, they are like elephants, cows, and so on, they are low born, having low deeds, or they are nobles and so on, performing good deeds, having not reflected on a low and high nature, because of feeding on the world, whatever they receive arises in association with the defilements, keeping company with everything means they are like a fire feeding on everything. Therefore they are truly *like a fire that feeds on everything*, so it should be understood.

Having renounced them I go forth, having renounced inferior women who are the basis for suffering, and entered the wilderness, I will go forth in the seer's going-forth.⁸⁶

Nurturing solitude, bodily solitude, mental solitude, attachment solitude, these three solitudes, of these here bodily solitude is suitable and mental solitude.

This is what is said: mother, having gone forth, and performed the preparatory duties regarding the meditation object,⁸⁷ and produced the eight Attainments⁸⁸ and the five Super Knowledges,⁸⁹ having

⁸⁶ The seer's going forth is what exists when there is no Buddhasāna.

⁸⁷ This is defined as one of three moments on the way to full absorption: preparatory (*parikamma*), neighbourhood (*upacāra*) and fixed (*appanā*) absorption (*jhāna*).

⁸⁸ That is, the eight absorptions, four are with form, four are formless.

solitude of body, away from a crowd, and of mind, away from the defilements, nurturing, developing this solitude, I will be destined for the Brahmā Realm, having this building is enough for me.

Ja 62 The Story about being Inexperienced (Aṇḍabhūtajātaka)

In the present a monk is driven by lust to renounce the celibate life. To deter him the Buddha tells a story of a past life in which a young girl, even though brought up in seclusion from birth, still managed to trick her husband and take a lover.

1. Yaṃ brāhmaṇo avādesi vīṇaṃ samukhaveṭhito, Aṇḍabhūtā bhatā bhariyā, tāsū ko jātu vissase ti?

That brahmin who, with a veil that covered his face, played the lute, supported his inexperienced wife, who could have faith in these?

In this connection, that brahmin who, with a veil that covered his face, played the lute, for whatever reason the brahmin, after covering his face with a thick cloth, played the lute, and for that reason he does not know, this is the meaning. She did it thus,

⁸⁹ The five are: magical powers (*iddhividha*); divine ear (*dibbasota*); knowledge of the minds of others (*cetopariyañāṇa*); recollection of former existences (*pubbenivāsānussati*); divine eye (*dibbacakkhu*). The sixth *abhiññā*, extinction of all cankers (*āsavakkhaya*) marks *Arahatta*, and would indicate that there are no more rebirths, so the Bodhisatta doesn't attain this until his last existence.

desiring to deceive him. But the brahmin, not understanding the woman's great deceitfulness, having faith in the woman, had the perception: "She is being shy with me." Explaining his ignorance, the king spoke thus, this is the intention here.

Supported his inexperienced wife, the being who from before the time of leaving the mother's womb has been reared, brought up, *supported* or nourished, this is the meaning.

Who is she? *Wife* means spouse, one who follows in his footsteps.⁹⁰ Because she should be supported with food, clothes and so on; or, because she is supported from being one without restraint regarding worldly conditions, therefore: "*Bharyā*,"⁹¹ is said.

Who could have faith in these? Although protected from their start in the mother's womb, in those wives such a change was brought about. Who is called a wise man, sure in faith, who would have the faith: "She is unchanged towards me?" this is the meaning. Because of not understanding the true Dhamma, amongst his advisors, hosts, a woman is indeed impossible to protect.

Ja 63 The Story about the Buttermilk Salesman (Takkajātaka)

⁹⁰ This compound could also mean *one who attends on or at his feet*.

⁹¹ Meaning literally *one who is supported*.

In the present one monk was besieged by lust. The Buddha told a past life story in which a woman brought down an ascetic from his high estate, and later sought to have him killed so that her life with a thief might be secured. When her treachery was discovered it led to her death.

**1. Kodhanā akataññū ca, piṣuṇā mittabhedikā,
Brahmacariyaṃ cara bhikkhu, so sukhaṃ na vihāhasī ti.**

Women are angry, ungrateful, slanderers, those who break up friends, live the spiritual life, monk, you should not give up happiness.

In this connection, this is the substance of it: *Monk*, these women are known as *angry*, they are not able to restrain the anger that has arisen.

Ungrateful, they do not acknowledge even great help.

Slanderers, they speak saying something that is empty of affection.

Those who break up friends, they break up friends, speaking in such a way as to break up friends, these are endowed with such bad thoughts.

This is why you, because of this, must *live the spiritual life, monk*, therefore, abandoning sexual activity, through being established in purity, live what is called the spiritual life.

You should not give up happiness, you, living the spiritual life, not giving up the happiness in the absorptions, paths and fruits, this is the happiness you should not give up, you will not be deprived of these happinesses, this is the meaning.

Na parihāhisi, not be deprived is also a reading,⁹² this is the meaning.

Ja 64 The Story about what is Difficult to Know (Durājānājātaka)

In the present a lay brother cannot make out the moods of his wife, who is meek on some days and haughty on others. The Buddha explains this is part of women’s nature and tells a past life story in which the same characters appear.

1. Mā su nandi: “Icchati maṃ,” mā su soci: “Na icchati,” Thīnaṃ bhāvo durājāno, macchassevodake gatan-ti.

Do not rejoice, thinking: “She desires me,” do not grieve, thinking: “She doesn’t desire me,” women are difficult to understand, they move around like a fish in water.

⁹² It is not clear where we could take the alternative reading offered. Does it mean instead of reading *etasmā sukhā na parihāyissasi*, we could read *etasmā sukhā na parihāhisi*? Or is to be applied to the verse, and instead of *so sukhaṃ na vihāhasi* we could read *so sukhaṃ na parihāhisi*? Pāṭha normally seems to apply to the canonical reading, but I am not sure here.

In this connection, *do not rejoice, thinking: “She desires me,” do not be satisfied thinking: “This woman desires me, wishes for me, makes love to me.”*

Do not grieve, thinking: “She doesn’t desire me.” Do not grieve, thinking: “This one does not desire me.” Neither rejoicing in her desire, nor grieving about a lack of desire, maintain balance, this is the explanation.

Women are difficult to understand, what is known as the nature of women, because of being concealed by women’s deceit, is difficult to understand.

Why is that? They move around like a fish in water, just as the moving around of a fish in the water is concealed and hard to know, because of that, when a fisherman comes, having concealed themselves, they move around in the water, and escape, and it is not possible to take hold of them, so women, having performed a great deal of unvirtuous deeds, declare: “We do not do such a thing,” after concealing the deeds they have done with a woman’s deceit, they deceive their husbands. Thus these women are known as having a bad nature, being difficult to understand, maintaining balance in regard to them is happiness.

Ja 65 The Story about Discontent (Anabhiratijātaka)

In the present a lay brother is absent from attendance on the Buddha for a while after finding his wife is unfaithful. The Buddha explains that this is the nature of women, and shows how the same thing happened to the pair of them in a past life.

**1. Yathā nadī ca panto ca, pānāgāraṃ sabhā papā,
Evaṃ lokitthiyo nāma – nāsaṃ kujjhanti paṇḍitā ti.**

Just like rivers and highways, taverns, assembly halls and cisterns, so are women in the world – the wise do not get angry with them.

In this connection, *just like rivers*, just as having arrived at the banks of rivers to bathe, outcastes and so on, nobles and so on, use it in common, and no one is unable to bathe.

Also *highways* and so on, just as on the main path all use it in common, and no one is unable to travel.

Also *taverns*, in liquor houses all use them in common, whoever desires to drink, all of them can enter there.

For the purpose of housing people from here and there *assembly halls* were made by those desiring merit, they are used in common and no one is found unable to enter.

Having placed water pots along the main path, *cisterns* are also made to be used in common, no one is unable to drink water from there.

So are women of the world, just so, dear student, in this world women are all used in common, and because of that, in the sense of being used in common, they are like rivers, highways, taverns, assembly halls and cisterns.

Therefore *the wise do not get angry with them*. About these women, thinking: “These are all used in common, they are inferior, unfit, lacking in virtue,” the really wise, endowed with intelligence, do not get angry.

Ja 66 The Story about Queen Mudulakkhaṇā (Mudulakkhaṇajātaka)

In the present a meditating monk is overwhelmed with lust when he sees a naked woman. The Buddha explains that this had happened even to himself in the past, and tells how, when an ascetic with higher knowledges, saw queen Mudulakkhaṇā naked he was overcome with lust. And how she cured him, so that he returned to the higher life.

1. Ekā icchā pure āsi, aladdhā Mudulakkhaṇāṃ, Yato laddhā aḷārakkhī, icchā icchaṃ vijāyathā ti.

Before, not having Mudulakkhaṇā, I had but one desire, when I had gained her of wide eyes, desire after desire was born.⁹³

In this connection, this is the substance of it: great king, not having this your queen Mudulakkhaṇā, before, thinking: “Alas, I surely should gain this,” *I had but one desire, just one craving arose.*

But from when I gained this *one of wide eyes, broad eyes, beautiful eyes, then my former desires, craving for a home, craving for resources, craving for enjoyment, arose, and various other desires were born, were produced, arose.*

⁹³ The form *viyāyatha* is explained as a 3rd person aorist below.

Thus, through my developing desires, she did not give me time to lift my head out of misery. This is enough for me, take back your wife, I will go to the Himālayas.

Ja 67 The Story about the Lap (Ucchaṅgajātaka)

In the present three men are picked up suspected of robbery. They are the husband, son and brother of the same woman. When brought before the king she chooses to save her brother because a husband and a son can be easily replaced, and in this way she manages to save all three. The Buddha then tells how a similar thing happened in a past life.

**1. Ucchaṅge deva me putto, pathe dhāvantiyā pati,
Tañ-ca desaṃ na passāmi yato sodariyam-ānaye ti.**

King, I can bring a son to my lap, and a husband from the path, but I don't see the country from which I can bring back a brother.

In this connection, *king, I can bring a son to my lap*, king, I can bring a son to my lap. Just as, after going to the wilderness, making a bag,⁹⁴ and picking vegetables, in that bag where the vegetables were thrown it is certainly easy to find, so for a woman it is easy to find a son, like finding vegetables in a bag. Because of this she said: *king, I can bring a son to my lap*.

⁹⁴ The word commentary plays on the two meaning of *ucchaṅga*, as *the lap*, and as *a bag*.

A husband from the path, having mounted a path, going along by herself, a woman easily makes him a husband of one she has seen. Because of this: a husband from the path is said.

But I don't see the country from which I can bring back a brother, since I have no mother and father, therefore I do not see any other place now that can be reckoned as a mother's womb. When born from the same stomach he is reckoned a brother,⁹⁵ and a brother should be brought home. Therefore you must give me my brother.

Ja 68 The Story about the City of Sāketa (Sāketajātaka)

In the present an old brahmin greets the Buddha as his son, and calling his wife she too talks about him as her son. The Buddha tells how he had indeed been related in various ways to these two in many previous existences.

1. Yasmiñ mano nivisati, cittañ-cāpi pasīdati, Adiṭṭhapubbake pose, kāmañ tasmim-pi vissase ti.

In whom the mind is established, in whom the heart has confidence, in that person unseen before, in him too he gladly trusts.

In this connection, in whom the mind is established, in whatever person who is merely seen, he establishes his heart.

⁹⁵ *Sa-udariya* (same-womber) is used to explain the Pāli form *sodariya*, meaning *brother*.

In whom the heart has confidence, in whomever is merely seen, his heart comfortably places confidence.

In that person unseen before, in that individual by nature, that person unseen before.

In him too he gladly trusts, by experiencing affection before, he surely trusts in him, he surely produces trust, this is the meaning.

Ja 69 The Story about the Poisonous Snake (Visavantajātaka)

In the present Ven. Sāriputta decides to give up meal-cakes and this gets voiced abroad, and the monks ask the Buddha to dissuade him. The Buddha explains that once Sāriputta has decided on an action nothing can deter him, and tells how he was once a snake who refused to take back the poison he had released, even though it might cost him his life.

**1. Dhi-r-atthu taṃ viṣaṃ vantaṃ, yam-ahaṃ jīvitakāraṇā
Vantaṃ paccāharissāmi? Mataṃ me jīvitā varan-ti.**

Cursed be that poison I emitted, even for the sake of life will I take back that vomit? Better is death for me than life.

In this connection, cursed be, the particle has the meaning of reproach.

That poison means will I take back that poison I emitted even for the sake of life? That poison that was emitted be cursed.

Better is death for me than life, because of not taking back that poison, entering the fire, I thought: death is better for me than life, this is the meaning.

Ja 70 The Story about the Wise Kuddāla (Kuddārajātaka)

In the present one monk ordains and disrobes six times before finally becoming an Arahat during his seventh ordination. The Buddha tells how in a previous life he too had renounced the ascetic life six times before eventually attaining his goal.

**1. Na taṃ jitaṃ sādhu jitaṃ, yaṃ jitaṃ avajjīyati,
Taṃ kho jitaṃ sādhu jitaṃ, yaṃ jitaṃ nāvajjīyatī ti.**

That victory isn't a good victory, that victory which can be undone, that victory is a good victory, that victory which can't be undone.

In this connection, that victory isn't a good victory, that victory which can be undone, having defeated one's enemies, one has victory over the kingdom, but when that is undone by enemies, that victory is certainly not a good victory.

Why? Because it is undone again.

Another method: success is said to be victory. After going to war with one's enemies, and acquiring success, while subduing them there is defeat, it is not good, not proper.

Why? Because there is defeat.

That victory is a good victory, that victory which can't be undone, having crushed one's enemies, that victory is not undone by them, whoever has once gained victory, but not been defeated, that victory is good, that victory is proper, that victory is certainly good and proper.

Why? Because it is not undone again.

Therefore you, great king, one hundred times, one thousand times, one hundred thousand times, having victory, you are still not called a true soldier in battle.

What is the reason? Your own defilements are undefeated.

But whoever has once defeated his own internal defilements, this one is the supreme soldier at the battle front.

While sitting in the sky, through the Buddha's grace, he taught the Dhamma to the king. But here is the Supreme Soldier at the Battle Front speaking:⁹⁶

“One may conquer a thousand men a thousand times in a battle, But having conquered one's own self, one would be supreme in battle.”

⁹⁶ Dhp 103.

This discourse is effective.

Ja 71 The Story about the Temple Tree **(Varaṇajātaka)**

In the present one monk, who should have been striving, fell asleep and broke his thigh after falling. The Buddha tells a story of a past life in which the same person had slept his way through his work time, and on arising had hurt his eye, and brought green wood from a Varaṇa tree back, which hindered his companions from receiving their meal.

**1. Yo pubbe karaṇīyāni, pacchā so kātum-icchati,
Varuṇakatṭhabhaṅjo va, sa pacchā-m-anutappatī ti.**

One who before had duties, and later still desires to do them, like the one who broke off the Varaṇa branch, regrets it later.

In this connection, *regrets it later* means whatever person, having not investigated: “This should be done first, this later,” previously had duties, but first does the work to be done later, like our student who broke off the Varaṇa branch, that foolish person regrets, grieves, laments later, this is the meaning.

Ja 72 The Story about the Virtuous Elephant **(Sīlavanāgajātaka)**

In the present Devadatta is noticed as an ingrate. The Buddha says he was like that in the past also, and tells a story of how, when he was a

marvellous elephant, he had once saved a forester, who later returned and begged him over and over again for his tusks, which he gave. The earth though opened up and swallowed the forester for his wickedness.

**1. Akataññussa posassa niccaṃ vivaradassino,
Sabbam ce pathaviṃ dajjā, neva naṃ abhirādhaye ti.**

The ungrateful person, always looking out for an opening, even if given the whole world, still would never be satisfied.

In this connection, *ungrateful* means not acknowledging the good done to oneself.

Looking out for an opening means looking around for an opportunity, an occasion.

Even if given the whole world, even if such a person had complete and Universal Sovereignty, after rolling over this great earth, and being given the essence of the earth, still would never be satisfied, though doing so, making such a destruction of the good done, some would not be able to be gladdened, or pleased, this is the meaning.

**Ja 73 The Story about the Assertion of Truth
(Saccaṅkirajātaka)**

In the present Devadatta seeks to kill the Buddha, who tells a story of how he did the same in the past, when, as a wicked king, he had sought to pay back the Bodhisatta who had saved his life by having

him killed. When the citizens found out, they killed the wicked king instead, and elected the Bodhisatta as the new king.

**1. Saccaṃ kir-evam-āhaṃsu narā ekacchiyā idha:
Kaṭṭhaṃ niplavitaṃ seyyo, na tvevekacchiyo naro ti.**

This is the truth, it seems, that was said by some people in this place: to save a floating log is better, and not a certain person.

In this connection, *this is the truth, it seems, that was said* means this truthful⁹⁷ thing, it seems, was spoken.

By some people in this place means by some wise people in this place.

To save a floating log is better, having saved a dried up log floating adrift on a river, and set it on dry land is better, more excellent. Thus they say it seems those people are speaking the truth.

What is the reason? It can be used for cooking conjee, rice and so on, it can be used for warming those suffering from the cold, it can be used for carrying others who are in danger, this is helpful.

Not a certain person, a certain bad person, who betrays his friends, who is ungrateful, having taken him by the hand as he drifts on the ocean, and pulled him out, that is not better. Therefore having saved a bad person, this brings one suffering.

⁹⁷ Lit: non-false.

Ja 74 The Story about the Way of Trees (Rukkhadhammajātaka)

In the present two kin tribes argue over the distribution of water. The Buddha tells a story of the past showing how, when trees stand together, they are strong and can withstand the winds, and when they are solitary, they are easily overthrown.

**1. Sādhū sambahulā ñātī, api rukkhā araññajā,
Vāto vahati ekaṭṭham, brahantam-pi vanappatin-ti.**

Well done the numerous relatives, trees born in the wilderness, the wind carries off one alone, even the great lord of the wood.

In this connection, *numerous relatives*, from four upwards even to one hundred thousand is called numerous, thus the numerous relatives who dwell depending on each other.

Well done means excellent, praiseworthy, these not troubled by others, this is the meaning.

Trees born in the wilderness, let there be human beings in the wilderness, even as the numerous trees born there, they stand by encouraging each other, saying: ‘Well done.’ Therefore it is suitable for trees to get together.

The wind carries off one alone means the wind blowing from the east and so on, carries off one standing alone in the courtyard, standing solitary, *even the great lord of the wood*, even the great

tree endowed with roots and branches is carried off, after uprooting it, it falls, this is the meaning.

Ja 75 The Story about the Fish (Macchajātaka)

In the present the whole country is suffering from a drought and all the waterways have dried up. The Buddha, however, wants to bathe so goes and stands on the edge of a dry pond. Sakka, seeing him there, orders the rain god to do his duty. The Buddha explains that in a past life he had also made the rain god Pajjuna rain down, when as a fish, he had made an assertion of the truth about his maintaining of the precepts.

1. Abhitthanaya, Pajjuna, nidhiṃ kākassa nāsaya, Kākaṃ sokāya randhehi, mañ-ca sokā pamocayā ti.

Thunder, Pajjuna, destroy the trove of the crows, oppress the crow with grief, free me and mine from grief.

In this connection, *thunder, Pajjuna*, means *pajjuna* is said to be a cloud, but by way of this cloud, he calls upon⁹⁸ those who received the name, the Deva-Kings of the Thunder-Clouds. This, it seems, is the intention: the one called Deva, while not thundering, and not flashing lightning, even while raining, does not shine, therefore you, thundering and flashing lightning, must rain down.

⁹⁸ Identifying it as a vocative.

*Destroy the trove of the crows,*⁹⁹ the crows, having plunged into the mud, smash with the beak the fish stuck there, and after extracting them they eat them, therefore the fish in the mud are said to be a trove. Bury that flock of crows, Deva, while making it rain, cover them over with water and destroy them.

Oppress the crow with grief, the flock of crows, when this valley is filled with water, will grieve from not catching the fish, you must oppress that flock of crows with grief while filling this valley with water, the Deva must rain for the sake of grieving the crows, and comforting the fish. You should do this so that the internal sign of grief is attained, this is the meaning.

Free me and mine from grief, free me and all my relatives from the grief of death.

⁹⁹ As Horner says in her translation of *Cariyāpiṭaka*, although *kākassa* is singular we must understand it to mean a plural, being a shortened form of something like *kākaṅghassa*.

Ja 76 The Story about the Doubtless (Asaṅkiyajātaka)

In the present a faithful lay brother who is traveling with a caravan spends the night in walking meditation. Thieves, who think he is a watchman, miss their opportunity. When the Buddha hears of it he tells of something similar that happened in one of his own past lives as an ascetic.

1. Asaṅkiyomhi gāmamhi, araṅṅe natthi me bhayaṃ, Ujumaggaṃ samārūḷho mettāya karuṇāya cā ti.

I have no doubt in the village, there's no fear for me in the wilds, having mounted the straight path through loving-kindness and compassion.

In this connection, I have no doubt in the village, being established and engaged in doubt is doubt, not doubtful, no doubt. Dwelling in the village I am not established in doubt, there is no doubt, no fear, no suspicion, this is the explanation.

In the wilds means in that place which has no villages in the vicinity.

Having mounted the straight path through loving-kindness and compassion, through the third or fourth absorption on loving-kindness and compassion, devoid of any crookedness of bodily action and so on, having mounted the straight path leading to the Brahma Realm, this is what is said. Or, through the purification of virtue, being devoid of crookedness of body, speech and mind, I have

mounted the straight path to the Deva Realm. Having shown this and from there upwards, through being established in loving-kindness and compassion, I have mounted the straight path to the Brahmā Realm, he points this out. Surely for the one with unbroken absorption, crossing over to the Brahmā Realm through loving-kindness and compassion and so on is known as the straight path.

Ja 77 The Story about the Great Dreams (Mahāsupinajātaka)

In the present king Pasenadi had 16 dreams which leave him fearful. He asks his brahminical advisors and they suggest the dreams are inauspicious, and he should perform a great sacrifice to ward off the danger. The Buddha, however, assures him these are prophetic dreams about the bad times to come, and will not affect the good king himself. He then tells how these dreams were dreamt in a past life, and interpreted in a similar way.

**1. Usabhā rukkhā gāviyo gavā ca,
Asso kaṃso siṅgālī ca kumbho,
Pokkharañī ca apākacandanam,
Lābūni sīdanti, silā plavanti.
Maṇḍūkiyo kaṇhasappe gilanti,
Kākaṃ Supaṇṇā parivārayanti,
Tasā vakā eḷakānam bhayā hī ti.**

Bulls, trees, cows, oxen and a horse, a golden bowl, jackal and pot, a lake, uncooked rice, sandalwood, pumpkins sinking, and stones

floating. Frogs swallowing black cobra snakes, crows, surrounded by Supanṇas,¹⁰⁰ these wolves that are afraid of goats.¹⁰¹

Now the Bodhisatta spoke with the teacher about the correct method concerning them in detail, and after explaining the consequences, at the end he said this himself: there is nothing existing here that is perverse for me.¹⁰²

In this connection, this is the meaning: this, great king, is the consequence of these dreams. But this is said in order to ward off their performing the sacrificial deed, the contrary is suitable, the reverse is suitable, through doing the inverse it is suitable, this is what is said.

¹⁰⁰ PTS reads *suvaṇṇā*, which is taken as indicating golden mallards by the translators.

¹⁰¹ At the end of this Jātaka there is this note by the commentator, explaining the unexpected length of the verse: *But after the passing of the Fortunate One, those who made the Recital placed the three lines beginning with usabhā in the commentary, and having made the four lines beginning with lābūni into one verse, they placed it into the canonical section with one verse.* This however is rather unsatisfactory, as the verse would then be incomplete, listing only seven out of sixteen of the dreams, and having the new verse begin with the Vetālīya metre for one line only, where the others are Tuṭṭhubha. On the other hand, it does seem to confirm that there is no fifth line following the four commented on above, and that *vipariyāso vattati na-y-idha-m-atthī ti* below is in fact in prose, not in verse, as laid out in Cst.

¹⁰² This line is printed as verse in Cst, but it has no recognisable verse structure.

What is the reason? Because this is what is known as a consequence for the world, during the declining period, at that time the caused will be¹⁰³ taken as the uncaused, at that time the uncaused will be taken as the caused, at that time the true will be taken as the false, at that time the false will be taken as the true, at that time the shameless will be abundant, and at that time those with shame will be deficient.

There is nothing here for me means¹⁰⁴ but now for you or me at this time here, for this pair of persons in the present, these do not have a consequence. Therefore by warding these off at the present time he reversed the sacrifice that was being performed.

Ja 78 The Story about the Selfish Wealthy Man Illisa (Illisajātaka)

In the present a miser is converted by Ven. Moggallāna and becomes a generous man. The Buddha tells how something similar happened in a past life when a renowned miser called Illisa was converted by Sakka, his former father, who had attained the position of King of the Devas by his generosity.

¹⁰³ Translating *bhavissati* at the end of this sentence below.

¹⁰⁴ It is probably the quotation here that has led the Burmese editors to identify the line above as verse.

**1. Ubho khañjā, ubho kuṇī, ubho visamacakkhukā,
Ubhinnaṃ piḷakā jātā, nāhaṃ passāmi Illisaṃ-ti.**

Both are lame, both are handicapped, both of them have eyes that are crossed, warts have arisen on both, I do not see which is Illisa.

In this connection, *both* means both men.

Lame means having lame feet.

Handicapped means having lame hands.

Eyes that are crossed means having crossed eyeballs, squinting.

Warts means that located in the same place on the head of both of them warts have arisen having the same form.

I do not see means: I do not see out of these two which is called Illisa, out of these I do not know the true Illisa, was said.

**Ja 79 The Story about the Beating Drum
(Kharassarajātaka)**

In the present a minister makes an agreement with thieves and withdraws his men from protecting a village, which is then plundered. The Buddha tells how he did the same thing in a past life.

**1. Yato viluttā ca hatā ca gāvo,
Daḍḍhāni gehāni jano ca nīto,
Athāgamā puttahatāya putto,
Kharassaram̐ ḍiṇḍimam̐ vādayanto ti.**

When cattle are plundered, murdered, houses burned, and people led off, then the son returned a dead son, playing a drum with a harsh sound.

In this connection, *when* means whenever.

Plundered and murdered means after plundering, binding and leading them off, they killed them in order to eat meat.

Cattle means those in the form of cows.

Burned means after setting them on fire, they burned them down. *And people led off* means after grabbing and capturing them, they were led off.

The son ... a dead son means the shameless son was a dead son, this is the meaning. Having cut off conscience and concern he has nothing called a mother, thus although she lives, still he remains in the condition of a dead son, he is called a son who is a dead son.

A harsh sound means a hard sound.

A drum means a war drum.

Ja 80 The Story about the Useless Giant Bhīmasena (Bhīmasenajātaka)

In the present a monk lies about his family, fortune and fame, until he is discovered. The Buddha tells a story of a past life, in which the same person then called Bhīmasena sought to fool people into thinking he was a great hero, when in fact it was the Bodhisatta, who had been born in that life as a dwarf, who had really saved the people.

**1. Yaṁ te pavikatthitaṁ pure,
Atha te pūṭisarā saṅgati pacchā,
Ubhayaṁ na sameti Bhīmasena:
Yuddhakathā ca idaṅ-ca – te vihaññan-ti.**

Whatever you boasted of beforehand, yet later you let loose a stinking mess, both are disagreeable, Bhīmasena: talk of war and now this – you are fatigued.

In this connection, whatever you boasted of beforehand means whatever you previously said: “Why, are you only a man, am I not a man, I am also a warrior in battle,” you boasted using this contemptuous word, having spoken this much.

Yet later you let loose a stinking mess means then, because of having the nature of stinking and of being defiled, the name stinking mess is acquired, they let loose, dispensed, oozed bodily excrement.

Later means the time remaining from when you boasted previously until now on this battlefield, this is the meaning.

Both are disagreeable, Bhīmasena means both of these, Bhīmasena, are not agreeable.

Which? Talk of war and now this – you are fatigued, you spoke of war-talk in the past, and now you are fatigued, weary, afflicted by the way you fouled an elephant’s back, this is the meaning.

Ja 81 The Story about Liquor **(Surāpānajātaka)**

In the present one monk, though having great powers was brought low by strong liquor. The Buddha tells how a whole group of worthy ascetics in the past had similarly lost their powers through drink.

1. Apāyimha anaccimha, agāyimha rudimha ca, Visaññīkaraṇiṃ pitvā, diṭṭhā nāhumha vānarā ti.

We have drunk, we have danced, we have sung, we have cried, having drunk ourselves unconscious, we were not found to be monkeys.

In this connection, we have drunk means we have drunk spirits.

We have danced means after drinking it, we danced, swaying out hands and feet.

We have sung means after opening our mouth, we sing with extended tones.

And we have cried means having regret, we think: “Such a thing was certainly done by us!” and we cry.

Having drunk ourselves unconscious, we were not found to be monkeys, having drunk spirits till perception was in this way destroyed, till we became unconscious, thinking: “This is good, at least we have not become monkeys.” Thus they spoke negatively about themselves.

Ja 82 The Story about the Merchant Mittavindaka (Mittavindajātaka)

In the present one monk, though taught the way of a monastic, refuses to listen, and wants to live according to his own ideas. The Buddha tells how in a previous life the same person had been disobedient to his mother, and had suffered greatly as a result.

1. Atikkamma ramaṇakaṃ, sadāmattañ-ca dūbhakaṃ, Svāsi pāsāṇam-āsīno, yasmā jīvaṃ na mokkhasī ti.

Having gone past the crystal, silver and jewel palaces, his stone sword has settled on you, since you are not free from life.

In this connection, *crystal* means at that time what was known as quartz, having gone past a quartz palace, this is the explanation.

Silver means what is known as silver, having gone past a silver palace, this is the explanation.¹⁰⁵

Jewels means what is known as gems, having gone past a gem palace, this is the explanation.¹⁰⁶

His stone sword means his sword settled on you. *Stone sword has settled* means what is called a razor-wheel made out of stone, or made out of silver, or out of jewels, that is what the stone is made of. Being settled, established, covered by that, because of being settled on by that stone. Or the stone has settled, after the razor-wheel had attached itself, it stayed there, this is the meaning.

Since you are not free from life, for as long as the razor-wheel does not destroy your wickedness, you will not be freed from living, it has settled on you.

¹⁰⁵ BHSD has this note under *sadāmatta* s.v.) ...n. of a mythical city (= Divy °mattaka, q.v.): Av i.201.6; 203.1; = Pali id., Jāt. i.363.11 = iii.207.2, in same vs as Av i.203.1; in Pali seems to be misinterpreted as a palace (*pāsāda*) by the comm. and transl. (the comm. in fact alleges that the word means lit. silver), but the full story as told in both Av and Divy (not found in the Jātakas which are truncated) shows that a city is meant.

¹⁰⁶ I have been unable to find these words (*ramaṇaka*, *sadāmatta*, *dūbhaka*) in these meanings in the dictionaries, but in translation I follow the definitions given in the word commentary here.

Ja 83 The Story about the Unlucky Man (Kālakaṇṇijātaka)

In the present Anāthapiṇḍika has a childhood friend with the unfortunate name Kālakaṇṇi (Unlucky). He is urged to dismiss him, but refuses to, saying it is only a name. Later the friend does a great service protecting his property. The Buddha tells how the same things played out in a previous life also.

**1. Mitto have sattapadena hoti,
Sahāyo pana dvādasakena hoti,
Māsaḍḍhamāsenā ca ñāti hoti,
Tat-uttariṃ attasamo pi hoti,
Sohaṃ kathaṃ, attasukhassa hetu,
Cirasanthutaṃ Kālakaṇṇiṃ jaheyyan-ti?**

He is certainly a friend with seven steps, but with twelve he is a companion true, with a month or a fortnight he is like kin, more than that he is just the same as my self, how would I, the cause of my own happiness, abandon my long time friend Kālakaṇṇi?

In this connection, being friendly he is *a friend*, he establishes friendliness, he is loving, this is the meaning.

But *with seven steps*, he takes at least seven strides on his journey as though one, this is the meaning.

But *with twelve* he is a companion true, because of doing all of his duties together, he goes together in all postures, thus he is a

companion.¹⁰⁷ But with twelve, because of living together for twelve days, this is the meaning.

With a month or a fortnight means with a month or with a fortnight.

More than that means because of dwelling as one for more than that he is just the same as my self.

Would ... abandon means: “How would I abandon such a companion?” He spoke of his friend’s virtue. Again from the start, whatever his internal behaviour, it is not because of his name.

Ja 84 The Story about the Doors to Welfare (Atthassadvārajātaka)

In the present a precocious youth seeks his spiritual welfare. The Buddha tells how he did the same in a previous life, and what advice the Bodhisatta had given him then, as now.

**1. Ārogyam-icche, paramañ-ca lābham,
Sīlañ-ca vuddhānumatañ sutañ-ca,
Dhammānuvattī ca alīnatā ca:
Atthassa dvārā pamukhā chaḷete ti.**

¹⁰⁷ There is a play of words between *saha*, *together*, and *sahāyo*, a *companion*.

Desire good health, which is the greatest gain, virtue, approval by elders, learning, conformity to the Dhamma, striving: these six gateways are the entrance to welfare.

In this connection, *desire good health, which is the greatest gain*. “Dear, the first, designated as good health, is the greatest gain, it should be desired,” thus he speaks explaining the meaning. In this connection, good health is called healthiness and lack of disease of body and mind. In the body disease is always found,¹⁰⁸ one is able to generate the gain of wealth, but not able to enjoy it. But with a lack of disease these two are possible. In the mind the disease of defilements is always found, one is able to generate the gain of the absorptions and so on, but not to enjoy what was gained through these attainments. With this lack of health what was not gained, that gain is not acquired, that gain is worthless, without these what is not gained, that gain is acquired, that gain is said to be worthwhile, good health is what is known as the greatest gain. Of all things that is the first to be desired. This is one gateway to welfare, this is the meaning here.

Virtue means virtuous behaviour, with this he points out good worldly conduct.

Approval by elders means approval by the wise, virtuous elders. With this he points out the advice given by teachers endowed with knowledge.

¹⁰⁸ Lit: *never not found*. English, however, does not like double negatives.

Learning means learning dependent on reason. With this he points out being deeply learned and useful in this world.

Conformity to the Dhamma means compliance to the threefold dhamma of good conduct.¹⁰⁹ Avoiding the dhamma of bad conduct, he points out compliance with the dhamma of good conduct.

Striving means striving with arrogance in the mind. He points out superiority, excellence, a lack of distortion in the mind.

These six gateways are the entrance to welfare, welfare is called development, his entrance upon mundane and transmudane welfare these are the foremost, the supreme, the six skilful doors, the foremost attainments.

Ja 85 The Story about the Kimpakka (Kimpakkajātaka)

In the present a monk is overcome by lust for a woman. The Buddha advises him, that though indulgence is enjoyed at the time, it leads to destruction in the future. He then tells a story of how in a past life he saved his caravan by warding off the consumption of a poisonous fruit from the Kimpakka tree.

¹⁰⁹ Good conduct in body, speech and mind.

**1. Āyatim dosam nāññāya, yo kāme paṭisevati,
Vipākante hananti nañ, Kimpakkam-iva bhakkhitan-ti.**

Not knowing the fault in the future, he enjoys sensual pleasures,
when they ripen they destroy him, like the Kimpakka when eaten.

*In this connection, not knowing the fault in the future, not knowing
the fault in the future, not knowing it, this is the meaning.*

*He enjoys sensual pleasures means he enjoys both the objects of
sensuality and the defilements of sensuality.*

*When they ripen they destroy him, when that person's sensual
pleasures ripen, and in the end he is reborn in hell, being fettered by
various sufferings, they destroy him.*

*How? Like the Kimpakka when eaten, just like at the time of
enjoying there is the pleasureable colour, smell and taste of the
Kimpakka fruit, but not seeing the fault in the future, when eaten it
killed him at the end, it brought about the destruction of his life.*

**Ja 86 The Story about the Enquiry into Virtue
(Sīlavīmaṃsanajātaka)**

In the present a brahmin seeks to find out if the king favours him for
his birth, or for his virtue, so he starts stealing a penny a day from
the king. When the king finds out he decides to punish him, until the

brahmin explains his actions. The Buddha tells a story of similar happenings in a past life.

**1. Sīlaṃ kireva kalyāṇaṃ, sīlaṃ loke anuttaraṃ,
Passa ghoraviso nāgo, sīlavāti na haññatī ti.**

It seems virtue is excellent, virtue is highest in the world, see the fierce poisonous cobra, virtuous, it was not destroyed.

In this connection, *it seems virtue*, virtuous behaviour that is reckoned not to transgress by way of body, speech and mind.

It seems is said because of what had been heard.

Excellent means most agreeable.

Highest means the chief, which gives all other virtues.

See means he speaks of putting the cause of his own seeing to the fore.

Virtuous, it was not destroyed means although being poisonous, because of just not biting, not harming, the virtuous one gains praise, and is not destroyed, is not completely destroyed. For this reason virtue is supreme.

Ja 87 The Story about the Omens (Maṅgalajātaka)

In the present a brahmin is bound by superstition and believes an old gnawed piece of cloth will bring bad luck, so he seeks to have it thrown away. As the cloth is being taken away for disposal, the Buddha intercepts it and takes it for himself, declaring that superstitions are not efficacious. He then tells a similar story about a past life.

**1. Yassa maṅgalā samūhatāse,
Uppātā supinā ca lakkhaṇā ca,
So maṅgaladosavītivatto,
Yugayogādhigato, na jātum-etī ti.**

The one who uproots the omens, both auguries and dreams and signs, transcending the fault of omens, overcoming the ties and the yokes, he does not come to birth again.

In this connection, *the one who uproots the omens*, the Arahāt, who has destroyed the pollutants – the omens of what is seen, heard or thought – eradicates all of these omens.

Both auguries and dreams and signs means “There will be such a lunar eclipse, there will be such a solar eclipse, there will be such a conjunction of planets, there will be such a meteor shower, there will be such a conflagration,” these five great auguries, and various dreams, fortunate signs, unfortunate signs, signs concerning women, signs concerning men, signs concerning female slaves, signs

concerning male slaves, signs concerning snakes, signs concerning elephants, signs concerning horses, signs concerning bulls, signs concerning weapons, signs concerning clothes, so all these signs, these things seen, he uproots these, he does not himself believe in omens or bad omens through auguries and so on.

Transcending the fault of omens, the one who has destroyed the pollutants, overcoming, transcending the faults of all the omens, stands having abandoned them.

Overcoming the ties and the yokes, thinking: “Anger and resentment, smearing and rivalry,” and so on, in this way, two by two together, the defilements that are known as ties. The yoke of sensuality, the yoke of existence, the yoke of wrong views, the yoke of ignorance, in this round of births what are known as the four yokes from their nature of yoking.

These ties and yokes means overcoming, overpowering the ties and yokes, the monastic who has destroyed the pollutants goes past, overcomes, transcends them.

He does not come to birth again means he absolutely does not come to this world again through rebirth-linking.

Ja 88 The Story about the Ox Sārambha (Sārambhajātaka)

In the present the Group of Six make disparaging remarks about the monks. The Buddha reproves them and tells a story about a bull, who, spoken to harshly, lost his master a thousand, and spoken to kindly gained him two thousand, by pulling a hundred carts all by himself.

**1. Kalyāṇim-eva muñceyya, na hi muñceyya pāpikaṃ,
Mokkho kalyāṇiyā sādhu, mutvā tappati pāpikan-ti.**

He should speak just excellent words, indeed he should not speak bad words, he who has spoken well is good, but speaking badly he suffers.

In this connection, he should speak just excellent words, with words free from the four faults,¹¹⁰ that are excellent, lovely, blameless, he should speak, respond, talk.

He should not speak bad words, with bad, inferior words that are not dear to, not pleasing to others, he should not speak, should not talk.

He who has spoken well is good, in this world responding with excellent words that are good, lovely, auspicious.

After speaking badly he suffers, speaking, responding, talking with bad, rough words, that person regrets it, grieves and is wearied.

¹¹⁰ False speech (*musāvāda*), divisive speech (*pisuṇavācā*), rough speech (*pharusavācā*), and frivolous speech (*samphappalāpa*).

Ja 89 The Story about the Cheat (Kuhakajātaka)

In the present one monk gets his living in dishonest ways. When the Buddha finds out he tells a story of an ascetic in the past who tried to steal his supporter's savings, all the while appearing as more than virtuous.

**1. Vācā va kira te āsi saṅhā, sakhilabhāṇino,
Tiṇamatte asajjittho, no ca nikkhasataṃ haran-ti.**

It seems that your words are gentle, and that they are kindly spoken, he clings onto a mere straw, but does not take a hundred in gold.

In this connection, it seems that your words are gentle, and that they are kindly spoken, thinking: “For those gone forth it is not suitable to take even a straw without it being given,” thus kindly, delicate words are spoken it seems that your words are gentle,¹¹¹ it is smooth spoken words only, this is the meaning.

He clings onto a mere straw, cheating ascetic, being anxious about this blade of grass you cling, cleave to, attach to it.

But does not take a hundred in gold means he is the kind to not cling to, not attach to, taking this hundred in gold.¹¹²

¹¹¹ Slight paraphrase of the verse.

¹¹² A *nikkha* is a measure of gold, PED says: *a golden coin or a weight of gold (cp. a “pound sterling”) equal to 15 suvaṇṇas.*

Ja 90 The Story about Ingratitude (Akataññujātaka)

In the present a wealthy man from the border lands sends merchandise to Sāvatti, asking his correspondent Anāthapiṇḍika to help exchange it, which he did. When the good man sends his produce to the border lands, however, his entourage is despised. Later, when another caravan arrives from the border it is pillaged and destroyed in revenge. The Buddha explains similar events that happened in a previous life.

1. Yo pubbe katakalyāṇo katattho nāvabujjhati, Pacchā kicce samuppanne kattāraṃ nādhigacchatī ti.

He who doesn't acknowledge the good deed, merit, done in the past, finds when a need arises in the future no one comes to help.

In this connection, this is the substance of it: whatever person, a noble and so on, *in the past*, at the very beginning, does not acknowledge¹¹³ *the merit done by another, the help given, the good deed done, the performance of duty, the good and the merit done to oneself by another.*

When a need for oneself arises in the future, for that duty he finds no one comes to help, it is not received.

¹¹³ Translating *na jānāti*, at the end of the sentence.

Ja 91 The Story about what is Smeared with Posion (Littajātaka)

In the present the monks are not thoughtful about the use of their requisites, which the Buddha compares to taking poison. The Buddha then tells a story about a gambler in the past who would hide dice in his mouth, until one of the dice was covered with poison, which cured him of his deceit.

**1. Littañ paramena tejasā,
Gilam-akkhañ puriso na bujjhati,
Gila re gila pāpadhuttaka,
Pacchā te kaṭukañ bhavissatī ti.**

The person, not knowing, swallowed dice smeared with powerful poison, swallow, swallow, wicked gambler, later there will be pain for you.

In this connection, *smeared* means soiled, stained.

With powerful means endowed with supreme poison, with deadly poison.

Dice means a small cube.

Not understanding: “My swallowing this, will produce such a result,” he does not know.

Swallow means you must indeed swallow.

Swallow, it is said again to scold him.

Later there will be pain for you means having swallowed this dice, later for you there will be acute poisoning, this is the meaning.

Ja 92 The Story about the Rich Man (Mahāsārajātaka)

In the present the king of Kosala has one of his crown jewels go missing, and worries his whole household while searching for it. Ven. Ānanda, by a ruse, has the thief return the jewel anonymously. The Buddha tells a story of how in a previous life he had found a string of pearls a monkey had stolen, and retrieved them for the king.

**1. Ukkaṭṭhe sūram-icchanti; mantīsu akutūhalaṃ;
Piyañ-ca annapānamhi; atthe jāte ca paṇḍitan-ti.**

In battle they wish for a hero; in advice for discretion; in food and drink for a friend; when need arises for a wise one.

In this connection, *in battle*, near both array of troops in the ongoing battle,¹¹⁴ clash, this is the meaning.

They wish for a hero, when a bolt is falling on the head they wish for a fearless hero, at that time they would wish for such a warrior in battle.

¹¹⁴ Cst prints *ubhatobyūlhe*, which doesn't make sense.

In advice for discretion, at the time that consultation about the duties to be done or not done has arisen, he who, in advice, without commotion, without confusion, gives advice, that does not divide, that they wish for, such a one should be wished for in those circumstances.

In food and drink for a friend, when sweet food and drinks are prepared they wish for a dear person in order to enjoy it with, such a one at that time is to be wished for.

When need arises for a wise one, regarding the deep meaning, regarding the deep Dhamma, whenever arguments or questions have arisen, they wish for a wise, intelligent person. Therefore at that time such a quality it to be wished for.

Ja 93 The Story about Using Things on Trust (Vissāsabhojanajātaka)

In the present the monks use requisites given by their relatives without circumspection, which the Buddha says is wrong and is like taking poison. He then tells a story of the past when a lion was tricked into licking a doe that had had poison spread over it, and so died.

**1. Na vissase avissatthe, vissatthe pi na vissase,
Vissāsā bhayam-anveti, sīhaṃ va migamātukā ti.**

Do not trust the untrustworthy, in the trustworthy do not trust, there is danger following trust, like the lion and the hare-deer.¹¹⁵

In this connection, this is a summary of the meaning: He who previously was fearful, untrustworthy in himself, that person is *untrustworthy*, also he who previously was fearless, trustworthy in himself, in that person, *in the trustworthy do not trust*, you should never place your trust.

What is the reason? *There is danger following trust*, he who trusts in friends and enemies, from that comes into danger.

How? *Like the lion and the hare-deer*, just as, because of being friends and companions, having placed his trust, the lion who came near the hare-deer, followed, came to, arrived at danger, this is the meaning. Just as, because of trust, the lion followed, came to the hare-deer, this is also the meaning.

Ja 94 The Story about the Bristling Hair (Lomahaṃsajātaka)

In the present one monk leaves the Saṅgha in order to follow a false ascetic and goes round blaming the Buddha. The Buddha declares his own worthiness and tells how, in a past life, he had personally enquired into the heretic's false doctrines and lived them to the full, before rejecting them.

¹¹⁵ Not in PED. CPED: *a hoofed animal of the size of a cat. Sinh. mīninnā; SED says (s.v. mṛgamāṭṭṛkā): a kind of red-coloured hare like deer.*

**1. Sotatto sosindo ceva, eko bhimsanake vane,
Naggo na caggim-āsīno, esanāpasuto munī ti.**

Scorched with heat, soaked with water, he's alone in the terrifying woods, naked, not seated near the fire, the sage is engaged in the search.

In this connection, *scorched with heat* means completely scorched with the heat of the sun.

Soaked with water means completely drenched, soaked with cold water.

He's alone in the terrifying woods, in that place where he entered for the most part his hair bristles, in such a terrying jungle, he's alone, without a companion, this is the explanation.

Naked, not seated near the fire means he is naked and he is not seated near the fire. He is tormented by the cold because of never wearing a cloak or a robe, and not coming near to a fire, this is the explanation.

Engaged in the search means having developed the perception of the spiritual life in what is not the spiritual life, thinking: “Seeking, searching for the spiritual life as the means to attain the Brahmā Realm,” thus in seeking for that spiritual life he is engaged, practicing, committed to, have ambition for it, this is the

explanation. The sage means: “The sage practices for the benefit of sagacity,” he is thus honoured by the world, this is the explanation.

Ja 95 The Story about King Mahāsudassana (Mahāsudassanajātaka)

In the present the Buddha is coming to the end of his life, and chooses to pass away in Kusinārā, a small town that had been great in the past, but was now in decline. He tells the story of a past life when he was a great king who also choose to pass away in the very same town.

1. Aniccā vata saṅkhārā, uppādavayadhammino, Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho ti.

Things are impermanent, their nature is arising and decay, after arising they cease, the stilling of them is happiness.

In this connection, *things are impermanent*, good queen Subhaddā, however many causes of whatever kind have come together, such things as the constituent parts, sense spheres are processes, all of them are certainly impermanent. Of these, form is impermanent, *feelings are impermanent, perceptions are impermanent, processes are impermanent*, consciousness is impermanent. The eye is impermanent, *forms are impermanent, the ear is impermanent, sounds are impermanent, the nose is impermanent, odours are impermanent, the tongue is impermanent, tastes are impermanent, the body is impermanent, touches are impermanent, mind is impermanent*, thoughts are impermanent. Whatever treasure there is,

with consciousness, without consciousness, all of that is impermanent. Thus, grasp this: “Things are impermanent.”

Why? *Their nature is arising and decay.* All of these have the nature of arising, and also have the nature of decay, their natural state is coming into being and breaking up, therefore they are impermanent, so it should be understood.

Since they are impermanent, therefore *after arising they cease*, after arising, and also persisting, they cease. All of these coming into being, are known as arising, and breaking up they are known as ceasing. They, when arising certainly persist, when persisting they certainly break up, certainly not without arising they persist, and also there is certainly no persistence without breaking up. Thus all things having these three characteristics, they right there and then cease. Therefore they are all impermanent, momentary, transient, inconstant, fragile, unstable, shakeable, non-lasting, on the move, temporary, without essence, like an illusion, mirage, bubbles, in the sense of temporary. In these, good queen Subhaddā, how could the perception of happiness arise?

Understand it like this: *the stilling of them is happiness*, from the stilling of all the rounds. The stilling of them is called Nibbāna, from this one thing there is happiness, from another thing there is not what is called happiness.

Ja 96 The Story about the Bowl of Oil (Telapattajātaka)

In the present the Buddha gives a teaching on how mindfulness would be established in one threatened by death, and exhorts the monks to do likewise. He then tells a story of how he once guarded himself even from heavenly charms and gained a kingdom, while others, lacking mindfulness perished.

**1. Samatittikaṃ anavasekaṃ,
Telapattaṃ yathā parihareyya,
Evaṃ sacittam-anurakkhe,
Patthayāno disaṃ agatapubban-ti.**

Like one would take care of a bowl of oil, one which is completely full to the brim, so should one protect one's own mind, like one wishing for a goal not gone to before.

In this connection, *full to the brim* means evenly filled, having reached the rim on the inside.

Completely means without having made it overpour, overflow.¹¹⁶

A bowl of oil means a bowl into which sesame oil is dropped.

Would take care means would care for it, would depart, having taken it up.

So should one protect one's mind means just as that bowl is filled with oil, one should protect one's own mind, should watch over¹¹⁷ it with mindfulness related to the body, being connected to mindfulness in one's environment, having established both on the inside, like someone who is not scattered even for a moment by the outside, just like a wise meditator would guard and watch over.

What is the reason? For this reason:

For the mind, difficult to subdue,¹¹⁸ flighty, flitting where it will, restraint of the mind is good, for a restrained mind brings happiness.

Therefore:

It is difficult to see, very subtle, flitting where it will, the intelligent should guard the mind, a guarded mind brings happiness.

¹¹⁶ This translation is based on a comment in PED: *Ja.i.400 (so read for °savānaka). Or is it "not overflowing"? fr. parissāvāna.*

¹¹⁷ The verbs are at the end of the sentence, *rakkheyya gopeyya*.

¹¹⁸ The next five verses equal Dhp 35-39, which is followed by Dhp 33.

Because of this:

Those who will practice control of the mind that roams far, is lonesome, bodiless, laying hidden, gain release from the bonds of Māra.

But for the other:

For the one with unsettled mind, who does not know the True Dhamma, whose confidence is wavering, their wisdom remains unfulfilled.

But for the one firm in his meditation object:

For the one with mind free of lust, for the one with mind unperplexed, for the one who has abandoned making merit and demerit, for the watchful, there is no fear.

Therefore this:

An agitated, unsteady mind, which is hard to guard, hard to ward, the intelligent one makes straight, just as a fletcher his arrow.

So should one protect one's mind, making it straight.

Like one wishing for a goal not gone to before, having undertaken the work in this meditation subject on mindfulness related to the body, wishing for, yearning for a goal not gone to before in this

endless transmigration, he would protect his own mind in the way described, this is the meaning.

But what are known as the directions?¹¹⁹

Parents are the east direction, teachers are the south direction, children and wife the west direction, friends and advisors the north. Servants and workers are below, ascetics, brahmins are above, the able householder in his clan should honour these directions.

Here your children, wife and so on are said to be the direction.

Four directions,¹²⁰ and four median directions, above and below, these are the ten directions, at which direction stands the king of elephants, having six tusks, which you saw in a dream?

Here, dividing into the east direction and so on, these are said to be the directions.

The lay man¹²¹ who gives food and drinks and clothes, who invites, this they say is the goal, these goals are the highest of white ensigns, attaining which, out of suffering they become happy.

But here Nibbāna is said to be the goal. Here also this is the intention.

¹¹⁹ DN 31 *Siṅgālasutta*. The text plays on the various meanings of *disā* in Pāli, which can mean *direction*, *region*, as well as *goal*.

¹²⁰ Ja 514 *Chaddantajataka*, vs 8.

¹²¹ Ja 377 *Setaketujātaka*, vs. 2.

Indeed: “Pollutants’ end, dispassion,”¹²² and so on is seen and pointed out therefore the goal is said. But in this endless transmigration any foolish worldly person’s dream is also known as a direction not gone to before, out of those not gone to, this is what is said. Because of wishing for this, the meditator should do mindfulness related to the body.

Ja 97 The Story about the Lucky Name (Nāmasiddhijātaka)

In the present one monk is worried that his name brings bad luck. The Buddha tells a story showing how he had the same name in the past, and his teacher had sent him out to find a new, more pleasing name. During his journey he realised that names are not so important and became content with his own.

1. Jīvakañ-ca matañ disvā, Dhanapāliñ-ca duggatañ, Panthakañ-ca vane mūḷhañ, Pāpako puna-r-āgato ti.

Having seen Life lying dead, Wealthy who was poor, and Guide lost in the wood, Wicked came home again.¹²³

In this connection, came home again means having seen these reasons, he came home again.

¹²² Khp 6, Snp 2.1 *Ratanasutta*.

¹²³ At least the first three seem to have been popular names. I think the last, *Pāpaka*, probably only existed as an epithet.

Ja 98 The Story about the Cheating Merchant (Kūṭavāṇijajāta)

In the present one merchant tries to cheat his partner out of the proceeds of their joint partnership. When the Buddha hears of it he shows how the same thing happened in a past life, and how the honest merchant prevailed.

1. Sādhu kho Paṇḍito nāma, na tveva Atipaṇḍito, Atipaṇḍitena puttana, manamhi upakūḷito ti.

Wise is certainly good, but not so Superwise,¹²⁴ through my son Superwise, I am well-nigh roasted.

In this connection, *Wise is certainly good*, being endowed with wisdom in this world, the person who knows what are causes and what are not causes is good, beautiful.

Superwise means this deceitful person Superwise is not noble merely through the name.

I am well-nigh roasted means I am a little scorched, half-scorched, this is the meaning.

¹²⁴ The first is a popular name, but I have only seen the second here, and it is probably not a real name, but used to make a point.

Ja 99 The Story about More than a Thousand Fools (Parosahassajātaka)

In the present the monks are wondering at how Ven. Sāriputta can answer a question put by the Buddha that is beyond everyone else. The Buddha says that he could do this also in the past, and shows how his last words in that life had been correctly interpreted by his chief disciple.

1. Parosahassam-pi samāgatānaṃ

**Kandeyyūṃ te vassasataṃ apaññā,
Eko va seyyo puriso sapañño,
Yo bhāsītassa vijānāti atthan-ti.**

Of those who gathered, more than a thousand who were unwise might cry a hundred years, but one person with wisdom is better, one who knows the meaning of what is said.

In this connection, more than a thousand means in excess of a thousand.

Of those who gathered means fools who have assembled but are unable to know the meaning of what is said.

Who were unwise might cry a hundred years means like those foolish ascetics without wisdom who met for a hundred years, a thousand years, wail, lament, and while weeping, still they would not know the meaning or the reason, this is the explanation.

But one person with wisdom is better, than more than a thousand such fools better, more noble, is one wise person, this is the meaning.

Of what kind is one with wisdom? One who knows the meaning of what is said, like this elder student.

Ja 100 The Story about the Form of the Disagreeable (Asātarūpajātaka)

In the present one lay-sister is pregnant for seven years, and was seven days in labour. When the monks asked the Buddha why this had happened, he told a story about a prince who had blockaded a city at the behest of his mother, and that this was their repayment in kind.

1. Asātaṃ sātarūpena, piyarūpena appiyaṃ, Dukkhāṃ sukhasa rūpena, pamattam-ativattatī ti.

The disagreeable having agreeable form, the unlovely having lovely form, the painful having the form of pleasure, will overcome the one who is heedless.

In this connection, the disagreeable having agreeable form means the unsweet counterfeiting a sweet form.

Will overcome the one who is heedless means the disagreeable, unloved, suffering, in these three ways, through an agreeable form, through disposition, through a loss of mindfulness, that heedless person is overcome, conquered, overpowered, this is the meaning.

This was said¹²⁵ to them by the Fortunate One, for these mothers and children, reckoned as nurturing the womb, dwelling in the womb, the disagreeable and so on previously overpowered by counterfeiting the agreeable cries of the city, now that lay woman for seven times again such disagreeable unloved suffering, reckoned as children who form the basis for love, counterfeiting the agreeable and so on, they are overpowered, so it was said, concerning all of them it was said, so it is to be understood.

Ja 101 The Story about More than a Hundred Fools (Parosatajātaka)

In the present the monks are wondering at how Ven. Sāriputta can bring out the hidden meaning of the teachings. The Buddha says that he could do this also in the past, and shows how he had correctly interpreted the last words of one of his disciples in a past life.

**1. Parosataṃ ce pi samāgatānaṃ
Jhāyeyyumaṃ te vassasataṃ apañña,
Eko va seyyo puriso sapañño,
Yo bhāsitaṃ vijānāti atthan-ti.**

Of those who gathered, more than a hundred who were unwise might think a hundred years, but one person with wisdom is better, one who knows the meaning of what is said.

¹²⁵ Translating *avaca*, near the end of the sentence.

This is the meaning: those without wisdom, for a hundred years, might think, might examine, might investigate, but while examining they do not see the meaning or the reason, therefore one who knows the meaning of what is said, one person with wisdom, is much better.

Ja 102 The Story about the Greengrocer (Paṇṇikajātaka)

In the present a grocer wants to give his daughter away in marriage, but first needs to confirm her virtue, so he takes her to the forest to test her.¹²⁶ Convinced by her conduct, he gave her in marriage. The Buddha explains that the same events had taken place in a previous life.

**1. Yo dukkhaphuṭṭhāya bhaveyya tāṇaṃ,
So me pitā, dubbhi vane karoti,
Sā kassa kandāmi vanassa majjhe?
Yo tāyitā, so sahasaṃ karotī ti.**

The one who should shelter me from suffering, my father, is treacherous inside the woods, to whom will I cry out amidst the woods? He who protects me, offers violence.

In this connection, *the one who should shelter me from suffering* means the one who should be established as a protector, a strong protector, from feeling suffering in the body and mind.

¹²⁶ Cf. Ja 217 Seggajātika.

My father, is treacherous inside the woods means my father who protects against suffering, in the woods, does such a deed like one treacherous to friends, he thinks to transgress against his own daughter by birth, this is the meaning.

To whom will I cry out means to home will I wail? Who will be my support? this is the explanation.

He who protects me, offers violence means he who is my protector, guarding me, worthy to be my helper, my father, does a deed of violence, this is the meaning.

Ja 103 The Story about Enemies (Verijātaka)

In the present when Anāthapiṇḍika is returning from a village he sees robbers lurking by the wayside, and determines to hasten to his destination. The Buddha tells a story of how he did the same thing in a past life himself.

**1. Yattha verī nivasati, na vase tattha paṇḍito,
Ekarattaṃ dvirattaṃ vā dukkhaṃ vasati verisū ti.**

Wherever an enemy resides, there the wise one does not reside, he who for one or two nights dwells amongst enemies has suffering.

In this connection, *an enemy* means a person endowed with hostile intent.

Resides means is established.

There the wise one does not reside means in whatever place that person who is an enemy being established, dwells, in that place the wise one endowed with wisdom does not dwell.

What is the reason? He who for one or two nights dwells amongst enemies has suffering, because of dwelling together with enemies for one or two days he dwells with suffering, this is the meaning.

Ja 104 The Story about the Merchant Mittavindaka (Mittavindajātaka)

In the present the monk Losaka is very unfortunate but still becomes an Arahat. The Buddha tells a story of his good and bad deeds in the past, which ended up with him suffering torture.

**1. Catubbhi aṭṭhājḥagamā, aṭṭhāhi pi ca soḷasa,
Soḷasāhi ca bāttiṃsa, atricchaṃ cakkam-āsado,
Icchāhatassa posassa cakkam bhamati matthake ti.**

From four he arrived at eight, from eight also to sixteen, from sixteen to thirty-two, the wheel attacks great desire, for the person struck by desire the wheel whirls on the head.

In this connection, from four he arrived at eight means finding four Vimānapeti in the sea, not satisfied with them, going with great

greed to others, he has acquired eight others, this is the meaning. This is also the method for the other two lines.

The wheel attacks great desire, so through desire here and there, discontent with his gains, wishing to gain one after another this wheel attacks, he gained this iron wheel.

Thus for him, *for the person struck by desire, struck and broken by craving your wheel whirls on the head. A stone wheel, an iron wheel means amongst these two an iron wheel, with a cutting blade, because of it falling on his head again and again, and revolving there, so it is said.*

Ja 105 The Story about the Rotten Wood (Dubbalakaṭṭhajātaka)

In the present one monk lives in constant fear of dying. The Buddha tells how, in a previous life as an elephant, he had been sent for training and had been so mistreated, that even when he escaped, he was still constantly in fear for his life.

**1. Bahum-petaṃ vane kaṭṭhaṃ vāto bhañjati dubbalaṃ,
Tassa ce bhāyasī, nāga, kiso nūna bhavissasī ti.**

Although the wind breaks off many of the weak branches in this wood, if you are fearful about it, elephant, you will waste away.

In this connection, this is the substance of it: the wind divided into the east wind, and so on, breaks this weak branch, in this wood many

are found, they are found here and there. If you fear it, being always frightened in this way, after reaching the exhaustion of flesh and blood, *you will waste away*. In this wood there is nothing for you known as fearful, therefore beginning from now, do not have fear.

Ja 106 The Story about the Bucket (Udañcanijātaka)

In the present a monk is seduced by a sensual young woman. When the Buddha finds out he tells a story of how the same person in a previous life had been seduced by a young woman, but had become dissatisfied with the lay life and had returned to his ascetic state.

1. Sukhaṁ vata maṁ jīvantaṁ, pacamānā udañcanī Corī jāyappavādena, telaṁ loṇaṅ-ca yācatī ti.

I was surely living happily, torturing me with a bucket that thief, supposedly my wife, entreated me for both oil and salt.

In this connection, *I was surely living happily, father, in your presence I was living happily.*

Torturing means mortifying, molesting, or, whatever she likes to consume, that tortures me.

They pull water from there *with a bucket*,¹²⁷ or with a jar, or with a tank, or baling water with what is known as a bowl. She is like a

¹²⁷ This is a kind of folk-lore etymology, combining the words *udakam añcanti* to give *udañcanī*.

bucket, like a bowl that is needed for water, whatever is needed, he has to bring it along, this is the meaning.

That thief, supposedly my wife, having the name of a wife, the thief flattered me with sweet words, having led me there, she desired both oil and salt and other things, all of these she entreated me for, having made me like a slave or like a worker, she made me bring them, this speaks of her lack of virtue.

Ja 107 The Story about the Sling (Sālittakajātaka)

In the present one monk is very skilful in throwing stones and manages to bring down a goose as it flies through the air. He is brought to the Buddha and reprimanded. Then the Buddha tells how he was skilful in a similar manner in a previous life, when every time a family priest had opened his mouth he had shot goat dung pellets into it, until the priest had learned the error of his ways.

1. Sādhu kho sippakaṃ nāma, api yādisa' kīdisaṃ, Passa khañjappahārena – laddhā gāmā catuddisā ti.

Having what is known as a craft is good, whatever kind is found, see the disabled man give blows – he got villages in four directions!

In this connection, see the disabled man give blows, see, great king, this lame and handicapped man, through goats' droppings, received four villages in the four directions, amongst other crafts, who discerns an advantage? He speaks of the virtue of having a craft.

Ja 108 The Story about the Foreigner (Bāhiyajātaka)

In the present a prince has a fat and dishevelled wife. When the monks report this to the Buddha he tells how in a past life a king had taken to wife a country woman who had behaved modestly when relieving herself in the town.

1. Sikkheyya sikkhitabbāni, santi sacchandino janā.

Bāhiyā hi suhannena, Rājānam-abhirādhayī ti.

She should train in the training,¹²⁸ even though there are people self-willed, because the outsider, with her toileting, satisfied the king.

In this connection, *there are people self-willed*, there are people who are self-willed in the various crafts.

The outsider means the woman born and brought up in an outside country.

With her toileting means by way of covering herself, not abandoning conscience and concern, toileted, toileted well, *with her toileting*.

Satisfied the king means having satisfied the king, she attained this good fortune.

¹²⁸ Lit: *what is to be trained in*; which sounds unidiomatic.

Ja 109 The Story about the Rice-Cake (Kuṇḍakapūvajātaka)

In the present a poor man makes an offering of a coarse cake to the Buddha as his only meal of the day, and others offer him riches to share in his merit. The Buddha tells how a poor man had offered a coarse cake to a Tree Devatā, and had been richly rewarded by the king.

1. Yathanno puriso hoti, tathannā tassa Devatā, Āharetam kuṇḍapūvaṃ, mā me bhāgaṃ vināsayā ti.

Just as the man's food, so is the Devatā's food, you must bring me rice-cake, do not destroy my share.

In this connection, *just as the man's food* means just as the material food.

***So is the Devatā's food* means the Devatā's material food is the same as the man's food.**

***You must bring me rice-cake* means bring this baked cake with rice, do not destroy my share.**

Ja 110 The Compilation of Questions (Sabbasaṃhāarakapañha)

In the past¹²⁹ a woman steals a necklace from a village woman, claiming it is her own. A wise man asks what perfumes they use when they wear it. The thief tells of an expensive one, the woman of a cheap one. The wise man calls a perfumer, who correctly identifies the perfume.

**1. Sabbasaṃhāraako natthi, suddhaṃ kaṅgu pavāyati,
Alikam bhāyatiyaṃ dhuttī, saccam-āhu mahallikā ti.**

There is no blended perfume, the scent blowing is only *kaṅgu*, that scoundrel scared you with a lie, the old lady has told the truth.

[The commentary here adds nothing to our understanding.]

Ja 111 The Question about the Ass (Gadrabhapañha)

In the past¹³⁰ Mahosadha has proven his wisdom in being able to solve many problems, and the king decides to send for him to be his advisor. His chief advisor Senaka sets one more problem for Mahosadha to solve concerning an ass.

¹²⁹ This is an extract from Ja 542 Umaṅgajātaka.

¹³⁰ This is an extract from Ja 542 Umaṅgajātaka.

**1. Haṁsi tuvaṁ evaṁ maññasi seyyo,
Puttena pitā ti rājaseṭṭha,
Handassatarassa te ayaṁ?
Assatarassa hi gadrabho pitā ti.**

If you think that the father is better than the son, foremost king, come, is this better than your mule? For the ass is the mule's father.

This is the meaning: if you, foremost king, think like this in every place the father is better than the son, the ass is better than your mule. What is the reason? For the ass is the mule's father.

Ja 112 The Question of Lady Amarā (Amarādevīpañha)

In the past¹³¹ when Mahosadha reaches the age of sixteen he sets about finding a wife for himself. He comes across a beautiful young maiden, and through riddling discovers she is as wise as he is, and a suitable person to take to wife.

**1. Yena sattubilaṅgā ca,
Dviguṇapalāso ca pupphito,
Yena dadāmi, tena vadāmi,
Yena na dadāmi, na tena vadāmi,
Esa maggo Yavamajjhakassa,
Etaṁ channapathaṁ vijānāhī ti.**

¹³¹ This is an extract from Ja 542 Umaṅgajātaka.

By way of barley meal and by gruel, and the flowering of the two-fold leaf, with the hand I give, by that I do speak, with the hand I don't give, by that I don't speak, this is the path to the Barley Market, this is the secret path that you must know.

This is the meaning: “Master, having entered into the village, look for the barley market, and then the gruel market, in front of these is the Koviḷāra tree with flowering two-fold leaves, therefore, *by way of barley and gruel* and the flowering Koviḷāra, having gone there and stood at the root of the Koviḷāra, take the right path and let go of the left, *this is the path to the Barley Market* in the Barley Market village, for the one standing in our house, after concealing it thus, it was said by me: *the secret path is the hidden path, know the secret path* or the hidden path.

Here *by the hand I do give*, by the hand I give with, this is said to indicate the right hand, the other is the left hand. Thus, after indicating his path, taking the gruel for her father, she left.

Ja 113 The Story about the Deceitful Jackal (Siṅgārajātaka)

In the present Devadatta boasts that the truth lies only with himself, and not with the Buddha. The latter tells how, in a past life, Devadatta had fooled and humiliated a brahmin who gave him help.

**1. Saddahāsi siṅgālassa surāpītassa, brāhmaṇa,
Sippikānaṃ satam natthi, kuto kaṃsasatā duve ti.**

You place your trust in this drunken jackal, brahmin, there is not one hundred cowries, how two hundred bronze coins?

In this connection, *there is not one hundred cowries means there is indeed not even one hundred cowries. How two hundred bronze coins means but how could there be two hundred coins for him?*

**Ja 114 The Story about the Thoughtful Fish
(Mitacintijātaka)**

In the present two old monks procrastinate about going to see the Buddha. When he hears about it, the Buddha tells how a thoughtful fish saved his friends from certain death with his wisdom.

**1. Bahucintī Appacintī, ubho jāle abajjhare,
Mitacintī pamocesī, ubho tattha samāgatā ti.**

Thoughtful and Thoughtless, both are caught up in the net, Measured Thought frees them, both of them assemble there.

In this connection, *Thoughtful*, because of thinking a lot, because of having a lot of thoughts, he received this name. The same method applies to the others.

Both of them assemble there means because of Measured Thought they received their lives, there, in the water both of them assembled together with Measured Thought, this is the meaning.

Ja 115 The Story about One who gave Warnings (Anusāsikajātaka)

In the present one greedy nun receives dainties from a certain quarter of town, and warns the other nuns off from that area, telling them how dangerous it is. One day a ram breaks her leg on the alms round. The Buddha tells how she was a bird called Sāsikā in the past who employed a similar tactic, and was cut in two.

1. Yā-y-aññam-anusāsati, sayam loluppacārinī, Sāyam vipakkhikā seti hatā cakkena Sāsikā ti.

She who gave advice to others, lived in a greedy way herself, staying there Sāsikā, with her wings destroyed, was killed by the wheel.

In this connection, lived in a greedy way herself means she was herself living in a greedy way.

Staying ... with her wings destroyed, she had her wings destroyed, while staying on the highway.

Sāsikā ... was killed by the wheel means the female bird Sāsikā was killed by the vehicle's wheel.

Ja 116 The Story about the Disobedient One (Dubbacajātaka)

In the present one newly ordained monk doesn't like to carry out his duties and wants to go his own way. The Buddha tells the story of an acrobat in the past who tried to juggle with five javelins and died through not listening to the wise council of his betters.

1. Atikaram-akarācariya, mayham-petaṃ na rucati, Catutthe laṅghayitvāna, pañcamāyasi āvuto ti.

Having done much too much, teacher, such as was against my liking, jumping over four javelins, on the fifth one you were impaled.

In this connection, having done much too much, teacher, teacher, today you did too much, you did too much from your own reasoning, this is the meaning.

Such as was against my liking, although your action was against my liking, as your pupil, I first spoke to you about this, this is the explanation.

Jumping over four javelins means after setting up four javelins in the ground, he jumped over them.

On the fifth one you were impaled means not accepting the word of the wise, you are now impaled on the fifth javelin.

Ja 117 The Story about the Noisy Partridge (Tittirajātaka)

In the present Kokālika blames the two chief disciples, and because of what he says, falls into hell. The Buddha tells a story of a monk who irritated another monk with his bickering and was killed on the spot with an axe.

1. Accuggatātibalatā ativelam̐ pabhāsītā, Vācā hanati dummedham̐, tittiram̐ vātivassitan-ti.

Talking excessively, and much too strongly, and for much too long, by words the unintelligent was killed, like the noisy partridge.

In this connection, *much too strongly* means through talking again and again, it has the nature of being much too strong.

Talking ... for much too long means talking for an excessive time, that exceeds the measure.

Like the noisy partridge means like the noisy partridge who was killed, so by such words the *unintelligent, foolish person* was killed.

Ja 118 The Story about the Starving Quail (Vaṭṭakajātaka)

In the present one merchant's son, previously a Brahmā god, is reluctant to get involved with women, sees his chance and ordains instead, quickly attaining release. The Buddha tells how a wise quail in the past escaped death by making himself unfit for consumption by starving himself.

1. Nācintayanto puriso visesam-adhigacchati, Cintitassa phalaṃ passa: muttosmi' vadhabandhanā ti.

The unthinking person does not attain a distinction, but look at the fruit of the thoughtful one: I am free from bondage and death.

In this connection, this is the substance of it: *the person*, having come into suffering, thinks: “With this means for sure I will be free from this suffering,” *unthinking* he does not attain a distinction reckoned as free from suffering.

But now with me *look at the fruit* of the one whose action is thoughtful.

By this means *I am free from bondage and death, from death and from bondage* I am free.

Ja 119 The Story about the Cock Crying at the Wrong Time (Akālarāvijātaka)

In the present one young man is talkative at all times, which brings him the blame of his fellow monks. The Buddha tells how, in a past life, he had been a cock who crowed at all the wrong times, which brought about his destruction.

1. Amātāpitarasamvaddho, anācerakule vasam, Nāyam kalam akalam va, abhijanati kukkuṭo ti.

No mother and father raised him, not under a teacher's influence, neither at the right or wrong time, did the cock know when to call out.

In this connection, no mother and father raised him means without getting the advice of mother and father, he was raised.

Not under a teacher's influence means not staying with his teacher's family, without living depending on anyone like a teacher or a trainer, this is the meaning.

Neither at the right or wrong time, thinking: "This is the right time to cry out, this is not the time to cry out," thus the cock does not know the right or wrong time that is suitable to cry out, because of this state of not-knowing he came to the destruction of his life.

Ja 120 The Story about Freedom from Bondage (Bandhanamokkhajātaka)

In the present Cīncā falsely accuses the Buddha of fathering a child on her. After Sakka reveals the falsehood, she falls into hell. The Buddha tells a story about a queen who cheated with 64 men and then falsely accused the king's family priest of adultery, until it was discovered.

**1. Abaddhā tattha bajjhanti, yattha bālā pabhāsare,
Baddhā pi tattha mucanti, yattha dhīrā pabhāsare ti.**

They bind the unbound right there, where fools speak, they free the bound right there, where the wise speak.

In this connection, *unbound* means those fit to be unbound.

***Speak* means they speak, talk, tell.**

Ja 121 The Story about the Grass Devatā (Kusanālijātaka)

In the present Anāthapiṇḍika has a friend with an unfortunate name, whom he is loyal to anyway, as a true friend should be. The Buddha tells how in the past a lowly grass Devatā helped preserve the home of a Tree Devatā through his wisdom.

**1. Kare sarikkho, atha vā pi seṭṭho,
Nihīnako vā pi, kareyya mitto,
Kareyyum-ete byasane uttamattham,
Yathā aham Kusanāli rucāyan-ti.**

The one the same, and then the one greater, and the one lower, let him make a friend, they should give utmost help to unfortunates, like I, Kusanāli, did to this tree.

In this connection, the one the same ... let him make means let him make friends with the one the same in birth and so on.

And then the one greater means let him make friends with the one greater in birth and so on.

And the one lower, let him make a friend means let him make friendship with the one lower in birth and so on. Therefore he should make friends with all of these, this is the explanation.

What is the reason? They should give utmost help to unfortunates means all of these to a companion in whom misfortune has arisen

should give the utmost help in carrying their own burden, they should free his companion from suffering in body and mind, this is the meaning. Since he should do this to the low friend, how much more to the others?

In this connection, this is the simile: *like I, Kusanāḷi, did to this tree*, just as I, the Devatā Kusanāḷi, did to the Devatā residing in this tree, we made friends even with the powerless, therefore I am the same with the powerful, and his own suffering arose because of being foolish, because of lacking skill in means, I was not able to bear it, so being the same with the powerless, relying on the wise Devatā, I freed him from suffering.

Ja 122 The Story about the Fool (Dummedhajātaka)

In the present when Devadatta hears the Buddha being praised he is maddened by it. The Buddha tells how, when he was a state elephant in the past, a previous incarnation of Devadatta had been jealous of him, and had tried to get him killed, until he fled to another king, who was more appreciative.

**1. Yasaṃ laddhāna dummedho, anatthaṃ carati attano,
Attano ca paresañ-ca himsāya paṭipajjati ti.**

When a foolish one receives fame, it's not at all for his welfare, he practices in a way harmful for himself and for others.

In this connection, this is a summary of the meaning: great king, such an unintelligent person, lacking wisdom, having attained a retinue, it's not for his welfare at all.

What is the reason? Besotted by fame, not knowing what should be done and left undone, *he practices in a way harmful to himself and others*. Harmful is said to be wearying, producing suffering, he practices in this way.

Ja 123 The Story about the Plough-Shaft **(Naṅgalīsajātaka)**

In the present one monk is always saying the wrong thing at the wrong time. The Buddha tells a story of how the same monk had indeed been faithful, but truly inept in his thinking in a past life.

**1. Asabbatthagāmiṃ vācaṃ bālo sabbattha bhāsati,
Nāyaṃ dadhiṃ vedi, na naṅgalīsaṃ,
Dadhippayāṃ maññati naṅgalīsan-ti.**

The fool in all cases speaks a word that is not applicable in all cases, he doesn't know curd, doesn't know a ploughshaft, he thinks that buttermilk is a ploughshaft.

In this connection, this is a summary of the meaning: those words do not go in all cases because of a simile, that which *the fool, the stupid person, in all cases speaks a word that is not applicable in all cases*.

When asked: “What is curds like?” he says: “Like a ploughshaft,” speaking thus *he doesn’t know curd, doesn’t know a ploughshaft.* What is the reason? *He thinks that buttermilk is a ploughshaft, since he thinks this curd is a ploughshaft.*

Or, *curd* is curds, *butter* is milk, curds and milk is buttermilk. Since he thinks buttermilk is like a ploughshaft, he has the qualities of a fool, this is why, having spoken a Dhamma talk to his pupils, after giving him his wages, he sent him away.

Ja 124 The Story about the Mangoes **(Ambajātaka)**

In the present one monk is very virtuous in all his actions, and attracts a generous support for all who dwell with him. The Buddha tells a story of how once during a drought, when living as an ascetic, he had put aside his own needs to cater to watering the animals in the forest, and how they had repaid him.

1. Vāyametheva puriso, na nibbindeyya paṇḍito, Vāyāmassa phalaṃ passa bhuttā ambā anītihan-ti.

A person must make an effort, the wise one should not be weary, this is not just hearsay: having eaten the mangoes, see the fruit of the one who exerts himself.

In this connection, this is a summary of the meaning: a wise person must make an effort in deeds fulfilling his duties and so on, and should not be annoyed.

What is the reason? For *the one who makes an effort* there is not a lack of fruitfulness.

Thus the Great Being said: “One who makes an effort certainly becomes one with fruit,” addressing the crowd of seers, he said: “*See the fruit of the one who makes an effort.*”

What kind? *Having eaten the mangoes.* In this connection, mangoes is said merely as an illustration, various kinds of fruit were brought by them. Amongst them because they are a ripe or abundant kind: “Mangoes,” is said. Without having gone to the wilderness with these five hundred seers, those who, having eaten the mangoes brought for the benefit of one, this is the fruit of the one who exerts himself.

But *this is not just hearsay*: “He says this, he says that,” thus he should not grasp through hearsay, he should see the fruit personally.

Ja 125 The Story about the Deceitful Secretary Kaṭāhaka (Kaṭāhaka-jātaka)

In the present a monk lies about his family, fortune and fame, until he is discovered. The Buddha tells a story of a past life, in which the same person had cheated his master’s friends and married into the family, putting on airs and graces, until his master taught his wife a verse to repeat to him.

**1. Bahum-pi so vikattheyya, aññaṃ janapadaṃ gato,
Anvāgantvāna dūseyya: bhuñja bhoge Kaṭāhaka ti.**

Should he, having gone to another country, boast excessively, returning back he would spoil it: enjoy your wealth Kaṭāhaka.

In this connection, should he, having gone to another country, boast excessively, he who, from the place where he himself was born has gone to another country, to where no one knows his birth, and should boast excessively, speaking a word of disparagement, speaking a word of deception.

Returning back he would spoil it, having gone back as far as his master's place, doing his servant's duties, being hit with a whip, he is freed from having his back skinned, from branding.

If you behave badly, coming on occasion near another, the master, returning back would spoil it, returning to this house, by a severe beating with a whip, and with branding, and by exposure of his birth, he would spoil it, he would destroy it.

Therefore, abandoning this bad behaviour, enjoy your wealth Kaṭāhaka, do not later, after having had his subservience revealed, have remorse. Here, this is the merchant's intention.

**Ja 126 The Story about the Sword Fortune-Teller
(Asilakkhaṇajātaka)**

In the present, in order to take a bribe, a brahmin pretends he can tell whether swords are lucky or not by sniffing at them. One smith puts pepper on his sword which causes the brahmin to sneeze and cut off his nose. The Buddha tells a story in which a young man sneezed and scared off his enemies and won his bride at the same time, showing that sneezing though unlucky for one, was lucky for another.

**1. Tathevekassa kalyāṇaṃ, tathevekassa pāpakaṃ,
Tasmā sabbaṃ na kalyāṇaṃ, sabbaṃ cāpi na pāpakan-ti.**

In the same way that which is good for one, is bad for another, so nothing is completely good, and nothing is completely bad.

[The commentary here adds nothing to our understanding.]

Ja 127 The Story about the Slave Kalaṇḍuka (Kalaṇḍukajātaka)

In the present a monk lies about his family, fortune and fame, until he is discovered. The Buddha tells a story of a past life, in which the same person, then called Kalaṇḍuka, had cheated his master's friends and married into their family, putting on airs and graces, until his master discovered it and dragged him back to servitude.

**1. Te desā tāni vatthūni ahañ-ca vanagocarō,
Anuvicca kho taṃ gaṇheyyuṃ, piva khīraṃ Kalaṇḍukā ti.**

Your district and your property, whose domain is the woods, I know, after enquiry you will be taken, drink your milk, Kalaṇḍuka.

In this connection, *your district and your property*, is said concerning your mother's womb. This is the intention here: where you dwell is not the birth-place¹³² of this noble woman and so on. Where you live and were established is not the inheritance of this noble woman and so on. But you live and were established in a slave's womb.

I, whose domain is the woods, know, I, who am an animal, know this matter, this is the explanation.

After enquiry you will be taken, so going and living in a wrong way, being informed, after enquiry, after knowing, after being beaten by the master, and branded, you will be taken, and after taking, they will go, therefore, knowing your own true measure, after wiping the saliva from the head of the merchant's daughter, drink your milk.

Ja 128 The Story about the Cat Vow (Biḷārajātaka)

In the present one monk shows himself a deceitful person. The Buddha tells the story of a jackal who pretended to be a saint, and, when caught, was killed and eaten by rats.

¹³² This word *kucchidesa*, and in the next line *kucchivatthu* only occur here, and are hard to interpret. Because of the context I think they must mean something like *birthplace*, and *inheritance*.

**1. Yo ve Dhammaṃ dhajam katvā, nigūḥho pāpam-ācare,
Vissāsayitvā bhūtāni, biḷaram nāma taṃ vatan-ti.**

He who raises the flag of Dhamma, and conceals his wrong-doing, from beings who have confidence, that vow is known as a cat's vow.

In this connection, *he who* means whoever amongst the nobles and so on.

Raises the flag of Dhamma, raises the flag of the ten wholesome course of actions, like one who having raised it to the peak shows it, this is the meaning.

Who have confidence means producing confidence through the perception of this virtue.

That vow is known as a cat's vow, that one who raises the flag of Dhamma in this way, while secretly practicing wrong, that vow is known as a deceitful vow, this is the meaning.

**Ja 129 The Story about the Brahmin Aggika
(Aggikajātaka)**

In the present one monk shows himself a deceitful person. The Buddha tells the story of a jackal called Aggika who tricked the rat population and ate them up one by one till he was discovered.

**1. Nāyaṃ sikhā puññahetu, ghāsahetu ayaṃ sikhā,
Nānguṭṭhagaṇanaṃ yāti, alaṃ te hotu aggikā ti!**

That topknot is not caused by merit, that topknot was caused by food, the finger-count does not proceed well, enough of you, Aggika!

In this connection, *the finger-count does not proceed well, finger count, finger counting*¹³³ is said, finger counting of this pack of rats does not go well, does not come, does not fulfil, it is going to destruction, this is the meaning.

Enough of you, Aggika! He speaks calling to the jackal by name. This is sufficient for you, from here on do not eat the rats. This is enough of our living together with you, now we will not dwell together with you, this is also the meaning.

The rest is the same as before.¹³⁴

**Ja 130 The Story about the Adulteress Kosiyā
(Kosiyajātaka)**

In the present a virtuous brahmin is being cheated on by his wife who makes him work for her every whim. The Buddha tells a similar story of the past, and how he advised a brahmin so as to cure his wife named Kosiyā with an unpleasant alternative.

¹³³ Literally it seems to be thumb-counting, but presumably in this meaning.

¹³⁴ This is not very clear. It seems to suggest that the first two lines have been commented on previously, but this is not the case in the edition we have now.

**1. Yathā vācā ca bhuñjassu, yathā bhuttañ-ca byāhara,
Ubhayam te na sameti vācā bhuttañ-ca, Kosiyē ti.**

Accordingly, you can enjoy your words, and you can speak of food, however, you cannot have both the words and the food, Kosiyā.

In this connection, accordingly, you can enjoy your words, accordingly, as are your words, so you can enjoy. “Wind pierces me,” with these words, making them suitable, you can enjoy, this is the meaning. “Your words, or,” this reading is also suitable. “With these words,” is another reading, in each case it has the same meaning. And you can speak of food, that which is your food, you can speak of it suitably. After saying: “I am healthy,” you must do the household chores, this is the meaning. “Truthfully,” this is also a reading, or, having said truthfully: “I am healthy,” you must do your work, this is the meaning.

However, you cannot have both the words and the food, Kosiyā, these are your words: “Wind pierces me,” and this excellent food has been eaten, but you cannot have both of these, therefore, having risen, you must do your work.

“Kosiyā,” he calls her by her clan name.

**Ja 131 The Story about the Miser
(Asampadānajātaka)**

In the present the monks are talking about Devadatta's lack of gratitude. The Buddha tells how, in a past life, he had been Devadatta's beneficiary, but when asked to reciprocate the latter had scorned him. When the king heard, he rectified the situation.

**1. Asampadānen' itarītarassa,
Bālassa mittāni kalībhavanti,
Tasmā harāmi bhusaṃ aḍḍhamānaṃ,
Mā me mitti jīyittha sassatāyan-ti.**

Because of not sharing with anyone, to a fool, friends are a source of distress, so I accept his half-measure of chaff, do not let me be deprived of his friendship forever.

*In this connection, because of not sharing means because of not sharing.*¹³⁵

With anyone means with anyone, either inferior or superior.

*To a fool, friends are a source of distress, to a stupid person, without wisdom, friends are distressing, they are like bad luck, they destroy one's wealth,*¹³⁶ *this is the meaning.*

¹³⁵ Again this is rather curious, there is no such word as *sampādāna*, or even *pādāna*, whereas *sampadāna*, is a frequently occurring word.

¹³⁶ *Bhijjhati* is a passive verb, but seems, by context, to be used with active sense here.

So I accept his half-measure of chaff, because of this, a tumba of chaff given by my friend, I accept, take, this is the explanation. A measure means what is known as eight nāḷi, four of which is a half-measure, four nāḷi are known as a tumba.¹³⁷ Because of this a tumba of chaff is said.

Do not let me be deprived of his friendship forever, do not let me break friendship with my friend forever, this is the meaning.

¹³⁷ As we can see from the above, a *nāḷi* is a small measure, a *tumba* = 4 *nāḷi*, and a *māna* = 8 *nāḷi*, or two *tumba*.

Ja 132 The Story about the Five Teachers (Pañcagarujātaka)

In the present the monks discuss how the Buddha had resisted the daughters of Māra. The Buddha tells how he resisted a host of Yakkhinis in the past and thereby gained a kingdom.

**1. Kusalūpadese dhitiyā dalhāya ca,
Anivattitattā bhayabhīrutāya ca,
Na Rakkhasīnaṃ vasam-āgamimhase,
Sa sotthibhāvo mahatā bhayena me ti.**

Skilful advice, with firm resolution, without turning back through fear and through fright, we came not under Rakkhasis' control, I found a state of safety from great fear.

In this connection, *skilful advice* means the advice of the skilful, the advice of the Independent Buddhas, this is the meaning.

With firm resolution means with resolution firm, with solid, unbroken, continuous energy, this is the meaning.

Without turning back through fear and through fright, without turning back through fear and through fright. In this connection, *fear* means a measure of dread in the mind, a little fear. *Fright* means when the body is shaking because of great fear. The Great Being had both, thinking: "Those known as Yakkhinis eat humans," though seeing the object of fright, there was none.

With this he said: *without turning back through fear and through fright*. Through the disappearance of fear and fright having seen the object of fright, but without turning back, this is the meaning.

We came not under Rakkhasis' control, in the Yakkha wilderness we came not under the control of these Rakkhasis. Since our skilful advice has firm resolution, we were of the nature to not turn back through of a lack of fear and fright, therefore we did not come under the Rakkhasis' control, this is what is said.

I found a state of safety from great fear, for me today from this great fear in the presence of the Rakkhasis, through what could be reached, through suffering and sorrow, a *state of safety*, security, joy and happiness was born.

Ja 133 The Story about the Fire (Ghatāsanajātaka)

In the present one monk goes for meditation, but when his hut burns down he is unable to make progress. He stays on in the village anyway. When he comes to the Buddha after the Rains Retreat, the latter tells him a story of how in a past life he had acted quickly to save his subjects when a Nāga had attacked them with fire.

**1. Khemaṃ yaḥiṃ tattha arī udīrito,
Dakassa majjhe jalate ghatāsano,
Na ajja vāso mahiyā mahīruhe,
Disā bhajavho saraṇājja no bhayan-ti.**

Where there is safety there are foes, is said, fire burns in the middle of the water. Not living today in this tree on earth, go away, there is danger from our refuge today.

In this connection, *where there is safety there are foes, is said, on the surface of the water which is a state of safety, fearlessness, in that place an enemy, hostile to oneself, has arisen.*

*The fire means the fire. Because it eats the ghee, therefore fire or ghee eater is said.*¹³⁸

Not living today means today there is no living for us.

In the tree on earth, tree is said to be tree,¹³⁹ in this tree, born in the earth, this is the meaning.

Go away means go away,¹⁴⁰ begone.

¹³⁸ *Ghatāsana* (ghee eater) means something closer to *the sacrificial fire*, but here we are not talking about a sacrifice.

¹³⁹ *Rukkha* is the common word for tree, and is used to define *mahīruha*, lit: *growing from the earth*.

¹⁴⁰ The phrase is hard to say concisely in English, it means something like *go to the furthest regions*.

There is danger... from our refuge today, now today from our refuge danger has arisen, from the place of shelter danger has arisen, this is the meaning.

Ja 134 The Story about the Purification of Meditation (Jhānasodhanaajātaka)

In the present the monks are wondering at how Ven. Sāriputta can answer a question put by the Buddha that is beyond everyone else. The Buddha says that he could do this also in the past, and shows how his last words in that life had been correctly interpreted by his chief disciple.

**1. Ye saññino te pi duggatā,
Ye pi asaññino te pi duggatā,
Etañ ubhayañ vivajjaya,
Tañ samāpattisukhañ anaṅgaṇan-ti.**

Those who are conscious fare badly, those unconscious fare badly too, you should abandon both of these, bliss of attainment is spotless.

In this connection, those who are conscious means except for the sphere of neither-perception-nor-non-perception, he points out the remainder of those beings with minds.

They fare badly, for the one losing this attainment is also known as one who fares badly.

Those unconscious fare badly too, he points out those with minds reborn in the unconscious realm.

They fare badly too, for the one losing this attainment is also known as one who fares badly.

You should abandon both of these, both of these realms, with consciousness and without consciousness, you should abandon, give up, is the advice of the pupil.

Bliss of attainment is spotless, the one who attained the sphere of neither-perception-nor-non-perception, in the sense of a good man who goes by the name of blessed, the bliss of absorption, spotless, without fault, having the state of a strong mind that is one-pointed is called being naturally spotless.

Ja 135 The Story about Moonlight (Candābhajātaka)

In the present the monks are wondering at how Ven. Sāriputta can answer a question put by the Buddha that is beyond everyone else. The Buddha says that he could do this also in the past, and shows how his last words in that life had been correctly interpreted by his chief disciple.

1. Candābhaṃ sūriyābhañ-ca, yodha paññāya gādhati. Avitakkena jhānena hoti Ābhassarūpago ti.

He who, with wisdom, is well grounded in the moon's or sun's lustre, through absorption, without thinking, will go to the Radiant Realm. *In this connection, moon's ... lustre, he points out the white meditation object.*

Sun's lustre, the yellow meditation object.

He who, with wisdom, is well grounded, that person who here in the world of beings is well grounded, with wisdom, in this pair of meditation objects, having made them his object, right there is settled, is established.

Or, he who, with wisdom, is well grounded in the moon's or sun's lustre, however much it is possible the moon's lustre and sun's lustre extends, that much it is possible, having developed the preliminary meditation object, having the object, producing the absorption, being what is known as well grounded, with wisdom, in either of these lustres. Because this is the meaning here also.

Through absorption, without thinking, will go to the Radiant Realm, that person having, in such a way obtaining the second absorption,¹⁴¹ will go to the Radiant Realm.

Ja 136 The Story about the Golden Goose (Savaṇṇahamsajātaka)

In the present one nun is greedy and spoils things for the other nuns, and annoys the monks and lay people also. The Buddha tells a story of how, in a previous life, she had tried to pluck the golden feathers of her previous husband, and had lost the advantage she had.

¹⁴¹ The second absorption is characterised in part as *avitakkam avicāram*, *being without thinking, without reflection*; and its cosmological correspondent are the three *Ābhaloka*, of which the *Ābhassarabrahmaloka* is the highest realm.

**1. Yaṃ laddhaṃ tena tuṭṭhabbaṃ, atilobho hi pāpako,
Haṃsarājaṃ gahetvāna, suvaṇṇā parihāyathā ti.**

You should be content with what is received, the wicked have great greed, after grabbing ahold of the king of geese, the gold must decline.

[The commentary here adds nothing to our understanding.]

**Ja 137 The Story about the Cats
(Babbujātaka)**

In the present a married daughter visits her mother and is importuned so long she loses her husband. The Buddha tells how a mouse in the past had to share her meat with four cats, until she found a way to dispense with them.

**1. Yattheko labhate babbu, dutiyo tattha jāyati,
Tatiyo ca catuttho ca, idaṃ te babbukā bilan-ti.**

Where one cat receives, a second appears right there, a third and a fourth, this is the cat's crystal cave.

In this connection, *where* means in whatever place.

A second appears right there means wherever one receives a mouse or meat, a second cat also right there appears, arises, and then a third and a fourth. Thus at that time there were four cats. After eating

meat day by day those cats banged their chests on this cave made of crystal, and all came to the destruction of their lives.

Ja 138 The Story about the Iguana (Godhajātaka)

In the present one monk gets his living in dishonest ways. When the Buddha finds out he tells a story about a false ascetic who tried to capture and eat a lizard who was his erstwhile disciple.

1. Kiṃ te jaṭāhi dummedha? Kiṃ te ajinasāṭiyā? Abbhantaraṃ te gahaṇaṃ, bāhiraṃ parimajjasi ti.

Why, fool, do you have matted hair? Why do you have antelope's skin? You are a thicket on the inside, but polished on the outside.

In this connection, why, fool, do you have matted hair? My dear fool, lacking wisdom, matted hair should be worn by one who has gone forth. For one lacking the virtue of one gone forth why do you have matted hair? this is the meaning.

Why do you have antelope's skin? An antelope's skin is suitable for one who is restrained, but from before the beginning of time, why do you have an antelope's skin?

You are a thicket on the inside, inside your heart there is hiding a thicket of grasping at lust, hatred and delusion.

But polished on the outside, when you have a thicket on the inside, do you groom the outside having the character of a thicket with bathing and so on, polishing like a gourd full of sour gruel, like a pot full of poison, like an anthill full of poisonous snakes, like a beautiful jar full of excrement, you are smooth on the outside, why are you living here like a thief, you must run away from here quickly, if you do not flee, after informing those who dwell in the village, I will make them restrain you.

Ja 139 The Story about Falling Both Ways (Ubhatobhaṭṭhajātaka)

In the present the monks are talking about Devadatta's twofold failure, as a monk and as a layman. The Buddha tells of a fisherman who lost his eyes while his wife got a beating by trying to hide their good luck.

**1. Akkhī bhinnā, paṭo naṭṭho, sakhigehe ca bhaṇḍanaṃ,
Ubhato paduṭṭhā kammantā, udakamhi thalamhi cā ti.**

Eyes are blinded, and clothes are lost, accusations in a friend's house, both of their doings are wicked, in the water and on dry land.

In this connection, accusations in a friend's house, in her house the wife made accusations, and after making accusations, being trapped and beaten, she received a fine.

Both of their doings are wicked, in both places their doings are wicked and damaging.

In which two? In the water and on dry land, with eyes blinded and clothes destroyed their doings are wicked in the water, by making accusations in a friend's house their doings are wicked on dry land.

Ja 140 The Story about the Crow (Kākajātaka)

In the present one wise councillor brings justice to the courts, thereby cutting off the sources of bribery, and making himself enemies. The latter slander him to the king and see to it that he and his sons are killed. The Buddha tells a story of a crow who fouled on a brahmin, and how the brahmin tried to get his revenge by having all the crows killed.

**1. Niccaṃ ubbigahadayā, sabbalokavihesakā,
Tasmā nesaṃ vasā natthi, kākānamhāka ñātinan-ti.**

Always frantic in heart, troubled by the whole world, therefore they have no fat, our relatives the crows.

In this connection, this is a summary of the meaning: great king, those called crows are *always* frantic in their minds and live in fear, they are *troubled* by the whole world, nobles and so on amongst humans and also women and men, young men, young women and so on live disturbing, and wearying them, *therefore*, because of these two reasons, *they certainly have no fat, our relatives the crows.*

Formerly in the past there was none,¹⁴² and in the future they will have none.

Ja 141 The Story about the Iguana (Godhajātaka)

In the present a monk ordained under the Buddha is easily persuaded to partake of Devadatta's good food, rather than go on almsround. He is brought to the Buddha who tells a story about an iguana who made friends with a chameleon, to his own and his friends' destruction.

1. Na pāpajanasamsevī accantaṃ sukham-edhati, Godhā kulaṃ kakaṇṭhā va kaliṃ pāpeti attānan-ti.

Associating with the wicked doesn't bring endless happiness, like the chameleons¹⁴³ who brought the iguana clan disaster.

In this connection, this is a summary of the meaning: *associating with a wicked person endless happiness, happiness without end, what is known as uninterrupted happiness, is not brought, is not found, is not received.*

¹⁴² *Na* seems to be used adjectively here, lacking its noun, which has to be inferred.

¹⁴³ In the story there is just one chameleon who brings about the disaster, but in the verse *kakaṇṭhā* is plural.

In what way? *Like the chameleons who brought the iguana clan.*
Like with what the chameleons did, the iguana family did not receive happiness, thus through *associating with a wicked person* he did not receive happiness.

But through associating endlessly with wicked people *they brought themselves to disaster*, disaster is said to be destruction, associating endlessly with the wicked, both themselves, and others living with them, were brought to destruction.

But in the text: “They should receive their fruit,” is written. That expression is not found in the commentary, and the meaning is not suitable.¹⁴⁴ Therefore just as it is spoken, so it should be understood.

Ja 142 The Story about the King of the Jackals (Sigāljātaka)

In the present Devadatta goes round trying to kill the Buddha, who tells a story of the past in which a hunter had tried to fool a jackal into thinking he was dead so he could catch him, but had failed therein, and was destined for hell.

**1. Etañ-hi te durājānaṃ, yaṃ sesi matasāyikaṃ,
Yassa te kaḍḍhamānassa, hatthā daṇḍo na mucatī ti.**

¹⁴⁴ I do not understand this reference, as the text of the verse of Ja 141 (without commentary) in Cst reads the same as here; and the parallel (Ja 397 Kukkujātakaṃ), does not have this reading either.

This is difficult to understand, you lie, lying as though dead, however, when tugging at you, your hands do not release the club.

In this connection, *this is difficult to understand* means for this reason, you are hard to make out.

You lie, lying as though dead, means because of this reason, you are lying as though dead, having become like a dead person, you lie.

When tugging at you means having taken hold of a corner of your club, *while tugging* you do not release the club from your hand, from that you are known as one who is not dead.

Ja 143 The Story about Shining Forth (Virocanajātaka)

In the present Devadatta makes himself out a Buddha, but loses all his disciples in a stroke. The Buddha tells a story of how a jackal wanted to emulate a lion and soon came to destruction.

**1. Lasī ca te nipphalitā, matthako ca padālito,
Sabbā te phāsukā bhaggā, ajja kho tvaṃ virocasī ti.**

Your brains are split open, and your head is smashed in, all your ribs are broken, today you did shine forth.

Split open means gone out of the head.

Ja 144 The Story about the Ox Tail (Naṅguṭṭhajātaka)

In the present the heretics practice all sorts of austerities in hope of sanctity, but the Buddha says it is all to no effect, and tells a story of how once he had been a fire-worshipper till one day the fire god proved unable to protect his sacrifice, at which point he abandoned his old practices and took to the Himālayas.

**1. Bahum-petaṃ asabbhi Jātaveda,
Yaṃ taṃ vāladhinābhipūjayāma,
Maṃsārahassa natthajja maṃsaṃ,
Naṅguṭṭham-pi bhavaṃ paṭiggahātū! ti**

Wicked Jātaveda, this is a lot of tail that we greatly worship you with, for the one deserving meat there's no meat today, accept, venerable, this tail!

In this connection, *this is a lot* means such a lot.

Wicked means a bad person, unvirtuous by birth.

Jātaveda, he calls on Fire. Even a new born knows fire, experiences it, it is clearly seen, therefore Jātaveda is said.¹⁴⁵

¹⁴⁵ (Repeating the note from Ja 35): This is what SED says: *jātavedas*, *jāta-vedas* (-ta-) mfn. (fr. vid cl. 6) “having whatever is born or created as his property”, “all-possessor” (or fr. vid cl.2. “knowing [or known by] all

Of tail that we greatly worship you with, today we, being unable to protect our possessions, greatly worship you, venerable, with this tail, this is a lot for you, this is the explanation.

For the one deserving meat means for you who are worthy of meat today there is no meat.

Accept, venerable, this tail, being unable to protect our possessions, venerable, please accept this tail having skin and bone.

Ja 145 The Story about the Parrot Rādha (Rādhajātaka)

In the present one monk who ordains after his marriage gradually comes once again under his wife's power. The Buddha tells a story of the past in which one brahmin's wife named Kosiyāyanī committed adultery as soon as he was away, and how they were powerless to stop her.

1. Na tvaṁ Rādha vijānāsi, aḍḍharatte anāgate, Abyayataṁ vilapasi, virattā Kosiyāyane ti.

You do not know, Rādha, later, halfway through the night who will come, you prattle foolishly, but Kosiyāyanī is indifferent.

In this connection, you do not know, Rādha, later, halfway through the night, dear Rādha, you do not know, later, halfway through the

night, in the first watch, how many people came? Now what do you know about how many will come?

You prattle foolishly means you prattle foolish talk.

Kosiyāyanī is indifferent means our mother, the brahmini Kosiyāyanī, is indifferent to our father, no affection is found. If in that place she would develop love or affection, she would not do such wrong-doing, this is the meaning explaining these words.

Ja 146 The Story about the Crows emptying the Sea (Kākajātaka)

In the present some people ordain late in life and persist in going to their families for alms, and lamenting the passing of their wives, but making no progress in the monastic life. The Buddha tells how, in the past, a pair of crows had got drunk on the remains of a sacrifice, and had lost his wife in the ocean, and how he and his friends had tried to empty the ocean with their beaks.

1. **Api nu hanukā santā, mukhañ-ca parisussati, Oramāma, na pārema, pūrate va mahodadhī ti.**

Our jaws are tired, our mouths are dry, we must stop, not try to empty, the sea which is full to the brim.

In this connection, *our jaws are tired*, *our jaws are tired*,¹⁴⁶ *our jaws are weary*.

We must stop, not try to empty, by our strength we drag away, deposit, the water of the great ocean, but we are unable to make empty this sea which is full to the brim.

¹⁴⁶ Making it clear that the ambiguous *nu* equals *no*, *our*, here.

Ja 147 The Story about the Red Flower (Puppharattajātaka)

In the present one monk still longs for his former wife. The Buddha tells a story of the two of them in a previous life, and how her insistence on getting a safflower-dyed cloth resulted in his painful death, while he regretted not fulfilling her desire.

1. Na-y-idaṃ dukkhaṃ, aduṃ dukkhaṃ, yaṃ maṃ tudati vāyaso, Yaṃ Sāmā puppharattena Kattikaṃ nānubhossatī ti.

Being impaled in the air isn't suffering, that is suffering: Sāmā with her safflowers will not enjoy the Kattika Fair.

In this connection, *being impaled in the air isn't suffering, that is suffering*, whatever bodily and mental pain there is because of being stuck on a stake, like being impaled in the air on barbs¹⁴⁷ made of copper, this is not all of my suffering, that is suffering, but that is my suffering, this is the meaning.

What is? *Sāmā with her safflowers will not enjoy the Kattika Fair*, my wife Piyaṅgusāmā, having dressed in safflower, having put it on, being clothed thus in a suit of safflower, having taken me with her arm round my neck, will not enjoy the occasion of the Kattika Fair, for me this is suffering, this it is that weighs on me.

¹⁴⁷ *Tuṇḍa* normally means *a beak, mouth* or *snout*, but it is also found in compounds like *saratuṇḍa*, *the point of an arrow*, or *a barb*; the latter seems more appropriate here.

Ja 148 The Story about the Greedy Jackal (Sigārajātaka)

In the present five hundred monks who have recently left the lay life are seized by lust. When the Buddha understands this, he preaches about the dangers of evil thoughts, and tells a story of a jackal who was so greedy he lost all his hair and almost lost his life.

**1. Nāhaṃ punaṃ na ca punaṃ, na cāpi apunappunaṃ,
Hatthibondiṃ pavekkhāmi, tathā hi bhayatajjito ti.**

Not again, and never again, also not again and again, will I enter the tusker's body, from that there is fear and fright.

This is the meaning of the whole verse: surely I, again from here, again from there, from the time it was said, also again from there, and again and again, what is reckoned as an elephant's body, *I will not enter the tusker's body.*¹⁴⁸

What is the reason? *From that there is fear and fright, for from this entering I have fear and fright, because of the fear of death there is the experience of dread and anxiety.*

¹⁴⁸ The tense of *pavekkhāmi* is present, but the meaning must have future connotation.

Ja 149 The Story about One Leaf (Ekapaṇṇajātaka)

In the present one cruel prince is cured of his wickedness by the teaching of the Buddha, who then tells a similar story of the past whereby he cured one prince of his bad ways with a simile of a bitter leaf.

**1. Ekapaṇṇo ayaṃ rukkho, na bhūmyā caturaṅgulo,
Phalena visakappena, mahāyaṃ kiṃ bhavissatī ti?**

This tree has but one leaf, it is not four inches above the ground, it has fruit filled up with poison, what will it be when it is grown?

In this connection, *one leaf* means on both sides there is but one leaf.

It is not four inches above the ground means it has developed a mere¹⁴⁹ four inches above the ground.

It has fruit means it is fruity.

*Filled up with poison*¹⁵⁰ means it is like a deadly poison. Though it is very small it is endowed with such a bitter leaf, this is the meaning.

What will it be when it is grown? But when it has become grown up and is large, then what will it be, it will certainly be a killer of

¹⁴⁹ Or, perhaps, a measure of four inches...

¹⁵⁰ DPD: *kappa* 6. adj, from *kappati*. equipped with; endowed with; full of.

mankind, having torn it up and crushed it, I have abandoned it, this is what is said.

Ja 150 The Story about the Brahmin Youth Sañjīva (Sañjīvajātaka)

Devadatta will bring him a like reward and the earth will open up and swallow him. The Buddha tells a story of how in a previous life, when given a spell of resuscitation, an earlier incarnation of the king, then called Sañjīvaka, had used it to bring a tiger back to life, who had promptly killed him.

1. Asantaṃ yo pagaṇhāti, asantañ-cūpasevati, Tam-eva ghāsaṃ kurute, vyaggho Sañjīvako yathā ti.

He who favours the bad, and mixes with the bad, makes fodder of himself, like Sañjīvaka and the tiger.

In this connection, *the bad* means endowed with the three ways of wrong conduct,¹⁵¹ lacking virtue, wicked.

He who favours, whoever, amongst the nobles and so on, lacking virtue, whether he has gone forth and is given robes and so on, or is a householder given the state of viceroyalty, generalship and so on, favours someone with honour and respect, this is the meaning.

¹⁵¹ By body, voice and mind.

And mixes with the bad, he who mixes with, associates with, attends to, the bad, the one lacking in virtue.

Makes fodder of himself means favouring the bad, the one lacking virtue, the bad person, devours, chews over, brings to destruction.

How? Like Sañjīvaka and the tiger, like the brahmin student Sañjīva who, having recited his mantra, lifted up and revitalised the dead tiger with life, himself giving life, Sañjīva had his life taken from him, and fell right there, thus another who favours the bad, that one lacking virtue, being uplifted destroys him. Thus favouring the bad leads to destruction.

2. The Section with Two Verses (Dukanipāto)

Ja 151 The Story about the Advice to a King (Rājovādajātaka)

In the present the king of Kosala, sits impartially in court judging the cases, before going to see the Buddha and declaring his acts. The Buddha tells a story of two just kings of old, Brahmadata and Ballika, and how precedence was decided when they met on a bridge one day.

**1. Daḷhaṃ daḷhassa khipati, Balliko, mudunā mudum,
Sādhum-pi sādhunā jēti, asādhum-pi asādhunā,
Etādiso ayam rājā, maggā uyyāhi sārathī ti.**

He pits the strong against the strong, Ballika, the soft with softness, the good overcomes with goodness, the bad overcomes with badness, of such a kind is this our king, get off the path, charioteer.

In this connection, he pits the strong against the strong, he who is strong should conquer with powerful blows or with words. At him he throws a strong blow or word. Thus having become strong, he conquers him, this is the explanation.

Ballika, this is the king's name.

The soft with softness, the soft person, himself becoming soft, conquers with soft means.

The good overcomes with goodness, those who are good people, themselves becoming good, he overcomes with good means.

The bad overcome with badness, but those who are bad, themselves becoming bad, he overcomes with bad means, this is the explanation.

Of such a kind is this our king, this our Kosala king is such, through his virtuous manner.

Get off the path, charioteer! Having driven his chariot from the path, get off, go to the side of the path, give the path to our king, this is what is said.

**2. Akkodhena jine kodham, asādhum sādhunā jine,
Jine kadar¹yaṁ dānena, saccenālikavādinam,
Etādiso ayaṁ rājā, maggā uyyāhi sārathī ti!**

He overcomes anger with non-anger, overcomes bad with goodness, overcomes stinginess with a gift, and lying speech with the truth, of such a kind is this our king, get off the path, charioteer!

In this connection, of such a kind, because of beginning with these overcome anger with non-anger, being endowed with virtue, as stated. For this angry person, himself becoming non-angry, he overcomes with non-anger, but the bad, himself becoming good,

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overcomes stinginess and stubborn selfishness with good means.
Himself becoming a giver, he overcomes with a gift.

And lying speech with the truth, himself becoming a truth sayer, the liar he overcomes with truth.

Get off the path, charioteer! Dear charioteer, turn aside from the path, give the path to our king, who is of such a kind: virtuous in living, and devoted to virtue, for the path is suitable for our king.

Ja 152 The Story about the Jackal (who was in Love) (Siṅgārajātaka)

In the present a barber falls in love with a highborn lady and dies while his love is unreciprocated. The Buddha tells how, in a past life, a jackal fell in love with a lioness, but was rejected by her; and how her brothers, trying to avenge her, and the jackal himself, all came to a bad end.

**1. Asamekkhitakammantaṃ turitābhinipātināṃ,
Sāni kammāni tappenti,¹⁵² uṇhaṃ vajjhohitaṃ¹⁵³ mukhe ti.**

Those who quickly undertake work, without consideration, fall, they regret those works, like they would something hot crammed into the mouth.

In this connection, those who quickly undertake work, without consideration, fall, that person who is one who likes to do work, without considering, having disregarded the fault in it, being too

¹⁵² *Tappati* is being used here in the sense of *anutappati*.

¹⁵³ Parse: *va* + *ajjhohitaṃ*.

quick, too hasty, to do that work, falls, leaps into it, follows that course of action, *who quickly undertake that work falls, thus they regret, grieve over, are weary with, those works.*

In what way? Like they would something hot crammed into the mouth, just as with eating, having disregarded: “This is cool, this is hot,” when placing a hot edible inside the mouth and eating the mouth and the throat and the stomach burn, and he grieves, is wearied, so such a person, regret those works.

**2. Sīho ca sīhanādena Daddaraṃ abhinādayi,
Sutvā sīhassa nigghosaṃ, siṅgālo Daddare vasaṃ
Bhīto santāsam-āpādi, hadayañ-cassa apphalī ti.**

The lion resounded with a lion’s roar on the mount Daddara, having heard the lion’s shout, a jackal who dwelt near Daddara experienced fright, became terrified, and his heart burst apart.

In this connection, lion, there are four lions: a green lion,¹⁵⁴ a white lion, a black lion, a maned lion with red paws. Amongst these, here the maned lion is intended.

Resounded... on the mount Daddara, with this most frightful lion’s roar, like the sound of a falling thunderbolt, resounding on that silver mountain it made a reverberating noise.

¹⁵⁴ DT: *Tiṇasīho ti tiṇasadisaharitavaṇṇo sīho; a green lion means a lion having green colour, like grass.*

Dwelt near Daddara, dwelling near the silver mountain mixed with quartz.

Experienced fright, became terrified, he experienced dread in the mind, fright with the fear of death.

And his heart burst apart, because of that, through fear his heart burst apart.

Ja 153 The Story about the Boar (Sūkarajātaka)

In the present after Ven. Sāriputta has given a discourse, one old monk thinks to make himself look good by asking a nonsensical question. Instead, however, he is chased away and falls into a cesspit. The Buddha tells how in a previous life as a boar he had challenged a lion, and, later, realising his mistake, had covered himself in offal to ward off sure death.

**1. “Catuppado ahañ samma, tvam-pi samma catuppado,
Ehi samma nivattassu, kiñ nu bhīto palāyasi” ti?**

“I am four-footed, friend, you are four-footed, friend, come, friend, turn back, why do you run away in fear?”

[There is no word commentary to this verse.]

**2. “Asuci pūtilomosi, duggandho vāsi sūkara,
Sace yujhitukāmosi, jayaṃ samma dadāmi te” ti.**

“Your coat is foul, unclean, you truly smell bad, boar, if you desire to fight, I give you victory, friend.”

Herein, your coat is foul means being plastered with excrement, your coat smells bad.

You truly smell bad means having become unpleasant, repulsive, disagreeable, you smell.

I give you victory, friend. Having said: “I give victory to you, I am defeated, you can go,” the lion, turned back from there, and after taking his food, and drinking from the lake, he went to the cave in the mountain.

**Ja 154 The Story about the Snake
(Uragajātaka)**

In the present two persons of high rank are always arguing with each other, and not even the king can prevent them. The Buddha teaches them loving-kindness and they are reconciled. He then tells a story of how he stopped the fighting of a Nāga and a Supaṇṇa in a past life.

**1. Idhūragānaṃ pavaro paviṭṭho,
Selassa vaṇṇena, pamokkham-icchaṃ.
Brahmañ-ca vaṇṇaṃ apacāyamāno,
Bubhukkhito, no vitarāmi bhottun-ti.**

Here amongst the snakes the noble one has entered, being a rock with colour, desiring safety. Paying homage to the holy man of high class, though hungry, I overcame the desire to eat.

In this connection, here amongst the snakes the noble one has entered, amongst the snakes in this bark garment¹⁵⁵ the noble king of the Nāgas has entered.

Of the rock with colour, having the colour of a jewel, having become a large jewel, he entered, this is the meaning.

Desiring safety means wishing for safety from my presence.

Paying homage to the holy man of high class, your high class, the best class, I am worshipping, paying respect to.

Though hungry, I overcame the desire to eat, this Nāga has entered inside the bark garments, though ravenous, I am unable to eat him.

¹⁵⁵ These snakes are not mentioned in the story itself.

**2. So Brahmagutto ciram-eva jīva,
Dibyā ca te pātubhavantu bhakkhā.
Yo brahmavaṇṇaṃ apacāyamāno,
Bubhukkhito no vitarāsi bhottun-ti.**

Guarded by Brahmā, may you live for a long time, and may divine food manifest itself to you. Whoever, honouring the holy man of class, though hungry, you overcame the desire to eat.

In this connection, guarded by Brahmā means you, being protected by Brahmā, guarded by Brahmā.

And may divine food manifest itself to you means, may the food worthy of being enjoyed by the Devas manifest itself to you, do not be one who, having killed living beings, eats their flesh.

Ja 155 The Story about (the Bodhisatta's Father) Bhagga (Bhaggajātaka)

In the present the monks are disturbed by the superstitions of the people who cry out: 'Long life,' when someone sneezes. The Buddha tells how this custom came to be in the olden days when, as the Bodhisatta he explained to his father Bhagga that a Yakkha could not eat anyone who gave this or a similar blessing upon sneezing.

**1. Jīva vassasataṁ Bhagga, aparāni ca vīsatiṁ,
Mā maṁ Pisācā khādantu, jīva tvaṁ sarado satan-ti.**

Live for a hundred years, Bhagga, and for a further twenty years,
may no Pisācas eat me up, may you live a hundred seasons.

In this connection, *Bhagga*, he calls his father by name.

And for a further twenty years means and may you live for a further
twenty years.

May you live a hundred seasons means may you live for more than
one hundred and twenty years. Counting one hundred seasons there
is one hundred years, together with the previous twenty here is more
than one hundred and twenty, this is the intention.

**2. Tvam-pi vassasataṁ jīvaṁ, aparāni ca vīsatiṁ,
Visaṁ Pisācā khādantu, jīva tvaṁ sarado satan-ti.**

May you live for a hundred years, and for a further twenty years,
may the Pisācas eat poison, may you live a hundred seasons.

In this connection, *may the Pisācas eat poison*, may the Pisācas eat
deadly poison.

Ja 156 The Story about Prince Alīnacitta (Alīnacittajātaka)

In the present a monk goes to the forest and strives, but fails to attain. When brought to the Buddha he is reproved and told about a previous life as an elephant, in which his loyalty to king Kosala had saved the kingdom from conquest, and won it for prince Alīnacitta.

**1. Alīnacittam nissāya pahaṭṭhā mahatī camū,
Kosalam senāsantuṭṭham, jīvaggāham agāhayi.**

Great forces, who were pleased, relying on prince Alīnacitta,
captured king Kosala alive, who was displeased with his army.

**2. Evaṃ nissayasampanno bhikkhu, āradhaviṛiyo,
Bhāvayaṃ kusalam dhammam, yogakkhemassa pattiya,
Pāpuṇe anupubbena, sabbasaṃyojanakkhayan-ti.**

So, being endowed with support the monk, with effort established,
by cultivating wholesome thoughts, in order to attain safety,
gradually arrives at the destruction of all of the fetters.

*In this connection, relying on prince Alīnacitta means relying on
prince Alīnacitta.*

*Great forces, who were pleased, the great army thought happily:
“Our royal lineage is seen.”*

Kosala, displeased by his army, being displeased with the reign of the army of the Kosala kings, he came desiring another's kingdom.

Captured ... alive means the army, without killing him, took the king with his elephant, capturing him alive.

So, being endowed with support means like that army, so another son of good family, endowed with support, received the support of a good friend, the Buddha, or a Buddha's disciple.

The monk, this is a designation for one who is purified.

With effort established means taking up effort, being endowed with effort free from the four faults.

By cultivating wholesome thoughts means cultivating blameless wholesome (thoughts), cultivating what is reckoned as the thirty-seven things of the side of Awakening.¹⁵⁶

In order to attain safety means for safety from the four yokes,¹⁵⁷ in order to attain Nibbāna, cultivating that thought.

¹⁵⁶ The four ways of attending to mindfulness, the four right endeavours, the four bases of spiritual power, the five faculties, the five strengths, the seven factors of awakening, the noble eightfold path, making thirty-seven in all.

¹⁵⁷ Another name for the *āsavas*, pollutants: sense-desire, continuation, wrong views and ignorance.

Gradually arrives at the destruction of all of the fetters, so beginning with that insight, cultivating this wholesome thought, being endowed with decisive support from spiritual friends, the monk gradually attaining insight knowledges and path and fruits from the lower ones on up, in the end destroying the ten fetters, when that arises, he attains Arahatta, which is reckoned as the destruction of all the fetters. Or, because of coming to Nibbāna, which is the destruction of all the fetters. Therefore when there is the destruction of all the fetters gradually he attains what is reckoned as Nibbāna, the destruction of all fetters, this is the meaning.

Ja 157 The Story about Virtue (Guṇajātaka)

In the present the king of Kosala gives 1,000 robes to Ven. Ānanda, who then gives 500 to monks in need, and 500 to his attendant monk, who passes them to other novices. The king asks the Buddha if this is proper, and the latter tells a story of how a jackal saved a lion, and the lion, who had a jealous wife called Unnadantī, thereafter looked after the jackal and his family.

**1. Yena kāmaṃ paṇāmeti dhammo balavataṃ, migī.
Unnadantī vijānāhi: jātaṃ saraṇato bhayan-ti.**

The nature of one strong is he dismisses whatever he likes, beast.
Unnadantī, know you this: fear has arisen from our refuge.

In this connection, *the nature of one strong is he dismisses whatever he likes*, normally a strong ruler's own attendant, in whatever direction he desires, in that direction he dismisses him, drives him away. This is the nature of one strong, this is a lineage characteristic of rulers, therefore if you do not like our dwelling, straight we will drive you away by harming you, thus he speaks explaining what the meaning is.

Beast, he addresses the lion. Because he is the king of animals, the animals are his, therefore *beast*¹⁵⁸ is said.

Unnadantī, he addresses her. Because of the existence of prominent teeth, that is her prominent teeth, she is called Unnadantī.

Know you this: “This is the nature of rulers,” this you must know.

Fear has arisen from my refuge, refuge in the sense of you establishing support for us, from being near you fear has arisen, therefore we will go to my dwelling place, this is the explanation.

Another method: your *beast*, the lioness Unnadantī, scares my wife and children, *he dismisses whatever he likes*, in whatever way he desires to, that he continually dismisses, and annoys, and puts to flight, thus you must know what can be done by us in that place.

¹⁵⁸ Lit: possessor of animals.

The nature of one strong, this is the characteristic of those who are strong, now we will go.

Why? Fear has arisen from our refuge.

**2. Api ce pi dubbalo mitto, mittadhammesu tiṭṭhati,
So ñātako ca bandhu ca, so mitto so ca me sakhā,
Dāṭhini mātimaññittho, siṅgālo mama pāṇado ti!**

Although he is a weak friend, he is established in friendliness, he is my relative and kin, that friend is a comrade to me, O sharp-fanged one, do not despise him, that jackal preserved my life!

In this connection, *although*, one meaning of the sound *api* is support, another meaning is supposition.¹⁵⁹

In this connection, this is the construction: if a friend is weak, but is established in friendliness, if he is able to remain, *he is my relative and kin, he is my friend with a friendly mind, he is a comrade to me, in the position of a comrade.*

O sharp-fanged one, do not despise him, madam, lioness endowed with fangs, do not scorn my friends, male or female, for that jackal preserved my life.

¹⁵⁹ I don't think this is expressed well by the commentator, what he means I think is *api* sometimes has the function of joining words or clauses; and at other times as separating them; so *also/and* is one meaning, *although/even though* is another.

Ja 158 The Story about (the Horse) Suhanu (Suhanujātaka)

In the present two monks separately are always cruel with others, until they come together, and then are very friendly. The Buddha tells a similar story of how two horses called Suhanu and Soṇa were difficult to control, but when they met were friendly with each other.

**1. Na-y-idaṃ visamasīlena Soṇena Suhanū saha,
Suhanū pi tādiso yeva, yo Soṇassa sagocarō.**

Suhanu does not have bad behaviour with Soṇa in this place, Suhanu is of such a kind, and Soṇa his companion.

**2. Pakkhandinā pagabbhena niccaṃ sandānakhādīnā,
Sameti pāpaṃ pāpena, sameti asatā asan-ti.**

The transgressor and the arrogant always bite on the tether, the wicked agree with the wicked, the bad agree with the bad.

In this connection, Suhanu does not have bad behaviour with Soṇa in this place, in this place Suhanu, the untamed horse, shows affection for Soṇa, in this place he does not have bad behaviour himself, and then he behaves with good behaviour himself. Both of these themselves, with misconduct, with bad behaviour, have the same behaviour, the same state.

*Suhanu is of such a kind, and Soṇa his companion, of whatever kind is Soṇa, Suhanu is of the same kind, he who is Soṇa's companion, whatever range Soṇa has, he also has that range.*¹⁶⁰ Just as Soṇa within the horse's range goes round biting other horses, so does Sunahu. With this he explains their similar range.

Having brought the range of their behaviour together, to explain it *the transgressor* and so on is said. In this connection *the transgressor*, the horses have transgressive behaviour, have a transgressive range.

The arrogant means endowed with arrogance in body and so on, having bad character.

Always bite on the tether, they always have the behaviour of chewing, the character of chewing the rope that binds them.

The wicked agree with the wicked, amongst these a certain wicked person together with another wicked person agree in their bad behaviour.

The bad agree with the bad, amongst these a certain bad person together with another bad person who is endowed with bad character agree as to their bad deeds, just as dung and so on agrees with dung and so on, it is similar, lacking distinction.

¹⁶⁰ This is very difficult to translate into English as it relies on a play of words in Pāṇi. *Gocara* means many things, one of which is range, *sagocara* means someone having the same range, a friend, a companion.

Ja 159 The Story about the Peacock (Morajātaka)

In the present one monk falls away from the spiritual life after seeing a woman in fine dress. The Buddha tells a story of how a golden peacock who had kept the precepts and protected himself for seven generations also fell when he heard a peahen's voice.

**1. Udetayaṃ cakkhumā ekarājā,
Harissavaṇṇo pathavippabhāso,
Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,¹⁶¹
Tayājja guttā, viharemu divasan-ti.**

That one who gives vision, the sole king, rises up, he is golden coloured, he enlightens the earth, therefore I revere the golden coloured one, who enlightens the earth, guarded by you today, we will live out the day.

In this connection, *rises up* means ascends from the eastern part of the world system.

That one who gives vision, after destroying the darkness of those living in the whole universe, by causing the acquisition of vision,

¹⁶¹ It seems we have something like dittography, or accidental repetition, here and below. It is now considered part of the text, although the metre shows it is extraneous.

through that he gives vision to them, through that vision, he is one who gives vision.

The sole king, amongst those who light up the whole universe, in the sense of being eminent and the best, he is the sole king.

He is golden coloured, the colour similar to gold, golden coloured, this is the meaning.

He enlightens the earth means he throws light on the earth.

Therefore I revere, therefore I revere, worship, such a reverend one.

Guarded by you today, we will live out the day, having been guarded, protected by you today, we can live happily this day dwelling in the four postures.

2. Ye brāhmaṇā vedagū sabbadhamme

Te me namo, te ca maṃ pālayantu!

Namatthu Buddhānaṃ! Namatthu Bodhiyā!

Namo vimuttānaṃ! Namo vimuttiyā!

Imaṃ so parittaṃ katvā moro carati esanā ti.

I revere those brahmins who have understanding of all things, may they keep watch over me! You must revere the Buddhas! Revere Awakening! Reverence to the free! Reverence to freedom!” After making this safeguard the peacock dwells seeking his welfare.

In this connection, *those brahmins* means those purified brahmins who have abandoned evil.

Who have understanding means having crossed to the far shore of understanding¹⁶² they have understanding, having crossed to the far shore through understanding they have understanding.¹⁶³

Understanding all constructed and unconstructed things in this place, having seen them clearly, they cross over, they have understanding.

This is also said: *All things*.¹⁶⁴ All things such as the constituents, spheres, elements, because of having its own characteristics, or similar characteristics, his own knowledge, understanding, having seen clearly, they cross over, having crushed the head of the three Māras,¹⁶⁵ having roared in the ten-thousand world system, having attained Complete Awakening in the grounds of the wisdom tree, or overcoming transmigration, this is the meaning.

¹⁶² *Veda* has two meanings: the Vedas (the sacred oral traditions of the brahmins), or understanding, knowing, realisation. In a Buddhist context the latter meaning is preferable.

¹⁶³ The comment shows two different ways of understanding the compound: the first definition shows *veda* as being genitive (*of understanding*), the second as being instrumental (*through understanding*).

¹⁶⁴ I.e. instead of reading *sabbe saṅkhatāsaṅkhatadhamme* there is another reading *sabbadhamme*.

¹⁶⁵ I think here Cūḷaniddeśa (506) must be relevant:

kammābhisankhāravasena paṭisandhiko khandhamāro, dhātumāro, āyatanamāro; rebirth linking because of volitional deeds, māra as the constituents, māra as the elements, māra as the sense spheres.

I revere those, please receive this my reverence to them.

May they keep watch over me, so through my revering the Fortunate Ones may they watch over, guard and protect me.

You must revere the Buddhas! Revere Awakening! Reverence to the free! Reverence to freedom!

This is my reverence to all the Buddhas who have passed away in the past, and to their Awakening, which is reckoned as knowledge of the four paths and four fruits, and so to those who are free with the freedom of the fruit of Arahatta.

To those who have freedom through substituting bad for good, freedom through suppressing defilements, freedom through cutting off defilements, freedom through the subsidence of the defilements, freedom through escaping from the defilements, freedom in these five ways, and to their freedom, I make this my reverence.

After making this safeguard the peacock dwells seeking his welfare, this pair of lines the Teacher spoke, after becoming fully awakened.

This is the meaning: monastics, the peacock, after making this safeguard, this protection, dwells seeking his own welfare in various ways, with flowers and fruits and so on in his feeding grounds.

**3. Apetayaṃ cakḥumā ekaṛājā,
Harissavaṇṇo pathavippabhāso,
Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,
Tayājja guttā viharemu rattiṃ.**

That one who gives vision, the sole king, descends down, he is golden coloured, he enlightens the earth, therefore I revere the golden coloured one, who enlightens the earth, guarded by you today, we will live out the night.

**4. Ye brāhmaṇā vedagū sabbadhamme,
Te me namo te ca maṃ pālayantu,
Namatthu Buddhānaṃ! Namatthu Bodhiyā!
Namo vimuttānaṃ! Namo vimuttiyā!
Imaṃ so parittaṃ katvā moro vāsam-akappayī ti.**

I revere those brahmins who have understanding of all things - may they keep watch over me! You must revere the Buddhas! Revere Awakening! Reverence to the free! Reverence to freedom!” After making this safeguard the peacock made his residence.

In this connection, descends down means it lowers, goes to its home.

After making this safeguard the peacock made his residence, after becoming Fully Awakened, he said this.

This is the meaning: monastics, the peacock after making this safeguard, this protection, in his own dwelling place made his

residence, for him through the power of the safeguard by night and by day he never had fear, nor horripilation.

Ja 160 The Story about the Crossbreed (Vinīlakajātaka)

In the present Devadatta tries to imitate the Buddha. The Buddha tells a story of a crossbreed bird called Vinīlaka who tried to lord it over his pure bred peers. When he sees the king of Videha in his chariot he boasts about himself, but is soon sent to the dunghill for his troubles.

**1. Evam-eva nūna rājānaṃ Videhaṃ Mithilaggahaṃ,
Assā vahanti ājaññā, yathā haṃsā Vinīlakan-ti.**

So, what if the king of Videha, of the house of Mithilā, is carried on his thoroughbred horses, so Vinīlaka is carried on geese.

In this connection, *what if* is a dubitative particle. It is also suitable as an emphatic.¹⁶⁶

Of Videha means the lord of the kingdom of Videha.

The house of Mithilā means the house of Mithilā, having taken possession of the house of Mithilā, dwelling there, this is the meaning.

¹⁶⁶ The commentator is unsure whether we should take *nūna* as a dubitative, or as an emphatic. It may have either meaning.

Thoroughbred means knowing what is and what is not the task.¹⁶⁷

So Vinīlaka is carried on the geese, so these geese carry me, Vinīlaka, just so do they carry me.

**2. Vinīla duggaṃ bhajasi, abhūmiṃ tāta sevasi,
Gāmantakāni sevassu, etaṃ mātālayaṃ tavā ti.**

Vinīla, you came to a pass, no place, my dear, for you to come, you should go to the edges of the village, that's your mother's nest.

In this connection, *Vinīla*, he calls on him by name.¹⁶⁸

You came to a pass means due to these geese you came to a mountain pass.

No place, my dear, for you to come, my dear, normally the rugged mountains is no place for you, but here you came, you reached.

That's your mother's nest means the end of the village, the dunghill, the charnel grounds, there is your mother's nest, house, residence, there you should go.

¹⁶⁷ This definition plays on the ambiguity of the formation of the word *ājañña*, normally taken as from *ā + √jan + ya* (best born), the form is taken as though from *ā + √ñā + ā* (best knowledge).

¹⁶⁸ Names in Pāli are often found in the form name+ka, which is a diminutive, and an affectionate way of addressing someone.

Ja 161 The Story about (the Seer) Indasamānagotta (Indasamānagottajātaka)

In the present one newly ordained monk doesn't like to carry out his duties and wants to go his own way. The Buddha tells a story of an obstinate ascetic called Indasamāna who kept a pet elephant, against the advice of his teacher, and was duly killed by it.¹⁶⁹

**1. Na santhavaṃ kāpurisena kay'rā,
Ar'yo anar'yena¹⁷⁰ pajānam-attham.
Cirānuvuttho pi karoti pāpaṃ,
Gajo yathā Indasamānagottaṃ.**

Have no intimacy with a bad person, the noble know the worth of the ignoble. Eventually he does what is wicked, like the elephant to Indasamāna.

**2. Yaṃ tveva jaññā: Sadiso maman-ti,
Sīlena paññāya sutena cāpi,
Teneva mettīm kayirātha saddhiṃ,
Sukho have sappurisena saṅgamo ti.**

But he of whom you know: He is like I, having virtue and wisdom and learning, with him one should certainly be friendly, happy is the meeting with a good person.

¹⁶⁹ Cf. with Ja 197 Mittāmittajātaka.

¹⁷⁰ BJT: *hi ariyena*; [*The noble (should) know the worth of the noble*]; *Ariyonariyena*; different sandhi, same meaning as text.

In this connection, *have no intimacy with a bad person* means with a despicable, angry person, you should not have the intimacy of craving, or the intimacy of a friend.

The noble know the worth of the ignoble. Noble, there are four noble ones, the one of noble behaviour, the one having noble characteristics, the one of noble insight, the one of noble penetration. Amongst these the one of noble behaviour is what is intended here.

He knows the worth of, knowing the worth, skilled in worth and worthlessness, the noble person stands on his behaviour, and with the ignoble, the shameless, the unvirtuous, he does not have intimacy, this is the meaning.

What is the reason? *Eventually he does what is wicked,* whence the ignoble one, when dwelt together with for a long time, disregards their living together and does what is wicked, does some evil deed.

Like what? *Like the elephant to Indasamāna,* like the elephant did something bad by killing Indasamāna, this is the meaning.

But he of whom you know: He is like I, and so on. Of whatever person you can know: “This person has similar virtue and so on to me,” *with him one can certainly be friendly, meeting together with that good person brings happiness.*

Ja 162 The Story about (Good and Bad) Company (Santhavajātaka)

In the present the heretics practice all sorts of austerities, including worshipping the sacred fire, in hope of sanctity, but the Buddha says it is all to no effect, and tells a story of the past in which an ascetic with much trouble built a hut and worshipped the fire until one day it burnt down his dwelling, at which point he abandoned the practice and went to the Himālayas.

**1. Na santhavasmā paramatthi pāpiyo
Yo santhavo kāpurisena hoti.
Santappito sappinā pāyasena
Kicchākatam paṇṇakuṭim adayhī ti.**

Nothing is worse than the intimacy of one intimate with a bad person. The fire that burned with ghee and with milk-rice burned down my leaf-hut, made with much trouble.

In this connection, nothing is worse than the intimacy, the intimacy of craving, and the intimacy of a friend, there is nothing more bad over and beyond these two ways of being intimate, nothing is called more evil, this is the meaning.

Of one intimate with a bad person, he who is intimate in two ways with a bad person, with someone wicked, than that nothing else is worse.

Why? *The fire that burned... burned down, whence it burned with ghee and with milk-rice, my leaf-hut made by me with much trouble you burned down with this fire, this is the meaning.*

2. Na santhavasmā paramatthi seyyo

Yo santhavo sappurisenā hoti.

Sīhassā vyagghassa ca dīpino ca

Sāmā mukhaṃ lehati santhavenā ti.

Nothing is better than intimacy of one intimate with a good person. The lion's, tiger's and leopard's face the Sambar deer licks intimately.

In this connection, the Sambar deer licks intimately, what is called the Sambar deer, licks the face of these three creatures with intimacy, with affection.

Ja 163 The Story about (King) Susīma (Susīmajātaka)

In the present laymen decide on giving a gift to the Buddha, and the heretics, although they do not like it, cannot prevent it. The Buddha tells a story of how, in ancient times, a youth had learned the Vedas and elephant lore in one night, so as to be able to fulfil his duties, and sustain his family's income, given to him by king Susīma, which the brahmins tried to take from them.

**1. Kāḷā migā setadantā tavīme,
Parosataṁ hemajālābhichannā,
'Te te dadāmī,' ti Susīma brūsi,
Anussaramṁ pettipitāmahānaṁ.**

These black creatures, who are white tusked, are yours, over a hundred, covered over with gold, 'I give these to you,' said king Susīma, in remembrance of my dead ancestors.

In this connection, 'I give these to you,' said king Susīma, I give these for your property, black creatures, with white tusks, more than a hundred elephants all adorned and decorated, I give them to the other brahmins, it is true, it seems, dear Susīma, so he said, this is the meaning.

In remembrance of my dead ancestors, remembering the custom of our own ancestral lineage.

**2. Kāḷā migā setadantā mamīme,
Parosataṁ hemajālābhicchannā,
'Te te dadāmī,' ti vadāmi māṇava,
Anussaramṁ pettipitāmahānaṁ.**

These black creatures, who are white tusked, are mine, over a hundred, covered over with gold, 'I give these to you,' said king Susīma, in remembrance of my dead ancestors.

In this connection, ‘*I give these to you,*’ I give the other brahmins’ elephants to you, it is true, young man, I say, I do not give elephants to the brahmins, this is the meaning.

In remembrance, I remember the performance of my dead ancestors, and I certainly¹⁷¹ remember our dead ancestors. Your dead ancestors performed the elephant ceremony, remembering them, I say so, it is said with this intention.

Ja 164 The Story about the Vulture (who supported his Mother) (Gijjhajātaka)

In the present one monk supports his parents who have fallen into poverty and have no one left at home to support them. When the Buddha finds out he tells a story about a merchant who saved some vultures and how they repaid his good deed.

**1. Yam̐ nu gijjho yojanasatam̐ kuṇapāni avekkhati,
Kasmā jālañ-ca pāsañ-ca āsajjā pi na bujjhasī ti?**

It is known a vulture can see corpses a hundred leagues away, why did you not know after arriving at the net and the snare?

In this connection, normally a vulture, having gone beyond a hundred leagues, can see, observe, stationary corpses, this is the meaning.

¹⁷¹ A double negative such as *no na*, is not used in English, but in Pāli it has an emphatic positive sense.

Offending means having offended, and also having arrived at,¹⁷² this is the meaning. “After arriving at the net and the snare that were laid down for yourself, wherefore did you not know?” he asked.

**2. Yadā parābhavo hoti poso jīvitasāṅkhaye,
Atha jālañ-ca pāsañ-ca āsajjā pi na bujjhati.**

When a creature is in decline and life is coming to an end, then he does not know after arriving at the net and the snare.

In this connection, *in decline* means ruined.

A *creature* means a being.

Ja 165 The Story about the Mongoose (Nakulajātaka)

In the present two persons of high rank are always arguing with each other, and not even the king can prevent them. The Buddha teaches them loving-kindness and they are reconciled. He then tells a story of how he stopped the fighting of a snake and a mongoose in a past life.

¹⁷² *Āsajja* has the dual meanings of *knocking into*, hence *offending*, and *approaching closely*, hence the definition. But here the latter meaning is more appropriate.

**1. Sandhiṁ katvā amittena aṇḍajena jalābuja,
Vivariya dāṭhaṁ sesi, kuto te bhayam-āgatan-ti?**

Womb-born one, having made peace with your enemy, the egg-born one, you sleep with your teeth uncovered, what is it you have come to fear?

In this connection, having made peace¹⁷³ means having become friendly.

The egg-born one means the snake born in an egg.

Womb-born one, he addresses the mongoose. Because of being born from a womb, womb-born one is said.

**2. Saṅketheva amittasmim, mittasmim-pi na vissase,
Abhayā bhayam-uppannaṁ api mūlāni kantatī ti.**

Make agreements with enemies, do not have confidence in friends, a fear arising from what is not fearful cuts off all the roots.

In this connection, a fear arising from what is not fearful, what is not fearful is said because your fear does not arise from this.

¹⁷³ This meaning is clear in the Sanskrit dictionaries, but not recorded in the Pāṇi ones. SED: *saṁdhi*, *saṁ-dhi m. alliance, league, reconciliation, peace between (gen.) or with (instr. with or without saha), making a treaty of peace, negotiating alliances...*

Why so? He is a friend. Certainly do not have confidence in friends, from that fear arises, *it also cuts off the roots*, having understood all a friend's faults, leads to the destruction of the roots, this is the meaning.

Ja 166 The Story about (the Brahmin) Upasāḷaka (Upasāḷakajātaka)

In the present a brahmin called Upasāḷaka is concerned that the place where he will be cremated is pure, and no outcaste had been cremated there before him. The Buddha tells them of a previous life in which he pointed out that every place on earth has seen endless people die on it.

1. Upasāḷakanāmāni saḥassāni catuddasa Asmiṃ padese daḍḍhāni, natthi loke anāmataṃ.

There are fourteen thousand people named Upasāḷaka who were burned in this place, there is no place on earth unaffected by death.

2. Yamhi saccañ-ca Dhammo ca, ahimsā saṃyamo damo, Etaṃ ariyā sevanti, etaṃ loke anāmataṃ.

In whom there is truth, Dhamma, non-violence, restraint, and self-control, the noble keep company there, on earth that's unaffected by death.

In this connection, *no place on earth unaffected by death* means it is a place where there is death. Because of being close to, without death is said, prohibiting that, *no place... unaffected by death* is said.

Anamatan is another reading.¹⁷⁴ In this world there is normally no place unaffected by death, that is not a charnel ground, this is the meaning.

In whom there is truth, Dhamma, whatever person is based on the four truths, there is knowledge of the former part of the truths,¹⁷⁵ and the supermundane state.

Non-violence means being non-violent, not hurting, others.

Restraint means restraint according to virtue.

Self-control means self control of the faculties.

In this person in whom virtue is born, *the noble keep company there*, the noble Buddhas, Independent Buddhas, and the Buddha's disciples keep company in that place, they approach, associate with, such a person, this is the meaning.

¹⁷⁴ This is the correct form, but the second *-a-* is lengthened to meet the needs of the metre both times. It literally means: not (*an-*) immortal (*amatañ*).

¹⁷⁵ A rare phrase, in the Paṭisambhidāmagga commentary it says [PTS 1.303]: “*Idaṃ dukkhan,*” *ti yoniso manasi karotī, ti vuccamāne anussavavasena pubbabhāgasaccānubodho pi saṅgayhāti*; “*This is suffering,*” *paying proper attention, by repeating what was heard from oral tradition, understanding the former part of the truths is also arranged.*

On earth that's unaffected by death, from settling on the deathless on this earth, this type of virtue is called unaffected by death.

Ja 167 The Story about (the Monk) Samiddhi (Samiddhijātaka)

In the present one monk is in the peak of his manhood, a Devadhītā tries to tempt him into sensuality, but he rebukes her as he knows not the time of his death. The Buddha tells a story of how he was similarly tempted in a past life.

**1. Abhutvā bhikkhasi bhikkhu, na hi bhutvāna bhikkhasi,
Bhutvāna bhikkhu bhikkhassu, mā taṃ kālo upaccagā ti.**

Without enjoying you seek alms, monk, don't seek alms without enjoying, having enjoyed, monk, you must seek alms, do not let time pass you by.

In this connection, without enjoying you seek alms, monk, you are in your youth, without enjoying the objects of sensuality through the defilements of sensuality, you walk for alms.

Don't seek alms without enjoying, without enjoying the five strands of sense pleasure, you should surely not walk for alms, without enjoying sensual pleasures, you have come to walk for alms.

Having enjoyed, monk, you must seek alms, monk, you in your youth, having enjoyed sensual pleasures, later in old age you should seek for alms.

Do not let time pass you by, the time of your youth is the time for enjoyment of these sensual pleasures, do not let it go by.

**2. Kālaṃ vohaṃ na jānāmi, channo kālo, na dissati,
Tasmā abhuvā bhikkhāmi, mā maṃ kālo upaccagā ti.**

I do not know the time, the time is hidden, and not visible, so, without enjoying, I seek alms, and don't let time pass me by.

In this connection, *I do not know the time*, I, thinking: “I could die in my first age, in my middle age, or in my old age,” in this way I do not know the time of my own death. With the wise person thinking: Life, illness, and the time, laying down the body, the destiny, these five within the living world,¹⁷⁶ have no sign that is known to us.¹⁷⁷

The time is hidden, and not visible, whence: “Normally during such and such a lifetime, or during the winter season and so on, I could

¹⁷⁶ The five are *niraya*, the downfall; *tiracchānayani*, the animal realm; *pittivisaya*, the world of the departed; *manussaloka*, the human world; *Devā*, the gods.

¹⁷⁷ Quoting this verse in *Visuddhimagga*, Bhadanta Buddhaghosa says: *evaṃ animittato maraṇaṃ anussaritabbaṃ; thus, from it not having a sign, you should remember death.*

die,” this time for me is also covered over, not visible, it being well-covered, he continued without knowing.

So, without enjoying, I seek alms, for that reason, without enjoying the five strands of sense pleasure, I seek alms.

And don't let time pass me by, do not let the time for practising the ascetic life go by, this is the meaning. Through this reason, while still a youth, having gone forth, I perform ascetic practice.

Ja 168 The Story about the Falcon (Sakuṇagghijātaka)

In the present the Buddha teaches the monks a discourse outlining their proper objectives, and what to avoid. He then tells a story of the past in which a quail was caught by a falcon, but managed to escape him when on home ground.

**1. Seno balasā patamāno lāpaṃ gocarathāyinaṃ,
Sahasā ajjhappatto va, maraṇaṃ tenupāgamī ti.**

A hawk diving with force on a quail standing in its pasture grounds, swooped down on him with violence, and came to death because of that.

In this connection, diving with force, thinking: “I will grab that quail,” diving with force, with strength.

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Standing in its pasture grounds, having gone out from its own sphere, for the purpose of seeking food, standing, at the edge of the wilderness.

Swooped down means arrived at.

Came to death because of that, through that reason he encountered death.

**2. Sohañ nayena sampanno, pettike gocare rato,
Apetasattu modāmi, sampassañ attham-attano ti.**

Having succeeded with my plan, I delight in my fathers' grounds,
now rid of my foe I rejoice, considering my own welfare.

In this connection, *with my plan* means with skillful means.

My own welfare means having developed what is reckoned as his
own well-being.

**Ja 169 The Story about (the Teacher) Araka
(Arakajātaka)**

In the present the Buddha teaches the monastics the benefits of
practising loving-kindness. He then tells how he gave a similar
teaching as an ascetic in a previous life and attained heaven when he
passed away.

**1. Yo ve mettena cittena, sabbalokānukampati,
Uddhañ adho ca tiriyañ, appamāṇena sabbaso.**

He who has loving-kindness in mind, compassion for all the world,
above, below, across the middle, entirely without measure.

**2. Appamāṇaṃ hitaṃ cittaṃ, paripuṇṇaṃ subhāvitaṃ,
Yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissatī ti.**

A measureless beneficial mind, perfected, well-developed, the deed done according to measure does not remain in that place.

In this connection, he who has loving-kindness in mind, compassion for all the world, beginning with nobles and so on, or ascetics and brahmins, whoever has a measureless loving-kindness in mind, and compassion for the whole world of beings.

Above means from the earth as far as the Brahmā Realm of neither perception nor non-perception.

Below means from the earth on down to the great hell and its auxiliaries.

Across the middle means in the human world.

In whatever universe they are reborn, amongst all beings in that place, thinking: ‘May all creatures be free from hatred, oppression and trouble, may they take care of themselves and be happy,’ developing this with loving-kindness in mind, this is the meaning.

Without measure means without measuring beings, without measuring the object, *without measure*.

Entirely means in every way, above, below, and across the middle, thus with regard to all the good and bad destinations, this is the meaning.

A measureless beneficial mind means having made it measureless, developing a beneficial mind towards all beings.

Perfected means flawless.

Well-developed means well-cultivated, this is what is known as mental absorption.

The deed done according to measure means that which is measureless, without measuring the object, without cultivating the four triad of objects,¹⁷⁸ without cultivating the five attainments of mastery,¹⁷⁹ having done a small deed in the sense realm.

Does not remain in that place means that small deed, that which is a measureless beneficial mind, a deed in the form realm, done with intention, does not remain in that place. Like a little water is overcome by a great flood, inside that flood, through that the little water being carried away does not remain, it does not continue, then only the great flood, after overcoming the little water, continues. Even so a small deed is inside of a lofty deed of his and is cut off by that lofty deed, without gaining an opportunity to give a result, it does not remain, it does not continue, it is unable to give a result to oneself, then that lofty deed, after covering over that small deed, continues, it gives a result.

¹⁷⁸ Explained in Vism as *the limited-object triad, the path-object triad, the past-object triad, and the internal-object triad* (trans. Bhikkhu Ñāṇamoli).

¹⁷⁹ Explained in Vism as mastery of the first absorption by *adverting; entering; determining; rising and retrospection*.

Ja 170 The Story about (the Proud) Chameleon (Kakaṇṭakajātaka)

In the past¹⁸⁰ a chameleon shows his respect to a king and is amply rewarded, but when one day he is given a coin he wears it with pride, and the king becomes angry. King Videha asks the wise man Mahosadha to explain it.

**1. Nāyaṃ pure unnamati toraṇagge kakaṇṭako,
Mahosadha vijānāhi, kena thaddho kakaṇṭako ti.**

Previously this chameleon on the archway was not proud, explain Mahosadha, why is that chameleon now haughty.

In this connection, proud, just as the chameleon not having descended today, shaking his head on the archway, is proud, so previously he was not proud.

Why is that chameleon now haughty, what is the reason he is filled with haughtiness?

**2. Aladdhapubbaṃ laddhāna, aḍḍhamāsaṃ kakaṇṭako,
Atimaññati rājānaṃ Vedehaṃ Mithilaggahan-ti.**

The chameleon got what he didn't have before, a small coin, he despises the king of Videha of the house of Mithilā.

¹⁸⁰ This is an extract from Ja 542 Umaṅgajātaka.

[There is no word commentary to this verse.]

**Ja 171 The Story about the Beautiful
(Kalyāṇadhammajātaka)**

In the present while one householder goes to listen to the Buddha, his relatives misunderstand the situation and think he has ordained, and start to talk about it. On his way back he hears what the people are saying, and decides to live up to the rumour, goes back and ordains. The Buddha tells a story of a similar event in one of his past lives.

**1. ‘Kalyāṇadhammo,’ ti yadā janinda
Loke samaññaṃ anupāpuṇāti,
Tasmā na hiyyetha naro sapañño,
Hiriyā pi santo dhuram-ādiyan-ti.**

‘Virtuous One,’ O leader of men, when people here reach agreement on this name, then the wise man must not fall away, through conscience they bear their duty and so on.

**2. Sāyaṃ samañña idha majja pattā,
‘Kalyāṇadhammo,’ ti janinda loke,
Tāhaṃ samekkhaṃ idha pabbajissaṃ,
Na hi matthi chando idha kāmabhoge ti.**

This agreement is reached here today, here, O leader of men, ‘Virtuous One,’ I consider here whether to go forth, for me here there’s no will for sense pleasure.

In this connection, ‘Virtuous One,’ means Beautiful One.

Reach agreement means: 'Ethical, virtuous one, who has gone forth,' when this designation is reached.

Then the wise man must not fall away, from that agreement he must not fall away.

Through conscience they bear their duty and so on, great king, normally good men, through conscience arisen on the inside, and concern arisen on the outside, take up this duty of going forth.

Reached here today means reached here today by me.¹⁸¹

I consider, I am looking to, considering, the ascetic life gained because of virtue.

For me here there's no will means for me there's no will.¹⁸²

Here... for sense pleasure means in this world there's no will for enjoying the defilements of sensuality and the objects of sensuality.

¹⁸¹ After parsing the verse it reads: *idha me ajja pattā*. In the commentary *me* is clarified with *mayā*.

¹⁸² The definition clarifies how it is to be parsed.

Ja 172 The Story about (the Jackal's) Roar (Daddarajātaka)

In the present Kokālika wanted to be one of those who recited the scriptures, and was invited to do so, but when he appeared in front of the Saṅgha he could not remember one verse. The Buddha tells a story of a jackal who joined in with lions when they roared and was scorned for his vanity.

**1. Ko nu saddena mahatā, abhinādeti Daddaraṃ,
Taṃ sīhā nappaṭṭinadanti, ko nāmeso migādhibhū ti?**

Who is it, with a great noise, that resounds on the mount Daddara.
The lions no longer cry out, what is his name, lord of the beasts?

In this connection, resounds on the mount Daddara, makes a noise on the silver mountain Daddara.

Lord of the beasts, he addresses his father.

This is the meaning in this place: Lord of the beasts, elder of the beasts, king of the lions, I ask this: “What is his name?”

**2. Adhamo migajātānaṃ siṅgālo tāta vassati,
Jātim-assa jigucchantā, tuṅhī sīhā samacchare¹⁸³ ti.**

The jackal, my dear, the meanest who lives amongst those born as beasts, completely disgusted by his kind, the lions sit in silence.

In this connection, *sit*, they sit, this is the meaning. Having become silent they sit, this is what is said. But in the books, *samacchare* is written.¹⁸⁴

Ja 173 The Story about (the Wild) Monkey (Makkaṭajātaka)

In the present one monk gets his living in dishonest ways. When the Buddha finds out he tells a story of a monkey who tried to disguise himself as an ascetic, but was chased back into the jungle.

**1. Tāta māṇavako eso, tālamūlaṃ apassito,
Agārakañ-cidaṃ atthi, handa demassagārakan-ti.**

Father, this is a young brahmin, reclining at a palm tree's root, here there is a small hut, come now, let us give the small hut to him.

¹⁸³ Cst writes *samaccare* here and in the definition, and *accanti* also, but it seems the aspirated is the correct form.

¹⁸⁴ See the note above.

In this connection, *young brahmin*, this is an expression indicating the creature. Through this, saying: “Father, this one is a young brahmin, this creature is an ascetic,” this is the explanation.

Reclining at a palm tree’s root means stood leaning on the trunk at a palm tree.

Here there is a small hut, there is this, our house, for those gone forth, he spoke referring to the leaf hut.

Come now is a particle with the meaning of endeavour.

Let us give the small hut to him means let us give one side of this small hut for him to live in.

**2. Mā kho tvaṃ tāta pakkosī, dūseyya no agāraṃ,
Netādisaṃ mukhaṃ hoti brāhmaṇassa susīlino ti.**

Dearest, I do not reproach you, but he would befoul our small hut, a face of such a type was never a virtuous brahmin’s face.

In this connection, *he would befoul our small hut*, that one who has entered this leaf hut made with difficulty having a burning sacrificial fire, will befoul it with excrement and so on.

Of such a type, having said: “Such a type was never a virtuous brahmin’s face, this is a monkey,” the Bodhisatta, having grabbed a firebrand, saying: “Why do you stay here?” after throwing it, put him to flight.

Ja 174 The Story about the Treacherous Monkey (Dūbhiyamakkaṭajātaka)

In the present Devadatta's lack of gratitude is notorious amongst the monks. The Buddha tells a story about a previous life in which he helped a thirsty monkey, only for the monkey to make his droppings fall on the head of his benefactor.

**1. Adamha te vāri pahūtarūpaṃ,
Ghammābhitattassa pipāsitassa.
So dāni pitvāna kiriṅkarosi,
Asaṅgamo pāpajanena seyyo ti.**

I have given you plenty of water, when you were scorched by heat, and were thirsty. Now, having drunk, you are chattering away, it's best to be detached from bad people.

In this connection, now, having drunk, you are chattering away, now you, having drunk the water that was given by me, making a monkey-face, made the sound: “Kiri, kiri.”

It's best to be detached from bad people, it is best not to be attached to bad people, it is best to be detached.

**2. Ko te suto vā diṭṭho vā sīlavā nāma makkato?
Idāni kho taṃ ohacchaṃ, esā asmāka' dhammatā ti.**

Whoever heard or saw what is known as a virtuous monkey? Now I have defecated on you, this is our normal custom.

In this connection, this is the meaning in brief: Dear brahmin, “There surely is a monkey, who knows what is meritorious, is endowed with manners, and is virtuous,” when was this heard or seen by you? Now, after defecating faeces on your head, I will depart, this is what is known as our monkey customs, this is our nature by birth, namely, that we should drop faeces on the head of our helper.

Ja 175 The Story about Worshipping the Sun (Ādiccupaṭṭhānājātaka)

In the present there is a rogue; we are told no more about him. The Buddha tells a story of a monkey who dressed himself up as an ascetic in order to receive alms, but who was chased off with sticks and clods.

**1. Sabbesu kira bhūtesu santi sīlasamāhitā,
Passa sākhāmiḡaṃ jammaṃ, ādiccam-upatiṭṭhatī ti!**

It seems that amongst all the creatures there are those endowed with virtue, see this contemptible monkey, who is worshipping the sun-god!

In this connection, *there are those endowed with virtue*, there are found those endowed with virtue, there are found the virtuous and composed and concentrated, this is also the meaning.

Contemptible means inferior.

Who is worshipping the sun-god means continually paying respects to the sun-god.

**2. Nāssa sīlaṃ vijānātha, anaññāya pasamsatha,¹⁸⁵
Agghuttañ-ca uhannaṃ, dve ca bhinnā kamaṇḍalū ti.**

You do not understand his character, unknowing, you praise him, he defecated on the fire offering, and broke the waterpots in two.

In this connection, *unknowing* means without knowing.¹⁸⁶

He defecated means having this wicked monkey nature, he defecated.

Waterpots. “And because of that he broke the waterpots in two,” he spoke of his lack of virtue.

¹⁸⁵ This line is repeated at Ja 236 Bakajātaka.

¹⁸⁶ These are two negative absolute forms from the same root.

**Ja 176 The Story about the Fistful of Peas
(Kalāyamuṭṭhijātaka)**

In the present a king of Kosala wants to go on an expedition with his army, but first he sought the counsel of the Buddha, who tells a story of a monkey who lost one pea, and dropped all the other peas he had when seeking to find the lost one.

**1. Bālo vatāyaṃ dumasākhagocaro –
Paññā janinda na-y-imassa vijjati –
Kaḷāyamuṭṭhim avakirⁱya kevalaṃ,
Ekaṃ kaḷāyaṃ patitaṃ gavesatī ti.**

The fool, who resorts to the tree branches – leader of men, wisdom's not found in him – threw away a whole fistful of cow peas, seeking out one cow pea that had fallen.

In this connection, who resorts to the tree branches means the monkey. He takes up his resort amongst the tree branches, this is his resort, the place where he lives and exists, therefore: who resorts to the tree branches is said.

Leader of men, he addresses the king. Because the king has power over others, leads his men, therefore leader of men is said.

A fistful of cow peas means a fistful of gram. "A fistful of black king bean," this is also said.

Whole means all.

Seeking out means seeking out on the floor just one pea that had fallen.

**2. Evam-eva mayam, rāja, ye caññe atilobhino,
Appena bahum jiyāma, kaḷāyeneva vānaro ti.**

Such are we, O king, those who live amongst others, having great greed, we lose a lot through a little, like the monkey with the cow pea.

In this connection, this is the meaning in brief: Great king, such are we, who live amongst others, we are people having great greed, we lose a whole lot through seeking a little. Therefore we, at the wrong time, in the springtime, going along the path, lose a great deal of benefit, labouring for a little benefit.

Like the monkey with the cow pea, like this monkey did seeking out one cow pea, losing all the cow peas through seeking one cow pea, so we, at the wrong time, going along the mountain passes filled with glens and so on, seeking but a little benefit, we will lose a great deal of elephant vehicles, horse vehicles and so on, together with the army. Therefore it is not suitable to go at the wrong time, this was the advice he gave the king.

Ja 177 The Story about the Ebony Tree (Tiṇḍukajātaka)

In the present the Buddha's wisdom is being praised. He tells a story of how, in the olden days, he had calmed a trapped troop of monkeys he was leading, until an escape could be had from the predicament they were in.

1. Dhanuhatthakalāpehi, nettiṃsavaradhāribhi, Samantā parikiṇṇamha, kathaṃ mokkho bhavissatī ti?

They stand there with quivers in hand, and bows, and bearing noble blades, we are surrounded on all sides, how will there be freedom for us?

In this connection, with quivers in hand, and bows, with quivers and bows in hand, having taken up bows and quivers of arrows, while standing there, this is the meaning.

And bearing noble blades, blades are said to be swords, bearing supreme swords, this is the meaning.

*We are surrounded means we are surrounded.*¹⁸⁷

How means using by what means will there be freedom for us?

¹⁸⁷ Synonym.

**2. Appeva bahukiccānaṃ, attho jāyetha koci naṃ,
Atthi rukkhassa acchinnāṃ, khajjathañ-ñeva tindukan-ti.**

Perhaps, to those with many duties, some benefit may arise, there is some not cut off the tree, eat the fruit of the ebony.

In this connection, perhaps, to those people with many duties, some other benefit may rise up, this is the meaning here.

There is some not cut off the tree, there is much fruit on this tree that is not cut off by pulling or plucking, still standing there.

Eat the fruit of the ebony, eat the ebony fruit. As long as there is some benefit for you, eat that much, we will know our time to strike.

Ja 178 The Story about the Tortoise (Kacchapajātaka)

In the present one young man saves himself by escaping from his disease-ridden home, while all his family dies. The Buddha tells a story of how a tortoise who was too attached to his home met with a disastrous end at the hands of the potter Bhaggava.

**1. Janittaṃ me bhavittaṃ me, iti paṅke avassayinṃ,
Taṃ maṃ paṅko ajjhabhavi, yathā dubbalakāṃ tathā.
Taṃ taṃ vadāmi, Bhaggava, suṇohi vacanaṃ mama:**

The place of my birth, where I developed, I lived thus on this mud,
And on this mud I will now die, just like one of those who is weak.
This, just this, I say, O Bhaggava, do you listen to my word:

**2. Gāme vā yadi vāraññe, sukhaṃ yatrādhigacchati,
Taṃ janittaṃ bhavittañ-ca purisassa pajānato
Yamhi jīve tamhi gacche, na nicketahato siyā ti.**

Whether in the village or wilds, wherever he finds happiness,
although knowing his place of birth and development, a person
should live where'er he can go, not staying when his home is
destroyed.

*In this connection, the place of my birth, where I developed, this is
my birthplace, this is my place of development.*

*I lived thus on this mud, for this reason I lived and lay down on this
mud, I made a home, this is the meaning.*

I will now die means be overcome, come to destruction.

*O Bhaggava he addresses the potmaker. This is the potmaker's
designated name and clan, that is to say: Bhaggava.*

Happiness means bodily and mental satisfaction.

*Knowing his place of birth and development, the place of his birth
and the place of his development.*

Jānittam bhāvittam due to the lengthened vowels signifying possession, this is also a reading, it has the same meaning.

Knowing means his knowing the benefit and lack thereof, the cause and lack thereof.

Not staying when his home is destroyed, having made his home in his residence, without having gone elsewhere, with the destruction of his home, he should not come to such a suffering of death.

Ja 179 The Story about (the Proud Brahmin) Satadhamma (Satadhammajātaka)

In the present many monks are found to be earning their living in a wrong way, throwing away their chance of true gains in the dispensation. The Buddha tells a story of a proud brahmin called Satadhamma who took food from the Bodhisatta, who was an outcaste at the time, and could never forgive himself for it.

**1. Tañ-ca appañ-ca ucchiṭṭham, tañ-ca kicchena no adā,
Soham brāhmaṇajātiko, yaṃ bhuttam tam-pi uggatan-ti.**

That is but small leftovers, given to us with difficulty, I am born a northern brahmin, whose food is also high class.

In this connection, this is the meaning in brief: my food, that is but small leftovers, that the outcaste did not give to me approvingly, then pressing him he gave with difficulty, with trouble, but I am a pure born brahmin, because of that, my food, along with my blood, is high class.

**2. Evaṃ Dhammaṃ niraṃkatvā, yo adhammena jīvati,
Satadhammo va lābhena, laddhena pi na nandatī ti.**

Thus, disregarding the Dhamma, he who lives without the Dhamma, like Satadhamma, having gained, does not rejoice in what is gained. In this connection, *Dhamma* means the Dhamma of one with purified livelihood and virtue.

Disregarding means removing, putting aside.

Without the Dhamma means having wrong livelihood through what is reckoned as inappropriate begging in twenty-one ways.

Satadhamma, this is his name. *Santadhamma* is also a reading.

Does not rejoice means just as the young man Satadhamma, thinking: “I gained the leftovers of an outcaste,” does not rejoice in those gains, just so in this dispensation the young man of good family who goes forth, enjoying the gains received through inappropriate begging, does not rejoice, is not satisfied, thinking: “I live in a way that is blamed by the Buddha,” he becomes depressed. Therefore for the young man Satadhamma, making his livelihood through inappropriate begging, having entered the wilderness, thinking: It is better to die a miserable death of one lacking support.

Ja 180 The Story about the Difficulty of (Giving) Gifts (Duddadajātaka)

In the present two brothers get together and give alms to the Buddha, and to the Saṅgha, who then praises their good deed. The Buddha then tells a story of how rich and poor banded together to give alms to a holy man in the past.

**1. Duddadaṃ dadamānānaṃ, dukkaraṃ kamma kubbataṃ,
Asanto nānukubbanti sataṃ Dhammo durannayo.**

It's hard to give offerings, it's hard for one doing a good deed, the bad cannot imitate the good Dhamma which is hard to know.

**2. Tasmā satañ-ca asataṃ nānā hoti ito gati,
Asanto nirayaṃ yanti, santo saggaparāyaṇā ti.**

Therefore the good and bad go from here to different destinies, the bad will surely go to hell, the good cross over to heaven.

In this connection, *it's hard to give*, for those lacking wisdom, under the influence of greed and hatred, are unable to give what is called a gift, therefore *it's hard to give*, is said.

That is their offerings.

It's hard for one doing a good deed, that deed of giving not everyone is able to do, it's hard. That is their doings.

Bad means fools lacking wisdom.

Cannot imitate means cannot imitate that deed.

The good Dhamma means what is natural to the wise. This is said referring to giving.

Which is hard to know, because what is connected with the fruit is hard to know, that such a gift has such a result, is hard to understand.

Also *hard to know*, it is abstruse for those lacking in wisdom, having given a gift, they are unable to receive the result of what is known as a gift, this is also the meaning.

Go from here to different destinies, having fallen away from here, they go to the next world grasping at various rebirth linkings.

The bad will surely go to hell, those lacking in wisdom, lacking in virtue, not giving a gift, not protecting their virtue, go to hell.

The good cross over to heaven, but the wise, giving gifts, protecting their virtue, doing their feast-day duties, fulfilling the three ways of good conduct,¹⁸⁸ cross over to heaven, they experience abundant happiness and prosperity in heaven.

¹⁸⁸ By body, speech and mind.

Ja 181 The Story about (Prince) Asadisa (Asadisajātaka)

In the present the Buddha talks about how he gave up his kingdom for the spiritual life, and then tells a story of how he renounced a throne in the past, and the great deeds he did as a master archer called Asadisa, including saving his former kingdom with just one shot of an arrow.

1. Dhanuggaho Asadiso rājaputto mahabbalo, Dūrepātī akkhaṇavedhī, mahākāyappadālano.

The archer Asadisa was a prince and he was very strong, one who could shoot far, who was a sharp shooter, breaking great bodies.

2. Sabbāmitte raṇaṃ katvā, na ca kañci viheṭṭhayi, Bhātaraṃ sotthiṃ katvāna, saṃyamāṃ ajjhupāgamī ti.

Troubling all his enemies, without harassing anyone else, securing the safety of his brothers, he agreed to restraint.

In this connection, *Asadisa*, not only by his name, also through having strong effort and wisdom, he was Asadisa, Matchless.

Very strong, very strong with bodily strength, and also the strength of wisdom.

One who could shoot far, as far as the dwelling of the four great kings, as far as the dwelling of Tāvatiṃsa, he had the capability to send an arrow, therefore he is one who could shoot far.

A sharp shooter means shooting without missing. Or else sharp is said for lightning, during the lightning strike, as far as the light shines, having taken hold of the arrows seven or eight times, he penetrates, so he was *a sharp shooter*.

Breaking great bodies means he breaks great bodies. Hide body, wooden body, metal body, iron body, sand body, water body, plank body, these are the seven great bodies. In this connection, breaking another's leather body means piercing buffalo hide, he pierces through one hundred buffalo hides. Another's eight-finger thick board made from fig tree wood, or four-finger thick board made from Indian laurel tree wood, he pierces through these, he pierces one hundred planks bound together, then two-finger thick copper metal plate, or one finger thick iron plate. Carts with sand, carts with jujube, or carts with straw, having supplied an arrow in the hindpart, shooting in the forepart, naturally sending an arrow over the water for the length of four *usabha*,¹⁸⁹ over the ground for eight *usabha*. So from breaking these seven great bodies it is *breaking great bodies*.

Troubling means battling and putting to flight, this is the meaning.

¹⁸⁹ DPD: *usabha* 3. nt. measure of length; 140 cubits; approx 640 metres.

Without harassing anyone else, without harassing even one. Without harassing anyone, but troubling his enemies by sending an arrow.

He agreed to restraint means restrained by virtue he undertook the going forth.

Ja 182 The Story about the Entry into Battle (Saṅgāmāvacarajātaka)

In the present Ven. Nanda is lax in effort, thinking of his former love. The Buddha promises him a reward much greater than his fiancée, and he decides to strive harder. The other monks, though, scorn him for having such lowly ends, and he makes even greater effort and attains Awakening. The Buddha tells a story about an elephant who was scared of war, but when advised by his trainer, won a kingdom.

**1. Saṅgāmāvacaro sūro balavā iti vissuto,
Kiṃ nu toraṇam-āsajja paṭikkamasi, kuñjara?**

Accustomed to battle, the hero is renowned as being strong, why have you returned after assaulting the gateway, elephant?

**2. Omadda khippaṃ palighaṃ, esikāni ca abbaha,
Toraṇāni ca madditvā, khippaṃ pavisa, kuñjarā ti.**

Quickly trample down the cross-bar, and you must pull out the pillars, having crushed the gateways, you must enter quickly, O elephant.

In this connection, *is renowned*, dear, you being present at the fight, having crushed those in battle, from your behaviour you are *accustomed to battle*, being firm of heart you are a *hero*, being endowed with power you are *strong*, so being *renowned* you are well known, famous.

Assaulted the gateway means arriving at the gateway, what is reckoned as the town gates.

Returned means why have you retreated? What is the reason you turned back? is what is said.

Trample down means trample down, bring low.

You must pull out the pillars, having entered the grounds eight or sixteen cubits to near the town's gates, standing firm, there are the strong pillars dug in, quickly pull those up, uproot them, this is the order.

Having crushed the gateways, having crushed the doorposts of the town gates.

Enter quickly means enter the town rapidly.

Elephant, he addresses the elephant.¹⁹⁰

¹⁹⁰ I.e. it is a vocative.

Ja 183 The Story about (the Fibrous) Drink (Vālodakajātaka)

In the present many householders who attained the paths and fruits live with the Buddha, and attend his meals. These behave properly, but their attendants are loud and rude. The Buddha tells a story of thoroughbreds who were given strong drink but maintained their dignity, and donkeys who, being given the leftovers of that drink, became unruly.

**1. Vālodakam apparasaṃ nihīnam,
Pitvā mado jāyati gadrabhānam.
Imañ-ca pitvāna rasaṃ paṇītaṃ
Mado na sañjāyati sindhavānan-ti.**

This fibrous water, tasteless, inferior, drinking it, the donkeys became tipsy. Whereas after drinking this fine liquor the thoroughbreds did not become tipsy.

In this connection, this fibrous water means filtered water with fiber.

Inferior means it is inferior with the characteristic of having an inferior taste.

Did not become means the thoroughbreds did not become tipsy. What indeed is the reason? he asks.

2. Appaṃ pivivāna nihīnajacco

So majjatī tena janinda puṭṭho.

Dhorayhasī ca, kulamhi jāto,

Na majjatī aggarasaṃ pivivā ti.

Having drunk just a little the low man taking it becomes drunk,
leader of men. The patient one, born in good family, drinking the
finest drink doesn't get drunk.

*In this connection, taking that ... leader of men, leader of men,
supreme king, he who is a low man, having the condition of being a
lowborn man by taking that becomes drunk, becomes very drunk.*

*The patient one, the patient one, endowed with the behaviour of one
who bears the burden, of thoroughbred birth.*

*The finest drink, firstly, having taken a drink of tasty wine, even
then he does not get drunk.*

Ja 184 The Story about (the Horse Trainer) Giridanta (Giridantajātaka)

In the present a monk ordained under the Buddha is easily persuaded to partake of Devadatta's good food, rather than go on almsround. He is brought to the Buddha who tells a story about king Sāma's war-horse called Paṇḍava who imitated his lame trainer named Giridatta. When a fit trainer was brought for him he stopped being lame himself.

**1. Dūsito Giridattena, hayo Sāmassa Paṇḍavo,
Porāṇaṃ pakatiṃ hitvā, tasevānuvidhiyyatī ti.**

Corrupted by Giridatta, king Sāma's horse called Paṇḍava, abandoning his previous nature, he follows his trainer.

In this connection, Sāma's horse means king Sāma's state horse.

Abandoning his former nature, putting aside his own elegant, former nature.

He follows means he does likewise.

**2. Sace ca tanujo poso, sikharākārakappito,
Ānane naṃ gahetvāna, maṇḍale parivattaye,
Khippam-eva pahantvāna, tasevānuvidhiyyatī ti.**

If a man, a kinsman, provided with a good disposition, having taken him by the bit, guides him around the enclosure, quickly abandoning his limping, he follows the trainer.

In this connection, a *kinsman* means his brother. Being of similar birth he is a brother, his brother or kinsman is said. This is what is said: If, great king, the horse has elegance and a virtuous manner, it is suitable that he is a man born with elegance and possesses a virtuous manner.

Provided with a good disposition, having a good, beautiful manner, with trimmed hair and beard, having taken that horse by the bit, he would guide him around the horses' ring, quickly abandoning the limping state, thinking: "This elegant and virtuous groom will train me." Through perceiving this he quickly follows him, he does likewise, he will surely remain in that natural state, this is the meaning.

Ja 185 The Story about Discontent (Anabhiratijātaka)

In the present one young brahmin learns the Vedas, but through the worries and occupations of his household life he forgets what he had learned. The Buddha tells a similar story from the past, showing how only a tranquil mind has good recollection.

**1. Yathodake āvile appasanne,
Na passatī sippikasambukañ-ca,
Sakkharaṃ vālukaṃ macchagumbaṃ,¹⁹¹
Evaṃ āvilamhi citte,
Na passatī attadatthaṃ paratthaṃ.**

Just as in agitated and disturbed water, one cannot see oyster shells or other shellfish, pebbles, sand and schools of fish, so in an agitated mind, one does not see one's own or another's welfare.

**2. Yathodake acche vipasanne,
So passatī sippikasambukañ-ca,
Sakkharaṃ vālukaṃ macchagumbaṃ,
Evaṃ anāvile hi citte,
So passatī attadatthaṃ paratthaṃ.**

¹⁹¹ This and the following line, and the equivalent two lines in the next verse, do not appear to be metrical as they stand, and I can see no easy way to repair the metre. BJT reads: *Na passati sippisambukam macchagumbam*, followed by *Evaṃ āvile hi citte*; this doesn't help the metre either.

Just as in transparent and undisturbed water, one can see oysters and also other shellfish, pebbles, sand and schools of fish, so in an unagitated mind, one sees one's own welfare and another's welfare.

In this connection, in agitated water means in agitated and muddy water.

Disturbed means water that is agitated and not tranquil.

Oysters and also other shellfish means oysters and shellfish.

Schools of fish means clusters of fish.

So in an agitated mind means so in a mind agitated by lust and so on.

One's own or another's welfare, one does not see one's own welfare, nor another's welfare, this is the meaning.

One sees means as in an unagitated mind that person sees one's own welfare and another's welfare.

Ja 186 The Story about (King) Dadhivāhana (Dadhivāhanajātaka)

In the present a monk ordained under the Buddha is easily persuaded to partake of Devadatta's good food, rather than go on almsround. He is brought to the Buddha who tells a story of how a sweet mango tree and its fruits were turned bitter by being surrounded by nimb trees.

**1. Vaṇṇagandharasūpeto, amboyaṃ ahuvā pure,
Tam-eva pūjaṃ labhamāno, kenambo kaṭukapphalo ti?**

This mango was previously endowed with colour, fragrance, taste, was received with honour, why is this mango now a bitter fruit?

**2. Pucimandaparivāro ambo te Dadhivāhana,
Mūlaṃ mūlena saṃsaṭṭhaṃ, sākhā sākhā nisevare,
Asātasannivāsena tenambo kaṭukapphalo ti.**

Dadhivāhana, your mango is surrounded by *nimba* trees, the roots are mixed up with roots, the branches are entwined with branches, through association with the bad the mango has bitter fruit.

In this connection, surrounded by *nimba trees* means surrounded by *nimba trees*.¹⁹²

¹⁹² Wikipedia: *Azadirachta indica*, commonly known as neem, nintree or Indian lilac, is a tree in the mahogany family Meliaceae.

The branches are entwined with branches, the branches of the nimba tree are entwined with the branches of the mango tree.

Through association with the bad, through association with those nimba trees lacking in sweetness.

Through that, for that reason this mango has bitter fruit, bad fruit, astringent fruit.

Ja 187 The Story about being Cleansed in Four Ways (Catumaṭṭajātaka)

In the present one vain old monk comes and sits with the two chief disciples and offers to teach them. They walk away in disgust. The Buddha tells a story of how a jackal interrupted the virtuous talk of two geese and a Devatā in a tree, and how they flew away back to the Himālayas.

**1. Ucce viṭabhim-āruyha, mantayavho rahogatā,
Nīce oruyha mantavho, migarājā pi sossatī ti.**

Ascending the canopy above, you must discuss in secret, descending low, you can discuss, the king of beasts also listens.

In this connection, ascending the canopy above, conventionally above in this tree, having ascended to the highest canopy.

You must discuss means you must discuss,¹⁹³ you must speak together.

Descending low means having descended, standing in a low place, you can discuss.

The king of beasts also listens, having made himself the king of beasts, he said this.

**2. Yaṃ suvaṇṇo suvaṇṇena, Devo Devena mantaye,
Kiṃ tettha catumaṭṭhassa. Bilaṃ pavisa jambukā ti!**

You should discuss the golden with the golden, Deva with Deva, whoever is cleansed in four ways. Re-enter your hole, dear jackal!

In this connection, *golden* means having a beautiful colour.

With the golden means with the second young goose.

Deva with Deva means having assembled two Devas, he speaks.

Whoever is cleansed in four ways means in body, in birth, in tone, in virtue. When cleansed, purified in these four ways, this is literal meaning. He speaks thus blaming with words of praise the impure one, when inferior in four ways, why is the jackal here? This is the intention here.

¹⁹³ This is a 2nd person middle imperative form, and is defined by the more regular form of the imperative.

Re-enter, the Bodhisatta, having seen the object of fright, spoke thus putting him to flight.

Ja 188 The Story about the Lion and the Jackal (Sīhakoṭṭhukajātaka)

In the present Kokālika wanted to be one of those who recited the scriptures, and was invited to do so, but when he appeared in front of the Saṅgha he could not remember one verse. The Buddha tells a story of a crossbreed, who looked like a lion, but sounded like his mother, a jackal. When he tried to roar all the other lions were embarrassed by his sound.

**1. Sīhaṅgulī sīhanakho, sīhapādapatitṭhito,
So sīho sīhasaṅghamhi eko nadati aññathā ti.**

Lion's toes, lion's claws, you stand on lion's feet, but this lion makes sound other than lion's pride.

In this connection, this lion makes sound other than, this one, unlike the rest of the lions, sounding like a jackal, makes a different sound.

**2. Mā tvaṃ nadi rājaputta, appasaddo vane vasa,
Sarena kho taṃ jāneyyumaṃ, na hi te pettiko saro ti.**

Do not cry out, prince, live quietly in the woods, they know by the voice, this is not your father's voice.

In this connection, *prince* means the son of the king of beasts, the lion.

Ja 189 The Story about the Lion's Skin (Sīhacammajāta)

In the present Kokālika wanted to be one of those who recited the scriptures, and was invited to do so, but when he appeared in front of the Saṅgha he could not remember one verse. The Buddha tells a story of a merchant who used to throw a lion-skin over his donkey before putting him out to graze. But when confronted by villagers he revealed his true nature by braying, and was beaten to death.

**1. Netam̐ sīhassa naditam̐, na byagghassa na dīpino,
Pāruto sīhacammena, jammo nadati gadrabho ti.**

This is not a lion's sound, nor is it a tiger's or leopard's, but wrapped with a lion's skin, a contemptible donkey cries out.

In this connection, *contemptible* means inferior. Those who dwell in the village, knowing his donkey-nature, having beaten him, and broken his bones, took the lion's skin and left.

**2. Ciram-pi kho tam̐ khādeyya gadrabho haritam̐ yavam̐,
Pāruto sīhacammena, ravamāno va dūsayī ti.**

For a long time the donkey may have eaten grass and barley, while covered with a lionskin, but he spoiled it all by braying.

In this connection, this donkey, without making known his own donkey's nature, while covered with a lionskin, may have eaten grass and barley for a long time, this is the meaning.

He spoiled it all by braying, braying his own donkey bray he spoiled it for himself, regarding this, it is not the fault of the lion's skin.

Ja 190 The Story about the Advantages of Virtue (Sīlānisamsajātaka)

In the present one layman, wrapped up in contemplation of the Buddha, walks across the waves of a river. The Buddha tells a story in which two people were stranded on an island, but because of the virtue of one of them he was rescued by a Devatā. He only agreed to be saved if he could share merit with his companion, and he too could come.

**1. Passa saddhāya sīlassa, cāgassa ca ayaṃ phalaṃ,
Nāgo nāvāya vaṇṇena, saddhaṃ vahatupāsakaṃ.**

Behold, this is the fruit of faith, virtue and liberality, a Nāga, in the shape of a ship, conveys the faithful layman.

**2. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
Satañ-hi sannivāseṇa sotthiṃ gacchatī nhāpito ti.**

Associate only with the wise, be intimate with the wise, through living together with the good the barber got to safety.

In this connection, *behold* means without defining anything, you should behold, so he addresses him.

Of faith means of mundane and supermundane faith. This is also the method with virtue.

Of liberality means sacrificing offerings and giving up defilements.

This is the fruit means this is the fruit,¹⁹⁴ the advantage of virtue, this is the meaning. Or, behold the fruit of liberality, this Nāga, having the shape of a ship, so should the meaning be seen here.

In the shape of a ship means having the appearance of a ship.

Faithful means steady faith in the three treasures.

Only with the wise means only with the learned.

You must associate means you should spend time together, you should dwell near, this is the meaning.

You must be means you should be.¹⁹⁵

¹⁹⁴ *Phala* is a neuter noun, and *ayam* is masculine, the commentator corrects the grammar by using the neuter *idam* in the definition. But then just below suggests an alternative, *ayam* should be read with *nāga* (masc.).

¹⁹⁵ I take it *kubbetha santhavam* is a verbal phrase, lit. *you must make intimacy*, in English we have to express it somewhat differently.

Intimate means the intimacy of friendship. But you should not have the intimacy of craving with anyone.¹⁹⁶

The barber means the barber householder.

Ja 191 The Story about (the Family Priest) Ruhaka (Ruhakajātaka)

In the present one monk who ordains after his marriage gradually comes once again under his wife's power. The Buddha tells a story of how a brahmin called Ruhaka was made a fool of by his wife, who made him dress and act like a horse. When shamed in front of the king he chased her out and got a new wife.

1. Api Ruhaka chinnāpi, jiyā sandhīyate puna, Sandhīyassu purāṇiyā, mā kodhassa vasaṃ gamī ti.

Although broken, Ruhaka, the bow string can be reconnected, connect with the old bow string,¹⁹⁷ do not be controlled by anger.

In this connection, this is the meaning in brief: dear Ruhaka, surely, although the bow string is broken, it can be reconnected again, recombined, so you can also reconnect with your old bow string your wife,¹⁹⁸ and not come under the control of anger.

¹⁹⁶ The two *santhava* are the intimacy of friendship and the intimacy of craving. See Ja 162 Santhavajātaka.

¹⁹⁷ PED: *f. purāṇī, of an old bow string, applied jokingly to a former wife.*

¹⁹⁸ The word for a former wife is *purāṇadutiyaikā*.

**2. Vijjamānesu vākesu, vijjamānesu kārisu,
Aññaṃ jiyāṃ karissāmi, alaṅ-ñeva purāṇiyā ti!**

While there is fibre existing, while there are workmen existing, I will make another bow string, enough with the old bow string!

This the meaning: great king, while men such as bow-makers, soft-fibre workers, and bow makers exist. I will make another bow, enough with the old bow which is broken, it is nothing to me, is the meaning. And after saying this, having removed her, he brought another brahminī to be his wife.

**Ja 192 The Story about Good and Bad Luck
(Sirikāḷakaṇṇijātaka)**

In the past an unlucky young man, after completing his studies, is given a very beautiful maiden to wife, but he scorns her, and the king takes her to wife instead. Later on the road the queen sees her former husband and despises him with a smile. The Bodhisatta Mahosadha explains why.

**1. Itthī siyā rūpavatī, sā ca sīlavatī siyā,
Puriso taṃ na iccheyya, saddahāsi Mahosadhā ti.**

Could there be a comely woman, could there be a virtuous woman, a man who doesn't desire her, do you believe it, Mahosadha?

In this connection, *virtuous* means endowed with virtue in living.

**2. Saddahāmi mahārāja, puriso dubbhago siyā,
Sirī ca kāḷakaṇṇī ca na samenti kudācanan-ti.**

I do believe it, O great king, should the man be unfortunate, good luck and bad luck do not at any time come into contact.

In this connection, *do not... come into contact*, like the near shore and the far shore of the ocean, or, like the the plains of the sky and the plains of the earth, do not connect.¹⁹⁹

**Ja 193 The Shorter Story about (King) Paduma
(Cūḷapadumajātaka)**

In the present a young monk, being driven by his desire for a young woman, is on the verge of quitting. The Buddha tells a story of how, when he was a young prince, he had saved and helped his wife in every circumstance, only to be betrayed and almost killed by her. When later she comes begging to his kingdom, he condemns her but lets her go free.

**1. Ayam-eva sā, aham-pi so anañño,
Ayam-eva so hatthacchinno anañño,
Yam-āha: ‘Komārapatī maman’-ti,
Vajjhitthiyo natthi itthīsu saccam.**

¹⁹⁹ The first simile about the shores seems apt, but this is hardly so for the sky and the earth.

This is surely her, I am no other, this one had his hands cut off, no other, what she said was: ‘He is my youthful husband’, women should be killed, there is no truth in women.

**2. Imañ-ca jammañ musalena hantvā,
Luddaṃ chavaṃ paradārūpaseviṃ.
Imissā ca naṃ pāpapatibbatāya,
Jīvantiyā chindatha kaṇṇanāsan-ti!**

Beat this despicable one with a club, a violent wretch, who goes with others’ wives. This is a wicked and a faithless wife, while still living cut off her ears and nose!

In this connection, *what she said was: ‘He is my youthful husband’, what she said was: “This is my youthful husband, given by a good family, my lord,”* this is him, no other.

Yam-āhu: ‘Komārapatī’ is another reading; this is written in the books, this is also the meaning of it, but here the grammatical number has been confused,²⁰⁰ so it is to be understood. Whatever was spoken by the king, just that comes here.

Women should be killed means certainly women should be killed, should be slaughtered.

²⁰⁰ *Yam-āha* means *she said* (singular), the expected reading; *yam-āhu* would mean *they said* (plural), which is hard to explain, so the commentator puts it down to confusion.

There is no truth in women, in them there is certainly not just one nature.

This despicable one and so on, was said because of ordering punishment to both of them.

In the connection, despicable means inferior.

Beat ... with a club, having beaten, having hit with a stick, having broken their bones, having ground them down.

Violent means savage.

Wretch means someone who is the same as dead, not living, without character.

This is, this is a wicked and a faithless wife, having misconduct and bad character, while still living you must cut off her ears and nose, this is the meaning.

Ja 194 The Story about the Jewel Thief (Mañicorajātaka)

In the present Devadatta goes about trying to kill the Buddha, who tells a story where an unjust king tried to steal the virtuous wife of the Bodhisatta by first having his head cut off. Sakka is alerted and intervenes and the Bodhisatta becomes the new and righteous king.

**1. Na santi Devā, pavasanti nūna,
Na hi nūna santi idha lokapālā.
Sahasā karontānam-asaññatānaṁ,
Na hi nūna santī paṭisedhitāro ti.**

There are no Devas, they surely live far off, here are surely no guardians of the world. The uncontrolled, behaving with violence, there are surely none who can ward them off.

In this connection, there are no Devas, the virtuous in this world, who look around and ward off wickedness, there are surely none of these Devas.

They surely live far off, when such duties arise, they surely live far off, they go abroad.

Here are surely no guardians of the world, in this world, of those virtuous ascetics and brahmins considered guardians of the world, and helpers, there are none.

The uncontrolled, behaving with violence, with violence, without reflecting, they are violent and savage, they perform deeds that are unvirtuous.

Ward them off, saying: ‘You must not do such deeds, to do this is not allowed,’ there is nothing warding them off (at present), this is the meaning.

**2. Akāle vassatī tassa, kāle tassa na vassati,
Saggā ca cavatī ṭhānā, nanu so tāvatā hatō ti.**

For him it rains out of season, for him in season it rains not, from his place in heaven he fell, on that account he is slaughtered.

In this connection, *out of season*, in the kingdom of the unjust king at an unsuitable time, or when the crops ripen, or the Deva rains at the time of reaping, or threshing, and so on.

In season means at a suitable, or very suitable time, such as at the time of sewing, at the time of tender crops, and at the time of threshing, it does not rain.

From his place in heaven he fell means from what is reckoned as his place in heaven, the Deva Realm, he fell, this is the meaning. The unjust king, because of not acquiring merit, surely fell from the Deva Realm. While reigning in heaven, the unjust king fell from there, this is also the meaning.

On that account he is slaughtered means surely the unjust king is slaughtered in this way. Or, here the sound *nu* is a word meaning certain, he is certainly slaughtered in this way, in the eight great hells, and in the sixteen prominent hells, he is struck down for a long time, this is the meaning here.

Ja 195 The Story about the Valley (Pabbatūpattharajātaka)

In the present a courtier had an affair in the king of Kosala's harem, and the king asked advice of the Buddha as to what he should do. The Buddha told a story of a similar event in the past, and the wise advice he had given at that time.

1. Pabbatūpatthare ramme jātā pokkharāṇī sivā, Taṃ siṅgālo apāpāyi, jānaṃ sīhena rakkhitan-ti.

On a delightful mountain plain arose auspicious lotus lakes, a jackal drank there, knowing that it was guarded by a lion.

In this connection, on a delightful mountain plain, spreading out at the foot of an Himalayan mountain, situated in that open space, this is the meaning.

Arose auspicious lotus lakes, appeared auspicious, cool, sweet-water lakes, but only shaded lotus lakes and ponds²⁰¹ are lotus lakes.

Knowing that it was guarded by a lion, that lotus lake enjoyed by lions was guarded by a lion, that jackal, knowing: "This is guarded by a lion," drank there. Considering this, the foolish jackal, unafraid

²⁰¹ Lotus do not grow in flowing rivers, which is the normal translation for *nadī*, so I think we must take it here as meaning still water *ponds*, or something similar.

of the lion, would still drink at such a lotus lake, this is the intention here.

**2. Pivanti ce mahārāja sāpadāni mahānadīm,
Na tena anadī hoti, khamassu yadi te piyā ti.**

If, great king, wild creatures drink from this great pond, because of that it does not stop being a pond, if they are dear to you, be patient.

In this connection, *wild creatures*, not just jackals, but the rest of the animals beginning with dogs, deer, cats, etc., all wild creatures at that shaded lotus lake, having the given name of a lotus lake.

If they drink from that pond *it does not stop being a pond*, from that pond, two-footed, also four-footed, also snakes and fish, all drink water there when thirsty, it does not stop being known as a pond because of that, nor is it a polluted pond. Why? For all of them it is in common. Whence a pond is not spoiled from being drunk from, so this woman, through defilements, not having removed her husband, having cohabited with another, does not stop being a woman. Why? Because of being common to all. Nor is she a polluted woman. Why? Because of the state of purity through the ablution at the end.

If they are dear to you, be patient, but if that woman is dear to you, and a helpful counsellor, with both of them, be patient, retain your state of impartiality.

**Ja 196 The Story about the Cloud-Horse
(Valāhassajātaka)**

In the present one monk is tempted to go back to the lay life by the sight of a woman in her finery. The Buddha tells a story of how Yakkhinis used to capture lost merchants, take them to husband and then devour them when they were finished with them. The Bodhisatta in the guise of a flying horse managed to save half of those in captivity, who later become his disciples.

**1. Ye na kāhanti ovādaṃ narā Buddhena desitaṃ,
Byasanaṃ te gamissanti, Rakkhasīhi va vāṇijā.**

Those people who won't follow the advice given by the Buddha, will go on to destruction, like the merchants with the Rakkhasis.

**2. Ye ca kāhanti ovādaṃ narā Buddhena desitaṃ,
Sotthiṃ pāraṃ gamissanti, valāheneva vāṇijā ti.**

Those people who do follow the advice given by the Buddha, will cross over unto safety, like the merchants with the cloud-horse.

In this connection, those people who won't means those people who will not.

Will go to destruction means they will reach complete ruin.

Like the merchants with the Rakkhasis means like the seduced merchants with the Rakkhasis.

Will cross over unto safety means they will reach the Nibbāna without obstruction.

Like the merchants with the cloud-horse, like the merchants who followed the word spoken by the cloud-horse: “You must come.” Whence, having gone to the ocean’s shore, they came to their own place, so those who follow the advice of the Buddhas go to the farther shore of transmigration, Nibbāna. With the deathless and great Nibbāna the Dhamma teaching reached a crescendo.

Ja 197 The Story about Friends and Foes **(Mittāmittajātaka)**

In the present one monk places his trust in his teacher, only to be violently rebuffed by him. When the Buddha hears of it he tells a story of an ascetic who kept a wild elephant, and how it killed him, leading the Bodhisatta to show how to distinguish friend from foe.²⁰²

**1. Na naṃ umhayate disvā, na ca naṃ paṭinandati,
Cakkhūni cassa na dadāti, paṭilomañ-ca vattati.**

Having seen you he does not smile, nor does he give you a welcome, he does not give you his attention,²⁰³ and he speaks out against you.

**2. Ete bhavanti ākārā amittasmiṃ patiṭṭhitā,
Yehi amittaṃ jāneyya, disvā sutvā, ca paṇḍito ti.**

These are the dispositions that are established in a foe, from which, seeing and hearing, the wise one can know who his foe is.

In this connection, having seen you he does not smile, he who is a foe, having seen that person, does not smile, does not laugh, does not see any aspect of delight.

²⁰² Cf. with Ja 161 Indasamānagottajātaka.

²⁰³ Lit.: *He does not give you his eyes*, but that is not an acceptable phrase in English, and what it means is, he withdraws his attention.

Nor does he give you a welcome, having heard his word, that person does not give a welcome, and does not rejoice in his good and well spoken words.

He does not give you his attention, turning eye from eyes, turning his back, not looking round, he takes his eyes off the other.

And he speaks out against you, because he does not approve of your bodily or verbal deeds, he takes hold of the opposite view, a conflictual view.

Dispositions means inclinations.

From which... his foe, for these reasons, after seeing and hearing these reasons, the wise person, can know: “This is my foe,” but from the inverse he can know who his friend is.

Ja 198 The Story about (the Parrot) Rādhā (Rādhajātaka)

In the present one monk is tempted to go back to the lay life by the sight of a woman in her finery. The Buddha tells a story of how two adopted parrots were asked to keep their eye on a brahmin’s wife when their master was away, how she did wrong, and killed one of the parrots called Poṭṭhapāda, when he questioned her about her behaviour.

**1. Pavāsā āgato, tāta, idāni nacirāgato,
Kaccinnu, tāta, te mātā, na aññam-upasevatī ti?**

I have come from living abroad, dear, now I came not long ago, I wonder, dear, your mother, does she not consort with another?

This is the meaning: I, dear Rādha, have come from living abroad, now I have come, not long ago, therefore without knowing the story, I ask you: “I wonder, dear, does your mother not consort with another man?”

**2. Na kho panetaṃ subhaṇaṃ giraṃ saccupasaṃhitaṃ,
Sayetha Poṭṭhapādo va, mummure upakūthito ti.²⁰⁴**

This is not a well-said utterance that is connected with truth, you should lie, like Poṭṭhapāda, who was baked on the hot ashes.

In this connection, *utterance* means a word.

But here this is the meaning: Dear, by a wise one an utterance connected with the truth, as it really is, a significant, sincere word, does not lead out, and is not well-said.

²⁰⁴ *Upakūthito* is m.c., the expected form is *upakuthito*, but this word with this prefix only occurs here, so it must be added m.c.

Speaking the truth does not lead out *you should lie, like Poṭṭhapāda, who was baked on the hot ashes, just like Poṭṭhapāda lying on scorched ashes, you should lie in the same way.*

Ja 199 The Story about the Householder (Gahapatijātaka)

In the present one monk is tempted to go back to the lay life by the sight of a woman in her finery. The Buddha tells a story of how a brahmin's wife cheated on him with a headman, how he caught them, and punished them for their behaviour.

**1. Ubhayaṃ me na khamati, ubhayaṃ me na ruccati,
Yācāyaṃ koṭṭham-otiṇṇā, 'Nāddasaṃ' iti bhāsati.**

I do not agree with either, I do not delight in either, having descended to this granary, 'I did not give,' she says.

**2. Taṃ taṃ gāmapati brūmi, kadare appasmi' jīvite,
Dve māse saṅgaram katvā, maṃsam jaraggavaṃ kisaṃ,
Appattakāle codesi, tam-pi mayhaṃ na ruccatī ti!**

I say this and this, village-lord, in this miserable little life, after agreeing to two months, you gave an old skinny bull's meat, before the time has arrived you scold me, I don't delight in that!

In this connection, I say this and this, village-lord, dear village elder, for this reason I say this.

In this miserable little life, normally our life is miserable, hard, coarse, tough, little, dull, limited, we are living such a life as this.

After agreeing to two months, you gave an old skinny bull's meat, our meat being taken from a skinny old bull, while giving a weak, old ox, you said: "You should return two months from the beginning," thus you have broken this two month agreement.

Before the time has arrived you scold me, before the time has been reached, along the way, you scold me.

I don't delight in that! This is wickedness, unvirtuous, knowing the absence of rice paddy inside the granary, becoming like one who doesn't know that, having descended into the granary, standing at the granary door, I will not give, this is what she says, you scold me at the wrong time, this pair I neither agree with, nor delight in.

Ja 200 The Story about Good Precepts (Sādhusīlajātaka)

In the present one brahmin cannot decide between suitors for his four daughters and asks the Buddha's advice. The Buddha tells of a similar occurrence in the past, and how, as Bodhisatta, he advised choosing the virtuous suitor as being the most suitable.

**1. Sarīradabyañ vuḍḍhabyañ, sojaccañ sādhusīliyañ,
Brāhmaṇañ teva pucchāma: kannu tesañ vanimhase ti?**

One is handsome, one is elder, one of good birth, one virtuous, we ask the brahmin about this: which one of these suitors is good?²⁰⁵

In this connection, *one is handsome* and so on, he explains the virtue existing in these four. This is the intention in this place: my four daughters wish for men, of these one is handsome, one is found endowed with a truly handsome body, one of them is elder, elderly, aged, one of them is of good birth, well born, endowed with a good birth. One of them is virtuous, having beautiful virtue, being endowed with virtue.

We ask the brahmin about this, not knowing which amongst those named should be given, we ask the venerable brahmin.

Which one of these suitors is good? Of these four people which is good, which should we desire, he asks to which of these should we give the woman?

**2. Attho atthi sarīrasmiñ, vuḍḍhabyassa namo kare,
Attho atthi sujātasmīñ, sīlañ asmāka' ruccatī ti.**

²⁰⁵ I am unsure about this translation, the word seems to be *vani* + *amhase*, with *vani* normally meaning *a beggar*, perhaps here *a suitor*, having a positive sense.

There is good in the body, we must pay respects to an elder, there is good in being well born, but in virtue is our delight.

In this connection, *there is good in the body*, a body endowed with beauty is also good, this is especially prosperous, I do not say it isn't.

We must pay respect to an elder, I pay my respects to one who is an elder. The one who is elder receives reverence.

There is good in being well born, there is prosperity in the well born person, the one endowed with good birth is also desirable.

In virtue is our delight, but our delight is in virtue. The virtuous one, endowed with good manners, though devoid of beauty, is still commendable, praiseworthy.

Ja 201 The Story about the Prison (Bandhanāgārajātaka)

In the present some monks see prisoners bound tight in prison and ask the Buddha about fetters. The Buddha explains these are not the strongest fetters, that attachment to family and sense desire are even stronger, and explains that in the past some managed to break even these bonds, and tells a story about a previous life he had.

**1. Na taṃ daḷhaṃ bandhanam-āhu dhīrā,
Yad-āyasam dārujapabbajañ-ca,
Sārattarattā maṇikuṇḍalesu,
Puttesu dāresu ca yā apekkhā.**

There is no bond stronger, so say the wise, whether made of iron, wood, or bulrush, an obsession for jewels and earrings, and the longing towards both sons and wives.

**2. Etaṃ daḷhaṃ bandhanam-āhu dhīrā,
Ohāriṇam sithilaṃ duppamuñcam,
Etaṃ-pi chetvāna vajanti dhīrā,
Anapekkhino kāmasukhaṃ pahāyā ti.**

This bond is the stronger, so say the wise, dragging down, pliant, hard to get free from, having cut this also, the wise depart, indifferent, giving up sensual pleasure.

In this connection, *wise* means resolute, the wise who despise wickedness. Or, *dhī* is said to be wisdom, endowed with that wisdom, they are wise.²⁰⁶ Buddhas, Independent Buddhas, Buddhas' disciples and Bodhisattas: these are called wise.

Whether made of iron and so on, when what are reckoned as chains are produced from iron, they are iron chains, when what is reckoned

²⁰⁶ The above two definitions play on the broad range of meanings that the word *dhīra* and its cognates have, including firmness, resoluteness, and also having wisdom, and courage.

as being bound in manacles it is made of wood,²⁰⁷ and when with bulrush grass or another fibre and so on, having made rope being bound by that rope, because that iron and so on has the nature of being possible to break, the wise do not say, do not speak, saying: ‘That is strong, solid.’

An obsession means having become obsessed, infatuated, filled with strong passion, this is the meaning.

For jewels and earrings means for jewels and earrings, or for jewelled earrings.

This bond is the stronger, whatever obsession there is for jewels and earrings, whoever has passion for these, the longing, craving for these sons and wives, this defiled bondage is stronger, more solid, so say the wise.

Dragging down, having pulled one down, falling into the four downfalls, he is carried away, he carries one below, so *dragging down* is said.

Pliant means in that state of bondage there is no cutting of outer or inner skin or flesh, no blood-letting, the state of bondage is not even known, it allows one to make deeds along the land-routes or sea routes, and so on, so it is *pliant*.

²⁰⁷ This sentence appears incomplete, especially compared with what follows and precedes.

Hard to get free from, because of greed and craving, for even one time, arises the bonds of defilements, like a tortoise from the place where he bites it is hard to get free from, this is hard to get free from.

Having cut this also, thus having cut this strong bond of defilements with the sword of knowledge, having cut these iron chains, like a drunken elephant breaks the cage, the wise are like lion cubs, both the objects of sensuality and the defilements of sensuality, like dung on the floor, being disgusting, having become indifferent, giving up sensual pleasure, depart, leave, and after leaving they enter the Himālaya, go forth in the seers' going forth, and pass their time in the happiness of absorption.

Ja 202 The Story about Mocking (Keḷisīlajātaka)

In the present some monks mock Ven. Lakunḍaka, a dwarf Arahat they think is a novice. The Buddha tells how in a past life the monk had been a king and had mocked old people and made life difficult for them until Sakka came down to teach him a lesson in impermanence.

**1. Haṃsā koñcā mayūrā ca, hatthayo pasadā migā,
Sabbe sīhassa bhāyanti, natthi kāyasmi' tulyatā.**

There are geese, herons, and peacocks, elephants and the spotted deer, all fear the lion, although they are not equal in their bodies.

**2. Evam-eva manussesu daharo ce pi paññavā,
So hi tattha mahā hoti, neva bālo sarīravā ti.**

Even so amongst men a boy is respected if he be wise, but though he is big, a fool's body is never respected.

In this connection, *the spotted deer* means what is reckoned as the spotted deer, the spotted deer and the rest of the deer, this is also the meaning.

They are not equal in their bodies means they are not normally the same size in their body. If they were, the lion would kill the large bodied elephant as well as the spotted deer, or the lion would kill only those small in body, like the goose and so on, and the lion would

inspire fear in the small, not the large. But because this is not so, therefore all of them fear the lion.

Body, though the fool has a big body, he is not known as big, therefore though Lakuṇḍaka Bhaddiya was small of body, do not imagine: ‘He is small of knowledge’, this is the meaning.

Ja 203 The Story about the Vow (that Protects) the Constituent Parts (Khandhavattajātaka)

In the present one monk dies of a snake bite. The Buddha tells a story about sages of old who learned a protection charm, and were kept safe from the four families of snakes and other dangerous animals.

**1. Virūpakkhehi me mettāṃ, mettāṃ Erāpathehi me,
Chabyāputtehi me mettāṃ, mettāṃ²⁰⁸ Kaṇhāgotamakehi cā ti.**

I am friendly with the Virūpakkhas, with the Erāpathas I am friendly, I am friendly with the Chabyāputtas, friendly with the Kaṇhāgotamakas.

In this connection, I am friendly with the Virūpakkhas, I am friendly with the Virūpakkha royal snake family.

²⁰⁸ We should exclude *mettāṃ* m.c., it is only included for symmetry, and is not needed for meaning.

Erāpathas and so on also has the same method. This Erāpatha royal snake family, Chabyāputta royal snake family, Kaṇhāgotamaka royal snake family are the royal snake families.

**2.²⁰⁹ Apādakehi me mettaṃ, mettaṃ dvipādakehi me,
Catuppadehi me mettaṃ, mettaṃ bahuppadehi me ti.**

I'm friendly with those without feet, with those with two feet I'm friendly, I'm friendly with those with four feet, with those with many feet I'm friendly.

In this connection, having made a special case with the first lines, towards all serpents having no feet, and towards fish he shows his friendliness, towards the two-footed humans, and to three-footed creatures such as birds, and all four-footed creatures such as elephants, horses and so on, and with the many-footed: scorpions, centipedes, caterpillars, worms, and so on.

**3. Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako,
Mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado ti.**

²⁰⁹ In Cst this and the following two verses are all counted as part of verse 1. Then the lines *Appamāṇo Buddha...* (which is not even a verse) and the following verse are counted as verse 2. Fausboll counts each of the verses (omitting *Appamāṇo Buddha...*) as separate verses. I number the first 4 verses, the others, although commented on, are actually in prose.

May the one without feet not hurt me, may the one with two feet not hurt me, may the one with four feet not hurt me, may the one with many feet not hurt me.

In this connection, *may the one without feet not hurt me*, towards the one without feet and so on, may no one hurt me, harm me, thus entreating them, you must develop friendliness, this is the meaning.

**4. Sabbe sattā, sabbe pāṇā, sabbe bhūtā ca kevalā,
Sabbe bhadraṇi passantu, mā kañci pāpam-āgamā ti.**

May all beings, all living creatures, all beings entirely, may all see prosperity, may nothing bad come to anyone.

In this connection, because of craving and views, clinging to, attaching to, sticking to, adhering to the five constituents in the round of existence, beings is said.²¹⁰ Because of breathing, through what is reckoned as continuing by breathing in and breathing out, *living creatures* is said.

Because of rebirth and the development of beings, *beings* is said. Thus the distinction of the words are to be understood. Without distinction all these many footed creatures are benefactors of all beings.

Entirely means in every way. This word is an encompassing word.

²¹⁰ There may be a play of the word *satta* here which (amongst other things) in Pāli can mean both *being* (Skt: *sattva*) and *attached* (Skt: *sajjita*).

May all see prosperity, all of these beings may they see prosperity, auspiciousness, what is beneficial.

May nothing bad come to anyone, amongst these may not one being approach what is wicked, evil, suffering, may none arrive at, may none reach this, may all be free from hatred, free from oppression, happy, and free from suffering.

‘Appamāṇo Buddhho! Appamāṇo Dhammo!

He said: ‘The Buddha is measureless! The Dhamma is measureless!

Appamāṇo Saṅgho ti!’ āha²¹¹

The Saṅgha is measureless!’

In this connection, absent any measureable defilements, and absent any measureable virtues, the Buddha-jewel is *measureless*.

*The Dhamma means the nine kinds of supermundane states.*²¹²

It is not possible to make of measure of this, so it is *measureless*.

²¹¹ These words, and the ones that follow below, are not metrical, and are some of the only non-metrical words commented on in the *padavaṇṇanā*, presumably because they are taken as part of the *paritta*, or protection formula.

²¹² The four paths, four fruits and Nibbāna.

By being endowed with a measureless nature *the Saṅgha* is measureless.

‘Pamāṇavantāni sarīsapāni, ahivicchikasatapadī,

He said: ‘Measurable are creeping things, such as snakes, scorpions, centipedes,

uṇṇanābhi sarabūmūsikā ti’ āha.

spiders, lizards, and rats.’

In this connection, *creeping things* means what are called snakes or serpents. Slithering along they go, cursing with the head, so they are creeping things.²¹³

Snakes and so on, this is a specific example of those of a similar form.

In this connection, *spiders* means arachnids. For him the web comes out like wool from the centre, therefore *spiders* is said.²¹⁴

Lizards means house lizards.

²¹³ This is an example of folk etymology that we sometimes come across in the commentaries. It is not really possible to make sense of it in translation. It suggests the word *sarīsapa* derives from *sar-* (recollection) + *si-* as in *sira* (head) + *sapa-* as in *sapati*, (curse).

²¹⁴ Another folk etymology.

**5. Katā me rakkhā, katā me parittā,
Paṭikkamantu bhūtāni!
Sohaṃ namo Bhagavato,
Namo sattannaṃ Sammāsambuddhāna-ti.**

I have made this protection, I have made this safeguard, may all these beings go away! I revere the Fortunate One, I revere the seven Perfect Sambuddhas.

In this connection, I have made this protection, by recollecting the virtues of the three jewels I have made this guard, this protection, for myself.

I have made this safeguard means I have made safeguards for myself.

May all these beings go away! May all these these beings having bad intentions go away, depart from here.

I revere the Fortunate One, thus having made this safeguard, I worship all the Fortunate Buddhas who attained Nibbāna in the past.

I revere the seven Perfect Sambuddhas, specifically, in the past, in sequence, I revere the seven Perfect Sambuddhas who attained Nibbāna.

Ja 204 The Story about (the Hero Crow) Vīrika (Vīrakajātaka)

In the present Devadatta makes himself out a Buddha, but loses all his disciples in a stroke. The Buddha tells a story about when he was a wise man called Vīrika, and there was a crow called Saviṭṭhaka, who tried to imitate a cormorant, and died when he dived underwater.

1. Api Vīrika passesi sakuṇaṃ mañjubhāṇakaṃ, Mayūragīvasaṅkāsaṃ, patiṃ mayhaṃ Saviṭṭhakan-ti?

Have you seen, O Vīrika, the bird having a very sweet voice, with a neck looking like a peacock's, my husband Saviṭṭhaka?

In this connection, have you seen, O Vīrika means, master Vīrika, have you seen?

*Having a very sweet voice means having a very sweet voice.*²¹⁵

Because of lust, thinking: “My husband has a sweet tone,” therefore she asks like this.

With a neck looking like a peacock's means with a neck having an appearance the same as a peacock's.

²¹⁵ Alternate form of the compound.

**2. Udakathalacarassa pakkhino,
Niccaṃ āmakamacchabhōjino:
Tassānukaraṃ Saviṭṭhako
Sevāle paḷiguṇṭhito mato ti.**

That bird at home in water and on land, who constantly enjoys fresh fish to eat: through imitating him Saviṭṭhaka has died, caught up amongst the lakeside weeds.

In this connection, at home in water and on land, the one capable of living in water and on land.

Bird, this is said regarding himself.

*Through imitating him means through imitating him.*²¹⁶

Has died caught up amongst the lakeside weeds, entering the water, being caught amongst the lakeside weeds, unable to escape, encircled by the lakeside weeds under the water, he has surely died, see, from his beak it is evident.

**Ja 205 The Story about the Ganges (Fish)
(Gaṅgeyyajātaka)**

In the present two young monks are unsure which one of them is the most handsome, so they ask an old monk, who declares he is more

²¹⁶ Clarifying the compound.

handsome than they are. The Buddha tells a story of two fish who similarly asked a tortoise to decide which of them was more handsome, only for him to declare that he was the most handsome of all!

**1. Sobhati maccho Gaṅgeyyo, atho sobhati Yāmuno,
Catuppadoyam puriso, nigrodhaparimaṇḍalo,
Īsakāyata gīvo ca, sabbeva atirocatī ti.**

The Ganges' fish are lovely, and lovely those of the Yamuna,²¹⁷ this four-footed individual, well-proportioned like a banyan, with a neck like a carriage pole, is more lovely than all of them.

In this connection, individual, he says this in regard to himself.

Well-proportioned like a banyan means well-proportioned like a well-grown banyan tree.

With a neck like a carriage pole means with a long neck like a carriage pole.

Is more lovely than all of them, thus endowed with the appearance of a tortoise he is more lovely than all of them, having surpassed you all, I am the most lovely, this is what is said.

²¹⁷ *Yamunā* is a feminine noun, as all rivers normally are, but here it is declined like it was *Yamuna*, masculine, maybe for concinnity.

**2. Yaṁ pucchito na taṁ akkhāsi, aññaṁ akkhāsi pucchito,
Attappasaṁsako poso, nāyaṁ asmāka' ruccatī ti.**

Questioned he does not make answer, or questioned he answers
other, that person does praise himself, but our delight is not in this.

*In this connection, that person does praise himself, that person has a
character of praising himself, elevating himself.*

*Our delight is not in this, our delight, our pleasure, in not in this
wicked tortoise. Having thrown water on the tortoise, they went to
their own places.*

Ja 206 The Story about the Antelope (Kuruṅgamigajātaka)

In the present Devadatta is going around trying to kill the Buddha. The latter tells a story of how he had done a similar thing in the past, when the Bodhisatta was an antelope, and Devadatta a hunter, and how he had been thwarted by his friends, the woodpecker and the tortoise.

**1. Ingha vaddham-ayaṃ pāsāṃ, chinda dantehi kacchapa,
Ahaṃ tathā karissāmi, yathā nehiti luddako ti.**

Come on, this strap, this snare, you must cut through it with your teeth, tortoise, I will do my part likewise, because of that the hunter won't come.

[There is no word commentary to this verse.]

**2. Kacchapo pāvisī vāriṃ, kuruṅgo pāvisī vanāṃ,
Satapatto dumaggamhā dūre putte apānayī ti.**

The tortoise re-entered the lake, and the deer re-entered the woods, the woodpecker from the tree top carried his children far away.

In this connection, *carried*, having taken them he departed, this is the meaning.²¹⁸

²¹⁸ It is odd that the commentary on this verse is so short.

**Ja 207 The Story about (King) Assaka
(Assakajātaka)**

In the present one monk is growing dissatisfied owing to his attachment to his former wife. The Buddha tells a story of how the monk was once a king named Assaka who grieved when his queen passed away. The Bodhisatta cured him of his grief when he showed him she was now reborn as a dung-beetle, and did not care for him any more.

**1. Ayam-Assakarājena deso vicarito mayā,
Anukāmaya kāmēna, piyena patinā saha.**

I wandered around the land together with this king Assaka,
reciprocating love with love, having affection for my lord.

**2. Navena sukhadukkhena porāṇaṃ apithīyati,
Tasmā Assakaraññā va kīṭo piyatara mamā ti.**

Old pleasure and pain are obstructed by the new pleasure and pain,
thus now I've more affection for a worm than for king Assaka.

In this connection, I wandered around the land together with this king Assaka, formerly I wandered around this delightful parkland together with king Assaka.

Reciprocating love with love, with me who loves him, together with him who loves me, this is the meaning.

Having affection means having affection in that life.

Old pleasure and pain are obstructed by the new pleasure and pain, venerable sir, because of the new happiness the old happiness, and because of the new suffering the old suffering, is obstructed, concealed, this is the nature of the world, this is the explanation.

Thus now I've more affection for a worm than for king Assaka, because of the new obstructing the old, so I have more affection for a worm than for king Assaka with his hundred virtues, with his thousand virtues.

Ja 208 The Story about the (Murderous) Crocodile (Suṃsumārajātaka)

In the present Devadatta is going around trying to kill the Buddha. The latter tells a story of how a crocodile had desired to eat the heart of a monkey, but the monkey tricked him into believing he had left his heart on a tree, and escaped.

**1. Alaṃ metehi ambehi, jambūhi panasehi ca
Yāni pāraṃ samuddassa, varaṃ mayhaṃ udumbaro.**

Enough with these mangos, with black plums and jack fruits which are across the sea, my fig tree is better.

**2. Mahatī vata te bondi, na ca paññā tad-ūpikā,
Susumāra vañcito mesī, gaccha dāni yathāsukhan-ti.**

Great your body, but your wisdom is not the same,²¹⁹
the crocodile tricked me, now go where'er you will.

In this connection, *enough with these*, with these defined and explained by you, for me these are enough.

My fig tree is better, this, my fig tree, is better.

The same, your wisdom is not the same as your body, nor is it pleasing.

Now go where'er you will, now go wherever you will, there is no way to grasp at your fleshly heart, this is the meaning.

**Ja 209 The Story about the Chicken
(Kakkarajātaka)**

In the present one monk is very clever at taking care of himself.
When the Buddha hears of it, he tells about a previous life in which the monk had been a bird who took good care to avoid being caught by a hunter.

²¹⁹ According to CPD, *-ū-* is m.c., the word is *upikā*. PED: *It is simply tad-upa-ka, the adj. positive of upa, of which the comparative-superlative is upama, meaning like this, i.e. of this or the same kind. Also spelt tadūpikā (f.) (at Ja.ii.160).*

**1. Diṭṭhā mayā vane rukkhā, assakaṇṇā vibhīṭakā,
Na tāni evaṃ sakkanti yathā tvaṃ rukkhā' sakkasi.**

I saw many trees in the woods, like sal trees and myrobalan, but these trees do not walk around like this tree of yours walks around.

This is the meaning: dear hunter, in this wood many kinds of trees I have seen previously, like sal trees and myrobalan, but these trees, unlike²²⁰ yours, which walks around, goes around, travelling from here to there, do not walk around, do not go around, do not wander around.

**2. Purāṇakukkuṭo ayaṃ, bhetvā pañjaram-āgato,
Kusalo vālapāsānaṃ apakkamati bhāsati ti.**

This old chicken has departed, having broken out of the cage, the skilful one, departing away from those horse hair snares, speaks out.

In this connection, the skilful one, departing away from those horse hair snares, from snares made out of horse hair, the skilful one, having not given himself into bondage, departs away and speaks out, and having spoken, he flees.

²²⁰ *Yathā* seems to take on negative meaning here, or maybe this is an idiom that is acceptable in Pāḷi but not in English. In either case a contrast is being made between the majority of trees and this one, which is not behaving as expected.

Ja 210 The Story about (the Woodpecker) Kandagalaka (Kandagalakajātaka)

In the present Devadatta is going around trying to kill the Buddha. The latter tells a story about how a woodpecker called Khadiravaniya had helped another bird in finding food, but the latter desiring to dig out the food himself had broken his beak on an acacia wood tree.

1. Ambho ko nāma yaṃ rukkho, sinnapatto sakaṇṭako, Yattha ekappahārena, uttamāṅgaṃ vibhijjitan-ti?

Dear, what is that tree's name, with sweaty leaves and thorns, where, with just one blow, my cranium has been split?

In this connection, *dear, what is that tree's name, good Khadiravaniya, what is the tree's name?*

*With sweaty leaves mean with soft leaves.*²²¹

Where, with just one blow means on whatever tree, with just one blow.

²²¹ Rouse seems to have connected this word to *sīta*, and translated it *cool-leaved*. It seems, however, to be related to Vedic *svinna*, which Monier-Williams gives with the meanings: *sweating, perspiring*; and PED based on this also gives: *sinna, wet with perspiration*. It is this meaning which I employ here. I do not quite understand what the commentator thought the word meant, but acacia leaves are certainly not soft.

My cranium has been split, my head has been split, not only the head, but also the beak is split. Because the pain was encountered at the acacia tree: being unable to understand: ‘What is the name of this tree?’ having been pained, he lamented with this verse.

**2. Acāri vatāyam²²² vitudaṃ vanāni
Kaṭṭhaṅgarukkhesu asārakesu,
Athāsadā khadiraṃ jātasāraṃ,
Yatthabbhidā garuḷo uttamaṅgaṇ-ti.**

Roaming around this, striking in the woods on the pithless branches of useless trees, then hitting a pithy acacia tree, where the pecker²²³ shattered his cranium.

In this connection, roaming around this means roaming around this.

Striking in the woods, striking, piercing the pithless silk-cotton, flame-of-the-forest woods.

Branches of useless trees means the useless portions of trees in the woods.

²²² The opening is unmetrical here. PTS reads: *Acārautāyam*, which is again unmetrical. *Vatāyam acāri* would fit the metre.

²²³ A Garuḷa is a mythical half-human, half-bird like creature. Here it is used, presumably m.c., to indicate the woodpecker of the story.

On the pithless means those lacking pith, such as flame-of-the-forest, silk-cotton, and so on.

Then hitting a pithy acacia tree, then for the first time since his youth he encountered a pithy acacia.

Where the pecker shattered his cranium, where the pecker shattered means the acacia where he shattered, broke his beak.

Pecker means bird, for all birds this is a respectful, polite word.

Ja 211 The Story about (the Clever Son) Somadatta (Somadattajātaka)

In the present one monk can hardly speak in front of two or three others because he is so nervous. The Buddha tells a story about a brahmin in the past who learned a verse for one whole year, and informed his son Somadatta, who took him to the king, but the father was so nervous he reversed the sense when reciting.

**1. Akāsi yoggaṃ dhuvam-appamatto,
Saṃvaccharaṃ bīraṇathambhakasmiṃ.
Byākāsi saññaṃ parisāṃ vigayha,
Na niyyamo tāyati appapañña-ti.**

You practiced, and were constantly heedful, for a year, in the fragrant grass bushes. You changed the meaning in the assembly, the one of little wisdom did not preserve the sense.

In this connection, you practiced, and were constantly heedful, for a year, in the fragrant grass bushes, dear, you were always heedful, in the fragrant grass bushes in the charnel ground where you practiced.

You changed the meaning in the assembly, but having entered the assembly, you made the meaning opposite, produced a change, while reciting, this is the meaning.

The one of little wisdom did not preserve the sense, the person known as having little wisdom, did not preserve, did not protect, the customary sense he had practiced.

**2. Dvayaṃ yācanaḥ tāta Somadatta nigacchati:
Alābhaṃ dhanalābhaṃ vā, evaṃdhammā hi yācanā ti.**

The one who begs, dear Somadatta, undergoes one of two things: he receives wealth or doesn't receive, this is the nature of asking.

In this connection, this is the nature of asking means asking has this characteristic.

Ja 212 The Story about the Left-Over Rice (Ucchiṭṭhabhattajātaka)

In the present one monk longs for his former wife. The Buddha tells a story of the two of them in a former life, and how she served him up the leftover rice of her lover, and was not worthy of being attached to.

**1. Añño uparimo vaṇṇo, añño vaṇṇo ca heṭṭhimo,
Brāhmaṇī tveva pucchāmi: kiṃ heṭṭhā, kiṃ-ca upparī ti?**

The appearance on top differs, the appearance below differs,
brahminī I ask you: why is below cold, why is on top hot?

In this connection, *the appearance* means the form. This is questioning why on top is in a hot state, and below in a cold state, so he spoke.

Why is below cold, why is on top hot? The food that is served would normally be cold on top, and would be hot underneath, but here it is not so, because of that I ask you: “What is the reason the food is hot on top, and cold underneath?”

**2. Ahaṃ naṭosmi bhaddante, bhikkhakosmi idhāgato,
Ayaṃ-hi koṭṭham-otiṇṇo, ayaṃ so yaṃ gavesasī ti.**

I am an actor, venerable one, I have come here for almsfood, truly he descended into the storeroom, you must seek him there.

In this connection, *I am an actor, venerable one,* means master, I am an actor by nature.

I have come here for almsfood, I have come to this place seeking alms for almsfood.

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Truly he descended into the storeroom, but her paramour is enjoying this food and has descended into your storeroom through fear.

You must seek him there, he who you ask about, because of these leftovers, ought to be sought for there.

Ja 213 The Story about (the King of) Bharu (Bharujātaka)

In the present the heterodox sects are losing out because of the popularity of the Buddha and the Saṅgha, and decide to bribe the king so they can build a monastery alongside the Jetavana. The Buddha tells the king a story of how two groups of ascetics were turned against each other and tried bribing king of Bharu for his favour, before realising their mistake and leaving for more remote dwellings.

**1. Isīnam-antaram katvā, Bharurājā ti me sutam,
Ucchinno saha raṭṭhehi sarājā vibhavaṅgato.**

Having made the seers differ, the king of Bharu, so I have heard,
both the king and his kingdom were cut off and went to destruction.

**2. Tasmā hi chandāgamanam nappasaṃsanti paṇḍitā,
Aduṭṭhacitto bhāseyya giram saccupasamhitan-ti.**

Therefore such impulsive behaviour the wise ones do not praise, the
one of uncorrupt mind speaks an utterance connected with truth.

*In this connection, having made the seers differ means having cleft
them apart through impulsive behaviour.*

The king of Bharu means the king of the kingdom of Bharu.

So I have heard means this is what was heard formerly by me.

Therefore such impulsive behaviour, having arrived at such impulsive behaviour, the king of Bharu together with his kingdom was cut off, therefore such impulsive behaviour the wise do not praise.

The one of uncorrupt mind means having become one with a mind uncorrupted by defilements.

Speaks an utterance connected with truth, he would speak an utterance depending on reality, depending on meaning, depending on reason. For those who in that place took a bribe to the king of Bharu, this was not suitable. Those who spoke an utterance connected with truth distaining bribery, set up a new place in the Coconut Isle that today is well known as the thousand isles.

Ja 214 The Story about the Full River (Puṇṇanadījātaka)

In the present the monks are talking about the Buddha's wisdom. The Buddha explains that even in past lives he had been wise and resourceful and tells how he interpreted a verse and a present of a cooked crow from a king, and so won favour with him again.

**1. Puṇṇaṃ nadiṃ yena ca peyyam-āhu,
Jātaṃ yavaṃ yena ca guyham-āhu,
Dūraṃ gataṃ yena ca avhayanti:
So tyāgato handa ca bhuñja brāhmaṇā ti.**

The one who drinks when the river is full they say, the one hidden when the barley is grown they say, they call upon him when one has gone far off: well then, brahmin, you must eat and then come to him.

In this connection, the one who drinks when the river is full they say, speaking regarding rivers 'from which a crow can drink',²²⁴ the river is full when they say 'from it a crow can drink', but when the river is not full, 'from it a crow can drink', is not said. Having stood on the river bank, and stretched out his neck, the crow is able to drink, because of that they say 'from which a crow can drink'.

The one hidden when the barley is grown they say, barley is merely an abbreviated teaching, but here all young crops that have grown up

²²⁴ This seems to have been proverbial, meaning the river is so full even a crow standing on the bank can drink from it.

and are ripe is the intention.²²⁵ Truly when a crow has entered inside he is able to be concealed, at that time he hides, so hidden is said. Who hides? The crow. Thus with the hiding of the crow ‘the crow-hider’, is spoken of, ‘hidden’ is said because of the crow who is the cause for the word indicating hidden. Because of this then they say hidden.

They call upon him when one has gone far off, having approached a dear person who has gone afar off and lives abroad, seeing him sitting, or, if one of such and such a name approaches, the crow must caw, or, hearing the crow cawing: “Since the crow caws, the one of such and such a name approaches,” saying this they call upon, talk to, address, bring it up, this is the meaning.

Come to him means he must be led home.

Well then, brahmin, you must eat, take, brahmin, you must eat, chew on this crow meat, this is the meaning.

**2. Yato mañ saratī rājā, vāyasam-pi pahetave,
Hamsā koñcā mayūrā ca: asatī yeva pāpiyā ti.**

Because the king remembers me, and offers up the crow to me, he will offer geese, herons and peacocks: forgetting would be worse.

²²⁵ I.e. *barley* is being used as a synecdoche to indicate *all young crops*.

In this connection, because the king remembers me, and offers up the crow to me, when the king has received this crow meat, he remembers to make offerings to me.

Geese, herons and peacocks, but because of this, he will present these geese and so on, he will obtain goose meat and so on, then why would he not remember me? this is the meaning. Most excellently, having obtained this goose meat and so on, why would he not remember me, he surely remembers, this is the meaning.

Forgetting would be worse, having obtained this or that, remembering is called excellent, but in the world forgetting is worse, forgetting is low, inferior, but this is not like our king.

Ja 215 The Story about the (Talkative) Turtle (Kacchapaĵātaka)

In the present Kokālika blames the two chief disciples, and because of what he says, falls into hell. The Buddha explains that it was ever so in the past, and tells a story of a turtle who was being carried to the Himālayas, but opened his mouth, lost his grip and fell to his death.

**1. Avadhī vata attānaṃ kacchapo byāharaṃ giraṃ,
Suggahītasmiṃ kaṭṭhasmiṃ, vācāya sakiyāvadhi.**

The turtle by letting out an utterance surely killed himself, while having a good grip on a stick, by speaking he killed himself.

**2. Etam-pi disvā naravir¹yaseṭṭha,
Vācaṃ pamañce kusalaṃ nāṭivelaṃ,
Passasi bahubhāṇena, kacchapaṃ byasanaṃ gatan-ti.**

Having seen this, chief of vigorous men, speak a word that is wholesome and concise.²²⁶ You see, by talking much too much, the turtle came to disaster.

In this connection, surely killed means surely slaughtered.

While having a good grip on a stick, biting strongly with the mouth and gripping on the stick.

By speaking he killed himself, being very talkative, and uttering a word at the wrong time, having let go of the place where he bites, by his own words he killed, slaughtered himself. Like this he reached the destruction of his life, not in any other way.

Having seen this means having seen this cause.

Chief of vigorous men means the chief, the one with supreme vigor, the noble king amongst vigorous men.

Speak a word that is wholesome and concise, a wholesome word connected with truth and so on, a wise person should speak, should

²²⁶ Lit: not excessive.

utter, this beneficial word at a suitable time, he should not speak excessively, exceeding the right time, without limits.

You see means surely you see through witnessing.

By talking much too much means by talking much too much.²²⁷

The turtle came to disaster means this turtle reached the destruction of his life.

Ja 216 The Story about the (Lamenting) Fish (Macchajātaka)

In the present one monk is wavering because of having thoughts of his former wife. The Buddha tells a story of a fish who was caught, but whose lament over what his wife might think of him saved him from being roasted.

1. Na māyam-aggi tapati, na sūlo sādhutacchito, Yañ-ca maṃ maññate macchī: ‘Aññaṃ so ratiyā gato.’

It is not this fire that burns me, nor the spit that is well fashioned, but my lady²²⁸ thinking of me: ‘He went for joy to another.’²²⁹

²²⁷ It appears *-bhāṇena* is written m.c.

²²⁸ The word really means *a female fish*, but this is hard to get across fluently in the verse.

²²⁹ This line also occurs at Ja 34.

**2. So mañ dahati rāgaggi, cittañ cūpatapeti mañ,
Jālino muñcathāyirā mañ, na kāme haññate kvacī ti.**

The fire of lust it is that burns me, and my heart it does torment.
Fisherman, master, free me, there is no pleasure in being killed.

In this connection, *it is not this fire that burns me, it is not this fire that burns me, nor causes burning, nor grieves me, this is the meaning.*

Nor the spit means this spit that is well fashioned does not harm²³⁰ me, nor does it cause grief to arise in me.

But my lady thinking of me, but my lady thinking of me: “He has gone to another lady to find joy in the five strands of sensual pleasure,” that very thing burns me, grieves me.

The fire of lust it is that burns me, but he who has this fire of lust, that is what burns me, sets me on fire.

My heart it does torment, my heart is joined together with lust and that torments, wearies, vexes me.

Fisherman,²³¹ he calls on the fisherman. Because he has a net, fisherman is said.

²³⁰ *Tapati* has the meanings of both *harm* and *burn*.

²³¹ *Jālino* means one having a net, and indicates in this context a fisherman, the more usual word is *kevaṭṭa*.

*Master, free me, free me lord, he begs.*²³²

There is no pleasure in being killed, being established in pleasure, led by pleasure, a being is not killed anywhere. He laments: it is not suitable to kill any of your kind.

Or, *kāme* is a causal word, in the locative case, by following after the lady because of pleasure he laments: nowhere is he killed by you and your kind.

Ja 217 The Story about (Daughter) Seggu (Seggujātaka)

In the present a layman doesn't visit the Buddha for a long time while arranging his daughter's marriage. The Buddha tells a story of a greengrocer in the past who tested his daughter Seggu before giving her in marriage to a suitable young man.²³³

**1. Sabbo loko attamano ahosi,
Akovidā gāmadhammassa, Seggu,
Komāri ko nāma tavajja dhammo?
Yaṃ tvaṃ gahitā, pavane parodasī ti.**

²³² The compound is *muñcatha* + *ayira*, which is itself a variant form of the more familiar *ariya*.

²³³ Cf. Ja 102 Paṇṇikajātaka.

All the world has delight in lovemaking, you are unskilled in village ways, Seggu, child, how is this thing known to you today? Having grabbed you, you cry out in the woods.

In this connection, all the world has delight in lovemaking, dear, the whole world of beings has delight in sexual intercourse.

You are unskilled in village ways, Seggu, Seggu, this is her name. But through this, dear Seggu, you are unskilled in village ways, you are unskilled in the ways of the village, the ways of the low caste, this is what is said.

Child, how is this thing known to you today? Dear child, how is this practice known to you today?

Having grabbed you, you cry out in the woods, because of wanting sexual intercourse with you in the woods, having grabbed you by the hand, you cry out, and do not agree, is this your practice, what kind of young woman are you? he asks.

2. Yo dukkhaphuṭṭhāya bhaveyya tāṇaṃ,²³⁴

So me pitā, dubbhi vane karoti,

Sā kassa kandāmi vanassa majjhe?

Yo tāyitā, so sahasaṃ karotī ti.

²³⁴ This verse, and the word commentary, are a repetition of Ja 102 Paṇṇikajātaka.

The one who should shelter me from suffering, my father, is treacherous inside the woods, to whom will I cry out amidst the woods? he who protects me, offers violence.

In this connection, *the one who should shelter me from suffering* means the one who should be established as a protector, a strong protector, from feeling suffering in the body and mind.

My father, is treacherous inside the woods means my father who protects against suffering, in the woods, such a one does this deed like one who is treacherous to his friends, thinking to transgress against his own daughter by birth, this is the meaning.

To whom will I cry out means to whom will I wail? Who will be my support? this is the explanation.

He who protects me, offers violence means he who is my protector, guarding me, worthy to be my helper, my father, does a deed of violence, this is the meaning.

Ja 218 The Story about the Cheating Merchant (Kūṭavāṇijāṭaka)

In the present one merchant tries to cheat another out of his share by delaying to pay him. The Buddha tells a story of a man who told his friend 500 ploughshares were eaten by mice, but his victim then told him his son had been taken by a hawk. The Bodhisatta settles both improbabilities with wisdom.

**1. Saṭhassa sāṭheyam-idaṃ sucintitaṃ,
Paccoḍḍitaṃ paṭikūṭassa kūṭaṃ,
Phālaṃ ce khādeyyuṃ mūsikā,
Kasmā kumāraṃ²³⁵ kulalā no²³⁶ hareyyuṃ?**

Treachery to the treacherous is well thought-out, fraud to the fraudulent is planted in return, if the mice can devour a ploughshare, why can a hawk not carry away a boy child?

**2. Kūṭassa hi santi kūṭakūṭā,
Bhavati cāpi nikatino nikatya,
Dehi putta(naṭṭha)phālanatṭhassa phālaṃ,
Mā te puttam-ahāsi²³⁷ phālanatṭho ti.**

There is fraud upon fraud for the fraudulent one, there is cheating in return for the one who cheats, he must give the ploughshare to the one who lost it, the one who lost his ploughshare must not steal his child.

In this connection, *to the treacherous*, through being deceitful, being treacherous, thinking: “After finding a means, it is right to devour what belongs to another,” thus he is treacherous.

²³⁵ Text: *kumāre*; plural form, I suppose we could translate: *Why can't a hawk carry off boys.*

²³⁶ Cst reads *na*, but *no* is needed m.c.

²³⁷ Text: *putte ahāsi*, plural, but in the story only one child had been taken.

Treachery... is well thought-out, this deceit in return through thinking was well thought out by you.

Fraud to the fraudulent is planted in return, this fraud against the fraudulent person was well planted in return by you, having made this complement, he laid it down it like a snare, this is the meaning.

Why can a hawk not carry away a boy child? When mice devour ploughshares, for what reason can a hawk not carry away a boy child?

There is fraud upon fraud for the fraudulent one, do you think: “I am a person who made mice devour ploughshares, a fraud,” but for such a deceitful one in this world there is lots of deceit, deceit for deceit, deceit in return for deceit this is called, there is what is known as deceit in return for deceit, this is what is said.

There is cheating in return for the one who cheats, there is cheating for the one who cheats, for the one who defrauds there is cheating, he is another fraudulent person who causes cheating.

He must give the ploughshare to the one who lost it, dear friend who lost a son, you must give the ploughshare to the one who lost it.

The one who lost his ploughshare must not steal his child, if the ploughshare is not given him, he will carry off your son, do not let him carry him off, give the ploughshare to him. “I will give,²³⁸

²³⁸ The present tense here has immediate future meaning.

master, if you give my son.” “I will give, master, if you give my ploughshare.”

Ja 219 The Story about Blaming (Garahitajātaka)

In the present one monk can make no progress owing to discontent. The Buddha tells a story about a monkey who lived with a king and understood mankind’s wrongdoing, before being set free and reporting it to his fellows. They blocked their ears rather than listen.

**1. Hiraññaṃ me suvaṇṇaṃ me, esā rattim divā kathā,
Dummedhānaṃ manussānaṃ Ar^īyadhammaṃ passataṃ.**

Unwrought gold is mine, wrought gold is mine, this they say by night and day, unintelligent men do not consider the noble Dhamma.

**2. Dve dve gahapatayo gehe, eko tattha amassuko,
Lambatthano veṇikato, atho añkitakaṇṇako,
Kīto dhanena bahunā, so taṃ vitudate janan-ti.**

There are two householders in the house, one has no beard in that place, pendulant breasts, plaited hair, and perforated ears, being bought with lots of wealth, she attacks the people.

In this connection, unwrought gold is mine, wrought gold is mine, this is merely an abbreviated teaching, with this pair of lines all ten

kinds of treasures,²³⁹ primary and secondary crops,²⁴⁰ fields and lands, two footed servants and four footed animals, all of these are shown: “This is mine, this is mine,” he says.

This they say by day and night, this is the talk of these people by night and by day, all the time. But others say: “The five constituents are impermanent,” or, “Having become, they are not,” not knowing this, they go around lamenting in this way.

Unintelligent means having little wisdom.

Do not consider the noble Dhamma, the noble Dhamma of the noble Buddhas and so on, or, the faultless ninefold supermundane Dhamma, this is the talk of those who do not consider. But another way: “Impermanence or suffering,” this is not normally what they say.

Householders means the persons in charge in the house.

One has no beard in that place means amongst those two masters of the house, *one* refers to a woman, it is said.

²³⁹ The Vinaya, PTS 4.163, defines these: *ratanaṃ nāma muttā maṇi veḷuriyo saṅkho silā pavālaṃ rajataṃ jātaraṇṇaṃ lohitaṅko masāragallaṃ; what is called a treasure is pearl, gem, lapis lazuli, mother of pearl, quartz, coral, silver, gold, ruby and emerald.*

²⁴⁰ Defined as staple grains and vegetables.

In this connection, *plaited hair* means having braided hair, having her hair set in various weaves, this is the meaning.

And *perforated ears*, and only a pierced ear, an ear with a hole, this is said concerning a pendant ear.

Being bought with lots of wealth, but this one who has no beard, pendant breasts, plaited hair, and perforated ears, having given a lot of wealth to her mother and father, she is bought, adorned, decorated, and having mounted the vehicle, surrounded by a great retinue, she enters the house.

She attacks the people, the householder from when she first came in that house, the people, divided into the servants and workers and so on, she attacks them with the spear in her mouth, saying: “Begone servantmen and servantwomen, don’t do that!” like one who having become the master, manages the people. Thus to this extent, saying: “In the human world this is totally unsuitable,” she blames the world of humans.

Ja 220 The Story about (the Family Priest) Dhammaddhaja (Dhammaddhajātaka)

In the present Devadatta is going around trying to kill the Buddha. The latter tells a story about how how in the past a corrupt official had tried to get him killed using various strategems, but with the help of Sakka he was always defeated. Eventually he was tasked with finding a man with four good qualities to look after a palace – and again he managed to find one.

**1. Sukhaṃ jīvitarūposi, raṭṭhā vivanam-āgato,
So ekako rukkhamūle, kapaṇo viya jhāyasī ti?**

Your life looks happy, leaving the kingdom you go to the desert,
alone at the root of a tree, do you meditate like a wretch?

*In this connection, your life looks happy, your life is comparatively
happy, like one grown up in happiness, maintaining happiness.*

The kingdom means a place where people are spread out.

*You go to the desert, having entered the wilderness, a place with no
water.*

At the root of a tree means in the vicinity of a tree.

*Do you meditate like a wretch? Just like a wretch sitting alone, do
you meditate, contemplate, what do you think? he asks.*

**2. Sukhaṃ jīvitarūposmi, raṭṭhā vivanam-āgato,
So ekako rukkhamūle,
Kapaṇo viya jhāyāmi, satam Dhammaṃ anussaran-ti.**

My life looks happy, leaving the kingdom I go to the desert, alone at
the root of a tree, just like a wretch I meditate, recollecting the good
Dhamma.

In this connection, *recollecting the good Dhamma*, friend, this is the truth, I am one whose life looks happy, but leaving the kingdom I came to the desert, alone, having sat at the root of this tree, just like a wretch I meditate. But what do you say: “What do you think?” I reply to you: “The good Dhamma.” Surely I sit here recollecting the *good Dhamma*.

Good Dhamma, the good Dhamma of the Buddhas, Independent Buddhas, Buddhas’ disciples, of the good people, the wise ones. Gain and loss, fame and infamy, blame and praise, happiness and suffering, surely these are the eight kinds of worldly conditions. But while being assailed by these he does not shake, he does not stir, this here is what is reckoned as the unshakeable good Dhamma, I sit recollecting this, this is the explanation.

I am not envious, O king, I am not one who drinks strong drink, I am not one with attachments, I am resolved on non-anger.

Because of a woman, king, I had the family priest fettered, he taught me what was beneficial, so I am not envious.

This is the meaning: King, previously in this city of Benares, having become such a king, because of a woman I had the family priest fettered.

They bind the unbound right there, where fools speak, they free the bound right there, where the wise speak.

In the Bandhana Jātaka as in the tradition, at one time I became king Chattapāṇi. The queen, having corrupted sixty-four foot-servants, and not fulfilling her heart's desire for the Bodhisatta, desiring to ruin him, set him at variance and had him fettered. Then having fettered him, the Bodhisatta was brought back, and having explained the real nature of the queen's fault, he was freed from bondage by the king, and he had all the foot-servants set free, and further he advised the king, saying: "Great king, forgive the offence of these foot-servants and the queen." And everything should be understood in detail according to what was said in the Jātaka above. Referring to this he said:

Because of a woman, king, I had the family priest fettered, he taught me what was beneficial, so I am not envious.

But then I thought: "I have abandoned sixteen thousand women, and because of the defilements, although treating her well, I was not able to please this one, thus when angry it is hard to fulfil the desire of women. When clothed in soiled clothes, it is like someone getting angry, saying: 'Why are they soiled?' After the the food is eaten it becomes excrement and it is like someone getting angry, saying: 'Why does it have such a nature?' So I determined: 'Beginning from now for as long as I have not attained Arahatta, envy depending on a defilement will not arise in me.' Beginning from there I became unenvious. Referring to this: "Therefore I am not envious," was said.

When drunk, great king, I ate my own child's flesh, being touched by grief, I eschewed strong drink.

Previously, great king, I became such a king of Benares, I was unable to continue without strong drink, I was unable to eat food without meat.

In the city, on the feast-days when killing is not allowed,²⁴¹ the cook, having taken meat on the thirteenth of the month,²⁴² set it aside, and, being poorly stored, the dogs ate it.

The cook, not receiving meat on the feast-day, having cooked various other foods of the best tastes for the king, and ascended the palace, being unable to serve meat, having approached the queen, he said: “Queen, today I have not received meat, and I am certainly not able to serve food without meat, what should I do?”

“Dear, my son is held dear, is agreeable to the king, having seen my son, the king, kissing and embracing him, does not think²⁴³ even of his own existence, having dressed up my son, and made him sit on the king’s lap, while he is playing with his son, you can serve the food to the king.”

Having said this and dressed up her son and decorated him with finery, she sat him on the king’s lap. While the king was playing with his son the food was served by the cook. The king, not seeing meat

²⁴¹ On the feast-days, then as now, there were orders not to kill, so as not to offend the gods.

²⁴² I.e. on the last day before the prohibition started.

²⁴³ Lit: does not know.

on the dish, being intoxicated with liquor, asked: “Where is the meat?”

He said: “Today, king, is a feast-day when killing is not allowed, no meat is available.”

Having said: “Is meat so hard to find for me?” having wrung the neck of his dear son sitting on his lap, bringing his life to destruction, and throwing the corpse in front of the cook, he said: “Quickly prepare and bring the meat.”

The cook did so, and the king ate the food with his own son’s flesh. Out of fear of the king there was no one able to wail, or cry, or speak out. The king, having eaten, went to sleep on top of the bed, and when he woke up before dawn being no longer drunk, he said: “Bring me my son.”

At that time the queen fell at his feet wailing. Having said: “Why do you cry madam?” She said: “King, yesterday, after killing your son, you ate food with his flesh.”

The king having cried and wailed with grief for his son, said: “This suffering has arisen for me because of liquor.”

After seeing the fault in liquor, he said: “Beginning from now until I attain Arahatta, I will not drink liquor which causes such ruination,” and having taken dirt and wiped his mouth, he made this determination.

Beginning from then he did not drink any intoxicants. Referring to this fact, this verse: “When drunk, great king,” was spoken.

King, I was called Kitavāsa, my son broke an Independent Buddha’s bowl, and passed away; through that cause I became unattached.

Great king, formerly I was a king of Benares called Kitavāsa. To me a son was born. Having seen him those who could read signs, said: “Great king, this boy will die through not receiving water,” so he gave the name Duṭṭhakumāra to him. When he had grown up he was given the vicereignty.

The king walked round putting his son to the front or behind. Fearing the death of his son through not receiving water, he built lakes at the four gates and here and there inside the city, and made pavillions at the crossroads and so on and set up water pots.

One day in the morning, being decorated with ornaments, while going to the garden he saw an Independent Buddha on the highway. Having seen the Independent Buddha the many-folk worshipped and praised him, and held up their hands in reverential salutation to him.

The prince thought: “While going along with one such as I, they worship and praise this shaveling, and hold up their hands in reverential salutation to him.”

Angrily he dismounted from the elephant's back, and approached the Independent Buddha, saying: "Ascetic, have you received your food?" "Yes, prince," he said. Taking the bowl from his hand he threw it on the floor, and trampled it together with the food, and crushed it to bits with a blow of his foot.

The Independent Buddha said: "This person is truly lost," and stared into his face.

The prince said: "Ascetic, I am king Kitavāsa's son, called Duṭṭhakumāra by name. Being angry at me, opening your eyes, and looking round, what will you do?"

The Independent Buddha, having his food cut off, ascending into the sky, went to Mount Nandamūla in the northern Himālaya.

At that very moment the prince's wicked deed matured. Saying: "I am burning, burning," fire emerged from his body and he fell down right there.

Right there and then whatever water there was, all of that water was cut off, the water-courses dried up, and reaching the destruction of his life he was reborn in the ceaseless hell.

The king heard what had happened and overcome with grief for his son, thought: "This grief has arisen based on affection for my son, if

there were no attachment,²⁴⁴ grief will not arise, beginning from here on, whether with consciousness or without consciousness, I will not let attachment arise based on anything,” he made this determination. Beginning from then he had no attachment.

Referring to this the verse: “I was called Kitavāsa,” was spoken.

In this connection, *my son broke an Independent Buddha’s bowl, and passed away, my son having broken the Independent Buddha’s bowl, passed away, this is the meaning.*

Through him I became unattached, then from the basis of the arisen attachment, I became unattached, this is the meaning.

As Araka I developed loving-kindness for seven years, I spent seven aeons in the Brahmā Realm, so am I without anger.

This is the meaning: Great king, I became an ascetic named Araka, and cultivated a heart of loving kindness for seven years, for seven aeons of evolution and devolution I lived in the Brahmā Realm, so through developing loving-kindness for a long time by the performance of practice I became one without anger.

²⁴⁴ *Sneho* normally means *love, affection*, but here it means the kind of love that is attached to its object and therefore causes grief, so that here the translation *attachment* seems more appropriate.

Ja 221 The Story about the Renunciant's Robe **(Kāsāvajātaka)**

In the present laymen club together and offer robes to Devadatta. The Buddha, hearing about it, tells a story of how a hunter had dressed as a Paccekabuddha in order to kill elephants, and how he had rebuked him for dishonouring the robes.

**1. Anikkasāvo kāsāvaṃ yo vatthaṃ paridahissati,
Apeto damasaccena, na so kāsāvam-ar^ahati.**

The one who, while still being impure, will put on the yellow robe, abstaining from restraint and truth, is not worthy of the yellow robe.

**2. Yo ca vantakasāvassa, sīlesu susamāhito,
Upeto damasaccena, sa ve kāsāvam-ar^ahatī ti.**

The one who throws out any impurity, steady in virtue, endowed with restraint and truth, is worthy of the yellow robe.

In this connection, *impure*,²⁴⁵ impure is said to be lust, hatred, delusion, anger, rivalry, jealousy, selfishness, deceit, cheating, stubbornness, wrathfulness, conceit, great conceit, vanity, heedlessness, all unwholesome things, all wrong ways of living, all one thousand five hundred deeds leading to existence, that are called impure. For whatever person has not removed them, continuing and

²⁴⁵ The word means *not-not-impure* (*a+ni+kasāva*).

not relinquishing them, or going out from them, is known as one who is impure.

The yellow robe means being dyed in yellow dye it has the state of the flag of the worthy ones.²⁴⁶

The one who... will put on the... robe, having become such a one, such a robe he will put on, wear and wrap himself in.

Abstaining from restraint and truth, from what is reckoned as restraint of the sense faculties, from restraint, from what is reckoned as Nibbāna, from the ultimate truth, he abstains, he shuns it. Or, the word in the instrumental case has ablative meaning: from this restraint and truth, this is the meaning. Here truth means verbal truth, also the four truths is suitable.

Is not worthy of the yellow robe, that person, because of being impure, is not worthy of the yellow robe, the flag of the worthy ones, for him it is not suitable.

The one who... throws out any impurity, but the person, as previously mentioned, because of throwing off impurity, is free of impurity.

²⁴⁶ In ancient India the normal male householder's robe was white, and a yellow or stained robe was worn by renunciants. The flag of the worthy ones, is otherwise the flag of the Arahants.

Steady in virtue, he who is well placed in the virtues of the paths and fruits, being led, stands like one established amongst them. This is a term for one possessing virtuous practices.

Endowed means possessed of.

With restraint and truth means with restraint and truth in the aforementioned manner.

Is worthy of the yellow robe, such a person is worthy of this robe that is a flag of the worthy ones.

Ja 222 The Story about (the Monkey) Little Nandiya (Cūḷanandiyājātaka)

In the present Devadatta goes about trying to kill the Buddha, who tells a story from a past life in which a hunter had mercilessly killed him, when he was a monkey tending for his mother. Shortly afterwards, because of his wickedness, the earth swallowed up the hunter, fulfilling his teacher Pārāsariya's prediction.

1. Idam tad-ācarⁱyavaco, Pārāsarⁱyo yad-abravi:

‘Māsu tvaṃ akari pāpaṃ, yaṃ tvaṃ pacchā kataṃ tape.’

This is the word of my teacher, this is what Pārāsariya said: ‘Do not do anything wicked, which later will cause you regret.’

**2. Yāni karoti puriso, tāni attani passati,
Kalyāṇakārī kalyāṇam, pāpakārī ca pāpakam,
Yādisam vapate bījam, tādisam harate phalan-ti.**

Whatever a person does, the same he will see in himself, the one who does good will see good, the one who does wrong will see wrong, whatever seed he sews, the same kind he will carry off as fruit.

In this connection,²⁴⁷ *this is the word of my teacher means this is my teacher's word.*

Pārāsariya, he extols him by his clan name.

Later will cause means whatever wickedness is done by you, later that will cause you regret, will weary you. Do not do it, he gave this advice, but I did not do according to his word.

This is the meaning: this is what the brahmin Pārāsariya said: “You must not do anything wicked, which having done you will later regret,”²⁴⁸ this is the word of his teacher. Whatever deeds that person does by way of the body, voice and mind doors, he will receive in return the result, *the same indeed he will see in himself.*

²⁴⁷ These first few definitions are brought in from a repetition of the verse at Ja 353 Venasākhajātaka.

²⁴⁸ This restates the line of the verse in more regular prose form.

The one who does what is good will see good, he experiences the fruit, the one who does wrong will see wrong indeed, he experiences the low, inferior, unpleasant fruit.

In this world whatever seed he sews, the same kind he will carry off as fruit, he will experience, take back, carry off that fruit that suits the seed, that is fits the seed.

Ja 223 The Story about the Parcel of Rice (Puṭabhattajātaka)

In the present one wealthy man hides a gift of rice he has received on a journey from his wife and eats it all himself. The Buddha tells a story about a queen who was unable to give gifts to the ascetics, as the king did not support her well.

**1. Name namantassa, bhaje bhajantaṃ,
Kiccānukubbassa kareyya kiccaṃ,
Nānatthakāmassa kareyya atthaṃ,
Asambhajantam-pi na sambhajeyya.**

Reverence to the reverent, follow the one who follows you, she should do her duty to the one doing his duty, but she need not do good to the one who wishes her harm, no one needs to love those who do not have love in return.

**2. Cajē cajantaṁ, vanathaṁ na kay¹rā,
Apetacittena na sambhajeyya.
Dvijo dumaṁ khīṇaphalan-ti ñatvā,
Aññaṁ samekkheyya mahā hi loko.**

Abandon the one who abandons, not having desire, she need not love the one who is devoid of thought for her. A bird, knowing that a tree is devoid of fruit, can look for another tree in this great wide world.

In this connection, reverence to the reverent, follow the one who follows you, whoever pays reverence to oneself should pay reverence to him in return. Whoever follows along, you should follow him.

She should do her duty to the one doing his duty, to the one who is doing the duties that have arisen to her, she should return the duties that have arisen to him.

Abandon the one who abandons, not having desire, she should abandon the one who has abandoned her, in this she need not have desire, or what is reckoned as craving.

The one who is devoid of thought means the one without thought, the one with erroneous thought.

She need not love means she does not have to have contact with such a one.

A bird, knowing that a tree, like a bird of a previously fruitful tree, when the fruit is devoid, knowing: “This is devoid of fruit,” and putting it aside, looks for, seeks out another, so she should look for another. For there is the wide world, and you should find that person who has affection for you.

Ja 224 The Story about the Crocodile (Kumbhilajātaka)

In the present Devadatta sets out to kill the Buddha, who replies that he did this in the past also, and tells a story of how, when he was a monkey, he outwitted a crocodile and escaped being eaten.

**1. Yassete caturo dhammā, vānarinda, yathā tava:
Saccam dhammo dhiti cāgo, diṭṭham so ativattati.**

He who, monkey-king, like you, has these four things: Truth, wisdom, courage, charity, will overcome his foe.

**2. Yassa cete na vijjanti guṇā paramabhaddakā,
Saccam dhammo dhiti cāgo, diṭṭham so nātivattatī ti.**

For whoever these supremely auspicious virtues are not found, truth, wisdom, courage, charity, will not overcome his foe.

In this connection,²⁴⁹ he who means whatever person.

²⁴⁹ This first section of the commentary comes from Ja 57 Vānarindajātaka, where the verse appears verbatim.

These, indicates what will be said now is from personal experience.

Four things means four virtues.

Truth means truthful speech, saying: “I will come near,” not making false speech, and then surely coming, this is your truthful speech.

Wisdom means investigative wisdom: “It will surely be so because of having done this,” this is your investigative wisdom.

Courage, this is said to be your uninterrupted effort, this is yours.

Charity means self-sacrifice, having forsaken yourself, come into my presence. But that I was unable to capture him is my fault.

Foe means adversary.

Will overcome for that person like you, having these four things, just as today you overcame me, so will he overthrow, conquer his enemy.

In this connection, *supremely auspicious virtues*, for whoever has these four supremely auspicious – in the sense of a heap, in the sense of a quantity – virtues is not found, he will not be able to overthrow his enemy. All the rest is the same as above²⁵⁰ in the

²⁵⁰ Lit: *below*, but it always seems to be used in these contexts to mean what has gone before, where in English we say *above*; with *below* being used to indicate what is yet to come.

Kumbhilajātaka²⁵¹ by fitting it in with the exact explanation described there.

Ja 225 The Story in Praise of Patience (Khantivaṇṇanajātaka)

In the present a courtier had an affair in the king of Kosala's harem, and the king asked the Buddha advice as to what he should do. The Buddha told a story of courtier who was intriguing in the harem, while his attendant was intriguing with his own wife! When he complained about the attendant the king explained his own course of action was to be patient.

**1. Atthi me puriso, deva, sabbakicesu byāvaṭṭo,
Tassa cekoparādhatthi, tattha tvaṃ kinti maññasī ti?**

There is a person for me, king, who's concerned with all the duties, and this one, he has an offence, what do you think about this case?

In this connection, and this one, he has an offence, and this person has an offence.

What do you think about this case? what do you think should be done about this case in which this person has an offence? In whatever way

²⁵¹ Cst indicates that we are being referred to Ja 208 Suṃsumārajataka, but it seems this is wrong, and Ja 57 Vānarindajātaka, where the first verse occurs, should be indicated.

it comes to your mind,²⁵² that will be a suitable punishment to impose on him, this is the explanation.

**2. Amhākam-patthi puriso, ediso idha vijjati,
Dullabho aṅgasampanno, khanti-r-asmāka' ruccatī ti.**

For us also there is a person, such a person here is found, rare are those endowed with these qualities, for us we like patience.

This is the meaning: for our king there is such a one who is very helpful in the house, but he is a offending person, he can be found here, now also he can be found here, we officers tolerate him referring to his great help, but also you who are not a king, must carry this burden of toleration. Endowed with qualities, endowed with all these virtuous components, that person is known as rare, for this reason our liking is for patience and toleration in such a position.

Ja 226 The Story about the (Impatient) Owl (Kosiyajātaka)

In the present the king of Kosala wants to go on an expedition with his army, but first he sought the counsel of the Buddha, who tells a story of an owl who came to a bamboo thicket at the wrong time and was killed by a bunch of crows.

²⁵² Lit: *in whatever way your mind arises*, which is not idiomatic in English.

**1. Kāle nikkhamanā sādhu, nākāle sādhu nikkhamo,
Akālena hi nikkhamma, ekakam-pi bahujjano,
Na kiñci attham̐ joteti dhañkasenāva kosiyaṃ.**

Going at the right time is good, not going at the wrong time is good, by going out at the wrong time, alone, and with the many folk, nothing explains the meaning like the owl with the army of crows.

**2. Dhīro ca vidhividhānaññū, paresaṃ vivarānugū,
Sabbāmitte vasīkatvā, kosiyo va sukhī siyā ti.**

The wise one knows the rules and commands, follows the faults of others, bringing all foes under control, he will be happy like the owl.

In this connection, going at the right time is good, great king, going out is called going out or advancing at a suitable, very suitable, time is good.

Not going at the wrong time is good, but going out at the wrong time to go to another place from your own place of residence, going out or advancing is not good.

At the wrong time and so on, amongst the four lines, by joining the first line with the third line, and the second line with the fourth line, so is the meaning to be understood.²⁵³ From his own place of

²⁵³ I do not really follow this, as the verse makes perfect sense as it is, and would be hard to understand if reordered in the way suggested here.

residence, whatever person, at the wrong time, having gone out, or having advanced.

Nothing explains the meaning, he is unable to generate even an insignificant development for himself, then alone, and with the many folk, with the many hostile folk, at the wrong time going out or advancing, alone, or being surrounded by folk, he is led to complete destruction.

In this connection, this is the simile: *like the owl with the army of crows*, like this army of crows, at the wrong time going out or advancing, they lead the owl to complete destruction by attacking him with their beaks, so therefore, beginning with animals, no one, at the wrong time, and from his own place of residence should go out or advance.

In the second verse, *the wise one* means the wise one.²⁵⁴

The rules means the traditions established by the wise men of old.

Commands means the divisions or the commands.

Follows the faults means knowing and following a fault.

Bringing means bringing under his own control.

²⁵⁴ *Dhīra* can mean *wise* or *firm*. The commentary clarifies which meaning is intended here.

The owl means from this foolish owl likewise to another wise owl.

This is what is said: he who is wise, thinking: “At the right time I should go out, I should advance, but, at this time I should not go out, I should not advance.” What are known as the traditions established by the wise ones of old, the rules and what is reckoned as the divisions, or the commands, he knows his rules, commands, his undertaking of the commands, he knows the rules and commands. And knowing the faults of others, of his foes, like for sure a wise owl at what is reckoned as night, in his own time going out and advancing, cutting the crows’ heads off as they lie right there, having brought all foes under control, he will live happily. So the wise one at the right time, having gone out, having advanced, having brought all of his foes under his control, will be happy, without suffering.

Ja 227 The Story about the Muckworm (Gūthapāṇajātaka)

In the present one youth harasses the monks as they go round for alms, so much so they abandon the village. One monk rectifies the situation by giving him a good beating. The Buddha then tells a story of how in a previous life an elephant had killed a dung-beetle with excrement.

**1. Sūro sūrena saṅgamma, vikkantena pahārinā,
Ehi Nāga nivattassu, kiṃ nu bhīto palāyasi?
Passantu Aṅgamagadhā mama tuyhañ-ca vikkaman-ti.**

A hero comes across a hero, beating him with heroism, come, O Nāga, turn back again, why do you run away in fear? See, people of Aṅga and Magadha, my heroism and yours.

This is the meaning: your hero coming across my hero, with the energy of a hero, with herosim, beating him with the ability of giving him *a blow*.

What is the reason? Not having come across him, you must go, surely he should give one good blow, therefore, *come O Nāga, turn back again, being frightened by the fear of death to such an extent, why do you run away in fear?*

Having made this the internal limit, while dwelling there, see, *people of Aṅga and Magadha, my heroism and yours, see the persistence of both of us.*

**2. Na taṁ pādā vadhissāmi, na dantehi, na soṇḍiyā,
Mīḷhena taṁ vadhissāmi, pūti haññatu pūtinā ti.**

Not with my feet will I kill you, not with my tusks, not with my trunk, I will kill you with excrement, the rotten will kill the rotten.

This is the meaning: not with my feet and so on will I kill you, but because it is suitable, I will kill you with excrement.

**Ja 228 The Story about being Guided by Desire
(Kāmanītajātaka)**

In the present one brahmin, after careful tending his crops with the intention of giving a gift to the Buddha and the Saṅgha, loses all in a night's flood. The Buddha then tells a story of the past in which a greedy king loses his chance to gain three kingdoms, before being taught the folly of desire, and putting his grief aside.

**1. Tayo giriṃ antaraṃ kāmāyāmi,
Pañcālā Kuruyo Kekake ca,
Tat-uttariṃ, brāhmaṇa, kāmāyāmi
Tikiccha maṃ, brāhmaṇa, kāmanītan-ti.**

Three inside of the mountain I desire, the Pañcālas, Kurus and Kekakas, more than that, brahmin, I desire that you cure me, brahmin, one guided by desire.

In this connection, *three inside of the mountain, three mountains, this is also a reading.*²⁵⁵

Since: “He opens the gate of the Sudassana mountain,” having fought here at the Devas’ city of Sudassana, by being difficult to conquer, by being difficult to shake: Mount Sudassana²⁵⁶ is said, so here also these three cities is intended by ‘three inside of the mountain’. Therefore this here is the meaning: three cities and those who are within them, I desire the threefold country also.

²⁵⁵ *Three mountains* would then be the translation.

²⁵⁶ These words only occur here, and it is hard to see how they define *sudassana*, which means: *good looking, or easy to see*.

The Pañcālas, Kurus and Kekakas, these are the names of the three countries.

Of these, *Pañcāla* means Uttarapañcāla, the name of the city there is Kapila. *Kurus* means the country of Kuru, the name of the city there is Indapatta. *Kekakas*, the accusative word is in the nominative case, by this the country of Kekaka is indicated, there the capital city is (also called) Kekaka.

More than that means after having obtained the kingdom of Benares, more than that, I desire the threefold kingdoms.

Cure me, brahmin, one guided by desire, being guided by the objects of sensuality and the defilements of sensuality, if you are able to beat, overcome these, please cure me, brahmin.

**2. Kaṇhāhi daṭṭhassa karonti heke,
Amanussaviṭṭhassa karonti paṇḍitā.
Na kāmanītassa karoti koci,
Okkantasukkassa hi kā tikicchā ti?**

Some there are who can work the bite of the cobras, the wise can work possession by Amanussa. But no one can work one who is led by desire, what cure is there for one fallen from purity?

In this connection, some there are who can work the bite of the cobras, some can cure the bite of the cobra snake with its awful poison, they can work a cure by mantras and by medicine.

The wise can work possession by Amanussa, other wise ones who are exorcists, for those grabbed, overcome and entered into by Amanussa, Bhūtas, Yakkhas and so on, they work a cure with offerings, making safeguards, medicines and suffusions and so on.

But no one can work one who is led by desire, for that sensuality-poisoned person who is led by sensuality, except for the wise ones, no one can work a cure, though working, there is no one able to work a cure.

What is the reason? What cure is there for one fallen from purity? For one fallen from purity, having fallen away from noble wholesome things, for a person who is established and overcome by unwholesomeness, what is called a cure through mantras, medicine and so on, such a one is not able to be cured through medicines.

Ja 229 The Story about (the King) who Fled (Palāyijātaka)

In the present one ascetic goes about arguing with all he meets, when he comes to Jetavana he is intimidated by the size of the gate, and decides not to enter and argue. The Buddha tells a story of a mighty king who got up a huge army, but when he saw the gate of the city he intended to overthrow he was intimidated and decided to withdraw.

**1. Gajagameghehi, hayaggamālibhi,
Rathūmijātehi, sarābhivassēbhi,
Tharuggahāvaṭṭadaḥhappahāribhi,
Parivāritā Takkasilā samantato.**

With clouds of great elephants, with garlanded great horses, with a wave of chariots, with a great rain of arrows, with the whirlpool of weapon-handlers giving them strong blows, besieging the great city of Taxila on all sides.

**2. Abhidhāvatha cūpadhāvatha ca,
Vividhā vināditā vadantibhi,
Vattatajja tumulo ghōso, yathā
Vijjulatā jaladharassa gajjato ti.**

Run up against them, approach them quickly, with the sounding of various noises, continue the great sound today, just as with lightning flashes, the rain cloud thunders.

In this connection, with clouds of great elephants, with clouds of great elephants, with their trumpets roaring, with the drunken thunder of these noble animals, this is the meaning.

With garlanded great horses, with garlanded great horses, with the noble family of thoroughbred Valāhaka²⁵⁷ horses in the cavalry squadron, this is the meaning.

²⁵⁷ *Valāhaka* is the name of a type of mythical horse.

With a wave of chariots, with the impulse of the wave that has arisen, like with the water of the ocean, with a wave of chariots that has arisen, with the chariot squadron, this is the meaning.

With a great rain of arrows, with that squadron of chariots, with the raining down of a great rain of arrows like a thick rain cloud.

With the whirlpool of weapon-handlers giving them strong blows, with the great weapon-handlers, with a whirlpool of strong blows, having returned, having turned back from here and there, with blows that are strong, with swords held high and violent bejewelled weapon-handlers, and with warrior foot soldiers, this is the meaning.

Beseiging the great city of Taxila on all sides, since this Taxila is beseiged, you must act quickly, this is the meaning.

Run up against them, approach them quickly, you must run with impulsiveness and approach them.

With the sounding of various noises, together with the noble elephants let there be various noises, cry out variously, with the sound of thunder and shouting, this is the meaning.

Continue the great sound today, continue today the great big sound like the sound of the thunderbolt.

Just as with lightning flashes, the rain cloud thunders, just as when the rain cloud thunders, the lightning flashes crash at the front, so wandering around, having besieged the city, take hold of the kingdom, this is what is said.

**Ja 230 The Second Story about (the King) who Flew
(Dutiyaṭāyijātaka)**

In the present one ascetic goes about arguing with all he meets, when he meets the Buddha he is intimidated by the radiance of his face, and decides not to argue. The Buddha tells a story of a mighty king who got up a huge army, but when he saw the radiance of the face of the king he intended to overthrow he was intimidated and decided to withdraw.

**1. Dhajam-aparimitaṁ, anantapāraṁ,
Duppasahaṁ dhañkehi sāgaraṁ va,
Girim-iva anilena duppasayho,
Duppasaho aham-ajja tādisenā ti.**

Measureless are the banners, endless on all sides,²⁵⁸ as hard to overcome as the ocean by crows, as hard to overcome as a mountain by wind, as hard to overcome as am I now by such.

In this connection, *measureless are the banners*, having set a peacock feather over my chariots, and lifted up banners that are measureless, an uncountable number.

Endless on all sides, my soldiers and chariots, thinking: “Such are the elephants, such are the horses, such are the chariots, such are the foot soldiers,” without limit of numbers, they are *endless on all sides*.

Hard to overcome means it is not possible to be overcome, to be overpowered by the enemy.

Like what? *As the ocean by crows*, as the sea by many crows, because of the suppression of urgency, or because of going beyond, is hard to overcome, so this is hard to overcome.

²⁵⁸ This compound only occurs here, *pāra* normally means *the far shore, the other side*, but here, from context, must mean *all sides*.

As hard to overcome as a mountain by wind, but this, my army is as hard to overcome as an unshakeable mountain is by the wind, so is my army hard to overcome with another army.

As hard to overcome as am I now by such, I, being endowed with this army am hard to overcome now by such a force, he said this referring to the Bodhisatta as he stood on the tower.

**2. Mā bāli yaṃ vilapi, na hissa tādisaṃ,
Viḍayhase na hi labhase nisedhakaṃ,
Āsajjasī gajam-iva ekacāriṇaṃ,
Yo taṃ padā naḷam-iva pothayissatī ti.**

Fool, do not talk this nonsense, such is not his, when on fire do not receive one who obstructs you, you attack like a solitary elephant, like one who crushes a reed with his foot.

In this connection, fool, do not talk this nonsense means do not talk nonsense to me. Such, thinking: “Endless on all sides are my soldiers and chariots,” thinking such about being able to take the kingdom, it is not his, it is not, this is the meaning.

When on fire, you fool, you are completely on fire with lust, hatred, delusion, conceit and affliction.

Do not receive one who obstructs you, but having overcome, defeated one like me, do not receive one who obstructs you, today I will put to flight whoever comes along the road.

You attack means you go towards.

Like a solitary elephant, means like a solitary, intoxicated, noble elephant.

Like one who crushes a reed with his foot, he who like an intoxicated noble elephant crushes, grinds a reed with his foot, so will he crush you, if you attack, this was said referring to himself.

Ja 231 The Story about the Shoes (Upāhanajātaka)

In the present Devadatta repudiates the Buddha and becomes his foe, leading to his own destruction. The Buddha tells a story of an elephant trainer and his pupil, and how the latter judged himself of the same worth as the former, until he was shown to have less skill in front of the king.

**1. Yathā pi kītā purisassupāhanā
Sukhassa atthāya, dukhaṃ udabbahe,
Ghammābhitattā thalasā papīlītā,
Tasseva pāde purisassa khādare.**

Just as when someone, buying men's shoes for ease and use, so suffering could be removed, oppressed by the scorching heat on the feet, they chafe at the feet of that person.

**2. Evam-eva yo dukkulīno anar¹yo,
Tumhāka²⁵⁹ vijjañ-ca sutañ-ca ādiya,
Tam-eva so tattha sutena khādati,
Anariyo vuccati pānadūpamo ti.**

So he of bad family, ignoble, stealing this science and learning of yours, being consumed by his learning right there, the ignoble one is like a bad shoe.

*In this connection, oppressed by the scorching heat on the feet, oppressed by the scorching heat on the sole of the feet.*²⁶⁰

Of that, because of having been bought for ease, strapped on the feet they are the wrong shoes for that person.

They chafe means by causing a wound, they chafe the feet.

Of bad family means of bad birth, a son of a bad family.

Ignoble means being devoid of conscience and concern, a bad person.

Stealing this science and learning of yours, here it should be said he bows down to this and that of yours, he practices, employs this and that craft of yours, this is the meaning, this is actually your teacher's,

²⁵⁹ Cst: *tammāka*, which doesn't make sense.

²⁶⁰ Same words, but restated more clearly.

therefore *yours* is said, but for the comfortable arrangement of the verse it is said in short form.

Science means whatever is in the eighteen branches of science.²⁶¹

Learning means whatever is scriptural study.

Being consumed by his learning right there, his means being himself consumed.²⁶²

He means whoever is of bad family, ignoble, having stolen this science and learning from the teacher, he.

Being consumed by his learning right there, he consumes himself by learning in his presence, this is the meaning. But the commentary says: “Being consumed with that learning right there,” this is another reading. Being consumed by his own learning right there, this is the meaning.

The ignoble one is like a bad shoe, thus the ignoble one is like a bad shoe, like a badly made shoe, is said. Since a badly made shoe chafes

²⁶¹ This is the four Vedas (Ṛg, Sāma, Yajur and Atharva), and their ancillaries: pronunciation (*śikṣa*), procedures (for the ritual) (*kalpa*), linguistics (*vyākaraṇa*), grammar (*nirukti*), metre (*chandas*) and astronomy (*jyotiṣa*). Then enquiry (*mīmāṃsā*), reasoning (*nyāya*), traditions (*purāṇa*), law (*dharmaśāstra*); and medicine (*āyurveda*), martial arts (*dhanurveda*), theatre (*gandharvaveda*) and governance (*arthaśāstra*).

²⁶² There must be doubt about this interpretation, *tam* is not normally possessive.

a person, so when being consumed by learning he chafes himself by himself.²⁶³ Or, *pānadu* means pained²⁶⁴ by the shoe, having a painful shoe, this is known as the feet being hurt²⁶⁵ by the sandal. Therefore he who hurts himself by his learning, because of being hurt by that learning, is said to be *ignoble* like a bad shoe, like the foot that is hurt by a shoe is said, this is the meaning here.

Ja 232 The Story about the (Broken) Lute (Vīṇāthūṇajātaka)

In the present a young woman seeing a bull honoured, mistakenly thinks it is because of his hump, and seeks out a hunchbacked man to elope with. The Buddha tells a story of a similar happening in the past, and how she was brought home again.

1. Ekacintito yam-attho bālo aparīṇāyako, Na hi khujjena vāmena bhoti saṅgantum-ar^ahasi.

Having had a sole thought of welfare the fool, who is not a guide, is surely not worthy to join up, dear lady, with the hunchbacked dwarf.²⁶⁶

²⁶³ The definition is playing on the various meanings of *khādati*: *chew, bite, eat, chafe, devour* and *consume*.

²⁶⁴ A meaning found in Sanskrit.

²⁶⁵ This meaning is established in Sanskrit, but rare in Pāli.

²⁶⁶ I am understanding *vāma* to be short for *vāmana* here.

In this connection, *having a sole thought of welfare, dear, you, having thought of welfare, fled with this hunchback, this must be the sole thought made by you.*

The fool, who is not a guide means the hunchback fool, because of lacking in wisdom, even an old man is also a fool, taking another, while not going, because of being unable to go he is not a guide.

Is surely not worthy to join up, dear lady, with the hunchbacked dwarf, with this hunchback, with this dwarf and his dwarfness, dear lady, you, being born in a great family, being beautiful, lovely to behold, it is not worthy to go to join up together with him.

**2. Purisūsabhaṃ maññamānā, ahaṃ khujjam-akāmayiṃ,
Soyaṃ saṅkuṭito seti chinnatanti yathā viṇā ti.**

Thinking this was a bull of a man, I desired this hunchbacked man, this same shrunken person lies down like a lute with a broken string.

This is the meaning: sir, having seen a bull, thinking: “The hump on the back of the chief bull, he also has this, so it should be the same with the bull of a man.” So *thinking... I desired this hunchback bull of a man.*²⁶⁷

Just as what is called the fretboard of this lute with its sounding board has *a broken string, so this shrunken person lies down.*

²⁶⁷ This is a rearrangement of the sentence in more regular prose order.

Ja 233 The Story about the Barb (Vikaṇṇakajātaka)

In the present one monk is overcome with desire and about to fall away. The Buddha tells a story about a crocodile who, hearing the king call the fish to their meal, came to feed on the fish for himself, was harpooned and eventually died.

**1. Kāmaṃ yaḥiṃ icchasi tena gaccha,
Viddhosi mammamhi vikaṇṇakena,
Hatosi bhattena suvāditena,
Lolo ca macche anubandhamāno ti.**

Surely go wherever you so desire, you are shot in the vitals with a barb, you have been killed by your food and by sound, the greedy one is following the fish.

In this connection, *surely* means with certainty.²⁶⁸

***Go wherever you so desire* means wherever you desire, to that place go.**

***In the vitals* means in a vital place.**

***With a barb* means with a barb or dart.**

²⁶⁸ *Kamaṃ* is an indeclineable, sometimes meaning *according to desire*, *gladly*, *willingly*, and sometimes used as an emphatic, as here.

You have been killed by your food and by sound, the greedy one is following the fish, you, having perception of the sound of the drum when food was being given, becoming greedy, following along in order to eat fish, have been killed by that sound and food, there is no life in the place you have gone to, this is the meaning.

**2. Evam-pi lokāmiṣaṃ opatanto,
Vihaññatī cittavasānuvattī,
So haññatī ñāṭisakhāna’ majjhe,
Macchānugo so-r-iva suṃsumāro ti.**

So also when falling on worldliness, following the mind’s desire, he suffers, he dies in the midst of kin and of friends, like the crocodile following the fish.

In this connection, *worldliness* means the five strands of sense pleasure. Because you grasp at what is pleasing, charming, likeable, therefore worldliness is said.

Falling on, falling into that worldliness, because of defilements, and the mind’s desire, that person suffers, is exhausted.

He dies means such a person, in the midst of kin and friends, being pierced by a barb, like the crocodile following the fish, having

grasped at what is likeable in the five strands of sense pleasure, is killed, exhausted,²⁶⁹ attains complete destruction.

**Ja 234 The Story about (Princess) Asitābhū
(Asitābhujātaka)**

In the present one young woman is despised by her husband, listens to Dhamma, enters the path, ordains and becomes Awakened. The Buddha tells a story in which she, as a young woman called Asitābhū, gained high Attainments in a similar story from a previous life.

**1. Tvam-eva dāni-m-akara, yaṁ kāmo byagamā tayi,
Soyam appaṭisandhiko kharachinnaṁ va renukan-ti.**

Now you are done, sensual desire in you has been overcome, just as a tusk that is cut off with a saw cannot be rejoined.

In this connection, *now you're done*, noble one, abandoning me, following a Kinnarī, you now have surely done this.

Sensual desire in you has been overcome, whatever my sensual desire towards you has ceased, abandoned by abandoning and elimination, he who has abandoned attains this distinction, this is the explanation.

²⁶⁹ It seems here that *kilamati* takes on a stronger meaning than its usual *wearied, tired, fatigued*, and must mean something like *completely exhausted (to the point of death)*.

This cannot be rejoined, but now this sensual desire cannot be rejoined, it is not possible to rejoin it.

Just as the tusk that is cut off with a saw, tusk is said to be an elephant's tusk. Just as an elephant's tusk that has been cut off with a saw cannot be rejoined, cannot be attached the same way as before, so there is certainly no fixating of my mind in you again.

**2. Atricchaṃ atilobhena atilobhamadena ca,
Evaṃ hāyati atthamhā, ahaṃ va Asitābhuyā ti.**

Great desire, with great greed together with excessively great greed, cuts off²⁷⁰ our welfare, just as I was cut off from Asitābhū.

In this connection, great desire, with great greed, great desire is said to be what is reckoned as desire for this and that, unending craving, great greed is said to be being overcome with continual greed.

Together with excessively great greed, from the arising of an excessive person is born what is known as excessive greed.

This is what is said: because of great desire a person has great desire and conceit, with great greed and excessively great greed, just as I lost the princess Asitābhū, so will his welfare be cut off.

²⁷⁰ *Hāyati* literally means *dimishes, declines, dwindles*, but here to make the simile work we must use something like *cuts off*.

Ja 235 The Story about (the Wanderer) Vacchanakha (Vacchanakhajātaka)

In the present a supporter of Ven. Ānanda's tries to tempt him back to the lay life by offering him half his wealth. Ven. Ānanda refuses though, as the household life is full of suffering. The Buddha tells a story of similar events which unfolded in a previous life when the Bodhisatta was an ascetic called Vacchanakha.

1. Sukhā gharā, Vacchanakha, sahiraññā sabhojanā, Yattha, bhutvā pivivā ca, sayeyyātha anussuko ti.

Vacchanakha, households are pleasant, having gold and having food, where, after eating and drinking, you can lie down free from desire.

In this connection, *having gold* means being endowed with the seven gems.²⁷¹

***Having food* means having a lot of staple and non-staple foods.**

Where, after eating and drinking, in those houses where there is gold and food, after eating the various and most tasty foods, and drinking the various drinks.

²⁷¹ Gold (*suvaṇṇa*), silver (*rajata*), pearl (*muttā*), gem (*maṇi*), lapis lazuli (*veḷuriya*), diamonds (*vajira*), coral (*pavāla*). Cf. Ja 219 Garahitajātaka, where 10 treasures are mentioned.

You can lie down free from desire, on the top of a decorated and auspicious bed, being free from desire, you can lie down, those houses are known as extremely pleasant.

**2. Gharā nānīhamānassa, gharā nābhaṇato ’musā,
Gharā nādinnadaṇḍassa paresaṃ anikubbato,
Evaṃ (chiddaṃ) durabhisambhavaṃ, ko gharaṃ paṭipajjati ti?**

No houses for the one who does not exert himself, no houses without speaking lies, no houses for the one with a stick, who does not defraud others, so being faulty and hard to endure, who would practice in a house?

In this connection, no houses for the one who does not exert himself, all the time, because of farming, herding and so on, there are no houses normally for one who does not exert himself, who lacks effort, does not find good support for life in the home, this is the meaning.

*No houses without speaking lies, for the purpose of gaining fields, lands, unwrought and wrought gold and so on, there are no houses normally for one speaking the truth.*²⁷²

No houses for the one with a stick, who does not defraud others, for the one with a stick means for the one who takes up a stick, there are no houses for one who discards the stick and does not defraud

²⁷² Lit: not speaking what is not false.

others. The one who takes a stick to others, such as servants and workers, in that very place must apply a suitable sentence for a crime, by means of executing, binding, amputating, beating and so on, home life is settled for him, this is the meaning.

So being faulty and hard to endure, who would practice at home? So now, while not making these endeavours and so on, and through each loss there is the making of a fault, what should be always done is hard to endure, hard to accomplish, or, by always doing what is hard to endure the house life is hard to fulfil, thinking: “Becoming unagitated, I will live at home,” who would practice like this?

Ja 236 The Story about the (Deceitful) Heron (Bakajātaka)

In the present one deceitful monk is brought to the Buddha, who tells a story of how a heron had stood in the water trying to fool the fish into believing he was no threat to them, only to be discovered by the king of the fish.

**1. Bhaddako vatayaṃ pakkhī, dijo kumudasannibho,
Vūpasantehi pakkhehi, mandamando va jhāyatī ti.**

That excellent bird, twice-born, resembling a white water-lily, with its wings both settled and calm, he meditates like a great fool.²⁷³

²⁷³ Lit: fool-fool.

In this connection, *he meditates like a great fool, becoming like a great fool,*²⁷⁴ *like some who are unknowing, he meditates alone.*

**2. Nāssa sīlaṃ vijānātha, anaññāya pasamsatha,
Amhe dijo na pāleti, tena pakkhī na phandatī ti.**

You do not understand his character, unknowing, you praise him,²⁷⁵ this twice-born bird doesn't guard us, because of this the bird does not move.

In this connection, *this twice-born bird doesn't guard us, this twice-born bird does not guard us, does not watch over us, he considers: “When will I make a mouthful out of these?”*

Because of this the bird does not move, because of this the bird does not move, does not shake.

Ja 237 The Story about (the Brahmin) Sāketa (Sāketajātaka)

In the present an old brahmin greets the Buddha as his son, and calling his wife she too talks about him as her son. The Buddha tells how those who have been dear to each other in previous lives are dear also in their present lives.

²⁷⁴ Following CPD: *abalabala, mfn. (accord. to Ct. abala + abala, āmreḍita- cpd.), foolish, silly.*

²⁷⁵ This line is also found at Ja 175 Ādiccupaṭṭhānājātaka.

**1. Ko nu kho Bhagavā hetu, ekacce idha puggale,
Atīva hadayaṃ nibbāti, cittañ-cāpi pasīdatī ti?**

What is the reason, Bhagavā, some people here, have a heart extremely cool, and a mind of faith?

This is the meaning: what is the reason why at the exact moment some people were seen here the heart is extremely cool, is cool like someone sprinkled with a thousand pots of cool well-perfumed water, and some are not cool? Some at the exact moment have a heart that is faithful, that is pliable, that is steadfast²⁷⁶ through love, and some are not steadfast?

**2. Pubbeva sannivāseṇa paccuppanhiteṇa vā,
Evaṃ taṃ jāyate pemaṃ, uppalaṃ va yathodake ti.**

Through living together in the past or being beneficial in the present, in this way love arises, like a water-lily arises on the water.

This is the meaning: monastics, what is known as love arises because of two reasons, through being in the past a mother, father, son, daughter, brother, sister, husband, wife, companion or friend, he who lived together with another in the past, for him this is *through living together in the past*, being bound together between existences, does not give up his affection.

²⁷⁶ This word more usually have a negative connotation, *adheres, clings to, sticks to*, but here is used as a synonym of *pasīdati*.

In this individuality by *being beneficial in the present in this way love arises*, these are the two reasons what is called love arises.

Like what? *Like a water-lily arises on the water*. This is said to have the meaning of a collection, therefore just as a water-lily and the rest of the water-born flowers born on the water, are born depending on these two reasons: water and mud, so these are the two reasons for love to arise, so should the meaning be seen here.

Ja 238 The Story about One Word (Ekapadajātaka)

In the present one boy asks his father a question about how to accomplish his purpose, and his father takes him to the Buddha to get the answer. The Buddha tells a story about how a similar question was asked in the past, and how he as Bodhisatta had answered it.

**1. Iṅha ekapadam, tāta, anekatthapadassitam,
Kiñci saṅgāhikaṃ brūsi, yenatthe sādhayemase ti.**

Come, speak one word, father, a word relying on multiple meanings, something comprehensive, by which our purpose may be successful.

In this connection, *come*, this particle has the meaning of requesting or reproving.

One word mean one reasonable word, one word connected with reason, or, one expressive word.

A word relying on multiple meanings, words that have multiple meanings, depending on words that have reason.

Speak... something comprehensive, speak something, one word, that comprehends many words, or, this is the reading.²⁷⁷

By which our purpose may be successful, with one word that depends on multiple meanings by which we may be successful in developing ourselves, speak that to me, he requests.

²⁷⁷ This is not at all clear. Perhaps it means that *brūhi* is an alternative reading for *brūsi*? Both words give the same meaning.

**2. Dakkheyekapadaṃ, tāta, anekatthapadassitaṃ,
Tañ-ca sīlena saññuttaṃ, khantiyā upapāditāṃ,
Alaṃ mitte sukhāpetuṃ, amittānaṃ dukhāya cā ti.**

Skill is one word, dear, a word relying on multiple meanings, that's connected with virtue, being accomplished in forbearance, able to endow friends with happiness, enemies with suffering.

In this connection, what is called skill is what is remunerative, clever and wholesome, and is endowed with knowledge and effort.

A word relying on multiple meanings, so in the same manner, effort relies on being a word with multiple meanings. Which of these? virtue, and so on. Because of that that's connected with virtue, and so on is said.

This is the meaning: but this effort that is endowed with virtuous conduct, furnished with tolerance and forbearance, is capable enough to endow happiness on friends, with suffering for enemies. Whoever is known as being endowed with remuneration, knowledge, wholesomeness and effort, endowed with forbearing conduct, is not able to endow happiness on friends, or endow suffering on enemies.²⁷⁸

²⁷⁸ I am at a loss to explain why this seems to say the exact opposite of what was stated in the previous sentence.

**Ja 239 The Story about the Green Frog
(Haritamātājātaka)**

In the present Ajātasattu, after killing his father, finds himself at war with his uncle, and victory goes back and forth. The Buddha tells a story of a water snake who used to eat fish, but when caught in a fish trap, was set upon and killed by the fish.

**1. Āsīvisam-pi maṃ santam̐ pavīṭṭham̐ kumināmukham̐,
Ruccate haritāmātā yaṃ maṃ khādanti macchakā ti.**

Though a poisonous snake, when I entered the mouth of the fish trap, the green frog found satisfaction when the little fish did bite me.

In this connection, though a poisonous snake means having poison that enters quickly.

The green frog found satisfaction when the little fish did bite me, the son of a green frog found satisfaction with this, this is what is said.

**2. Vilumpateva puriso yāvassa upakappati,
Yadā caññe vilumpanti, so vilutto vilumpatī ti.**

A man will steal for as long as it is of benefit to him, but when the others steal, the one stealing is the one stolen from.

In this connection, *a man will steal for as long as it is of benefit to him*, for as long as a person's wealth benefits, succeeds, thrives, for that long he steals from another. As long as he benefits is another reading. For however much time it is possible for a person to steal, this is the meaning.

But when the others steal means but when others, having become wealthy, steal.

The one stealing is the one stolen from means then the thief is stolen from by others.

They also read *vilumpanam*, are stealing,²⁷⁹ but this meaning is not suitable.

So the thief becomes the one stolen from.

Ja 240 The Story about (the Unjust King) Mahāpiṅgala (Mahāpiṅgalajātaka)

In the present, after attacking the Buddha multiple times, Devadatta is finally swallowed up by the earth and everyone rejoices. The Buddha tells a story of how one vicious king called Piṅgala died and his death was celebrated except by one porter, who feared hell would reject Piṅgala and he might come to life again.

²⁷⁹ This seems to be a present participle.

**1. Sabbo jano hiṁsito Piṅgalena,
Tasmiṁ mate paccayā vedayanti,
Piyo nu te āsi akaṇhanetto?
Kasmā nū tvaṁ rodasi dvārapālā ti?**

All people were harassed by Piṅgala, now, because he is dead, they feel delight, what was the one with tawny eyes to you? Why are you crying, watchman of the door?

In this connection, *harassed* means afflicted in various ways by punishment and fines, and so on.

By *Piṅgala* means by the tawny-coloured one.²⁸⁰ It seems his two eyes were tawny-flecked, the colour of cats' eyes, because of this the name Piṅgala was given.

They feel delight means they truly feel delight.

The one with tawny eyes means the one with tawny eyes.²⁸¹

Why are you means for what reason are you crying?

²⁸⁰ Piṅgala seems to have been quite a popular name at the time. Literally it means one who is tawny coloured, or has tawny-coloured eyes, hence the definition here.

²⁸¹ Literally *a-kaṇha-netta* means one with *non-black* eyes, which is awkward, hence in the translation of the verse I follow the definition given in the commentary here.

**2. Na me piyo āsi akaṇhanetto,
Bhāyāmi paccāgamanāya tassa,
Ito gato himseyya Maccurājam,
So himsito āneyya punā idhā ti.**

The one with tawny eyes wasn't dear to me, but his coming back I truly do fear, going from here should he harass Death's King, being harassed he may sent him back here.

**3. Daḍḍho vāhasahassehi, sitto ghaṭasatehi so,
Parikkhatā ca sā bhūmi, mā bhāyi, nāgamissatī ti!**

He's burned by thousands of cartloads, cooled by hundreds of water pots, the earth has been dug up, please do not fear, he is not coming back!²⁸²

[There is no word commentary to these verses.]

Ja 241 The Story about (the Jackal) Sabbadāṭha (Sabbadāṭhajātaka)

In the present Devadatta is prospering, until the Buddha overcame the elephant Nālāgiri, which was sent to kill him, at which point his reputation faded. The Buddha tells a story of a jackal who learned a

²⁸² For reasons that are not clear neither of these verses has a commentary, although they would seem to require a paraphrase at the least! Note that the 3rd verse is extra to the two verses required in this section.

spell and subdued the animal kingdom, until he was tricked into bringing about his own destruction.

**1. Siṅgālo mānathaddho ca, parivārena atthiko,
Pāpuṇi mahatiṃ bhūmiṃ rājāsi sabbadāṭhinam.**

A jackal, stiff with pride, wanting a retinue, became king of all toothed creatures on the great earth.

**2. Evam-eva manussesu yo hoti parivāravā,
So hi tattha mahā hoti siṅgālo viya dāṭhinan-ti.**

Even so he who has a retinue of men, is great there like the jackal amongst the toothed-ones.

In this connection, *stiff with pride*, stiff with the pride that has arisen because of his retinue.

Wanting a retinue means furthermore, he became one wanting a retinue.

On the great earth means having achieved greatness.²⁸³

Became king of all toothed creatures means became king of all toothed creatures.²⁸⁴

²⁸³ I can't see a way to get this meaning from the words in the verse.

²⁸⁴ Analysing the compound and rephrasing in prose order.

Is great there means the person endowed with a retinue is known as great amongst that retinue.

Like the jackal amongst the toothed-ones, just as the jackal became great amongst the toothed-ones, and so was great, then just like the jackal, having fallen into heedlessness, depending on that retinue, he will come to destruction.

Ja 242 The Story about (the Gnawing) Dog (Sunakhajātaka)

In the present the monks are talking about a dog who had been brought up near to their monastery, been sold and taken away, but quickly found his way back home. The Buddha told a similar story from the past of a dog who was tied on a leash, but bit through it when his new owners slept and made his escape.

**1. Bālo vatāyaṃ sunakho yo varattaṃ na khādati,
Bandhanā ca pamuñceyya, asito ca gharaṃ vaje ti.**

The foolish dog does not chew his way through this strap, you could be free from bonds, gnawing you could go home.

In this connection, you could be free means you could be made free;²⁸⁵ or, this is a reading.²⁸⁶

²⁸⁵ This is the causative form of the same word.

²⁸⁶ It seems the commentator is unsure whether to take *pamoceyya* as a definition, or as an alternative reading.

Gnawing you could go home, having gnawed²⁸⁷ away satisfactorily, you could go to your own dwelling place.

**2. Aṭṭhitaṃ me manasmiṃ me, atho me hadaye kataṃ,
Kālañ-ca paṭikañkhāmi yāva passupatū jano ti.**

In my mind I am steadfast, I have fixed my heart, I await the time when the folk have fallen asleep.

In this connection, *in my mind I am steadfast*, you must say this: The determination in my mind is just this, *I have fixed my heart*, and now all your words have become fixed in my heart.

I await the time means I wait for the time.

When the folk have fallen asleep, when this great people have fallen asleep, will have dropped into sleep, I am waiting for that time. Otherwise: “This dog runs away,” and should a roar arise, from there in the night-time when everyone is lying down, having chewed through this leather strap, I will run away.

²⁸⁷ *Asita* is a word with many meanings, in this context I take it it is a past participle of the verb *asati*, *eat*; but here we need to say something closer to *gnawed* or *chewed through*.

Ja 243 The Story about (the Heavenly Musician) Guttila (Guttilajātaka)

In the present Devadatta learned all he knew from the Buddha, but repudiated him. The Buddha tells a story of a musician who taught his pupil, only for the pupil to challenge him in public. When Sakka (who is also called Kosiya) found out, he helped the master win the contest and took him to heaven.

**1. Sattatantiṃ sumadhuraṃ rāmaṇeyyaṃ avācayim,
So maṃ raṅgamhi avheti, saraṇaṃ me hohi Kosiya ti!**

The seven stringed and sonorous lute he sounded agreeably, he addresses me from the stage, please be my refuge, Kosiya!

This is the meaning: O king, I taught the apprentice called Mūsila the seven stringed, sonorous and agreeable lute according to what I myself understood to be the correct method, now he calls on me from the centre of the stage, please do you be my refuge, Kosiya!

**2. Ahaṃ taṃ saraṇaṃ samma, aham-ācar¹yapūjako,
Na taṃ jayissati sisso, sissam-ācar¹ya jessasī ti!**

I am a refuge to you, friend, I am one who worships teachers, the pupil won't conquer you, teacher, the pupil will be defeated!

In this connection, *I am a refuge to you, I have become and remain a refuge, a support, I will guard you.*

Friend, this is a word of endearment.

Teacher, the pupil will be defeated, teacher, your playing of the lute will defeat the pupil.

Ja 244 The Story about the Desireless One (Vīticchajātaka)

In the present one wanderer travels through Jambudīpa arguing his case. When he meets the Buddha he is worsted. The Buddha tells a story of how a similar thing happened in a past life, and the rebuke he gave on that occasion.

**1. Yaṃ passati na taṃ icchati,
Yañ-ca na passati taṃ kiricchati.
Maññāmi ciraṃ carissati,
Na hi taṃ lacchati yaṃ sa icchati.**

What he sees he does not desire, but that which he does not see he desires, it seems. I think he will wander for a long time, but he will not find that which he desires.

**2. Yaṃ labhati na tena tussati,
Yañ-ca pattheti laddhaṃ hīleti,
Icchā hi anantagocarā,
Vigaticchāna namo karomase ti.**

What he has he isn't satisfied by that, what he wishes for, received, he condemns, for his desires know no bounded limits, I must revere the one without desire.

In this connection, *what he sees*, what water and so on he sees, that Ganges he does not desire.

That which he does not see, what is free from water and so on, the Ganges he does not see, that, it seems, he desires.

I think he will wander for a long time, I think like this: this wanderer seeking out such a Ganges will wander for a long time. Just as the Ganges that is free from water and so on, so seeking for himself free from form and so on he will wander in transmigration for a long time.

But he will not find that, though wandering for a long time that which he desires, such as the Ganges or himself, he will not find.

What he has, what he has, water, or form and so on, he is not satisfied by that.

What he wishes for, received, he condemns, so not being satisfied with what is received, this and that excellence which he wished for, after receiving it, he condemns, belittles, saying: "What is this?"

For his desires know no bounded limits, after condemning what he received, from desiring one object after another, what is known as these desires, cravings, know no bounded limits.

I must revere the one without desire, therefore those Buddhas and so on, who are free from desires, to them we make our reverence.

Ja 245 The Story about the Root Discourse (Mūlapariyāyājātaka)

In the present some brahmins learn from the Buddha, and then think they know all that he knows, but when he teaches a particularly deep discourse they cannot understand it. The Buddha tells a story of how in the past he had faced the same slight, and had asked questions of the pupils which they couldn't answer.

**1. Kālo ghasati bhūtāni sabbāneva sahattanā,
Yo ca kālaghaso bhūto, sa bhūtapacaniṃ pacī ti.**

Time devours all beings including its very own self, that being who devours time, roasts the roaster of beings.

In this connection, time means the time before noon, and the time after noon, and so on like this.

Beings, this is a term for beings,²⁸⁸ time does not chew on them, having ripped off the skin and flesh and so on of beings, but wastes away their long life, good looks, and strength, trampling on youth,

²⁸⁸ Both words come from roots that mean being; *bhūta* from √bhū; *satta* from √as.

destroying health, it devours, chews on them, this is what is said.
Thus devouring, it does not avoid anything, it devours it all.

But not merely beings, but *including itself*, it devours itself, and the time before noon does not reach the time after noon. This is the method for the time before noon and so on.²⁸⁹

That being who devours time this is a term for the one who has destroyed the pollutants.²⁹⁰ Because of the relinking time in the future having been wasted away, chewed over by the noble path, there is stability, *that being who devours time*, is what is said.

He roasts the roaster of beings, this craving roasts the beings in the downfall, being roasted with the highest knowledge, it is burned to cinders, therefore: *he roasts the roaster of beings* is said.

Progenitor is also a reading, a producer, one who brings forth, this is the meaning.²⁹¹

2. Bahūni naraśīsāni lomasāni brahāni ca, Gīvāsu paṭimukkāni, kocid-*evettha* kaṇṇavā ti.

²⁸⁹ This may have been proverbial.

²⁹⁰ This would indicate that *kālaghasa* is equal to *khīṇāsava*, and may have been an alternative designation.

²⁹¹ The translation would then have to be: *(he) roasts the progenitor of beings*, meaning craving.

Many people have heads and hair growing on them, which are fastened on necks, and someone here has ears.

This is the meaning: many people are seen to have heads, and all of them have hair, they are all set up upon great necks, they are not taken by the hand like a palm-fruit, for them there is no difference with these things. But here someone who has ears is said referring to himself. *Has ears* means there is nothing for the wise one with an ear canal.

Ja 246 The Story concerning the Advice about Oil (Telovādajātaka)

In the present the ascetic Nāthaputta blames the Buddha for eating meat. The Buddha tells a story of a past life in which he has been similarly blamed, and how he had said that it is not the one who eats, but the one who kills who is to blame for the meat.

**1. Hantvā chetvā vadhivā ca, deti dānaṃ asaññato,
Edisaṃ bhattaṃ bhuñjamāno sa pāpam-upalimpatī ti.**

Having hit, cut, slaughtered, the unrestrained gives a gift, eating such food he is defiled with wickedness.

In this connection, *having hit* means having beaten.

*Having cut means having exhausted.*²⁹²

Having slaughtered means having killed.

The unrestrained gives a gift means the unrestrained, unvirtuous, having done this, gives a gift.

Eating such food he is defiled with wickedness, eating such specially prepared food the ascetic is surely defiled, fettered by wickedness.

**2. Puttadāram-pi ce hantvā deti dānaṁ asaṅṅato,
Bhuñjamāno pi sappaṅṅo na pāpam-upalimpatī ti.**

Having slaughtered wife and son the unrestrained gives a gift, though the wise one is eating he is not defiled with wickedness.

In this connection, *though the wise one is eating*, let alone other meat, having slaughtered wife and son a gift is given by the unvirtuous one. The wise one endowed with virtues such as forbearance, loving-kindness and so on though eating them is not defiled with wickedness.

²⁹² I do not understand this definition, in Pāḷi and Sanskrit *kilamtvā* means *having tired, fatigued, exhausted*, but nowhere would it be a synonym of *having cut, beaten, chopped*, which it what *chervā* means.

Ja 247 The Story about (Prince) Pādañjali (Pādañjalijātaka)

In the present one monk curls his lips at the teaching of the chief disciples, which leads to them walking away. The Buddha tells a story about how the same person, then called Pādañjali, had curled his lips in a previous life, whether right or wrong was pronounced, and was deemed a fool.

**1. Addhā Pādañjalī sabbe paññāya atirocati,
Tathā hi oṭṭhaṃ bhañjati,²⁹³ uttarim nūna passatī ti?**

Surely Pādañjali outshines with wisdom all of us, for he curls his lip, could it be he sees something further?

This is the meaning: for sure the youth Pādañjali outshines with wisdom all of us.

For he curls his lip, could it be he sees another, a further reason?

**2. Nāyaṃ dhammaṃ adhammaṃ vā, atthānatthañ-ca bujjhati,
Aññatra oṭṭhanibbhogā, nāyaṃ jānāti kiñcanan-ti!**

He does not know right or wrong, or, this is good or not good, aside from his useless lip, he does not know anything!

[There is no word commentary to this verse.]

²⁹³ This is an example of the rare *tavipulā*.

Ja 248 The Story about the Flame of the Forest (Kimsukopamajātaka)

In the present four monks become Arahats, but along different paths, and wonder how all paths lead to the same destination. The Buddha then tells a story about people who see a Kimsuka tree at different times, and describe it very differently, but it is the same tree.

1. Sabbehi Kimsuko diṭṭho, kiṃ nvettha vicikicchatha?

Na hi sabbesu ṭhānesu sārathī paripucchito ti!

The Kimsuka has been seen by you all, why are you doubtful here? you haven't questioned the charioteer about all conditions!

In this connection, you haven't questioned the charioteer about all conditions, the Kimsuka has been seen by all of you, why are you doubtful here? The appearance of the Kimsuka (should be seen) in all conditions. But not having questioned the charioteer about the Kimsuka in all conditions, doubt has arisen for you because of that.

2. Evaṃ sabbehi ñāṇehi yesaṃ dhammā ajānitā,

Te ve dhammesu kaṅkhanti, Kimsukasmim va bhātaro ti.

In this way, for those who do not understand things with all knowledge, they doubt about things, like the brothers regarding the Kimsuka.

This is the meaning: just as those brothers have doubts, not having seen the Kimsuka in all conditions, so for those who, with insight and knowledge, do not understand all things analysed as the six contacts, the spheres, the constituents, the materials and the elements, not having attained, not having penetrated, the path of Stream-Entry,²⁹⁴ they have doubts about these things like contacts, spheres and so on, just as the four brothers did regarding the Kimsuka.

Ja 249 The Story about the Brother-in-Law (Sālakajātaka)

In the present one elderly monk ordains a novice, but is unkind to him, and the novice disrobes. Having enticed him back into robes, he is again unkind. The Buddha tells a story of a monkey called Sālaka, who was beaten on return to his owner, and how he ran off into the forest to escape being beaten again.

**1. Ekaputtako bhavissasi,
Tvañ-ca no hessasi issaro kule,
Oroha dumasmā Sālaka,
Ehi dāni gharakaṃ vajemase ti.**

You'll be my only child, you will be master in our family, descend from the tree, Sālaka, come now we should go to our home.

²⁹⁴ The first stage on the path to Awakening.

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This is the meaning: *you'll be my only child, and master of the wealth in our family, descend from that tree, come, we will go to our home.*

Sālaka, he spoke calling him by name.

**2. Nanu mañ suhadayo ti maññasi,
Yañ-ca mañ hanasi veḷuyaṭṭhiyā,
Pakkambavane ramāmase,
Gaccha tvañ gharakañ yathāsukhan-ti.**

My heart is surely good, you think, but you beat me with bamboo sticks, we enjoy this ripe mango wood, you go to your home as you like.

In this connection, my heart is surely good, you think, you think my heart is surely good, you think this one has a good heart, this is the meaning.

But you beat me with bamboo sticks, thus you scorn me in this way, you beat me with a piece of bamboo, because of that I do not come, this is the explanation.

Then you, thinking: “We enjoy this ripe mango wood, you go to your home as you like.”

Ja 250 The Story about the (Disguised) Monkey (Kapijātaka)

In the present one monk is being very deceitful, and it sets the monks to talking about him. The Buddha explains that in a previous life he had been a monkey, had dressed as an ascetic to try and gain a warm fire, but was discovered and chased away.

**1. Ayaṁ isī upasamasāmyame rato
Sa tiṭṭhatī sisirabhayena aṭṭito,
Handā ayaṁ pavisatumaṁ agāraṁ,
Vinetu sītaṁ darathañ-ca kevalan-ti.**

This seer, delighting in calm and restraint stands afflicted by the fear of winter, come now, please enter into this household, drive away all cold and anxiety.

In this connection, delighting in peace and restraint, delighting in calm regarding the defilements of passion and so on, and restraint in accordance with virtue.

By the fear of winter means by the fear of winter generated by winds and rains.

Afflicted means harassed.

All means the whole, without remainder.

**2. Nāyaṁ isī upasamasāmyame rato,
Kapī ayaṁ dumavarasākhagocaro,
So dūsako rosako cāpi jammo,
Sace vaje mam-pi dūseyyagāran-ti.**

This is no seer, delighting in calm and restraint, this is a monkey who ranges in tree branches. He is a spoiler, a provocateur, vulgar, if he comes inside he will surely spoil my home.

In this connection, *who ranges in tree branches* means whose range is on the branches of the noble trees.

He is a spoiler, a provocateur, vulgar, thus he is a spoiler from being one who spoils the places he has entered into, a provocateur by attacking, vulgar because of having an inferior state.

If he comes inside means if he enters, comes inside this leaf hut, he would spoil everything by making urine and faeces, and by setting it on fire.

3. The Section with Three Verses (Tikanipāto)

Ja 251 The Story about having Lustful Thoughts (Saṅkapparāgajātaka)

In the present one monk, on seeing a woman, becomes discontent with his monastic life. The Buddha tells a story of how one holy ascetic was tempted and lost his powers when he saw the queen naked one day, and how he retired from his place in the king's garden back to the Himālayas, and regained his powers.

1. Saṅkapparāgadhotena, vitakkanisitena ca – Nālaṅkatena bhadrena, usukārākatena ca.

By the cleansing of lustful thoughts, and by the sharpening of thought – not by adorning, not by blessings, and not by the fletcher.

2. Na kaṇṇāyatamuttana, nāpi morūpasevinā – Tenamhi hadaye viddho sabbāṅgaparidāhinā.

Not by shooting from the ear, not by using a peacock's feather – by defilements I'm pierced in the heart with a fire in all my limbs.

3. Āvedhañ-ca na passāmi yato ruhiram-assave, Yāva ayoniso cittaṃ, sayam me dukkham-ābhatan-ti.

I can see no wound on my body from where the blood might flow out, my heart is very careless, suffering is brought upon myself.

In this connection, *by the cleansing of lustful thoughts, by the cleansing of sensual thoughts connected with lust.*

And by the sharpening of thought means by this the water of lust is sharpened on the rock of thought.

Not by adorning, not by blessings, neither by adorning, or by blessings, but by not adorning, by repulsion, this is the meaning.

And not by the fletcher means also not made by the fletcher.

*Not by shooting from the ear, having drawn an arrow as far as the root of the right ear, but by not shooting it.*²⁹⁵

Not by using a peacock's feather means by not making use of a peacock's feather, a vulture's feather and so on on the arrowhead.

By defilements I'm pierced in the heart means by this, by the thorn of defilements, I have been pierced in the heart.

With a fire in all my limbs means with a fire able to burn all my limbs. Great king, beginning from the time when I was pierced in the heart by the thorn of defilements, there has been something like a fire burning all my limbs, this is the explanation.

²⁹⁵ Lit. by not releasing (it).

I can see no wound on my body means I can see no place I am pierced, and no injury.

From where the blood might flow out, I cannot see a wound from where the blood might trickle out, this is the meaning.

My heart is very careless, here yāva is an emphatic particle, having become very firm, and developed a heart that is careless, this is the meaning.

Suffering is brought upon myself, by myself I have brought suffering upon myself.

Ja 252 The Story about the Fistful of Sesame Seeds (Tilamuṭṭhiḷātaka)

In the present one monk is always getting angry, even at the slightest annoyance. The Buddha tells a story from the past about how a student vowed vengeance on his teacher for reprimanding him, but when the time came, was persuaded it had been for his own good.

**1. Ajjāpi me taṃ manasi, yaṃ maṃ tvaṃ tilamuṭṭhiyā,
Bāhāya maṃ gahetvāna laṭṭhiyā anutāḷayi.**

Even today it's in my mind, what you did to me for a handful of sesame, taking me by the arm you beat me with a stick.

**2. Nanu jīvite na ramasi, yenāsi brāhmaṇāgato,
Yaṁ maṁ bāhā gahetvāna, tikkhattuṁ anutālayī ti.**

Do you not take delight in life, brahmin, that you come by here,
having taken ahold of my arms, three times you did batter me.

In this connection, *taking me by the arm*, in these two lines the
accusative is expected with beating and taking.²⁹⁶

For a handful of sesame is the reason he did beat me, battering me
and having taken me by the arm he did batter me, this battering even
today is in my mind, this is the meaning here.

Do you not take delight in life, one would think you did not take
delight in your life.

Brahmin, that you come by here, why, brahmin, do you come here
into my presence?

Having taken ahold of my arms means having taken ahold of my
arms, having taken ahold of me by the arm, this is also the meaning.

Three times you did batter me, three times you battered me with a
bamboo stick, and now today you will see the fruit, he is being
threatened with death, this is what is said.

²⁹⁶ Both the absolutive *gahetvāna* and the aorist *anutālayi* take the
accusative *maṁ*, as their compliments.

**3. Arⁱyo anarⁱyaṃ kubbantaṃ, yo daṇḍena nisedhati,
Sāsaṇaṃ taṃ, na taṃ veraṃ, iti naṃ paṇḍitā vidū ti.**

The noble one doing the ignoble, he who censures with a stick, this is right instruction, not hatred, so the wise do understand.

In this connection, *noble one*, this is term for the good. But there are four kinds of noble: noble behaviour, noble appearance, noble signs, noble penetration. In this connection, whether he is a man or an animal, he who stands on noble behaviour has what is known as *noble behaviour*. This is also said.²⁹⁷

Bird, you who live nobly, I release your master, he who reveres almsfood, both can go where you will.

Endowed with good form, good posture, confidence, and good looks, he is known as one with noble appearance. This is also said:²⁹⁸

You have the appearance of nobility, a confident look, I think the venerable has gone forth from a good family, how is it that you have abandoned all decorations and wealth, departing from the house, having gone forth with wisdom?

²⁹⁷ Ja 534 Mahāhamsajātaka vs. 18.

²⁹⁸ Ja 524 Saṅkhapālajātaka vs. 1.

He is living after becoming like an ascetic but grasping at clothing, robes and outward signs, also unvirtuous, he is known as one with noble signs. Referring to which this was said:²⁹⁹

Having dressed up like one true to his vows, a braggart, family-corrupter, vain, deceitful, unrestrained, and talkative, the path-corrupter's living is disguised.³⁰⁰

But the Buddha and so on is known as one with noble penetration. Therefore this is said:³⁰¹

“They say Buddhas, Independent Buddhas and the Buddhas' disciples are noble ones.”

Amongst these here noble behaviour is intended.

Ignoble means one who is unvirtuous, wicked.

Doing means doing the five kinds of unvirtuous deeds such as killing breathing beings,³⁰² or, the meaning of this verse is a person doing an unvirtuous, low, inferior deed driven by hatred and fear.

He who means nobles and so on, whoever.

²⁹⁹ Snp 1.5 Cundasutta vs. 7.

³⁰⁰ Here it seems *patirūpa*, usually meaning *suitable, fitting*, is said for *patirūpaka*, meaning *disguised, counterfeit*.

³⁰¹ In Vibh. Cst para 522 (PTS p. 260).

³⁰² The other four are: taking what has not been given, sexual misconduct, false speech, taking liquor, wines, or intoxicants which cause heedlessness.

With a stick means with whatever gives a blow.

Censors means he prevents them by giving a blow, and saying: “Do not do such a thing again.”

This is right instruction, not hatred, great king, when someone does what should not be done, after beating his sons and daughters, or pupils, he censors them with admonishments, advice, and instruction in the world, not with hatred.

So the wise do understand means in such a way the wise do know it.

**Ja 253 The Story about (the Nāga King) Maṇikaṇṭha
(Maṇikaṇṭhajātaka)**

In the present the monks go round importuning people to give them workers and goods for the huts they are building. The Buddha reproves them and tells a story of how even the Nāgas dislike being begged from, with the story of one ascetic who begged for his friend the Nāga’s jewel, only to be abandoned by him.

1. Mamannapānaṃ vipulaṃ uḷāraṃ

Uppajjatīmassa maṇissa hetu,

Taṃ te na dassaṃ atiyācakosi,

Na cāpi te assamam-āgamiṣsaṃ.

For me extensive and rich food and drinks are available because of this jewel, I won’t give it to you, you ask too much, nor will I come back to your hermitage.

**2. Susū yathā sakkharadhotapāṇī,
Tāsesimaṃ selaṃ yācamāno,
Taṃ te na dassaṃ atiyācakosi,
Na cāpi te assamam-āgamissan-ti.**

Like a boy³⁰³ with a sharpened sword in hand, you scare me as you beg for this sapphire, I won't give it to you, you ask too much, nor will I come back to your hermitage.

*In this connection, for me ... food and drinks, for me divine food such as rice gruel and other foods, and divine drinks divided into the eight kinds of drinks.*³⁰⁴

Extensive means many.

Rich means the best, the excellent.

Give it to you means give the jewel to you.

You ask too much means having exceeded the time and the measure, three times today for my dear, pleasant, jewel treasure you are begging, you are begging excessively.

³⁰³ *Susū* is m.c. for *susu*, singular.

³⁰⁴ MNidd lists the eight when explaining the line, *Annānamatho pānānaṃ*: mango (*ambapānaṃ*), black plum drink (*jambu-*), banana (*coca-*), plantain (*moca-*), honey (*madhu-*), grape (*muddika-*), water-lily (*sāluka-*), sweet berry (*phārusa-*).

Nor will I come back to your hermitage means not only will I not give it, I also will not come back to your hermitage.

Like a boy means like what is known as a youth, a young man.

Holding a sharpened sword in hand means with a sharpened sword in hand, a sword in the hand sharpened on a rock with oil.³⁰⁵

You scare me as you beg for this sapphire, begging for this jewel after drawing a sword with a golden handle, like a young man saying: “I will cut your head off,” you scare me.

**3. Na taṁ yāce yassa piyaṁ jigīse,
Desso hoti atiyācanāya,
Nāgo maṇiṁ yācito brāhmaṇena,
Adassanaṁ yeva tad-ajjhagamā ti.**

You shouldn’t beg or desire what he holds dear, through excessive begging he is detested, the Nāga, whose jewel the brahmin begged, went away and he was surely not seen.

In this connection, you shouldn’t beg, you should not beg for goods.

³⁰⁵ Given this and the next definition in the commentary it appears that *sakkharā* is being used as a synonym for a sword, but I cannot find anywhere in Pāli or Sanskrit where *sakkharā* (Skt: *śarkarā*) means *a sword*. It seems always to mean *a rock*, apart from here.

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Desire what he holds dear means you should know which goods are dear to that person.

He is detested means he is not dear.

Through excessive begging means having exceeded the limit, by him begging the finest goods through excessive begging.

He went away and was surely not seen means beginning from there he went away and was not seen again.

Ja 254 The Story about Rice Powder and the Sindh Horse (Kuṇḍakakucchisindhavajātaka)

In the present one poor old woman has the chance to invite Ven. Sāriputta for a meal, and the rich folk of the city send along riches so she has enough to offer. The Buddha tells how in the past a woman had raised a foal with all love and kindness, and how he became the finest horse in the king's collection.

**1. Bhutvā tiṇaparighāsaṃ, bhutvā ācāmaṅḍakaṃ,
Etaṃ te bhojanaṃ āsi, kasmā dāni na bhuñjasī ti?**

Having eaten grass as food, and eaten the scum of rice powder, this was your food previously, why do you not eat the same now?

In this connection, having eaten grass as food, previously having been given the remainder of these to eat by the old woman, having eaten what is reckoned as scraps of grass as food, you still prospered.

Having eaten the scum of broken rice, here scum is what is said to be the leftovers of rice.

Rice powder means rice powder.³⁰⁶ Having eaten this, you prospered, this is the explanation.

This was your food means previously this was your food.

³⁰⁶ I can't see the point of this definition, it just says a = a.

Why do you not eat the same now? This was given to you by me, why to you not eat it now?

**2. Yattha posam̐ na jānanti jātiyā vinayena vā,
Bahu tattha, Mahābrahme, api ācāmaṅḍakaṁ.**

Where they do not know about a person's birth or his discipline, many are there, Mahābrahmā, also the scum of rice powder.

**3. Tvañ-ca khomaṁ pajānāsi, yādisāyaṁ hayuttamo,
Jānanto jānam-āgamma, na te bhakkhāmi kuṅḍakan-ti.**

But you must know me, I am the supreme horse of whatever kind, knowing and coming to know this, I will not eat your rice powder.

In this connection, where means in that place where.

Person means a being.

Birth or his discipline, they do not know this: "He is endowed with birth, or not so, he is devoted to good conduct, or not so."

Mahābrahmā, he said this addressing him with a respectful word.

Of whatever kind means this is of whatever kind, he said this referring to himself.

*Knowing and coming to know this, knowing my own strength,
because of coming to know about this, why would I eat rice powder
in your presence? Desiring to make me eat your rice powder, you did
not, having given six thousand, take me.*

Ja 255 The Story about the (Greedy) Parrot (Sukajātaka)

In the present one monk dies through overeating. The Buddha tells a story of a greedy parrot who, despite being warned against it, used to fly to an island to get mangoes, and one day drank too much mango juice and fell into the waters and died on his way back to land.

**1. Yāva so mattam-aññāsi bhojanasmim vihaṅgamo,
Tāva addhānam-āpādi, mātarañ-ca aposayi.**

The bird, who knew the measure in food, for as long as his lifetime lasted, supported his mother.

**2. Yato ca kho bahutaram bhojanam ajjhavāhari,
Tato tattheva saṃsīdi, amattaññū hi so ahu.**

But because of swallowing food excessively, then he sank down right there, not knowing the measure.

**3. Tasmā mattaññutā sādhu bhojanasmim, agiddhatā,
Amattaññū hi sīdanti, mattaññū ca na sīdare ti.**

Therefore knowing the measure in food is good, being without greed, by not knowing the measure they sink, knowing it they do not sink.

In this connection, *for as long* means the bird, knowing the measure in food, for as long as his lifetime lasted.

As his lifetime lasted, means throughout the length of his lifetime, for as long as life is found.

Supported his mother, this is an abbreviated teaching, supported his mother and father, this is the meaning.

But because of means because at that time.

Swallowing food means swallowing mango juice.

Then (untranslated) means at that time.

He sank down right there means he plunged, sank down into the sea, and became food for fish.

Therefore knowing the measure in food is good, through not knowing the measure in food the parrot sank down into the sea and died, therefore being without what is reckoned as greed, and being in the state of knowing the measure in food is good, knowing the measure is good, this is the meaning. Or: With proper discernment he takes his food: “Not for sport, or for showing off, not for

ornament, or for adornment, but only to maintain this body, and to carry on, to inhibit annoyance, and to assist in the spiritual life, and so I get rid of any old feeling, and do not produce any new feeling, and there will be support for me, being blameless, and living comfortably.”

Eating fresh and dry food,³⁰⁷ he should not be over satiated, with belly unfilled, measured in food, the mindful monk should wander. Before having eaten four or five morsels you should drink water, this is enough for a resolute monk living comfortably.

For a person³⁰⁸ who is always mindful, who knows the measure to receive in food, his painful feelings are diminished, he ages slowly, protecting his life.

Thus knowing the measure is also praised as good.

Like the child’s flesh³⁰⁹ in the desert, or like the oiling of a wheel,³¹⁰ so he takes his food, in order to carry on, and not from greed.

So lack of greed is also praised as good. But in the Pāḷi *agiddhimā* is written,³¹¹ but the commentarial reading is better.

³⁰⁷ Thag. 982-983.

³⁰⁸ SN 1.3.13 Doṇapākasutta.

³⁰⁹ Mil Kukkuṭaṅgapāṇha PTS 367.

³¹⁰ See for instance SN 35.239 Rathopamasutta.

³¹¹ In the *mūla* of Cst at present this reading is not found, but rather it has *agiddhatā*, as in the commentary, with a v.l. recorded of *agiddhitā*. The

By not knowing the measure they sink, those not knowing the measure in food, having done a wicked deed because of craving for tastes, they sink into one of the four downfalls.

Knowing it they do not sink, but those who know the measure in food, they, both in this very life and in the future, do not sink.

Ja 256 The Story about the Old Well (Jarudapānajātaka)

In the present some merchants leave from Jetavana to go and make their fortune. When they come across a well and start digging they find great riches, and soon return again. The Buddha tells a story of how some people in a past life had found similar riches but refused to stop digging and were killed by the Nāgas who got angry at the destruction.

**1. Jarūdapānaṃ khaṇamānā, vāṇijā udakatthikā,
Ajjhagamuṃ ayasaṃ lohaṃ tipusīsañ-ca vāṇijā,
Rajataṃ jātarūpañ-ca muttā veḷuriyā bahū.**

Merchants, while digging an old well, desiring water, the merchants came across iron, copper, and lead, silver and gold, pearls, and beryl in abundance.

commentator evidently had access to readings we no longer see. I do not find the form *agiddhamā*, anywhere else either.

**2. Te ca tena asantuṭṭhā bhiyyo bhiyyo akhāṇisum,
Te tatthāsīviso ghorō tejassī tejasā hani.**

Not being content with that they dug down deeper more and yet more, there a poisonous snake, dreadful, fiery, destroyed them with fire.

**3. Tasmā khaṇe nātikhaṇe, atikhātañ-hi pāpakam,
Khātena ca dhanam laddham, atikhātena nāsitan-ti.**

Therefore you should dig down, but not too much, digging too deep is bad, by digging down they gained wealth, but by digging too much it was lost.

In this connection, *iron* means manganese.³¹²

Not being content with that means the merchants, not being content with that wealth.

There ... them means the merchants in that well.

Fiery means endowed with fiery poison.

Destroyed them with fire means he destroyed them with fiery poison.

³¹² The two metals are often found together.

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By digging too much it was lost means by digging too much both wealth and life was lost.

Ja 257 The Story about (the ex-Minister) Gāmaṇicanda (Gāmaṇicaṇḍajātaka)

In the present the monks are discussing the Buddha's wisdom. The Buddha tells them about a former life in which he had been the wise king Janasandha, and how he had extricated a former minister from false accusations, and the many problems and riddles that he solved.

**1. Nāyaṃ gharānaṃ kusalo, lolo ayaṃ valīmukho,
Kataṃ kataṃ kho dūseyya, evaṃ dhammam-idaṃ kulan-ti.**

This one is not skilled in houses, this greedy one with wrinkled face, whatever has been made he spoils, such is the nature of this clan.

In this connection, this one is not skilled in houses, this being is not skilled in houses, he has no cleverness to plan or to build houses.

Greedy one means a greedy type.

Wrinkled face, on his face are wrinkles, he has a wrinkled face.

Such is the nature of this clan, what is known as this monkey clan can spoil whatever has been made, they can destroy it, such is their own nature.

**2. Na-y-idaṃ cittavato lomāṃ, nāyaṃ assāsiko migo,
Siṭṭhaṃ me Janasandhena nāyaṃ kiñci vijānatī ti.**

This hairy one is without thought, this animal is no comfort, he doesn't know anything about what Janasandha taught me.

In this connection, *this hairy one is without thought*, whoever has rough hair on his body, this is one not having thought connected with wise planning. Having a natural mind there is certainly no animal without thought.

This animal is no comfort, having this support, or giving this advice, through not being able to comfort another, he is not without comfort.

Animal means monkey, this is said.

What Janasandha taught me, this is what my father Janasandha taught, related, “Normally a monkey does not know what is and what is not a cause,” he gave this advice, this is the explanation.

He doesn't know anything, therefore this monkey does not know anything, this should be the conclusion reached here. But in the canon it is written: “He doesn't spoil anything,”³¹³ this is not in the commentary.

**3. Na mātaraṃ pitaraṃ vā bhātaraṃ bhaginiṃ sakaṃ,
Bhareyya tādiso poso, siṭṭhaṃ Dasarathena me ti.**

³¹³ Again this seems to be a reading that no longer exists in the Pāḷi, but which is recorded as being there by the commentary. At present the *mūla* records the same reading as here: *nāyaṃ kiñci vijānati*.

Not even to his own mother, father or brother and sister, would such a person give support, is what Dasaratha taught me.

In this connection, *his own ... brother and sister, his own brother or sister.*

In the canon it is written: “Friend,” but in the commentary: it is considered when ‘His own,’ is said, they mean his own brothers and sisters, when ‘Friend,’ is said, it is thought: ‘He obtains a friend.’ ”

Would such a person give support means would raise.

Such a person means of whatever kind he is seen to be, such kind of a monkey is not a being to give support.

What Dasaratha taught me this is what my father³¹⁴ taught. From connecting the people with his father through the four bases of sympathy:³¹⁵ Janasandha is said.³¹⁶

What is to be done or not done regarding the ten chariots, through making for himself even one chariot, Dasaratha is said. Having learned such an instruction in his presence, this is said:

³¹⁴ This is evidently another name for his father Janasandha; exactly why the name was changed here is not clear as *Janasandhena* would also be metrical.

³¹⁵ These four are generosity (*dāna*), kind speech (*peyyavajja*), usefulness (*atthacariyā*), impartiality (*samānattatā*).

³¹⁶ The name means *connected (or united) with the people.*

**Goṇo putto hayo ceva naḷakāro gāmabhojako,
Gaṇikā taruṇī sappo migo tittiradevatā,
Nāga tapassino ceva, atho brāhmaṇamaṇavo ti.**

Bull, child, and horse, basket-maker, village headman, courtesan, woman, snake, deer, partridge, Devatā, Nāga and ascetics, then young brahmin students.

Ja 258 The Story about (the Ancient King) Mandhātu (Mandhātuḷātaka)

In the present one monk sees a woman and finds discontent in his monk's life. The Buddha tells him a story of a king of old, who, no matter how rich and powerful he became, over earth and heaven, was still dissatisfied. Finally he conceived the idea to kill Sakka, King of the Devas, and was thrown back down to earth, where he died.

**1. Yāvatā candimasūriyā pariharanti disā bhanti virocanaḥ,
Sabbeva dāsā Mandhātu, ye pāṇā pathavissitā.**

As far as moon and sun³¹⁷ revolve in the directions, shining, radiant, all are servants of Mandhātu, those whose breath depends upon earth.

³¹⁷ This *pādayuga* is also found at Ja 6 Devadhammajātaka, where it seems to be quoted from MN 49, Brahmanimantanikasutta.

**2. Na kahāpaṇavassena titti kāmesu vijjati,
Appassādā dukhā kāmā iti viññāya paṇḍito.**

Not through a rain of coins is satisfaction found in sense desires, the wise one knowing sense pleasures have little joy, much suffering.

**3. Api dibbesu kāmesu ratim so nādhigacchati,
Taṇhakkhayarato hoti Sammāsambuddhasāvako ti.**

But he does not find delight in divine pleasures, the disciple of the Perfect Sambuddha finds delight in craving's destruction.

In this connection, as far as is a word setting a limit.

Revolve means they revolve having Mount Sineru as the limit.

Shining ... in the directions means they shine, shine bright in the ten directions.

Radiant means through making light they have a radiant nature.

All are servants of Mandhātu, those whose breath depends upon earth, in so many locations those whose breath depends on earth, humans who dwell in the country, they all, think: “We are servants of king Mandhātu, king Mandhātu is our grandfather,” thus the servants were the same as free men.

Not through a rain of coins, not grasping at these men whose state was as servants Mandhātu, having snapped his fingers, caused a rain of the seven treasures, so here, a rain of coins is said.

Satisfaction found in sense desires, even though there is a rain of coins, there is nothing known as satisfaction in the objects of sensuality or the defilements of sensuality, so this craving is difficult to fulfil.

Sense pleasures have little joy, much suffering, truly like a dream are sense pleasures, having little joy, a little happiness, but here there is much greater suffering. This should be explained by the instructive discourse on the mass of suffering.³¹⁸

Knowing means knowing it thus.

In divine means for the Devatās the enjoyment in form and so on.

Delight means the monk with insight, even though invited with divine pleasures, does not find delight, like venerable Samiddhi.³¹⁹

³¹⁸ There are two discourses with this name, MN 13

Mahādukkhakkhandhasutta, and MN 14 Cūḷadukkhakkhandhasutta, the latter seems to be the one intended.

³¹⁹ Referring to a very famous discourse SN 1.1.20 Samiddhisutta, which tells of a young man who resisted temptation to sensual pleasures by arguing it was best to live the ascetic life while young and strong.

Finds delight in craving's destruction means finds delight in Nibbāna. By coming to Nibbāna craving is destroyed, therefore, craving's destruction is said.

In this connection, *delight* means great delight.

The disciple of the Perfect Sambuddha, arisen from having listened to the Buddha, he is a learned, meditating person.

Ja 259 The Story about (the Brahmin) Tirīṭavaccha (Tirīṭavacchajātaka)

In the present the king of Kosala gives 1,000 robes to Ven. Ānanda, who then gives 500 to monks in need, and 500 to his attendant monk, who passes them to other novices. The king asks the Buddha if this is proper, and the latter tells a story of how when he was an ascetic named Tirīṭavaccha in a previous life he had saved the king's life, and had been honoured because of it. The honour was questioned, but the king stood by his decision.

**1. Na-y-imassa vijjāmayam-atthi kiñci,
Na bandhavo no pana te sahāyo,
Atha kena vaṇṇena Tirīṭavaccho,
Tedaṇḍiko bhuñjati aggapiṇḍan-ti?**

There is nothing done with wisdom in him, he is not your kin or companion, for what reason does Tirīṭavaccha, the one with three sticks, eat the choicest food?

In this connection, *there is nothing done with wisdom in him, in this ascetic there is no deed done with wisdom.*³²⁰

He is not your kin, kin through friendship, kin through craft-relation, kin through clan, kin through family, he is none of these.

*Or your companion, he is not a companion who played together with you in the mud.*³²¹

Tirīṭṭavaccha, this is his name.

*The one with three sticks means having taken three sticks in order to make a stand for his waterpot, he wanders.*³²²

The choicest food means the best food, endowed with good taste, worthy of a king.

**2. Āpāsu me yuddhaparājītassa,
Ekassa katvā vivanasmi ghore,
Pasārayī kicchagatassa pāṇiṃ,
Tenūdatāriṃ dukhasampareto.**

³²⁰ I take *maya* here as being added merely to fill the metre, which is noted as the last of the six usages by Dhammapāla in the Vimānavatthu commentary, when explaining this term, called *pada-pūraṇa matte*.

³²¹ Perhaps the definition here is meant to indicate one who grew up with you, i.e. a long time friend, rather than, say, a casual companion.

³²² Having these sticks was a sign of being a wanderer, or ascetic.

In distress, being defeated in war, being alone in an awful desert, he stretched out his hand when I was troubled, by that I escaped torment and suffering.

**3. Etassa kiccena idhānupatto,
Vesāyino visayā jīvaloke,
Lābhāraho tāta Tirīṭavaccho,
Dethassa bhogaṃ, yajathañ-ca yaññan-ti.**

By him doing his duty I reached here, from death's realm to the world of the living, Tirīṭavaccha, dear, is worthy to receive, give him wealth, offer him an offering.

In this connection, *alone* means without a companion.³²³

Being means being³²⁴ compassionate, giving rise to love.

In an awful) desert means in a wilderness bereft of water.

Awful means savage.

He stretched out his hand when I was troubled, having bound a rope ladder, descended into a pit, in order to help me, who was afflicted with suffering, he energetically stretched out his hand.

³²³ Lit: without a second.

³²⁴ More literally *making compassion*, but again we have to translate idiom as well as words, to get the sense.

By that I escaped torment and suffering, by that cause I, who was surrounded by suffering, emerged from that pit.

By him doing his duty I reached here, by doing his duty to the ascetic, by the power of this duty being done, I reached here. From death's realm, Vesāyī is said to be Yama the god of death, his realm.

To the world of the living means to the human world. Surely continuing in the world of the living having gone to what is known as Yama's realm, death's realm, the next world, for this reason from there I again came here, this is what is said.

Worthy to receive means worthy to receive, being suitable to receive the four requisites.

Give him wealth, the wealth that is reckoned as the four requisites, the requisites of an ascetic, that are to be used, give to him.

Offer him an offering, you ministers and city-dwellers, all of you give wealth to him, offer him an offering.³²⁵ By giving a gift to him the wealth is to be used by him, the gift-offering to another is an offering. Therefore this is said: give him wealth, offer him an offering.

³²⁵ Literally a *yañña* (Skt: *yajña*) means *a sacrifice*, but the sacrifice, even in ancient times, meant an offering not just to the gods, but to the worthy persons conducting the ritual. In Buddhism, as always, the act of giving to the worthy person becomes the important part of the action.

Ja 260 The Story about (Belly's) Messenger (Dūtajātaka)

In the present one monk is very greedy in all his doings, troubling the supporters with his excessive needs. The Buddha tells a story of a man who, in order to eat at the king's table, told him he had a message for him. Having eaten his fill he spoke on how greed is driven by the belly's need, thereby pleasing the king.

**1. Yassathā dūram-āyanti, amittam-api yācitum,
Tassūdarassaham dūto, mā me kujjha rathesabha.**

For his benefit they go far, even to beg an enemy, I am the envoy to his belly, don't be angry, lord of cars.

**2. Yassa divā ca ratto ca vasam-āyanti māṇavā,
Tassūdarassaham dūto, mā me kujjha rathesabhā ti.**

By day and by night they come under his belly's control, young man, I am the envoy to his belly, don't be angry, lord of cars.

In this connection, for his benefit they go far, for his benefit these beings, being under the control of craving, go far.

Lord of cars means the leader of the war cars.

**3. Dadāmi te brāhmaṇa rohiṇīnaṃ,
Gavaṃ sahasaṃ saha puṅgavena,
Dūto hi dūtassa kathaṃ na dajjaṃ,
Mayam-pi tasseva bhavāma dūtā ti.**

O brahmin, to you I give these red cows, a thousand cows together with their bull, what will an envoy not give an envoy, for we are surely an envoy to him.

In this connection, *O brahmin*, this is merely a vocative.

Red means red coloured.

Together with their bull, together with the leader of the herd, the bull who protects them from trouble.

For we, I and the rest, all beings, am an envoy to his belly, therefore being a belly-envoy to your belly-envoy, why would I not give? But having said that: “He spoke about a reason unheard before by that person,” satisfied at heart the king gave him great fame.

Ja 261 The Story about (Begging for) Lotuses (Padumajātaka)

In the present Ven. Ānanda helps some monks get lotus flowers to worship the Bodhi tree at Sāvatti. The Buddha then tells a story of how some people had tried to cheat the caretaker of a lotus tank, and were rebuffed. The one who spoke honestly, however, was given flowers.

**1. Yathā kesā ca massū ca, chinnaṃ chinnaṃ virūhati,
Evaṃ ruhatu te nāsā, padumaṃ dehi yācito ti.**

Just like head hair and beard which are cut off, grow back, so will your nose grow, when begged, give us a lotus.

[There is no word commentary to this verse.]

**2. Yathā sārādikaṃ bījaṃ khetto vuttaṃ virūhati,
Evaṃ ruhatu te nāsā, padumaṃ dehi yācito ti.**

Just as in the autumn seeds sewn in the field grow, so will your nose grow, when begged give us a lotus.

In this connection, *in the autumn*, having taken them in the autumn time, and planted the seed endowed with its life-essence.

**3. Ubho pi palapantete, api padmāni dassati,
Vajjuṃ vā te na vā vajjuṃ, natthi nāsāya rūhanā,
Dehi samma padumāni, ahaṃ yācāmi yācito ti.**

Both of these talk nonsense, though he give lotuses, whether they say or don't say, there is no nose grown, friend, give me lotuses, I am begging this ask.

In this connection, both of these talk nonsense means these two speak falsely.

Though lotuses, thinking: “Though he gives what are known as lotuses,” so they speak.

Whether they say or don't say, so should they say or not say this: “Your nose will grow,” these words are not measured, in all cases there is no growing of a nose, but I say nothing regarding your nose, I beg them all, give it to me, friend, when asked for lotuses.

Ja 262 The Story about the Soft Hand (Mudupāṇijātaka)

In the present one monk is discontent owing to his love of women. The Buddha tells a story of one princess who successfully managed to elope with her lover, even though the king held her by the hand while she bathed.

**1. Pāṇi ce muduko cassa, nāgo cassa sukārito,
Andhakāro ca vasseyya, atha nūna tadā siyā ti.**

If his hand is soft, and his elephant well-trained, should it rain in darkness, then surely it will be.

This is the meaning of the verse: if your page's hand is a soft hand like my hand, if your well-trained elephant is immoveable, if the day is endowed with four factors,³²⁶ is exceedingly thick and dark, and the Deva rains down.

Then surely it will be, at such a time if these four reasons come together, then certainly your heart's desire will come to a conclusion.

**2. Analā mudusambhāsā, duppūrā tā nadīsamā,
Sīdanti naṃ viditvāna, ārakā parivajjaye.**

Soft talk is not enough, like rivers hard to fill, knowing this they sink, he should avoid from afar.

**3. Yaṃ etā upasevanti, chandasā vā dhanena vā,
Jātavedo va saṃ ṭhānaṃ, khippaṃ anudahanti nan-ti.**

Those who keep company, through desire or through wealth, like a fire in that place, they quickly burn him up.

³²⁶ It is not clear to me what these four factors are.

In this connection, *soft talk is not enough*, with soft words they are unable, they are not able to treat kindly with delicate words, this is the meaning. Or, it is never enough for them with men, this is not enough. *Soft talk*, although they have hard hearts, their talk is soft, this is soft talk.

Like rivers hard to fill, like rivers, from the flow of whatever water arrives, are hard to fill with water, so from not being satisfied with repeated experience of sex and so on, it is hard to fulfill their desires. Therefore this is said:³²⁷ “There are three things,³²⁸ monastics, that women who complete their time³²⁹ are not satisfied with, not satiated with. What three? The performance of sex, giving birth, and ornaments. These three things, monastics, women who complete their time are not satisfied with, not satiated with.”

They sink means they plunge into the eight great hells and the sixteen lesser hells.

Knowing means knowing thus.

³²⁷ Cf. AN 2.62, there though two, not three, things are listed, so that it seems this commentary records part of a lost discourse, which would have been in AN 3. As it is not now canonical, I leave it in commentarial colours.

³²⁸ Cf. AN 2.62, there though two, not three, things are listed, so that it seems this commentary records part of a lost discourse, which would have been in AN 3. As it is not now canonical, I mark it as commentary.

³²⁹ Lit: make time, i.e. die.

He should avoid from afar, knowing: “These women surely with sexual intercourse and so on, not being satisfied, after death, sink into the hells, these women, sinking themselves in this way, what else will they be happy with?” Knowing this the wise man avoids them from afar, this is the explanation.

Through desire or through wealth, through his own desire, liking, loving, or because of wealth received through wages, these women keep company, associate with that person.

*Fire means fire.*³³⁰ Even a new born experiences fire, it is understood, it is clearly seen, so Jātaveda is said.³³¹ As in his place, when there is a cause, an opportunity, it burns, so those women keep company with someone, that person, though endowed with wealth, fame, virtue and wisdom, all of these, from the destruction of wealth and so on, from that abundance, making it not liable to arise again, quickly burn it up, set fire to it.

This is also said:³³²

³³⁰ (Repeating the note from Ja 35): This is what SED says: *jātavedas, jāta-vedas (-ta-) mfn. (fr. vid cl. 6) “having whatever is born or created as his property”, “all-possessor” (or fr. vid cl.2. “knowing [or known by] all created beings”;* cf. Nir. vii, 19 ŚBr. ix, 5, 1, 68 MBh. ii, 1146 &c.; N. of Agni) RV. AV. VS. &c.; m. fire...

³³¹ This is a folk-etymology, deriving *jātaveda* from *jātamatto va vediyati*.

³³² This looks like a quotation from a canonical source, but it is only found here.

“Those who are strong become weak, and those who are firm dwindle away, those with eyes become blind, when under the control of women.

Those with virtue lose their virtue, those with wisdom dwindle away, the heedless lie in bondage, when under the control of women.

Study, asceticism, virtue, truth, sharing, mindfulness, wisdom, they cut these off from the heedless, like treacherous thieves on the road.

Fame, glory, resolution, heroism, much learning, and knowing, they waste away the heedless, like an inferno a bunch of sticks.”

Ja 263 The Short Story about Enticement (Cūḷapalobhanajātaka)

In the present one monk is discontent owing to his love of women.

The Buddha tells a story about how in a previous life he had fallen in love through a woman’s voice, had run away with her, but when she tempted an ascetic, spurned her, and took up the ascetic life himself.

1. Abhijjamāne vārismiṃ sayam āgamma iddhiyā, Missībhāvitthiyā gantvā saṃsīdasi mahaṇṇave.

He came by his own super power, not breaking through the waters, going and mixing with a woman he sunk into the great sea.

**2. Āvaṭṭanī mahāmāyā, brahmacar¹yavikopanā,
Sīdanti nam viditvāna, ārakā parivajjaye.**

Temptress, great deceiver, upsetter of the spiritual life, knowing this they sink, he should avoid from afar.

**3. Yaṃ etā upasevanti, chandasā vā dhanena vā,
Jātavedo va saṃ ṭhānaṃ, khippaṃ anudahanti nan-ti.**

Those women frequent him, through desire or through wealth, like a fire in that place, they quickly burn him up.

*In this connection, not breaking through the waters, not stirring, not shaking in the water, not touching the water, having come by his own super power through the sky.*³³³

Going and mixing with a woman means mixing together with a woman because of worldly things.

Temptress, great deceiver, certainly those women, through tempting with sensuality, from temptation, are temptresses, being endowed with women's endless deceit, they are called great deceivers.

Therefore this is said:³³⁴

³³³ Again we see the absolutive used as a finite verb here.

³³⁴ Ja 534 vs. 30.

They are deceivers, mirages, grief, disease and calamity, they are the harshest of bonds, the snare of death, hidden in the heart, the man who puts trust in those women, is the lowest among men.

Upsetter of the spiritual life, they are upsetters of the highest life, the spiritual life bereft of sexual intercourse.

They sink, through these women upsetting the spiritual life the sages sink into the various downfalls.

The rest should be applied according to the former method.³³⁵

³³⁵ I include the relevant explanations from the previous Jātaka Ja 262.

Knowing means knowing thus.

He should avoid from afar, knowing: “These women surely with sexual intercourse and so on, not being satisfied, after death, sink into the hells, these women, sinking themselves in this way, what else will they be happy with?” Knowing this the wise man avoids them from afar, this is the explanation.

Through desire or through wealth, through his own desire, liking, loving, or because of wealth received through wages, these women keep company, associate with that person.

Fire means fire. Even a new born experiences fire, it is understood, it is clearly seen, so Jātaveda is said. As in his place, when there is a cause, an opportunity, it burns, so those women keep company with someone, that person, though endowed with wealth, fame, virtue and wisdom, all of these, from the destruction of wealth and so on, from that abundance, making it not liable to arise again, quickly burn him up, set fire to it.

This is also said:

“Those who are strong become weak, and those who are firm dwindle away, those with eyes become blind, when under the control of women.

Those with virtue lose their virtue, those with wisdom dwindle away, the heedless lie in bondage, when under the control of women.

Study, asceticism, virtue, truth, sharing, mindfulness, wisdom, they cut these off from the heedless, like treacherous thieves on the road.

Fame, glory, resolution, heroism, much learning, and knowing, they waste away the heedless, like an inferno a bunch of sticks.”

Ja 264 The Story about (the King of Mithilā) Mahāpanāda (Mahāpanādajātaka)

In the present the Buddha goes to teach in one village where there was a young and very rich gentleman, who, when he heard the Buddha teach became a monk. When one day they were crossing a river the Buddha asked him to show the palace he had lived in in a previous life, which had sunk under the waters. He did so, and the Buddha then told the story of his previous fame and fortune.

**1. Panādo nāma so rājā, yassa yūpo suvaṇṇayo,
Tirⁱyaṁ soḷasubbedho, uddham-āhu saḥassadhā.**

The king whose name was Panāda, had a palace made out of gold, which was sixteen lengths across, and a thousand-fold in height, they say.

**2. Saḥsakaṇḍo satageṇḍu, dhajālu haritāmayo,
Anaccum tattha gandhabbā, cha saḥassāni sattadhā.**

A thousand sections, a hundred floors, adorned with emerald flags, the musicians danced there, six thousand divided in seven troupes.

**3. Evam-etam tadā āsi, yathā bhāsasi Bhaddaji,
Sakko aham tadā āsiṃ, veyyāvaccakaro tavā ti.**

At that time this was certainly so, just as Bhaddaji has said, at that time I was Sakka, Lord of Devas, now I am your steward.

In this connection, *palace*³³⁶ means palace.

*Sixteen lengths across means in width it was sixteen bowshots across.*³³⁷

A thousand-fold in height, they say, they say the height was some thousand bowshots in length, the measure twenty-five leagues is calculated as one thousand bowshots. But in width it was some eight leagues.

*A thousand sections, a hundred floors,*³³⁸ *the palace was a thousand sections high, and had a hundred floors.*

³³⁶ A *yūpa* normally means a *sacrificial post*, but here it is defined as a *palace*. It is possibly the case that at the place where a palace was to be built a sacrifice was made, and the post then came to indicate the palace itself.

³³⁷ Defined in the commentary to the Bhaddajittheragāthā as being half a league (*aḍḍhayojana*), probably three or more kilometres.

³³⁸ One of the meanings of *geṇḍu* is a *tower, a turret*, which certainly would make sense in this context, but the commentary gives it a different meaning, not seen in the dictionaries.

Adorned with ... flags means endowed with flags.

Emerald means with emerald jewels spread over it. But in the commentary there is the reading: “Adorned with emerald windows,” endowed with window-latches and windows made of the emerald jewel, this is the meaning.

Adorned with ... windows, it seems this is a name for window-latches and windows.

Musicians means performers.³³⁹

Six thousand divided in seven troupes means having six thousand musicians divided into seven troupes, they performed in the palace in seven places in order to produce delight for the king, this is the meaning. But even by performing for the king, they were unable to make him laugh, then Sakka, the King of the Devas, sent the divine performers, and made a festival, and then Mahāpanāda laughed.

Just as Bhaddaji has said, because the elder Bhaddaji, said: “Bhaddaji, in king Mahāpanāda’s time where was the inhabited palace?” By saying: “It sank down in this place, venerable sir,” at that time for his own sake he spoke about the fact of his own birth in that palace, and king Mahāpanāda. After grasping this, the Teacher said: “As you speak, Bhaddaji, at that time, in the same place, I was then your steward Sakka, the Lord of the Devas.”

³³⁹ Perhaps *naṭa* here means something closer to *a dancer, an actor*, but I do not find this meaning associated with *gandhabba*, which always seems to indicate *a musician* of some sort.

Ja 265 The Story about the Arrow (Khurappajātaka)

In the present one monk has almost given up on the struggle. The Buddha tells him a story about a forester who acted as a guide for a merchant and was willing to lay down his life to ensure his client was delivered to his destination safely.

**1. “Disvā khurappe dhanuveganne,
Khagge gahīte tikhiṇe teladhote,
Tasmiṃ bhayasmim maraṇe viyūḷhe,
Kasmā nu te nāhu chambhitattan-ti.”**

“Seeing arrows impelled with speed from bow, the sharp, tempered³⁴⁰ swords that were held aloft, when there was an imminent fear of death, why did you not speak about your terror?”

**2. “Disvā khurappe dhanuveganne,
Khagge gahīte tikhiṇe teladhote,
Tasmiṃ bhayasmim maraṇe viyūḷhe,
Vedaṃ alatthaṃ vipulaṃ uḷāraṃ.**

“Seeing arrows impelled with speed from bow, the sharp, tempered swords that were held aloft, when there was an imminent fear of death, I received broad, noble inspiration.

³⁴⁰ Lit: cleaned with oil, but it seems to mean they had been tempered.

**3. So vedajāto ajjhabhaviṃ amitte,
Pubbeva me jīvitam-āsi cattaṃ,
Na hi jīvite ālayaṃ kubbamāno
Sūro kay¹rā sūrakiccaṃ kadācī ti.”**

Being inspired I conquered all my foes, formerly I abandoned this my life, being attached to his life, the hero sometimes does not do a hero's duty.”

In this connection, I received ... inspiration means I received satisfaction and happiness.

Broad means a lot of.

Noble means supreme.

I conquered means abandoning life, I conquered.

Formerly I abandoned this my life, formerly I abandoned this my life by accepting the payment from your hand.

Being attached to his life, one who has desire for his life, sometimes does not do a man's duty.

Ja 266 The Story about the Thoroughbred Horse Vātagga (Vātaggasindhavajātika)

In the present one young woman falls in love with a householder, and her friends bring him to her. Playing hard to get she is unresponsive to his advances, and he leaves her never to return, which leads to her pining away. The Buddha tells a similar story from the past involving an ass called Bhaddalī and a thoroughbred horse named Vātagga.

1. Yenāsi kisiyā paṇḍu yena bhattaṃ na rucati, Ayaṃ so āgato bhattā, kasmā dāni palāyasī ti?

That by which you grew thin, yellow, and did not take delight in food, that master, he has returned, why at this time do you run away?

In this connection, by which means by which reason your mind was bound to him.

2. Sace panādikeneva santhavo nāma jāyati, Yaso hāyati itthīnaṃ, tasmā tāta palāyahan-ti.

If at the beginning itself what's called intimacy arises, for women their fame is lost, therefore, my dear, I do run away.

In this connection, at the beginning means from the start, from the first.

Intimacy means there is friendly intimacy through being engaged in sexual intercourse.

For women their fame is lost, my dear, for women who have not given it importance, and from the start are intimate, their fame is lost, and their power diminishes.

**3. Yasassinam kule jātam āgataṃ yā na icchati,
Socati cirarattāya, Vātaggam-iva Bhaddalī ti.**

Not desiring to come to one born in a renowned family, she will grieve for a long time, like Bhaddalī grieved for Vātagga.

In this connection, *renowned* means endowed with renown.

Not desiring means whatever woman has no desire for such a man.

For a long time means for a long time, for a long period.

Ja 267 The Story about (the Immense) Crab (Kakkaṭajātaka)

In the present a landowner goes into the country and is attacked by thieves, but his wife manages to secure his release. The Buddha tells a story of an immense crab who used to kill elephants, and how, when an elephant was once caught by the crab, his mate flattered the crab, and secured her husband's release, which led to the crab's destruction.

1. “**Siṅgī migo āyatacakkhunetto,
Aṭṭhittaco vārisayo alomo,
Tenābhibhūto kapaṇaṃ rudāmi,
Mā heva maṃ pāṇasamaṃ jaheyyā ti.**”³⁴¹

“Hornéd creature having extended eyes, bones for skin, lying in water, hairless, overcome by him I cry wretchedly, you should not abandon me, dear as life.”

In this connection, *hornéd creature* means a golden creature with horns.³⁴² With his two claws doing the duty of a horn, because of this he is horned, this is the meaning.

Creature, a crab is meant here by taking all the living beings as a whole.

Having extended eyes, here an eye in the sense that it sees, a guide³⁴³ in the sense of leading, what are considered extended eyes, his guides, this is *having extended eyes*, long eyed, this is the meaning.

Having bones doing the duty of skin, this is *bones for skin*.

³⁴¹ [This verse is omitted by accident in the digital transcription of Cst.]

³⁴² There is some ambiguity about how to interpret this, as *siṅgī* means both *golden* and *horned*.

³⁴³ It seems in English we do not have many useful synonyms for eye, but in Pāli there are numerous: *eye*, (*nt.*) *akkhi*, *cakkhu*, *nayana*, *locana*, *netta*, of which two are used here.

Overcome by him, overcome, overwhelmed by that creature having been grabbed and fixed.

I cry wretchedly means having become pitiful I cry, I wail.

You should not abandon me, having met with such a disaster, being like your own life, you should not abandon your dear master.

**2. “Ayya na taṁ jahissāmi, kuñjaraṁ saṭṭhihāyanaṁ,
Pathabyā cāturantāya suppiyo hosi me tuvan-ti.”**

“Dear sir, I will not abandon you, elephant of sixty years, by the four quarters on the earth you are the one most dear to me.”

In this connection, of sixty years, after sixty years of life, the strength of elephants falls away, I do not abandon him who lost strength, who met with this disaster, do not fear, having come to the ocean in the four directions, through being based on the four quarters of this earth, you are most dear to me.

**3. “Ye ^{2.344} kuḷīrā samuddasmiṁ, Gaṅgāya Yamunāya ca,
Tesaṁ tvaṁ vārijo seṭṭho, muñca rodantiyā patin-ti.”**

“Those crabs in the ocean, and in the Ganges and the Yamunā, of these you’re the best born in water, through my cries free my husband.”

This is the meaning: whatever crabs in the ocean, or in the Ganges, or in the Yamunā, of all these the handsomest, the greatest, the best, the supreme is you. Because of this I beg you: free my master through my cries.

Ja 268 The Story about Spoiling the Park (Ārāmadūsakajātaka)

In the present while on walking tour the monks come to a certain village and notice that there is an area of barren land. Upon enquiry it turns out a village lad had dug up the trees to water the roots by size. The Buddha tells a story of a monkey in the past who ordered his troop to do the same, thereby ruining king Vissasena's gardens.

**1. “Yo ve sabbasam-etānaṃ ahuvā seṭṭhasammato,
Tassāyaṃ edisī paññā, kim-eva itarā pajā ti?”**

“He who was esteemed as the best of all of them, such is his wisdom, why ask about other folk?”

In this connection, of all of them, of all these of similar birth.

Why ask about other folk? About those other, inferior folk, of what kind is their wisdom?

**2. “Evam-eva tuvaṃ Brahme, anaññāya vinindasi,
Kathaṃ mūlaṃ adisvāna, rukkhāṃ jaññā patiṭṭhitan-ti.”**

“Truly such are you, Brahmā, although unknowing, you reproach me, without having seen the root, how can we know which tree is grounded?”

In this connection, *Brahmā*, this is merely a vocative.

But here this is the meaning in brief: you, dear sir, without knowing what is a cause and what is not a cause, reproach us in such a way, saying, of the tree: “This is deeply grounded, or not so,” without digging up the root, how are we able to know? After digging it up, we sprinkle water according to the size of the root.

**3. “Nāhaṁ tumhe vinindāmi ye caññe vānarā vane,
Vissaseno va gārayho, yassatthā rukkharopakā ti.”**

“I do not reproach you or any other monkeys in the woods, Vissasena is blameworthy, and those whose aim is to grow trees.”

In this connection, *Vissasena* is blameworthy, the king of Benares, Vissasena, is here to be blamed.

Those who cultivate the trees, those, like you, and those whose aim is to grow trees.

**Ja 269 The Story about (Visākhā’s Sister) Sujātā
(Sujātajātaka)**

In the present one woman is the bane of all around her, speaking harshly to all, high and low. The Buddha explains the seven different types of wives, and asks which she is, thereby getting her to reflect and change her character. He then tells a story of how a king instructed his mother by showing how all love a sweet voice, like a cuckoo's, and none love a harsh one, like a jay's.

**1. Na hi vaṇṇena sampannā mañjukā piyadassanā,
Kharavācā piyā hontī, asmim loke paramhi ca.**

Though being endowed with beauty, pleasing and good-looking, those with rough voices are not dear, in this world or the next.

**2. Nanu passasimaṃ kāḷim, dubbaṇṇaṃ tilakāhataṃ,
Kokilaṃ saṅhabhāṇena, bahūnaṃ pāṇinaṃ piyaṃ.**

Surely you must see this one, who is black, ugly, mottled with spots, the cuckoo, because of his soft voice, is dear to many creatures.

**3. Tasmā sakhilavācassa, mantabhāṇī anuddhato,
Atthaṃ Dhammañ-ca dīpeti, madhuraṃ tassa bhāsitan-ti.**

Therefore for the one of kind voice, a wise speaker, and not haughty, who explains both the Dhamma and its meaning, his is a sweet speech.

This is the meaning of it: dear, these creatures, Piyaṅgu and Sāma and so on, endowed with beautiful bodies, having sweet talk and speech are *pleasing*, they are lovely and become *good-looking*, even

down to mother and father. Because of continually abusing and insulting, being endowed with rough voices, they have *rough voices*, in this and in the next world they are certainly not dear, like the blue jay with his rough voice on the highway, but those who are soft voiced, being endowed with smooth and sweet words, even though ugly are dear. Therefore I say this: surely you must see this one, which is black, though having an ugly body colour, the cuckoo, though afflicted and mottled with spots, though being ugly, because of its soft speech he is very much dear. Thus a creature with a rough voice in the world, is not dear, even to mother and father. Therefore a person desiring to be dear to the manyfolk, should have a kind voice, a soft, smooth, gentle voice.

Having defined what is reckoned as insight and wisdom, by his words he is *a wise speaker*, being without haughtiness, from speaking a suitable amount he is *not haughty*. Such a person who explains the Text and its meaning, basing his speech on reason, without scolding another, his speech is sweet.

Ja 270 The Story about (the Sour-Looking) Owl (Ulūkajātaka)

In the present the crows attack the owls by day, and the owls attack the crows by night. The Buddha tells a story of how their enmity came about in the first age of the world when an owl was chosen for king, and a crow objected.

**1. Sabbehi kira ñātīhi kosiyo issaro kato,
Sace ñātīhanuññāto, bhaṇeyyāhaṃ ekavācikan-ti.**

Over all my relatives, it seems, the owl has been made ruler, if I have permission of my relatives, I would speak one word.

This is the meaning: I speak after listening to you who made proclamation. Over all of my assembled relatives, it seems, this owl has been made king. But if I would have permission from my relatives, I would speak one word here, I would say something.

**2. Bhaṇa samma anuññāto, atthaṃ Dhammañ-ca kevalaṃ,
Santi hi daharā pakkhī, paññavanto jutindharā ti.**

Speak, friend, you have permission, all that is Dhamma and meaningful, although these birds are young, they're endowed with wisdom and brilliance.

In this connection, speak, friend, you have permission, dear friend crow, you have the permission of all of us, whatever you would speak, please speak it.

All that is Dhamma and meaningful, speaking without letting go of reason and the words handed down by tradition, do speak.

They are endowed with wisdom and brilliance, the young birds are endowed with wisdom and bear radiant knowledge.

**3. Na me ruccati, bhaddaṃ vo, ulūkassābhisecanaṃ,
Akkuddhassa mukhaṃ passa, kathaṃ kuddho karissatī ti?**

Good luck to you, but I do not like the anointing of the owl, look at his face when not angry, what will it be when made angry?

This is the meaning: may there be good luck to you, but three times with the words of proclamation is the anointing of the owl, it is not liked by me. For now look at his face when his mind is content and he is not angry, I do not know what it will be when made angry, though in every way it is not liked by me.

**Ja 271 The Story about Spoiling the Well
(Udapānadūsakajātaka)**

In the present one jackal fouls the well he drinks from, and is driven off by the novices. The Buddha tells a story of how a similar event happened in a previous life and how he had admonished the jackal who avowed that his ancestors did ever behave this way.

**1. Āraññikassa isino cirarattatapassino,
Kicchākataṃ udapānaṃ kathaṃ samma avāhayī ti?**

For the seer in the wilds who lives austere for many nights, dear friend, why did you spoil this well which was made with difficulty?

This is the meaning: for the one living in the wilderness is *in the wilds*.

One who searches for virtue is a *seer*.

One who for many nights lives depending on asceticism is *who lives austere for many nights*.

Made with difficulty, the well which was made with difficulty and suffering.

Why, what was the purpose, *dear friend jackal*, for you to *spoil it*, drown it, corrupt it, with urine and excrement, or, having brought it to this place, spoil it with urine and excrement, destroying it?

**2. Esa dhammo siṅgālānaṃ, yaṃ pitvā ohadāmase,³⁴⁴
Pitupitāmaṃ dhammo, na taṃ ujjhātum-ar^ahasī ti.**

This is the nature of jackals, having drunk I must urinate, it is our fathers' and grandfathers' nature, you should not blame us.

In this connection, *this is the nature* means this is the character.

Having drunk I must urinate, dear friend, in whatever place we drink water, there we must urinate, pass water, this is our jackal nature, this is the explanation.

³⁴⁴ The more usual form seems to be *ūhadamāse*, which normally means *defecate*, but here has to mean *urinate*.

Our fathers' and grandfathers' means it is our fathers' and grandfathers' nature.

You should not blame us, this is our tradition, our way and our character, you should not blame us, it is not suitable to be angry here.

3. Yesaṃ vo ediso dhammo, adhammo pana kīdiso?

Mā vo dhammaṃ adhammaṃ vā, addasāma kudācanan-ti!

Those for whom such is natural, what would be unnatural? Don't let me see your natural or unnatural any time!

In this connection, don't let me see your, we did not see your being natural or unnatural at any time.

Ja 272 The Story about the Tiger (Byagghajātaka)

In the present Kokālika wants to bring the two chief disciples to his home town, but they refuse to go. The Buddha tells a story of a Tree Devatā who drove away a tiger and a lion because of the carnage they brought into the forest. But once gone, men entered and cut down all the trees for cultivation.

**1. Yena mittena saṃsaggā, yogakkhemo vihiyyati,
Pubbevajjhābhavaṃ tassa rakkhe akkhī va paṇḍito.**

Through association with a bad friend, security decreases, the wise one should guard his predominance like he should guard his eyes.

**2. Yena mittena saṃsaggā, yogakkhemo pavaḍḍhati,
Kareyyattasamaṃ vuttiṃ sabbakiccesu paṇḍito ti.**

Through association with a good friend, security increases, the wise one should do all his duties in life for one like himself.

In this connection, *through association with a bad friend, through reason of association, through cause of association, with an bad friend, together with that one who is associated with by sight, by hearing, by body, by conversation, by enjoyment: through the fact of making association through one of these five ways, this is the meaning.*

*Security means bodily and mental happiness.*³⁴⁵ *Through the fact of being secure from the yoke of suffering here, he has security, this is the intention.*

Decreases means deteriorates.

The wise one should guard his predominance like he should guard his eyes, the predominance of his evil friend should be overcome by him, since his own gains, fame and life should not overcome him, so

³⁴⁵ *Yogakhema* is one of those difficult terms in Pāḷi that has a range of meanings that can be called upon by the commentators, but not by translators! Essentially it means *safety, security, sanctuary*; but it also means *free from the yoke, free from bondage*, and therefore, according to this commentary, *happiness*.

first of all the wise man should guard himself like he would his own eyes.

In the second verse, *through* means by association with reason with a spiritual friend.

His security increases means his bodily and mental happiness increases.

Should do ... for one like himself,³⁴⁶ the wise person, in all duties towards his spiritual friend – just like one does for his own livelihood and for his own profit and enjoyment – so should he do all of this, he should do even more, but he should not do less.

3. Etha byagghā nivattavho, paccupetha mahāvanam, Mā vanam chindi nibyaggham, byagghā māhesu nibbanā ti.

Come, tigers, please turn back, return to the great wood, don't cut the wood, bereft of tigers, do not let there be tigers without a wood.

In this connection, *tigers*, addressing both these tigers she called on them by name.

Turn back means turn back.³⁴⁷

³⁴⁶ The meaning of *attasama* is *one like oneself*, or *a very close friend*.

³⁴⁷ *Nivattavho* is the indicative middle form of the verb, used m.c. *nivattatha* is the active form.

*Return to the great wood, return to the great wood again, go back,
this is an alternative reading.*³⁴⁸

*Don't cut the wood bereft of tigers, our residential wooden thicket,
now because of your absence this wood is bereft of tigers, and men
must not cut it.*

*Do not let there be tigers without a wood, because the tiger-kings
like you fled away from their places of residence, do not let them be
without a wood, bereft of a wood, because that in truth is where they
dwell.*

Ja 273 The Story about (the Biting) Turtle (Kacchapajātaka)

In the present two persons of high rank are always arguing with each other, and not even the king can prevent them. The Buddha tells a story of how a monkey attacked a turtle and was bitten in return, and how the Bodhisatta persuaded the turtle to let the monkey go.

**1. Ko nu uddhitabhatto va, pūrahattho va brāhmaṇo,
Kahaṃ nu bhikkhaṃ acari? Kaṃ saddhaṃ upasaṅkamī ti.**

Who is that with a pile of food, like a brahmin with a handful?
Where did you wander to almsfood? What funeral did you attend?

³⁴⁸ The commentator seems to be saying *upagacchatha* is an alternative reading to *paccupetha*, but if it was, then the metre of the verse would be spoiled.

Herein, who is that with a pile of food, who is this, like one with a mass of food, one mass of food, like one who grabbed with the hand a bowlful of food, who is this coming, this is the meaning.

Like a brahmin with a handful, like a brahmin with his hands full, who received an invitation to a recital³⁴⁹ in the month of Kattika, who is this, is said in regard to the monkey.

Where did you go for alms? Dear monkey, in what place today did you go for alms?

What funeral did you attend? Which of the many funeral feasts offered for the departed, which of the many funerals for a person, did you attend? Where was this gift given to you, this is the explanation.

**2. Ahaṁ kapismi' dummedho, anāmāsāni āmasiṁ,
Tvaṁ maṁ mocaya bhaddaṁ te, mutto gaccheyya pabbatan-ti.**

I am a foolish monkey, having touched the untouchable, if you release me, bless you, free, I'll go to the mountain.

In this connection, I am a foolish monkey, bless you, I am a foolish, fickle-minded, monkey.

³⁴⁹ This would be a recital of the Vedas, after which the brahmins would receive gifts.

Having touched the untouchable means having touched that thing which should not be touched.

If you release me, bless you, if you, having sympathy and compassion, release me from this suffering, bless you.

Free, I'll go to the mountain, I, through your power, freed from this disaster, will go to the mountain, and will never again show myself within your range of sight.

**3. Kacchapā Kassapā honti, Koṇḍañña honti makkaṭā,
Muñca Kassapa Koṇḍaññaṃ, kataṃ methunakaṃ tayā ti.**

The Kassapas are turtles, and the Koṇḍaññas are monkeys, Kassapa, free up Koṇḍañña, from having intercourse with you.

This is the meaning: turtles is a name for the Kassapa clan, monkeys are the Koṇḍañña clan, the Kassapas and the Koṇḍaññas are connected through give and take in marriage. Surely you, together with this greedy immoral monkey, you together with this immoral monkey, it is not proper that you have intercourse with someone reckoned as from the same clan, having intercourse is reckoned as an immoral deed, therefore, *Kassapa, free up Koṇḍañña.*

**Ja 274 The Story about the Greedy (Crow)
(Lolajātaka)**

In the present one monk is very greedy. The Buddha tells a story of a crow who deceived his friend the pigeon in order to get access to a kitchen, which he stole from. But there the cook caught and plucked him and left him to die.

1. Kāyaṃ balākā sikhinī, corī laṅghipitāmahā?

Oram balāke āgaccha, caṇḍo me vāyaso sakhā ti.

Who is this crested crane, a robber, an ascending grandfather? Come out from under the basket, dear crane, fierce is the crow my friend.

In this connection, *who is this crested crane*, that crow, whose body is smeared white with thick buttermilk, with a crest placed on his head, asking: “Who is this crested crane?” he called upon him.

A *robber* means his clan is not allowed in the family house, or, because of having entered the basket of the despised crow, a robber is said.³⁵⁰

An *ascending grandfather*, ascending is said from ascending like a cloud in the sky, cranes normally conceive³⁵¹ at the sound of a thunderstorm, the sound of thunder is the father of cranes, the cloud is the grandfather, because of that, *an ascending grandfather* is said.³⁵²

³⁵⁰ It is hard to see how this explains the word *corī*.

³⁵¹ Lit.: grasp a womb.

³⁵² The whole explanation is rather curious, and hard to understand. It is quoted and translated in PED, s.v. *laṅghi*.

Come out from under the basket, dear crane means dear crane, come from here.

Fierce is the crow my friend, my friend, the crow, who is lord of the basket, is fierce, rough. Seeing you he will come, having smashed you with his mace-like beak, you will reach the destruction of life, therefore do not come as far as the crow, having descended from your basket, come here, quickly flee, is what is said.

**2. Nāhaṁ balākā sikhinī, ahaṁ lolosmi vāyaso,
Akatvā vacanaṁ tuyhaṁ, passa lūnosmi āgato ti.**

I am not a crested crane, I am but a greedy crow, by not doing your command, after coming, see me being plucked.

In this connection, after coming, now you, after coming from your pasture, see me being plucked, this is the meaning.

**3. Punapāpjasī samma, silaṅhi tava tādisaṁ,
Na hi mānusakā bhogā subhuñjā honti pakkhinā ti.**

Again you will suffer, dear friend, such is your character, the wealth of human beings cannot be enjoyed by birds.

In this connection, again you will suffer, dear friend, dear friend crow, again you will surely undergo such suffering, there is no such freedom for you.

What is the reason? *Such is your wicked character, since your character is such, it is only proper you will undergo suffering.*

The wealth of human beings cannot, humans normally have great merit, but there is no such merit for animals, therefore the wealth of human beings cannot be enjoyed by birds, who are animals.

Ja 275 The Story about the Pretty (Crane)

(Rucirajātaka³⁵³)

In the present one monk is very greedy. The Buddha tells how this monk was also greedy in a previous life when, as a crow, he deceived his friend the pigeon in order to get access to a kitchen, which he stole from. But there the cook caught and plucked him and left him to die.

**1. Kāyaṃ balākā rucirā kākaṇiḷasmim-acchati?
Caṇḍo kāko sakhā mayhaṃ, yassa cetāṃ kulāvakaṃ.**

Who is the pretty crane living in the crow's nesting place? Fierce is the crow my friend, and this is his nest.

**2. Nanu maṃ samma jānāsi, dija sāmākabhojana,
Akatvā vacanaṃ tuyhaṃ, passa lūnosmi āgato ti.**

³⁵³ [Rucirajātaka had no title in the print edition. This title is taken from the text.]

Surely you know me, dear friend, twice-born, eater of millet, by not doing your command, after coming, see me being plucked.

**3. Punapāpajjasī samma, sīlañ-hi tava tādisañ,
Na hi mānusakā bhogā subhuñjā honti pakkhinā ti.**

Again you will suffer, dear friend, such is your character, the wealth of human beings cannot be enjoyed by birds.

In this connection: *pretty*, this is said in regard to the white colour of the body smeared with buttermilk. *Pretty, dear-looking, pale*, this is the meaning.

In the crow's nesting place means in the crow's nest. "In the crow's nest," is another reading.³⁵⁴

Twice-born, the crow calls on the pigeon.

Eater of millet means eater of grass seeds. Indeed here by eater of millet all grass seeds are included.

In this connection, *again you will suffer, dear friend, dear friend crow*, again you will surely undergo such suffering, there is no such freedom for you.

³⁵⁴ There is variant readings with these two words in the texts, it also occurs at Dhp 148.

What is the reason? *Such is your wicked character, since your character is such, it is only proper you will undergo suffering.*

The wealth of human beings cannot, humans normally have great merit, but there is no such merit for animals, therefore the wealth of human beings cannot be enjoyed by birds, who are animals.

Ja 276 The Story about the Righteousness of the Kurus (Kurudhammajātaka)

In the present one monk kills a goose with a slingshot. When the Buddha heard of this he told a story of how the people in the land of the Kurus used to keep the precepts, rain fell on time, and the people were prosperous. When afflictions fell on a neighbouring kingdom an embassy was sent to find out the secret of the Kurus' success. The people in Kuru were so scrupulous they had doubts about their virtue over even the smallest of faults.

**1. Tava saddhañ-ca sīlañ-ca viditvāna janādhipa,
Vaṇṇaṃ añjanavaṇṇena Kālīṅgasmim̐ nimimhase ti.**

Knowing your faith and your virtue, ruler of the people, we did exchange gold in Kālīṅga with the collyrium-coloured one.

In this connection, faith, because of having faith in deeds and results, he had trustworthy faith.

Virtue means restraint in virtue, non-transgression of virtue.

Gold means at that time in the country gold was said, this is an abbreviated teaching, because by this word all wrought and unwrought gold and so on, riches and crops, are comprised.

With the collyrium-coloured one, with your elephant coloured the same as a heap of collyrium.

In Kalinga means near the Kalinga king.

We did exchange means through barter we took hold of it, because of using it, or, we put it in the stomach, this is the meaning.

Se is merely a particle.³⁵⁵

This is what is said: we, ruler of the people, *knowing your faith and your virtue*, thinking: “Certainly you are a king endowed with faith and virtue, when asked you will give this collyrium-coloured elephant.” Through this, as with your own collyrium-coloured property, we will bring the king of Kalinga’s elephant into your presence. Having said that, we exchanged a great deal of riches and crops, we exchanged and put it in the stomach. So considering this we came here. You must know Deva³⁵⁶ what should be done here.

³⁵⁵ I don’t understand this comment, it seems *-amhāse* is part of the conjugation, giving a first person plural aorist, which is also confirmed by the use of the same word again in the explanation given below.

³⁵⁶ Kings are often referred to as *Deva*.

**2. Annabhaccā cabhaccā ca, yodha uddissa gacchati,
Sabbe te appaṭikkhippā, pubbācar¹yavaco idaṃ.**

Dependents or non-dependents, he who comes here for my sake, all of them are acceptable, this was my former teachers' word.

**3. Dadāmi vo brāhmaṇā nāgam-etaṃ,
Rājārahaṃ rājabhoggaṃ yasassināṃ,
Alaṅkataṃ hemaḥāḷābhichannaṃ,
Sasārathiṃ gacchatha yena kāman-ti.**

This elephant I give to you, brahmin, suitable, useful for a king, famous, decorated, covered with golden chains, with a driver, go wherever you will.

In this connection, *dependents or non-dependents*, that person depending for his living on conje, rice and so on, who is to be supported with food means a dependent, likewise others who are not supported are non-dependents. But here because of junction the *a-* element is elided, so it should be understood.³⁵⁷ As far as he is himself dependent or not dependent for his living, all creatures are divided into these two kinds, so it should be seen.

³⁵⁷ I.e. in prose it would be written *ca abhaccā*, but because of elision and junction it is here written *cabhaccā*.

*He who comes*³⁵⁸ *here for my sake*, amongst those beings, whoever is a being in the world of the living, any person whatsoever, who comes on account of expectations.

All of them are acceptable,³⁵⁹ so those coming for my sake, even if there is a lot, all of them are accepted by that person, so he should not reject anyone, saying: “Depart, I will not give you,” this is the meaning.

This was my former teachers’ word, former teachers are said to be mother and father, this is their word. So was I trained by my mother and father, this is the explanation.

This elephant I give to you, brahmin, since this is our former teachers’ word, therefore, brahmin, I will give the elephant to you.

Suitable ... for a king means appropriate for a king.

Useful for a king means useful for a king.

Famous means endowed with a retinue, it seems depending on this elephant were elephant keepers, doctors and so on, five hundred families were living caring for the elephant. I give him to you together with these, this is the meaning.

³⁵⁸ Lit.: *goes here*, which is poor English, so we have to say comes here.

³⁵⁹ Lit: not to be refused or opposed.

Decorated means decorated with various kinds of elephant decorations.

Covered with golden chains means completely covered with golden chains.

With a driver means he who is his driver, elephant keeper, trainer, I give, together with him therefore together with a driver, after taking this elephant and your retinue, please go wherever you will.

Ja 277 The Story about the Feathered One (Romakajātaka)

In the present Devadatta goes about trying to kill the Buddha, who tells a story of a previous birth in which a sham ascetic took a liking to pigeon's flesh and tried to kill the pigeons who would visit him hoping to hear some wisdom.

**1. Vassāni paññāsa samādhikāni,
Vasimha selassa guhāya, romaka,
Asaṅkamānā abhinibbutattā,
Hatthattam-āyanti mamaṇḍajā pure.**

In excess of fifty years I lived in a cave on the mountain rock, feathered one, being without doubt, completely serene, formerly the birds would come to my hand.

**2. Tedāni vakkāṅga kim-attham-ussukā
Bhajanti aññaṃ girikandaraṃ dijā?
Na nūna maññanti mamaṃ yathā pure,
Cirappavutthā atha vā na te ime ti?**

Now, bird, agitated, why did those birds resort to another mountain grotto? Not considering me as before, or, are these not those who lived here a long time?

In this connection, *in excess of* means in excess of equal.³⁶⁰

Feathered one means with hair uprising, with well-washed coral-coloured eyes and feet, he addresses the pigeon, the Bodhisatta.

Being without doubt, so for more than fifty years amongst us dwelling in this mountain cave these birds did not have doubt about me even for one day, their minds being completely serene, formerly they came to my hand, to my open, stretched-out hand, this is the meaning.

Now ... *those* means now those.³⁶¹

Bird, he calls on the Bodhisatta, all birds when rising up crook their necks, from rising up *vakkāṅga* crooked-limb, or bird is said.³⁶²

³⁶⁰ *Sama* means the same or equal, and *adhika* means in excess of.

³⁶¹ Showing how to analyse the *sandhi*.

Why did means seeing what reason.

Agitated means being fretful.

Mountain grotto means from this mountain to another mountain grotto.

As before means as before these birds paid me respects, considered me dear, but now they do not consider me so, the ascetic who lived here formerly was another one, and this is another one, thinking thus, they do not have consideration for me, this is the explanation.

Are these not those who lived here a long time? Why do these who were absent for a long time, after the passing of a long time, come here without recognising me, thinking: “This is him,” or, those who, having serene minds amongst us, are they not those, but other, visiting birds, why do these not approach me, this is what he asks.

**3. Jānāma taṁ na mayāṁ sampamūḷhā,
So yeva tvaṁ te mayam-asma nāññe,
Cittañ-ca te asmiṁ jane paduṭṭhaṁ,
Ājīvikā tena tam-uttasāmā ti.**

³⁶² In Ja 36 Sakuṇajātaka this definition was given: *sometimes their heads sit crooked on their necks, therefore vakkāṅga (crooked limb) is said. Birds are born crooked in both their wings, so vakkāṅga is said.*

We do know you, we are not deluded, we know he's not you, and we are not them, your mind is corrupted against our folk, that's why we are afraid, Ājīvika.³⁶³

In this connection, *we are not deluded*, we are not deluded or heedless.

Your mind is corrupted against our folk, we do recognise that he is surely not you, and we are surely not them, but moreover, your mind is corrupted against our folk, and has risen to kill us.

Ājīvika means for the sake of livelihood, one gone-forth, a corrupt ascetic.³⁶⁴

That's why we are afraid, for that reasoning we are afraid, scared of you, and do not approach.

Ja 278 The Story about (the Virtuous King of) the Buffalos (Mahimsarājajātaka)

In the present a monkey voids on the back of a tame elephant who forebears, but later a different elephant tramples him to death for the same offence. The Buddha tells a similar story about two buffaloes and a monkey in a previous life.

³⁶³ The Ājīvakas were an ascetic sect who preceded the Jains and emphasised right livelihood (*ājīvika*).

³⁶⁴ All of these are vocative forms.

**1. Kim-attham-abhisandhāya lahucittassa dubbhino,
Sabbakāmadadasseva imaṃ dukkhaṃ titikkhasi?**

Why are you joined together with a treacherous one, light of mind,
and put up with this suffering like one who fulfills all desires?

**2. Siṅgena nihanāhetam, padasā ca adhiṭṭhaha,
Bhiyyo bālā pakujjheyym, no cassa paṭisedhako ti.**

Humiliate him with your horn, and fix him in place with your foot,
or more fools might grow angry, and no one will prevent him.

*In this connection, why are you joined together, what is the reason or
ground, considering what?*

A treacherous one means one treacherous to his friend.

*Like one who fulfills all desires means like a lord who fulfills all
desires.*

Puts up with means tolerate.

*Fix him in place with your foot, with your foot, like the sharp tip of
a razor, here he kills, so you should trample on him.*

*More fools means if no one will prevent the fools, who are creatures
who lack knowledge, again and again they might grow angry, might
agitate, might annoy, this is the explanation.*

**3. Mamevāyaṃ maññamāno: aññe pevaṃ karissati,
Te naṃ tattha vadhissanti, sā me mutti bhavissatī ti.**

He's thinking this is me: although he does this to others, they will kill him right there, and there will be freedom for me.

[There is no word commentary to this verse.]

**Ja 279 The Story about the Woodpecker
(Satapattajātaka)**

In the present the group of six monks try to prevent others from correcting them in matters of Dhamma and Vinaya. The Buddha tells a story of a youth who collected a thousand pieces of money, and mistaking friends for foes, and foes for friends came into a forest full of thieves.

**1. Yathā māṇavako panthe siṅgāliṃ vanagocarīṃ,
Atthakāmaṃ pavedentiṃ, anatthakāmā ti maññati,
Anatthakāmaṃ satapattāṃ, atthakāmo ti maññati.**

As the young brahmin on the path thinks the jackal who ranged the woods, declaring she desired his good, was one who desired to harm him, so he thinks the woodpecker, who desired harm, one who desired good.

[There is no word commentary to this verse.]

**2. Evam-eva idhekacco puggalo hoti tādiso,
Hitehi vacanaṃ vutto, paṭiggaṇhāti vāmato.**

So does a certain person here, who is of such a kind, when a beneficial word is spoken, take it in the opposite sense.

**3. Ye ca kho naṃ pasamsanti, bhayā ukkaṃsayanti vā,
Tañ-hi so maññate mittam satapattam va māṇavo ti.**

Those who do praise him, or exalt him out of fear, he thinks is a friend, as the young brahmin thinks of the woodpecker.

In this connection, *beneficial* means having the desire for his benefit and development.

When a beneficial word is spoken means when a word of instruction and advice is spoken bringing happiness and benefits.

Takes it in the opposite sense means not accepting this advice: “This does not bring good to me, this brings harm,” grasping at the opposite he certainly takes it.

Those who do praise him, that person who stands firm, grasping hold of his own view, they praise, saying: “Having grasped the point firmly, they should be like you.”

Or exalt him out of fear, through clearly depending on this view fear of this and that will arise for you, do not dismiss him, these do not

provide you with deep learning, having a family retinue, and so on, so because of being released, showing fear, they exalt him.

He thinks is a friend, those who are such, amongst all of them, a certain foolish person in his foolishness thinks he is a friend, thinking: “This is my friend who desires my good.”

As the young brahmin thinks of the woodpecker, just as the young brahmin in his foolishness considered the woodpecker, who desired his harm, think: “He desires my good,” but a wise one, not grasping at such a friend who speaks flattery, avoids him from afar.

Therefore this is said:³⁶⁵

The friend who only takes away, the friend who speaks about others, the one who speaks flattery, the one who’s a friend to the fallen.

These four are not our friends, understanding in this way, the wise one, should avoid them from afar, as one avoids a dangerous path.

Ja 280 The Story about Spoiling the Basket (Puṭadūsakajātaka)

In the present while the monks are in a park the small son of a gardener destroys the baskets his father makes as he drops them. The Buddha tells a similar story from the past in which monkeys destroyed the gardener’s baskets.

³⁶⁵ DN 31 vs 14.

**1. Addhā hi nūna migarājā puṭakammasa kovidō,
Tathā hi puṭaṃ dūseti, aññaṃ nūna karissatī ti.**

Certainly the king of beasts is skilled in making baskets, therefore he does spoil the basket, he surely will make another.

In this connection, the king of beasts, he speaks praising the monkey.

In making baskets means in making flower baskets.

Skilled means clever.

But here this is the meaning in brief: this king of beasts I think is surely skilled in making baskets, so he spoils the baskets as they fall, he surely will make another more pleasant than that.

**2. “Na me mātā vā pitā vā puṭakammasa kovidō,
Kataṃ kataṃ kho dūsema, evaṃ dhammam-idaṃ kulan-ti.”**

“Neither my mother or my father are skilled in making baskets, having made baskets we spoil them, such is our clan’s character.”

[There is no word commentary to this verse.]

**3. “Yesañ vo ediso dhammo,³⁶⁶ adhammo pana kīdiso?
Mā vo dhammañ adhammañ vā addasāma kudācanan-ti!”**

“For whoever such is natural, what would be unnatural? Don’t let me see your natural or unnatural any time!”

In this connection, don’t (let me see) your, do not let us see your natural or unnatural at any time.

³⁶⁶ Same verse as at 271:3, the commentary is brought in from there.

Ja 281 The Story about the Abbhantara (Mango) (Abbhantarajātaka)

In the present Rāhula's mother, after ordaining falls ill. Ven. Rāhula asks what is to be done, and she asks for mango juice, which Ven. Sāriputta then brings for her and which cures her. The Buddha tells a story of a queen in the past who desired an Abbhantara mango and how a faithful parrot procured one for her.

1. Abbhantaro nāma dumo, yassa dibyam-idaṃ phalaṃ, Bhutvā dohaḷinī nārī Cakkavattim vijāyati.

The Abbhantara mango tree, which has a fruit that is divine, eating it the pregnant woman gives birth to a Universal Monarch.

2. Tvam-pi bhadde mahesīsi, sā cāpi patino piyā, Āharissati te rājā idaṃ Abbhantaram phalan-ti.

Lady, you are a great queen, also you are dear to your husband, the king will surely bring the Abbhantara mango fruit to you.

In this connection, *the Abbhantara*³⁶⁷ mango tree, not having spoken about the Abbhantara in this or that village, market town, country, mountain, and so on, he only spoke of one single Abbhantara mango tree.

³⁶⁷ CPD: name of a mythical amba [mango] tree, belonging to the gods and kept in the interior of Himavat.

Which has a fruit that is divine, which was a mango tree having divine fruit worthy of being consumed by the Devatās.

*Pregnant means having arisen cravings.*³⁶⁸

Lady, you are a great queen means splendid lady, you are a great queen.

Also you are dear to your husband, amongst the 16,000 queens in the inner court you are the great queen, and you are dear to your husband, this is the meaning.

The king will surely bring the Abbhantara mango fruit to you, to the great queen who is dear the king will have this fruit brought which was mentioned by me, and after eating it, you will get a Universal Monarch in your womb.

**3. Bhattu-r-atthe parakkanto, yaṁ ṭhānam-adhigacchati,
Sūro attapariccāgī, labhamāno bhavāmahan-ti.**

Exerting for the master's sake, whatever position he attains, the self-sacrificing hero, I am the one receiving it.³⁶⁹

³⁶⁸ The word generally means a woman who has the cravings associated with pregnancy, and as such comes to mean someone who is pregnant.

³⁶⁹ The grammar here is difficult, we would expect the subject to be followed by a 3rd person verb, but instead there is a 1st person verb, coupled with a present participle and seemingly without the expected object.

In this connection, *for the master's sake*, masters are said to be father, mother, and husband who support and nurture with food³⁷⁰ and so on, thus for the sake of supporting the three kinds of dead people.

Exerting means exerting, making an effort.

Whatever the place he attains, whatever pleasant task, whether fame, gain or heaven, he attains it.

The hero means brave, endowed with strength.

Self-sacrificing means being without expectation for his body and life, sacrificing himself for the sake of supporting the three kinds of dead people.

I am the one receiving it, such a hero receives the state of a Deva, or of a human, I also am the one receiving it, therefore here for me there is joy, not fright, why would you frighten me?

³⁷⁰ There is a pun on the word *bhattā* (*master*) and the word *bhatta* (*food*).

Ja 282 The Story about the Best (Seyyajātaka)

In the present an innocent courtier is thrown into prison, but later released and honoured by the king. The Buddha tells a story of how a man intrigued in the palace in Benares, was exiled and enticed a foreign king to attack his former country. King Kaṁsa of Benares, rather than cause the deaths of others, allowed himself to be captured, and the conqueror, seeing his virtue, relented and set him free.

**1. Seyyaṁso seyyaso hoti yo seyyam-upasevati,
Ekena sandhiṁ katvāna, satam vajjhe amocayim.**

He who frequents the best has the best share, or even better,
reconciling them as one, I released a hundred from slaughter.

**2. Tasmā sabbena lokena sandhiṁ katvāna ekato,
Pecca saggam nigaccheyya, idam suṇātha, Kāsiyā ti.**

Therefore by reconciling them with all of the world together, when
dead he would go to heaven, listen to this, you of Kāsi.

In this connection, he who frequents the best has the best share, or even better, what is reckoned as the guiltless, supreme Dhamma, he who ... has the best share means the one with the best portion, the best share, the person who depends on wholesome Dhamma. He who, again and again, develops the best, wholesome Dhamma, or rejoices

in the wholesome, he who *frequents* the supreme person is *even better*, he is praiseworthy and superior.

Reconciling them as one, I released a hundred from slaughter, with that also this is to be understood: truly practicing the best meditation of loving-kindness, through that meditation of loving-kindness, by making association with that thieving king, having developed loving-kindness, I released your one hundred men from slaughter.

The meaning of the second verse: since I have reconciled one side with the other through meditation of loving-kindness, I have released your hundred men from being slaughtered, so is it to be understood, therefore I have reconciled them together with the whole world through meditation of loving-kindness, from this a person when dead would go to heaven in the next world. Therefore access concentration on loving-kindness gives rebirth in the Sense Realms, fixed concentration gives rebirth in the Brahmā Realm. Listen to this my word, all you people who dwell in the Kāsi country.

**3. Idam vatvā, mahārājā Kāṁso, Bārāṇasiggaho,
Dhanuṁ kaṇḍaṅ-ca nikkhippa, saṁyamam ajjhupāgamī ti**

Having said this, I, the great king Kāṁsa, who had seized Benares, laying down my bow and quiver, entered upon moral restraint.

In this connection, *Kāṁsa*, this is his name.

Having seized Benares, from dwelling there he was the one *who had seized Benares*.

The king, having spoken this word, laying down, abandoning, putting aside his *bow* and what is reckoned his *quiver* of arrows, and undertaking the practice of moral restraint, went forth, and after going forth, through producing absorption, and not losing absorption, he was reborn in the Brahmā Realm.

Ja 283 The Story about the Carpenter's Boar (Vaḍḍhakīsūkarajātaka)

In the present after Ajātasattu killed his father he fell into fighting with his uncle, Pasenadi. The latter kept getting defeated till his courtiers overheard two monks discussing the art of war. The Buddha tells a story about boars that were living in terror of a tiger, until one boar came along who taught them how to band together and fight off their foe.

**1. Varam varam tvam nihanam pure cari,
Asmim padese abhibhuyya sukare,
Sodani eko byapagamma jhayasi,
Balam nu te byaggha na cajja vijjati" ti?**

You wandered before destroying the best, having overcome the boar in this place, now alone, having departed, you brood, tiger, why is your strength not found today?"

In this connection, you wandered before destroying the best, having overcome the boar in this place, dear tiger, before, having overcome

all the boars in this place, amongst the boars, the very best, you wandered around destroying the supreme boar.

Now alone, having departed, you brood, now you, after not grabbing a boar, and turning aside alone, brood, become sullen.

Tiger, why is your strength not found today? Dear tiger, why today do you have no strength of body?

**2. Ime sudaṁ yanti disodisaṁ pure,
Bhayaṭṭitā leṇagavesino puthū,
Te dāni saṅgamma vasanti ekato,
Yatthaṭṭhitā duppasahajjame mayā ti.**

Before these surely go from place to place, afraid, troubled, they sought out their own caves, now, having gathered, they dwell together, standing they are hard for me to conquer.

But this is the meaning in brief: before, these boars, having seen me, through fear, troubled, harassed, they sought out their own caves, being separated they *go from place to place*, they flee facing in different directions, now having gathered all, they dwell and stand together, and having arrived at the highest ground where they stand, today they are hard for me to conquer, to crush.

**3. Namatthu saṅghāna' samāgatānaṃ,
Disvā sayam sakhya vadāmi abbhutaṃ,
Byagghaṃ migā yattha jiniṃsu dāṭhino,
Sāmaggiyā dāṭhabalesu muccare ti.**

Honour to the group gathered together, having seen a wondrous friendship, I say, where the tusker-beasts conquered the tiger, freed through concord amongst those strong in tooth.

In this connection, honour to the group, I pay my honours to the group of boars gathered together.

Having seen a wondrous friendship, I say, before this had never happened, having seen a wondrous friendship, companionship, I say.

Where the tusker-beasts conquered the tiger, where the tusker boars conquered the tiger, this is also a reading.³⁷¹

Freed through concord amongst those strong in tooth, whatever concord there is, amongst boars, strong in tooth, having one intention, those with strength of tooth, having grabbed their adversaries, through concord today they are free from the fear of death, this is the meaning.

³⁷¹ It seems this must mean that *yatra* is also a reading alongside *yattha*. Both have the same meaning.

**Ja 284 The Story about (Good) Luck
(Sirijātaka)**

In the present a Devatā works to dissuade her landlord, Anāthapiṇḍika, from his allegiance to the Buddha, and is expelled from her home for the trouble. To make up she recovers three great fortunes her host had lost. A brahmin then tries to steal Anāthapiṇḍika's luck, but fails. When the Buddha hears of this he tells a story about an elephant trainer who had his share of a bird who could bring good luck and three days later became king.

**1. Yam ussukā saṅgharanti alakkhikā bahum dhanam,
Sippavanto asippā ca lakkhivā tāni bhuñjati.**

Whoever zealously gathers a lot of wealth, without fortune, those with skill, those without skill, having good luck, can enjoy that wealth.

**2. Sabbattha katapuññassa aticcañ-ñeva pāṇino,
Uppajjanti bahū bhogā, appanāyatanesu pī ti.**

Everywhere to the one who made merit, overcoming beings, a lot of wealth will arise, even without making exertion.

In this connection, *whoever zealously*, whoever with zeal is intent and fixed on gathering wealth, gathers a lot of wealth with difficulty. *Those who zealously*, is also a reading. Those people who zealously gather wealth through skill in elephants so on, those with skill, and those without, even with having done a deed having remuneration, gather a lot of wealth, this is the meaning.

Having good luck, can enjoy that wealth, a lot of wealth means that wealth spoken about, a meritorious person, enjoying the fruit of his own merit, even without having done any further good deed, can still enjoy.

Overcoming beings means overcoming other beings. The indeclinable *eva* surely should be joined with the previous line,³⁷² surely everywhere the one who has made merit overcomes other beings who haven't made merit, this is the meaning.

Even without making exertion, even without exertion, jewels within what is not a jewel mine, gold and so on within the place there is not gold and so on, elephants and so on within the place that does not have elephants and so on, a lot of wealth with consciousness or without consciousness will arise. In this connection, regarding the arising of pearls, gems and so on in what was not a receptacle for them, the story of the great king Duṭṭhagāmaṇi-abhaya should be told.³⁷³

3. Kukkuṭo maṇayo daṇḍo thiyo ca puññalakkhaṇā, Uppajjanti apāpassa katapuññassa jantuno ti.

A chicken, jewels, a staff, and women are all signs of merit, they arise for the person, without wickedness, who made merit.

In this connection, *a staff*, this is said in reference to a staff for protection.

Women the wealthy man's wife, the divine Puññalakkhaṇā.

³⁷² This is demonstrated in the next line: *sabbattheva*...

³⁷³ This seems to refer to the building of the Mahā Thūpa by the king, in which he was helped by Sakka and other Devas who provided the necessary materials and decorations, see Mhv 28.

Here the rest is clear.

Ja 285 The Story about the Jewel and the Pigs (Mañisūkarajātaka)

In the present the outside sects are struggling and try to sully the reputation of the Buddha and the Saṅgha by staging a murder and blaming it on them, before being found out, and reduced to even lower standing. The Buddha tells a story of boars who tried to sully a jewel, only to make it shine forth stronger.

**1. Dariyā satta vassāni tiṃsamattā vasāmase,
Haññāma maṇino ābhaṃ, iti no mantaraṃ³⁷⁴ ahu.**

Inside the cave for seven years at least thirty of us do dwell, we will destroy the crystal light, thus for us there was a wise one.

**2. Yāvatā maṇim ghaṃsāma bhiyyo vodāyate maṇi,
Idañ-cadāni pucchāma: kiṃ kiccaṃ idha maññasī ti?**

In whatever way we rub the crystal it becomes more clear, now we ask you about this: what do you think ought to be done here?

In this connection, inside the cave means inside the crystal cave.

*Do dwell means we dwell.*³⁷⁵

³⁷⁴ = *mantāraṃ*, -ā- is shortened m.c.

We will destroy means we will destroy,³⁷⁶ we will make it be of faded colour.

Now we ask you about this means now we ask this: “for what reason does this crystal when defiled become clear?”

What do you think ought to be done here? What do you think ought to be done in this case?

**3. Ayañ mañi veḷuriyo akāco vimalo subho,
Nāssa sakkā siriñ hantuñ, apakkamatha sūkarā ti.**

This precious crystal, that is flawless, unblemished and brilliant, nothing is able to destroy its light, O boars, you must depart.

In this connection, *flawless* means smooth.

Brilliant means radiant.

Light means luminous.

You must depart means it is not possible to destroy the luminosity of this crystal, abandoning this crystal cave, you must go elsewhere.

³⁷⁵ *Vasāmase* looks like a middle imperative, but is defined here as indicative present tense.

³⁷⁶ Defining a present tense with a future tense. In Pāli the present tense often has a near-future meaning.

Ja 286 The Story about (the Pig) Sālūka (Sālūkajātaka)

In the present a monk is seduced by a sensual young woman. When the Buddha finds out he tells a story of how an ox envied a pig, until he found out the pig was being fattened for slaughter, then he became satisfied with his lot.

**1. Mā Sālūkassa pihayi, āturannāni bhuñjati,
Appossukko bhusaṃ khāda, etaṃ dīghāyulakkhaṇaṃ.**

Do not envy Sālūka,³⁷⁷ he eats food ending in misery, being unconcerned eat your chaff, that is the mark of a long life.

**2. Idāni so idhāgantvā, atithī yuttasevako
Atha dakkhasi Sālūkaṃ sayantaṃ musaluttaran-ti.**

Now, after coming here, strangers together with their attendant will see Sālūka lying down and with his grinder facing up.

In this connection, this is the meaning in brief: dear, you must not wish for the pig Sālūka's state, truly *he eats* the food of death *ending in misery*, after eating it, in no long time he will reach death.

But you, *being unconcerned*, regardless, having obtained for yourself, *eat* this straw-mixed *chaff*. That is the mark, sign, characteristic of the state of a long life.

³⁷⁷ For this verse cf. Ja 30 Munikajātaka.

Now, after a few days, a wedding-guest together with a large assembly, and together with his attendant, being strangers here, will come, then this Sālūka, who is endowed with an upper lip that resembles a grinder, you will see killed *with his grinder facing up*.

**3. Vikantaṃ sūkaraṃ disvā sayantaṃ musaluttaraṃ,
Jaraggavā vicintesuṃ: ‘Varamhākaṃ bhusāṃ-ivā ti.’**

Seeing the pig lying all cut up with his grinder facing up, the old bulls did think: ‘Our chaff is comparatively excellent.’

In this connection, *comparatively excellent* means our chaff is most excellent, the best, this is the meaning.

Ja 287 The Story about the Reproach of Gains (Lābhagarahajātaka)

In the present one monk speaks against the qualities one has to develop in order to get material gains. The Buddha remarks that this is not the first time he spoke like this, he did so also in a previous life.

**1. Nānummatto nāpisoṇo nānaṭo nākutūhalo,
Mūlhesu labhate lābhaṃ, esā te anusāsanī ti.**

He who is mad, slanderous, an actor, who creates a commotion, gains are received amongst the fools, this is my instruction to you.

In this connection, *he who is mad* means he who is mad.³⁷⁸

This is what is said: just as the one known as a madman, having seen women, men, girls and boys, plunders their clothes, decorations and so on, and having violently grabbed fish, meat, cakes and so on from here and there, eats it, so he who is in the state of a householder, having abandoned conscience and concern originating on the inside or outside, not reckoning what is wholesome and not wholesome, not fearing the danger of hell, overcome with greed, being mentally obsessed, heedless regarding sense pleasures, become burglars and so on doing violent deeds. One gone forth, having abandoned conscience and concern, not reckoning what is wholesome and not wholesome, not fearing the danger of hell, trampling on the training rules laid down by the Teacher, overcome with greed, being mentally obsessed, for the sake of a mere robe and so on, having given up his own monkhood, being heedless, he gives medical treatment or runs messages and so on, making his living for the sake of gifts of bamboo and so on, though this one is not mad, being like a madman, who is known as mad, to such a one gains quickly arise. So he who is not mad, abashed, principled, amongst people who are fools, not wise, does not receive gains, therefore for the sake of gains he should be like a madman.

³⁷⁸ Lit: *not not mad*; English does not like double negatives, but such forms are fairly frequently found in Pāḷi.

Slanderous means he who is a slanderer here, “this is surely made with such and such,” he compares it to slander in the king’s family, without cutting off the fame of others, he grasps at his own. Kings say to him: “This one amongst us is affectionate,” they set up a high place for him, also ministers thinking about him: “He could cause a split in the king’s family,” through fear imagine it should be given, so at present gains arise to the slanderer. He who is not a slanderer does not receive gains amongst the fools, this is how the meaning should be understood.

An actor means he should be like an actor generating gains. Since an actor has abandoned conscience and concern, and acts by dancing, singing, playing, he collects wealth, so for the sake of wealth, having broken conscience and concern, like a friend who is addicted to women, men, girls and boys, he should wander round acting in various ways. So he who is not an actor does not receive gains amongst the fools.

Who creates a commotion, commotion is known as scattered talk. Therefore kings ask their ministers: “It seems that in such and such a place there is a dead man, a plundered house, another’s wife has been assaulted, who did this deed?” There he who, having risen up amongst the others who didn’t speak out, says: “Such and such a one,” this is known as a commotion. The king’s men, having investigated and prohibited those persons with his word: thinking: “Depending on this our market town will have no thieves,” give him a great deal of fame. Also other people think: “When questioned by the king’s men he might speak what is suitable or unsuitable,” give

wealth to him through fear, and so gains arise to the one who creates a commotion. But he who does not create a commotion does not receive gains amongst the fools.

This is my instruction to you means this is our instruction to those nearby about gains.

**2. Dhi-r-atthu taṃ yasalābhaṃ dhanalābhañ-ca brāhmaṇa,
Yā vutti vinipātena adhammacaraṇena vā.**

Cursed be those gains of fame and those gains of wealth, O brahmin, whatever livelihood is gained through destruction or wrong living.

**3. Api ce pattam-ādāya anagāro paribbaje,
Esā va jīvikā seyyo yā cādhammena esanā ti.**

If taking up a bowl and without a home I would wander forth, that life is surely better than seeking out whatever is wrong.

In this connection, *through destruction* means through one's own destruction.

Through ... wrong living, through doing wrong, through doing what is unsuitable, destroying himself through killing, binding, blaming and so forth, doing wrong, whatever livelihood all of that fame, wealth and gains, be cursed, I find fault in it, I blame it, this is not the aim for me, this is the intention.

Taking up a bowl means having taken up a bowl for begging.

Without a home I would wander forth means without a house, having gone forth, I would live, a good person does not live having a wrong livelihood gained through bodily wrong action and so on.

What is the reason? That life is surely better than seeking out whatever is wrong, whatever seeking of a livelihood there is through wrongdoing, the living on alms amongst the families by those with bowl in hand is better than that, it is a hundred-fold, a thousand-fold more agreeable, this he shows.

Ja 288 The Story about a String of Fish (Macchuddānajātaka)

In the present one merchant tries to cheat his partner out of the proceeds of their joint partnership. When the Buddha hears of it he tells a story of how one brother tried to cheat another, and how a Devatā helped the first regain his fortune, which had been swallowed by a fish.

**1. Agghanti macchā adhikaṃ sahaṣsaṃ,
Na atthi so³⁷⁹ yo imaṃ saddaheyya!
Mayhañ-ca assu idha satta māsā,
Aham-pi taṃ macchuddānaṃ kiṇeyyan-ti.**

³⁷⁹ Cst reads: *Na so atthi*, spoiling the metre.

Fish valued in excess of a thousand, there is no person who would believe it! To me they were just seven farthings³⁸⁰ here, I could even buy a whole string of fish.

In this connection, *in excess* means when asking others, the fishermen say: “The value is one thousand, and seven farthings in excess.”

There is no person who would believe it! There is no person who, not knowing this fact from witnessing it himself, would believe my word, or would value fish at so much, there is no one who would believe it, therefore they did not accept it from others, this is the meaning.

To me they were means but to me they were seven farthings.

String of fish means a series of fish, other fish were bound together with that fish as one this is said in reference to this whole string of fish.

Could buy means bought,³⁸¹ having given seven farthings, I took so much of a series of fish, this is the meaning.

³⁸⁰ *Māsā* here is m.c. for *māsakā*, a bean, or very small amount of money. Compare the English *hill of beans*, having roughly the same meaning.

³⁸¹ This is interesting as it defines the optative by an aorist, perhaps thinking the optative is only used m.c.

**2. Macchānaṃ bhojanaṃ datvā, mama dakkhiṇam-ādisi,
Taṃ dakkhiṇaṃ sarantiyā, kataṃ apacitiṃ tayā ti.**

Having given food to the fish, to me you gave an offering, through remembering this offering, that respect was paid by you.

In this connection, offering, transferring merits in this place is known as an offering.

Through remembering this offering, that respect was paid by you, through remembering that respect paid by you to me, this your wealth is protected by me, this is the meaning.

**3. Paduṭṭhacittassa na phāti hoti,
Na cāpi taṃ Devatā pūjayanti,
Yo bhātaraṃ pettikaṃ sāpateyyaṃ
Avañcayī dukkaṭakammaṅkāri ti.**

There is no growth for one corrupt at heart, also Devatās do not respect him, he who cheats his brother of paternal property is one who performs wrong deeds.

In this connection, there is no growth, for such a person in this world or in the next world there is certainly no development.

Also Devatās do not respect him, the Devatās who are protecting his property do not respect that person.

Ja 289 The Story about Various Desires (Nānacchandajātaka)

In the present the Buddha is growing older and is looking for a permanent attendant to help him. All are willing, but the Buddha turns them down. Ven. Ānanda says he will do it if he is granted eight boons, and he is chosen. The Buddha then tells a story of how a poor brahmin had seen a king escape from thieves and the boons he asked for his family, and his servant Puṇṇikā.

**1. Nānāchandā, mahārāja, ekāgāre vasāmase,
Ahaṃ gāmavaram icche, brāhmaṇī ca gavaṃ satam,**

Having various desires, great king, we must live in but one house, I would wish for royal village, brahmini for a hundred cows,

**2. Putto ca ājaññaratham, kaññā ca maṇikuṇḍalam,
Yā cesā Puṇṇikā jammī udukkhalambhikaṅkhatī ti.**

My son for a horse and carriage, daughter for a jewelled earring, while the wretched girl Puṇṇikā expects a mortar and pestle.

*In this connection, I would wish means I wish.*³⁸²

A hundred cows means a hundred of milk-giving cows.

Daughter means daughter-in-law.

³⁸² The optative is here defined with a present indicative.

She (untranslated) means while in our house the servant named Puṇṇikā, who is wretched, inferior, expects, desires, a mortar together with a sifting tray and pestle.

3. Brāhmaṇassa ^{2.429} **gāmavaram, brāhmaṇiyā gavaṃ satam,**
Puttassa ājaññaratham, kaññāya maṇikuṇḍalam,
Yañ-cetaṃ Puṇṇikaṃ jammiṃ paṭipādethudukkhalan-ti.

To brahmin a royal village, to brahmini a hundred cows, to your son a horse and carriage, to daughter a jewelled earring, and to this wretched girl Puṇṇikā give a mortar and pestle.

In this connection, *and to this*, to this Puṇṇikā it is said, to this wretch, give, arrange, a mortar.

Ja 290 The Story about the Enquiry into Virtue (Sīlavīmaṃsakajātaka)

In the present a brahmin seeks to find out if the king favours him for his birth, or for his goodness, so he starts stealing a penny a day from the king. When the king finds out he decides to punish him, until the brahmin explains his actions. The Buddha tells a story of similar happenings in a past life.

1. Sīlaṃ kireva kalyāṇaṃ, sīlaṃ loke anuttaram,
Passa ghoraviso nāgo, sīlavāti na haññati.

Virtue, it seems, is lovely, virtue in the world is unsurpassed, look at the poisonous snake, being virtuous he is not hurt.

**2. Sohaṁ sīlaṁ samādissaṁ loke anumataṁ sivaṁ,
Ar¹yavuttisamācāro yena vuccati sīlavā.**

I will undertake that blessed virtue approved of in the world,
through being noble in behaviour one is called virtuous.

**3. Ñātīnañ-ca piyo hoti, mittesu ca virocati,
Kāyassa bhedaṁ sugatīṁ upapajjati sīlavā ti.**

Being dear to his relatives, he shines brightly amongst his friends,
the virtuous at body's break up arises in a good state.

In this connection, *virtue* means virtuous behaviour.

It seems, this is a particle with the meaning of hearsay.

Lovely means beautiful.

Virtue, it seems, is lovely, so the wise say, this is the meaning.

Look, he speaks to himself.

He is not hurt means he does not harass another, and he is not harassed by others.

*I will undertake means I will undertake.*³⁸³

Blessed virtue approved of, safe and fearless, so it is welcomed by the wise.

Through being ... he is called, through whatever virtue that person is virtuous, behaving according to the practice of the noble Buddhas and so on, through being noble in behaviour is said, that behaviour I will undertake, this is the meaning.

He shines brightly means he shines brightly like a bonfire of the top of a mountain.

³⁸³ It appears that *samādissam* is short m.c. for *samādiyissam*, which is the middle form. *samādiyissāmi* being the active form.

**Ja 291 The Story about the Cup of Liquor
(Surāghaṭajātaka)**

In the present a nephew of Anāthapiṇḍika's loses all the money ever given to him, and dies in a sorry state. The Buddha tells a story of a past life in which the same person had been given a lucky cup by Sakka, but had been careless and broken it, and died in poverty.

**1. Sabbakāmadadaṃ kumbhaṃ kuṭaṃ laddhāna dhuttako,
Yāva naṃ anupāleti, tāva so sukham-edhati.**

A villain received a water jar that gave all that was desired, as long as he protected it, that far his happiness flourished.

**2. Yadā matto ca ditto ca, pamādā kumbham-abbhidā,
Tadā naggo ca pottho ca, pacchā bālo vihaññati.**

When, intoxicated and wanton, from heedlessness he broke the jar, then, being naked and poor, the fool afterwards suffered hardship.

**3. Evam-eva yo dhanam laddhā, pamatto paribhuñjati,
Pacchā tappati dummedho, kuṭam bhivā va dhuttako ti.**

So he who, having received wealth, being heedless makes use of it, later that stupid one suffers, like the villain who broke the pot.

In this connection, gave all that was desired, the jar was able to give all objects of sensuality.

*Water jar, this is a synonym for a water jar.*³⁸⁴

As long as means for as much time as.

He protected means whoever, having received such an item, as far as he protected it, *that far his happiness flourished*, this is the meaning.

Intoxicated and wanton means intoxicated with liquor and wanton with arrogance.

He broke the pot from heedlessness means he broke the jar through heedlessness.

Being naked and poor means sometimes he was naked, sometimes he was poor being dressed in old clothes and fibre.

Being heedless means with heedlessness.

Suffers means grieves.

³⁸⁴ Both *khumban* and *kuṭam* are used in the line, but they have equivalent meanings so only need to be translated once.

Ja 292 The Story about (the Crow) Supatta (Supattajātaka)

In the present Rāhula's mother, after ordaining falls ill. Ven. Rāhula asks what is to be done, and she asks for mango juice, which Ven. Sāriputta then brings for her and which cures her. The Buddha tells a story of a crow, Supatta, who was willing to lay down his life to get his queen, Suphassā, some fish from the king of Benares' table. And how the king praised and rewarded him for his valour.

**1. Bārāṇasyaṃ, mahārāja, kākarājā nivāsako,
Asītiyā sahassehi Supatto parivārīto.**

In Benares, great king, a king of the crows dwells, named Supatta, surrounded by eighty thousand.

**2. Tassa dohaḷinī bharⁱyā Suphassā bhakkhitum-icchati³⁸⁵
Rañño mahānase pakkam paccaggham rājabhojanam.**

His pregnant wife Suphassā wished to feast upon the king's own costly food cooked in the king's kitchen.

**3. Tesāham pahito dūto, rañño camhi idhāgato,
Bhattu apacitiṃ kummi, nāsāyam-akaram vaṇan-ti.**

³⁸⁵ The second half of the *pādayuga* has one syllable too many, with no easy way to correct it.

Amongst these I'm the messenger who was sent, come here to the king, I pay respects to my master, I made a wound upon his nose. In this connection, *dwells* means lives constantly.

Cooked means supplied with various kinds.³⁸⁶ Some recite: “Baked.”³⁸⁷

Or, *costly* means the hottest, freshest, amongst the prepared fish and meat, here, singularly expensive, this is costly.

Amongst these I'm the messenger who was sent, come here to the king, amongst these two I am the messenger under the command of the king who was sent, therefore I came here, this is the meaning.

I pay respects to my master, so I came in this way paying respects, honour and veneration to my master.³⁸⁸

I made a wound upon his nose, great king, for this reason notwithstanding your or my own life, to make fall a food vessel on the food bearer's nose, and make a wound with the tip of my beak. Respects are paid by myself to the king, now as you wish you must give punishment.

³⁸⁶ It is hard to understand such a definition. *Pakka* cannot mean *various kinds*, and on the other hand clearly does mean *cooked*.

³⁸⁷ *Siddha* also means *cooked*.

³⁸⁸ The definition seems to mean that *kummi* should be taken as a 1st person indicative equal to *karomi*.

Ja 293 The Story about Disgust with the Body (Kāyanibbindajātaka)

In the present one man falls ill and vows if he ever recovers he will become a monk, which he did, and he soon attained Arahatsip. The Buddha tells a similar story from the past in which a man recovering from illness had become an ascetic.

**1. Phuṭṭhassa me aññatarena byādhinā,
Rogena bālhaṃ dukhitassa ruppato,
Parisussati khippam-idaṃ kaḷevaram,
Pupphaṃ yathā paṃsuni ātape kataṃ.**

For me who was touched by a certain illness, oppressed with suffering by a strong disease, this corpse of a body³⁸⁹ quickly shrivels up, like a flower that's made to dry in the dust.

**2. Ajaññaṃ jaññasāṅkhātāṃ, asuciṃ sucisammataṃ,
Nānākuṇapaparipūraṃ³⁹⁰ jaññarūpaṃ apassato.**

The lovely reckoned unlovely, the impure is thought to be pure, not seeing this lovely form is full of many disgusting things.

³⁸⁹ *Kaḷevara* means both a body and a corpse.

³⁹⁰ There is one extra syllable in the opening, with no easy way to correct it.

**3. Dhi-r-atthumaṃ āturaṃ pūtikāyaṃ,
Jegucchiyaṃ assuciṃ byādhidhammaṃ,
Yatthappamattā adhimucchitā pajā,
Hāpenti maggaṃ sugatūpapattiyā ti.**

Cursed be this unhealthy, putrid body, revolting, impure, whose nature is illness, when people are heedless, infatuated, they neglect the path to rebirth in a good state.

*In this connection, by a certain illness, by jaundice, by one amongst the ninety-eight diseases.*³⁹¹

*By a strong disease means because it had the character of hurting it received this name.*³⁹²

Oppressed means being injured, tormented.

Made to dry in the dust, like an exquisite flower that might be made to dry, lying in the hot sands, so it shrivels up, this is the meaning.

The lovely reckoned unlovely, the repulsive, unpleasant, to fools goes by the name of pleasant.

³⁹¹ A full list of these is hard to give here, but see Snp. 313: *in the past there were three diseases: desire, hunger and old age, but through the killing of animals these became ninety-eight.*

³⁹² This seems to be trying to connect *roga* (disease) with *rujjana* (hurting), which is far-fetched!

Full of various disgusting things, full with the thirty-two disgusting things beginning with head hairs.

Not seeing this lovely form, for the blind and foolish worldling not seeing the reality, he understands it is pleasant, good in form good in form and has real use, but from the eye there is rheum and so forth, accordingly, even though its foul state is known, it does not help fools.

Unhealthy means always sick.

Infatuated means being greatly infatuated by defilements, they are infatuated.

People means blind and foolish worldlings.

They neglect the path to rebirth in a good state, being attached, attaching to this putrid body, fulfilling the path to the downfall, they neglect the path to rebirth in a good state, which is divided into Devas and men.

Ja 294 The Story about eating Jambu Plums (Jambukhādakajātaka)

In the present Devadatta goes round praising his disciple and the disciple praises Devadatta in return, all to seek gains from the layfolk. The Buddha tells a story of a jackal who, wanting a fruit, praised a crow, and how they were scared away.

1. Koyaṃ bindussaro vaggu saravantānam-uttamo, Accuto Jambusākhāya moracchāpo va kūjatī ti?

Who is this with a lovely, rich, supremely melodious sound, who chirps unbroken like a young peacock on the Jambu tree's branch?

In this connection, rich sound, endowed with a rich, undiffused, precise sound.

Lovely means sweet-sounding.

Unbroken means not died, settled.

Chirps like a young peacock, with a pleasing sound like a young peacock, he says: “Who is this that chirps?”

**2. Kulaputto va jānāti kulaputtaṃ pasamsituṃ,
Byagghacchāpasarīvaṇṇa, bhuñja samma dadāmi te ti.**

A son of good family knows how to praise a good family, my friend, similar to a young tiger,³⁹³ I give to you, please eat.

In this connection, *similar to a young tiger*, you appear to be similar in form to a young tiger, by this I say, my dear, who are similar to a young tiger.

My friend ... I give to you, please eat, friend, eat as much as you need of this black plum fruit that I give to you.

**3. Cirassaṃ vata passāmi musāvādī samāgate,
Vantādaṃ kuṇapādañ-ca, aññamaññaṃ pasamsake ti.**

I see after a long time those who speak falsely come together, accepting vomit and corpses, and those who praise one another.

In this connection, *accepting vomit* means a crow eating food vomited by another.

And accepting corpses means a jackal who eats corpses.

³⁹³ It seems *-ī-* in *sarī* is m.c. PED: *Sari*, according to *Payogasiddhi* = *sarisa* (*sadisa*) cp. *sarīvaṇṇa* Ja.ii.439 (= *samāna-vaṇṇa*, C.).

Ja 295 The Story about those that are Lowest (Antajātaka)

In the present Devadatta goes round praising his disciple and the disciple praises Devadatta in return, all to seek gains from the layfolk. The Buddha tells a story of a crow who, wanting some meat, praised a jackal, who praised her in return.

**1. Usabhasseva te khandho, sīhasseva vijambhitam,
Migarāja namo tyatthu, api kiñci labhāmase ti.**

Your body is just like a bull's, your stretching just like a lion's, king of beasts, honour be to you, I must receive something from you.

**2. Kulaputto va jānāti kulaputtam pasaṃsitum,
Mayūragīvasaṅkāsa, ito pariyāhi vāyasā ti!**

A good family son knows how to praise a good family son, one having a neck like a peacock's, come down from there, O crow!

In this connection, come down from there means having descended from the castor oil tree, from there come to me, then come and eat meat, this is what is said.

**3. Migānam siṅgālo anto, pakkhīnam pana vāyaso,
Eraṇḍo anto rukkhānam, tayo antā samāgatā ti!**

The jackal is the last of the creatures, the crow last of the birds, the castor oil tree is last of trees, three lasts gather together!

In this connection, *last* means low, inferior.

Ja 296 The Story about the Sea (Samuddajātaka)

In the present one monk is very greedy, and even talks other monks out of their property so he can increase his. The Buddha tells a story of a cormorant who flew over the sea warning everyone not to use it up, until driven away by a Sea Devatā.

**1. Ko nāyaṃ loṇatoyasmiṃ samantā paridhāvati,
Macche makare ca vāreti, ūmīsu ca vihaññatī ti?**

Who is it that runs about all over this salt water, fending off both the fish and sharks, and harassing the waves?

**2. Anantapāyī sakuṇo atitto ti, disāsuto,
Samuddaṃ pātum-icchāmi, sāgaraṃ saritaṃpatin-ti.**

Being an endless drinker, a dissatisfied bird, famed abroad, I desire to drink the sea, the ocean and the lord of rivers.

This is the meaning: I desire to drink this endless ocean, because of that I am known as an *endless drinker*, because of a *bird* endowed with unfulfilled, great desire, though *dissatisfied* I am *famed*,

renowned, famous abroad. This whole sea, which is a mine of beautiful treasures, or, because it was dug by Sāgara, because the ocean is the master of the rivers, I desire to drink *the lord of rivers*.

**3. So ayam hāyati ceva pūrate ca mahodadhi,
Nāssa nāyati pītanto, apeyyo kira sāgaro ti.**

The great ocean dwindles away and is filled up again, the end of its drinking's not known, the ocean, it seems, is undrinkable.

In this connection, *dwindles away and*, the dwindling away of the water, at the time of drawing back, at the time of withdrawing, it refills.

The end of its drinking's not known, even if the whole world would drink of the great sea, nevertheless, “Because this much water was drunk,” still the end of it is not known.

It seems, is undrinkable, it seems it was not possible, even after throwing out the water, to drink the whole ocean.

**Ja 297 The Story about Idle Talk concerning Sensuality
(Kāmavilāpajātaka)**

In the present one monk is overcome by passion and wishes to return to the lay life. The Buddha tells a story of one man who was impaled and the message he sent back to his wife expressing his longing and passing his wealth to her.

**1. Ucce sakuṇa ḍemāna pattayāna vihaṅgama,
Vajjāsi kho tvaṃ vāmūruṃ, ciraṃ kho sā karissati!**

O bird, flyer, flapper, sky-goer, up on high, you should speak to the one with beautiful thighs, she will be waiting a long time!

**2. Idaṃ kho sā na jānāti asiraṃ sattiṅ-ca oḍḍitaṃ,
Sā caṇḍī kāhati kodhaṃ, taṃ me tapati no idaṃ.**

She does not know this scimitar, this javelin, that has been set, she'll be furious, angry, this torments me, not this impaling.

**3. Esa uppalasannāho, nikkhaṅ-cussīsakohitaṃ,
Kāsikaṅ-ca muduṃ vatthaṃ, tappetu dhanikā piyā ti.**

This lotus mace and armour, gold signet ring and hidden pillow, and fine cloth from Kāsi, may my dear consinee be satisfied.

In this connection, *flyer* means one going, traveling.

Flapper, this is a vocative, and so is *sky-goer*. Going along by his wings, he is going, flapping his wings, across the sky he goes, going across the sky.

Beautiful thighs means thighs like the trunk of a banana tree, he should speak of my being sat on a stake.

She will be waiting a long time, she, not knowing of this situation, will be waiting a long time for my coming, she will think like this: “For a long time he did not come to the one held dear,” this is the meaning.

Scimitar ... javelin, he speaks with reference to the stake, something like a scimitar, or a javelin. Truly he was set, fixed for the purpose of impalement.

Furious means angry.

She will be angry, thinking: “He is too late,” she will be angry with me.

This torments me means her being angry torments me.

Not this impaling means it is not this stake which torments me, this is the explanation.

This lotus mace and armour, and so on, placed on the pillow in the house, he describes his goods.

In this connection, *lotus mace and armour*, a lotus mace and armour, is lotus mace and armour, a mace similar to a lotus,³⁹⁴ and armour, this is the meaning.

³⁹⁴ It seems from this that we must take *uppala* as the name of a kind of mace.

Gold signet ring means a signet ring made from the five types of gold.

*And fine cloth from Kāsi,*³⁹⁵ he speaks in reference to a pair of fine Kāsi garments. It seems that such was placed on the pillow by him.

May my dear consignee be satisfied, having taken all of this, she, being my dear one who desired wealth, by this wealth may she be satisfied, fulfilled, become content.

Ja 298 The Story about the Figs (Udumbarajātaka)

In the present one monk finds a nice hermitage and succeeds in forcing the resident monk out of it and taking it over. The Buddha tells a story of a monkey who tempted another to leave his cave, and then took it over for himself.

**1. Udumbarā cime pakkā, nigrodhā ca kapitthanā,
Ehi nikkhama bhuñjassu, kiṃ jighacchāya miyyasī ti?**

These figs are ripe, the banyan and the wave-leafed fig, come on, let's go, you should eat, why die from hunger?

In this connection, wave-leafed fig means white fig.

³⁹⁵ Kāsi (modern-day Benares), was already famous for the quality of its cloth.

Come on, let's go, these figs and so on are bending down under the weight of their fruit, having eaten them, I return satisfied, you go and eat them.

**2. Evaṃ so suhito hoti yo vuḍḍham-apacāyati,
Yathāham-ajja suhito dumapakkāni māsito ti.**

So he is satisfied who respects the elder, as I'm satisfied today, eating the tree's fruit.

In this connection, eating the tree's fruit, having chewed on the fruit of the fig tree and so on, eating, I am full, satisfied.

**3. Yaṃ vanejo vanejassa vañceyya kapino kapi,
Daharo kapi saddheyya, na hi jiṇṇo jarākapī ti.**

When woodman would deceive woodman, and monkey would deceive monkey, a young monkey might have faith, but not an old one in ageing monkey.

This is the meaning: when a monkey born in the wood would deceive another monkey born in the wood, would one similar to you, a young monkey, trust him, but one the same as me, an old, ageing monkey, a senior ape, would not have faith, even speaking many hundred times like you, he does not have trust. In the Himālaya district all sorts of fruits being wet, fall during the rains, again there is nothing for you in this place, begone!

Ja 299 The Story about (the Brahmin's Son) Komāraputta (Komāraputtajātaka)

In the present some monks are quarrelsome and rude, until Ven. Moggallāna frightens them. The Buddha tells a story of frivolous ascetics who used to keep a pet monkey to make them laugh. When away one time a brahmin arrived and taught the monkey to meditate, much to the chagrin of the ascetics.

**1. Pure tuvaṃ sīlavataṃ sakāse,
Okkantikaṃ kīḷasi assamamhi,
Karohare makkaṭṭiyāni makkaṭṭa,
Na taṃ mayaṃ sīlavataṃ ramāmā ti.**

Before your character in our presence, you played repeatedly in this hermitage, monkey, come on, make a monkey's grimace, we don't find delight in your character.

*In this connection, character in our presence means in the presence of us jokers.*³⁹⁶

Repeatedly means like an animal repeatedly you play.

Come on, make, here come on is an address.

³⁹⁶ *Sīla* means *having character*, generally meaning *having good character*, being *virtuous*. But then it can be modified, so that one who is *keḷisīla* has a *playful character*, so is a *joker*.

Monkey's grimace means what is reckoned as sporting a grimace on the face, distorting the face.

We do not find delight in your character, what was previously your playful nature, playfulness, today we do not delight in, you do not make us delight, what is the reason?

**2. Sutā hi mayhaṃ paramā visuddhi,
Komāraputtassa bahussutassa,
Mā dāni maṃ maññi tuvaṃ yathā pure,
Jhānānuyutto viharāmi, āvuso ti.**

By me the supreme purity was heard, from the well learnèd Komāraputta, now don't think of me as previously, I live engaged in meditation, friend.

In this connection, *by me* is a dative with the meaning of an instrumental.³⁹⁷

Purity means the purity of absorption.

From the well learnèd, from having many of the meditation object preliminaries and the eight attainments, and heard a lot, and the fact of having penetration, he is well learnèd.

³⁹⁷ This is a very interesting definition, which I don't find noted in Wijesekera's Syntax.

You (untranslated), amongst these he calls on one ascetic, now you do not know me like previously, I am not the same as before, for I have gained a teacher, this is the explanation.

**3. Sace pi selasmi vapeyya bījaṃ,
Devo ca vasse na hi taṃ virūḷhe,
Sutā hi te sā paramā visuddhi,
Ārā tuvaṃ makkāṭa jhānabhūmiyā ti.**

If you should sew a seed upon a rock, the Deva might rain, but it will not grow. By you the supreme purity was heard, far from you, monkey, is absorption's ground.

This is the meaning: if you would sew the five kinds of seed on the back of a stone, the Deva might rain thoroughly, but because it is not in a field it will not grow, in the same way the supreme purity of absorption was heard by you, but as you are born in the animal realm, you stand far from absorption's ground, it is not possible for you to produce absorption, like this they blamed the monkey.

Ja 300 The Story about the Wolf (Vakajātaka)

In the present while the Buddha is on retreat he gives leave for those who practice the austerities to visit him. Monks would dress up in old robes to get the privilege, and then throw the robes away afterwards. The Buddha told a story about a wolf who decided to keep the

Uposatha precepts, including non-killing, until he saw a goat and then gave up on his austerity.

**1. Parapāṇarodhā jīvanto, maṃsalohitabhojano,
Vako vataṃ samādāya, upapajji Uposathaṃ.**

Living by killing other beings, feeding on their flesh and blood, the wolf undertaking a vow, established the Uposatha vow.

**2. Tassa Sakko vataññāya, ajarūpenupāgami,
Vītatapo ajjhappatto bhañji lohitapo tapam̐.**

Sakka, understanding his vow, approached in the form of a goat, impenitent, fallen, the blood-drinker broke his austerity.

**3. Evam-eva {2.451} idhekacce samādānamhi dubbalā,
Lahum karonti attānam vako va ajakāraṇā ti.**

So some feeble people here in the world, in their undertaking, quickly make themselves give up like the wolf did because of the goat.

In this connection, established the Uposatha vow means undertook to keep the Uposatha.

Understanding his vow means understanding his weak vow.

Impenitent, fallen means having given up his penance he had undertaken, he sprang forward to eat it, this is the meaning.

Blood-drinker means blood-sucker.

Austerity means he broke the austerity he had undertaken.

Word Definitions

This is an extract of some of the definitions from the Jātaka verse word commentary. The commentary does not always give definitions, as other explanations are also necessary to understand the verse. However, amongst them there are some definitions which I have extracted here.

Also note that the definition is by no means complete, it is just the definition relevant in the particular context it was given, and for the most part does not aim at completeness. Still I feel it supplements the dictionaries and when used in addition to a dictionary it will be helpful.

The sequence is:

definition word, Pāli quotation, translation of the same. [Ref.]

akataññu; ungrateful means not acknowledging the good done to oneself. [Ja 72]

akāca; flawless means smooth. [Ja 285]

akilāsu; untiring means not being lazy, having made an effort. [Ja 2]

akilāsu; untiring means not being lazy, thinking: Willingly, let only skin, tendons and bones remain, Let the flesh and blood in the body dry up completely, so one who is said to be endowed with the four factors, who is endowed with effort, is not lazy. [Ja 2]

akkhaṇavedhi; a sharp shooter means shooting without missing.

[Ja 181]

aggapiṇḍa; the choicest food means the best food, endowed with (good) taste, worthy of a king. [Ja 259]

aṅkitakaṇṇaka; perforated ears, and only a pierced ear, an ear with a hole, this is said concerning a pendant ear. [Ja 219]

ajjhappatta; swooped down means arrived at. [Ja 168]

aṭṭita; afflicted means harassed. [Ja 250]

atilobhenā ti; with great greed, great greed is said to be being overcome with continual greed. [Ja 234]

atthakāma; one who seeks his good means one wishing for his development. [Ja 41]

atthacariya; the one who lives well means the one who works for their own development. [Ja 46]

attha; prospers means develops. [Ja 11]

atriccha; great desire, with great greed, great desire is said to be what is reckoned as desire for this and that, unending craving. [Ja 234]

adha; below means from the earth on down to the great hell and its auxiliaries. [Ja 169]

aduṭṭhacitta; one of uncorrupt mind means having become one with a mind uncorrupted by defilements. [Ja 213]

anariya; ignoble means one who is unvirtuous, wicked. [Ja 252]

anariya; ignoble means being devoid of conscience and concern, a bad person. [Ja 231]

anikkasāva; impure; impure is said to be lust, hatred, delusion, anger, rivalry, jealousy, selfishness, deceit, cheating, stubbornness, wrathfulness, conceit, great conceit, vanity, heedlessness, all unwholesome things, all wrong ways of living, all one thousand five hundred deeds leading to existence, that are called impure. [Ja 221]

apaṇṇaka; unquestionable means being sure, unfailing, leading to deliverance. [Ja 1]

api; although, one meaning of the sound api is support, another meaning is supposition. [Ja 157]

apetacitta; the one who is **devoid of thought** means the one without thought, the one with erroneous thought. [Ja 223]

apeti; descends down means it lowers, goes to its home. [Ja 159]

appamāṇa; it is not possible to make of measure of this, so it is **measureless**. [Ja 203]

appasanna; disturbed means agitated and not tranquil. [Ja 182]

ayasa; iron means manganese. [Ja 256]

arañña; in the wilds means in that place which has no villages in the vicinity. [Ja 76]

ariya; noble, there are four noble ones, the one of noble behaviour, the one having noble characteristics, the one of noble insight, the one of noble penetration. [Ja 161]

ariya; noble one, this is term for the good. But there are four kinds of noble: noble behaviour, noble appearance, noble signs, noble penetration... he who stands on noble behaviour has what is known as noble behaviour... Endowed with good form, good posture, confidence, and good looks, he is known as one with noble appearance... He is living after becoming like an ascetic but grasping at clothing, robes and outward signs, also unvirtuous, he is known as one with noble signs. [Ja 252]

avadhi; surely killed means surely slaughtered. [Ja 215]

asaññī; those unconscious fare badly too, he points out those with minds reborn in the unconscious realm. [Ja 134]

asanta; the bad means endowed with the three ways of wrong conduct, lacking virtue, wicked. [Ja 150]

asanta; bad means fools lacking wisdom. [Ja 180]

asabbhī; wicked means a bad person, unvirtuous by birth. [Ja 144]

ahiṃsa; non-violence means being non-violent, not hurting, others. [Ja 166]

ākāra; dispositions means inclinations. [Ja 197]

ācāma; (having) eaten the **scum of broken rice**, here scum is what is said to be the leftovers of rice. [Ja 254]

ājañña; thoroughbred means knowing what is and what is not the task (this definition plays on the ambiguity of the formation of the word ājañña, normally taken as from ā + √jan + ya (best born), the form is taken as though from ā + √ñā + ā (best knowledge). [Ja 160]

ātura; unhealthy means always sick. [Ja 293]

āmajāta; slave-born. Saying: “Yes, I am your female slave.” [Ja 39]

āraddhavīriya; with effort established means taking up effort, being endowed with effort free from the four faults. [Ja 156]

iṅgha; come, this particle has the meaning of requesting or reproving. [Ja 238]

isi; one who searches for virtue is a **seer**. [Ja 271]

uṇṇanābhi; **spiders** means arachnids. For him the web comes out like wool from the centre, therefore spiders is said. [Ja 203]

uddha; **above** means from the earth as far as the Brahmā Realm of neither perception nor non-perception. [Ja 169]

upeta; **endowed** means possessed of. [Ja 221]

uppalasannāha; **lotus mace** and armour, a lotus mace and armour, is lotus mace and armour, a mace similar to a lotus, and armour, this is the meaning. [Ja 297]

uppāta; **auguries** means: “There will be such a lunar eclipse, there will be such a solar eclipse, there will be such a conjunction of planets, there will be such a meteor shower, there will be such a conflagration, ” these five great auguries. [Ja 87]

uḷāra; **noble** means supreme. [Ja 265]

uḷāra; **rich** means the best, the excellent. [Ja 253]

eka; **alone** means without a companion. [Ja 259]

eḷamūga; **foolish** means a fool who dribbles at the mouth. [Ja 44]

evam; **so** is used to indicate the simile. [Ja 2]

omadda; trample down means trample down, bring low. [Ja 182]

khañja; lame means having lame feet. [Ja 78]

khara; kharo vuccati kakaco; saw is said to be saw. [Ja 234]

khura; eight hoofs, because there are two (hoofs) on each individual foot, (there are) eight hoofs. [Ja 15]

kaṇḍa; his shaft has a pointed tip, this is a dart. But because the dart enters right in barb is said, therefore the dart, the barb, here a barb-like dart, this is the meaning. A barb made of fig-tree wood is also a barb, that is a barb. [Ja 1]

kapitthana; wave-leafed fig means white fig. [Ja 298]

kabaḷa; morsel means at food time, the spicy morsel given first. [Ja 27]

kamaṇḍalu; waterpots means waterpots. [Ja 175]

kalyāṇa; excellent means most agreeable. [Ja 86]

kalyāṇa; lovely means beautiful. [Ja 290]

kaḷāya; a fistful of cow peas means a fistful of gram. “A fistful of black king bean,” this is also said. [Ja 176]

kāma; surely means with certainty. [Ja 233]

kālaghasa; that being who **devours time** this is a term for the one who has destroyed the pollutants. [Ja 245]

kāla; **time** means the time before noon, and the time after noon, and so on like this. [Ja 245]

kāsāva; **the yellow robe** means being dyed in yellow dye it has the state of the flag of the worthy ones. [Ja 221]

kira; **it seems**, this is a particle with the meaning of hearsay. [Ja 290]

kira; **seems** this is a particle with the meaning of what has been heard. [Ja 14]

kukkura; those **hounds** means those dogs. Just as urine that has been held and heated is called fermented urine, and even a jackal born that day is called an old jackal, and even a lotus that has medicinal creepers is called a stinking creeper, and a golden body is nevertheless called a stinking body, so too even a one hundred year old dog is called a hound. [Ja 22]

kuṭa; **water jar**, this is a synonym for a water jar. [Ja 291]

kuṇi; **handicapped** means having lame hands. [Ja 78]

kutūhala; **commotion** is known as scattered talk. [Ja 287]

kulāvaka; **nestlings** means the young of Supaṇṇas. [Ja 31]

kevala; all means the whole, without remainder. [Ja 250]

kevala; whole means all. [Ja 176]

kevala; entirely means in every way. This word is an encompassing word. [Ja 203]

kovida; skilled means clever. [Ja 280]

ghatāsana; the fire means the fire. Because it eats the ghee, therefore fire (or ghee eater) is said. [Ja 133]

gandhabba; musicians means performers. [Ja 264]

gahana; you are a thicket on the inside, inside your heart there is hiding a thicket of grasping at lust, hatred and delusion. [Ja 138]

girā; utterance means a word. [Ja 198]

Garuḷa; Garuḷa means bird, for all birds this is a respectful, polite word. [Ja 210]

chetvā; having cut means having exhausted. ? [Ja 246]

cakkhumā; that one who gives vision, after destroying the darkness of those living in the whole universe, by causing the

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acquisition of vision, through that he gives vision to them,
through that vision, he is one who gives vision. [Ja 159]

caṇḍa; furious means angry. [Ja 297]

cāga; of liberality means sacrificing offerings and giving up defilements. [Ja 190]

jagatiruha; tree, jagatī is said to be the earth, as trees are born there jagatiruha (tree) is said. [Ja 36]

janinda; leader of men, he addresses the king. Because the king has power over others, leads his men, therefore leader of men (is said). [Ja 176]

jamma; contemptible means inferior. [Ja 175] [Ja 189]

jammi; common means inferior, sluggish. [Ja 45]

jātaveda; Jātaveda, he calls on fire. Because he is known or experienced by all that is born, therefore Jātaveda is said. [Ja 35]

jātaveda; Jātaveda, he calls on Fire. Even a new born knows fire, experiences it, it is clearly seen, therefore Jātaveda is said. [Ja 144]

jātu; jātu is an emphatic expression. [Ja 62]

jālina; fisherman, he calls on the fisherman. Because he has a net, fisherman is said. [Ja 216]

ñāta; knows means becomes clear. [Ja 21]

ṭhāna; basis means cause. Because whatever has a cause has what is known as a fruit as a dependent condition, therefore basis is said. [Ja 1]

ḍemāna; flyer means one going, traveling. [Ja 297]

tato; then means at that time. [Ja 255]

tanuja; a kinsman means his brother. [Ja 182]

tappati; suffers means grieves. [Ja 291]

titikkhati; endure means tolerate. [Ja 278]

tiriya; across the middle means in the human world. [Ja 169]

tedaṇḍika; the one with three sticks means having taken three sticks in order to make a stand for his waterpot, he wanders. [Ja 259]

dhamma; this is the nature means this is the character. [Ja 271]

dhamma; wisdom means investigative wisdom: “It will surely be so because of this, ” this is your investigative wisdom. [Ja 57]

dhi-r-atthu; cursed be is a particle expressing blame, [Ja 13]

dhikkita; blameable means reproachable. [Ja 13]

dhitiya; with firm resolution means with resolution firm, with solid, unbroken, continuous energy, this is the meaning. [Ja 132]

dhiti; courage, this is said to be your uninterrupted effort, this is also yours. [Ja 57]

dhīra; the wise one means the wise one. [Ja 226]

dhīra; Buddhas, Independent Buddhas, Buddhas' disciples and Bodhisattas: these are called **wise**. [Ja 201]

dhorayhasīlī; the patient one, the patient one, endowed with the behaviour of one who bears the burden, of thoroughbred birth. [Ja 182]

Dhammadhaja; raises the flag of Dhamma, raises the flag of the ten wholesome course of actions, like one who having raised it to the peak shows it, this is the meaning. [Ja 128]

Dhammānuvatti; conformity to the Dhamma means compliance to the threefold dhamma of good conduct. [Ja 84]

dakkiya; dexterity means being adroit, having the knowledge and wisdom to destroy the fear that is present, this is known as being associated with supreme effort. [Ja 58]

dama; self-control means self control of the faculties. [Ja 166]

diṭṭha; foe means adversary. [Ja 57]

duppasaha; hard to overcome means it is not possible to be overcome, to be overpowered by the enemy. [Ja 230]

dummedha; unintelligent means having little wisdom. [Ja 219]

dummedha; the unintelligent by the thousand, thinking: “It is suitable to do this deed, it is not suitable,” through ignorance they undertake the ten paths of unwholesome deeds. [Ja 50]

Devadūta; divine messengers, divine (here) is said to be death, the messengers of that means divine messengers. [Ja 9]

Deva; Deva means Devas through convention, Devas spontaneously reborn, Devas through purity: these three ways. Amongst them, beginning from the time of Mahāsammata, Devas, kings, princes and so on are known as Devas through convention by the people. Those who are reborn in the Deva world are known as Devas spontaneously reborn. Those who have destroyed the pollutants are known as Devas through purity. [Ja 6]

nikati; the clever **cheat** cannot attain final happiness through cheating, cheating is said to be deceiving. One who is wise in cheating, wise in deceiving, that person who cheats you and cheats you, through deceiving cannot be finally happy. He is not able to be established in happiness constantly, but he certainly attains his own ruin, this is the meaning. [Ja 38]

niraṅkaroti; disregarding means removing, putting aside. [Ja 179]

nivāsaka; dwells means lives constantly. [Ja 292]

nivisati; nresides means is established. [Ja 103]

nu; nu is a particle with the meaning of nāma, is known. [Ja 164]

nūna; what if is a dubitative particle. It is also suitable as an **emphatic**. [Ja 160]

nettimsa; and bearing noble blades, blades are said to be swords, bearing supreme swords, this is the meaning. [Ja 177]

pagabbha; the arrogant means endowed with arrogance in body and so on, having bad character. [Ja 158]

pacamāna; torturing means mortifying, molesting. [Ja 106]

paññā; wisdom means this is known as the wisdom in inference, wisdom in means. [Ja 58]

paṭisanthāra; he whose way of life is friendly, friendly in Dhamma and friendly in worldly things, living with these he is one whose way of life is friendly, these are those whose way of life is friendly. [Ja 11]

padātave; to receive, (it analyses as) pa plus ādātave, because of junction ā- has been ellided, (so) it should be understood, to take is the meaning. [Ja 27]

papa; because water is in a drinkable state **drinking water** is said. Or, a lot of water is drinking water, a great deal of water is the meaning. [Ja 2]

pabhāsara; **speak** means they speak, talk, tell. [Ja 120]

parakkanta; **exerting** means exerting, making an effort. [Ja 281]

paripuṇṇa; **perfected** means flawless. [Ja 169]

parosahassa; **more than a thousand** means in excess of a thousand. [Ja 99]

pahaṭṭhamana; **cheerful in his mind** means being free from hindrances he is cheerful in his mind, like gold that is beaten, having become radiant, luminous, and resplendent, this is the meaning. [Ja 56]

pahaṭṭha; **cheerful** means free from hindrances. [Ja 56]

pākaṭa; being renowned you are well known, **famous**. [Ja 182]

pāṇa; because of breathing, through what is reckoned as continuing by breathing in and breathing out, **living creatures** (is said). [Ja 203]

pātubhūta; **manifest** means appears. [Ja 9]

pābhata; by a **present** means by (giving) wares or money. [Ja 4]

puṅgava; together with their **bull**, together with the leader of the herd, the bull who protects them from trouble. [Ja 260]

putto; **son**, he is known as a son in four ways: being born from oneself, born by proxy, a pupil, an adopted son. In this connection, born because of oneself one is called born from oneself. Being born by laying the child on the bed, on the sofa, or on the chest, and so on one is born by proxy. Dwelling near while learning a craft one is known as a pupil. One given for nurturing is called an adopted son. [Ja 7]

posa; **person** means a being. [Ja 254]

posa; a **creature** means a being. [Ja 164]

Piṅgala; by Piṅgala means by **the tawny-eyed one**. It seems his two eyes were tawny-flecked, the colour of cats' eyes, because of this the name Piṅgala was given. [Ja 240]

bhaya; **fear** means a measure of dread in the mind, a little fear.
[Ja 132]

bharyā; because she should be supported with food, clothes and so on; or, because she is supported from being one without restraint regarding worldly conditions, therefore: “**Wife**,” is said.
[Ja 62]

bhikkhu, the **monk**, this is a designation for one who is purified.

[Ja 156]

bhīruta; **fright** means when the body is shaking (because of) great fear. [Ja 132]

bhūta; because of rebirth and the development of beings, **beings** (is said). [Ja 203]

bhūta; **beings**, this is a term for beings. [Ja 245]

bhojjha; a **well-bred horse** means a well-bred Sindh horse. [Ja 23]

bandhava; he is not (your) **kin**, kin through friendship, kin through craft-relation, kin through clan, kin through family, he is none of these. [Ja 259]

babbu; **cat** means cat. [Ja 137]

balavā; being endowed with power you are **strong**. [Ja 182]

bindussara; **rich sound**, endowed with a rich, undiffused, precise sound. [Ja 294]

bondi; **body** means body. [Ja 208]

brahmacariya; upsetter of the **spiritual life**, they are upsetters of the highest life, the spiritual life bereft of sexual intercourse. [Ja

263]

brahmacariya; I have the fruit of the **spiritual life**, here the four bases of kindness, being the highest life, it is known as the spiritual life, and being rooted in that, through the attainment of fame, they are called mature. The one whose fame is accomplished, he who is in the highest position is called living the spiritual life. [Ja 8]

brāhmaṇa; those **brahmins** means those purified brahmins who have abandoned evil. [Ja 159]

macchagumba; **schools of fish** means clusters of fish. [Ja 182]

macchuddāna; **string of fish** means a series of fish, other fish were bound together with that fish as one [Ja 288]

mati; endowed with **wisdom** means endowed with wisdom. [Ja 44]

mahākāya; hide body, wooden body, metal body, iron body, sand body, water body, plank body, these are the seven **great bodies**. [Ja 181]

māna; a **measure** means what is known as eight nāḷi, four of which is a half-measure, four nāḷi are known as a tumba. [Ja 131]

muni; the **sage**, sageness is said to be knowledge, or a certain sagacity of body and so on, the person who is endowed with that is said to be a sage. These: a sage with a home, a sage without a home, a sage in training, a sage beyond training, a sage who is an Independent Buddha, a Sage of Sages, these are the various kinds.

In this connection, a sage with a home means a householder who has attained fruition, one who knows the dispensation. A sage without a home means such a one who has gone forth. A sage in training means in one of the seven trainings. A sage beyond training is one who has destroyed the pollutants. A sage who is an Independent Buddha means an Independent Sambuddha. A Sage of Sages means a Perfect Sambuddha. [Ja 2]

medha; the **intelligent** one, the one so-called, being endowed with vast, purified, ultimate wisdom. [Ja 1]

medhāvī; an **intelligent** (person) means a wise (person). [Ja 4]

medhāvī; **intelligent** means, wise, knowledgeable, understanding. [Ja 45]

yasassī; **famous** means endowed with a retinue. [Ja 276]

yāvatā; **as far as** is a word setting a limit. [Ja 258]

yāva; my heart is very careless, here **yāva** is an **emphatic** particle. [Ja 251]

yāva; **as long as** means for as much time as. [Ja 291]

yuga; overcoming the ties and the **yokes**, thinking: “Anger and resentment, smearing and rivalry,” and so on, in this way, two by two together, the defilements that are known as ties. [Ja 87]

yūpa; palace means palace. [Ja 264]

yogakkhema; security means bodily and mental happiness. Through the fact of being secure from the yoke of suffering here, he has security. [Ja 272]

yoga; the yoke of sensuality, the yoke of existence, the yoke of (wrong) views, the yoke of ignorance, in this round of births what are known as the four yokes from their nature of yoking. [Ja 87]

yogakkhema; his security increases means his bodily and mental happiness increases.

raṭṭha; the kingdom means a place where people are spread out. [Ja 220]

ramaṇaka; crystal means at that time what was known as quartz. [Ja 82]

rasa; tastes means (tasting) with tongue-consciousness, sweet, sour and so on. [Ja 14]

rukkhamūla; at the root of a tree means in the vicinity of a tree. [Ja 220]

ruppanta; oppressed means being injured, tormented. [Ja 293]

lakkhaṇa; fortunate signs, unfortunate signs, signs concerning women, signs concerning men, signs concerning female slaves,

signs concerning male slaves, signs concerning snakes, signs concerning elephants, signs concerning horses, signs concerning bulls, signs concerning weapons, signs concerning clothes, so all these signs. [Ja 87]

lasi; brains means brains. [Ja 143]

litta; smeared means soiled, stained. [Ja 91]

ludda; violent means savage. [Ja 193]

loka; world is the world of processes, the world of beings, the visible world, the world of the aggregates, the world of the sense spheres, the world of the elements, these various ways. [Ja 6]

lokāmisā; worldliness means the five strands of sense pleasure. Because you grasp at what is pleasing, charming, likeable, therefore worldliness is said. [Ja 233]

loha; copper means copper. [Ja 256]

lohitapa; blood-drinker means blood-sucker. [Ja 300]

vakkaṅga; birds! is said calling on the birds. Sometimes their heads sit crooked on their necks, therefore vakkāṅga crooked limb is said. Birds are born crooked in both their wings, so vakkāṅga (is said). [Ja 36]

vaṅṅa; the appearance means the form. [Ja 212]

vadhivā; having slaughtered means having killed. [Ja 246]

vaḷavā; a mare means an inferior horse born to a Sindh horse family. [Ja 23]

vālodaka (vāludaka); this fibrous water means filtered water with fiber. [Ja 182]

vijjā; science means whatever is in the eighteen branches of science. [Ja 231]

vidha; commands means the divisions or the commands. [Ja 226]

vidhi; the rules means the traditions established by the wise men of old. [Ja 226]

viriyabala; endowed with strength of effort means endowed with effort and strength of body and the strength of knowledge. [Ja 2]

virocana; radiant means through making light they have a radiant nature. [Ja 258]

vivana; you go to the desert, having entered the wilderness, a place with no water. [Ja 220]

viveka; nurturing solitude, bodily solitude, mental solitude, attachment solitude, these three solitudes [Ja 61]

visamacakkhuka; visamacakkhukā ti visamakkhimaṇḍalā,
kekarā; **eyes that are crossed** means having crossed eyeballs,
squinting. [Ja 78]

vihaṅgama; birds, *viha* is said to be the sky, as birds fly there *vihaṅgama* (sky-flyer) is said. [Ja 36]

vihaṅgama; sky-goer, going along by his wings, he is going, flapping his wings, across the sky he goes, going across the sky. [Ja 297]

vihaññati; he . . . suffers hardship, he who by the wrong means, thinking: “I desire benefit, development, happiness for myself,” at the wrong time making endeavour, that person suffers hardship, is wearied, achieves total destruction. [Ja 48]

vihīyati; decreases means deteriorates. [Ja 272]

vuḍḍha; those people . . . pay homage to an **elder**, an elder from birth, an elder from age, an elder from virtue, these three elders. Out of these, one endowed with birth, is known as an elder from birth, one standing on age, is known as an elder from age, one endowed with virtue, is known as an elder from virtue. [Ja 37]

veṇikata; plaited hair means having braided hair, having her hair set in various weaves, this is the meaning. [Ja 219]

verī; an **enemy** means a person endowed with hostile intent. [Ja 103]

Vesāyī; from death’s realm, **Vesāyī** is said to be Yama (the god of death), his realm. [Ja 259]

sacca; truth means truthful speech, saying: “I will come into your presence,” not making false speech, and then surely coming, this is your truthful speech. [Ja 57]

saccupasamhita; speaks an utterance **connected with truth**, he would speak an utterance depending on reality, depending on meaning, depending on reason. [Ja 213]

saññī; those who are **conscious** means except for the sphere of neither-perception-nor-non-perception, he points out the remainder of those beings with minds. [Ja 134]

saddha;faith, because of having faith in deeds and results, he had trustworthy faith. [Ja 276]

saddahati; you place your **trust** ... relying on, this is the meaning. [Ja 113]

santhava; nothing (is worse) than the **intimacy**, the intimacy of craving, and the intimacy of a friend. [Ja 162]

santhava; intimacy means there is friendly intimacy through being engaged in sexual intercourse. [Ja 266]

santi; finds **peace** right here in his heart means by causing a coolness of mind, of the heart-material, peace comes to be reckoned, what is reckoned as the absorptions, insight, super

knowledges, the Path to knowledge of Arahatta, the noble Dhamma is found, is received, this is the meaning. [Ja 2]

sandhi; having made **peace** means having become friendly.³⁹⁸ [Ja 165]

samāsati; you must **associate** means you should spend time together, you should dwell near, this is the meaning. [Ja 190]

sambahula; **numerous** relatives, from four upwards even to one hundred thousand is called numerous, thus the numerous relatives who dwell depending on each other. [Ja 74]

samma; **friend**, this is a word of endearment. [Ja 243]

sarīsapa; **creeping things** means what are called snakes or serpents. [Ja 203]

salla; his shaft has a pointed tip, this is a dart. But because the dart enters right in **barb** is said, therefore the dart, the barb, here a barb-like dart, this is the meaning. A barb made of fig-tree wood is also a barb, that is a barb. [Ja 13]

samīyama; **restraint** means restraint according to virtue. [Ja 166]

³⁹⁸ This meaning is clear in the Sanskrit dictionaries, but not recorded in the Pāḷi ones. SED: *saṁdhi*, *saṁ-dhi* m. alliance, league, reconciliation, peace between (gen.) or with (instr. with or without saha), making a treaty of peace, negotiating alliances.

sahāya; he is not a **companion** who played together (with you) in the mud. [Ja 259]

sādhū; **well done** means excellent, praiseworthy, these not troubled by others, this is the meaning. [Ja 74]

sāpada; **wild creatures**, not just jackals, but the rest of the animals beginning with dogs, deer, cats, etc., all wild creatures. [Ja 195]

siri; **light** means luminous. [Ja 285]

sīla; **virtue** means virtuous behaviour, with this he points out (good) worldly conduct. [Ja 84]

sīha; **lion**, there are four lions: a green lion, a white lion, a black lion, a maned lion with red paws. [Ja 152]

sukha; **happiness** means bodily and mental satisfaction. [Ja 178]

suta; **learning** means learning dependent on reason. [Ja 84]

subha; **brilliant** means radiant. [Ja 285]

subhāvita; **well-developed** means well-cultivated, this is what is known as mental absorption. [Ja 169]

suvaṇṇa; **golden** means having a beautiful colour. [Ja 187]

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susu; like **a boy** means like what is known as a youth, a young man. [Ja 253]

sūra; being firm of heart you are a **hero**. [Ja 182]

sūra; **heroism** means being heroic, this is known as the development of fearlessness. [Ja 58]

sūra; the **hero** means brave, endowed with strength. [Ja 281]

seyya; **better** means distinguished, supreme. [Ja 44]

haññati; **he dies** means such a person, in the midst of kin and friends, dies, is exhausted, attains complete destruction. [Ja 233]

sovaṇṇaya; **valuable** means those valuable things of beautiful colour. What things? Silver, jewels, gold, coral, and so on are treasures. For in this place all these valuable things is the intention, a stack of them, a stack of valuable things. [Ja 39]

Sataṃ Dhamma; **Good Dhamma**, the good Dhamma of the Buddhas, Independent Buddhas, Buddhas' disciples, of the good people, the wise ones. [Ja 220]

hantvā; **having hit** means having beaten. [Ja 246]

handā; **come now** is a particle with the meaning of endeavour. [Ja 173]

harissavaṇṇa; he is **golden coloured**, the colour similar to gold, golden coloured, this is the meaning. [Ja 159]

hiri-ottappa; endowed with **conscience and concern**, endowed with both conscience and concern. Amongst these two those who have a conscience about wrong bodily actions and so on have conscience, this is a term for shame. For those who are concerned about something there is concern, this is a term for fear of wrong. Herein conscience arises internally, concern arises externally. Conscience depends on oneself as authority, concern depends on worldly authority. Shame arises naturally with conscience, fear arises naturally with concern. Conscience is marked by respect, concern is marked by avoidance, timidity and seeing danger. [Ja 6]

himsita; **harassed** means afflicted in various ways by punishment and fines, and so on. [Ja 240]