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Homage to that Lord, Arahant, Fully Self-Awakened One

DIVISION I:
THE PERFECTION OF GIVING
(Dānapāramitā)

I.1 CONDUCT OF AKITTĪ
(Akitticarīyaṃ)

1 In the interval between now2 and a hundred thousand eons and four incalculables ago, all that conduct3 was maturing for Awakening.

2 Setting aside conduct in many an existence in past eons, I will speak of conduct in this eon. Listen to me.4

3 When I, having plunged5 into a huge forest, into an empty6 open forest-glade7, was living as an ascetic named Akitti,

4 Then the overlord of the Threefold Heaven8 (his ornamental seat) warmed by the incandescence of my austerity, approached me for almsfood in the guise of a brahman.

1 Akitti-jātaka, No. 486. Cf. Jān. No. 7 where the Bodhisatta is called Agustya.
2 Ec reads Akiti, noticed as a v. l. at Ce.
3 In this Bhudda-eon, CpA. 10, 29.
4 carīya. CpA. 27, reading carīya, explains the section ti carīya. It then gives the same 8 carīya as at Pts. ii. 19, 225, Nd. 273.
5 The Buddha is said to have related Cp to Sārīputta, at his request, as he is said to have related Pts. 100.
6 Ec nibboñehersa; CpA. 21, Ce, Be nibboihī.
7 Of people, CpA. 29.
8 Ec vivanakāmāna; CpA. 29, Ce vipiṇa-. Be not clearly printed, probably vipiṇa-.
BASKET OF CONDUCT

5 Seeing him standing at my door¹, together with the receptacle (for food) I scattered (before him) leaves gathered from the forest, without oil and without salt.²

6 Having given him the leaves, I, turning the (food-) vessel upside down, abandoning a further search³ (for alms), entered the little leaf-hut.

7 And a second and a third time he came up to me. Unmoved, without clinging,¹ I gave as before.

8 By reason of this⁴ there was no discoloration of my physical frame. With zest and happiness, with delight I spent that day.

9 If for only a month or for two months I were to find a worthy recipient, unmoved, unflinching, I would give the supreme gift.

10 While I was giving him the gift I did not aspire for fame or gain. Aspiring for omniscience I did those deeds (of merit).

I. 2 CONDUCT OF SĀNKHĀ⁶
(Sānkhacariyāṁ)

1 And again, when I was the brahman called Sānkhā, wanting to cross over the great ocean I was on my way to the port.⁷

2 There I saw⁸ on the opposite side of the way a self-become one,⁹ an unconquered one¹⁰ faring along a desert-path whose ground was hot and rough.

3 When I saw him on the opposite side of the way, I investigated this matter: “This is a field (for merit) that has been reached by a person desiring merit.

⁴ Of his leaf-hut, Cpa. 24.
⁵ It was a great gift of merit even though it was a lowly gift, ibid.
⁶ Not part of the austere life to search for food twice in one day, ibid.
⁷ Unshaken by aversion, not clinging even minutely because of greed, ibid.
⁸ This gift, ibid.
⁹ Sānkhacariyā, No. 444. Called Sānkhacariyāśānukaramatā at Cpa. aro. 35.
¹⁰ BCL identifies as Jā. No. 52 which is also the identification he gives for Cp. ii. 19.

The port of Tamaliti, in order to take a boat for Savangabhumi (Burma?), Cpa. 28.

8 Ēt tathā adassanā, Ē tathā' adassāsā, Be tathā' adassānā.
⁹ A pacekabuddha, Cpa. 28.
¹⁰ Not conquered by any one of the kilesamāras, defilements, and so forth.

CoA. 28 speaks of 3 Maras.

PERFECTION OF GIVING

4 Just as a cultivator, seeing a field that would yield a great return, does not sow seed there, he cannot be in need of grain.

5 Even so I, desiring merit, seeing the glorious and superb field¹ for merit, if I do not render service there, I cannot be in need of merit.

6 Just as a minister, desiring power² over the persons in a king’s palace, does not give them wealth and grain, he dwindles in power.

7 Even so I, desiring merit, seeing one eminently worthy of a gift of faith, if I do not give him a gift, I will dwindle in merit”.

8 Thinking thus I, taking off (my) sandals³, honouring his feet, gave him sunshine and sandals.

9 I who was even a hundred times (more) delicate and comfortingly nurtured⁴ than him, yet fulfilling (the perfection of) Giving, thus I gave him (these things I needed more than he did).

I. 3 CONDUCT ACCORDING TO THE KURU MORALITY⁵
(Kuruhamacariyāṁ)

1 And again, when I was a king named Dhanānjaya in the superb city of Indapatta⁶ I was furnished with the ten skilled (ways of acting).⁷

1 The pacekabuddha.
² maṇḍala, power, authority, a rare word. Cf. maṇḍikā, śārāpeṣa, Dha. ii. 4, and maṇḍikārī, deci, Milh. 479.
³ An erottvā upāśānā, an unusual expression. At Vin. ii. 207f. monks coming into a monastery have to take off their sandals, upāśāṁ ommuṣīvā, as a sign of respect. But according to Jā No. 442 (iv. 16) the pacekabuddha knew the brahman would be shipwrecked but saved from drowning by his gift of sandals.
⁴ Even so, indifferent to his own physical hardship, he gave the pacekabuddha his own sandals and sandals. “Comfortably nurtured.”—Re. Co. v 1 sakh- dhīta; Be. sakṣheṣṭhaṁ.
⁵ Kuruhamacariyā, No. 276. Justification for the name “The Story of Dhanānjaya” as being in Ec is apparently internal, for at end of the verses the name is Kurumacariyā; at Cpa. 35, Co. Be it is Kurumacariyā. Also see Dha. iv. 86ff. where, at p. 88 as at Jā. ii. 367, the Kurumacām are called the 3 silā, moral habits.
⁶ So Co, Cpa. But Indapatta in Ec. -pattā in Be.
⁷ Cpa. 35, these are either the ten puṁsakiriyavatthu, grounds for making
I. 4 CONDUCT OF MAHĀ-SUDASSANA

(Mahāsudassana-cariyāyam)

1 When in the city of Kusāvati I was lord of the earth, named Mahā-Sudassana, a wheel-turner, very powerful, 

2 Brahmins from the realm of the kingdom of Kāliṅga approached me; they requested me for the elephant-nāga1 which was regarded as auspicious and of good omen.

3 "The country has a drought, is short of food, there is a great famine. Give (us) the glorious black2 elephant3 called Anījana."

4 A refusal by me was not suitable when a suppliant had arrived. (I thought), "let not my undertaking4 be torn. I will give the mighty elephant5."

5 Having taken the elephant6 by the trunk, sprinkling water from a jewelled ceremonial vessel over the hand7 I gave the elephant8 to the brahmans.

6 When he had bestowed this9 elephant10 the ministers spoke thus: "Why did you bestow the glorious elephant11 on the supplicants?"

7 Auspicious, possessed of good omen, supreme in conquest in battle, now that the elephant12 has been bestowed what will your kingdom do?"

8 I would give even the whole of my kingdom, I would give my own body. Omniscience was dear to me, therefore I gave the elephant13.

I. 5 CONDUCT OF MAHĀ-GOVINDA

(Mahāgovindacariyāyam)

1 And again, when I was the brahman Mahā-Govinda, priest to seven kings12, I was honoured by devas among men.13

2 I had it proclaimed three times daily in this place and that: Who wants, desires what? To whom what is the wealth to be given?

3 Who is hungry? Who thirsty? Who (wants) a garland, who an unguent? Who, being naked, will put on many-hued raiment?

4 Who will take a parasol on the highway, who sandals, soft and pleasant? Thus in the evening and at dawn I had it proclaimed in this place and that.

5 Not in ten places nor merely in a hundred places, in countless hundreds of places wealth was got ready for the supplicants.

6 If there came a mendicant beggar14, whether by day or by night, receiving whatever goods15 he wanted he went away with his hands full.

7 I gave a great gift such as this as long as my life lasted. I gave the wealth not because it was disagreeable nor did I not have a hoard4.

8 Just as an invalid in order to recover from an illness, satisfying the doctor5 with (some) wealth, recovers from the illness,

9 Even so did I, realizing6 it, in order to achieve complete fulfilment7 and to fill the mind that was lacking in contentment8, give gifts to mendicant beggars9 without attachment, expecting nothing in return,10 for the attainment of Self-Awakening.
Then I, freed from (being made a) sacrifice, issuing forth from
the sacrificial pit\(^1\), stirring up a deep thrill\(^2\), conferred a great
gift.

I did not drink, I did not eat\(^3\), nor did I partake of soft food
even for five or six nights without having given to one worthy
of offerings.

Just as a merchant making a store of goods takes the goods
there\(^4\) where the profits are great,

Even so, even from what one has himself used, what is given to
others is of great fruit; therefore what is to be given to others
will become a hundredfold.

Knowing this truth\(^5\) I gave gifts in existence after existence\(^6\).
For the attainment of Self-Awakening I did not draw back
from giving.

**I.7 CONDUCT OF PRINCE CANDA\(^12\)**
(Candakumāracariyāṁ)

And again, when I was own son of Ekarāja in the city of
Pupphavatī\(^14\), a prince called Canda,

This seems to mean he neither refused to give nor showed favouritism.
Same sense, in other applications, at Bv. vii. 1, Milin. 21.

\(^1\) Cf. I. 4. 7.

\(^2\) Of self and others, Cpa. 51.

\(^3\) Cpa. 47 vamāhin dhanān ti uttamānān iṣṭānaḥ vi dhanaṁ, the utmost wealth
wished for.

\(^4\) Nimi-jātaka, No. 541.

\(^5\) Doorsways to the four directions, Cpa. 53.

\(^6\) Ee narānhanaṁ, men and women; Ce, Be maññānaṁ. Cpa. says: not only
on animals but on pesas too.

\(^7\) So Cpa. 54.

\(^8\) Ee, Cpa. abhīcchānaṁ; Ce, Be abbo-. He made the gifts in perpetuity
for the duration of his life.

\(^9\) Cpa. 55, knowledge of the sīvyan Wās.

\(^10\) So as to fulfil the perfection of Giving.

\(^11\) Khandahāla-jātaka, No. 542. For different versions see Handurukarade,
p. 87. Mentioned Milin. 203.

\(^12\) Cpa. 58 Candakumāracariyāṁ.

\(^13\) An old name for Bārānasi, Cpa. 58.
6 Appearing as a trembling, grey-haired man, with wrinkled limbs, old, ill, and blind, he approached the king.
7 Stretching out his left and right arms then, bringing his clasped hands to his head, he spoke these words:
8 "I request you, great king, who have fostered the kingdom righteously, whose renown for delight in giving has spread to devas and men:
9 Even both my eyes, my guides, are blind, destroyed. Give me one eye, you too keep going with one."
10 When I had heard his words, exalted, deeply thrilled in mind, my hands clasped, filled with enthusiasm, I spoke these words:
11 "Now I, thinking (of this) am come here from the palace; you, knowing my mind, are come to request an eye.
12 Ah, my intention is accomplished, fulfilled is my desire. Today I will give a glorious gift not given before to a supplicant."
13 "Come, Sivaka, be up and doing, do not linger, do not tremble. Plucking out even both eyes give to the mendicant beggar."
14 Tharucun Sivaka, urged on by me, doing my bidding, tearing (them) out like the pith of a palm-tree bestowed them on the supplicant.
15 While I was desiring to give, while I was giving, and after the gift had been given by me, there was no contrariety of mind; it was for the sake of Awakening itself.
16 The two eyes were not disagreeable to me nor was myself disagreeable to me. Omniscience was dear to me, therefore I gave the eyes.

I. 9 CONDUCT OF VESSANTARA

(Vessantaraacariyam)

1 She who was my mother, the warrior-noble lady named Phussati and Sakka's chief consort in a former birth—
2 On seeing the destruction of her life-span, the lord of devas spoke thus, "I am giving you ten boons, lovely one, choose the boon you wish."
3 And when this had been said that devi spoke of this again to Sakka, "In what way is there a fault in me? In what way am I disagreeable to you that you cause me to decease from a delightful place as the wind (blows down) a clump of flax?"
4 And when this had been said, Sakka again said this to her, "It is not at all that you have done any evil and nor are you not dear to me.
5 To this extent only is your life-span; it must be the time for deceasing. Accept the boons given by me, ten incomparable boons."
6 She, Phussati, given the boons by Sakka, elated, exultant, joyous, accepted the ten boons including myself.
7 She, Phussati, deceasing from there, arose among warrior-nobles in the city of Jetuttara, and wedded Sunjaya.
8 When I descended into the womb of Phussati, my dear mother, through my incandescence my mother was always delighting in giving.

2 Ācūrav, but Phussati in ver. 7, 8, 10.
3 Ācūrav, Be ca mahasajja, Be mahaśīṣa.
4 In spite of pl. attaśu jātiśu, Cpa. 74 maintains that the immediately preceding birth is meant.
5 Be, Ācūrav, Be sāvā.
6 Be, Be vace, Be vara, Cpa. 75 vara ti vasassu varāyagaha, choose a boon among boons.
7 Cpa. 75 pun' idam, this again, referring to Phussati's imminent decease from the deva-world. Be, Be, Be purudāna. Puruddāna, lord of cities, and puruddāna, bounteous givers, also meaning kindel-breakers, are among Sakka's epithets.
8 See Jīva. 482, 497, Mh. 376, 385, 410 for this name of a tree.
9 i.e., she made me to be included among these boons (to be received), Cpa. 76.
10 The capital of Sivi kingdom where reigned Sivi and his son Sunjaya.
She gave gifts to the destitute, the sick, the old, to suppliants, to people travelling, to reclines and brahmans, to those who had lost their property, to those who had nothing.

Phusati, carrying me for ten months, making a circuit of the city gave birth to me in the street of the vessel.

My name was not from my mother’s side, nor yet did it originate from my father’s. As I was born there in the street of the merchants therefore Vessumatara was I called.

When I was a boy, eight years old, seated in the palace then I thought of giving gifts.

I would give my heart, eyes, flesh and even too my blood, I made it known I would give my body should anyone request me.

While I was considering my state (of mind) which was unmoved, steadfast, the earth, garlanded with Sinheru’s (celestial) Groves, trembled there.

Every fortnight (and invariably) on the full moon day, the Observance (day), I mounted the elephant Pacaya and went to give a gift.

Brahmans from the realm of the kingdom of Kālinga approached me; they requested me for the elephant-nāga which was regarded as auspicious and of good omen:

‘The country has a drought, is short of food, there is a great famine. Give (us) the glorious all-white elephant, supreme among elephants.’

1 Cpa. 77, Ce, Be addikhe, Be paṭṭhikhe, noticed as a v. l. at Ce with paṭṭhī-, pathhī- (also notated at Be).
2 kātā, so explained at Cpa. 77.
3 The common people, Vaiśya being a scty. of vē, a settlement.
4 Kc metti, Cpa. 73, Ce mati- noticig the reading metti, also Be.
5 Kc metti-ka, Cpa. 76, C6, Be patkika-.
6 Es, Ja. vi. 482 340 ‘mini’, noted at Cpa. 78 which with Ce, Be reads jār etha.
7 Among the vessels.
8 Es yaśeṭā, Cpa., Ce, Be, Ja. vi. 486 sāvetvā.
9 Groves in Theravāda (noted at Cpa. 79, Vin. 424) sworn on Sinheru are known as Sinheru’s Groves. Of, the meaning is Sinheru and the delightful Groves in the various Jambudīpas and Sinheru-Groves. This means garlanded with Sinheru’s Groves (Cpa.).
10 Es addikadhamāṇē, Ce, Be avaddha-, also Cpa. 80 which glosses by anu-sadhamāē. See Vin. iv. 145 anuddhamāṇē ti anupasāhīkārt, every fast day.
11 As pointed out at Cpa. 81 the verses beginning here (16, 17, 19, 20) have occurred already (at l. 2, 2–5).

1 Cpa. 77, C6, Ce addikhe, Ce paṭṭhikhe, noticed as a v. l. at Ce with paṭṭhī-, pathhī- (also noted at Be).
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3 The common people, Vaiśya being a scūṭy. of vē, a settlement.
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11 As pointed out at Cpa. 81 the verses beginning here (16, 17, 19, 20) have occurred already (at l. 2, 2–5).

18 I did not waver, I gave whatever the brahman requested of me. I did not conceal what was there (in my possession), my mind delighted in giving.

19 Are refusal by me was not suitable when a supplicant had arrived. (I thought) "let my undertaking be torn. I will give the mighty elephant."

20 Having taken the elephant by the trunk, sprinkling water from a jewelled ceremonial vessel over the hand, I gave the elephant to the brahman.

21 And again, when I was giving the superb all-white elephant the earth, garlanded with Sinheru’s (celestial) Groves, trembled then too.

22 At the gift of the elephant the people of Sivi, angry, gathered together; they banished me from my own kingdom (saying), "Let him go to Mount Vanka."

23 While they were driving me out, unmoved, steadfast, I requested one boon: to confer a great gift.

24 On being requested, all the people of Sivi gave me the one boon. I, having a pair of drums, gave the great gift.

25 Then at this sound great was the tumult, the dread. Because of that (earlier) gift they threw me out—I gave the gift again.

26 Giving elephants, horses, chariots, women and men slaves, cattle, riches—having given the great gift, I departed from the city then.

27 When I had departed from the city and turned back to look (at it), the earth, garlanded with Sinheru’s (celestial) Groves, trembled then too.

28 Giving the chariot drawn by four horses, standing quite alone without a companion at a great cross-road, I said to the lady Maddi:

1 Including the sons of King Sivi, and in fact everyone except King Sañjaya, Queen Pusmat, and the lady Maddi, Cpa. 82.
2 Ce, Ce sāvetvā, Be sāvetā.
3 kṣapṭherin ti yugamūhāherin, Cpa. 83, a pair of great drums, or perhaps a double-drum.
4 Es yaśeṭāti; v. l. sāvetvā at Cpa. and so at Ce with v. l. sāverā, sāvetvā. Explained at Cpa. by ghośāpetvā.
5 Es, Ce dānena mār, Be dānena imār.
6 nivattāti viśoka; cf. D. ii. 122 where the Buddha for the last time “gazed at Vessali with the elephant-look”, nāga-palkīñī V. apaloketvā; cf. Divyā 268.
7 Giving it to the brahman, Cpa. 85.
BASKET OF CONDUCT

"You, Maddī, take Kanhā, she is light and the younger. I will take Jāli for heavy is he being the brother".

Maddī took up Kanhājina as though she were a blue lotus (or) a white water-lily. I took up the warrior-noble Jāli as though he were a golden gourd.

Four warrior-noble people, well-born, delicately nurtured, walking on uncovn and on even (ground), were going towards Mount Vaikāka.

Whatever people were coming the same way or from the opposite direction, we asked them the way saying, "Where is Mount Vaikāka?"

Seeing us there they uttered compassionate words, they made known their sorrow far away was Mount Vaikāka.

If the children saw trees in fruit in the forest, the children cried out for these fruits.

When the tall massive trees saw that the children were crying, bending down of their own accord, they came within reach of the children.

Seeing this marvel, wonderful, astounding, Maddī, beautiful in every limb, gave applause.

"A marvel indeed in the world, wonderful, astounding. The trees have bent down of themselves through Vessantara’s inaccescence."

Out of compassion for the children yakkhas shortened the path; on the very day they set out they reached the Ceta kingdom.

Sixty thousand kings were living then in Mātula. All, holding up their clasped hands, weeping, came forward.

When they had held conversation there with the Ceta (kings) and their sons, departing from there they came to Mount Vaikāka.

PERFECTION OF GIVING

The lord of devas, addressing Vissakamma who was of great psychic potency, said, "Create properly a well-made hermitage, a delightful leaf-hut."

When Vissakamma who was of great psychic potency had heard Sakka’s words, he created properly a well-made hermitage, a delightful leaf-hut.

Plunging into the forest which was quiet and undisturbed, we four people lived there on the mountain.

I and the lady Maddī and both Jāli and Kanhājina lived in the hermitage then dispelling each other’s sorrow.

Keeping guard over the children I was not idle in the hermitage. Maddī fetched fruits, she fed three people.

While I was living in the forest a traveller approached me. He requested me for both the little children, Jāli and Kanhājina.

Seeing the supplicant approaching, joy arose in me. Taking hold of both children, I gave them to the brahman then.

When I was relinquishing my own children to the brahman supplicant, the earth, garlanded with Sineru’s (celestial) Groves, trembled then too.

And again, Sakka, descending in the guise of a brahman, requested me for the lady Maddī who was virtuous, a chaste wife.

Taking Maddī by the hand, filling the clasped hands with water, having a mind of faith in my purpose, to him Maddī I gave.

As Maddī was being given the devas in the heavens were rejoiced; the earth, garlanded with Sineru’s (celestial) Groves, trembled then too.

Jāli (my son), Kanhājina my daughter, the lady Maddī, a

---

1 bimba, an image, also a kind of gourd. As noted by BCL, p. 125, n. 2 "The line Jalaṃ hatthā sākhāvā brahmāṃsāna sādaṃ gajam which follows in text of the P.T.T. is omitted in older recensions and is not supported by the Commentary. I therefore refrain from translating it."

2 Ev yanti, Cpa. 86, Cs, Be enti. 3 Es, Be pavane, Cc pavara.

4 Ev ubhī, Be ubbiddhi, Ce ubbīgā. 5 The might of his merit, Cpa. 87.

6 Ev mātul, Cs, Be mātule also Cpa. 88 which calls it a city in the Ceta kingdom.

7 Cpa explains this was because they were much concerned to see that it was Vessantara who had come in such circumstances.

8 This refer to "We four people", Cpa. 88.

---

1 Es Vissau.

2 asanā; CPD gives ‘assiduusus’ for this passage. Cpa. 89–90 says “even as the hermitage was not empty (asanā) so was I ‘not empty’ (not idle) in developing asanā; asanā is also a reading: my abode was not empty due to my occupation of it guarding the children; there I lived. Through the might of the Bodhisattva’s mental (living-kindness) all the animals too for 3 yojanas all round acquired merit.”

3 Thinking he would fulfill the perfection of Giving.

4 Es silavatam, Cpa. 94–5 (prose), Cs, Be -vantin.

5 The brahman’s outstretched hands, Cpa. 95.

6 He thought that, reaching the summit of the perfection of Giving, he would arrive at Self-Awakening.
chaste wife—relinquishing them I did not think; it was for the sake of Awakening itself.

Neither child was disagreeable to me, the lady Maddi was not disagreeable. Omniscience was dear to me, therefore I gave away those who were dear.

And again in the company of my parents in the vast forest, when they were lamenting compassionately and talking about my happiness and sorrow,

I approached them both with shame and fear of blame, with reverence; the earth, garlanded with Sineru’s (celestial) Groves, trembled then too.

And again, having departed from the vast forest with my relations, I entered the delightful city Jetuttara, supreme among cities.

The seven (kinds of) gems rained down, a great rain-cloud showered down; the earth, garlanded with Sineru’s (celestial) Groves, trembled then too.

Even this cognizant earth, not knowing happiness or sorrow, at the power of my giving quaked seven times.

I. 10 CONDUCT OF THE WISE HARE

(Sasapanditacarāyāṁ)

And again, when I was a hare who roamed in the forest, feeding on grass, leaves, herbs and fruit, refraining from oppressing others,

1 He did not think of the torment; he was released (in mind), Cpa. 96, which also gives the five sacrifices incumbent on all Buddhas: that of their wealth, that of their own heads, eyes or limbs, that of their own life, that of their dear children, that of their loved wife.
2 Cf. I. 8. 15. Vet. quoted Mān. 120.
3 Vet. quoted Mān. 281, which mentions Cpa. by name.
4 Other people came too, Cpa. 100.
5 I.e. the vicissitudes he had been through. Ec. Apa. 51 dukkharām, Ce, Be, Jā. 1. 47 dukkharām.
7 Ec. Ce, Cpa. Ce, Be, pavispāri.
8 This verse, cited at Jā. i. 47, Apa. 51 contains that after the (Rodhni's) life-span as Vissantiara was ended he arose in Tusita-realm.

PERFECTION OF GIVING

2 A monkey, a jackal, a young otter and I dwelt then in the same neighbourhood and were to be seen evening and morning.

3 I instructed them as to lovely and evil deeds: “Shun the evil ones, keep to the lovely ones”

4 Seeing the moon at the full on an Observance day, I pointed it out to them there saying, “Today is an Observance (day).

5 Prepare gifts to give to one worthy of gifts; having given the gift to one worthy of gifts, observe the Observance (day).”

6 Saying “Very well” to me, having prepared gifts according to their ability, according to their means, they sought one worthy of gifts.

7 Seated there I thought about a worthy, suitable gift: “If I should get someone worthy of gifts, what would be my gift?

8 I have no sesame, grain or beans, rice, clarified butter. I keep myself going on grass; it is not possible to give grass.

9 If anyone worthy of gifts comes into my presence for food I will give my own self; he will not go away empty.”

10 Knowing my intention, Sakka in the guise of a brahman approached my lair so as to test my giving.

11 When I saw him, elated I spoke these words, “It is good that for the sake of fodder you have reached my presence.”

12 Today I will give you a glorious gift not given before. You are furnished with moral virtue; unifying in you is the oppressing of others.

13 Come, light a fire, collect different kinds of sticks. I will roast myself, you will devour (me) roasted.”

14 He saying “Very well”, exultant in mind, collected different
kinds of sticks; making a womb of embers he made a huge pyre.

15 He lit a fire there that would become big quickly. Shaking my dust covered limbs, I sat down at one side.

16 When the great pile of sticks was burning and roaring, leaping up then I fell down into the middle of the blazing flames.

17 As anyone entering into cool water allays his distress and fevers and finds satisfaction and zest,

18 So did the burning fire when I entered it allay all my distress as though it were cool water.

19 I gave to the brahman the whole of my entire body, the outer skin, inner skin, flesh, sinews, bones, and the muscles of the heart.6

Its summary:7

1(20) Akitti the brahman, Sāṅkha, Dhanañjaya the Kuru king, King Mahā-Sudassana, the brahman Mahā-Govinda, 

2(21) Nimi, and Prince Canda, Sivi, Vessantara, the Hare—each was I then who gave these glorious gifts.

3(22) These were the preliminary requirements8 for giving, these

the perfection of Giving; giving my life to a suppliant, I fulfilled this perfection.

4(23) When I saw one approaching for alms, I sacrificed my own self. There was no one to equal me in giving—this was my perfection of Giving.1

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1 In the Jātaka the hare shook himself so as not to harass or oppress others (see ver. 1, 12), such as any small creatures who might be in his fur being burnt to death. Cpa. 126 is similar.
2 Ee pañja, Cpa. 106, Cc. Be pañja. Cc gives pañja as a v. l.
3 Ee dhāmam āyati, grammatically wrong; Cpa, Be dhāmam āyati, Cc dhāmam āyati, making the noise dhāmamā. Cc. III. 9. 4.
4 sameti, glossed Cpa. 107 by vāpasameti.
5 deti, ibid. uppalitā.
6 Traditionally the story ends with Saccā making a likeness of the hare on the moon (visible in the tropics). Jā. 1. 172 says that one of the four marvels of this con is that for the whole of it the likeness of the hare will endure on the moon. Another of these four marvels is the inability of fire to burn a certain district, see below III. 9.
7 On the division of the following verses see Intr. p. 31.
8 Cpa. 108 takes brahmanas belonging to Akitti, though that he was a brahman before he became an ascetic is not said in his Story at I. 1.
9 parikkhāra, apparently meaning it was necessary to have been born as the first nine persons of this Division for the Hare to fulfill the ultimate perfection of Giving, namely the giving of his own life. For they had fulfilled the perfection and the higher perfection of Giving by giving their possessions and their limbs (which includes the giving of one’s eyes, children and wife). See I. 9. 52 n. and II. 10. 8a n.

1 Jā. 1. 45, BvA. 59, ApA. 49 referring to the Sasappalita-jātaka, quote this ver. to illustrate the culmination of the perfection of Giving.
PERFECTION OF MORALITY

II. 1 CONDUCT OF A MOTHER'S SUPPORTER

(Mātiposakacariyāṁ)

1. When I was a lordly elephant in a forest supporting my mother there was none then on earth like me in respect of (moral) virtues.²

2. A forester, having seen me in the forest, informed the king about me: "Sire, an elephant befitting you is living in a forest-glade.

3. There is no need of precautions for him, nor even of pit or stake.³ If he is taken by the trunk he will come here himself."⁴

4. When he had heard the words the king, joyful in mind, sent an elephant-tamer: a skilful teacher, well-trained.

5. That elephant-tamer, going there, saw (me) in a lotus-pond pulling out lotus roots² for my mother's sustenance.

6. Discerning my moral virtue he looked out for distinguishing marks. Saying, 'Come, son,' he held me by my trunk.

7. What was then the natural strength of my physical frame is today exactly the same as the strength of a thousand elephants.

8. Had I been angry with those who came to capture me I was capable of crushing to death even the whole kingdom of men.¹

9. Yet I, for the sake of guarding morality, for fulfilling the perfection of Morality, would not change my mind (even though) they were tethering me to a stake.⁵

10. If they had attacked me there with axes and spears I would not even have been angry with them for fear of breaking my morality.

II. 2 CONDUCT OF BHŪRIDATTA

(Bhūridattasāriyāṁ)

1. And again, when I was Bhūridatta,⁴ of great psychic potency,⁶ I went to a devo-world⁷ with the great king Virūpakkha.⁸

2. There I, seeing devas who were entirely given over to happiness, undertook the vow of morality for the sake of going to⁹ that heaven.

3. Having seen to my physical needs,¹⁰ having eaten enough to keep myself going, resolutely determining on the four factors¹¹, I lay down on top of an anthill.

4. He who had some need of my inner skin, outer skin, flesh, sinews or bones, let him take it away, given as it was.¹²

¹ Ee Siļvanāgačariyāṁ, Cpa. 110, Ce, Be Mātiposakacariyāṁ. See Jā. No. 455, Mātiposaka-jātaka (K. Māt.-). The Siļvanāgačañka, Jā. No. 72, to which BCL refers in his translation, p. 107, n. 1, is quite different from Cp. story. The title of this story therefore is best taken as Mātiposaka, A Mother's Supporter.

² kuñjana.

³ gajana, explained as sīlagajana at Cpa. 110.

⁴ pājana.

⁵ Ee. Be na pi āśālākāṣṭa, Ce na piāśālaka, with vi. 1. rapi āśālaka, Cpa. 111 āśāka- (in another compound), v. s. v. CPD.


¹ Ee, Cpa. A. 1. 50: "gladly would I be reduced to skin, sinews, bone and let my body's flesh and blood dry up." See next ver., and Cpa. 117, which says chavīcanda is one factor, the rest are to be taken separately. It is therefore misleading of BCL to innote: "the four constituents are Skin, Muscles, Bone, Pith," though these form another 4 units, constituents, at A. ii. 79.

¹² As at II. 10. 3; cf. I. 10. 19.
As I was lying down the ungrateful Álampāna caught me. Having thrown me into a basket he made me perform in this place and that.

Even though thrown into a basket, even though crushed down by his hands, I was not angry with Álampāna for fear of breaking my morality.

The sacrifice of my own life was (more) trifling to me than that of grass. The transgression of morality was to me like the earth inverted.

In a hundred successive births I could sacrifice my life rather than violate morality even for the sake of (reigning over) the four continents.

So I, for the sake of guarding morality, for fulfilling the perfection of Morality, would not change my mind even though they were throwing (me) into the basket.

II. 3 CONDUCT OF THE NĀGA CAMPEYYA
(Campeeyanāgacariyāṁ)

And again, when I was Campeyyaka of great psychic potency, even then I was righteous, given over to the practice of moral vows.

Even then, a snake-charmer catching me who was a Dhamma-farer, who observed the Observance (days), made me perform at the royal gateway.

Assuming the colour he had thought of—blue, yellow or red, I was obedient to his intention, carrying out his thoughts.

CpA. 122, Be Ālampāṇaya, Ce Ālampāṇe.

CpA. 122 uppatanā, Ce, Be uppatanā. CpA uses the word parivartanā in explanation, with which cf. parivarteyya etc. at Vin. i. 7 where Moggallāna suggests he should 'invert' the earth or turn it upside-down.

Cf. II. 1. 9.

Campeeyā-jātaka, No. 166.

A nāga-king who lived under the river Campañ between Anga and Magadhā.

dhammikā, explained by dhamma-cariya, dhamma-farer, at CpA. 126.

Abikusikā, CpA. 130-dahika, Ce-dahika, Be-dahika.

dhamma-cariya, CpA. 129 one who faced the Dhamma of the ten skilled ways of acting.

Ibid. 130 explains kālī by kālīpī.

To the residence of King Uggasena of Jāranapā.

Ce yānā so vannāṁ cintayati nīlāṁ ca pitālohitāṁ; Ce yānā yānā so vannāṁ cintayi nīlāṁ ca pitālohitāṁ.

II. 4 CONDUCT OF CŪLABODHI
(Cūlabodhacariyāṁ)

I could have turned dry land to water and turned water to dry land. If I had been angry with him I could have reduced him to ashes in a moment.

Had I been under the mastery of mind, I would have fallen away from morality; the supreme aim does not succeed for one who has fallen away in respect of morality.

Willingly let this body be broken up, let it be scattered in this very place—not for all that would I violate morality in spite of its being scattered like chaff.

And again, when I was Cūlabodhi, very virtuous, seeing becoming as a peril, I departed on the Departure.

She who had been my wife, a brahman lady of golden-coloured skin, without expectation in the round of rebirths, departed on the Departure.

Without attachment, kāsāna cut off, without expectation from a family or company, walking along to village and market-town, we reached Bārāṇaśi.

There we lived prudently, not in association with a family (or) company; we both lived in the royal pleasance, undisturbed, (where there was) little noise.

When the king went to see the pleasance he saw the brahman lady. Approaching me he asked, "Is she yours? Whose wife is she?"

Buddhahood in accordance with the aspiration the Bodhisatta made at the feet of Dīpākara, CpA. 130f.

This seems to refer to the body, CpA. 131.

Cūlabodhī-jātaka, No. 443; also Jān. No. 21.

nekkhammarikā abhinikkhammarikā, "I utterly renounced the world and its pleasures through fear of further existence in saṁsāra, seeing that nīlāna was close", CpA. 133.

kāsāna, compassion, i.e. in the household life.

E, CpA vivaṭṭa; Ce, Be pi viṭṭa.

nīlāna, CpA equates ānā with tathā, thirst, craving.

It is said, by CpA. 123 as ānāna taṇhābhandanaṁ chinntaṁ, since the tie of attachment to kāsāna has been cut off.

A family who supported monks and ascetics, and a group of ascetics.

From animals and birds, CpA.

E, Ce tūhā? evedha bhāriyā (Ce bhāriyā), CpA. 135. Be tūhā nāli? lañña bhāriyā? and meaning "What is she to you—wife or sister? Is she another's wife?"
6 This said, I spoke these words to him, "She is not my wife; she is of the same persuasion, the one dispensation".
7 Infatuated with her he had his hirelings seize her; compelling her by force he made her enter the inner apartments of the palace.
8 She who had been mine by touching a water-jar, constat, of the one dispensation—when he dragged her along and she was being led away, anger arose in me.
9 With anger arising I recollected the observance of the vow of morality; then and there I held back (my) anger, I did not let it increase further.
10 If anyone were to attack that brahman lady with a sharp knife, for the sake of Awakening itself never would I violate morality.
11 That brahman lady was not disagreeable to me, nor even did strength not exist in me. Omniscience was dear to me, therefore I guarded morality.

II 5 CONDUCT OF THE BUFFALO-KING

(Mahisārajācāryāna)

1 And again, when I was a buffalo roaming in a forest, very well-grown in body, strong, large, terrifying to behold,
2 Here and there in a mountain-cave, on a rough hillside and

at the root of a tree, near a water-course, there was some place or other for buffaloes.
3 Wandering about in the huge forest I saw a favourable place. Going to that place I stood and I lay down.
4 Then an evil, foul, nimble monkey came there and urinated and defecated over my shoulder, forehead and eyebrows.
5 And on one day, even on a second, a third and a fourth too, he polluted me. All the time I was distressed by him.
6 A yakṣa, seeing my distress, said this to me, "Kill that vile evil one with horns and hoofs."
7 This spoken, I said this then to that yakṣa, "How is it that you (would) besmear me with a carcass, evil and foul?"
8 If I were to be angry with him, from that I would become more degraded than him; and morality might be violated by me and wise men might censure me.
9 Better indeed is death through (leading a life of) purity than a life subject to disdain. How will I, even for the sake of life, do an injury to another?
10 This one, thinking thus of me, will do the same to others and they will kill him there; for me this will be freedom.
11 This one of wisdom, forgiving disrespect among low, middle, high, thus obtains, intent of mind, according as he aspired."
II. 6 CONDUCT OF RURU THE DEER-KING
(Rurumigaśācariyām)

1. And again, when I was Ruru, the deer-king, resembling fine
purified gold, concentrated on the highest morality.

2. I approached a pleasant region, delightful, secluded, without
human beings, and dwelt there on a charming bank of the
Ganges.

3. Then at the upper reaches of the Ganges a man, hard pressed
by creditors, fell into the Ganges (thinking), “I live or I
die.”

4. Day and night he, borne along in the great water of the
Ganges, crying out a piteous cry, went on in the middle of
the Ganges.

5. I, hearing the piteous sound of his lament, standing on the
bank of the Ganges, asked, “What man are you?”

6. And he, asked by me, explained then his own action, “Terri-
fied of creditors, I jumped, fearful, into the great river.”

7. Taking pity on him, sacrificing my life, entering (the river?)
I dragged him out in the darkness of the night.

8. When I knew he had recovered I said this to him, “I ask
one boon of you: tell no-one about me.”

9. Going to the city, when questioned he conveyed (this news)
for the sake of wealth. Bringing the king, he came close to
me.

10. All that had been done by me was told to the king. The king,

No. 17. See also M.Q. i. 292, n. 4.
2. Vīvatū, C, Be, sūtra-
3. Cā. 144 says paramadāsaṃghita means either purified morality and
the mind well concentrated, or the mind properly concentrated on purified morality.
4. Vīvatū, C, Be, sūtra-
5. In either case the creditors could not press him.
6. sattva, usually sacrificing, abandoning; here it seems more in the sense of
hazarding.
7. tass, gen. in sense of acc., Cā. 146, which adds that tattva is also the
pāli (i.e. text) and that its meaning here is nādyān. This is loc. sing. and could
mean ‘near the river.’
8. After two or three days when the deer had given him all sorts of fruits,
his king had got over his exhaustion.
9. “Do not tell the king or a minister that a golden deer lives in such and
such a place.” Cā. 147.
II. 8 CONDUCT OF DHAMMA THE DEVAPUTTA1
(Dhammdevaputtacariyam)2

1 And again, when I, having a great retinue3, great psychic potency, was Dhamma4 by name, a great yakklha was I, compassionate towards all the world.
2 Rousing the populace to the ten skilled ways of acting5, I toured villages and market-towns with friends, with attendants.
3 An evil, aviracious yakklha, making known the (ten evil) ways of acting6, he too was touring here on earth7 with friends, with attendants.
4 The speaker of Dhamma and Adhama we, both encores, striking chariot-pole against chariot-pole, both met face to face.8
5 A terrible9 quarrel proceeded between the good and the evil and imminent was a great battle for descending from the way.10
6 If I had been angry11 with him, if I had broken the ascetic qualities, I could have reduced him and his companions to dust.
7 But I, for guarding morality, having caused my mind to be cool12, descending with my people, the path to the evil one I gave.

2 Ec Dhammādhammdevaputtacariyam.
3 Ec mahāyakklha, Ce, Be mahāpakkha, Cpa. 161 mahajātaka, explained by mahāparivāra.
4 A devaputta reborn in the kāmāvacara deva-world. Adhama likewise was a devaputta reborn in the same deva-world, Cpa. 161.
5 Āsakusalakammapha, see I. 3. 1; III. 14. 2.
6 Ec pāvaka, Cpa. 162, Ce, Be pāvaka. The ten are given at e.g. M. i. 286f., and spoken of at Jā. iv. 10, by their generic title āsakusalakammapha. BCL’s “burning with the ten kinds of fire” must be due to the reading pāvaka and to the two meanings of dipeti, to light, kindle, and to illustrate, explain.
7 The encounter took place in the sky in the Jā story. Cpa. 162 therefore inserts here the word radda, now close to (Jambudīpī).
8 semināh ti samāgātī samākhē bhūtā, Cpa. 163. They met as they were going in opposite directions with their retinues.
9 Ec āsaksa, Cpa. 162 Be bhūsma. Cf. āsaksa and bhāsma, Morris JPT 5 191-3, p. 16.
10 See n. 7.
11 Ec, Cpa. Ce pakuppeyya, Be kupu.
12 Arousing khantī and mettā, patience and loving-kindness (two of the perfections), also mercy, Cpa. 166.

II. 9 CONDUCT OF ALINASATTU1
(Alinasattucariyam)2

1 In the kingdom of Pāñcāla in the city of Kampīlī3, the incomparable city, the king named Jayaddisa4 had attained the qualities of morality.
2 I was that king’s son, well-instructed5, of great morality, Alīnasattru, having (virtuous) qualities6, always caring for the attendants.6
3 My father who had gone deer-hunting met a man-eater10. He seized my father (and said), “You are my prey, do not move.”
4 I hearing these words of his he was alarmed and trembled with terror; his thighs became rigid on seeing that man-eater.
5 “Taking the venison, let me go free”. Making a promise to return again and giving wealth to the brahman11, my father addressed me:
6 “Son, take care of the kingdom, do not neglect this city. I promised the man-eater to return.”

1 Ibid. tāvade ti tan khunāñcana, ‘that very moment’, forthwith.
2 Various occasions are recorded when in the past, stīla, ‘Devadatta’ entered the earth, e.g. Jā. Nos. 222, 518. In the Dhammajātaka Adhama, here the evil yakklha, is identified as Devadatta. Five other occasions are recorded at Miln. 161, when in present times, etamhu, evil-doers were swallowed by the earth. One of these was Devadatta, see Ap. p. 359, Ap. 121f., Dī. i. 147ff.
3 Jayaddisa-jātaka, No. 513.
4 Ec Jayaddissacariyam; Cpa. Be Alīnasattu; Ce Alīnasattu and -samta-
5 Ec Kapilla, Cpa. 197, Be Kapilla, Ce Kampili. Elsewhere Kampili.
6 Vanquishing enemies.
7 samudram. He had heard, i.e. learnt, all that a prince should learn; he had learnt much, balinama, Cpa. 168.
8 Ibid. endowed with the epithet qualities of a Great Man.
9 Ec anuttara-parjano, supreme in; Cpa anuttara-parjano, devoted to; Ce, Be anurakkhī-parjano, guarding: namely, with the four bases of sympathy or generosity, saṅghavatattī (mentioned at III. 14. 2 and enumerated at e.g. D. ii. 152. 212. A. ii. 32). See Cpa. 168.
10 Son of a yakklha, ibid.
11 Who had recited some verses just as the king was setting out to hunt; the king, who had promised him a reward when he got back, wanted to keep his promise.
II. 10 CONDUCT OF SĀNKHAPĀLA¹

(Sānkhapālacariyā)

1 And again, when I was Sānkhapāla, I was of great psychic potency, with fangs⁶ my weapons, terribly venomous, two-tongued, overlord of nāgas.

2 At a cross-road on a highway crowded with divers people, resolutely determining on the four factors⁷, I made my dwelling there.

3 He who had some need of my inner skin, outer skin, flesh, sinews or bones, let him take it away, given as it was.⁸

4 Hunter-boys⁹, rough, harsh, pitiless, saw me and came up to me there, sticks and clubs in their hands.

5 Piercing my nostrils, tail and backbone, placing me on a carrying-pole, the hunter-boys bore me off.

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¹ For the quius 6:11. ² vitavā. Or speaking what was useful, beneficial, speaking in a friendly way. ³ Jayaddisa-jitaka, vol. v, 33 here refers to the hare who jumped into a blazing fire; see above l. 10. ⁴ pāpanaha, forebear. The man-eater, half-human, was the king’s brother, and so uncle to the prince. ⁵ Sānkhapāla-jitaka, No. 524. ⁶ And two above, two below, CPA. 175. ⁷ See II. 2. 3. ⁸ At II. 2. 4; cf. I. 10. 10. ⁹ hoopūrṇā, explained by luddapūrṇā at CPA. 177; both words occur at jē. v. 1. 11, translated ‘lord fellow’, ‘ruffian’.

6 If I wishing it, I could have burnt there with the breath of my nose this sea-girt earth⁴ with the forests, with the mountains.

7 Though pierced by snakes, though hacked about by knives, I was not angry with the hunter-boys—this was my perfection of Morality.²

Its summary³:

1(8) Lordly elephant, Rhūri-jattta, Campeyya, Bodhi, the buffalo, Ruru, Mātanga, and Dhamma, and Jayaddisa, (and his) own son.

2(6) All these, strong in morality, were the preliminary requirements in partial fulfilment.⁴ Having maintained⁵ life they preserved moral habits.

3(10) When I was Sānkhapāla, all the time handing over even my life to whomever it was⁶—therefore that was the perfection of Morality.

¹ The great earth saṣāgara, with the sea, which CPA. 178 takes as bounded by the ocean.
² According to CPA. 178f., he evinced all the perfections. This ver. is cited at Jā. i. 45, Bv. 60, Ap. 50 in illustration of the ultimate perfection of Morality.
³ On notation of following verses, see Intr. p. xi.
⁴ pāṭikkharā padesā. The former conduct of the 9 beings mentioned in ver. 5 above would appear to have been necessary premonies to the culminating perfection of morality as exhibited by Sānkhapāla. They were not separate from the final achievement, but capsādā, perhaps meaning ‘combined’ or integrated with it, showing the process of full mastery of the perfection of morality was a gradual one. Cf. I. 10. 3f.
⁵ Be pāṭikkharā, CPA. 181. Cc. Be pāṭikkharā. The beings of ver. 3f., though aware of the necessity to guard their morality did not give up their life but preserved both that and their morality.
⁶ yassu kaściti. This seems to mean that, irrespective of persons he preserved his morality but gave up his life. Cf. MA. iv. 170f. of the Bodhisatta, “there was no gift not given, there was no morality not protected.”
III. 1 CONDUCT OF YUDHAÑJAYA

(Yudhañjayacariyam)

1 When I was Yudhañjaya, the king's son, of immeasurable renown, I thrilled when I saw a dew-drop fallen down in the warmth of the sun.1
2 Taking that itself as the sign I increased the thrill. Honouring my mother and father I requested (their consent) for the going forth.
3 Their hands folded, with the citizens, with the inhabitants of the kingdom, they begged me, "Son, this very day take care of the great estate which is rich and prosperous".
4 While the (multitude) together with the king, the court ladies, the citizens and the inhabitants of the kingdom, were lachrying piteously, I went forth' without expectation.
5 It was for the sake of Awakening itself that, renouncing the sovereignty of the entire earth, relations, retinue, renown, I did not think (anything about it).2
6 Mother and father were not disagreeable to me, and nor was the great retinue disagreeable to me.3 Omniscience was dear to me, therefore I gave up the kingdom.

1 Yudhañjaya-śīla, No. 460.
2 He thought of impermanence and the brevity of life, Cpa. 183.
3 Tathālakāññā, i.e. the great earth, i.e. kingdom.
4 Ec, Cpa. 184 hi pabbajita, Co, Be parivajjita, omitting hi.
5 Only of attaining Awakening, Cpa. 185.
6 Ec omits. Cf. III, 3. 10 where me, to me, occurs.
impostor, "I hope, reverend sir, you are well and honour was paid to you?" The evil one told him why the prince should be killed.

11 When he had heard his words the lord of the earth commanded, "Cut off his head wherever he is and, with him in four pieces, display them from street to street—this is the fate of those who are contemptuous towards matted-hair ascetics."

12 Accordingly the executioners fierce, harsh, pitiless, went off and, dragging me away as I was seated on my mother's lap, led me away.

13 I spoke thus to them, as they were binding me tightly, "Let me appear forthwith before the king—I have business with the king."

14 They let me appear before the evil king, follower of the evil one. When I saw him I convinced him and brought him under my influence.

15 He asked my forgiveness therein, he gave me the great kingdom. But I, having burst asunder the gloom, went forth into homelessness.

16 It was not that the great kingdom was disagreeable to me, enjoyment of sense-pleasures was not disagreeable. Omniscience was dear to me, therefore I gave up the kingdom.

III. 3 CONDUCT OF AYOGHARA

(Ayoghara-caritraḥ)

1 And again, when I was own son of the king of Kāśi, grown up in an iron house, I was Ayoghara by name.

2 (My father said), "Having obtained (your) life with difficulty,

1 tatth' ēva, in whatever place you see him, ibid.
2 takṣaś, ibid.
3 gati, bourn, destination.
4 Be tatth' ēkarunakā, Cpa. 191, Ce, Be tatthā kāraṇikā.
5 He was only seven years old, Cpa. 189.
6 Be dalyātvā, Cpa. 194, Be dalyātvā.
7 Of dedusion, confusion; he had seen the peril in sense-pleasures, Cpa. 194.
8 Ayoghara-jātaka, No. 510; cf. Jm. No. 32.
9 ayoghara. He was brought up here so as to avoid trouble from non-human beings, female vakhass having eaten his two brothers, Cpa. 104 f.

nurtured in close confinement, this very day, son, take charge of this whole earth.

3 With the kingdoms, the townships, the people." Paying homage to the warrior-noble, raising my clasped hands in salutation, I spoke these words,

4 "Whatever the beings on the earth, low, high, middling, without protection they grow up each in his own home together with kinsmen."

5 This (way of) nurturing me in confinement is unique in the world. I have grown up in an iron house with no light from moon or sun.

6 Having been released from my father's womb which was full of obnoxious, offensive matter, from there again I was thrown into more frightful anguish in the iron house.

7 If I, having come to the cruellest anguish such as this, were to find pleasure in sovereignty I would be the most degraded of evil ones.

8 I am wearied of the body, I have no need of sovereignty. I shall seek for waning out where death shall not crush me.

9 Thinking thus while the populace was wailing aloud, like an elephant bursting asunder its bonds I entered the forest, the (great) wood.

10 Mother and father were not disagreeable to me, and nor was great renown disagreeable to me. Omniscience was dear to me, therefore I gave up the kingdom.
III. 4 CONDUCT (INVOLVING) LOTUS-STALKS

(Bhisacariyam)²

1 And again, when I was in the glorious incomparable city of the Kāśi, a sister and three seven brothers had been born in a learned (brāhmaṇa) family.

2 I was the first-born of these, furnished with the pure (virtue of) conscientiousness. Seeing becoming as a peril, I greatly delighted in renunciation.

3 Sent by my mother and father, my friends unanimously invited me to sense-pleasures: “Maintain the family lineage,” they said.

4 Whatever they said regarding what brings happiness in the household state, to me was like a hard, heated ploughshare.°

5 They then asked me, who was rejecting (the household state), about my aspiration, “What do you aspire for⁶, friend, that you do not enjoy sense-pleasure?”

6 I, desiring my own good, spoke thus to these who were seeking my welfare, “I do not aspire for the household state, I greatly delight in renunciation.”

7 When they had heard my words, they informed⁸ my father and mother. My mother and father spoke thus, “Then, good sirs⁹, we are all going forth.”

8 We, both my mother and father, sister and the seven brothers, casting aside immense wealth, entered the great wood.

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III. 5 CONDUCT OF WISE SŌNA

(Soṣapaṇḍita-cariyam²)

1 And again, when I was in the city of Brahmapāḍhāna³ I was born there in a high family, eminent, very wealthy.

2 Even then, seeing that the (whole) world was blind, smothered in gloom⁴, my mind recoiled from becoming as if harshly pricked by a goad.

3 Having seen manifold (forms of) evil, I thought thus then, “Whence shall I enter the forest having departed from (life in) a house?”

4 Then too relations invited⁶ me to the enjoyment of sense-pleasures. Them too I told of my desire (saying), “Do not invite me to these (things).”

5 My younger brother who was named Nanda the Wise, he too, following my training⁷, found equal pleasure in going forth.

6 I Sōna, and Nanda and both my mother and father, even then casting aside their possessions, entered the great wood.

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1 Soṇa-Soṇapāḍhāna, No. 532.
2 Fe, Cpa. 209, Ce, Be Sōna-, Jā Sōna-.
3 An old name for Bhrāmaṇa, Jā. iv. 119.
4 Of nescience, Cpa. 211. Fe -atthā, Cpa. Ce, Be -ṭam.
5 Referring back to III. 3, the iron-house birth, Cpa.
6 Fe, Cpa. -sāmarame, Ce, Be -ṭenisam.
7 In morality and so forth, Cpa.
THE PERFECTION OF RESOLUTE DETERMINATION
(Adhiṭṭhānapāramitā)

III. 6 CONDUCT OF WISE TEMIYA
(Temiyapāṇḍitacaritaṁ)

1 And again, when I was own son of the king of Kāśi and was Mūgapakkha² by name, they called me Temiya.³
2 To none of the king’s sixteen thousand women had a (male) child⁴ been born then. After many days and nights, I arose, the only one.
3 My father, having a white sunshade held over my bed, brought me up, a dear son, of good birth, a light-bringer, so hardly got.
4 When I awoke after sleeping on the glorious bed I then saw the pale sunshade by means of which I had gone to purgatory.⁵
5 At the sight of the sunshade a terrible dread arose in me. I reached the decision “How⁶ shall I release this?”⁷
6 A devatā who formerly had been a blood-relationship of mine⁸, desiring my weal, seeing me anguished, advised me about three (kinds of) behaviour⁹:

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⁰ Mūgapakkha-jātaka, No. 538, also called Temiya-jātaka.
¹ One who is dumb and crippled.
² On the day of his birth a great shower of rain made him wet; temiya.
³ Though jata usually refers to a male, CpA. 216 says it does not mean only a son hence, for the king had no daughter either.
⁴ Kings, having to be very bashful, accumulated much demons leading to Niraya. CpA. 218 says tato tatiye atahāvē shahī niraya gato, in the third individuality from now 1 to Niraya had gone. These three ‘individualities’ are specified at Jā. vi. 2.
⁵ Ee kadāhāṁ, CpA. Ce. Be kakāhāṁ, when (shall)?
⁶ Ee muñcissarā, CpA. 218 muñcissarā, Ce. Be muñcissarā.
⁷ This unlucky kingdom, CpA.
⁸ His mother in a former birth.
⁹ For escaping the anguish of sovereignty, CpA. 219.

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7 “Show no intelligence¹, to all creatures be like a fool², let all people keep scorn on you³—thus will there be weal for you.⁴”
8 When this had been said I spoke these words to her, “I will do your bidding as you⁵ say, devatā. You wish me weal, my dear, you wish me welfare, devatā.”
9 When I had heard her words I obtained as it were dry land in the sea. Exultant, thrilled in mind, I resolutely determined on the three factors:
10 I was dumb, deaf, a cripple—unable to walk. Resolutely determining on these factors I lived for sixteen years.
11 Then they, rubbing my hands, feet, tongue and ears⁶, seeing no defect in me designated me ‘inauspicious one’⁷.
12 Then all the people of the country¹⁰, the generals and priests, all being unanimous, approved of casting me aside.
13 I, when I had heard their opinion, was exultant, thrilled in mind (for) the purpose for which I had practised austerity was a purpose that had prospered for me.
14 Having bathed me, rubbed me with ointment, fastened the royal diadem (to my head¹¹), having ceremonially anointed me, they had me make a circuit of the city under the sunshade.
15 Holding it aloft for seven days, (one day) when the orb of the sun had arisen the charioteer, having taken me out in a chariot, came to a wood.
16 Keeping the chariot in an open space, the bridled horse set free from his hand¹², the charioteer dug a pit to bury me in the ground.
17 Fearing¹³ for the resolute determination that in the various

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¹ Ee pāṇḍitaṁ; Ce, Be pāṇḍicayaṁ, also CpA. 219 which says “for this (pāṇḍicayam) is the reading.”
² Ee bhūmanataṁ sappāṭhānāṁ; Ce, Be, Jā. vi. 4 bālamato bhave sāpāṭhānāṁ, CpA bālamato... sabbu.
³ Ee, Ce sabbu jāne ocinīyantu, Be, Jā. vi. 4 sabbu taṁ jāne.
⁴ tava, om. in Ec.
⁵ Verses 8-11 are arranged here as in Ce, Be.
⁶ vata, only Jā makes.
⁷ gatīvijñāto; CpA silent.
⁸ To test whether he was deaf, dumb, a cripple.
⁹ sākṣīpatī, black-eared. Cf. DhA. iii. 31, 32 for the epithet implying a bad seen.
ⁱ⁰ Ee janapadaṁ, Ce, Be jānaṁ.
¹¹ vethottvā rājaveṣṭhanāṁ, so explained at CpA. 223.
¹² Ee lathamaṇuṣṭhātām, CpA, Ce -maṇuṣṭhāto, Be maṇuṣṭhāto.
¹³ Ee rājanto, CpA, Ce, Be -rājanto.
ways was resolutely determined on, I did not break that resolve determination which was for the sake of Awakening itself.

18 Mother and father were not disagreeable to me and nor was self disagreeable to me. Omniscience was dear to me, therefore I resolutely determined on that itself. 4

19 Resolutely determining on those factors I lived for sixteen years. There was no one equal to me in resolute determination—this was my perfection of Resolute Determination.

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THE PERFECTION OF TRUTH
(Saccāpāramitā)

III. 7 CONDUCT OF THE MONKEY-KING
(Kapiṭācaariyāni)

1 When I was a monkey (living) in a lair in a cleft of a river-bank, harassed by a crocodile 2 I had no opportunity of going (to the island) 3.

2 In that place where I used to stand 4 (when I had jumped) from the bitter bank and descended on the further (bank) 5, there sat the crocodile, an enemy, 6 a killer, fierce of aspect. 7

3 He spoke 8 to me saying ‘Come’, ‘I am coming’ 9 I said 10 to him. Stepping on to his head, I gained 11 the further bank.

4 No untruth was spoken to him, I acted according to my word 12. There was no one to equal me in truth—this was my perfection of Truth.

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1 Referring to all the many and various tests by which his nurses tried to discover what was wrong with him until he was sixteen years old, see ver. 19.
2 Ee, Ce va tān, Be tān only.
3 Cf. I. 8. 1, III. 1, 6.
4 Illustrating the ultimate perfection of Resolute Determination, this verse is cited at Jā. 46, Bvā. 61, Apā. 54; all read na (p) me dessain mahāyassain, nor was great wealth (or a great following) disagreeable to me, for Cp’s attā na me ca dēssayo.
5 He inverts me, against the metre, but consistent with the concluding verses in III. 7 and III. 9-14.

1 Vanamārajātaka, No. 37. Ee, Int. xiv identifies with No. 208, BCL with No. 250.
2 suhaṃvāra. In next ver. kumbhala.
3 There was a rock in the river half-way between the bank and an island on which grew many fruit-trees. The crocodile’s mate wanted to eat the monkey’s heart so, till the monkey outwitted him, the crocodile lay on the rock to catch him, thereby depriving him both of his feeding-ground and his safety.
4 I.e. the rock in the river, Cpā. 229.
5 The monkey would then jump from the rock to where he lived. ibid
6 Ee, Cpā (Be) sattha, but Ce sattu.
7 Ee, Cpā. 230, Be asata, Ce, giving to v. 1, datātha.
8 Keeping his word, he thus spoke the truth.
9 Be vaṭt, Cpā, Ce, Be vāḍīm.
10 pratiṭhāvitā, I was established on, stood firm on.
11 In both the Sūnambhāra-jātaka, No. 208, and the Vanāma-jātaka, No. 342, the monkey told an untruth to a crocodile.
III. 8 CONDUCT OF WISE SACCA
(Saccassavhaysapñitaścaśiśramānī)

1. And again, when I was the ascetic called Sacca, I protected the world by means of truth, I made the people united.

III. 9 CONDUCT OF THE YOUNG QUAIL
(Vaṭṭapotakacarīyaścī)

1. And again, when I was a young quail in Magadha, wings (as yet) not grown, newly hatched, a morsel of flesh in the nest,
2. My mother reared me (on food) she brought in her beak;
3. I lived by means of contact with her, I had no bodily strength.
4. Every year in the hot season a forest-fire would blaze. (Once) the fire, black-haired, came close to us.
5. The great fire, making sounds like Dhīma Dhīma, a blazing fire, gradually came close to me.
6. My mother and father, alarmed and terrified with fear at the ferocity of the fire, abandoning me in the nest, saved themselves.

1 There does not appear to be a corresponding Jātaka; BCL identifies with No. 73.
2 Not in LJPV.
3 Ec, CpA. 231, Be pārisāna, Ce pāličhīta.
4 samagga. CpA. 232 says that he showed the populace the peril in the quarrels and disputes they had been indulging in, and instead established some in the 10 skilled ways of conduct and, having allowed others to go forth (no doubt in the going forth of seen in which he himself had gone forth), he established them, according to their merit, in control by moral habit, in guarding the sense-faculties, in mindfulness and clear consciousness, in dwelling above, in the meditations and proper forays.
5 Vaṭṭa-pāličhīta, No. 235; cf. Jām. No. 16.
6 Vaṭṭakarīyaścī at CpA. 233.
7 Ec, Be dādālo, Ce -dālo, pāvaka, lit. purifier.
8 sikhim, lit. flame-crested.
9 'Smoke'. CpA says "thus making the sound dhamma-dhamma. This implies the roar of a forest-fire." Cf. I. 10. 16.
10 "Smoke," CpA says "thus making the sound dhamma-dhamma. This implies the roar of a forest-fire." Cf. I. 10. 16.

III. 10 CONDUCT OF THE FISH-KING
(Maccherājacakariyaścī)

1. And again, when I was a fish-king in a large lake the water in the lake dried up in the hot season in the heat of the sun.

1 pājāhāni. CpA. 234 explains by pasāmeri iṛyāni vāyāni, iñjā; the variant paṭīhāni, 'I struggle' is explained as vēhāsagamavāryo kāriṇ bhāni.
2 aghāta, a non-goer.
3 CpA says "since I was unable to go I had become without a refuge on account of the departure of my parents, Tathā (there) remaining either in that forest... or in the nest."
4 Verses 8 to half way through 11 also at Jām. 1. 214f.
5 avasāya; Jām. 1. 214 apar.
6 Referring to his own wings and feet, CpA. 235.
7 Name for Agni, fire. CpA says "arisen, āti, it is experienced, vediyati, it becomes manifest with the appearance of smoke and blaze, therefore jātaveda."
8 sikhim, lit. flame-crested.
9 A bone seems to be a square piece of land, perhaps equal to 1/3 acre.
See Ryda Davids, Ancient Coins and Measures of Ceylon, p. 18. Jām. 1. 172, referring to the Vaṭṭa-kājatāka, says this is one of the 4 marvels that will last the whole of this age, namely that this place will never be burnt by fire. This is also said at the end of the Vaṭṭa-kājatāka.
10 Again sikhim; here CpA. 236 explains that as the fire, jātaveda, retreated it went out like a torch dipped in water.
11 Maccherājatāka, No. 75; BCL identifies with No. 34; cf. Jām. No. 15.
12 &c, which CpA. 236 says is the hot season.
Then crows and vultures and herons, hawks and falcons, sitting near the fish devoured them day and night.

Oppressed there together with my relations, I thought thus, “Now, by what means can I set free my relations from suffering?”

Having considered the good in Dhamma, I saw truth as a support. Standing firm in truth, I removed that great destruction of my relations.

Having recollected the true Dhamma, considering the highest good, I made an asseveration of truth that would be lasting, eternal in the world:

“As long as I (can) remember about myself, ever since I have come to (years of) discretion I am not aware of having hurt intentionally even one living thing. By this utterance of truth may Pajjuna pour down rain.

Thunder, Pajjuna! Destroy the treasure-trove of the crows, besiege the crows with grief, set free the fishes from grief.”

And immediately after the glorious (asseveration of) truth was made, Pajjuna thundered out; and in a moment he poured down rain filling uplands and lowlands.

Putting forth the utmost energy for the glorious (asseveration of) truth, relying on the power and incandescence of truth, I made a great storm-cloud rain down. There was no one to equal me in truth—this was my perfection of Truth.

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1 Ec, Ce, bīkā, Be kākā.
2 The fish got into the mud in the bed of the lake.
3 dhammārthā, the good in Dhamma, its aim, its meaning. Cpa, 237 explains by dhammabhūtān arthaṃ. Dhammato va anapetān arthaṃ, “the good that is (has become) Dhamma. Or, the good that deviates not from Dhamma.”
4 Ith ci not harming even a single creature. Cpa, 238.
5 Ec vihitaśīta, Ce, Be pi hiṃ. The same asseveration is made e.g. Jā, iv, 142, and cf. M. ii. 103.
6 Called migha (storm-)cloud, Cpa, 238, Jā, i. 323. At SA. 81 he is called deva-kumāra, the cloud, the black, the flock of crows. Kakasāngīha, Cpa, 238f.
7 Ec, Cpa, Ce rūndhēhi, Be, Jā, i. 332 n., noticed as a r. l. at Ce.
8 maccē. Cpa, 239 says this means: all the fish who are my relations; adds that they read mail co, “and me”, in the jetaka; and then says: set me free and my relations.
9 Cf. S. i. 100, It. 66. At Cpa., Jā, i. 332, it is said it mingled over the whole of Kosala.
10 Vaśī, making, having made. taken with vīrarāh uttamam at Cpa, 230.

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III. 11 CONDUCT OF KANHADĪPĀYANA

(Kanhadīpāyanacariyāyān)

1 And again, when I was Kanhadīpāyana, a seer, I fared dissatisfied for more than thirty years.
2 No one knew of this dissatisfied mind of mine for I told no one; the dissatisfaction went on in my mind.
3 A fellow Brahma-facer, Mandabha, a friend of mine, a great seer, in connexion with a former deed acquired impalement on a stake.
4 I, after attending to him, restored him to health. Having asked permission I went back to what was my own hermitage.
5 A brahman friend of mine, bringing his wife and little son—the three people, coming together, approached as guests.
6 While I was exchanging greetings with them, seated in my own hermitage, the youth threw a ball along (and) angered a poisonous snake.
7 Then that little boy, looking for the way by which the ball had gone, touched the head of the poisonous snake with his hand.
8 At his touch, the snake, angered, relying on its strong venom, angry with utmost anger, instantly bit the youth.
9 As he was bitten by the poisonous snake the youth fell to the ground, whereby afflicted was I; that sorrow (of the parents) worked on my mind.

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1 Kanhadīpāyana-jātaka, No. 444.
2 Cpa, 244 explains that the Bodhisatta’s name then was Dipāyana, but because his body became black, in colour, he set under his friend Mandabha’s body which, impaled on a stake, was dripping with blood, he was known as Dipāyana the Black.
3 unabhava, cf. BD. i. 114, 192.
4 Ec pi. Cpa, 245, Ce, Be hi.
5 Ec arami mārmatiha. I follow Ce, Be arāmi me māra māna, and the explanatory words at Cpa māma māranā exists arāti māra māram pavattati.
6 In a former existence he had pierced a fly with a splinter of ebony.
7 Anācchā is usually to ask the permission to depart of someone who has conferred a benefit. Here Mandabha had built hermitages for Dipāyana and another ascetic.
8 Playing a game called gandhūga-game, Cpa, 246.
9 The ball entered an ants’ nest and hit the snake, already inside, on the head.
10 Be avatthā, Cpa, 246, Ce, Be asti.
11 So Cpa.
12 vaśī, “it bore on my pitty as on my body”, ibid.
Comforting them that were afflicted, shaken by grief, first of all I made the highest, supremely glorious asseveration of truth:

11 ‘For just seven days I, with a mind of faith, desiring merit, fared the Brahma-faring. After that, this that was my faring for fifty years and more; I fared only unwillingly. By this truth may there be well-being, the poison destroyed may Yaññadatta live.’

With this (asseveration of) truth made by me, the brahman youth who had trembled with the strength of the poison, rousing himself, stood up and was well. There was no one equal to me in truth—this was my perfection of Truth.

II. 12 CONDUCT OF SUTASOMA

(Sutasomacariyam)

1 And again, when I was Sutasoma, lord of the earth, captured by a man-eater I remembered my promise to a brahman.

2 Having strung up a hundred warrior-nobles by the palms of their hands, having let them dry out, he brought me for sacrifice.

3 The man-eater asked me, ‘Is it that you wish your release? I will act according to your pleasure if you will come to see me again.’

1 Ver. 11, 12 at Jā. i. 31.
2 Ec, Ce mama yidhā, Be mimoḍanā.
3 Identical line at D. ii. 151. At DĀ. ii. 256 samādihiṇi, ‘and more’ is explained by ekena vasena, which would make a total of 51 years. CpA. is silent.
4 ecena saacena suvatthi hotu; cf. Aṅgulimāla’s safety-rune at M. ii. 193, tena saacena soti hotu.
5 The boy’s name.
6 Mahāsutasoma, Jā. No. 5221; Jē. No. 51.
7 Ec sākkara, CpA. 251, Ce, Be, Jā. v. 481 saṅkara.
8 CpA says he made a hole in the palms of their hands and passed a rope through so as to hang them on a tree.
9 samamālāvetvā, CpA pamālāvetvā, withered, visosvā, desiccated, khada-petvā, tortured. Or is it from the root ml, and not mlā, as suggested by CpA and adopted by PED? But cf. pamāla at Māl. 303, obviously having the meaning of dried up, withered.
10 Ec, CpA. 254 nissajjaṁ, Ce, Be nissajjaṁ, i.e. from the man-eater’s hands.

4 Having assured him of my return at dawn, approaching the delightful city, I renounced the kingdom then.
5 Recollecting the Dhamma of the good followed by Ārhaṇa Conquerors, giving the wealth to the brahman, I approached the man-eater.
6 I had no doubt whether he would kill me or not. Protecting truth-speaking I approached to sacrifice my life. There was no one to equal me in truth—this was my perfection of Truth.¹
THE PERFECTION OF LOVING-KINDNESS
(Mettāpāramitā)

III. 13 CONDUCT OF SUVANNA-SĀMA
(Sūvānnaśāmacariyāṁ?)

1. When in a wood I was Sāma, created by Sakka, I brought the lions and tigers in the forest to loving-kindness.
2. Surrounded by lions and tigers, by leopards, bears, buffaloes and by spotted deer and wild boar I lived in the wood.
3. No one was frightened of me nor did I fear anyone; sustained by the power of loving-kindness I delighted in the forest then.

III. 14 CONDUCT OF EKARĀJA
(Ekarājacariyāṁ)

1. And again, when I was called Ekarājā, widely famed, resolutely determining on the supreme morality, I governed the great earth.

2. CpA. 258 Sāmansūmacariyām. I.e. produced on his advice.
3. CpA. 260 Ce, Be dipplhi.
4. CpA. 260 Ce, Be utassati.
5. CpA. 260 animals, yakkhas, non-human beings or human beings who were hunters.
6. This verse, cited at Jā. i. 47, BvA. 61 in illustration of the ultimate perfection of Loving-kindness, is attributed there to Ekarājajātaka; also cited at Ap. 51 as from Sāma-jātaka, with v. 1. Ekarājajātaka. See III. 14, n. 1.
7. Ekarāja-jātaka, No. 303. At DPPN, Jā. i. 47, BvA. 61 it is given as an example of a birth where the Bodhisatta practised meditation to the highest perfection. The verse quoted, however, is the last verse in the previous Cp story (III. 12) which is not a story concerning this perfection at its utmost limit. At Ap. 51 it is rightly ascribed to the Sāma-jātaka.
8. As named in next verse.

2. Without exception I practised the ten skilled ways of acting; I treated the populace kindly with the four bases of generosity.
3. While I was being diligent thus for the sake of this world and the next, Dabhasena, having approached, sacking my city (by force of arms).
4. Getting complete possession of the dependants of the king, the townspeople together with the armed forces and with the country-folk, buried me in a pit.
5. When he had carried the (whole) body of ministers, the prosperous kingdom, my inner city, I saw even my dear son taken. There was no one to equal me in loving-kindness—this was my perfection of Loving-kindness.

1. At I. 3, 1; II. 8, 2.
2. See II. 9, 2, n.
3. King of Kōsala.
4. Bārānasti, also called Kāśi.
5. CpA. 266 nīkhāni, Ce nīkhāni, Be nīkhāni.
6. Kau explained by āvāja at CpA which adds 'up to the neck'. Kau also at II. 1, 3.
7. Anurāda is the inner city, i.e. the royal palace, which will have included the king's women-folk, children and retainers.
THE PERFECTION
OF EQUANIMITY
(Upekkhāpāramitā)

III. 15 THE GREAT ASTOUNDING CONDUCT
(Mahālomahānāsacariyāṁ)

1 I lay down in a cemetery leaning against a skeleton. Crowds of rustic children approached me and displayed a great deal of derisive behaviour.

2 Others, exultant, flaunted in mind, brought (me) offerings of many perfumes and garlands and a variety of food.

3 Those who caused me anguish and those who gave me happiness— I was the same to them all; kindliness, anger did not exist.

4 Having become balanced toward happiness and anguish, toward honours and reproaches, I was the same in all circumstances—this was my perfection of Equanimity.

Concluded is the Exposition on the Perfection of Equanimity.

1 The identification of this cariya with Lomaharīsa-jātaka, No. 9, is open to doubt. See Intr., p. viii.
2 At Jā. 1, 17, Bv. 61, Ap. 5, this verse is cited to illustrate the ultimate perfection of Equanimity, all three passages saying that the full meaning can be obtained from the Jātaka. At M. i. 79 in the Mahāsatiśāna Sūtra, No. 12, the episode of this verse is called 'sitting in equanimity'. At the end of the Sūtra, the Buddha is recorded to advise Nāgasamāla that since his hair had stood on end while he was listening to it he should remember it as the Hair-mizing (or Astounding) Discussion, Lomaharīsa-jātaka. See Intr., p. viii, also my Ten Jātaka Stories, London, 1937, Intr., p. xx.
3 Ee nīdhāya; Če, Be, Bv. 61, An. 51, upanīdhāya; Čp. A. 1540, 'rapping a bone my pillow', 278, M. i. 79 (in prose), Jā. 47 upādāya.
5 Če, Be gāndhāna ca māna ca, Be gandhamāna ca.
6 Če, Be upaharanti, Čp. A. 270, Be upaharanti.
7 Če dāyako; Čp. A., Če, Be dāyāko.
8 Yasasu vasesu explained by kitiśi nimitasu at Čp. A. 270.
9 Če upekkhāpārami niddaso mitthi; Če, Be upekkhavaggo tatiyā.

ENVOL-VERSE

1 Having thus experienced manifold anguish and manifold happiness in a variety of existences, I attained supreme Self-Awakening.
2 Having given gifts that should have been given, having fulfilled morality in its entirety, having gone to perfection in renunciation, I attained supreme Self-Awakening.
3 Having inquired of the learned, having engaged in supreme energy, having gone to the perfection of patience, I attained supreme Self-Awakening.
4 Having made resolute determination firm, guarding truth-speaking, having gone to the perfection of loving-kindness, I attained supreme Self-Awakening.
5 Toward gain and non-gain, toward honour and reproach, toward respect and disrespect—having been the same in all circumstances, I attained supreme Self-Awakening.
6 Having seen indolence as a peril and output of energy as

1 On the numbering of these final ten verses, see Intr. p. 7, Ver. 4-10.
2 bhūsāma, explained at Čp. A. 271 as conduct of Mahākāmī, its title for this cariya, III. 4.
4 datāvabaka. Ver. (9)-(14) also at Ap. p. 5-6, ver. 60-72, with a few ver. II.
5 Indicating the perfection of Wisdom, Čp. A. 274. None of the 3 perfections of this ver. has a corresponding cariya in Čp.
6 yassatā; see III. 15. 4.
7 Read sammi- with Čp. A. 275, Če, Be for Be sama-.
8 Read samako with Čhā, for Be samako.
peace, be putters forth of energy—this is the teaching of the Buddhas.1

7(13) Having seen contention2 as a peril and non-contention3 as peace, be united, tender-hearted4—this is the teaching of the Buddhas.

8(14) Having seen negligence as a peril and diligence as peace, develop the eight-fold5 Way—this is the teaching of the Buddhas.

The Lord, in this way6 illustrating his own former conduct, spoke the disquisition on Dhamma called Heroic Stories of the Buddha.7

Concluded is the Basket of Conduct

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1 Ee, Be, Cpa. 333 on ver. 6 buddhanusasani, Ce, Cpa. 333, 333 on ver. 7, 8-ante.
2 Cpa. 344 refers to the six matters causing rūpa, contention, quarrel. See e.g. Vin. ii. 89, D. iii. 246, M. ii. 245. A. iii. 334.
3 Cpa. this is cultivation of loving-kindness, or also the six things to be remembered (dāṭṭhavyadhāna, e.g. D. iii. 246, M. i. 322, A. iii. 288) causing absence of contention.
4 Be abhiṣa, Cpa. Be, Be sakhā, explained at Cpa as mudhādāryā.
5 Be bhava arpan-, Cpa. 334, Ce, Be, Ap. p. 6, ver. 75 bhāveṣṭ’ arpan-
6 viṭtham attāna. Cpa. 335 says that attāna is only a participle, and viṭtham means ‘the hundred thousand ones and’ (four incomprehendable); see Cpa. 2, ver. 16: these were needed to bring Awakening to maturity.
7 Buddhapadāniya, given as an alternative title for Cp at Cpa. 8. This means according to Cpa. 335, that the earlier deeds, purāṇakudarnika, done under (different) Buddhas and difficult to do, were told as pertaining to himself, adhisāravipassavattā (this word also at Vinm. 450), i.e. to the Buddha Gotama. The stories collected in Cp to illustrate his former heroic conduct are supposed to recount deeds done in this Bhadda-son only (see I. 2 and Cpa. 20); see Intr. p. vi. f. x.

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Numbers refer to the Division, Story, Verse. S stands for the Summaries at the end of each Division.

Abbreviations used

ce. city, k. king, ld. kingdom, pr. prince, y. yaksha.

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