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THE
DASARATHA-JĀTAKA,

BEING THE BUDDHIST STORY OF

KING RĀMA.

THE ORIGINAL PĀLI TEXT

WITH

A TRANSLATION

AND

NOTES

BY

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PREFACE.

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

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

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

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

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

Vowels: a ā, i ī, u ū, ṛ ṝ, lṛ.

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

Gutturals: k kh, g gh, ṇ.

Palatals: c ch, j jh, ñ, (ç).

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

Linguals: ṭ ṭh, ḍ ḍh, ṇ, (ṣ), (ḷ).

Labials: p ph, b bh, m.

Sibilants: ç, ṣ, s, h.

Semivowels: y, r, l, ḷ, v.

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

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

XI, 7. THE DASARATHA-JĀTAKA.

Etha Lakkhaṇa Sītā cā ti. Idam Satthā Jetavane viharanto ekam matapītikam kuṭumbikam^a ārabha kathesi. So hi pitari kālakate^b sokābhibhūto sabbakiccāni pabāya sokānuvattako ahosi. Satthā paccūsasamaye lokam olokento tassa sotāpattiphalūpanissayam disvā punadivase Sāvatthiyam^c piṇḍāya caritvā katabhattakicco bhikkhū uyyojetvā ekam pachāsamaṇam gabetvā tassa geham gantvā vanditvā nisinnam madhuravacanena ālapanto „socasi^d upāsakā?“ ti vatvā „āma, bhante, pitusoko mam bādhatīti“ vutte „upāsaka, porānakapaṇḍitā aṭṭha^e lokadhamme tatvato^f jānantā pitari kālakate^b appamattakam^g pi sokam na karimsū“ ti vatvā tena yācito atītam āhari:

Atīte^h Bārānasiyam Dasaratha-mahārājā nāma agatigamanam pahāya dhammena rajjam kāresi. Tassa soḷasannam itthisahassānam jetthikāⁱ aggamahehi dve putte ekañ^j ca dhītaram vijāyi. Jetṭhaputto Rāma-paṇḍito ahosi, dutiyo Lakkhaṇa-kumāro nāma, dhītā Sītā-devī^k nāma. Aparabhāge aggamahehi kalam akāsi. Rājā tassā^l kālakatāya^m cīramⁿ sokavasam gantvā amaccehi saññāpito^o tassā kattabbaparihāram katvā aññam^p

^a C^a kuṭumbikam. ^b C^a kalamkate. ^c C^a omits Sāvatthiyam.

^d C^a kim socasi. ^e C^a aṭṭhavidhe. ^f C^a tathato. ^g C appamattakam.

^h C omits atīte. ⁱ C jetṭhakā. ^j C^a ekam

^k C^a -devi. ^l C nassā. ^m C^a kalamkatāya. ⁿ C cīram.

C^a cirataram. ^o C samñāpito. ^p C amñam.

aggamahesiṭṭhāne ṭhapesi. Sā rañño^q piyā ahosi, manāpā. Sāpi aparabhāge gabbhaṃ gaṇhitvā laddhagabbhaparihārā puttāṃ vijāyi. Bharatakumāro^w ti 'ssa nāmaṃ karimso^r. Rājā puttasinehena „bhadde, varaṃ^s te dammi, gaṇhāhīti“ āha. Sā gaṇhitakāṃ katvā ṭhapetvā kumārassa sattaṭṭhavassakāle rājānaṃ upasaṃkamitvā „deva, tumhehi mayhaṃ puttassa varo dinno, idāni 'ssa naṃ dethā“ ti āha. „Gaṇha^t, bhadde“ ti. „Deva, puttassa me rajjaṃ dethā“ ti^u. Rājā accharaṃ paharivā „nassavasali, mayhaṃ dve puttā aggikkhandhā viya jalanti^v, te mārāpetvā tava puttassa rajjaṃ yācasīti“ tajjesi. Sā bhitā sirigabbhaṃ pavisitvā aññesu^x divasesu rājānaṃ punappuna^y rajjaṃ eva yāci. Rājā tassā taṃ varaṃ adatvā va cintesi: „mātugāmo nāma akataññū^z mittadūbhī^æ, ayam me kūtapan-
naṃ^θ vā kūṭalañcaṃ vā katvā, putte ghātāpeyyā“ ti so putte pakkosāpetvā taṃ atthaṃ ārocetvā „tātā^a, tumhākaṃ idha va-
santānaṃ antarāyo pi bhaveyya, tumhe sāmantarajjaṃ^b vā araññaṃ^c vā gantvā mama dhūmakāle āgantvā kulasantakāṃ rajjaṃ gaṇheyyāthā“ ti vatvā puna nemittake^d pakkosāpetvā attano āyuparicchedaṃ pucchitvā „aññāni^e dvādasā vassāni pavattissantīti^f“ sutvā „tātā^g, ito dvādasavassaccayena āgantvā chattaṃ ussāpeyyāthā“ ti āha. Te „sādhū“ ti vatvā pitaraṃ vanditvā rodantā pāsādā otarimso. Sītā-devī^h „ahamⁱ pi^j bhātikehi saddhim gamissāmīti“ pitaraṃ vanditvā rodanti^k

^q C rañño. ^w C haratha-. ^r C^a akaṃso ^s C^a varan. ^t C^a gaṇhāhi. ^u C^a adds vatvā. ^v C^a jalantā. ^x C amñesu. ^y C^a punappunaṃ. ^z C akataññū. ^æ both MSS. mittadubhi. ^θ C^a kūṭapakkaṃ. ^θ C ghātāpeyyāsī, C^a ghāteyyā. ^a both MSS tātā. ^b C^a gāmantaraṃ. ^c C araññaṃ. ^d C^a nimittake brāhmaṇe. ^e C amñāṃ. ^f both MSS. pavattissatīti. ^g C^a tātā. ^h C^a -devi. ⁱ C^a ahaṃ. ^j C^a omits pi. ^k both MSS. rodanti.

nikkhami^l. Te^m tayo piⁿ mahājanaparivārā^o nikkhamitvā mahājanam nivattetvā anupubbena Himavantam pavisitvā sampanno-dake sulabhaphalāphale padese assamam māpetvā phalāphalena yāpentā^p vasimsu. Lakkhaṇa-paṇḍito pana Sītā ca Rāma-paṇḍitam yācitvā „tumbe amhākam pituṭṭhāne ṭhitā, tasmā assame yeva hotha, mayam phalāphalam āharitvā tumbe possessāmā“ ti paṭimñam^q gaṇhimsu. Tato paṭṭhāya Rāma-paṇḍito tatth’ eva hoti. Itare^r phalāphale^s āharitvā tam patijaggiṃsu. Evaṃ tesam phalāphalena yāpetvā vasantānam Dasaratha-mahārājā puttāsokena navame samvacchare kalam akāsi. Tassa sarīrakiccam kāretvā devī^t „attano puttassa Bharata-kumārassa chattam ussāpethā“ ti āha. Amaccā pana „chattasāmikā araṇṇe“^u vasantīti“^v na adamsu^v. Bharata-kumāro „mama bhātaram Rāma-paṇḍitam araṇṇā^x ānetvā chattam ussāpessāmīti“^w pañca rājakakudhabhaṇḍāni gahetvā caturaṅginiyā senāya tassa vasanaṭṭhānam patvā avidūre khandhāvāram nivāretvā^y katipayehi amaccehi saddhim Lakkhana-paṇḍitassa ca Sītāya ca araṇṇam^z gatakāle assamapadam pavisitvā assamapada-dvāre suṭṭhuthapitakañcanarūpikam^{ae} viya Rāma-paṇḍitam nirāsakam sukhanisinnam upasamkamitvā vanditvā ekamantam ṭhito raṇṇo^o pavattim ārocetvā saddhim amaccehi pādesu patitvā rodi^a. Rāma-paṇḍito n’eva soci na rodi^b, indriyavikāramattam pi ’ssa nāhosi. Bharatassa pana roditvā nisinnakāle sāyaṇhasamaye itare dve phalāphalam ādāya āgamimsu^c. Rāma-paṇḍito cintesi: „ime daharā, mayham viya parigaṇhanapaṇṇā^d

^l C^a nikkhantā. ^m C^a omits te. ⁿ C^a adds janā. ^o C^a mahā-parivārā. ^p C^a yāpento. ^q C^a paṭimñam. ^r C^a adds dve. ^s C^a phalāphalam. ^t C^a devī. ^u C^a araṇṇe. ^v C^a nādamu. ^x C^a araṇṇā, C^a araṇṇato. ^y C^a katvā tattha nivāsetvā. ^z C^a araṇṇam. ^{ae} C^a ṭhapitakañcanarūpakam. ^o C^a raṇṇo. ^a C^a rodāti. ^b C^a paridevi. ^c C^a ālapimsu. ^d C^a -paṇṇā.

etesam n'atthi, sabasā 'pitā te^e mato' ti vutte sokam dhāretum^f asakkontānam hadayam pi tesam phāleyya, upāyena te udakam otāretvā etam pavattim sāvessāmīti^g“. Atha nesam purato ekam udakaṭṭhānam dassetvā „tumbe^h aticirena āgatā, idam vo daṇḍakammaṃ hotu, imam udakam otaritvā tiṭṭhatāⁱ“ ti upaddhagātham tāva āha:

1^a „Etha Lakkhaṇa Sītā ca,
ubho otarathôdakan“ ti.

Tass' attho: „etha Lakkhaṇa Sītā ca“, āgaccantu, „ubho pi otharatha imam^j udakan“ ti. Te ekavacanena^k otaritvā aṭṭham^lsu. Atha nesam tam^l pavattim ārocento sesam upaddhagātham āha:

1^b „Evāyam Bharato āha:
'rājā Dasaratho mato'“ ti.

Te pitu matasāsanam sutvā va visaññā^m ahesum. Puna pi nesam kathesi, punaⁿ visaññā^m ahesun ti. Evam yāvatatiyaṃ visaññitam^o patte te amaccā ukkhipitvā udakā nīharitvā laddhassāsesu(?). Sabbe^p aññamaññam^q roditvā paridevitvā nisīdimsu. Tadā Bharata-kumāro cintesi: „mayham bhātā Lakkhaṇa-kumāro^r bhaginī^s ca Sītā-devī^t pitu matasāsanam sutvā va sokam sandhāretum na sakkonti“, Rāma-paṇḍito pana na socati^v na paridevati, kin nu kho c'assa^x asocanakāraṇam, pucchissāmi nan^u“ ti so tam pucchanto dutiyaṃ gātham āha:

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

2. „Kena Rāma ppabhāvena^y
 socitabbam na socasi,
 pitaram kālakatam^z sutvā
 na tam pasahate^æ dukhan^θ“ ti.

Tattha p a b h ā v e n ā^a ti ānubhāvena; na tam pasahate^b ti
 evarūpam dukham kena kāraṇena tam na pīleti, kim te aso-
 canakāraṇam, kathehi tāva nan^c ti. Ath’ assa Rāma-paṇḍito
 attano asocanakāraṇam kathento^d:

3. „Yam na sakkā pāletum^e
 posenālapitam^f babum,
 sa kissa^g viññū^h medhāvīⁱ
 attānam upatāpaye.

4. Daharā ca hi vuddhā^j ca
 ye bālā ye ca paṇḍitā
 addhā^k c’eva daliddā^l ca,
 sabbe maccuparāyanā.

5. Phalānam iva pakkānam
 niccam papatanā^m bhayam,
 evam jātānamⁿ maccānam
 niccam maraṇato bhayam.

^y C^a sabhāvena. ^z C^a kālāmkatam. ^æ C^a sahassate. ^θ both
 MSS. dukkhan. ^a C^a sabhāvenā. ^b C^a sahassate dukkhan.
^c C^a no. ^d C^a adds āha. ^e C^a nipāletum. ^f C^a sattānam
 lapatam. ^g C^a takissa. ^h C vimñu. ⁱ both MSS. medhāvi.
^j C uddhā. ^k C addho. ^l C^a daliddā. ^m C papatato, C_a pa-
 tanato. ⁿ C^a jātāna.

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

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

11. Tasmā hi dhīrassa bahussutassa,
sampassato lokam imam parañ ca,
aññāya^z dhammam, hadayam manañ ca
sokā mahantāpi na tāpayanti.

12. So 'haru^æ dassaṇ^ø ca bhokkhañ^a ca,
bharissāmi^b ca ñātake,
sesam sampālayissāmi^c,
kiccā evaṃ^d vijānato^e ti

imāhi^e gāthāhi aniccatam pakāsesi. Tattha pāletun^f ti^g rak-
khitum, lapitan^h tiⁱ lapantānam^j, idam vuttam hoti: „tāta
Bharata, yaṃ^ø sattānam jīvitam bahum pi vipālapantānam^ø
purisānam ekenāpi^k ‘mā upacchijjīti^l’ na sakkā rakkhitum so^m
dāni mādiso attha lokadhamme tatvatoⁿ jānanto viññū^o me-
dhāvi^p paṇḍito maraṇapariyosānejīvitesu^q sattesu matesu kissa
attānam upatāpaye, kimkāraṇā anupakāreṇa^r sokadukkhena
attānam santāpeyyā^e ti; daharā ca ti gāthāya^s „maccu nām’
esa, tāta Bharata, n’eva suvaṇṇarūpakasadisānam daharānam^t
khattiyakumārakādīnam, na vuddhippattānam mahāyodhānam,
na bālānam^u puthujjanasattānam^v, na buddhādīnam^w paṇḍitānam,
na^x cakkavattiādīnam^y issarānam, na nirasavasanānam^z da-

^z C aññāya. ^æ C aham. ^ø C^a yasañ. ^a C^a bhogañ. ^b C
bhariyā, C^a bhariyāpi. ^c C^a sammālayissāmi. ^d C^a etam.
^e C^a adds dasahi. ^f C pāletum, C^a nipāletun. ^g C ni. ^h C
lapitan, C^a lapatam. ⁱ C ni. ^j C lapannānam. ^ø C sam. ^ø C^a
vilapantānam. ^k C^a ekenapi. ^l C^a na pacchijjitu. ^m C^a poso.
ⁿ C tatvāto, C^a tathato. ^o C vimñū. ^p both MSS. medhāvi.
^q C maraṇapariyosānejīvitesu. ^r both MSS. anupakāreṇa. ^s C
gāthā. ^t C^a omits daharānam. ^u C^a omits na bālānam. ^v C^a
puthusattānam. ^w C adds na. ^x C^a omits na. ^y C^a cakka-
vattiādīnam. ^z C nirasavasanānam.

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

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

idam vuttam hoti: yathā paṇḍito puriso attano vasanagāre āditte^b pajjitvā^c (?) ghaṭasahassena vārinā^d nam^e nibbāpayat' eva, evam dhīro uppatitam^f sokam khippam^g nibbāpaye, tūlaṃ viya ca vāto yathā ṭhātum^h naⁱ sakkoti evam dhamṣaye vid-dhamṣayeyyā^j ti attho; eko va macco^k ti „ettha, tāta Bhara-ta, ime sattā kammassakā nāma, tathā hi paralokaṃ gacchanto satto eko va acceti^l atikamati, khattiyādikule. jāyamāno pi eko va gantvā jāyati; tattha tattha pana^m nātimittasamyoga-vasenaⁿ 'ayam me pitā ayam mātā ayam mitto' ti samyo-gaparamā tv-eva sambhogā sabbapaṇinam, paramatthena pana tīsn^o bhavesu kammassakā^p v'ete sattā^q ti^q; tasmā ti^r yasmā tesam^s sattānam nātimittasamyogam^t nātimittaparibhogam^u ṭhapetvā ito paramaṃ aṇṇam^v n'atthi tasmā sampassato^x imaṇ^y ca paraṇ^z ca^æ lokaṃ nānābhāvavinābhāvam eva sammā passato^θ, aṇṇāya^a dhamman ti aṭṭhavidhalo-kadhammaṃ jānitvā, hadayaṃ manaṃ cāpi^b idam ubha-yam pi^c cittass' eva nāmaṃ, idam vuttam hoti:

„Lābho alābho ayaso yaso^d ca
nindā^e pasamsā^f ca sukhaṃ ca dukkham^g
ete aniccā manujesu dhammā,
mā soca kiṃ socasi Poṭṭhapādā^h ti

^b C āditto. ^c C^a mahantam pi vosānam anāpajjitvā. ^d C^a vāripāninā. ^e C^a omits nam. ^f both MSS. uppattitam. ^g C^a khippam eva. ^h C^a saṇṭhātum. ⁱ C omits na. ^j C^a vid-dhamṣeyyā. ^k C^a adds acceti. ^l C accayeti. ^m C^a puna. ⁿ C^a -samyogena. ^o C^a adds pi. ^p C^a kammassa. ^q C^a adds attho. ^r C^a omits tasmā ti. ^s C^a etesam. ^t C -sam-vegam. ^u C^a nātimittaparibhogamittam. ^v C amṇam. ^x C^a adds pi. ^y C^a imam. ^z C^a param, C para. ^æ C omits ca. ^θ C passanto. ^a C amṇaya. ^b C^a ca. ^c C^a omits pi. ^d C^a yaso ayaso. ^e C^a nindam. ^f C^a pasamsaṇ. ^g C^a sukham dukkhaṇca.

imesam̐ aṭṭhannam̐ lokadhammānam̐ yena tena^h cittaena nā-
yanti tassaⁱ ca(-?) aniccatam̐ ñatvā tṭhassa dhīrassa pitiputta-
maraṇādivatthukāpi^j mahantā^k sokā hadayaṃ na tāpayantīti,
etaṃ vā^l aṭṭhavidham̐ lokadhammam̐ ñatvā tṭhassa hadaya-
vatthuṃ ca manaṃ ca mahantāpi sokā na tāpayantīti^m, evam
ettha attho ḍaṭṭhabbo; so haṃ dassaṃ ca bhokkhaṃ cāⁿ
ti gāthāya^o „tāta Bharata, andhabālasattānam^p viya mama ro-
danam^q paridevanam̐ nāma nānucchavikam^r, aham^t pana pitu
accayena tassa tṭhāne tṭhatvā kapaṇādīnam^t dānam̐ tṭhanantarā-
rahānam̐ tṭhanantaram̐ yasārahānam̐ yasam̐ dassāmi^u, pitarā^v
me paribhuttanayena issariyam̐ bhuñjissāmi, nātake^x poses-
sāmi, avasesaṃ ca attano pariṇādikam̐ janam̐ pālayissāmi^y,
dhammikasamaṇabrāhmaṇānam̐ dhammikarakkhāvaraṇaguttim^z
karissāmīti⁴; evam̐ hi vijānato paṇḍitapurisassa anurūpa-
kiccan^æ ti attho. Parisā imam^θ Rāma-paṇḍitassa^a aniccatā-
pakāsanim̐ dhammadesanam̐^b sutvā nissokā ahosi^c. Tato Bha-
rata-kumāro^d Rāma-paṇḍitam̐ vanditvā „Bārāṇasī-rajjam^e pa-
ṭicchathā^f ti āha. „Tāta, Lakkhaṇaṃ ca Sītā-deviṃ ca gahetvā
gantvā rajjam̐ anusāsathā^g ti. „Tumhe pana^g devā⁴ ti. „Tāta,
mama pitā ‘dvādasavassaccayenāgantvā^h rajjam̐ kareyyāsītiⁱ

^h C^a kenaci. ⁱ C^a tañ. ^j C^a pitu puttassa maraṇādivatthukā.
^k C^a mahantāpi. ^l C^a evam̐ pi. ^m C^a tāpayanti. ⁿ C^a so
haṃ yasaṃ ca bhogaṃ cā. ^o C^a yathāyan. ^p C^a andhabā-
lānam̐ sattānam̐. ^q C^a rodana. ^r C^a na anu-. ^s C^a aham̐.
^t C kapaṇādinam̐, C^a adds dānārahānam̐. ^u C dassāmīti.
^v C tarā. ^x C^a adds ca. ^y C^a pālessāmi. ^z C -varaṇā-
guntim̐, C^a -varaṇagutti. ^æ C^a anurūpam̐ kiccan. ^θ C imā,
C^a idam̐. ^a C^a omits Rāma. ^b C^a -pakāsanadham-. ^c C^a
ahesum. ^d C^a -kumārena. ^e C Bārāṇasī-. ^f C^a sampa-
ṭicchathā. ^g C^a adds kim̐. ^h C^a -dvādasavassaccayena
agantvā. ⁱ C^a kareyyāsīti.

mam avoca, aham idān' eva gacchanto tassa vacanakaro nāma na homi^j, aññāni^k pana^l tīṇi vassāni atikkamitvā āgamissāmiti^m. „Ettakam kalam ko rajjam kāressatīti.“ „Tumbe ka-rothā^m“ ti. „Na mayamⁿ kāressāmā“ ti. „Tena hi yāva mama āgamanā^o imā pādukā kāressantīti“ attano tiṇapādukā omuñcitvā adāsi. Te tayo pi janā^p pādukā gahetvā Rāma-paṇḍitam^q vanditvā mahājanaparivutā Bārāṇasim āgamaṃsu. Tīṇi samvaccharāni^r pādukā rajjam kāresum. Amaccā tiṇapādukā rājapallamke ṭhapetvā aṭṭam vinicchinenti. Sace^s dubbinicchito hoti pādukā aññamaññam^t paṭihaññanti^u. Tāya saññāya^v puna vinicchinenti. Sammāvinicchitakāle pādukā nissaddā sannisidanti. Rāma-paṇḍito^q tiṇnam^x samvaccharānam accayena araṇṇā^y nikkhamitvā Bārāṇasīnagaram^z patvā^{ae} uyyānam pāvisi. Tassāgatabhāvam^o natvā kumārā amaccaparivutā uyyānam gantvā Sītam aggamahesim katvā ubhinnaṃ pi abhisekam karimsu.^a Evam abhisekappatto Mahāsatto alamkatarathe ṭhatvā mahantena parivārena nagaram pavisitvā padakkhiṇam katvā Sucandaka-pāsādavarassa mahātalam abhiruyha^b tato paṭṭhāya solasavassasahassāni dhammena rajjam kāretvā^c saggapadam^d pūresi.

Dasavassasahassāni
saṭṭhivassasatāni ca

^j C^a vacanakaro nāhosi. ^k C aññāni. ^l C pana, C^a pi. ^m C^a kārethā. ⁿ C omits na mayam, C^a na mayham. ^o C^a mamāgamanā. ^p C pivijanā. ^q C omits Rāma. ^r C^a adds hi. ^s C omits sace. ^t C aññamaññam. ^u C paṭihamñanti. ^v C^a ñāya, C samñāya. ^x C^a tinnaṃ. ^y C araṇṇā. ^z both MSS. -si-. ^{ae} C^a gantvā. ^o C^a tassa āgamanabhāvam. ^a C^a akaṃsu. ^b C^a abhiruhi. ^c C^a kāritvā āynpariyosāne. ^d C^a saggapūram.

kambugīvo^e mahābāhu

Rāmo rajjam akārayāti

ayam abhisambuddhagāthā^f tam attham dīpeti.^g Tattha kambugīvo^e ti suvaṇṇalihasagīvo(?)^h suvaṇṇam hi kambunⁱ ti vuccati.

Satthā imam^j desanam^k āharitvā^l jātakam samodhānesi:
- saccapariyosāne kuṭumbiko sotāpattiphale patiṭṭhahi^m - Tadā Dasaratha-mahārājā Suddhodana-mahārājāⁿ ahosi, mātā Mahāmāyā,^o Sītā Rāhula-mātā, Bharato Ānando, Lakkhaṇo Sāriputto, parisā Buddha-parisā, Rāma-pañḍito^p aham evā ti. Dasaratha-jātakam.^q

^e C^a kambugīvo. ^f C^a abhisambuddha-. ^g C^a pakāseti.
^h C^a suvaṇṇaliṅgasadisagīvo. ⁱ C^a kambū. ^j C^a idam. ^k C^a dhammadesanam. ^l C^a adds saccāni pakāsetvā. ^m C^a patiṭṭhāsi. ⁿ C^a sirisuddhodana-. ^o C^a mahāmāyadevi. ^p C^a adds pana. ^q C^a adds sattamam.



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

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

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

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

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

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

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

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

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

3. „What cannot be preserved
by man, even if much bewailed,
for such a thing's sake why should the intelligent (and)
distress himself. [wise (man)]

4. For both the young and the old,
(those) who (are) foolish and (those) who (are) wise,
both the rich and the poor,
all (are) tending to death.

5. As ripe fruits
always are in danger of falling,
so born mortals
always are in danger of death.

6. In the evening some are not seen (any more)
(although) in the morning many were seen;
(and) in the morning some are not seen,
(although) in the evening many were seen.

7. If by lamenting
the fool who (only) injures himself,
gains anything, —
let the wise (man) do the same, too.

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

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

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

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

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

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

NOTES.

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

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



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comp. Jāt. 447: aparabhāge Bodhisatto mātari kālakatāya tassā sarīraparihāraṃ katvā Karaṇḍakam assamapadam nāma gato. Jāt. 530: sā gabbhassa patitṭhitabhāvaṃ ñatvā raṃṇo ārocesi. Rājā (MS. rāja) gabbhaparihāraṃ dāpesi; comp. Dh.p. 78,6; p. 120,15. According to Abhidhāna (Subhūti's Edition v. 1002) pariḥāra is = vajjana, sakkāra and rakkhaṇa, it must therefore, I think, be understood concerning any act, by which one seeks to honour another person, in the present case concerning certain ceremonies that have taken place at the funeral and at the conception of the queen. Alwis renders: „he performed what was necessary to be done“ and „she who received the (necessary) protection to the foetus.“ Gahitakam katvā ṭhapetvā comp. Jāt. 530: Candā-deviyāpi varam adāsi. Sā gahitakam katvā ṭhapesi - - - Candā-devī (MS. -devi) taṃ pavattim sutvā rājānam upasaṃkamitvā „deva, tumhehi mayham varo dinno, mayā ca gahita (gahito?) gahitake katvā ṭhapito, taṃ me 'dāni dethā“ ti. „Gaṇha devīti“ (MS. deviti). „Puttassa me rajjam detha“ ti. Alwis: „behaving as if (she had) accepted.“ Acchara is rendered by Clough (Singh. Dict.) „snapping the fingers,“ comp. Wilson and B. & R. at ācchurita. Jāt. 355: „imaṃ nīharitum vaṭṭatīti“. „Sādh' āvuso, nīharā“ ti. Thero „mā idha vasīti“ accharaṃ paharivā nīhari. Jāt. 524: „Nanda, tvaṃ anovādako paṇḍitānaṃ vacanaṃ na karosi (MS. karoti), ahaṃ jeṭṭho, mātāpitaro mamam eva bhārā, ahaṃ eva te paṭijaggissāmi, tvaṃ idha vasitum na lacchasi, aññattha yāhīti“ tassa accharaṃ pahari. Nassa Mr. Childers thinks to be the imperative of na s = S. naṣ, and he consequently translates: „perish“. But to me it rather appears to be an adjective, comp. S. naṣyat. Alwis has passed over the word in silence. Jāt. 451: taṃ sutvā Bodhisatto tassā „nassavasali kim kathesi, kāme sukhaṃ nāma kuto, viparināmadukkhā hi ete“ ti garahanto

sesagāthā abbāsi. Monatsbericht der Ak. d. W. zu Berlin 1859 p. 331. Vasali instead of vasalī? = S vṛṣalī. Abhidhāna v. 503 Clough (Singh. Dict.) at vasala, „a man of the lowest caste, an out-cast“; comp. Clough’s Pāli Gram. p. 143. Sirigabbha, Jāt. 450: rājadhītā taṃ divasaṃ rattibhāge supihitesu dvāresu tha-pite ārakkhe sattabhūmakapāsādavaratale alaṃkatasirigabbhe ekikā niccalā attano sīlaṃ āvajjamānā nisīdi. Jāt. 451: ath’ assa aggamahesi „ayaṃ rājā Paccekabuddhānaṃ dhammakathaṃ (MS. dhammaṃkathaṃ) sutvā ukkaṇṭhitarūpo, amhehi saddhiṃ akathetvā sirigabbhaṃ pavittṭho, parigaṇhissāmi tāva naṃ“ ti. Jāt. 481: atha rājā Sumedhaṃ āha: „bhadde puttaṃ patthe-hīti.“ „Sādhū“ ti paṇṇarasuposathe aṭṭhaṅgasamannāgataṃ uposathaṃ samādāya sirigabbhe sīlāni āvajjamānā kappiya-maṇcake nisīdi. This word seems to mean the same as gabbha (see S. garbha, garbhagrha), an inner apartment, Abhidhāna by Clough p. 26 (by Subhūti v. 214). Mātugāma, Abhi-dhāna v. 231, S. matrgrāma, see Burnouf’s Lotus p. 393. Akataññū = S. akṛtajña. In Dhp. at v. 97 and v. 383 it is used in a different meaning. Mittadūbhī, this word oc-curs in the following different forms: mittadū, mittadu; mittadubha, mittadūbha; mittadubhika, mittadūbhaka; mitta-dubbi, mittadubbhi, all of which correspond with the San-scritic mitradruh, see B. & R. and Wilson. I know not whether it is to be written with a short or long u, the doub-ling of the b in one instance seems to point to a preceding long syllable. Alwis: „envious“. Paṇṇa, a letter, S. parṇa. To show, that writing and books were in full use at the time when the legends of the Jātaka-Book originated I make the following extracts: Jāt. 424: amaccā „Hārīta-tāpaso evaṃ akāsīti“ rañño paṇṇaṃ paṇiṇiṃsu; comp. Five Jāt. p. 5, 9. Jāt. 209: „ekaṃ pana gāthaṃ bandhitvā paṇṇaṃ likhitvā kākamaṃsaṃ pacāpetvā paṇṇaṃ ca maṃsaṃ ca setavattṭhena

palivethetvā rājamuddikaya lañchetvā pesessāmi, yadi paṇḍito bhavissati paṇṇaṃ vācetvā kākamaṃsabhāvaṃ ñatvā āga-
missati, noce nāgamissatīti“ so „puṇṇanadin“ ti imam gātham
paṇṇe likhi. Jāt. 433: so aparabhāge mātāpitunnaṃ acca-
yena sabbaissariyaṃ paṭipajji. Ath’ ekadivasaṃ ratanakoṭṭhā-
gārāni viloketvā varapallamaṃ kamajjhagato suvaṇṇapaṭṭaṃ āharā-
petvā „ettakaṃ dhanam asukena uppāditam, ettakaṃ asukenā“
ti pubbañātīhi suvaṇṇapaṭṭe likhitāni akkharāni disvā
cintesi. Jāt. 483: „Himavante catutthāya pabbatarājiyā su-
vaṇṇavaṇṇo (MS. -ṇṇe) moro carati, tassa maṃsam khāditvā
ajarāmarā honti ti“ suvaṇṇapaṭṭe likhāpetvā paṭṭasāra-
mañjūsāyaṃ ṭhapetvā kālam akāsi. Ath’ amño rājā ahosi. So
paṭṭe akkharāni disvā „ajarāmaro bhavissāmīti“ tassa gahaṇa-
tthāya (MS. gabana-) ekaṃ luddam pesesi. Jāt. 381: apa-
rabhāge rājā kālam akāsi. Mahāsatto tassa sarīraparihāraṃ
kāretvā vinicchaye potthakaṃ likhāpetvā „imam pottha-
kaṃ olokentā aṭṭaṃ tīreyyāthā“ ti vatvā mahājanassa dhammaṃ
desetvā appamādena ovaditvā sabbesaṃ rodantānaṃ paride-
vantānaṃ eva saddhim Cullatuṇḍilena araṇṇaṃ pāvisi. Po-
tthaka, a book, Abhidhāna v. 1006, S. pustaka. Jāt. 122:
Bodhisatto mahāvibhavo seṭṭhi ahosi. Tassa bhariyā puttaṃ
vijāyi. Dāsī (MS. dāsi) pi ’ssa taṃ divasaṃ yeva puttaṃ
vijāyi. Te ekato vaddhimsu. Seṭṭhiputte (MS. -putto) le-
khaṃ sikkhante ca dāso pi ’ssa phalakaṃ vahaṃāno gantvā
ten’ eva saddhim lekhaṃ sikkhi. (Santike-Nidāna: evaṃ
imchi kāraṇehi mahāmagge solasa lekha ākaḍḍhamāno nisīdi.
Tasmim samaye Tanhā Aratī Ragā ti tisso Māra-dhītarō
„pitā no na paṃñāyati, kahaṃ nu kho etarahīti“ olokayamānā
taṃ domanassappattaṃ bhūmim likhamānaṃ disvā pitu
santikaṃ gantvā „kasmāsi tāta dukkhī (MS. dukkhi) domanasso“
ti pucchimsu.) Lañca, Abhidhāna v. 824; Jāt. 77: „bhante, ekaṃ
ubhatomukhaṃ assaṃ addasaṃ, tassa dvīsu passesu yavaṃsaṃ

denti, so dvīhi mukhehi khādati. Ayam me pañcamo (MS. -me) supino, imassa ko vipāko“ ti. „Imassāpi anāgate adham-mikarājakāle yeva vipāko bhavissati. Anāgatasmiṃ hi adham-mikabālarājāno adhammike lokamanusse vinicchaye ṭhapessanti. Te pāpā puṃñesu anādarā bālā sabhāyaṃ nisīditvā vinicchayaṃ dentā ubhinnaṃ pi atthapaccatthikānaṃ hatthato lañcaṃ gahetvā khādissanti, asso viya dvīhi mukhehi yavasam.“ This word is evidently the same as the Mahrattic lāñca meaning „bribe“ (see Molesworth). A corresponding word in Sanscrit I cannot trace. Dhūmakāla, Jāt. 410: „na mayhaṃ gharāvāsenā attho, ahaṃ tumhe upaṭṭhahitvā tumhākaṃ dhūmakāle pabbajissāmi.“ Santaka, Abhidhāna v. 728: dependent upon; with, together with, accompanying. Jāt. 538: „amma, tvaṃ kassa santakā?“ Jāt. 54: sabhan tesam santakaṃ gahetvā. Nemittaka, see Clough's Sing. Dict. at naimittika: a necromancer, a fortune teller, an astrologer; comp. B. & R. at naimittaka. Ussāpeyyātha potential of the causative of S. ut-ṇi; comp. Burnouf's Lotus p. 323. Phalāphala we might think should be resolved into phala-aphala, if we look to the following verses in Jāt. 524:

Ahaṃ Soṇo, mahārāja,
tāpaso sahitaṃvato,
bharāmi mātāpitaro
rattindivam atandito.
Etam phalañ ca mūlañ ca
āharitvā, disampati,
posemi mātāpitaro
pubbe katam anussaran ti;

and

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

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

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

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

of taking things easy, of accepting all things with complaisance, of submitting to every condition of life." *Sā vessāmi*, causative of *su* (S. *ṣru*), Clough's Pali Verbs p. 15,²¹. 16,²⁶. *Upaḍḍha* = *aḍḍha* (S. *ardha*), a part, a half, *Abhidhāna* v. 53. *Āgacchantu*, one would here expect the second person, not the third. *Evāyam* = *evam ayam*. *Sāsana* (S. *ṣāsana*), a message, *Abhidhāna* by Subhūti v. 992, by Clough p. 128,¹⁵. *Laddhassāsesu*, so both MSS. The text seems to have been corrupted. I suppose we are to read *laddhassāsesum*, and consider this, as Prof. Westergaard has suggested to me, as a denominative of the compound adjective *laddhassāsa* (S. *labdhāṣvāsa*), confident; accordingly the meaning must be: „They made them (feel) confident, they comforted, consoled them." *Posa*, *Abhidhāna* v. 227. *Posenālapitaṃ babuṃ*, I have, as usual, adopted the reading of C, and resolve *posenālapitaṃ* into *posena ālapitaṃ*, taking the latter in the same sense as *lapitaṃ*. But the Commentator, taking the latter in the same sense as *lapataṃ*. But the Commentator seems to have read *lapataṃ* which C^a also has, and this then must be understood as a genitive absolute. *Sa* is, according to the Commentary, to be referred to *viññū*. *Kissa* I suppose we must resolve into *kiṃ assa*, *m* having dropped from *kiṃ* (comp. *Dhp.* p. 268) and *ki assa* having become *ki 'ssa* in a similar manner as we read in *Jāt.* 460: *Janasandhava-kumāro ti 'ssa nāmaṃ karimsu . . . mahājana pi 'ssa ovāde thatvā tāni dasa thānāni pūretvā saggaparāyano ahoṣi*. If the Commentator is right in taking *kissa* as the genitive of *kiṃ* = *kiṃkāraṇā*, then we must supply „for such a thing's sake" in order to make the construction correct. *Dahara*, this verse and vv. 5. 7. 8. 9 are also found in the *Salla-sutta* of *Suttanipāta* which I give below. *Vuddha*, *Dhp.* p. 289. *Dalidda* is also written *dalidda*, *Abhidhāna*

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

Yathā phalānam pakvānam
nānyatra patanād bhayaṁ
evaṁ narānām jātānām
nānyatra maraṇād bhayaṁ.

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



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V. 1, 2. THE SUJĀTA-JĀTAKA.

Kin nu santaramāno vā ti. Idam Satthā Jetavane viharanto matapitikam^a kuṭumbikam ārabha kathesi. So kira pitari mate paridevamāno carati^b, sokam vinodetum na sakoti^c. Satthā tassa sotāpattiphalūpanissayam disvā Sāvattiyaṃ piṇḍāya caritvā pacchāsamaṇam ādāya tassa^e geham gantvā^f paññattāsane sannisinnaṃ^g „kim upāsaka socasīti“ vatvā „āma bhante“ ti vutte „āvuso, porāṇāka paṇḍitā paṇḍitānam katham^h sutvā pitari kālakateⁱ na socimsū“ ti vatvā tena yācito atītam āhari:

Atīte Bārāṇasiyaṃ Brahma datte rajjam kārente Bodhisatto kuṭumbikagehe nibbatti. Sūjāto kumāro ti 'ssa nāmaṃ karimsu. Tassa vayappattassa pitāmaho kalam akāsi. Ath' assa pitā pitu kālakiriyato^j paṭṭhāya sokasamappito ālāhanato atṭhīni āharitvā attano ārāme mattikathūpaṃ katvā tāni tattha nidahitvā gatagatavelāya^k thūpaṃ pupphehi pūjetvā āvajjanto^l paridevati, n'eva nahāyati na vilimpati^m na bhuñjati na kamante vicāretiⁿ. Tam disvā Bodhisatto „pitā me ayyakassa

^a C matapika, B matapittikam. ^b B vicarati. ^c B asakkontena. ^e C omits tassa. ^f B gantvā. ^g C sammisinnaṃ, B nisinno tam vanditvā nisinnaṃ. ^h B vacanam. ⁱ B kālān-kate. ^j B kālān-katakato. ^k B gatāgata-. ^l C has altered āvijjanto into āvijjhanto. ^m B limmati, C vilimpati. ⁿ C vidācāreti.

matakālato paṭṭhāya sokābbhibhūto carati, ṭhapetvā kho^o pana maṃ añño^p etaṃ saññāpetum^q na sakkoti, ekena naṃ upāyena nissokaṃ karissāmīti^r“ bahinagare^r ekaṃ matagonaṃ^o disvā tiṇaṇ ca pāṇiyaṇ ca āharitvā tassa purāto katvā^s „khāda khāda, piva pivā^t“ ti vadati^u. Āgatāgatā taṃ disvā „samma Sujāta, kiṃ ummattako si, matagonassa^v tiṇodakaṃ desīti^r“ vadanti. So kiñci na paṭivadati. Ath’ assa pitu santikaṃ gantvā^f „putto te ummattako jāto, matagonassa tiṇodakaṃ detīti^r“ āhaṃsu. Taṃ sutvā kuṭumbikassa pitusoko apagato puttasoko paṭiṭṭhito. So vegena gantvā^x „nanu tvaṃ tāta Sujāta paṇḍito^y, kiṃkāraṇā matagonassa^v tiṇodakaṃ desīti^r“ vatvā dve gāthā abbāsi:

1. „Kin nu santaramāno va
lāyitvā haritaṃ^z tiṇaṃ
‘khāda khādā’ ti lapasi
gatasattaṃ^w jaraggavaṃ.
2. Na hi annena pānena
mato goṇo samuṭṭhahe,
taṇ^g ca tuccham vilapasi
yathā taṃ dummatī tathā^r ti.

Tattha santaramāno vā ti turito viya^o hutvā; lāyitvā ti lunitvā^o; lapasīti vilapasi^a; gatasattaṃ^w jaraggavan ti gatajīvitam jinṇaṃ^b gonam; yathā tan ti ettha tan ti^c ni-

^o B omits kho. ^p C añño. ^q C saññā-. ^r B pahigāme.
^o both MSS. -gonam. ^s B ṭhapetvā. ^t B khādāhi pivāhi. ^u B ārabhā. ^v C -gonassa. ^x B vegenāgamtvā. ^y B adds ti.
^z B harikaṃ. ^w B gatasantaṃ. ^g B tvaṇ. ^o B omits viya.
^o B luñcitvā. ^a C vipalapi. ^b C jinnaṃ, B jinno. ^c C omits ettha tan ti.

pātamattam, yathā dummati appaṇṇo^d vippalapeyya^e tathā
tvam tuccham abhūtam^f vippalapasîti^g. Tato Bodhisatto dve
gāthā abhāsi :

3. „Tath' eva tiṭṭhati sīsam
 hatthapādā ca vāladhi^h,
 sotā tath' eva tiṭṭhantiⁱ,
 maññe^j, goṇo samutṭhahe.

4. N' ev' ayyakassa sīsaṇ ca^k
 hatthapādā ca^l dissare,
 rudam^m mattikathūpasmimⁿ
 nanu tvaṇ ñeva^o dummatîti.“

Tattha ta the vā ti yathā pubbe ʔhitam tath' eva tiṭṭhati; maññe ti etesam sīsādīnam tath' eva ʔhitattā ayam gono samuṭṭha-
heyyā ti maññāmi; neva yyakassā ti ayyakassa pana sīsam
vā^p hatthapādā vā^p na dissanti, piṭṭhipādā vā na dissare ti
pi pāṭho; nanu tvaññeva dummātīti aham tāva sīsādīni
passanto evam karomi, tvam pana na^q kiñci passasi, jhāpi-
taṭṭhānato aṭṭhīni āharitvā thūpaṃ^r katvā paridevasi, iti maṃ
paṭicca sataguṇena^s tvam eva^t dummati^u, bhijjanadhammā tāta
saṃkhārā bhijjanti^m tattha kā paridevanā^v ti. Tam sutvā
Bodhisattassa pitā „mama putto pandito, idhalokaparalokakiccam
jānāti, mama saññāpanatthāya^x etaṃ kammaṃ akāsīti“ cin-
tetvā „tāta Sujāta paṇḍita, ‘sabbe saṃkhārā aniccā’ ti me

^d B appamañño. ^e B vilapeyya. ^f B omits abhūtaṃ.

^g B, vilapasīti. ^h C vāladi. ⁱ B titṭhati. ^j C mamñe.

^k C sīsam vā. ^l B na. ^m B rudam. ⁿ B mattikātupasmī.

^o B tvaimññeva. ^p B ca. ^q B omits na. ^r B mittakathu-

^s B adds saḥassagunena nu. ^t B tvamññeva. ^u both MSS.

dummatīti. ^w C bhijjantīti. ^v B parivedanā. ^x C samñā-.

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