

NAḶINIKĀJĀTAKA

NAḶINIKĀ'S STORY



JĀTAKA 526, TRANSLATED BY
ĀNANDAJOTI BHIKKHU

Ja 526 Naḷinikājātaka
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edited and translated by
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Note

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

SHB: Simon Hewavitarane Bequest Series, Vol. 39, Jātakaṭṭhakathā, 6th part
(Colombo, 1937)

PTS: Jātaka with Commentary, Vol. V, (Oxford 1881, reprinted London 1991)

ChS: Chaṭṭha Saṅgāyana edition as found on the Chaṭṭha Saṅgāyana CD-ROM
(version 3, Igatpuri, no date, but = 1999).

Thai: Royal Thai edition, as found on Budsir for Windows CD-ROM (version 2.0,
Bangkok, 1996).

BJT: (for the verses only): Buddha Jayanti Tripitaka Series, Vol 31, Jātakapāli, Part II
(Colombo 1984, reprinted 2005).

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

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

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

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

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

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

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

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

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

* * *

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

is brought up in complete seclusion from mankind, and most importantly, from womankind.

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

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

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

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

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

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

The story also appears in the Mahāvastu (Jones' translation pp. 139-147), but Ekaśṛṅga, as he is known there, is the Bodhisattva, and Nalinī is Yaśodharā in an earlier existence. There is a variation in the story as without his knowing it, Ekaśṛṅga is

married to the girl and has to take up his responsibilities, eventually becoming the king and having 32 children.

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

Because of its sexual content the Pāḷi version of the story has never been translated in full before. In the English version presented here the word-analysis is omitted as it only makes sense in the context of the Pāḷi text.

Ānandajoti Bhikkhu
August 2010

Ja 526 Naḷinikājātaka¹

Naḷinikā's Story

The Story of the Present

“Uḍḍayhate² janapado.” ti {5.193}

“The country is dried up.”

Idam Sathā Jetavane viharanto³

Now while the Teacher was living in Jeta's Wood

purāṇadutiyikāpalobhanam⁴ ārabba kathesi.

he told this about the seductions of a former wife.⁵

Kathento ca tam bhikkhum kena ukkaṇṭhāpito ‘sī ti pucchitvā,

In relating (the story), after asking the monk what was the cause of his dissatisfaction,

“Purāṇadutiyikāyā,” ti vutte.

he said: “(It is) because of my former wife.”

“Esā kho, bhikkhu, tava anattakārikā pubbe pi

“Monk, this one has been unbeneficial to you in the past also,

tvaṃ etaṃ nissāya jhānā parihāyivā,

and having lost the absorptions because (of her),

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

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

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

⁴ PTS: *-dutyika-*.

⁵ Lit: *former second*.

mahāvināsam patto,”⁶ ti vatvā atītam āhari.

you came to a great calamity,” and after saying (this) he spoke about⁷ the past.

The Story of the Past

Atīte, Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente,

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

Bodhisatto udiccabrāhmaṇamahāsālakule nibbattivā, vayappatto uggahitasippo.

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

Isipabbajjaṃ pabbajitvā jhānābhīṇṇā nibbattetvā,

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

Himavantapadese⁸ vāsam kappesi.

he made his dwelling in the area of the Himālayas.⁹

Ath' ekā migī,¹⁰ tassa passāvaṭṭhāne,

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

⁶ SHB, Thai: *patto' sī*.

⁷ Lit: *produced, brought up, fetched*, figuratively it is used in these contexts to mean he recited or told a story about the past.

⁸ SHB, Thai: *-pp-*; but there is no reason for the gemination, same when the word recurs below.

⁹ *Himavanta* means possessed of snows; *Himālaya* means the region of snow; they both refer to the same mountainous area around the north of India.

¹⁰ From here to the naming below is summarised in the original thus: *Alambusājātake vuttanaye neva [PTS: vuttanayen' eva] taṃ paṭicca ekā migī [PTS: migā] gabbhaṃ paṭilabhivā puttaṃ vijāyi, Isisiṅgo tvevassa nāmaṃ ahoṣi; as was said in the account given in the Alambusājātaka [Jā 523] one deer, after becoming pregnant gave birth to a son, and he was named Isisiṅga*. I have expanded it by bringing in the story from that Jātaka, which continues up and till the naming of the boy below.

sambhavamissakaṃ tiṇaṃ khādītṵā, udakaṃ pivi.¹¹
having eaten grass mixed with semen, drank water.

Ettakeneva ca tasmim paṭibaddhacittā, gabbhaṃ paṭilabhītṵā,
So much was her mind bound to him that, after becoming pregnant,

tato paṭṭhāya, kattraci agantṵā tattheva tiṇaṃ khādītṵā,¹²
from that time forth, after going somewhere and eating grass in that place,

assamassa sāmante yeva vicarati.
she wandered around in the neighbourhood of his hermitage.

Mahāsatto pariggaṇhanto¹³ **taṃ kāraṇaṃ aññāsi.**
The Great Being after examining (the facts) understood the reason.

Sā aparabhāge manussadārakaṃ vijāyi.
Afterwards she gave birth to a human boy.

Mahāsatto taṃ puttasiṇehena paṭijaggi, Isisiṅgo tissa nāmaṃ akāsi.
The Great Being brought him up with a father's love,¹⁴ and named him Isisiṅga, the Seer's Horn.

Atha naṃ Pitā vayappattaṃ pabbājetṵā,
Now when he had come of age his father, after giving the going-forth,

kasiṇaparikkammaṃ uggaṇhāpesi.
*taught him the preliminary meditation exercise.*¹⁵

¹¹ Thai: *Pīvi*.

¹² Thai omits: *tattheva tiṇaṃ khādītṵā*.

¹³ Thai: *-g-*.

¹⁴ Lit: *with one having love for a child (or son)*.

¹⁵ Kasiṇa meditation is a concentration exercise on a coloured disk.

So na cirasseva, jhānābhiññā nibbattetvā,¹⁶ jhānasukhena kīḷi,

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

ghoratapo paramadhitindriyo¹⁷ ahoṣi.

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

Tassa¹⁸ sīlatejena Sakkassa bhavanam¹⁹ kampi.

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

Sakko āvajjanto²⁰ tam²¹ kāraṇam ñatvā:

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

Upāyenassa sīlam bhindissāmī ti,

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

tīpi samvaccharāni sakalakāsiraṭṭhe vuṭṭhiṃ nivāresi,²²

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

raṭṭham aggidaḍḍham viya ahoṣi.

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

Sasse asampajjamāne, dubbhikkhapīḷitā manussā sannipatitvā,

With an unsuccessful harvest, the people having become oppressed by famine,

¹⁶ ChS: *uppādetvā*. PTS inserts: *Himavantapadesa* here.

¹⁷ SHB: *paramābhijitindriyo*; and *having conquered the senses*; PTS: *parimāritindriyo* [sic]; and *mortified the senses*; same below when Sakka questions the king. Thai reads: *ghoratapo paramatapo paramābhijitindriyo ahoṣi*.

¹⁸ Thai: *Athassa*.

¹⁹ PTS: *Sakkabhavanam*; compounding the words.

²⁰ ChS, Thai: *āvajjento*; similar meaning

²¹ Thai omits.

²² PTS: *vāresi*.

Rājaṅgaṇe upakkosimsu.

they blamed it on the impurity of the king.

Atha ne Rājā vātapāne ṭhito: Kiṃ etan-ti pucchi?

Then they stood at the king's window and asked: Why is this? (saying):

“Mahārāja, {5.194} tīṇi samvaccharāni devassa avassantassa,²³

“Great king, for three years the sky-god hasn't rained,

sakalaraṭṭham uḍḍayhati,

and the whole kingdom is dried up,

manussā dukkhitā, devaṃ vassāpehi, Devā” ti.

people are suffering, make the sky-god rain, king.”²⁴

Rājā sīlaṃ samādiyivā uposatham upavasanto pi

The king, after establishing the virtuous practices and maintaining the fast-day

vassaṃ²⁵ vassāpetuṃ nāsakkhi.

was still unable to make the rain fall down.

Tasmiṃ kāle, Sakko aḍḍharattasamaye,²⁶

At that time, in the middle of the night-time, Sakka,

tassa sirigabbham pavisitvā, ekobhāsam katvā, vehāse²⁷ aṭṭhāsi.

after entering and illuminating the royal chamber, stood in the air.

Rājā taṃ disvā: “Ko 'si tvaṇ”-ti pucchi.

The king, having seen him, asked: “Who are you?”

²³ ChS: *avassantattā*.

²⁴ The word *deva* in Pāḷi carries a number of meanings: a *god* or *deity*, *the sky*, *a rain cloud*, *a king*. Here they are asking the king (*Deva*) to make the sky (*deva*) rain.

²⁵ SHB omits: *vassaṃ*; PTS omits: *pi vassaṃ*.

²⁶ Thai: *aḍḍharattikasamaye*.

²⁷ PTS: *vehāsam*, sometimes the accusative is used with locative sense.

“Sakko ‘ham-asmī,” ti

“I am Sakka,”

“Kenatthenāgato ‘sī?” ti

“What have you come for?”

“Vassati te, Mahārāja, raṭṭhe²⁸ devo” ti?

“Does the sky-god rain on your kingdom, great king?”

“Na vassatī” ti.

“He doesn't rain.”

“Jānāsi panassa avassanakāraṇan?”-ti

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

“Na jānāmī” ti.²⁹

“I do not know.”

“Mahārāja, Himavantapadese Isisiṅgo nāma tāpaso paṭivasati³⁰

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

ghoratapo³¹ paramadhitindriyo.

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

So nibaddhamḥ³² deve vassante, kujjhitvā ākāsaṃ olokesi,

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

tasmā devo na vassatī” ti.

therefore the sky-god does not rain.”³³

²⁸ PTS: *rajje*; more or less the same meaning.

²⁹ ChS, Thai insert: *Sakka*.

³⁰ PTS: *vasati*.

³¹ Thai: *so ghoratapo paramābhijitindriyo*.

³² Thai: *nivaddham*.

“Idānetthaḥ³⁴ kiṃ kātabban?”-ti

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

“Tassa tape bhinne devo vassissatī” ti.³⁵

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

“Ko panassa tapam bhinditum samattho?” ti

“But who is able to break his power?”

“Dhītā pana te,³⁶ Mahārāja, Naḷinikā³⁷ samatthā.

“Your daughter, great king, Naḷinikā is able.

Tam pakkosāpetvā:³⁸ Asukaṭṭhānam nāma gantvā,

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

tāpasassa tapam bhindā ti³⁹ pesehī.” ti

break the ascetic's power.”

Evaṃ so Rājānam anusāsivā,⁴⁰ sakaṭṭhānam-eva agamāsi.

Thus, after advising the king, he returned to his own place (in heaven).

Rājā punadvase, amaccehi saddhim mantevā,

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

³³ This is a deception of the part of Sakka, of course, and he is basically tempting the king to do what he next suggests through this false information.

³⁴ ChS: *idāni panettha*.

³⁵ PTS: *vassatī ti*; present tense, which cannot be right here.

³⁶ PTS, ChS omit: *pana*.

³⁷ Thai: *Naḷinikā*, Thai spells the name thus throughout.

³⁸ PTS: *pakkositvā*; same meaning, text uses causative form as in the text just below.

³⁹ ChS: *bhindāhī ti*, alternative form of the imperative.

⁴⁰ Thai: *anusāsetvā*, alternative spelling for the absolutive.

dhītaram pakkosāpetvā, paṭhamam gātham-āha:

and summoning his daughter, spoke the first verse:

1. “Uḍḍayhate janapado, Raṭṭhañ-cāpi vinassati,

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

Ehi⁴¹ Naḷinike⁴² gaccha taṃ me brāhmaṇam-ānayā.” ti

Come, Naḷinikā, do you go to bring the brahmin for me.”⁴³

Tattha taṃ me ti taṃ mama anattakāriṃ brāhmaṇam attano vasaṃ ānehi,⁴⁴

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

kilesarativasenassa sīlam bhindā⁴⁵ ti.

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

Taṃ sutvā sā dutiyam gātham-āha:

Having heard that, she spoke the second verse:

⁴¹ All texts: *ehi*; we should read *-ī-* m.c. to avoid two light syllables in 2nd and 3rd positions.

⁴² BJT: *Nalinike*; and similarly throughout: other instances will not be noted.

⁴³ Both the king and the daughter are seen to be acting in good faith in order to save the kingdom, so this is by no means a simple seduction story.

⁴⁴ SHB: *mānehi* = *me ānehi*.

⁴⁵ ChS: *bhindāhī*; alternative form of the imperative.

2. “Nāhaṃ dukkhakkhamā, Rāja, nāhaṃ addhānakovidā,

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

Kathaṃ ahaṃ gamissāmi vanaṃ kuñjarasevitaṃ?”-ti

How will I go through a wood that elephants inhabit?”

Tattha dukkhakkhamā ti ahaṃ, Mahārāja, dukkhassa khamā na homi,

Herein *bear suffering*, I, great king, cannot bear suffering,

addhānam-pi na jānāmi, sāhaṃ kathaṃ gamissāmī? ti

and I do not know the road, how will I go?

Tato Rājā dve gāthā⁴⁶ abhāsi:

Then the king spoke two verses:

3. “Phītaṃ janapadaṃ gantvā hatthinā ca rathena ca,

“Having gone through the prosperous country with an elephant and chariot,

Dārusaṅghāṭayānena - evaṃ gaccha Niḷīnike.⁴⁷ {5.195}

And with a wooden raft - (you can) go like this, Naḷinikā.

4. Hatthī assā rathā pattī⁴⁸ gacchevādāya khattiye,

Go and take (with you) elephants, horses, soldiers and nobles,

Taveva vaṇṇarūpena vasaṃ tam-ānayasasi.” ti

By your beautiful form you will bring him under your control.”

Tattha, dārusaṅghāṭayānenā ti, amma Naḷīnike na tvaṃ padasā gamissasi,⁴⁹

Herein, *by a wooden raft (etc.)* means good Naḷinika, not by foot will you go,

⁴⁶ ChS: *gāthāyo*, alternative form of the plural.

⁴⁷ PTS: *Naḷīniye*; -ī- is m.c. to give the normal cadence.

⁴⁸ PTS: *hatthī assarathā pattī*; ChS: *hatthi-assarathē pattī*; Thai: *hatthī assā rathā pattī*, alternative forms with same meaning.

⁴⁹ PTS: *tvam padasā na gamissasi*; different word-order.

phītaṃ pana subhikkhaṃ khemaṃ attano janapadaṃ

but through your own prosperous, well-fed and safe country

hatthivāhanehi rathavāhanehi gantvā,⁵⁰

having gone with an elephant vehicle a with a chariot vehicle,

tato param-pi ajjhokāse⁵¹ **paṭicchannena vayhādinā,**

from there onwards with covered vehicles and so on in the open-air,

udakaṭṭhāne nāvāsaṅghātena⁵² **dārusaṅghāṭayānena gaccha.**

go across the waters by a naval raft, by a wooden raft.

Vaṇṇarūpenā ti evaṃ akilamamānā⁵³ **gantvā,**

By your beautiful form, having gone without being wearied,

tava vaṇṇena ceva⁵⁴ **rūpasampadāya ca**

by your beautiful and fortunate form

taṃ brāhmaṇaṃ attano vasaṃ ānayasasī ti.

you will bring that brahmin under your control.

Evam so dhītarā saddhiṃ akathetabbam-pi⁵⁵

Thus he spoke with his daughter

Raṭṭhaparipālanam nissāya kathesi.

about what shouldn't be spoken of in order to protect his kingdom.

Sā pi sādhu ti sampaṭicchī.

She accepted (the proposition) saying: It is good.

⁵⁰ PTS: omits: *ca rathavāhanehi ca*; ChS adds cupalos: *hatthivāhanehi ca rathavāhanehi ca*.

⁵¹ Thai adds *ca* here.

⁵² PTS, Thai: *nāvāsaṅghātena*; *which is reckoned a boat vehicle*.

⁵³ Thai: *akilamānā*.

⁵⁴ SHB, Thai: *ca*.

⁵⁵ Thai omits *pi*.

The Seduction

Athassā sabbam̐ dātabbayuttakam̐ datvā, amaccehi saddhim̐ uyyojesi.

Then having given her all she required, he sent her off with the ministers.

Amaccā tam̐ ādāya,⁵⁶ paccantam̐ patvā,

The ministers, after taking her, arriving at the borderlands,

tattha khandhāvāram̐ nivāsāpetvā,⁵⁷ Rājadhītarām̐ ukkhipāpetvā,

setting up the camp in that place, having the king's daughter taken up,

vanacarakadesitena⁵⁸ maggena Himavantam̐ pavisitvā,

entering the Himālayas with a forester who knew the path,

pubbaṅhasamaye tassa assamapadassa samīpaṃ⁵⁹ pāpuṇimsu.

in the morning-time arrived near to the area of his hermitage.

Tasmiṃ khaṇe Bodhisatto, puttam̐ assamapade nivattetvā,⁶⁰

At that time the Bodhisatta, after making his son stay behind in the hermitage,

sayam̐ phalāphalathāya araṇṇam̐ pavitṭho hoti.

had himself entered the wilds looking for various kinds of fruit.

Vanacarako⁶¹ sayam̐ assamam̐⁶² āgantvā,⁶³ tassa pana vasanaṭṭhāne⁶⁴ ṭhatvā,

The forester, after approaching his hermitage, and standing near that lovely place,

⁵⁶ PTS omits: *tam̐ ādāya*, and reads *gantvā* instead of *patvā*.

⁵⁷ PTS: *nivāsetvā*; *set up [camp]*, but beings ministers they would have had it done for them.

⁵⁸ ChS: *vanacarakena adesitena*, splitting the compound.

⁵⁹ PTS: *assamasamīpaṃ*; *near to his ashram*.

⁶⁰ ChS: *nivāsāpetvā*; *after staying behind*.

⁶¹ PTS: *Vanacarakā*, plural, but only one has been mentioned in the story.

⁶² SHB, Thai: *Vanacarakā sayam̐ assamapadam̐*.

⁶³ SHB, ChS, Thai: *agantvā*; *having gone to*.

⁶⁴ ChS: *dassanaṭṭhāne*; *lovely place*.

Naḷinikāya taṃ dassento⁶⁵ dve gāthā abhāsi.⁶⁶

while pointing it out spoke two verses to Naḷinikā:

5. “Kadalīdhajapaññāṇo,⁶⁷ ābhujīparivārito,⁶⁸

“Marked by the sign of the plantain, surrounded by the Himālayan birch,⁶⁹

Eso padissati rammo Isisiṅgassa assamo.

Here is seen Isisiṅga's delightful hermitage.

6. Eso aggiṣṣa saṅkhāto eso dhūmo padissati,

Here is seen the smoke of what is reckoned a fire,

Maññe no aggiṃ hāpeti, Isisiṅgo mahiddhiko.” ti

I think (it is) emitted now from the very powerful Isisiṅga's (sacred) fire.

Tattha⁷⁰ kadalisaṅkhātā dhajā paññāṇaṃ assā ti kadalīdhajapaññāṇo.

Herein, what is reckoned as a plantain, the flag, the sign (of that) is *marked by the sign of the plantain.*

Ābhujīparivārito ti bhujapattavanaparikkhitto.⁷¹

Surrounded by the Himālayan birch means encircled by a wood of willow trees.

⁶⁵ PTS: *dassetvā*; *having seen [it]*.

⁶⁶ SHB, PTS, Thai: *vadimsu*, plural form to go with *vanacarakā* above, but it means they must have spoken the verses together, another reason for preferring the singular.

⁶⁷ PTS, Thai: *Kadali-*; giving two light syllables in 2nd and 3rd position, against the metre.

⁶⁸ ChS, Thai: *Kadalīdhajapaññāṇo ābhujīparivārito*; *-ī-* in both places is m.c. to avoid 2 lights in 2nd and 3rd positions. PTS reads: *Kadali-* and *-vāraṇo*, both here and below,

⁶⁹ The *bhūrja* or *bhojpatr*, which is also known in English as the Himalayan birch or Jacquemon tree, *Betula utilis D.Don*.

⁷⁰ SHB, Thai unnecessarily insert: *kadalīdhajapaññāṇo ti* here.

⁷¹ SHB, Thai: *ābhujī-*, *curled (leaves)*, which robs it of meaning.

Saṅkhāto ti eso aggi assa Isisīṅgassa jhānena⁷² saṅkhāto paccakkhagato⁷³ jalati.
Reckoned means the fire is his, Isisīṅga's, reckoned by the conflagration, which burns visibly.

Maññe no aggin-ti aggiṃ no⁷⁴ hāpeti, juhati paricaratī ti maññāmi.⁷⁵
I think...now...fire means I think (it is) emitted from the fire where he worships or tends.

Amaccā pi Bodhisattassa araṅṅaṃ pavitṭhavelāya,⁷⁶
The ministers, at the time the Bodhisatta entered the wilds,

assamaṃ parivāretvā, ārakkhaṃ tḥapetvā,
after surrounding the hermitage, standing guard (over it),

Rājadhītaṃ Isivesaṃ {5.196} gāhāpetvā,
making the king's daughter take the guise of a seer,

suvaṇṇacīrakena⁷⁷ nivāsanapārūpanaṃ⁷⁸ katvā, sabbālaṅkārehi alaṅkaritvā,
fully clothed with a golden bark robe, decorating (her) with all decorations,

tantubaddhaṃ cittabheḍḍakaṃ⁷⁹ gāhāpetvā,
making her take a pretty yo-yo fastened with a string,

⁷² PTS: *ñāṇena*; [*reckoned*] by his knowledge.

⁷³ PTS: *paccakkhato*; Thai: *paccakkhakato*?

⁷⁴ PTS: *na*, which unfortunately reverses the meaning; context confirms that *no* here must be affirmative not negative, though it can mean either.

⁷⁵ PTS: *maññe*; same meaning.

⁷⁶ SHB, Thai: *velāyam-eva*, with confirming particle.

⁷⁷ Thai: *suvaṇṇacīrake*, locative, *in a golden bark robe*.

⁷⁸ SHB: *-pārūpanaṃ*; there is often a variation between *-n-* and *-ṇ-* in the Sinhalese texts.

⁷⁹ SHB: *citra-* = same word, different spelling; ChS, Thai: *-geḍḍakaṃ* = different word, same meaning; ChS and Thai write like this throughout, further cases will not be noted.

assamapadam pesetvā,⁸⁰ sayam bahi rakkhantā aṭṭham̐su.

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

Sā tena bheṇḍukena kīlantī⁸¹ caṅkamanakoṭiyam⁸² otari.

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

Tasmiṃ khaṇe Isisiṅgo paṇṇasāladvāre pāsāṇaphalake nisinno hoti.

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

So taṃ āgacchantim̐ disvā,

After seeing her coming,

bhītatasito uṭṭhāya, paṇṇasālam̐ pavisitvā aṭṭhāsi.

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

Sā pissa paṇṇasāladvāram⁸³ gantvā kīli yeva.

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

Satthā tañ-ca tato uttari ca⁸⁴ attham̐⁸⁵ pakāsento tisso gāthā abhāsi:

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

7. “Tañ-ca disvāna āyantim̐, āmuttamaṇikuṇḍalam̐,

“Having seen her coming, adorned with jewelled earrings,

Isisiṅgo pāvīsi bhīto assamam̐ paṇṇachādanam̐.

Isisiṅga fearfully entered the leaf-covered hermitage.

⁸⁰ PTS: *pavesetvā*; *having entered [the ashram]*, which makes no sense when she is next said to be outside it.

⁸¹ Thai: *kīlam̐ kīlantī*, although the repetition seems unnecessary perhaps we could translate: *playing a game*.

⁸² ChS: *caṅkama-*, alternative form.

⁸³ SHB: *sālādvāram̐*; but we would expect the vowel to be shortened in compounds.

⁸⁴ SHB: *tato ca uttarim̐*, and omits following *ca*. PTS: *uttarim̐*, and omits following *ca*.

⁸⁵ Thai omits: *ca attham̐*.

8. Assamassa ca sā dvāre bheṇḍukenassa kīlati,

She amused herself with her yo-yo at the door of the hermitage,

Vidaṃsayantī aṅgāni, guyhaṃ pakāsītāni ca.

Revealing her limbs, she displayed her secret (parts).

9. Tañ-ca disvāna kīlantiṃ paṇṇasālagato⁸⁶ jaṭī,

After seeing the yogini amusing herself with (the yo-yo) at the leaf-hut,

Assamā nikkhamitvāna, idaṃ vacanam-abravī:" ti

And coming forth from the hermitage, he said these words:

Tattha, bheṇḍukenassā ti assa Isisingassa assamadvāre bheṇḍukena kīlati.

Herein, *with her yo-yo* means she amused herself with the yo-yo at the door of Isisinga's hermitage.

Vidaṃsayantī ti dassentī.

Revealing means showing.

Guyhaṃ pakāsītāni cā ti guyhañ-ca rahassaṅgañ-ca⁸⁷ pakāsītāni ca⁸⁸

Displayed her secret (parts) means she displayed her secret and hidden limbs and also

pākaṭāni mukhahatthādāni.⁸⁹

the common limbs like the mouth, hands and so on.

Abravī ti so kira paṇṇasālāya ṭhatvā, cintesi:

He said means it seems that after standing by the leaf-hut, he thought:

'Sacāyaṃ Yakkho bhaveyya, paṇṇasālaṃ pavisitvā,

'If this is a Yakkha, after entering the leaf-hut,

⁸⁶ PTS: *paṇṇasālaṃ gato*; splitting the compound.

⁸⁷ ChS omits: *ca*.

⁸⁸ SHB omits: *ca*.

⁸⁹ SHB inserts: *ca*.

mama maṃsaṃ⁹⁰ murumurāpetvā khādeyya;
and grinding up my flesh he will devour me;

nāyaṃ Yakkho, tāpaso bhavissatī' ti
(but if) this is not a Yakkha, it must be an ascetic.'

assamā nikkhamitvā pucchanto⁹¹ gātham-āha:⁹²
and after coming forth from the hermitage he spoke this verse, asking:

10. 'Ambho! ko nāma so rukkho yassa tevaṃgataṃ phalaṃ?
'Hey! What is the name of the tree such a fruit comes from?

Dūre pi khittam pacceti, na taṃ ohāya gacchatī' " ti.⁹³
Having thrown it afar it returns, it doesn't go away from you.'

Tattha yassa tevaṃgatan-ti⁹⁴
Herein, such [a fruit] comes from means

yassa tava rukkhassa evaṃgataṃ⁹⁵ manoramaṃ phalaṃ?
your delightful fruit, what tree does such a one come from?

Ko nāma so⁹⁶ rukkho ti citrabheṇḍukassa adiṭṭhapubbattā;
What is the name of the tree means that beautiful yo-yo unseen before;

⁹⁰ PTS, ChS read: *maṃ*, [and grinding] me up.

⁹¹ SHB has a very different line here: *tasmā nikkhamitvā pucchissāmi nan-ti, gātham-āha; therefore, after coming forth (thinking): I will question him, he spoke this verse*. PTS is similar, but adds: *vatvā* after *nan-ti*; *after coming forth and saying*.

⁹² Thai has a different line altogether here: *tasmā nikkhamitvā idaṃ kira āha; therefore after going forth this, it seems, was said*.

⁹³ PTS adds: *kathesi*; he said.

⁹⁴ ChS adds: *phalan*, in the quotation here.

⁹⁵ PTS, ChS: *gatikam*.

⁹⁶ SHB, Thai: *nāmeso*.

rukkhaphalena tena⁹⁷ bhavitabban-ti maññamāno evaṃ pucchi.⁹⁸
thinking: it must be the fruit of a tree, he asked thus.

Athassa sā rukkhāṃ⁹⁹ ācikkhantī gātham-āha.¹⁰⁰

Then speaking about a tree she spoke this verse:

11. “Assamassa mamaṃ,¹⁰¹ Brahme, samīpe Gandhamādane,
“My hermitage, Holy Sir, is close to Gandhamādana,¹⁰²

Pabbate¹⁰³ tādīsā rukkhā, yassa tevaṃgataṃ phalaṃ,
There are such trees on the mountain, that such a fruit come from,

Dūre pi khittam pacceti, na maṃ ohāya gacchatī.” ti {5.197}
Having thrown it afar it returns, it doesn't go away from me.”

Tattha samīpe Gandhamādane ti

Herein, *close to Gandhamādana* means

Gandhamādanapabbate mama assamassa samīpe.¹⁰⁴

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

Yassa tevaṃgatan-ti yassa evaṃgataṃ, ta-kāro byañjanasandhikaro¹⁰⁵ ti.

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

⁹⁷ PTS: *rukkhaphalen' etena*; the meaning doesn't change.

⁹⁸ ChS: *pucchati*, present tense.

⁹⁹ SHB, Thai omits: *rukkham*, which would seem to be necessary to give context.

¹⁰⁰ PTS places: *gātham-āha* after the verses.

¹⁰¹ PTS, ChS: *mama*, alternative form.

¹⁰² The name of a mountain in the Himālayas, the exact location of which is unclear; the name means *intoxicating with its fragrance*.

¹⁰³ PTS, ChS: *Bahavo*, *[there are] many [trees]*.

¹⁰⁴ PTS: *assamasamīpe*; compounding the words.

¹⁰⁵ PTS: *sandhikaro*.

Iti sā musāvādam¹⁰⁶ abhāsi.

Thus she spoke a falsehood.

Itaro pi¹⁰⁷ saddahitvā Tāpaso eso ti saññāya,

Having faith, and perceiving: This is an ascetic,

paṭisanthāram karonto gātham-āha:¹⁰⁸

making a friendly welcome, he spoke this verse:

12. “Etu¹⁰⁹ Bhavam assamimam adetu,

“Come, good sir, eat in this hermitage,

Pajjañ-ca bhakkhañ-ca paṭiccha dammi,

Receive what I can give of foot-oil and food,

Idam-āsanam atra Bhavam nisīdatu,

Please sit, good sir, here in this hermitage,

Ito Bhavam mūlaphalāni khādatu¹¹⁰” ti.

Eat, good sir, the roots and fruits.”

Tattha assamiman-ti assamam imam Bhavam pavisatu.

Herein, *this hermitage* (etc.) means enter, good sir, this hermitage.

Adetū ti yathāsannihitam āhāram paribhuñjatu.¹¹¹

Eat means partake of whatever food is placed before you.

¹⁰⁶ PTS: *musā*.

¹⁰⁷ PTS: *pana*.

¹⁰⁸ PTS places: *gātham-āha* after the verse.

¹⁰⁹ All texts thus. We need to read: *etū*, to avoid light syllables in 2nd and 3rd positions.

¹¹⁰ PTS, ChS: *bhuñjatū*, with nearly the same meaning, but elsewhere *khādati* is used for eating roots and fruits.

¹¹¹ PTS: *bhuñjatu*.

Pajjan-ti pādabbhañjanam.

Foot-oil means oil for the feet.

Bhakkhan-ti madhuraphalāphalam.

Food means various kinds of sweet fruit.

Paṭicchā ti paṭiggaṇha.

Receive means accept.

Idam-āsanan-ti paviṭṭhakāle evam-āha.

In this hermitage, at the time of going in is what is said.

Tassā¹¹² paṇṇasālam pavisitvā, kaṭṭhatthare¹¹³ nisīdantiyā,

After entering that leaf-hut, while sitting on the reed mat,

suvaṇṇacīrake dvidhā gate sarīram appaṭicchannam¹¹⁴ ahosi.

her golden bark-robe fell in two and her body was uncovered.

Tāpaso mātuḡāmasarīrassa adiṭṭhapubbattā tam disvā,¹¹⁵

The ascetic, having never before seen a woman's body,

Vaṇo eso ti saññāya evam-āha:

perceiving: This is a wound,¹¹⁶ said this:

¹¹² SHB, PTS add: "*Kin-te idan*"-ti before *tassā*, as though it is the word analysis explaining the next verse.

¹¹³ ChS: *kaṭṭhattharaṇe*, which doesn't give the expected meaning.

¹¹⁴ SHB: -p-, but gemination is warranted here.

¹¹⁵ Thai: *disvāna*, alternative form.

¹¹⁶ ChS: *vaṇṇo*, [*this is*] beautiful.

13. “Kiṃ te idaṃ ūrunam-antarasmim,¹¹⁷

“What is this in between your thighs

Supicchitaṃ kaṇha-r-ivappakāsati,

It appears so dark and slippery,

Akkhāhi me pucchito etam-atthaṃ,

Declare to me that which I ask about,

Kose nu te uttamaṅgaṃ paviṭṭhan?”-ti

Why is it your genitals enter into a cavity?”

Tattha supicchitan-ti dvinnaṃ ūrūnaṃ samāgamakāle

Herein, *slippery* means between the two thighs at the time they met¹¹⁸

suphusitaṃ¹¹⁹ sippimukhasaṅṭhānaṃ.¹²⁰

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

Subhalakkaṇena hi asamannāgatāya, taṃ ṭhānaṃ āvāṭadhātukaṃ hoti,

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

samannāgatāya abbhunnataṃ, sippipuṭamukhasaṅṭhānaṃ.

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

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

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

¹¹⁷ Thai: *kin-te idaṃ tava ūrūnam-antaram*, same meaning, but Jagatī metre.

¹¹⁸ This may also mean: *at the time of intercourse*, but discussion of intercourse seems premature here.

¹¹⁹ SHB, PTS: *suphassitaṃ, it is pleasant to the touch*; but it doesn't appear he has touched it yet. PED: [*su-]picchita well polished, shiny, slippery* J v.197 (cp. Sk. *picchala*?). SED: *picchala* - mfn. *slimy, slippery, smeary*.

¹²⁰ ChS, Thai: *sippipuṭamukhasaṅṭhānaṃ; having an opening formed like the hollow mouth of an cowrie*.

Kose nu te uttamaṅgaṃ paviṭṭhan?-ti

Why is it your genitals enter into a cavity?

tava uttamaṅgaṃ liṅgaṣaṅṭhānaṃ na paññāyati,

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

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

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

Atha naṃ sā vañcayantī gāthādvayam-āha:

Then deceiving him she spoke this pair of verses:

14. “Ahaṃ vane mūlaphalesanaṃ caram,

“While I was roaming in the woods in search of roots and fruits,

Āsādayim¹²¹ acchaṃ¹²² sughorarūpaṃ, {5.198}

I struck a bear, very fierce in appearance,

So maṃ pativā sahasajjhapatto,¹²³

After running up he fell upon me with violence,

Panuḷja maṃ abbahi uttamaṅgaṃ.

Having pushed me down he pulled off my penis.

Tattha āsādayin-ti ghaṭṭesiṃ, āgacchantam disvā leḍḍunā paharin-ti attho.

Herein, *struck* means she knocked against, seeing (him) approaching she hit (him) with a clod of earth is the meaning.

Pativā ti upadhāvitvā.

Running up means running close to.

¹²¹ Thai: *Asādayim*, here and below, but the verb is *āsādeti*, and therefore requires the long syllable.

¹²² We need to read: *accha'*, m.c. as the heavy syllable in 6th position is normally avoided.

¹²³ ChS: *sahasajjhapatto*, which violates the two-morae rule.

Sahasajjhappatto ti maṃ¹²⁴ sahasā ajjhappatto sampatto.

Fell with violence means with violence he fell upon or dropped on me.

Panujjā ti atha maṃ pātetvā.¹²⁵

Having pushed means then having fallen on me.

Abbahī ti mukhena mama uttamaṅgaṃ luñcitvā pakkāmi,

Pulled off means having uprooted my penis with his mouth, he departed,

tato paṭṭhāya imasmiṃ ṭhāne vaṇo jāto.¹²⁶

and because of that a wound appeared in this place.

15. Svāyaṃ vaṇo khajjati kaṇḍuvāyati,

This wound is (therefore) itching and irritating,

Sabbañ-ca kālaṃ na labhāmi sātāṃ,

I do not receive (any) comfort at any time,

Paho Bhavaṃ kaṇḍum-imaṃ vinetuṃ,

(You are) able, good sir, to remove this itch,

Kurutāṃ¹²⁷ Bhavaṃ yācito brāhmaṇatthan''-ti.

When asked, dear Sir, please do this good thing for a brahmin.

Svāyan-ti so ayaṃ,¹²⁸

This means this (analysing the compound),

¹²⁴ PTS omits; ChS: *mamaṃ*, incorrect form.

¹²⁵ ChS: *potetvā*? Maybe given as an alternative form of the absolute, but I cannot find the form in the Dictionaries.

¹²⁶ SHB: *ti*; adding an unwanted quotation marker; Thai: *imasmiṃ yeva ṭhāne vaṇo jāto ti*, adding also an emphatic.

¹²⁷ PTS: *Kurute*.

¹²⁸ Here I begin interweaving the word analysis with the verse it belongs to as it is very remote otherwise, especially in the long strings of verses that follow later.

tato paṭṭhāya mayhaṃ vaṇo khajjati ceva kaṇḍuñ-ca¹²⁹ karoti,
and because of this my wound is itching and also is an irritation,

tappaccayā sāhaṃ¹³⁰ sabbakālaṃ kāyikacetāsikasukhaṃ na labhāmi.
and because of that all the time I do not receive (any) bodily or mental pleasure.

Paho ti pahu,¹³¹ samattho.

Able means able (alternative form), capable.

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

idaṃ me dukkhaṃ¹³² harāhī¹³³ ti vadati.
carry away my suffering, this is what is said.

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

sace te¹³⁴ evaṃ sukhaṃ hoti karissāmī, ti
(thinking): If I can make you happy in this way,

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

¹²⁹ ChS: *kaṇḍuvañ-ca*.

¹³⁰ PTS: *cāhaṃ*; SHB, Thai: *kho 'haṃ*.

¹³¹ PTS: *pahū*; Thai omits *pahu*.

¹³² Thai adds: *mābhavissa* (= *mā abhavissa*), *do not let it be*.

¹³³ PTS: *harā*; different form of the imperative.

¹³⁴ PTS: *vo*, enclitic having the same meaning.

16. “Gambhīrarūpo tē vaṇo salohito,

“Your wound appears to be deep and red,

Apūtiko pakkagandho mahā ca,¹³⁵

It is big, fresh and smells like it's decaying,

Karomi te kiñci kasāyayogaṃ,

I will make you some remedial decoction,

Yathā Bhavaṃ paramasukhī bhaveyyā.” ti

Like that, good sir, you will come to be at perfect ease.”

Tattha salohito ti rattobhāso.

Herein, *red* means shining red.

Apūtiko ti pūtimamsarahito.

Fresh means free of rotting flesh.

Pakkagandho¹³⁶ ti thokaṃ duggandho.

Smells like it's decaying means a little bad-smelling.

Kasāyayogaṃ-ti ahaṃ keci rukkhakasāye gahetvā,

Remedial decoction means having got some tree-decoction,

tava ekam¹³⁷ kasāyayogaṃ karissāmī¹³⁸ ti.

I will make some remedial decoction to you.

¹³⁵ PTS reads: *pannagandho*, [fresh and] bad-smelling, here and below; ChS: *vaṇagandho*; smelly wound; Thai: *mahāpi ca*; it is big, fresh and smells like its decaying. The metre is then Jagatī.

¹³⁶ ChS: *Vaṇagandho*.

¹³⁷ Thai: *etam*; that.

¹³⁸ PTS, ChS: *karomi*, I make; perhaps using the present tense with near future meaning.

Tato Naḷinikā gātham-āha:

After that Naḷinikā spoke this verse:

17. “Na mantayogā na¹³⁹ kasāyayogā,

“Not through a charm-remedy, or a remedial decoction,

Na osadhā brahmacārī kamanti,

Nor through medicine, holy one, will (the itch) go away,

Yaṁ te mudū¹⁴⁰ tena vinehi kaṇḍum,¹⁴¹

Please remove the itch gently with your (penis),

Yathā ahaṁ paramasukhī¹⁴² bhaveyyan.”-ti {5.199}

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

Tattha kamantī ti, bho brahmacāri, imasmiṁ mama vaṇe

Herein, *go away* means, good and holy one, this my wound

neva mantayogā, na kasāyayogā, na pupphaphalādāni osadhāni kamanti,

will go away neither through a charm-remedy, nor a remedial decoction, nor a flower or fruit medicine,

anekavāraṁ katehi pi¹⁴³ tehi etassa phāsukabhāvo¹⁴⁴ na bhūtapubbo.

after doing that many times before it was still not comfortable.

Yaṁ pana te etaṁ mudu aṅgajātaṁ tena ghaṭṭiyamānasseva

But through rubbing gently with your organ

¹³⁹ BJT: *kiñci*; [or] *some [remedial decoction]*. This would require the metre pausing at the 5th and restarting from the same syllable.

¹⁴⁰ BJT, SHB, Thai: *mudu*, spoiling the opening.

¹⁴¹ BJT: *kaṇḍu*; PTS: *kaṇḍukam*; same meaning.

¹⁴² BJT: *-sukhi* here but *-sukhī* in the verse above.

¹⁴³ Thai omits *pi*.

¹⁴⁴ PTS: *phāsubhāvo*; same meaning.

tassa kaṇḍum¹⁴⁵ na hoti,
it will not itch,

tasmā¹⁴⁶ tena vinehi kaṇḍun-ti.
therefore please remove the itch with that.

So saccam̐ eso¹⁴⁷ bhaṇatī ti sallakkhetvā,
After reflecting: This is the truth he speaks,

methunasamsaggena sīlam̐ bhijjati, jhānam̐ antaradhāyatī¹⁴⁸ ti ajānanto,
not knowing: through engaging in sexual intercourse virtue is broken, and the absorptions are lost,

mātugāmassa adiṭṭhapubbattā,
having never seen a woman before,

methunadhammassa ca ajānanabhāvena,
being in ignorance of sexual intercourse,

bhesajjan-ti vadantiyā tāya methunadhammam̐¹⁴⁹ paṭisevi.
through her speaking of medicine, he engaged in sexual intercourse with her.

Tāvad-evassa sīlam̐ bhijji, jhānam̐ parihāyi.
Then his virtue was broken, his absorptions were lost.

So dve tayo vāre samsaggam̐ katvā, kilanto hutvā nikkhamitvā,
After having (sexual) intercourse two or three times, becoming tired and leaving,

¹⁴⁵ PTS, ChS: *kaṇḍu*, nominative.

¹⁴⁶ PTS: *tasmāssa*, *therefore [please remove] his [itch]*.

¹⁴⁷ SHB: *esa*.

¹⁴⁸ Thai: *parihāyī*, *is abandoned*.

¹⁴⁹ PTS, ChS: *methunam̐*, *[engaged in] sex*.

saraṃ oruyha nhatvā,¹⁵⁰

descending into and washing in the lake,

paṭippassaddhadaratho āgantvā paṇṇasālāya¹⁵¹ **nisīditvā,**

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

puna pi Taṃ tāpasso ti maññamāno,

still thinking: This is an ascetic,

vasanaṭṭhānaṃ pucchanto gātham-āha:¹⁵²

asking about her residence, he spoke this verse:

18. “Ito nu Bhoto katamena assamo?

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

Kacci¹⁵³ **Bhavaṃ abhiramasī**¹⁵⁴ **araññe?**

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

Kacci nu¹⁵⁵ **te mūlaphalaṃ pahūtaṃ?**

Do you have abundant roots and fruits?

Kacci Bhavantaṃ na vihimsanti vāḷā?”¹⁵⁶ **ti**

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

Tattha katamenā ti ito katamena disābhāgena bhoto assamo?

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

¹⁵⁰ PTS, Thai: *nahātvā*, spelling variation.

¹⁵¹ ChS: *-sālāyaṃ*, alternative spelling.

¹⁵² PTS places: *gātham-āha* after the verse.

¹⁵³ All texts read: *kacci*, in the next three lines, spoiling the metre in the opening; we need to read *kaccī*, m.c..

¹⁵⁴ Thai: *abhiramasī*, spoiling the metre both in the cadence.

¹⁵⁵ PTS omits: *nu*, making the metre even worse.

¹⁵⁶ Thai: *bālā*; [*injury from*] *fools*.

Bhavan-ti ālapanam-etaṃ.

Good Sir, this is a vocative.

Tato Naḷinikā catasso gāthā¹⁵⁷ abhāsi:

Then Naḷinikā spoke four verses:

19. “Ito ujum̄ uttarāyaṃ disāyaṃ,

“From here straight in the northerly direction.

Khemā nadī Himavantā¹⁵⁸ pabhāvī,¹⁵⁹

The river Khemā moves through the Himālayas,

Tassā tīre assamo mayha'¹⁶⁰ rammo,

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

Aho Bhavaṃ assamaṃ mayha'¹⁶¹ passe.

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

Tattha uttarāyan-ti uttarāya.

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

Khemā ti evaṃnāmikā nadī.

Khemā, such is the name of the river.

Himavantā pabhāvī ti Himavantato pavattati.

Moves through the Himālaya means flowing down from the Himālaya.

Aho ti patthanatthe nipāto.

If you like is a particle expressing desire.

¹⁵⁷ ChS: *gāthāyo*, alternative form of the plural.

¹⁵⁸ ChS: *Himavatā*.

¹⁵⁹ BJT, SHB, PTS, Thai: *pabhāti*, *gleams [in the Himālaya]*; same in the word analysis, see below.

¹⁶⁰ Thai: *mayham̄*, spoiling the cadence here, but *mayha'* in the next line.

¹⁶¹ PTS: *mahyaṃ*, against the metre in the cadence.

20. Ambā ca sālā tilakā¹⁶² ca jambuyo,

Mango, sal, plum, and jambolan trees,

Uddālakā pāṭaliyo ca phullā,¹⁶³

The Cassia, and the blossoming trumpet-flower tree,

Samantato kimpurisābhigītāṃ,

All around the bird-men sing,

Aho Bhavaṃ assamaṃ mayha' passe.

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

Uddālakā ti Vātaghātakā.

The Cassia is the Golden Shower Tree.

Kimpurisābhigītan-ti samantato¹⁶⁴ parivāretvā,

The bird-men sing means all around, being surrounded on all sides,

madhurasaddena gāyantehi kimpurisehi abhigītāṃ.

with a sweet voice there is the singing of the song of the bird-men.¹⁶⁵

21. Tālā ca mūlā ca phalā ca mettha,¹⁶⁶

There are Palmyra and roots and fruits for me there,

Vaṇṇena gandhena upetarūpaṃ,¹⁶⁷ {5.200}

With beauty and good scent well-endowed,

¹⁶² Thai: *tiṅdukā*, *Diospyros embryopteris*, I cannot find a common name for this tree.

¹⁶³ Thai: *uddālakā ca pāṭaliyo suphullā*, meaning almost identical, but metre is awkward, requiring a pause and restart at the 5th syllable.

¹⁶⁴ PTS: *sabbadā*; the meaning is similar.

¹⁶⁵ CPED: *kimpurisa*, masc., a bird with a human head.

¹⁶⁶ SHB: *pahūtam-ettha*; [*Palmyra and roots*] in abundance are there.

¹⁶⁷ BJT: *-rūpā*; but *-rūpaṃ* in the next line with a similar grammar.

Taṃ bhūmibhāgehi upetarūpaṃ,

That portion of the land is well-endowed,

Aho Bhavaṃ assamaṃ mayha' passe.

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

Tālā ca mūlā ca phalā ca metthā ti ettha mama assame pāsādikā

Palmyra and roots and fruits are there for me means there at my lovely hermitage

tālarukkhā ca tesaṅ-ñeva vaṇṇagandhādisampannā¹⁶⁸

there are palmyra trees that are endowed with beauty and good scent and so on

kandasaṅkhātā¹⁶⁹ **mūlā ca phalā ca.**¹⁷⁰

and what are reckoned as tubers, roots and fruits.

22. Phalā ca mūlā ca pahūtam-ettha,

Abundant roots and fruits are there,

Vaṇṇena gandhena rasenupeṭā,

With beauty, scent and taste endowed,

Āyanti ca luddakā taṃ padesaṃ:

But if hunters come to that district (I say):

Mā me tato mūlaphalaṃ ahāsun"-ti.¹⁷¹

Do not take from here my roots and fruits."

Pahūtam-etthā ti nānārukkhaphalā¹⁷² **ca rukkhavallimūlā ca pahūtā ettha.**

Abundant...are there means various and abundant fruit trees and vine tree roots are there.

¹⁶⁸ PTS: *vaṇṇādisampannā*.

¹⁶⁹ Thai: *sakaṅḍa-*, I can see no good meaning for this here.

¹⁷⁰ PTS reads: *tālamūlā ca mūlā ca phalā ca*.

¹⁷¹ PTS: *ahaṃsun-ti*; Thai: *aharayun-ti*, different forms of the aorist.

¹⁷² PTS: *-phalāphalā*.

Mā me tato ti taṃ mama assamapadaṃ¹⁷³ sambahulā luddakā¹⁷⁴ āgacchanti,
Do not...from there means very many hunters come to the area of my hermitage,

mayā cettha āharitvā ṭhapitaṃ bahu madhurasamūlaphalāphalaṃ¹⁷⁵ atthi,
and after I have collected and caused to be placed there abundant and various sweet tasting fruits and roots,

te mayi cirāyante mūlaphalāphalaṃ¹⁷⁶ hareyyuṃ.
after tarrying a while they carry off my roots and various fruits.

Te tato mama mūlaphalāphalaṃ mā harīṃsu,¹⁷⁷
They should not take my roots and various kinds of fruits from there

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

Taṃ sutvā tāpaso yāva Pitu āgamaṇā¹⁷⁸ adhivāsāpetuṃ gātham-āha:
Having heard that, the ascetic, wanting to wait until his father had returned, spoke this verse:

23. “Pitā mamaṃ mūlaphalesanaṃ gato,
“My father has gone searching for roots and fruits,

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

¹⁷³ PTS: *assamapadesaṃ*.

¹⁷⁴ PTS: *pahūtaluddakā*; which would appear to be the wrong adjective.

¹⁷⁵ PTS, Thai: *madhurarasaṃ mūlaphalaṃ*, splitting the compound, and dropping *phalā*-.

¹⁷⁶ Thai: *mūlaphalaṃ*, *roots and fruits*, same just below.

¹⁷⁷ PTS: *āharīṃsu*; same meaning.

¹⁷⁸ SHB: *āgamaṇā*; always this form, showing the *n/ṇ* alternation found in the Sinhalese texts.

Ubho va gacchāmase assamaṃ taṃ,

We both can go to your hermitage then,

Yāva Pitā mūlaphalato etū.” ti

After father has come back from (collecting) roots and fruits.”

Tattha ubho va gacchāmase ti mama¹⁷⁹ Pitu ārocetvā ubho va gamissāma.

Herein, *both can go* means after informing my father we both will go.

Tato sā cintesi:

Because of that she thought:

“Ayaṃ tāva araṇṇe va¹⁸⁰ vaḍḍhitabhāvena mama itthibhāvaṃ na jānāti,

“Having grown up just in this monastery he doesn't know my femininity,

Pitā panassa maṃ disvā va jānitvā,

but his father, after seeing and understanding, (saying):

Tvaṃ idha kiṃ karosī? ti kājakoṭiyā paharivā,

What did you do here? and hitting me with the head of his carrying pole,

sīsam-pi me bhindeyya.

will break my head.

Tasmaṃ anāgate yeva mayā gantūṃ vaṭṭati,

Therefore before he comes it is good for me to go,

āgamanakammam-pi me niṭṭhitan”-ti.

my work in coming here is finished.”

Sā tassa āgamanūpāyaṃ ācikkhantī itaraṃ gātham-āha: {5.201}

Telling him the way to come to her, she spoke the next verse:

¹⁷⁹ PTS: *mamaṃ*; different form.

¹⁸⁰ SHB, PTS omits: *vā*.

24. “Aññe bahū isayo sādhurūpā,

“There are many other well-disposed sages,

Rājīsayo¹⁸¹ anumagge vasanti,

Royal sages, living along the road,

Te yeva pucchesi mamassamañ tañ,

Please ask them about my hermitage,

Te tañ nayissanti mamañ sakāse.” ti

They will guide you to my neighbourhood.”

Tattha Rājīsayo ti, samma, mayā na sakkā¹⁸² cirāyituñ,

Herein, *royal sages* means, my dear, I am unable to tarry a while,

aññe pana sādhusabhāvā brāhmaṇīsayo ca rājīsayo ca¹⁸³

but there are other well-disposed royal sages and brahmin sages

anumagge mama assamassa maggapasse¹⁸⁴ vasanti,

residing along the road who know the road to my hermitage,

aham tesam¹⁸⁵ ācikkhitvā gamissāmi,

after informing them I will go,

tvam te puccheyyāsi,

you must ask them,

te tañ mama santikañ nayissantī ti.

and they will lead you into my vicinity.

¹⁸¹ BJT, SHB: *Rājīsayo*; against the metre in the opening.

¹⁸² PTS: *na sakkā mayā*; different word order.

¹⁸³ ChS: *rājīsayo ca brāhmaṇīsayo ca*; different word order.

¹⁸⁴ PTS, ChS: *assamamaggapasse*, parsing the compund.

¹⁸⁵ PTS: *te tañ*; *after informing them of it*.

Evaṃ sā attano palāyanūpāyaṃ katvā,

After making a plan for her getaway,

paññasālato nikkhamitvā, taṃ¹⁸⁶ oloketam-eva Tvaṃ nivattā ti vatvā,

leaving the hermitage, seeing him and saying: You wait (here),

āgamanamaggeneva amaccānaṃ santikaṃ agamāsi.

she went back to the vicinity of the road she had arrived on with the ministers.

Te taṃ gahetvā khandhāvāraṃ gantvā, anupubbena Bārāṇasīṃ pāpuṇīṃsu.¹⁸⁷

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

Sakko pi taṃ divasam-eva tussitvā sakalaraṭṭhe devaṃ vassāpesi,

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

tato subhikkhaṃ janapadaṃ ahosi.¹⁸⁸

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

Isiṅgatāpasassa pi tāya pakkantam-attāya eva kāye¹⁸⁹ dāho¹⁹⁰ uppajji.

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

So kampanto,¹⁹¹ paññasālaṃ pavisitvā, vākaḥiraṃ pārupitvā socanto nipaḷḷi.

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

¹⁸⁶ PTS omits: *taṃ*.

¹⁸⁷ PTS: *sampāpuṇīṃsu*; emphatic form.

¹⁸⁸ PTS omits: *tato subhikkhaṃ janapadaṃ ahosi*.

¹⁸⁹ PTS replaces: *eva kāye* with *sarīre*.

¹⁹⁰ SHB, Thai: *dāho*, alternative spelling.

¹⁹¹ Thai: *kampento*, causative form, made to tremble.

The Sons' Praise

Bodhisatto sāyam āgantvā, puttam apassanto: kham¹⁹² nu kho gato? ti

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

Kājam¹⁹³ otāretvā paṇṇasālam pavisitvā, tam¹⁹⁴ nipannakam disvā,

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

Tāta, kim karosī? ti piṭṭhim parimajjanto tisso gāthā abhāsi:

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

25. “Na te kaṭṭhāni bhinnāni, na te udakam-ābhataṃ,¹⁹⁵

“You have no broken firewood, you have not brought the water,

Aggi pi¹⁹⁶ te na hāpito,¹⁹⁷ kim nu mando va jhāyasi?

You have not attended to the fire, what are you thinking of, lazy one?

26. Bhinnāni kaṭṭhāni huto ca aggi,

Broken firewood and the sacrificial fire,

Tapanīpi te samitā brahmacārī,

You, an ascetic, peacefully living the holy life,

¹⁹² PTS: *kuhim*; different word, same meaning.

¹⁹³ PTS: *Kācam*; [*after putting down his*] *glass*?

¹⁹⁴ PTS omits: *tam*.

¹⁹⁵ Thai: *-āgataṃ, have not come [with the water]*.

¹⁹⁶ All texts: *Aggi pi*; giving light syllables in 2nd and 3rd positions, which is normally avoided.

¹⁹⁷ Thai: *hāsito? have not gladdened [the fire]*; this may be a copying error.

Pīṭhañ-ca mayhañ udakañ-ca hoti -

(Preparing) my stool and (setting up) water -

Ramasi¹⁹⁸ tuvañ brahmabhūto puratthā.

Previously you delighted in excellence.

Tattha bhinnānī ti araññato uddhaṭāni.

Herein, *broken* means collected from the wilderness.

Na hāpito¹⁹⁹ ti na jalito.

Not attended means not light.

Bhinnānī ti pubbe tayā mamāgamanavelāya kaṭṭhāni uddhaṭāneva honti.

Broken... means formerly you have collected firewood during the time I was coming.

Huto ca aggī ti aggī ca huto ca²⁰⁰ hoti.

The sacrificial fire means there is the fire and the sacrifice.

Tapanī ti visibbana-aggisañkhātā²⁰¹ tapanīpi,²⁰²

Ascetic, an ascetic is one who warms himself at what is reckoned a fire,²⁰³

te samitā va sayam-eva²⁰⁴ saṃvidahitā va hoti.

they prepare themselves peacefully.

¹⁹⁸ All texts: *ramasi*; but we need to read: *ramasī*, to correct the opening. BJT, SHB read: *ramasi tvañ*, which still doesn't help the metre.

¹⁹⁹ Thai: *hāsito*.

²⁰⁰ PTS, ChS, Thai omit: *ca*.

²⁰¹ PTS: *visīvana-aggiṭṭhasañkhātā*; alternative form of the first word, I do not understand what the insertion *-iṭṭha-* could mean here.

²⁰² SHB, Thai: *visibbanāggisañkhātā aggītapanīpi*; a fire-ascetic is one who warms himself at what is reckoned a fire.

²⁰³ *Tāpasa* is derived from the verb *tapati*, which means *heating*. An ascetic is one making heat through striving in practice.

²⁰⁴ PTS omits: *sayam-eva*.

Pīṭhan-ti mama āsanatthāya²⁰⁵ pīṭhañ-ca paññattam-eva hoti.

Stool means my sitting stool had been prepared.

Udakañ-cā ti pādadhovana-udakam-pi²⁰⁶ upaṭṭhāpitam-eva²⁰⁷ hoti.

And water means foot-washing water had been set out.

Brahmabhūto ti tuvaṃ-pi ito puratthā

Excellence (etc.) means previously to this you

seṭṭhabhūto imasmim̐ assame²⁰⁸ abhiramasi.

greatly delighted in being the best in this hermitage.

27. Abhinnakaṭṭho 'si anābhatodako,

(But now) you have no broken firewood, and have not brought the water,

Ahāpitaggi²⁰⁹ 'si asiddhabhojano,

You have neglected the fire, and the food is not ready,

Na me tuvaṃ ālapasi²¹⁰ mamajja,

And today you do not converse with me,

Naṭṭham nu kiṃ cetasikañ-ca dukkhan?"-ti {5.202}

Why are you perishing and your mental faculties suffering?

Abhinnakaṭṭho 'sī ti so dāni ajja anuddhaṭṭakaṭṭho.²¹¹

No broken firewood means now, today, you have not collected firewood.

²⁰⁵ Thai: *vasanattāya*; [the stool] in my living-place.

²⁰⁶ PTS: *pādadhovanodakam̐ ca*; sandhi form of the words.

²⁰⁷ PTS: *upaṭṭhitam-eva*; text is causative, this is the simplex.

²⁰⁸ PTS: *araññe*; in this wilderness.

²⁰⁹ SHB: *Ahāsitaggi*; which doesn't make sense in the context, and is probably a printer's error.

²¹⁰ ChS, Thai: *ālapasi*, which spoils the cadence.

²¹¹ ChS adds: *'si*.

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

Mamajjā ti mama putta, ajja na me²¹² tvaṃ ālapasi.
Today...with me... means my child, today you do not converse with me.

Naṭṭhaṃ nu kin-ti kiṃ nu te naṭṭhaṃ kiṃ vā cetasikadukkhaṃ,²¹³
Why are you perishing (etc.) means why are you perishing or why are your mental faculties suffering,

akkhāhi me nipanna-kāraṇaṃ-ti, pucchati.
tell me what is the cause of your lying there, he asks.

So Pitu vacanaṃ sutvā, taṃ kāraṇaṃ kathento āha:
After hearing his father's words, he spoke about the reason:

28. “Idhāgamā jaṭilo brahmacārī,
“There came here a yogi, a holy one,

Sudassaneyyo sutanū vineti,
Very beautiful, slender, he leads,

Nevātidīgho na panātirasso,²¹⁴
Neither too tall nor too short,

Sukaṇhakāṇhacchadanehi bhoto.
That venerable one had very black hair.

Tattha idhāgamā ti Tāta, imamaṃ assama-padaṃ āgato.
Herein, *came here* means father, he came to this hermitage.

²¹² Thai: *me va*.

²¹³ PTS: *kiṃ te naṭṭhaṃ kiṃ cetasikadukkhaṃ*; ChS: *kiṃ cetasikaṃ vā dukkhaṃ*; the meaning is more or less the same.

²¹⁴ PTS: *punātirasso*; *but not too short*; Thai: *api nātirasso*, more or less same meaning.

Sudassaneyyo ti suṭṭhu dassaneyyo.

Very beautiful means very beautiful (parsing the compound).

Sutanū ti suṭṭhu tanuko nātikiso nātithūlo.

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

Vinetī ti attano sarīrappabhāya assamapadam ekobhāsam viya vineti²¹⁵ pūreti.

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

Sukaṇhakaṇhacchadanehi bhoto ti,

That venerable one had very black hair means,

Tāta, tassa bhoto sukaṇhehi²¹⁶ kaṇhacchadanehi,

Father, that good one had very dark black hair,

bhamaravaṇṇehi kesehi sukaṇhasīsam²¹⁷ sumajjitamaṇimayaṃ viya khāyati.

and a head with very black locks and eyebrows made like polished gems, it seems.

29. Amassujāto apurāṇavaṇṇī,

Being beardless and youthful,

Ādhārarūpañ-ca panassa kaṇṭhe,

On his neck was (something) shaped (like) our support (bowl),

²¹⁵ PTS omits: *vineti*. I can't see how *vineti* can be explained with *pūreti*?

²¹⁶ PTS: *kaṇhehi*.

²¹⁷ SHB, Thai: *sukaṇham sīsam*, splitting the compound.

Dve passa²¹⁸ gaṇḍā ure sujātā,

With two bumps on his blessed chest,

Suvaṇṇapaṇḍūpanibhā²¹⁹ pabhassarā.

Like resplendent golden globules.²²⁰

Amassujāto ti na tāvassa massu jāyati, taruṇo yeva.

Being beardless means so far he had not grown a beard, being young.

Apurāṇavaṇṇī ti acirapabbajito.

Youthful means not long having gone forth.

Ādhārarūpañ-ca panassa kaṇṭhe ti

On his neck was (something) shaped (like) our support (bowl) means

kaṇṭhe ca panassa amhākaṃ bhikkhābhājanaṭṭhapanapattādhārasadisam²²¹

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

piḷandhanaṃ atthī ti, muttāhāraṃ²²² sandhāya vadati.

referring to a string of pearls is said.

Gaṇḍā ti thane sandhāyāha.

Bumps is said in regard to her breasts.

²¹⁸ PTS: *Dv' āssa*; *His two [bumps]*; ChS: *Dve yamā, two twin*.

²¹⁹ PTS: *Sovaṇṇa-ā*; Thai: *suvaṇṇapaṇḍasannibhā*; different spellings, same meaning; ChS: *Suvaṇṇatindukanibhā*; different words, same meaning.

²²⁰ The *tinduka* (or *tiṇḍuka*) is a fruit tree. Flora and fauna describes the *tiṇḍuka* thus: *a medium-sized evergreen tree with spreading branches sometimes reaching almost to the ground, a fragrant white flower and globose fruit covered with soft red velvety hair*.

²²¹ PTS: *-paṇṇādhāra-*; ChS: *bhikkhābhājanaṭṭhapanam pattādhārasadisam*; splitting the compound, and reading *-ṭṭ-*.

²²² PTS: *muttābhāraṇam*; *decorated with pearls*.

Ure sujātā ti uramhi sujātā, urato ti pi pāṭho.

On his blessed chest means on his blessed chest (different form), from his (chest) is another reading.

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

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

30. Mukhañ-ca tassa bhusadassaneyyam,

His face was very beautiful,

Kaṇṇesu lambanti ca kuñcitaggā,

Having ears hanging down with curled tips,

Te jotare carato māṇavassa,

Which glittered when that youth walked around,

Suttañ-ca yaṃ samyamanam jaṭānam.

(As did) the well-fastened bun of locks (on his head).

Bhusadassaneyyan-ti ativiya dassanīyam.²²³

Very beautiful means extraordinarily beautiful.

Kuñcitaggā ti sīhakuṇḍalam²²⁴ **sandhāya vadati.**

Curled tips is said in reference to her lion's earrings.²²⁵

Suttañ-cā ti yaṃ tassa jaṭābandhanasuttam,²²⁶ **tam-pi jotati pabham**²²⁷ **muñcati.**

Ball means his well-bound bun of locks, that shone, let loose a light.

²²³ PTS: *dassaneyyam*; alternative spelling.

²²⁴ PTS: *sīhakuṇḍale*; different case ending, same meaning.

²²⁵ According to PED (s.v. *sīha*): *a very precious earring*.

²²⁶ SHB: *jaṭābandhanam suttam*; Thai: *jaṭāsu bandhanam suttam*; splitting the compound.

²²⁷ PTS: *pabhañ-ca*.

31. Aññā ca tassa saṃyamani²²⁸ catasso,

Also he had four fastenings,

Nīlā pītā lohikā ca setā,²²⁹

Blue, yellow, red and white,

Tā saṃsare²³⁰ carato māṇavassa,

Which flew about when that youth walked around,

Cirīṭisaṅghā-r-iva²³¹ pāvusamhi.

Like a flock of parrots in the rainy season.

Saṃyamani catasso ti

Four fastenings means

iminā maṇisuvaṇṇapavāḷarajatamayāni²³² cattāri piḷandhanāni dasseti.

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

Tā saṃsare ti tāni piḷandhanāni

Which flew about means those ornaments

pāvusamhi²³³ pavuṭṭhe²³⁴ deve cirīṭisaṅghā²³⁵ viya viravanti.

sounded like a flock of parrots when the gods rain down in the rainy season.

²²⁸ ChS, Thai: *saṃyamāni*, which spoils the cadence.

²²⁹ PTS: *Nīlā pi tā lohikā ca satā*; And hundreds of blue and red?

²³⁰ PTS, ChS: *piṃsare*, which tinkled.

²³¹ PTS: *Tirīṭisaṅghā-r-iva*; like a flock of birds. Repeated in the word analysis.

²³² PTS adds *pi*.

²³³ SHB: *pāvuse*; another form of the locative; PTS, Thai: *pāvusena*, instrumental, but a locative is needed to give durative sense.

²³⁴ SHB: *navavuṭṭhe*; new rain; PTS: *va vaṭṭhe*; same meaning.

²³⁵ Thai: *tiriṭi-*, here but *tirīṭi-* in the verse.

32. Na mekhalam²³⁶ muñjamayaṃ dhāreti,²³⁷

He does not wear a girdle made of grass,

Na santhare²³⁸ no pana pabbajassa, {5.203}

It is no (normal) covering for the ascetic,

Tā jotare jaghanantare²³⁹ vilaggā,²⁴⁰

It glitters, while clinging between his buttocks,

Sateratā²⁴¹ vijju-r-iv' antalikkhe.

Like flashes of lightning in the firmament.

Mekhalan-ti mekhalam,²⁴² ayam-eva vā²⁴³ pāṭho;

Girdle means girdle (alternative spelling), this is indeed another reading;

idaṃ nivatthakañcanacīrakam²⁴⁴ sandhāyāha.

this is said in reference to his gold bark dress.

Na santhare ti na vāke.

No covering means no bark (garments).

Idaṃ vuttam hoti:

This is what is said:

²³⁶ ChS: *mikhalam*; same meaning.

²³⁷ ChS: *dhāreti*; but a light syllable is needed in the cadence; Thai: *ṭhapeti*, *does not fix*.

²³⁸ BJT, SHB: *santace*; PTS: *santacam*; *bark*; both readings are repeated in the word analysis.

²³⁹ PTS: *jaghanavare*; [*while clinging to*] *his noble buttocks*; which seems an odd sentiment.

²⁴⁰ BJT, SHB, Thai: *visattā*; *while entangled with*.

²⁴¹ BJT, SHB, Thai: *Sateritā*, alternative spelling.

²⁴² SHB, PTS: *Mekhale ti mekhalam*; but both write *mekhalam* in the verse, so this doesn't make sense; ChS: *mikhalan-ti mekhalam*. I think the correct reading should be: *mekhalan-ti mikhalam*, *ayam-eva vā pāṭho*; but none of the editions quite have it like this.

²⁴³ Thai omits *vā*.

²⁴⁴ PTS: *cīram*; same meaning.

Tāta, yathā mayam̐ tiṇamayam̐ vā vākamayam̐ vā, cīrakam̐²⁴⁵ dhārema,
Father, in whatever way it is made, made from grass or made from bark, we wear a
bark garment,

na tathā so, so pana suvaṇṇacīrakam̐²⁴⁶ dhāretī ti.
but not so he, he wears a golden bark garment.

33. Akhīlakāni²⁴⁷ ca avaṇṭakāni,
Without thistles and without stalks,²⁴⁸

Heṭṭhā nabhyā,²⁴⁹ kaṭṭisamohitāni,
Beneath the navel, around his waist,

Aghaṭṭitā niccakilim̐²⁵⁰ karonti,
Without striking (them) they always play,

Haṃ Tāta kimrukhhaphalāni tāni?
Dear father, the fruit of what tree are these?

Akhīlakāni ti akācāni nikkaṇṭakāni.²⁵¹
Without thistles means free from grit, free from thorns.

²⁴⁵ PTS: *vākaṭīraṃ katvā; having made a bark dress [we wear (it)].*

²⁴⁶ PTS: *cīraṃ.*

²⁴⁷ Thai: *akhīlakāni*, against the metre.

²⁴⁸ Both of these words are obscure and therefore the meaning is unclear. PED (s.v. *vaṇṭa*): *avaṇṭa* (of *thana*, the breast of a woman) not on a stalk (i. e. well-formed, plump).

²⁴⁹ BJT, SHB: *nābhyā.*

²⁵⁰ ChS, Thai: *niccakīlam̐*; PTS: *Avighaṭṭitā niccam̐ kilim̐*; the meaning doesn't change, but we would have to allow for a resolved syllable in 1st position, and a heavy 6th, which is normally avoided. Repeated in the word analysis.

²⁵¹ SHB: *avākāni nibbasaṇāni; without bark and cast-off clothes*; ChS: *atacāni nippaṇṇāni; without bark and leaves*; Thai: *apākāni nibbaṇāni*; I cannot find an entry for either word in the Dictionaries.

Kaṭisamohitānī ti kaṭiyam baddhāni.²⁵²

Around his waist means bound to his waist.

Niccakilim karontī ti aghaṭṭitāni pi niccam kilikilāyanti.²⁵³

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

Ham²⁵⁴ Tātā ti ambho²⁵⁵ Tāta.

Dear father means dear father.

Kim rukkhaphalāni tānī ti tāni tassa māṇavassa suttāruḷhāni kaṭiyam baddhāni

The fruit of what tree are these means that youth's string of ornaments bound to the waist,

katararukkhaphalāni nāmā? ti Maṇisaṅghāṭim²⁵⁶ sandhāyāha.

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

34. Jaṭā ca tassa bhusadassaneyyā,

His locks are very beautiful,

Parosataṃ vellitaggā sugandhā,

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

²⁵² PTS: *nibaddhāni*; same meaning; Thai: *bandhāni*, Thai always writes *bandh-* with this word, other instances will not be noticed.

²⁵³ ChS: *niccakālam kīlāyanti*; *they play all the time*; Thai: *niccakāle kīlāpenti*; *they are made to play at all times*.

²⁵⁴ PTS: *Ahan Tāta*; but *Han Tāta* in the text.

²⁵⁵ PTS, ChS: *Hambho*, different form of same word.

²⁵⁶ PTS: *Maṇisaṅghāni*; *multitude of jewels?*

Dvedhā siro sādhu vibhattarūpo,

The two sides of his head were divided in a lovely fashion,

Aho nu kho mayha' tathā jaṭāssu!

Oh, that my locks might be like that!

Jaṭā ti jaṭāmaṇḍalākārena baddharatanamissakakesavaṭṭiyo²⁵⁷ sandhāyāha.

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

Vellitaggā ti kuñcitaggā.

Curls on top means wavy on top.

Dvedhā siro ti tassa sīsam dvedhā katvā,

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

baddhānaṃ jaṭānaṃ vasena suṭṭhu vibhattarūpaṃ.

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

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

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

aho vata mama²⁵⁸ pi tathā assū ti, patthento āha.²⁵⁹

oh, that mine would be like that, he said making a wish.

²⁵⁷ SHB: *-missa-*; alternative form; PTS: *baddhā ratana-*, splitting the compound.

²⁵⁸ SHB: *mamaṃ*; alternative form.

²⁵⁹ PTS omits: *āha*.

35. Yadā²⁶⁰ ca so pakirati²⁶¹ tā jaṭāyo,

But when his locks fall down,

Vaṇṇena gandhena upetarūpā,

Endowed with a beautiful scent,

Nīluppalaṃ vātasameritaṃ va,

Like a blue lotus pervading the wind,

Tatheva saṃvāti²⁶² panassamo²⁶³ ayaṃ.

So this hermitage is perfumed (by his hair).

Upetarūpā ti upetasabhāvā.

Endowed means endowed with that condition.

Vātasameritaṃ vā ti yathā nāma nīluppalaṃ vātena samīritaṃ,

Pervading the wind means as the blue lotus pervades the wind,

tatheva ayaṃ imasmim vanasaṇḍe assamo²⁶⁴ saṃvāti.

so this hermitage in this jungle thicket is made fragrant.

36. Paṅko²⁶⁵ ca tassa bhusadassaneyyo,

(Even) the dust of his (body) is very beautiful,

Netādiso yādiso mayha' kāye,²⁶⁶

(The dust) on my body is not of such a kind,

²⁶⁰ Thai: *Yathā*, *But as*.

²⁶¹ PTS: *parikati*; PED identifies this as a mistake, s.v. *pakirati*.

²⁶² Thai: *pavāyati*, against the metre in the opening and the break.

²⁶³ PTS: *saṅkhāti vanassamo*; [*so this*] *ashram in the wood is considered?*

²⁶⁴ Thai: *assame*.

²⁶⁵ Thai: *Vaṇṇo*, (*Even*) *the color*.

²⁶⁶ BJT, SHB, PTS: *kāyo*; drop (*The dust*) *on* from the translation.

So vāyatī²⁶⁷ erito mālutena,

He emits a perfume bestirred by the wind,

Vanam̐ yathā aggagimhe suphullam̐.²⁶⁸

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

Netādiso ti Tāta, yādiso²⁶⁹ mama kāye paṅko, na tādiso²⁷⁰ tassa sarīre,²⁷¹

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

so hi²⁷² dattanīyo ceva sugandho ca.

his is beautiful and sweet-smelling.

Aggagimhe ti Vasantasamaye.

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

37. Nihanti so rukkhaphalam̐ pathabyā,

He throws the fruit of the tree upon the earth,

Sucittarūpaṃ ruciraṃ dattaneyyam̐,

(Having) a good form, pleasant and beautiful,

Khittaṅ-ca tassa²⁷³ punar-eti²⁷⁴ hattham̐,

Thrown it comes back to his hand,

Ham̐ Tāta kiṃ rukkhaphalam̐ nu kho tam̐?

Dear father, what sort of fruit is that?

²⁶⁷ SHB, ChS, Thai: *vāyati*, against the metre in the opening.

²⁶⁸ PTS: *aggagimhesu phullam̐*; unusually parsing either way gives the same meaning.

²⁶⁹ PTS omits: *Tāta*, writes *na etādiso*.

²⁷⁰ PTS, ChS: *netādiso*, same meaning.

²⁷¹ PTS omits: *sarīre*.

²⁷² SHB, Thai omit: *so hi*; we would then need to translate: *which is beautiful...*

²⁷³ PTS: *nassa?*

²⁷⁴ ChS: *ehi*, imperative?

Nihantī ti paharati.

He throws means he strikes.

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

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

38. Dantā ca tassa bhusadassaneyyā,

His teeth are very beautiful,

Suddhā samā saṅkhavarūpapannā,

Pure, even and like noble pearls,

Mano pasādentī vivarīyamānā,

They gladden the mind when uncovered,

Na²⁷⁵ nūnaś²⁷⁶ so sākam-akhādi tehi?

Does he not eat vegetables with them?

Saṅkhavarūpapannā ti sudhotasaṅkhapaṭibhāgā.

Like noble pearls means like very clean pearls.

Na hi nūna so²⁷⁷ sākam-akhādi tehi²⁷⁸ ti

Does he not eat vegetables with them? means

nūna²⁷⁹ so māṇavo mayam viya tehi dantehi

does that youth not, like us, with those teeth

²⁷⁵ SHB, PTS: *Na ha*, giving resolution of the 1st syllable.

²⁷⁶ ChS: *Na hi nūna*, in which case we have resolution of the first syllable, also in the *word analysis* below.

²⁷⁷ SHB omits: *hi*; PTS omits: *Na hi nūna so*.

²⁷⁸ SHB, Thai omit: *tehi* here.

²⁷⁹ ChS places the negative here and reads: *ca khādi*, at the end of the sentence, the meaning is unaffected.

rukkhapaṇṇāni ceva mūlaphalāphalāni²⁸⁰ ca na khādi?

eat tree leaves and roots and various kinds of fruits?

Amhākañ-hi tāni khādantānaṃ sabalā paṇṇavaṇṇā dantā²⁸¹ ti dīpeti.

Our teeth are eating variegated coloured leaves is what is meant.

39. Akakkasaṃ agaḷitaṃ muhuṃ²⁸² muduṃ,

Smooth, flowing, swift and soft,

Ujuṃ²⁸³ anuddhataṃ acapalam-assa bhāsitaṃ,²⁸⁴ {5.204}

Straight, not haughty or fickle was his speech,

Rudaṃ manuññaṃ karavīkasussaraṃ,

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

Hadayaṅgamaṃ rañjayateva me mano.

Stirring the heart, it surely delights my mind.

Akakkasan-ti Tāta, tassa bhāsitaṃ aphaṛusaṃ agaḷitaṃ,

Smooth (etc.) means father, his speech was not rough, flowing,

punappunaṃ²⁸⁵ vadantassāpi madhuratāya²⁸⁶ muhuṃ muduṃ,

again and again his words were sweet, swift and soft,

²⁸⁰ SHB, PTS: *mūlaphalāni*.

²⁸¹ PTS: *sākapaṇṇavaṇṇadantā*; [our] teeth [are eating] vegetable coloured leaves? SHB, Thai: *khādantānaṃ supañkavaṇṇā dantā*; it must mean: *having teeth the colour of [white?] clay for eating*, which seems a strange adjective.

²⁸² Thai: *mahuṃ*, also in the word analysis below. I have not seen this form elsewhere.

²⁸³ We need to exclude *Ujuṃ*, m.c. The meaning is hardly affected by the exclusion.

²⁸⁴ This is certainly an irregular form, but looking at the word-commentary below it appears this is what the commentator was reading also.

²⁸⁵ SHB: *punappuna*; alternative form.

²⁸⁶ SHB, Thai: *sumadhuratāya*; *very sweet*.

amussatāya²⁸⁷ ujuṃ, avikkhattatāya²⁸⁸ anuddhatam,²⁸⁹ patiṭṭhitatāya acapalam.
without forgetting, straight, not haughty, without perplexity, not fickle and with
steadfastness.

Rudan-ti bhāsamānassa panassa²⁹⁰ sarasaṅkhātam rudam-pi,
(His) cry means what is reckoned the sound of his speech when speaking, his cry,

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

Rañjayatevā ti mama mano rañjati²⁹¹ yeva.
Surely delights (etc.) means it surely delights my mind.

40. Bindussaro nātivissaṭṭhavākyo,²⁹²
A full sound, not speaking too much,

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

²⁸⁷ SHB: *apammussanatāya*?

²⁸⁸ SHB, PTS: *amammanatāya ujuṃ ācikkhattatāya*; *not stammering, straight, informative*.

²⁸⁹ ChS: *anuddhatam*; *not pulled out, not destroyed*? Perhaps a printer's error.

²⁹⁰ ChS: *bhāsamānassa* (only); *when speaking*; SHB, Thai: *bhāsamāssa* (only).

²⁹¹ SHB: *rañjeti*; causative form, *makes my mind delight*.

²⁹² PTS, ChS, Thai: *-visaṭṭha-*; probably simplified m.c. to produce the regular *ŪŪŪ* break.

Icchāmi kho²⁹³ taṃ punar-eva²⁹⁴ daṭṭhum,

I desire to see him again (and again),

Mitto²⁹⁵ hi me māṇavo 'hū²⁹⁶ puratthā.

That young man, who was formerly called my friend.

Bindussaro ti piṇḍitassaro.

A full sound means a compact sound.

Māṇavo 'hū ti so hi māṇavo puratthā mama mitto ahu.²⁹⁷

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

41. Susandhi sabbattha vimaṭṭhimam vaṇam,

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

Puthū²⁹⁸ sujātam kharapattasannibham,

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

Teneva mam uttariyāna māṇavo,

With that the youth, having covered me over,

Vivaritam²⁹⁹ ūrum jaghanena³⁰⁰ pīlayi.

Pressed down his open thighs with his buttocks.

²⁹³ Chs: *bho, my dear*, which seems too familiar for use with his Father.

²⁹⁴ ChS, Thai: *punad-eva*; different sandhi formation.

²⁹⁵ BJT, SHB, PTS: *Mittam*; the word is used both as a masculine *mitto* in the present tense and as a neuter *mettam*.

²⁹⁶ BJT, SHB, Thai: *māṇavāhu*, alternative form of the sandhi, also in the word analysis below.
The long *-ū* is m.c.

²⁹⁷ SHB: *mittam ahu*; PTS: *puratthāya mama mittam ahū*.

²⁹⁸ PTS: *puthum*; Thai: *puthu*, against the metre in the opening.

²⁹⁹ PTS, Thai: *vivariya*, which doesn't help the metre; we should read *vivāritam*, m.c.

³⁰⁰ Thai: *jaṅghanena*, giving a heavy 6th syllable against the metre in the break.

Susandhi sabbattha vimaṭṭhimam vaṇan-ti

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

Tāta tassa māṇavassa ūrūnam antare ekaṃ vaṇam atthi,

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

taṃ susandhi³⁰¹ suphusitaṃ,³⁰² sippipuṭamukhasadisam,

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

sabbattha vimaṭṭham³⁰³ samantato maṭṭham.

very smooth on all sides, everywhere smooth.

Puthū ti mahantaṃ.

Broad means great.

Sujātan-ti susaṇṭhitam.

Well-made means well-composed.

***Kharapattasannibhan-ti supupphitapadumamakuḷasannibham.*³⁰⁴**

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

Uttariyānā ti uttaritvā avattharivā.

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

***Pīlayī ti pīlesi.*³⁰⁵**

Pressed down means pressed down (different form).

³⁰¹ PTS: *susandhim*; accusative case.

³⁰² SHB, PTS: *suphussitam*.

³⁰³ SHB, Thai: *vimaṭṭhimam*; *that was very smooth*.

³⁰⁴ SHB, PTS omit: *supupphita-*.

³⁰⁵ Thai: *pīleti*, present tense, which cannot be right.

42. Tapanti ābhanti virocare ca,

Shining, bedazzling and illuminating,

Sateratā vijju-r-iv' antalikkhe,

Like flashes of lightning in the firmament.

Bāhā mudū añjanalomasādisā,³⁰⁶

His soft arms had glossy down,

Vicitravaṭṭaṅgulikāssa³⁰⁷ sobhare.

His beautiful round fingers were resplendent.

Tapantī ti tassa māṇavassa sarīrato niccharantā

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

suvaṇṇavaṇṇaramsiyo³⁰⁸ jalanti obhāsanti virocanti³⁰⁹ ca.

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

Bāhā ti bāhā pissa mudū.

Arms (etc.) means his arms were soft.

Añjanalomasādisā ti añjanasadisehi lomehi³¹⁰ samannāgatā.

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

Vicitravaṭṭaṅgulikassa³¹¹ sobhare ti hatthāpissa varalakkhaṇavicitrāhi,³¹²

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

³⁰⁶ Thai: *sadisā*, against the metre in the cadence.

³⁰⁷ PTS: *-aṅgulikassa*.

³⁰⁸ PTS, Thai: *suvaṇṇavaṇṇā ramsiyo*, splitting the compound.

³⁰⁹ PTS: *obhāsenti virocanti*; causative forms, but maybe not affecting the meaning here.

³¹⁰ PTS: *romehi*; variant form.

³¹¹ ChS: *aṅgulikāssa*, against the two morae rule.

³¹² SHB, PTS: *dhuvalakkhaṇa-*; *permanent marks*; Thai reads *yeva* here in place of *vara*; we could translate: *his hands truly had beautiful marks*.

pavālaṅkurasadisāhi vaṭṭaṅgulīhi samannāgatā sobhanti.

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

43. Akakkasaṅgo, na ca dīghalomo,

Having smooth limbs, and not long bodily hair,

Nakhassa³¹³ dīghā api lohitaggā,³¹⁴

His long fingernails were red at the tips,

Mudūhi bāhāhi palissajanto,

Embracing (me) with his soft arms,

Kalyāṇarūpo ramayaṁ upaṭṭhahi.

Beautiful, delighting, he attended to me.

Akakkasaṅgo ti kacchupīlakādirahita-aṅgapaccaṅgo.³¹⁵

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

Ramayaṁ upaṭṭhahī ti maṁ ramayanto upaṭṭhahi³¹⁶ paricari.

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

44. Dumassa tūlūpanibhā, pabhassarā,

Like the cotton of trees, resplendent,

Suvaṇṇakambutalavaṭṭasucchavi,³¹⁷

Having very golden palms, round and beautiful skin,

³¹³ PTS, ChS: *Nakhāssa*, against the two-morae rule.

³¹⁴ Thai: *avilohita*-, which I can't find in the Dictionaries.

³¹⁵ SHB: *-rahitaṅga*-; sandhi form.

³¹⁶ PTS: *upaṭṭhāsi*; *he attends to*; another aorist having the same meaning.

³¹⁷ PTS, Thai: *-kambū*- and *-chavī*; BJT, SHB: *-kambū*-; unnecessarily lengthening the vowels.

Hatthā mudū tehi maṃ samphusitvā,

Having been touched by those soft hands,

Ito gato te³¹⁸ maṃ³¹⁹ dahanti Tāta.

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

Tūlūpanibhā ti mudubhāvassa upamā.

Like the cotton is a similitude meaning soft by nature.

Suvaṇṇakambūtalavaṭṭasucchavī ti suvaṇṇamayāṃ ādāsatalaṃ³²⁰ viya

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

vaṭṭā ca succhavī ca, parimaṇḍalatalā³²¹ ceva sundaracchavī cā ti attho.

round and beautiful, palms that are even all round, and beautiful skin is the meaning.

Samphusitvā ti suṭṭhu phusitvā³²² attano hatthasamphassaṃ,³²³

Having been touched means having been touched by the touch of her hand,

mama sarīre pharāpetvā.

having excited my body.

Ito gato ti mama oloketasseva ito gato.

(Though) he has gone from here means looking around I see he has gone from here.

³¹⁸ ChS, Thai: *tena*.

³¹⁹ The 6th syllable is heavy in this verse against the normal prosody.

³²⁰ SHB: *suvaṇṇamaya ādāsatalaṃ*; Thai: *suvaṇṇamayā adāsatalaṃ*.

³²¹ PTS: *succhavī ca, parimaṇḍalā*.

³²² PTS: *phussitvā*; alternative form.

³²³ SHB omits: *hattha-*.

Tena mañ dahantī ti tena tassa hatthasamphassena³²⁴ idāni³²⁵ mañ dahanti.
They (still) torment me means the touch of his hands still torments me.

Tathā hi tassa gatakā lato paṭṭhāya mama sarīre dāho³²⁶ uṭṭhito,
Therefore because it is time for him to go my body became feverish,

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

45. Na³²⁷ nūna so khāri vidham ahāsi,
He surely did not carry a pole and basket,

Na nūna³²⁸ kaṭṭhāni sayam abhañji,
He surely did not break his firewood,

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

Na hissa³²⁹ hatthesu khilāni³³⁰ atthi.
There were no callouses on his hands.

Khāri vidhan-ti,³³¹
A pole and basket (etc.) means,

³²⁴ PTS: *hatthasamphassā*; different form of the instrumental.

³²⁵ SHB: *idāneva*.

³²⁶ SHB: *dāho*.

³²⁷ PTS: *Na ha*, giving resolution of the 1st syllable.

³²⁸ ChS, Thai insert: *so* here, against the metre.

³²⁹ PTS: *pissa*; no change in meaning.

³³⁰ SHB, PTS, Thai: *khilāni*; [*no*] *poles*? BJT: *khilāni*; probably the same as the previous, showing the *ll* variation found in the Sinhala texts; also in the word analysis.

³³¹ ChS reads: *Na nūna so khāri vidhan-ti*.

Tāta, nūna so māṇavo na khāribhāraṃ ukkhipitvā vicari.³³²

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

Khilānī ti khīṇāni,³³³ ayam-eva vā pāṭho.

Callouses means wasted, this indeed is another reading.

46. Accho ca kho tassa vaṇaṃ akāsi,

A bear had caused his wound,

So maṃ 'bravī: sukhitaṃ maṃ karoḥi, {5.205}

He said to me: please make me happy,

Tāhaṃ kariṃ tena mamā 'si³³⁴ sokhyaṃ,³³⁵

What I did for him was my pleasure,

So cābravī:³³⁶ sukhitosmī ti Brahme.

And he said: I am happy, Pious One.

Sokhyan-ti sukhaṃ.

Pleasure means pleasure (alternative form).

47. Ayañ-ca te māluvapaṇṇasanthatā

This rug made with creeper leaves

Vikiṇṇarūpā va mayā ca tena ca.

Is scattered all about by me and by him.

³³² SHB, Thai: *vicarati*, present tense: *does not...wander around*.

³³³ ChS: *kilāni*; I cannot find *kila* in any of the Dictionaries.

³³⁴ PTS: *mamāpi*.

³³⁵ Thai: *sohaṃ sukhitaṃ akāsiṃ, mamāsi sukhyam*; *I made him happy, it was my pleasure*; the metre is very poor; Thai also reads *sukhyam* in the word analysis.

³³⁶ BJT, SHB: *So maṃ 'bravī*; PTS: *so ca bravī*; Thai: *so ca maṃ bravī*, against the metre in the opening.

Kilantarūpā udake ramitvā,

(Then) weary, after delighting in the water,

Punappunaṃ paṇṇakuṭim³³⁷ vajāma.

We ran back again to the leaf-hut.

Māluvapaṇṇasanthatā vikiṇṇarūpāvā ti³³⁸

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

Tāta, ayaṃ tava māluvapaṇṇasanthatā,³³⁹

Father, this, your rug of creeper leaves,

ajja mayā ca tena ca aññamaññāṃ parāmasanāliṅganavasena³⁴⁰

parivattantehi,³⁴¹

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

vikiṇṇā viya ākulabyākulā jātā.

is scattered like it has become entangled and confused.

Punappunaṃ paṇṇakuṭim vajāmā ti³⁴²

We ran back again to the leaf-hut means

Tāta, ahañ-ca so ca abhiramitvā,

Father, after delighting greatly,

³³⁷ PTS: *c' assa kuṭim; to his hut* - but that would make Isisīṅga speak about himself in the 3rd person.

³³⁸ SHB, PTS, Thai have a very different line: *Santhatā ti santhāro. Vikiṇṇarūpā cā [PTS: vā] ti*; but the word analysis never quotes part of a compound as the lemma, and the whole compound is explained in what would be the next section of the word analysis if this were correct, so I believe this must be a mistake, even if it is an old one.

³³⁹ PTS: *-santhāro; floor covering*.

³⁴⁰ PTS inserts: *sammā*.

³⁴¹ SHB, Thai: *samparivaṭṭantehi; and encircling*.

³⁴² PTS reads simply: *Punappunañ-cassā ti*.

kilantarūpā paṅṅasālato nikkhamitvā

wearily leaving from the leaf-hut,

udakaṃ pavisitvā ramitvā,

entering the water, and delighting (therein),

vigatadarathā³⁴³ punappunaṃ imam-eva kuṭiṃ pavisāmā ti, vadati.

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

48. Na majja³⁴⁴ mantā paṭibhanti Tāta,

Father, today we did not recite the mantras,

Na agghuttaṃ na pi yaññatantaṃ,³⁴⁵

Nor offer the fire-sacrifice, nor the extended sacrifice,³⁴⁶

Na cāpi te mūlaphalāni bhuñje,

Nor can I eat those roots and fruits,

Yāva³⁴⁷ na passāmi taṃ³⁴⁸ brahmacāriṃ.

Until I see that holy one (again).

Mantā³⁴⁹ ti ajja mama tassa gatakālato³⁵⁰ paṭṭhāya,

The mantras (etc.) means today, because it was time for him to go,

³⁴³ PTS: *vinīadarathā*; I can't see any good meaning here?

³⁴⁴ Written like this m.c. to avoid the sandhi while fulfilling the metre.

³⁴⁵ BJT, SHB: *yaññatantraṃ*; Sanskritised form. see below; PTS, Thai: *yañña' tatra, nor the sacrifice there*; possibly a corruption owing to the obscurity of the term, but it is repeated in the word analysis.

³⁴⁶ SED: *yajñā-tantra, n. extension of a sacrifice*.

³⁴⁷ We need to read: *yāvā* here m.c. to correct the opening.

³⁴⁸ Thai inserts: *edisam, such a one*; against the metre.

³⁴⁹ ChS: *Na majja mantā*.

³⁵⁰ Thai: *gatassa kālato*, splitting the compound.

neva mantā paṭibhanti, na upaṭṭhahanti³⁵¹ na ruccanti.

we did not recite the mantras, nor did we attend or take delight (in them).

Na aggihuttaṃ napi yaññatantan-ti

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

Mahābrahmuno ārādhanaṭṭhāya kattabbaṃ havyadhūmādiyaññakiriyā pi³⁵² -

The invitation to be made to the Great Brahmā, making the sacrifice by waving the smoke of the oblation -

me na paṭibhāti na upaṭṭhāti³⁵³ na ruccati.

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

Na cāpi te ti tayā ābhatamūlaphalāphalāni³⁵⁴ pi na bhuñjissāmi.³⁵⁵

Nor...those means I will eat those roots and various kinds of fruits brought back by you.

49. Addhā pajānāsi tuvam-pi Tāta,

For sure you will know, father,

Yassaṃ disaṃ³⁵⁶ vasate brahmacārī,

In what place that holy one lives,

³⁵¹ PTS: *upaṭṭhahantī ti*, adding the quotation marker, but how we would interpret it here I am unsure.

³⁵² Thai: *-vidhūmanādi-*; SHB: *kattabbahomavidhūmanādi-*; ChS: *kattabbahomavidhūpanādi-*; it would seem *kattabba* is compounded with the wrong word here.

³⁵³ SHB, Thai omit: *na upaṭṭhāti*.

³⁵⁴ ChS: *-phalāphalāni*; Thai: *-mala-*; printer's error.

³⁵⁵ SHB, ChS, Thai: *bhuñjāmi*; *I do not eat*.

³⁵⁶ BJT, SHB, PTS: *disāyam*; locative, giving a locative absolute phrase: *Where that Holy One is living*; we then have to count the metre as restarting at the 5th syllable; Thai inserts: *so*, against the metre of the opening.

Taṃ maṃ disaṃ³⁵⁷ pāpaya Tāta khippaṃ,

Let me go quickly to that place, father,

Mā te ahaṃ amarim-assamamhi!

Do not let me die in your hermitage!

Yassaṃ disan-ti yassaṃ disāya.³⁵⁸

What place means in what direction.

50. Vicitrapphullaṅhi³⁵⁹ vanaṃ, suttaṃ mayā,

The wood has beautiful blossoms, I have heard,

Dijābhiguṭṭhaṃ, dijasāṅghasevitaṃ,

Resounding with birds, inhabited by flocks of birds,

Taṃ maṃ vanaṃ³⁶⁰ pāpaya Tāta khippaṃ,

Let me go quickly to that wood, father,

Purā te pāṇaṃ vijahāmi assame.” ti

Before I forsake my life in this hermitage.

Vanana-ti tassa māṇavassa assamaṃ parivāretvā ṭhitavanaṃ.³⁶¹

Wood (etc.) means having surrounded that youth's hermitage they abide in that wood.

³⁵⁷ BJT: *disā*.

³⁵⁸ PTS: *yassaṃ disāyaṃ yassan-disāyaṃ*; showing the reading must be wrong, in fact it appears the gloss has found its way into the text; ChS: *yassaṃ disāyaṃ*, same meaning.

³⁵⁹ BJT, PTS: *Vicitrappupphaṃ hi*; *beautiful flowers*; Thai: *vicitrapphalaṅhi*; *beautiful fruits*, not an epithet normally used of fruits.

³⁶⁰ PTS: *disaṃ*; *to that area*.

³⁶¹ ChS adds the quotation marker *ti*.

The Father's Advice

Tassevaṃ vilapantassa taṃ vilāpaṃ³⁶² sutvā,

After hearing the nonsense of that nonsensical (child),

Mahāsatto: Ekāya itthiyā imassa sīlaṃ bhinnaṃ bhavissatī ti ñatvā,

the Great Being, knowing: His virtue will be broken by this woman,

taṃ ovadanto cha gāthā³⁶³ abhāsi:

advising him, spoke six verses:

51. “Imasmā haṃ³⁶⁴ jotirase vanamhi,

“In this resplendent wood,

Gandhabbadevaccharasaṅghasevite, {5.208}

Inhabited by heavenly musicians, gods and angels,

Isīnamāvāsē³⁶⁵ sanantanamhi,

Where the sages are always dwelling,

Netādisaṃ aratiṃ pāpuṇetha.

You must not become discontent.

Tattha imasmā ti imasmiṃ.

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

Haṃ ti nipātamattaṃ.

Haṃ is simply a particle (without meaning).

Jotirase ti hūyamānassa jotino raṃsi-obhāsite.

Resplendent means illuminated with the rays of bright invocations.³⁶⁶

³⁶² PTS: *vippalāpaṃ*; *confused talk*.

³⁶³ ChS: *gāthāyo*.

³⁶⁴ Thai: *Imasmā hi*; also in the word analysis.

Sanantanamhī ti porāṇake.

Always means from ancient times.

Pāpuṇethā ti pāpuṇeyya.

Must not become means should not become.

Idam vuttam hoti:

This is what is said:

Tāta, evarūpe vane vasanto yaṁ aratim³⁶⁷ tvam patto,

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

etādisaṁ na pāpuṇeyya paṇḍito kulaputto, pattum nārahatī ti attho.

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

52. Bhavanti mittāni atho³⁶⁸ na honti,

(Some) are friends, and then (some) are not,

Ñātīsu mittesu karonti pemaṁ,

They have love for (your) relatives and friends,

Ayañ-ca jammo: kissa vā³⁶⁹ nivittṭho,

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

Yo neva jānāti: kutomhi āgato.

For whom (there should be) devotion, (or) from whence he came.³⁷⁰

³⁶⁵ PTS, Thai: *Isīnam āvāse*; giving the unusual Vedic opening.

³⁶⁶ *Hūya* is not found in the Pāḷi dictionaries, but see SED: *devahūya*.

³⁶⁷ Thai: *abhiratim*, the meaning is the same.

³⁶⁸ PTS: *atha*; against the metre in the cadence.

³⁶⁹ Thai: *divā*; maybe we could translate: [*he who does not know where to settle*] by day.

³⁷⁰ I.e. one who does not know his lineage, which was the way to establish his status in ancient India.

Bhavantī ti imaṃ gāthaṃ Mahāsatto antogatam-eva bhāsati.

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

Ayam-ettha³⁷¹ ***adhippāyo:***

Herein, this is the intention:

loke sattānaṃ mittāni nāma honti pi na honti pi,

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

tattha, yesaṃ honti te attano ñātīsu ca mittesu ca pemaṃ karonti.

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

Ayañ-ca jammo ti migasiṅgo lāmakō.³⁷²

This one is contemptible means (like) an inferior horned animal.³⁷³

Kissa vā niviṭṭho ti kena nāma kāraṇena

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

tasmiṃ mātuḡāme mittasaññāya niviṭṭho?

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

So migiyā kucchimhi³⁷⁴ ***nibbattivā,***³⁷⁵ ***araññe vaḍḍhitattā,***

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

kutomhi āgato ti attano³⁷⁶ ***āgataṭṭhānam-eva***³⁷⁷ ***na jānāti, pageva ñātimitte ti.***

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

³⁷¹ PTS: *Ayam hettha*.

³⁷² PTS omits: *lāmakō*.

³⁷³ This seems to be a play on Isisīṅga's name, which means the Seer's Horn.

³⁷⁴ ChS, Thai: *kucchismim*; alternative form of the locative.

³⁷⁵ Thai: *kucchimhi nibbattetvā*; both alternative forms with no change of meaning.

³⁷⁶ PTS omits: *attano*.

³⁷⁷ ChS: *āgataṭṭhānamattam-pi*; even [from what place he came].

53. Saṁvāseṇa hi mittāni sandhīyanti³⁷⁸ punappunaṁ,

Through living together friends are connected again and again,

Sveva mitto³⁷⁹ asaṅgantu, asaṁvāseṇa jīrati.

That friend who is not met with, through non-association is destroyed.

Punappunan-ti, Tāta,³⁸⁰ mittāni³⁸¹ nāma

Again and again means, dear, what are known as friends

punappunaṁ³⁸² saṁvāseṇa saṁsevanena³⁸³ sandhīyanti ghaṭīyanti.³⁸⁴

through living together or associating again and again are connected or combined.

Sveva mitto ti so eva mitto³⁸⁵ asaṅgantu asamāgacchantassa purisassa,

That friend (etc.) means that friend who is not met with, who is a person who no longer comes together (with you),

tena asamāgamasāṅkhātena asaṁvāseṇa, jīrati vinassati.

through what is reckoned to be not meeting, through not living together, is destroyed or perishes.

54. Sace tuvaṁ dakkhasi brahmacāriṁ,

If you will see this holy one (again),

Sace tuvaṁ sallape³⁸⁶ brahmacāriṇā,

If you talk with this holy one (again),

³⁷⁸ Thai: *sandhiyanti*; but the verb normally has the long vowel.

³⁷⁹ PTS: *Sā ca metti*; *That friendliness that [is not met with]*.

³⁸⁰ PTS: *tāni*; *those [friends]*.

³⁸¹ SHB, Thai: *mittā*, alternative form of the plural.

³⁸² PTS: *punappuna*.

³⁸³ Thai: *sevanena saddhiṁ*; *and associating together with*.

³⁸⁴ PTS omits: *ghaṭīyanti*; Thai: *sandhiyanti ghaṭīyanti*.

³⁸⁵ PTS: *Sā ca metti ti sā eva metti*; compare text.

³⁸⁶ BJT, SHB, Thai: *sallapi*, here and in the next verse, but that is an aorist and the word analysis paraphrases with the future tense.

Sampannasassaṃ va mahodakena,

Just as a successful harvest by the great waters,

Tapoguṇaṃ khippam-imaṃ pahassasi.³⁸⁷

(So) this ascetic virtue will be quickly taken away.

Sace ti tasmā, Tāta, sace tvaṃ puna pi taṃ dakkhasi,³⁸⁸ **tena vā sallapissasi,**

If (etc.) means therefore, dear, if you will see him again, or will talk with him,

atha yathā nāma sunipphannaṃ sassaṃ³⁸⁹ **mahoghena harīyati,**

then just as a well-ripened harvest is carried off by a great flood,

evaṃ imaṃ attano tapoguṇaṃ pahassasi hāressasi³⁹⁰ **ti attho.**

so will your ascetic virtue be taken away, will be carried away, this is the meaning.

55. Punāpi³⁹¹ **ce dakkhasi brahmacāriṃ,**

If you will see this holy one (again),

Punāpi ce sallape brahmacāriṇā,

If you talk with this holy one (again),

Sampannasassaṃ va mahodakena,

Just as a successful harvest by the great waters,

Usmāgataṃ khippam-imaṃ pahissasi.³⁹²

(So) this power will be quickly taken away.

³⁸⁷ ChS: *pahissati*, also in the word analysis, probably an alternative form, but I can't find it in the Dictionaries.

³⁸⁸ SHB, Thai: *dakkhissasi*, alternative form of the future tense - it would appear to be a double form as the verb *dakkhati* is already future.

³⁸⁹ ChS: *nipphannasassaṃ*; omit *well*.

³⁹⁰ PTS: *pahāressasī*; this suggests a verb *pahāreti*, but no such verb is listed in the Dictionaries.

³⁹¹ PTS: *punappi*, here and below, unusual sandhi formation; SHB, Thai: *punapi*, here and below, against the metre.

³⁹² PTS: *pahassasi*; *be laughed at*?

Usmāgatan-ti samaṇatejaṃ.

Power means ascetic heat.

56. Bhūtāni hetāni caranti Tāta,

There are beings, dear, living in this

Virūparūpena manussaloke,

World of men having different forms,

Na tāni sevetha naro sapañño,

A wise man does not associate with them,

Āsajjanam nassati³⁹³ brahmacārī.” ti

Through contact with them the holy life is destroyed.”

Virūparūpenā ti vividharūpena.

Having different forms means having various forms.

Idam vuttam hoti:

This is what is said:

Tāta, manussalokasmiñ-hi etāni Yakkhinisaṅkhātāni³⁹⁴ bhūtāni

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

vividharūpapaṭicchannena attano,

who cover themselves with various forms,

rūpena attano vasaṅgate khāditum caranti,

through the power of those forms they live to devour (men),

tāni sapañño naro na sevetha.

a wise man does not associate with them.

³⁹³ PTS: *tassati*; *the Holy life is fearful?*

³⁹⁴ SHB: *Yakkhiṇi*-; showing the *n/ṇ* alternation in the Sinhalese texts; same again below.

Tādisañ-hi bhūtaṃ³⁹⁵ āsajjanaṃ patvā nassati³⁹⁶ brahmacārī,
Having come into contact with such beings the holy life is destroyed,

diṭṭho 'si tāya Yakkhiniyā na khādito ti, evaṃ³⁹⁷ puttaṃ ovadi.
seeing (this) do not be devoured by those Yakkhins, thus he advised his child.

So pitu kathaṃ sutvā, Yakkhinī kira sā ti,
Having heard his father's speech, (thinking): It seems she is a Yakkhini,

bhīto, cittaṃ nivattetvā,
afraid, his mind being repulsed,

“Tāta, etto na gamissāmi, khamatha me” ti khamāpesi.
he made him forgive (him, saying): “Father, I will not go from here, forgive me.”

So pi naṃ samassāsetvā: “Ehi tvaṃ, māṇava,
After comforting him (he said): “Come, young man,

mettaṃ bhāvehi, karuṇaṃ, muditaṃ, upekkhaṇa-ti,
develop friendliness, compassion, gladness and equanimity,

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

So tathā paṭipajjitvā puna jhānābhiññā³⁹⁸ nibbattesi.
Having practiced in that way he again attained the absorptions and the deep knowledges.

³⁹⁵ Thai: *tādisabhūtaṃ*.

³⁹⁶ Thai: *nassasi*, aorist, *was destroyed*. PTS reads *nassati* here, but *tassati* in the verse.

³⁹⁷ ChS omits: *evaṃ*.

³⁹⁸ PTS: *jhānaṃ*; but it would seem necessary to include the *abhiññās* here too.

The Conclusion

Satthā imaṃ Dhammadesanaṃ āharitvā,

After giving this Dhamma teaching,

Saccāni pakāsetvā, jātakam samodhānesi,

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

Saccapariyosāne ukkaṅṅhitabhikkhu Sotāpattiphale patiṭṭhahi.

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

Tadā Naḷinikā purāṇadutiyikā ahosi, Isisiṅgo ukkaṅṅhitabhikkhu,

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

Pitā pana aham-evā ti.³⁹⁹

and I the father.

Naḷinikājātakam, Paṭhamam⁴⁰⁰

Naḷinikā's Story, the First

³⁹⁹ ChS: *aham-eva ahosin-ti*.

⁴⁰⁰ SHB, PTS: *Naḷinijātakam*; ChS: *Niḷinikājātakavaṇṇanā Pathamam*; Thai: *Niḷinikājātakam Niṭṭhitam Pathamam*.