

THE CARIYĀPITAKA

EDITED IN DEVANĀGARĪ CHARACTER WITH AN ENGLISH
INTRODUCTION

BY

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PREFACE

I am thankful to the editors of the P. T. S. and the Sinhalese editions which have been consulted in preparing my edition of the Cariyāpiṭaka. The verses of this text are so easy that they do not require any translation. I have summarised all the stories given in this work in my introduction and some of my own suggestions have also been given.

Calcutta,
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INTRODUCTION

The Cariyāpiṭaka is the fifteenth book of the Khuddaka-Nikāya of the Sutta Piṭaka. It was repeated by Ānanda and rehearsed by the five hundred arahats who were members of the First Council. Piṭaka means basket, cariyā means conduct or daily duties performed by a Bodhisatta (i.e. the state acquired by a person after he has determined to attain bodhi or enlightenment and before he attains it) to fulfil the ten perfections (pāramitās) which are absolutely necessary for the attainment of bodhi. Cariyāpiṭaka means a basket of conduct or daily duties. Some translate it as a basket of the Buddha's meritorious acts.

Importance
and
meaning.

The verses are written in anuttuḥva chanda. The language is simple and the style is similar to that of the Dhammapada.

Style.

The stories told in the verses of the Cariyāpiṭaka are to be found in the Jātakas. Dr. Morris who edited the text of the Cariyāpiṭaka for the P. T. S., has traced all the stories found in the work to their sources excepting three, namely, (1) Mahāgovinda, (2) Dhammādhamma and (3) Candakumāra, the sources of which have been traced by me ; and references showing the sources from which these three stories have been taken, are given by me.

Similar allusions
in other
Buddhist texts.

Cariyāpiṭaka.

Similar allusions.

- | | |
|----------------------|--|
| 1. Akatticariyam | Akitti Jātaka, Jātaka IV., pp. 236-242 |
| 2. Saṅkhacariyam | Saṅkhapāla Jātaka,
Jātaka V. 161-171 |
| 3. Kurudhammacariyam | Kurudhamma Jātaka,
Jātaka II. 365-381 |

4. Mahāsudassanacariyam	Mahāsudassana Jātaka, Jātaka I.	391-393.
5. Mahāgovindacariyam	Mahāgovinda Suttanta, Dīgha, Vol. II.	220-252
6. Nimirājacariyam	Nimi Jātaka, Jātaka VI.,	pp. 95-129
7. Candakumārācariyam	Khaṇḍahāla Jātaka, Jātaka VI.,	129-155
8. Sivrājācariyam	Sivi Jātaka „ IV.,	401-412
9. Vessantarācariyam	Vessantara Jātaka Jātaka VI.,	479-593
10. Sasapaṇḍitacariyam	Sasa Jātaka, Jātaka III.,	51-56
11. Sīlavanāgacariyam	Sīlavanāga Jātaka, Jātaka I.,	319-322
12. Bhūridattācariyam	Bhūridatta Jātaka, Jātaka IV.,	157-219
13. Campeyyanāgacariyam	Campeyya Jātaka, Jātaka IV.,	454-468
14. Cūlabodhicariyam	Cullabodhi Jātaka, Jātaka IV.,	22-27
15. Mahimsarājācariyam	Mahisa Jātaka, Jātaka II.,	385-387
16. Rururājācariyam	Ruru Jātaka, Jātaka IV.,	255-263
17. Mātāṅgacariyam	Mātāṅga Jātaka, Jātaka IV.,	375-390
18. Dhammādhama- devaputtācariyam	Dhamma Jātaka, Jātaka IV.,	100-104
19. Jayaddisācariyam	Jayaddisa Jātaka, Jātaka V.,	21-36
20. Saṅkhapālācariyam	Saṅkhapāla Jātaka, Jātaka V.,	161-171
21. Yuddhañjayācariyam	Yuddhañjaya Jātaka, Jātaka IV.,	119-123
22. Somanassācariyam	Somanassa Jātaka, Jātaka IV.,	444-454
23. Ayogharācariyam	Ayoghora Jātaka, Jātaka IV.,	491-499
24. Bhisācariyam	Bhisa Jātaka, Jātaka, IV.,	304-314
25. Soṇapaṇḍitācariyam	Sona-Nanda Jātaka, Jātaka V.,	312-332

26. Temiyacariyam	Temiya Jātaka, Jātaka VI.	1 30
27. Kapiṛājacariyam	Kapi (Mugapakkha Jātaka), Jātaka II.,	268-270
28. Saccasavhayapaṇḍita- cariyam	Saccam Kira Jātaka, Jātaka I.,	322-327
29. Vaṭṭapotakacariyam	Vaṭṭa Jātaka, Jātaka I.,	212-215
30. Maccharājacariyam	Maccha Jātaka, Jātaka I.,	210-212
31. Kaṇhadîpāyanacariyam	Kaṇhadîpāyana Jātaka, Jātaka III.,	27-37
32. Sutasomacariyam	Mahāsutasoma Jātaka, Jātaka V.,	456-511
33. Suvannaśāmacariyam	Sāma Jātaka, Jātaka VI.,	61-95
34. Ekarājacariyam	Ekarājā Jātaka, Jātaka III.,	13-15
35. Mahālomahamsacariyam, Lomahamsa Jātaka	Jātaka I.	389-391

It is interesting to note, as Dr. Morris points out in his introduction to the Cariyāpiṭaka (P. T. S.) that "the Jātakamālā contains thirty-five birth stories, ten of which have the same titles as those of the Cariyāpiṭaka tales. In the Mahāvastu we find the Kapiṛājacariyam under the title of "the story of the Porpoise" (=the Sumsumārajātaka) as well as the Vānarajātaka and Mahāgovindacariyam. The Bhadrakalpa-Avadāna contains the stories of Sīlavanāga and Sutasoma. The Bodhisattva-Avadāna relates the Sivi, Sasa, Matsya, Vaṭṭapotaka, Ruru and Sutasoma birth-stories. It also has the Buddhāboddhi-jātaka which resembles the Cūla-bodhicariyam of the Cariyāpiṭaka." (The Buddhavaṃsa and the Cariyāpiṭaka, Edited by the Rev. Richard Morris, P. T. S Edition)

The Bodhisatta, in order to attain bodhi, had to fulfil ten pāramitās (perfections). He had to undergo several births to fulfil each pāramitā. The pāramitās are ten in number, e. g. dāna (charity), sīla (precepts), nekkhamma (renunciation), aditṭhāna (determination), sacca (truth),

mettā (compassion), upekkhā (indifference), khanti (forbearance), viriya (energy), and paññā (wisdom). In the introduction to Buddhaghosa's Jātaka-aṭṭhakathā (Vol. I) we read that these ten pāramitās are the Buddhakāra-kādhammā i.e. the precepts which make one Buddha. Siddhārtha before attaining bodhi found out these ' pāramitās to be the only means of ' attaining Buddhahood. All the previous Buddhas also had to fulfil them in order to attain Buddhahood. Siddhārtha fulfilled these pāramitās and the Cariyāpiṭaka gives us an account of how he fulfilled them. The last three pāramitās are not noticed in the Cariyāpiṭaka which gives a brief account of how the Bodhisatta fulfilled each pāramitā. The Jātaka shows that the Bodhisatta Siddhārtha had to undergo five hundred and fifty births to fulfil the ten pāramitās but the Cariyāpiṭaka points out that he had to undergo thirty five births to fulfil seven of the ten pāramitās.

The Bodhisatta Sumedha (afterwards Gautama) fulfilled all the pāramitās because they are the Bodhi-kāra-kadhammas as I have already pointed out. He fulfilled dānapāramitā by giving in charity all the worldly things and his own life ; he fulfilled sīlapāramitā by observing precepts without taking the least care for his life ; he fulfilled nekkhamma' pāramitā by renouncing the household life like a prisoner always anxious to be released from the prison ; he fulfilled paññāpāramitā by learning whatever he could learn from anybody ; he fulfilled viriyapāramitā by behaving like a lion, king of the beasts, in all his deportments ; he fulfilled khanti-pāramitā by forbearing all the vicissitudes of life most patiently like the earth ; he fulfilled saccapāramitā by not telling lies for fear of punishment or for temptation or even for the falling of thunder on his head ;

he fulfilled *adhiṭṭhānapāramitā* by steadfastly adhering to his endeavour to become a Buddha like a mountain unmoved by storm coming from all directions ; he fulfilled *mettāpāramitā* by cherishing love and friendliness towards his friends and foes alike, like water cooling both the virtuous and the sinner ; he fulfilled *upekkhāpāramitā* (*pāramī*) by being indifferent to *sukha* and *dukkha* (happiness and suffering) like the earth (*Jātaka*, *Nidānakathā*, Vol. I., pp. 20-21). These are the essential qualities which enable a person to acquire the state of a Buddha who is also called “*Dhammakāya*” (“Body of the Law”) because he is the embodiment of these ten *pāramitās*. Dr. Barnett in his valuable notes given at the end of the beautiful translation of the *Bodhicaryāvatāra* of Śāntideva entitled “The Path of Light” (Wisdom of the East series) says that the perfect charity (*dānapāramitā*) is not an actual deliverance of the world from poverty (misery due to worldly desire), but an intention for such deliverance ; it is a grace of the spirit. Thus the purity of will is the greatest of all virtues and the foundation of all. He also speaks of the *sīlapāramitā* (perfect conduct) which consists essentially in the will to hurt no living creature. (p. 98).

The ideas of the Mahāyāna Buddhists about these two *pāramitās* are similar to those of the Hīnayāna Buddhists. Dr. Barnett further points out that according to the chief northern schools, the *pāramitās* or perfections are :—(1) almsgiving, (2) morality, (3) long-suffering, (4) manliness, (5) meditation, (6) mystic insight, (7) resolution, (8) strength, (9) knowledge, (10) skill in choice of means (*upāya*). (*The Path of Light*, p. 21).

The Mahāyāna Buddhist texts are full of information regarding the fulfilment of *pāramitās* by the

Bodhisatta but the Pāli-Buddhist books furnish a meagre account of it, though references are found scattered about here and there in the Nikāyas. The Cariyāpitāka is the only work of the Pāli canon in which a brief and systematic account of it is given. It is a valuable contribution which ought to be studied carefully in order to be thoroughly acquainted with the biography of the Buddha Gautama.

The following is a summary of all the stories which are contained in the Cariyāpitāka.

Contents of the book. Akatti was meditating in a forest. As he was making a strong effort to acquire merits, Inda came to test him in the guise of a brahmin.

Akatti. Akatti thrice gave in charity the leaves which had been heaped up in front of his leaf-hut, to the brahmin for the attainment of bodhi (enlightenment).

Saṅkha went to the sea shore and on the way he saw a sayambhu (Buddha) treading the path which was very hot and the sands on the path were

Saṅkha. also heated by the rays of the sun. Saṅkha saluted him and gave him in charity a pair of wooden slippers and an umbrella for the attainment of bodhi.

Dhanañjaya was the king of Indapatta. Some brahmins came to him from Kālūga, at that time greatly troubled by draught and famine, for a

Dhanañjaya. royal elephant, the presence of which in a country brings copious rain. Dhanañjaya gave in charity the elephant to them for the attainment of bodhi.

Sudassana was the king of Kusāvatī. He thrice declared that he would satisfy the desire of everybody,

Sudassana. when communicated to him. Hungry and thirsty people as well as those in need of garlands, unguents, clothes, wooden slippers, etc., came to him and he fulfilled their desires. In many parts of

his kingdom, arrangements were made to offer charities. The charities made by him with a view to the attainment of bodhi, were unparalleled.

Govinda. Govinda was a chaplain of seven kings. His income from the seven kingdoms was given in charity by him for the attainment of bodhi.

Nimi. Nimi was the king of Mithilā. He built four dānasālās (alms' houses) in which charities, on a large scale in drink, food, seats, garments, etc. were made to beasts, birds, human beings, all for the attainment of bodhi.

Canda-Kumāra. Canda-Kumāra was the son of Ekarājā of Pupphavatī. He offered charities whole-heartedly and he never ate anything without first giving it to a beggar.

Sivi. Sivi was the king of Aritṭha. He thought that he would offer such charities as no man has ever offered.

Sivi. He was ready to offer his eyes in charity if anybody would ask for them. In order to test him, Inda in the guise of an old blind brahmin, came to him and asked for one of his eyes which he gave with great pleasure. When asked for another of his eyes, he gladly offered it to him. Simply for the attainment of bodhi, he offered his two eyes in charity.

Vessantara. Vessantara was the son of Sañjaya and Phusatī, king and queen of Jetuttara. When he was eight years old, he thought that he would offer his eyes, ears, heart, flesh, blood, etc., to anybody, if he so desired. Once on a full moon sabbath day he went to the alms-house, riding an elephant named Paccaya to offer charity. This elephant was the royal elephant the presence of which would turn bad days into good days, drought into rain, famine into good harvest. At this

time there was an outbreak of famine at Kalinga and the king of Kalinga sent some brahmins to him to request him to give the elephant. Vessantara at once gave him the elephant. On account of this act of giving the elephant to them, the inhabitants of the kingdom of Sivi became very angry and banished him from the kingdom to the Vaṅkapabbata. Vessantara asked the people of the kingdom of Sivi to allow him to offer a charity before he left Jetuttara. Being allowed he caused drums to be beaten in every part of his kingdom to announce that he would offer a large charity. There was a talk among the people that king Vessantara was being driven out of his kingdom for his charity but that it was a wonder that he was again preparing for a large charity. He left the city after offering in charity elephants, horses, chariots, slaves, slave-girls, cows and everything he possessed. He went to the Vaṅkapabbata with his queen Maddī, son and daughter, Jālī and Kaṇhā. One day he offered his son and daughter to a cruel brahmin named Yojaka in the absence of Maddī. In order to protect Maddī, a faithful woman, Inda came to him in the guise of a brahmin and asked for Maddī. Vessantara gave Maddī, his queen to the brahmin. For the attainment of bodhi, Vessantara gave in charity his wife, son and daughter. Vessantara's father came to the Vaṅkapabbata and took him to his kingdom. On his arrival, the kingdom became prosperous.

Once the Bodhisatta Siddhārtha was born as a hare. He used to live in a forest with three friends.

Sasapapḍita. His duty was to instruct his friends to offer charity, to observe precepts and to do other meritorious deeds. On a sabbath day his friends collected something to offer but he had nothing to give in charity. To test him Inda in the guise of a brahmin first came to

him and asked for something to eat. He told the brahmin that he would offer something not offered by anybody else before and he requested the brahmin to kindle a fire. The hare shook his body in order to let go other creatures existing on his body and then he jumped into the fire in order to have his body cooked so that the brahmin might take the cooked flesh. By the force of his virtue, the fire became cold as ice.

Sīlava-nāga was devoted to his mother and he used to live in a forest looking after his old mother. A king was informed by the frequenters of the forest that an elephant was available in the forest which was worthy of being king's maṅgala-hatthī. The king sent a skilful elephant-driver who saw the elephant in the forest picking up lotus-reed for his mother. When the elephant was caught, it did not show any sign of anger nor any grief for its mother. For the fulfilment of sīlapāramī, the elephant behaved very gently when caught.

Once Bodhisatta was born as a snake-king named Bhūridatta who was taken to the devaloka by the king Virupakkha. Seeing the beauty and wealth of the Devaloka, Bhūridatta made up his mind to acquire virtues which would enable him to attain heaven. He spent his days taking little food and observing precepts. He lay down on an ant-hill observing precepts. A certain person took him to various places, made him dance and gave him lots of trouble which he patiently bore for the observance of the precepts.

Bodhisatta was born as a snake-king named Campeyya. On an uposatha day when he was observing the precepts, a snake-charmer caught him and took him to the palace where he was made to dance. He was endowed with such a miraculous

power that he could perform many miracles but for the fulfilment of *sīlapāramī*, he patiently did what he was forced to do.

Once the Bodhisatta was born as *Cūlabodhi*. Finding fear in the world and delight in renunciation, he left his beautiful wife and led the life of a hermit. At Benares he was living in the king's garden not being attached to anything. His wife followed him into the garden and engaged herself in meditation there, a little away from him. The king asked him about his beautiful wife but he was informed by *Cūlabodhi* that she was not his wife but she was following the same dhamma and same *sāsana*. The king forcibly took away the woman but *Cūlabodhi* patiently calmed his anger for the attainment of *sīlapāramī*.

Bodhisatta was born as a king of the buffaloes living in a forest. He was horrible to look at, stout and strong and bulky. He used to lie down everywhere according to his will. In a nice place in the forest, he used to live. A monkey came there and troubled him much. A *yakkha* advised him to kill the monkey but he did not pay attention to his word, because the observance of the precepts might be disturbed.

In a beautiful place near the banks of the Ganges there was a deer named *Ruru*. Farther up a person being oppressed by his master jumped from the spot, not caring for his life. The person being carried by the current came to the deer who took him to his abode. The deer asked him not to disclose the spot where he was living. He promised not to do so but he left the place and soon came back with the king for profit. The deer said everything to the king who was going to kill the person for his treacherous conduct. The

deer came to the rescue of the person with the result that the deer was killed with the arrow thrown by the king.

A Jaṭila named Mātāṅga was a very pious hermit. He used to live on the banks of the Ganges with a brahmin. The brahmin out of jealousy cursed the Jaṭila that his head would be broken. The hermit was very pious and faultless. The curse was therefore effective in the case of the brahmin and the hermit sacrificed his own life and saved the brahmin.

A yakkha named Dhamma was endowed with miraculous powers and compassionate to all. He was always engaged in performing ten virtuous deeds and instructing others to do so. He used to travel from place to place with his retinue. Another yakkha named Adhamma used to travel from place to place instructing people to commit ten kinds of sins. One day both of them met each other on the way and quarrelled. Dhamma for the fulfilment of sīlaparamī did not quarrel with him and allowed him to pass.

In the kingdom of Pañcāla, in the city of Kappiḷa there was a king named Jayaddisa. His son was Sutadhamma who was pious and virtuous and he was always protecting his own retinue. King Jayaddisa went out to hunt and was caught by a demon who was asked by the king to save his life for the time being by taking the deer. The king said he would again come to him after making necessary arrangements in his kingdom. Sutadhamma went to the demon not being armed. Sutadhamma asked the demon to kindle a fire into which he would jump to have his body cooked for his food. For the fulfilment of sīla he gave up his life.

Saṅkhapāla was a snake king, endowed with miraculous powers and very poisonous. He sat at the junction of the four streets to offer himself in charity to any beggar. The sons of the Bhojas who were very rough, harsh and cruel, drew him with a rope pushed through his nose. For the observance of precepts he did not cherish anger.

When the Bodhisatta-Siddhārtha was a prince named Yudhañjaya in the kingdom of Kuru, he became disgusted with the worldly life on seeing dew drops becoming dried up by the rays of the sun. He left the world after saluting his parents. For the attainment of bodhi he did not care for the kingdom nor listen to the prayers of king and his subjects.

In the city of Indapatta, the Bodhisatta was born as a prince named Somanassa. The king of Indapatta had a hermit named Kuhakatāpasa. The king used to love and respect Kuhaka and built a beautiful garden for him. Somanassa said to Kuhaka thus, "You are worthless, you have not the qualities of an honest man in you and you have fallen off from the state of a samana. You have abandoned all good qualities such as shame, etc." Kuhaka became angry with him and induced the king to drive him from the kingdom. Some cruel persons caught him and took him away from his mother. They presented him before the king. He then succeeded in appeasing the wrath of the king who offered him the kingdom. He left the world for the attainment of bodhi.

The Bodhisatta was born as the son of Kāsīrāja. He was brought up in an iron house and hence he was called Ayoghara. He had to earn his bread with great difficulty. He was offered the kingdom but he did not accept it and renounced the world for the attainment of bodhi.

Bodhisatta was born in a Kṣatriya family consisting of seven brothers and sisters. Parents, brothers, sisters and companions asked him to marry and
 Bhisā, lead a household life but he renounced the world for the attainment of bodhi.

In the city of Brahmavaḍḍhana, Bodhisatta was born in a very rich family. Parents and relatives asked him to enjoy worldly pleasures but he did
 Soṇapaṇḍita, not hear them and renounced the worldly life for bodhi.

Bodhisatta was born as a monkey-king living in a cave on the banks of a river where a crocodile who was waiting to catch hold of him invited him to come to him.
 Vānarinda, Vānarinda said, "You open your mouth, I am coming." Then the monkey-king jumped over his head and fell on the other side of the river. This he did for the sake of truth.

When the Bodhisatta was born as a hermit named Saccasavhaya, he asked the people to speak the
 Saccasavhaya, truth. He effected the unity of the people by means of truth.

Bodhisatta was born as a young quail, his parents left him in the nest and went away for food. At this time there was a forest fire. He could not fly as his wings were undeveloped. He asked the fire to extinguish
 Vattāpotaka, itself as his parents were not in the nest and he also was unable to move. He acquired much merit in the previous births and hence the fire became extinguished due to the influence of this truth.

Bodhisatta was born as a fish king in a big pond. Crows, vultures, cranes and other bipeds were always troubling his relatives. So he thought of saving his
 Maccharājja, relatives but finding no means, he made up his mind to save them by truth. He said that as far as he could remember, he never willingly

killed any being. By this truth he prayed for rain. Soon there was a heavy rain and lands high and low were overflowed, fishes went away hither and thither and the nests of birds were destroyed.

Bodhisatta was born as a sage named Kaṇhadīpāyana. He used to live unknown and free from attachment. A fellow brahmacārī named Maṇḍavya came to his hermitage with his wife and son. The son irritated a snake which bit him. His parents became overwhelmed with grief. Kaṇhadīpāyana did not do any harm to the angry snake. He saved the son and his parents were relieved.

Bodhisatta was born as a king named Sutasoma who was attacked by a demon. The demon told the king that if he could free him, then one hundred Kṣatriyas who were seized and brought for the sacrifice would be sent to him. The king said that he would again come to him. The king then abandoned his wealth and returned to the demon. For the sake of truth the king spared his life.

When the Bodhisatta was living in a forest as one named Sāma and used to practise meditation on mettā, Inda sent to him a lion and a tiger to test him. He was not frightened by the ferocious animals which surrounded him while he was practising meditation on mettā (friendliness) nor did he betray any fear before others.

Bodhisatta was born as a famous king named Ekarājā. He used to observe precepts and instructed his subjects to do so. He used to perform ten good deeds and caused his subjects to do so. He supported a great multitude by offering four requisites. A king named Dabbasena attacked his capital and looted his kingdom. Ekarājā always desired mettā

o the enemy although the enemy in his presence cut off his ministers, subjects and seized his wife and son.

Bodhisatta was born as Mahālomahamsa. In the cemetery, he used to lie down on a bed made of the bones of the dead ; villagers showed him various beautiful sights ; some came to him with various kinds of food and garlands. He was indifferent to those who troubled him and to those who pleased him. He retained the balance of mind in prosperity or in adversity.

Mahālomahamsa.

चरियापिटकं

नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स ॥

पठमो परिच्छेदो ।

दानपारमिता

१ अकत्ति-चरियं^१ ।

कप्पे च सत-सहस्से चतुरो च असङ्खे द्ये
एत्थ'न्तरे यं चरितं सब्बं, तं बोधिपाचनं ॥ १ ॥
अतीतकप्पे चरितं ठपयित्वा भवाभवे
इमस्मिं कप्पे चरितं पवक्खिस्सं सुणोहि मे ॥ २ ॥
यदा आहं (अहं) ब्रह्मरज्जे सुज्जे विविनकानने
अज्झोगाहेत्वा विहरामि अकत्तिनाम तापसो ॥ ३ ॥
तदा मं तपतेजेन सन्तत्तो तिदिवाधिभू^२
धारेन्तो ब्राह्मणवण्णं भिक्खाय मं उपागमि ॥ ४ ॥
पवणा आभटं पण्णं अतेलञ्च अलोणिकं
मम द्वारे ठितं दिस्वा सकटाहेन आकिरिं ॥ ५ ॥
तस्स दत्तवान'हं पण्णं निक्कुज्जित्वान भाजनं
पुनेसनं जहित्वान पाविसिं पण्णसालकं ॥ ६ ॥
दुतियम्पि ततियम्पि उपागज्झि मम'न्तिकं
अकम्पितो अनोलगो एवमेवमदा'सहं (एवमेव अदास'हं) ॥ ७ ॥

1. Cf. Akitti-Jātaka, Jātaka, Vol. IV, 236-42.

2. Lord of the heaven, Inda.

न मे तप्पचया अत्थि सरीरस्मिं विवण्णियं
 पोतिसुखेन रतिया वीतिनामेमि तं दिवं ॥ ८ ॥
 यदि मासमिं द्वेमासं दक्खिणेय्यं वरं लभे
 अकम्पितो अनोलीनो ददेय्यं दानमुत्तमं ॥ ९ ॥
 न तस्स दानं ददमानो यसं लाभञ्च पत्थयिं
 सब्बञ्जुतं पत्थयानो तानि कम्मानि आचरिन्ति ॥ १० ॥

२ सङ्गचरिय' ।

पुनापरं यदा होमि ब्राह्मणो सङ्गसव्हयो
 महासमुद्दं तरितुकामो उपगच्छामि पट्टनं ॥ १ ॥
 तत्थ'दसामि (तत्थ अदस्सिं) पट्टिपथे सयम्भुमपराजित
 कन्तारद्धानं पट्टिपन्नं तत्तायं कट्ठिनभूमिया ॥ २ ॥
 तमहं पट्टिपथं दिस्वा इममत्थं विचिन्तयिं
 इदं खेत्तं अनुपत्तं पुञ्ञकामस्स जन्तुनो ॥ ३ ॥
 यथापि कस्सको पुरिसो खेत्तं दिस्वा महागमं
 तत्थ बीजं न रोपेति न सो धञ्ञेन अत्थिको ॥ ४ ॥
 एवमेवाहं पुञ्ञकामो दिस्वा खेत्तवरुत्तमं
 यदि तत्थ कारं न करोमि नाहं पुञ्ञेन अत्थिको ॥ ५ ॥
 यथा अमच्चो मुद्दिकामा रञ्ञो अन्तेपुरे जने
 न देति तेसं धनधञ्ञं मुद्दितो परिहायति ॥ ६ ॥
 एवमेवाहं पुञ्ञकामो विपुलं दिस्वान दक्खिणं
 यदि तस्स दानं न ददामि परिहायिस्सामि पुञ्ञतो ॥ ७ ॥
 एवाहं चिन्तयित्वान ओरोहित्वा उपाहना
 तस्स पादानि वन्दित्वा अदासिं छत्तुपाहनं ॥ ८ ॥

तेनेवाहं सतगुणतो सुखुमालो सुखे ठितो
अपि च दानं परिपूरेन्तो एवं तरुस अदासहं ति ॥ ६ ॥

३ कुरुधम्मचरियं^१ ।

पुनापरं यदा होमि इन्दपट्टे^२ (इन्दपत्ते) पुरुत्तमे
राजा धनञ्जयो नाम कुसले दसहुपागतो ॥ १ ॥
कालिङ्गरट्टा विसया ब्राह्मणा उपगञ्छुं (उपगञ्छु) मं
आयाचुं मं हत्थिनागं धञ्जं मङ्गलसम्मतं ॥ २ ॥
अवुट्ठिको जनपदो दुब्भिवखो छातको महा
ददाहि पवरं नागं नीलं अञ्जनसव्हयं ॥ ३ ॥
न मे याचकमनुपत्ते पट्टिवखेपो अनुच्छवो
मा मे भिज्जि समादानं दस्सामि विपुलं गजं ॥ ४ ॥
नागं गहेत्वा सोण्डाय भिङ्गारे रतनामये
जलं हत्थे आकिरित्वा ब्राह्मणानं अदं गजं ॥ ५ ॥
तस्मिं नागे पदिन्नम्हि अमच्चा एतदब्रवुं
किन्नु तुय्हं वरं नागं याचकानं पदस्ससि ॥ ६ ॥
धञ्जं मङ्गलसम्पन्नं सङ्गामविजयुत्तमं
तस्मिं नागे पदिन्नम्हि किन्ते रज्जं करिस्सतीति ॥ ७ ॥
रज्जम्पि मे ददे सब्बं सरीरं दज्जमत्तनो
सव्वञ्जुतं पियं मय्हं तस्मा नागमदासहन्ति ॥ ८ ॥

1. Cf. Kurudhamma Jātaka, Jātaka, Vol. II., 365-381.

2. Capital city of Kurus.

४ महासुदस्सनचरियं^१ ।

कुसावतिमिह नगरे यदा आसि महीपति
 महासुदस्सनो नाम चक्रवत्ती महब्बलो ॥ १ ॥
 तत्थाहं दिवसे तिक्खत्तुं धोसापेमि तहिं तहिं
 को किं इच्छति पत्थेति कस्स किं दीयतु धनं ॥ २ ॥
 को छातको को तसितो को मालं को विलेपनं
 नानारत्तानि वत्थानि को नग्गो परिदहिस्सति ॥ ३ ॥
 को पत्थे छत्तमादेति कोपाहना मुदुसभा
 इति सायश्च पातो च धोसापेमि तहिं तहिं ॥ ४ ॥
 न तं दससु ठानेसु न पि ठानसतेसु वा
 अनेकसतट्ठानेसु पटियरां याचके धनं ॥ ५ ॥
 दिवा वा यदि वा रत्ती यदि एति वनीपको (वनिब्बके)
 लद्धा यदिच्छिकं भोगं पुरहत्थो व गच्छति ॥ ६ ॥
 एवरूपं महादानं अदासिं यावजीविकं
 न पाहं देस्सं धनं दम्मि न पि नत्थि निचयो मयि ॥ ७ ॥
 यथापि आतुरो नाम रोगतो परिमुत्तिया
 धनेन वज्जं तप्पेत्वा रोगतो परिमुच्चति ॥ ८ ॥
 तथेवाहं जानमानो परिपूरेतुमसेसतो
 ऊनधनं पूरयितुं देमि दानं वनीपके (वनीब्बके)
 निरालयो अपच्चायो सम्बोधिमनु पत्तियाति ॥ ९ ॥

५ महागोविन्दचरियं^३ ।

पुनापरं यदा होमि सत्तराजपुरोहितो
 पूजितो नरदेवेहि महागोविन्दो ब्राह्मणो ॥ १ ॥

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1. Cf. Mahā Sudassana Jātaka, Jātaka, Vol. I. 391-393.
 2. In the P.T.S. edition, it is mahabbhalo which is incorrect.
 3. Cf. Mahā Govinda Suttanta, Digha-N., Vol. II.

चरियापिटकं

तदाहं सत्तरज्जेसु यं मे आसि उपायनं
तेन देमि महादानं अक्खोब्भं सागरूपमं ॥ २ ॥
न मे देस्सं धनधञ्जं न पि नत्थि निचयो मयि
सब्बञ्जुतं पियं मय्हं तस्मा देमि वरं धनन्ति ॥ ३ ॥

६ निमिराजचरिय^१ ।

पुनापरं यदा होमि मिथिलायं^२ पुरुत्तमे
निमि नाम महाराजा पण्डितो कुसलत्थिको ॥ १ ॥
तदाहं मापयित्वान चतुसालं चतुमुखं
तत्थ दानं एवत्तेसि मिग-पक्खि-नरादीनं ॥ २ ॥
अच्छादनञ्च सयनञ्च अन्नपानञ्च भोजनं
अब्भोच्छिन्नं करित्वान महादानं पवत्तयिं ॥ ३ ॥
यथापि सेवको सामिं धनहेतुमुपागतो
कायेन वाचा मनसा आराधनीयमेसति ॥ ४ ॥
तथे'वाहं सब्बभवे परियेस्सामि बोधिजं
दानेन सत्तो तप्पेत्वा इच्छामि बोधिमुत्तामन्ति ॥ ५ ॥

७ चन्दकुमारचरियं^३

पुनापरं यदा होमि एकराजम्स अत्तजो
नगरे पुप्फवतिया^४ कुमारो चन्दसब्बहयो ॥ १ ॥

1. Cf. Nimi Jataka, Jataka, Vol. VI, 95-129.
2. Capital of the Videhas.
3. Cf. Khandahala Jataka, Jataka, Vol. VI, 129-155.
4. Another name of Benares (Jataka, Vol. IV, p. 119).

तदाहं यजना मुक्तो निक्खन्तो यज्जवाटको (पाततो, वाटतो)
 संवेगं जनयित्वान महादानं पवत्तयिं ॥ २ ॥
 नाहं पिवामि खादामि न पि भुञ्जामि भोजनं
 दक्खिण्येय्यं अदत्वान अपि छप्पञ्चरत्तियो ॥ ३ ॥
 यथापि वाणिजो नाम कत्वान भण्डसञ्चयं
 यत्थ लाभो महा होति तत्थाहरति (तत्थनं हरति) भण्डकं ॥ ४ ॥
 तत्थेव सकभुत्तापि परे दिन्नं महप्फलं
 तस्मा परस्स दातब्बं सतभागो भविस्सति ॥ ५ ॥
 एतमत्थवसं जत्वा देमिं दानं भवाभवे
 न पटिक्कमामि दानतो सब्बोधिमनुपत्तियाति ॥ ६ ॥

सिविराजचरियं^१

अरिट्टसब्बहे^२ नगरे सिवि नामासि खत्तियो
 निसज्ज पासादवरे एवं चिन्तेसऽहं तदा ॥ १ ॥
 यं किञ्चि मानुसं दानं अदिन्नं मे न बिज्जति
 यो पि याचेय्य मं चक्खुं ददेय्यं अविकम्पितो ॥ २ ॥
 मम सङ्कप्पमज्जाय सक्रो देवानमिस्सरो
 निसिन्नो देवपरिसाय इदं वचनमब्रवि ॥ ३ ॥
 निसज्ज पासादवरे सिविराजा महिद्धिको
 चिन्तेन्तो विविधं दानं अदेय्यं सो न परस्सति ॥ ४ ॥
 तथं नु वितथन्नेतं हन्द विमंसयामि तं
 मुहत्तां आगमेय्याथ याव जानामि तं मनन्ति ॥ ५ ॥
 पवेधमानो फलितसिरो वलितगतो जरातुरो
 अन्धवण्णो व हुत्वान राजानं उपसङ्कमि ॥ ६ ॥

1. Cf. Sivi-Jātaka, Jātaka, Vol. IV, 401-412.

2. Capital of Sivi Kingdom.

सो तदा पग्गहेत्वान वामं दक्खिणबाहु च
 सिरस्मिं अज्जलिं कत्वा इदं वचनमब्रुवि ॥ ७ ॥
 याचामि तं महाराज धम्मिक रट्ठवड्ढन
 तव दानरता कित्ति उग्गता देवमानुसे ॥८॥
 उभोपि नेत्ता नयना अन्धा उपहता मम
 एकं मे नयनं देहि त्वम्पि एकेन यापय (यापया) ति ॥९॥
 तस्साहं वचनं सुत्वा हट्ठो संविग्गमानसो
 कतज्जली वेदजातो इदं वनमब्रुविं ॥ १० ॥
 इदानीहं चिन्तयित्वान (चिन्तयित्वा) पासादतो इधागतो
 त्वं मम चित्तामज्जाय नेत्तां याचितुमागतो ॥११॥
 अहो मे मानसं सिद्धं सङ्कप्पो परिपूरितो
 अदिन्नपुब्बं दानवरं अज्ज दस्सामि याचके ॥ १२ ॥
 एहि सीवक लट्ठेहि मा दन्तयि मा * पबेधयि
 उभोपि नयने देहि उप्पाटेत्वा वतिव्वके (वनिव्वके) ॥१३॥
 ततो सो चोदितो मय्हं सीवको वचनं करो
 उद्धरित्वान पादासि तालमिज्जं व याचके ॥१४॥
 ददमानस्स देन्तस्स दिन्नदानस्स मे सतो
 चित्तांस्स अज्जथा नत्थि बोधिया येव कारणा ॥१५॥
 न मे देस्सा उभो चक्खू अत्ता न मे न दंस्सियो
 सब्बज्जुतं पियं मय्हं तस्मा चक्खुं अदासहन्ति (अदासिहन्ति) ॥१६॥

६ वेस्सन्तर चरियं^१ ।

या मे अहोसि जनिका फुस्सती नाम खत्तिया
 सा अतीतासु जातिसु सकस्स च महेसिया ॥१॥
 तस्सा आयुक्खयं दिम्या देविन्दो एतदब्रूवि :—
 ददामि ते दस वरे (वरं) वर भद्दे यदिच्छसीति ॥२॥

* Sinhalese edition omits this मा

1. Vessantara Jātaka, Jātaka, Vol. VI. 479-539.

एवं वुत्ता च सा देवी सक्कं पुरिन्द (पुनिद) मब्रवि
 किन्नु मे अपराधत्थि किन्नु देस्सा अहन्तव
 रम्मा चावेसि मं ठाना वातो व धरणिं रुहन्ति ॥ ३ ॥
 एवं वुत्ते च सो सक्को पुन तस्सेदमब्रू वि (तस्सोदमब्रवि)
 न चेव ते कतं पापं न च मे त्वमसि अप्पिया ॥ ४ ॥
 एत्तकं येव ते आयुं चवनकालो भविस्सति
 पटिगण्ह मयादिन्ने वरे दस वरुत्तमेति ॥ ५ ॥
 सक्केन सा दिन्नवरा तुट्ठहट्ठा पमोदिता
 ममं अब्भन्तरं कत्वा फुसती दस वरे वरी ॥ ६ ॥
 ततो चुता सा फुसती खत्तिये उपपज्जथ
 जेतुत्तरम्हि नगरे^१ सज्जयेन समागमि ॥ ७ ॥
 यदाहं (तदाहं) फुसतिया कुच्छि ओक्कन्तो पियमातुया
 मम तेजेन मे माता सदा दानरता अहु ॥ ८ ॥
 अधने आतुरे जिण्णे याचके पट्टिके जने
 समणब्राह्मणे खीणे देति दानं अकिञ्चने ॥ ९ ॥
 दसमासे धारयित्वान करोन्ते पुरपदक्खिणं
 वेस्सानं वीथिया मज्जे जनेसि फुसती ममं ॥ १० ॥
 न मय्हं मेत्तिकं नाम न पि मेत्तिकसम्मवं
 जातोम्हि वेस्सवीथिया तस्मावेस्सन्तरो अहु ॥ ११ ॥
 यदाहं दारको होमि जातिया अट्ठवस्सिको
 तदा निसज्ज पासादे दानं दातुं चिन्तियिं ॥ १२ ॥
 हृदयं ददेय्यं चक्खुं मंसम्पि रुहिरम्पि च
 ददेय्यं कायं याचेत्वा (सावेत्वा) यदि कोचि याचये ममं ॥ १३ ॥
 सभावं चिन्तयन्तस्स अकम्पितमसण्ठितं
 अकम्पि तत्थ पठवी सिनेहवनवटंसका ॥ १४ ॥
 अद्धमासे पण्णरसे पुण्णमासे उपोसथे
 पच्चयं नागमारुह दानं दातुं उपागमि ॥ १५ ॥

1. Capital of Vessantara in the kingdom of Sivi.

कालिङ्गरुद्व विसया ब्राह्मणा उ गच्छुं मं
 आयाचुं मं हत्थिनागं (पञ्चयं नागं) धञ्जमङ्गलसम्मतं ॥ १६ ॥
 अबुद्धितो जनपदो दुब्भिवखो छातको महा
 ददाहि पवरं नागं सब्बसेतं गजुत्तमं ॥ १७ ॥
 ददामि न विकम्पामि यं मं याचन्ति ब्राह्मणा
 सन्तं नप्पट्टिगुहामि दाने मे रमती मनो ॥ १८ ॥
 न मे याचक मनुपत्ते पट्टिवखेपो अनुच्छवो
 मा मे भिज्जि समादानं दस्सामि विपुलं गजं ॥ १९ ॥
 नागं गहेत्वा सोएडाय भिङ्गारे रतनामये
 जलं हत्थे आकिरित्वा ब्राह्मणानं अदं गजं ॥ २० ॥
 पुनापरं ददन्तस्स सब्बसेतं गजुत्तमं
 तदापि पठवी कम्पि सिनेरुवनवटंसका ॥ २१ ॥
 तस्स नागस्स दानेन सिबयो कुद्धा समागता
 पब्बाजेसुं सका रट्ठा वड्ढं गच्छतु पब्बतं ॥ २२ ॥
 तेसं निच्चुभमानानं अंकम्पितमसण्ठितं
 महादानं पवत्तेतुं एकं वरमयाचिस्सं ॥ २३ ॥
 याचिता सिबयो सब्बे एकं वरमदंसु मे
 आयाचं (आसाव) यित्वा कण्णभेगिं महादानं ददाम'हं ॥ २४ ॥
 अथेत्थ वत्तति सद्दो तुमुलो भेरवो महा
 दानेन मं नीहरन्ति पुन दानं ददाम'हं ॥ २५ ॥
 हत्थी अस्से रथे दत्वा दासी दासं गवन्धनं
 महादानं ददित्वान नगरा निक्खमिं तदा ॥ २६ ॥
 निक्खमित्वान नगरा निवत्तित्वा विलोकिते
 तदापि पठवी कम्पि सिनेरुवनवटंसका ॥ २७ ॥
 चतुवाहिं रथं दत्वा ठत्वा चातुमहापथे
 एकाकियो अदुतियो मद्दिदेविं इदमब्रविं ॥ २८ ॥
 त्वं मद्दिकण्हं गणहाहि लहुका एसा कनिट्ठका
 अहं जालिं गहेस्सामि गरुको भातिको हि सो ॥ २९ ॥

पदुमं पुण्डरीकं च मदी कण्हाजिनमग्गही
 अहं सुवण्णविम्बं च जालिं खत्तियमग्गहिं
 जलं हत्थे आकिरित्वा ब्राह्मणानं अदं गजं ॥३०॥
 अभिजाता सुखुमाला खत्तिया चतुरो जना
 विसम समं अक्कमन्ता वड्ढं गच्छाम पव्वतं ॥३१॥
 ये केचि मनुजा यन्ति अनुमग्गे पट्ठिपथे
 मग्गन्ते पट्ठिपुच्छाम कुहिं वड्ढपव्वतो ॥३२॥
 ते तत्थ अग्गे पस्सित्वा करुणं गिरमुदीरयुं
 दुक्खन्ते पट्ठिवेदेन्ति दूरे वड्ढपव्वतो ॥३३॥
 यदि पस्सन्ति पवने दारका फलिते दुमे
 तंसं फलानं हेतुग्गि उपरोदन्ति दारका ॥३४॥
 रोदन्ते दारके दिस्वा उब्बिधा विपुला दुमा
 सयमेव ओणमित्वान उपगच्छन्ति दारके ॥३५॥
 इदमच्छरियं दिस्वा अब्भुतं लोमहंसनं
 साधुकारं पवत्तोसि मदी सब्बङ्गसोभना ॥३६॥
 अच्छेरं तवलोकस्मिं अब्भुतं लोमहंसनं
 वेस्सन्तरस्स तेजेन सयमेव ओणता दुमा ॥३७॥
 सङ्खिणिसु पथं यक्खा अनुकम्पाय दारके
 निक्खन्तदिवसेनेव चैतरद्वमुपागमुं ॥३८॥
 सट्ठिराजसहस्सानि तदावसन्ति मातुला
 सब्बे पञ्जलिका हुत्वा रोदमांना उपगमुं ॥३९॥
 तत्थ वत्तेत्वा सल्लापं चेतैहि चेतपुत्तेहि
 ते ततो निक्खमित्वान वड्ढं अगमुं पव्वतं ॥४०॥
 आमन्तयित्वा देविन्दो विस्सुकम्मं महिद्धिकं
 अस्समं सुकटं रम्मं पण्णसालं सुमापय ॥४१॥
 सकस्स वचनं सुत्वा विस्सुकम्मो महिद्धिको
 अस्समं सुकटं रम्मं पण्णसालं सुमापयि ॥४२॥

अज्झोगाहेत्वा पवनं अप्पसद्दं निराकुलं
 चतुरो जना मयं तत्थ वसाम पव्वतन्तरे ॥४३॥
 अहञ्च मद्दी देवी च जालिकण्हाजिना चुभो
 अज्जमज्जं सोकनुदा वसाम अस्समे तदा ॥४४॥
 दारके अनुरक्खन्तो असुज्जो होमि अस्समे
 मद्दी फलं आहरति पोसेति सा तयो जने ॥४५॥
 पवने वसमानस्स अद्धिको मं उपागमि
 आयाचि पुत्तके मय्हं जालिकण्हाजिने चुभो ॥४६॥
 याचकमुपगतं दिस्वा हासो मे उपपज्जथ
 उभो पुत्तो गहेत्वान अदासि ब्राह्मणे तदा ॥४७॥
 सके पुत्ते चजन्तस्स याचके ब्राह्मणे यदा
 तदापि पठवी कम्पि सिनेरुवनवटंसका ॥४८॥
 पुनदेव सक्को ओरुय्ह हुत्वा ब्राह्मणसन्निभो
 आयाचि मं मद्दिदेविं सीलवतिं पतिव्वतं ॥४९॥
 मद्दिं हत्थे गहेत्वान उदकञ्जलिं पूर(रि य
 पसान्नमनसङ्कप्पो तस्स मद्दिं अदास'हं ॥५०॥
 माद्धिया दीयमानाय गगने देवा पमोदिता
 तदापि पठवी कम्पि सिनेरुवनवटंसका ॥५१॥
 जालिकण्हाजिनं धीतं मद्दिदेविं पतिव्वतं
 चज्जमानो न चिन्तेसिं बोधिया येव कारणा ॥५२॥
 न मे देस्सा उभो पुत्ता मद्दी देवी न देस्सिया
 सब्बज्जुतं पियं मय्हं तस्मा पिये अदास'हं ॥५३॥
 पुनापरं ब्रह्मारज्जे म'तापितुसमागमे
 करुणं परिदेवन्ते सल्लपन्ते सुखं दुक्खं ॥५४॥
 हिरोत्तपेन गरुना उभिन्नं उपसङ्कमि
 तदापि पठवी कम्पि सिनेरुवनवटंसका ॥५५॥
 पुनापरं ब्रह्मारज्जा निक्खमित्वा सज्जातिमि
 पविस्सामि पुरं रम्मं जेतुत्तरं पुरुत्तामं ॥५६॥

रतनानि सत्त वस्सिंसु महामेघो पवस्सथ
 तदापि पठवी कम्पि सिनेखवनवटंसका । ५७॥
 अचेतनायं पठवी अविज्जाय सुखं दुक्ख
 सापि दानबला मय्हं सत्तक्खत्तु पकम्पथाति ॥ ५८ ॥

१० ससपण्डितचरियं^१ ।

पुनापरं यदा होमि ससको पवनचारिको
 तिणपण्णसाकफलभक्खो परहेठनविवज्जितो ॥ १ ॥
 मक्कटो च सिङ्गलो च उद्दपोतो चऽहं तदा
 वसाम एकसामन्ता सायं पातो पदिस्सरे ॥ २ ॥
 अहं ते अनुसासामि किरिये कल्याणपापके
 पापानि परिवज्जेथ कल्याणे अभिनिस्सथ ॥ ३ ॥
 उपोसथम्हि दिवसे चन्दं दिस्वान पूरितं
 एतेसं तत्थ आचिक्ख दिवसो अज्जुपोसथो ॥ ४ ॥
 दानानि पटियादेथ दक्खिण्येयस्स दातवे
 दत्त्वा दानं दक्खिण्येयं उपवस्सथुपोसथं ॥ ५ ॥
 ते मे साधूति वत्तवान यथासत्ति यथाबलं
 दानानि पटियादत्त्वा दक्खिण्येयं गवेसिंसुं ॥ ६ ॥
 अहं निसज्ज चिन्ते सि दानं दक्खिण'नुच्छवं
 यदि'हं लभे दक्खिण्येयं किं मे दानं भविस्सति ॥ ७ ॥
 न मे अन्थि तिला मुग्गा मासावा तण्डुला घतं
 अहं तिणेन यापेमि न सक्का तिणं दातवे ॥ ८ ॥
 यदि कोचि एति दक्खिण्येयो भिक्खाय मम सन्तिके
 दज्जाहं सकमत्तानं नसो तुच्छो गमिस्सति ॥ ९ ॥
 मम सङ्कप्पमज्जाय सक्को ब्राह्मणवण्णिना
 आसयं मे उपागज्झि दानवामंसनाय मे ॥ १० ॥

1. Cf. Sasa-Jātaka, Jātaka, Vol. III, 51-56.

तमहं दिस्वान सन्तुट्ठो इदं वचनमब्रवि
 साधु खो'सि अनुपत्तो घासहेतु ममन्तिके ॥ ११ ॥
 अदिन्नपुब्बं दानवरं अज्ज दस्सामि ते अहं
 तुवं सीलगुणूपेतो अयुत्तां ते परहेठनं ॥ १२ ॥
 एहि अग्गिं पदिपेहि नानाकट्ठे समानय
 अहं पचिस्समत्तानं पक्कं त्वं भवखयिस्ससीति ॥ १३ ॥
 साधू'ति सो हट्ठमनो नानाकट्ठे समानयि
 महन्तं अकासि चित्तकं कत्वान'ङ्गारगब्भकं ॥ १४ ॥
 अग्गिं तत्थ पदीपेति यथा सो खिप्पं महाभवे
 फोटेत्वा राजगते गत्वा एकन्तं उपाविसि ॥ १५ ॥
 यदा महा कट्ठपज्जो आदित्तो घूममायति
 तदुप्पतित्वा पपतिं मज्झे जालसिखन्तरे ॥ १६ ॥
 यथा सीतोदकं नाम पविट्ठं यस्सकरुसचि
 समेति दरथं परिल'हं अस्सादं देति पीति च ॥ १७ ॥
 तथेव जलितं अग्गिं पविट्ठस्स ममं तदा
 सब्बं समेति दरथं यथा सीतोदकं विय ॥ १८ ॥
 छगिचम्मं मंसं नहारुं अट्ठिहदयबन्धनं
 केवलं सकलं कायं ब्राह्मणस्स अदास'हं ति ॥ १९ ॥

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अकत्ति ब्राह्मणो सङ्खो कुरुराजा धनञ्जयो
 महासुदस्सनो राजा महागोविन्दब्राह्मणो ॥ २० ॥
 निमि चन्दकुमारो च सिवि वेस्सन्तरो ससो
 अहमेव तदा आसिं यो ते दानवरे अदा ॥ २१ ॥
 एते दानपरिक्खारा एते दानस्स पारमो
 जीवितं याचके दत्त्वा इदं पारमी पूरयि ॥ २२ ॥
 भिक्खायुपगतं दिस्वा सकत्तानं परिच्चजिं
 दानेन मे समो नऽत्थि एसा मे दानपारमीति ॥ २३ ॥

दानपारमिता निद्धिता ॥

दुतियो परिच्छेदो ।

सीलपारमिता ।

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१ सीलवनागचरियं^१ ।

यदा अहोसि पवने कुञ्जरो मातुपोसको
न तदा अत्थि महिया गुणेन मम सादिसो ॥ १ ॥
पवने दिस्वा वनचरो रञ्जो मं पटिवेदयि
तवनुच्छवो महाराज गजो वसति कानने ॥ २ ॥
न तस्स परिक्र्वायत्थो न पि आल.ककासुया
समागहिते सोएडाय सयमेव इधेहिति ॥ ३ ॥
तस्स तं वचनं सुत्वा राजापि तुड्ढमानसो
पेसेसि हत्थिदमकं छेकाचरियं सुसिक्खितं ॥ ४ ॥
गन्त्वान सो हत्थिदमको अदस्स पदुमस्सरे
भीसमूलं (मूलालं) उद्धरन्तं यापनत्थाय मातुया ॥ ५ ॥
विञ्जाय मे सीलगुणं लक्खणं उपधारयि
एहि पुत्ताति वत्थान मम सोएडाय अग्गहि ॥ ६ ॥
यम्मे तदा पाकतिकं सरीरानुगतं बलं
अज्जनागसहस्सानं बलेन समसादिसं ॥ ७ ॥
यदि'हं तेसं पकुप्पेय्यं उपेतं गहणाय मं
पटिबलो भवे तेसं याव रज्जम्मि मानुसं ॥ ८ ॥
अपि चाहं सोलरक्खाय सीलपारमिपूरिया
न करोमि चित्ते अञ्जत्थत्तं पक्खिपन्तं ममालके ॥ ९ ॥
यदि ते मं तत्थ कोट्टेय्युं फरसूहि तोमरेहि च
नेव तेसं पकुप्पेय्यं शीलखण्डभया ममाति ॥ १० ॥

1. Cf. Sīlavanāga Jātaka, Jātaka Vol. 1, pp. 319-322.

२ भूरिदत्तचरियं^१ ।

पुनापरं यदा होमि भूरिदत्तो महिद्धिको
 विरूपवखेन महारञ्जा देवलोकमगञ्छ (छ) हं ॥१॥
 तत्थ पस्सित्वाहं देवे एकन्तं सुखसमप्पिते
 तं मग्गं गमनत्थाय सीलब्बतं समादयिं ॥२॥
 सरीरकिच्चं कत्वान भुत्वा यापनमत्तकं
 चतुरो अङ्गे अधिट्ठाय सेमि वम्मिकमुद्धनि ॥३॥
 छविया चम्मेन मंसेन नहारु अट्टिके हि च
 यस्स एतेन करणीयं दिन्नं येव हरातु सो ॥४॥
 संसितो अकतञ्जुना आलम्पानो ममग्गहि
 पेल.ाय^२ पक्षिपेत्त्वान कील.ति मं तहिं तहिं ॥५॥
 पेल.ाय पक्खिपन्तेपि सम्मदन्ते पि पाणिना
 आल(म्बने)म्पानेन न कुप्पामि सीलखण्डभया मम ॥६॥
 सकजीवितपरिच्चागो तिणतो लहुको मम
 सीलवीट्ठिकमो मय्हं पठवी उप्पत्तना विय ॥७॥
 निरन्तरं जातिसतं चजेय्यं मम जीवितं
 नेव सीलं पभिन्देय्यं चतुदीपान हेतु पि ॥८॥
 अपि चाहं सीलरक्खाय सीलपारमिपूरिया
 न करोमि चित्ते अञ्जथत्तं पक्खिपन्तम्पि पेल.के ति ॥९॥

३ चम्पेय्यनागचरियं^३ ।

पुनापरं यदा होमि चम्पेय्यको महिद्धिको
 तदापि धम्मिको आसि (सिं) सीलब्बतसमप्पितो ॥१॥

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1. Cf. Bhūridatta-Jātaka, Jātaka, Vol. VI, 157-219.
 2. Snake charmer's basket where the snakes are kept.
 3. Cf. Campeyya Jātaka, Jātaka, Vol. IV. pp. 454-468.

तदापि मं धम्मचारिं उपवुट्ठं उपोसथं
 अहिकुण्डिको गहेत्वान राजदारमिह कील.ति ॥२॥
 यं सोवण्णं चिन्तयति नोलपीतं व लोहितं
 तस्स चित्तानुवत्तन्तो होमि चिन्तितसन्निभो ॥३॥
 थलं करेय्यं उदकं उदकम्पि थलं करे
 यदिहं तस्स पकुप्पेयं खणेन छारिकं करे ॥४॥
 यदि चित्तवसी हेस्सं परिहायिस्सामि सीलतो
 सीलेन परिहीनस्स उत्तमत्थो न सिज्झति ॥५॥
 कामं भिज्जतु यं कामो इधेव विकिरीयतु
 ने व सीलं पभिन्देय्यं विकिरन्ते भुसं विया ति ॥६॥

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४ चूलबोधिचरियं^१ ।

पुनापरं यदा होमि चूलबोधि सुसीलवा
 भवं दिस्वान भयतो नेक्खम्मं अभिनिक्खमिं ॥१॥
 यामे दुतियिका आसि ब्राह्मणो कनकसन्निभा
 सा विवट्ठे अनपेक्खा नेक्खम्मं अभिनिक्खमि ॥२॥
 निरालया छिन्नभन्दू अनपेक्खाकुले गणे
 चरन्ता गामनिगमं वाराणसिमुपागमुं ॥३॥
 तत्थ वसाम निपका असंसट्ठा कुले गणे
 निराकुले अप्पसद्दे राजुय्याने वसामुभो ॥४॥
 उय्यानदस्सनं गन्त्वा राजा अद्दस ब्राह्मणिं
 उपगम्म ममं पुच्छि तुय्हेसा कस्स भरियाति ॥५॥
 एवं वुत्ते अहं तस्स इदं वचनमव्रविं
 न मय्हं भरिया एसा सहधम्मा एकसासनी ॥६॥
 तस्सा सारत्ताधिगतो गाहापेत्वान चेतके
 निप्पील.यन्तो वलसा अन्तेपूरं पवेसयि ॥७॥

1. Cf. Cullabodhi-Jātaka, Jātaka, Vol. IV, 22-27.

ओदपत्तिकिया मय्हं सहजा एकसासनी
 आकड्ढित्वा न(नि)यन्तिया कोपो मे उपपज्जथ ॥८॥
 सह कोपे समुप्पन्ने सीलब्बतमनुस्सरिं
 तत्थेव कोपं निगगण्हिं नादासि वुड्ढितुं (वड्ढतु) परि ॥९॥
 यदि नं ब्राह्मणिं कोचि कोट्ठेय्य तिण्हसत्तिया
 नेव सीलं पभिन्देय्यं बोधिया येव कारणा ॥१०॥
 न मे सा ब्राह्मणी देस्सा न पि मे बलं न विज्जति
 सब्बज्जुतं पियं मय्हं तस्सा सीलानुरक्खिस्सन्ति ॥११॥

५ महिंस-राज-चरियं^१ ।

पुनापरं यदा होमि महिंसो (महिस) वनचार (रि) को
 पवड्ढकायो बलवा महन्तो भीमदस्सनो ॥ १ ॥
 पब्भारे गिरिदुग्गे च रुक्खमूले दकासये
 हतेत्थ ठानं महिंसानं कोचि कोचि तहिं तहिं ॥ २ ॥
 विचरन्तो ब्रह्मारज्जे ठानं अद्दस भद्दकं
 तं ठानं उपगन्त्वान तिट्ठामि च सयामि च ॥ ३ ॥
 अथेत्थ कपिमागन्त्वा पापो अनरियो लहु
 खन्दे नलाटे भमुके मुत्तेति ओहनेति तं ॥ ४ ॥
 सकिम्पि दिवसं दुतियं ततियं चतुत्थम्पि च
 दूसेति मं सब्बकालं तेन होमि उपद्दुतो ॥ ५ ॥
 ममं उपद्दुतं दिस्वा यक्खो मं इदमव्रवि
 नासहेतं छवं पापं सिङ्गेहि च खुरेहि च ॥ ६ ॥
 एवं वुत्ते तदा यक्खे अहं तं इदमव्रविं
 किं त्वं भक्खेसि कुणपेन पापेन अनरियेन मं ॥ ७ ॥

1. Mahisa-Jātaka, Jātaka, Vol. II, 385-387.

यदिहं तस्स कुप्पेय्यं ततो हीनतरो भवे
 सीलञ्च मे पभिज्जेय्य विज्जू च गहरेय्युं (गरहेय्युं) मं ॥ ८ ॥
 हीलिता जीविता वापि परिसुद्धेन मतंवरं
 क्याहं जीवितहेतुपि काहामि परहेठनं ॥ ९ ॥
 ममेवायं मज्जमानो अज्जेपेवं करिस्सति
 ते व तत्थ वधिस्सन्ति सा मे मुत्ति भविस्सति ॥ १० ॥
 हीन मज्झिमउक्कट्टे सहन्तो अवमानितं
 एवं लभति सप्पज्जो मनसा यथा पत्थितन्ति ॥ ११ ॥

६ रुराज-चरियं^१ ।

पुनापरं यदा होमि सुतत्तकनकसन्निभो
 मिगराजा रुरुनाम परमसीलसमाहितो ॥ १ ॥
 रम्मे पदेसे रम्मणीये विवित्ते अमनुस्सके
 तत्थ वासं उपागञ्छिं गङ्गाकूले मनोरमे ॥ २ ॥
 अथ उपरि गङ्गाय धनिकेहि परिपीलितो
 पुरिसो गङ्गाय पतति जीवामि वा मरामि वा ॥ ३ ॥
 रत्तिं दिवं सो गङ्गाय वुट्ठमानो महोदके
 खन्तो करुणं रवं मज्झे गङ्गायं गच्छति ॥ ४ ॥
 तस्साहं सद्दं सुत्त्वान करुणं परिदेवतो
 गङ्गाय तीरे ठत्त्वान अपूच्छिं केसि त्वं नरो ॥ ५ ॥
 सो मे पुट्ठो च व्याकासि अत्तनो कारणं तदा
 धनिकेहि भीतो तसितो पक्खन्तोऽहं महानट्ठिं ॥ ६ ॥
 तस्स कत्त्वान कारुज्जञ्जित्वा मम जोवितं
 पविसित्वा नीहरिन्तस्स अन्धकारमिह रत्तिया ॥ ७ ॥

अस्सत्थ कालमञ्जाय तस्साहमिदमब्रविं
 एकन्तं वरं याचामि मा मं कस्सचि पावद ॥८॥
 नगरं गन्त्वान आचिक्खि पुच्छितो धम्महेतुको
 राजानं सो गहेत्वान उपगञ्छि ममन्तिकं ॥९॥
 यावता कारणं सब्बं रञ्जो आरोचितं मया
 राजा सुत्वान वचनं उस्सुं तस्स विकप्पयि
 ईधेव घातयिस्सामि मित्तदुब्भिमनरियं ॥१०॥
 तमहं अनुरक्खन्तो निम्मिनि मम अत्तना :—
 तिट्ठ ते सो महाराज कामङ्करो भवामि ते ॥ ११ ।
 अनुरक्खिं मम सीलं नारक्खिं मम जीवितं
 सीलवा हि तदा आसिं बोधिया येव कारणा ॥ १२ ॥

७ मातङ्ग-चरियं^१ ।

पुनापरं यदा होमि जटिलो उग्गतापनो
 म तङ्गो नाम नामेन सीलवा सुसमाहितो ॥ १ ॥
 अहंश्च ब्राह्मणो एको गङ्गाकूले वसामुभो
 अहं वसामि उपरि, हेट्ठा वसति ब्राह्मणो ॥ २ ॥
 विचरन्तो अनुकूलमिह उद्धं मे अस्समदस
 तत्थ मं परिभासेत्वा अभिसपि मुद्धफालनं ॥ ३ ॥
 यदिऽहं तस्स कुप्पेय्यं यदि सीलं न गोपये
 ओलोकेत्वानऽहं तस्स करेय्यं छारिकं विय ॥ ४ ॥
 यं सो तदा मं अभिसपि कुपितो दुट्ठमानसो
 तस्सेव मत्थके निपति योगेन तं पमोच्चयिं ॥ ५ ॥
 अनुरक्खिं मम सीलं नारक्खिं मम जीवितं
 सीलवा हि तदा आसिं बोधिया येव कारणाति ॥ ६ ॥

1. Cf. Mātanga-Jātaka, Jataka, Vol. IV., 375-390.

८ धम्माधम्मदेवपुत्त-चरियं' ।

पुनापरं यदा होमि महायक्खो महिद्धिको
धम्मो नाम महायक्खो सब्बलोकानुकम्पको ॥ १ ॥
दसकुसलकम्मपथे समादपेन्तो महाजनं
चरामि गामनिगमं समित्तो सपरिज्जनो ॥ २ ॥
पापो कदरियो यक्खो दोपेन्तो दस पावके
सो पेत्थ महिया चरति समित्तो सपरिज्जनो ॥ ३ ॥
धम्मवादी अधम्मो च उभो पच्चनिका मयं
धुरे धुरं धट्टयन्ता समिग्धा पटिपथे उभो ॥ ४ ॥
कलहो वत्तति अस्मा (भेस्मा) कल्याणपापकस्स च
मग्गा ओक्कमनत्थाय महायुद्धो उपट्ठितो ॥ ५ ॥
यदिऽहं तस्स पकुप्पेयं यदि भिन्दे तपोगुणं
सह परिजनन्तस्स रजभूतं करेय्यऽहं ॥ ६ ॥
अपि चाहं सील-रक्खाय निब्बापेत्वान मानसं
सह जनेन ओक्कमित्वा पथं पापस्सऽदासहं ॥ ७ ॥
सह पथता ओक्कन्तो कत्वा चित्तस्स निब्बुतिं
विवरं अदासि पठवी पापयक्खस्स तावदेति ॥ ८ ॥

९ जयद्दिम-चरियं' ।

पञ्चालरट्ठे नगरे कप्पिलायं पुरुत्तमे
राजा जयद्दिसो नाम सीलगुणमुपागतो ॥ १ ॥

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1. Cf. Dhamma Jātaka, Jātaka, Vol. IV., pp. 100-104.
 2. Cf. Jayaddisa Jātaka, Jātaka, Vol. V., 21-36.

तस्स रज्जो अहं पुत्तो सुतधम्मो सुसीलवा
 अलीनसत्तो गुणवा अनुत्तर-(रक्ख) परिज्जनो ॥ २ ॥
 पिता मे मिगवं गन्त्वा पोरिसादमुपागमि
 सो मे पितुमग्गहेसि भक्खो सि मम मा चलि ॥ ३ ॥
 तस्स तं वचनं सुत्वा भीतो तसितवेधितो
 उरुथ (ख) म्मो अहु तस्स दिस्वान पोरिसादकं ॥ ४ ॥
 मिगवं गहेत्वा मुञ्चस्सु कत्वा आगमनं पुन
 ब्राह्मणस्स धनं दत्वा पिता आमन्तयि ममं ॥ ५ ॥
 रज्जं पुत्त पटिपज्ज मा पमज्जि पुरं इदं
 कतं मे पोरिसादेन मम आगमनं पुन ॥ ६ ॥
 मातापितु च वन्दित्वा निमिनित्वान अत्तानं
 निक्खिपेत्वा धनुखगं पोरिसादं उपागमिं ॥ ७ ॥
 ससत्थहत्थुपगतं कदाचि सो तसिस्सति
 तेन भिज्जिस्सति सीलं परित्तासं कते मयि ॥ ८ ॥
 सीलखण्डभया मय्हं तस्स देस्सं न व्याहरिं
 मेत्तचित्तो हितवादी इदं वचनमब्रविं ॥ ९ ॥
 उज्जालेहि महा अग्गिं पपतिस्सामि रुक्खतो
 सम्पत्तकालमज्जाय भक्खय त्वं पितामह ॥ १० ॥
 इति सीलवतं हेतु नारक्खिं मम जीवितं
 पब्बाजेसिम (श्वा) हं तस्स सदा पाणातिपात (ति) कं ॥ ११ ॥

१० सङ्खपाल-चरिय^१

पुनापरं यदा होमि सङ्खपालो महिद्धिको
 दाठाबुधो घोरविसो द्विजिह्वो उरुगाधिभू ॥ १ ॥
 चतुपथे महामग्गे नानाजनसमाकुले
 चतुरो अङ्गे अधिट्ठाय तत्थ वासमकप्पयिं ॥ २ ॥

1. Cf. Saṅkhapāla Jātaka, Jātaka, Vol. V., 161-171

छविया चम्मेन मंसेन नहारु-अट्टिकेहि वा
 यस्स एतेन करणीयं दिन्नं येव हरातु सो ॥३॥
 अद्दसंसु भोजपुत्ता खरा लुद्धा अकारुणा
 उपगञ्छुं ममं तत्थ दण्डमुग्गरपाणिनो ॥४॥
 नासाय विनिविज्झित्वा नङ्गुट्ठे पिट्टिकण्ठके
 काजे आरोपयित्वान भोजपुत्ता हरिंसु मं ॥५॥
 ससागरन्तं पटविं सकाननं सपव्वतं
 इच्छमानोचहं तत्थ नासवातेन भापये ॥६॥
 सूलेहि विज्झयन्तेपि कोट्टयन्तेपि सत्तिभि
 भोजपुत्ते न कुप्पामि एसा मे सीलपारमीति ॥७॥

हत्थि-नागो भूरिदत्तो चम्पेय्यो बोधिमाहिसो
 रुरु मातङ्गो धम्मो च अत्रजो च जयदिसो ॥८॥
 एते सब्बे सीलबला परिक्रवारा पदेसिका
 जीवितं परिक्रित्वा सीलानि अनुरक्खिस्सं ॥९॥
 सङ्खपालस्स मे सतो सब्बकालमपि जीवितं
 यस्स कस्सचि नीयन्तं तस्मा सा सीलपारमी ॥१०॥
 सीलपारमिनिद्देसो निट्ठितो

ततीयो परिच्छेदो ।



नेक्खम्म पारमिता ।

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१ युधञ्जय-चरिय^१ ।

यदा अहं अमितयसो राजपुत्तो युधञ्जयो
उस्सावबिन्दुं सुरियातपे पतितं दिस्वान संविजि ॥१॥
तज्जेवाधिपतिकत्वा संवेगमनुब्रूहयिं
मातापितु च वन्दित्वा पब्बज्जमनुयाचहं ॥२॥
याचन्ति मं पञ्जलिका सनेगमा सरट्ठका
अज्जेव पुत्त पटिपज्ज इद्धं फीतं महामहिं ॥३॥
सराजके सहोरोधे सनेगमे सरट्ठके
करुणं परिदेवन्ते अनपेक्खो हि पब्बजिं ॥४॥
केवलं पठविरज्जं जातिपरिजनं यसं
चजमानो न चिन्तेसिं बोधियायेव कारणा ॥५॥
माता पिता न मे देस्सा न पि देस्सं महायसं
सब्बञ्जुतम्पियं मय्हं तस्मा रज्जं परिच्चजिन्ति ॥६॥

२ सोमनस्स-चरिय^२ ।

पुनापरं यदा होमि इन्दपट्ठे पुरुत्तमे
कामितो दयितो पुत्तो सोमनस्सोति विस्सुतो ॥१॥

1. Cf. Yuvanajaya Jātaka, Jātaka, Vol. IV. 119-123.

2. Cf. Somanassa Jātaka, Jātaka. Vol. IV. 444-454.

सीलवा गुणसम्पन्नो कल्याणपटिभानवा
 बुड्ढापचायि हिरिमा सङ्गहेसु च कोदिदो ॥२॥
 यस्स रज्जो पतिकरो आसि कुहक-तापसो
 आरामं मालावच्छञ्च रापित्वान सो जीवति ॥३॥
 तमहं दिस्वान कुहकं थुसरासिं व अतण्डुलं
 दुमं अन्तो च सुसिरं कदलिं व असारकं ॥४॥
 नत्थिमस्स सतं धम्मो सामआपगतो अयं
 हिरिसुकधम्मजहितो जीवितबुत्तिकारणा ॥५॥
 कुपितो अहोसि पच्चन्तो अटवीहि परन्तिहि
 तं निसेधेतुं गच्छन्तो अनुसासि पिता ममं ॥६॥
 मा पमज्जि तुवं तात जटिलं उग्गतापनं
 यदिच्छकं पवत्तेहि सब्बकामददोहि सो ॥७॥
 तमहं गन्त्वानुपट्ठानं इदं वचनमब्रविं
 कच्चि ते गहपति कुसलं, किं वाते आहरिय्यतु ॥८॥
 तेन सो कुपितो आसि कुहको माननिसिस्तो
 धातापेमि तुवं अज्ज रट्ठा पब्बाजयामि वा ॥९॥
 निसेधयित्वा पच्चन्तं राजा कुहकमब्रवि
 कच्चि ते भन्ते स्वमनीयं सम्मानो ते पवत्तितो ।
 तस्स आचिक्खति पापो कुमारो यथा नासितो ॥१०॥
 तस्स तं वचनं सुत्वा आनापेमि महीपति
 सीसं तत्थेव छिन्दित्वा कत्वान चतुखण्डिकं
 रथिया रथियं दस्सेथ सा गति जटिलहीलिता ॥११॥
 तत्थऽकारुणिका गन्त्वा चण्डालूहा अकारुणा
 मातु अङ्के निसिन्नस्स आकड्ढित्वा नयन्ति मं ॥ १२ ॥
 तेसाहं एवमवचं बन्ध तं गाल्हवन्धनं
 रज्जो दस्सेथ मं खिप्पं राजकिरियानि अत्थि मे ॥१३॥
 ते मं रज्जो दस्सायिंसु पापस्स पापसंविनो
 दिस्वान तं सज्जापेसिं ममञ्च वसमानयिं ॥१४॥

सो मं तत्थ खमापेसि महारज्जं अदासि मे
सोहं तमं दालयेत्वा पब्बजिं अनगारियं ॥१५॥
न मे देस्सं महारज्जं कामभोगो न देस्सियो
सब्बञ्जुतम्पियं मय्हं तस्मा रज्जं परिच्चजिन्ति ॥१६॥

३. अयोधर-चरियं^१ ।

पुनापरं यदा होमि कासिराजस्स अत्रजो
अयोधरम्हि संवड्ढो नामेनासि अयोधोरो ॥१॥
दुक्खेन जीविको लद्धो सम्पीलो पतिपोसितो
अज्जं व पुत्तपटिपज्ज केवलं वसुधं इमं ॥२॥
सरद्धकं सनिगमं सजनं वन्दित्वा खत्तियं
अञ्जलिं पग्गहेत्वान इदं वचनमब्रवि ॥३॥
ये केचि महिया सत्ता होनमुक्कट्टमज्झिमा
निरारक्खा सके गेहे वड्ढन्ति सह जातिभि ॥४॥
इदं लोके उत्तरीयं सम्पीलो मम पोसनं
अंयोधरम्हि संवड्ढो अप्पमे चन्दसुरिये ॥५॥
पूतिकुणपसम्पुन्ना मुच्चित्वा मातुकुच्छितो
ततो घोरत्तरे दुक्खे पुन पक्खित्तयोधरे ॥६॥
यदिऽहं तादिसं पत्वा दुक्खं परमदारुणं
रज्जेसु यदि रज्जामि पापानमुत्तमो सिय ॥७॥
उक्कण्ठितोऽम्हि कायेन रज्जेनऽम्हि अनत्थिको
निब्बुतिं परियेसिस्सं यत्थ मं मच्चु न मदिये ॥८॥
एवाहं चिन्तयित्वान विरवन्तं महाजनं
नागो व बन्धनं छेत्वा पाविसि काननं वनं ॥९॥
माता पिता न मे देस्सा न पि मे देस्सं महायसं
सब्बञ्जुतम्पियं मय्हं तस्मा रज्जं परिच्चजिन्ति ॥१०॥

१. Cf. Ayoghara Jātaka, Jataka, Vol. IV. 491-499.

४ भौस-चरिय^१ ।

पुनापरं यदा होमि कासिनं पुरवरुत्तमे
भगिनी भातरो सत्त निब्बत्ता सोत्थिये कुले ॥१॥
एतेसं पुब्बजो आसिं हिरिसुक्कमुपागतो
भवं दिस्वान भयतो नेक्खम्माभिरतो अहं ॥२॥
मातापितूहि पहिता सहाया एकमानसा
कामेहि मं निमन्तेन्ति कुलवंसं धारेहीति ॥३॥
यं तेसं वचनं वुत्तं गिहीधम्मे सुखावहं
तं मे अहोसि कठिनं तत्तफालसमं विय ॥४॥
ते मं तदा उक्खिपन्तं पुच्छिंसु पत्थितं मम
किं त्वं पत्थयसि सम्म यदि कामे न भुञ्जसि ॥५॥
तेसाहं एवं अवचं अत्थकामो हितेसिनं
नाहं पत्थेमि गिहीभावं नेक्खम्माभिरतो अहं ॥६॥
ते यय्हं वचनं सुत्वा पितुमातु च सावेय्युं
माता पिता एवमाहु—सब्बेपि पब्बज्जाम भो ॥ ७ ॥
उभो मातापिता मय्हं भगिनी च सत्त भातरो
अमितधनं छड्ढयित्वा पाविसिम्हा महावनन्ति ॥ ८ ॥

५ सोणपण्डितं=चरिय^२ ।

पुनापरं यदा होमि नगरे ब्रह्मवड्ढने^३
तत्थ कुलवरे सेट्ठे महासाले अजायहं ॥ १ ॥
तदापि लोकं दिस्वान अन्धभूतं तमोत्थतं
चित्तं भवतो पटिकुट्टति तुत्तवेगहतं विय ॥ २ ॥

1. Cf. Bhisa Jātaka, Jātaka IV. 304-314.

2. Cf. Soṇa-Nanda Jātaka, Jātaka, Vol. V., 312-332.

3. Another name of Bānārasī, Jātaka, Vol. IV., p. 190.

दिखान विविधं पापं एवं चिन्तेसहं तदा
 कदाहं गेहा निक्खम्म पविसिस्सामि काननं ॥ ३ ॥
 तदापि मं निमन्तिंसु कामभोगेहि जातयो
 तेसम्पि छन्दमाचिक्खि मा निमन्तेथ तेहि मं ॥ ४ ॥
 यो मे कनिट्ठको भाता नन्दो नामासि पण्डितो
 सो पि मं अनुसिक्खन्तो पब्बज्जं समरोचयि ॥ ५ ॥
 अहं सोणो च नन्दो च उभो माता पिता मम
 तदापि भोगे छड्ढेत्वा पविसिम्हा महावनन्ति ॥ ६ ॥

चतुर्थो परिच्छेदो ।



अदिट्टानपारमिता ।

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ते मिय-चरियं^१ ।

पुनाप्पं यदा होमि कासिराजस्स अत्तजो
मूगपक्खो ति नामेन तेमियोति बदन्ति मं ॥ १ ॥
सोलसित्थि सहस्सानं न विज्जति पुमो तदा
अहोरत्तानं अच्चयेन निब्बत्तो अहमेकको ॥ २ ॥
किच्छा लद्धम्पियं पुत्तं अमिजातं जुतिन्धरं
सेतच्छत्तं धारयित्वान सयने पोसेति मं पितां ॥ ३ ॥
निदायमानो सयनवरे पबुज्झित्वानहं तदा
अद्दसं पण्डरं छत्तं येनाहं निरयं गतो ॥ ४ ॥
सह दिट्ठस्स मे छत्तं तासो उप्पज्जि भेरवो
विनिच्छयं समापन्नो कदाहं इमं मुच्चिवस्सं ॥ ५ ॥
पुब्बसालोहिता मय्हं देवता अत्थकामिनी
सा मं दिस्वान दुक्खितं तीसु ठानेसु योजयि ॥ ६ ॥
मा पण्डिच्चं (पण्डिच्चयं) विभावय बहुमतं सप्पाणिनं
सब्बो जनो ओचिनायतु एवं अत्थो भविस्सति ॥ ७ ॥
एवं वुत्तायऽहं तस्सा इदं वचनमब्रवि
करोमि ते तं वचनं यं त्वं भणसि देवते ॥ ८ ॥
अत्थ कामासि मे अम्म हितकामासि देवते
तस्साहं वचनं सुत्वा सागरे व थलं लभिं ॥ ९ ॥

1. Cf. Temiya Jātaka, (Mūgapakkha) Jātaka, Vol. VI., 1-30.

हट्ठो संविग्गमानसो तयो अङ्गे अधिट्ठहि
 मूगो अहोसिं अधिरो पक्खो गतिविवज्जितो ॥१०॥
 एते अङ्गे अधिट्ठाय वस्सानि (नं) सोलसं वसि
 ततो मे हत्थपादे च जिह्वं सोतञ्ज मद्दिय
 अनुनतं मे पस्सित्वा कालकण्णीति निदि (दि') सुं ॥११॥
 ततो जनपदा सब्बे सेनापति पुरोहिता
 सब्बे एकमना हुत्वा छड्डनं अनुमोदिं सुं ॥१२॥
 सोऽहं तेसं मत्तिं सुत्वा हट्ठो संविग्गमानसो
 यस्सत्थाय तपो चिण्णो सो मे अत्थो समिज्झथ ॥१३॥
 नहापेत्वा अनुलिम्पित्वा वेठेत्वा राजवेठनं
 छत्तेन अभिसिञ्चित्वा कारेसुं पुरपदक्खिणं ॥१४॥
 सत्ताहं धारयित्वान उग्गते रविमण्डले
 रथेन मं नीहरित्वा सारथी वनमुपागमि ॥१५॥
 एकोकासे रथं कत्वा संजस्सं हत्थमुज्जितो (तं)
 सारथि खणति कांसुं निखातुं पठविया ममं ॥१६॥
 अधिट्ठितमधिष्ठानं तज्जन्तो विविधकारणा
 न भिन्दि व तमधिष्ठानं बोधिया येव कारणा ॥१७॥
 मातापिता न मे देस्सा अत्ता न मे च देस्सियो
 सब्बञ्चुतम्पियं मय्हं तस्मा व तमधिट्ठहिं ॥१८॥
 एते अङ्गे अधिट्ठाय वस्सानि सोलसं वसिं
 अधिष्ठानेन समो नत्थि एसा मे अधिष्ठानपारमोति ॥१९॥
 अधिष्ठानपारमिता निट्ठिता

पञ्चमो परिच्छेदो ।

सच्चपारमिता

१ कपिराज-चरियं^१

यदा अहं कपि आसिं नदीकूले दरीसये
पीलितो सुं सुमारेन गमनं न लभामिऽहं ॥१॥
यम्होकासे अहं ठत्वा ओरपारं पतामहं
तत्थऽच्छि सत्थु-बधको कुम्भिलो रुद्धदस्सनो ॥२॥
सो मं असंसि एहीति, अहमेमीति तं वदि
तस्स मत्थकमक्कम्म परकूले पतिट्ठहिं ॥३॥
न तस्स अलिकं भणितं यथा वाचं अकासहं
सच्चेन मे समो नत्थि एसा मे सच्चपारमीति ॥४॥

२ सच्चसव्हयपण्डित-चरियं^२

पुनापरं यदा होमि तापसो सच्चसव्हयो
सच्चेन लोकं पालेसिं समग्गं जनमकासहन्ति ॥१॥

३ वट्टपोतक-चरियं^३

पुनापरं यदा होमि मगधे वट्टपोतको
अजातपक्खो तरुणो मंसपेसि कुलावके ॥१॥

1. Cf. Kapî-Jātaka, Jātaka, Vol. II, 268-270.

2. Cf. Saccañkīra-Jātaka, Jātaka, Vol. I, 322-327.

3. Cf. Vatṭa-Jātaka, Jātaka, Vol. I, 212-215

मुखतुण्डकेनाहरित्वा माता पोसयति ममं
 तस्सा फस्सेन जीवामि नऽत्थि मे कायिकं बलं ॥२॥
 संवच्छरे गिम्हसमये दावड्ढाहो पदिप्पति
 उपगच्छति अम्हाकं पावको कण्हवत्तनी ॥३॥
 धूमधूमअनित्वेवं सदायन्तो महा सिखो
 अनुपुब्बेन भापेन्तो अग्गि मममुपागकि ॥४॥
 अग्गिवेगभया भीता तसिता माता पिता मम
 कुलावके मं छुड्ढेत्वा अत्तानं परिमोचयुं ॥५॥
 पादे पक्खे पजहामि नत्थिमे कायिकं बलं
 सोहं अगतिको तत्थ एवं चिन्तेसहं तदा ॥६॥
 येसाहं उपधावेय्यं भीतो तसितवेधितो
 ते मं ओहाय पक्कन्ता कथं मे अज्ज कातवे ॥७॥
 अत्थि लोके सीलगुणो सच्चं सोच्चेय्यनुद्दया
 तेन सच्चेन काहामि सच्चकिरियमुत्तमं ॥८॥
 आवज्जेत्वा धम्मबलं सरित्वा पुब्बके जिने
 मच्चबलमवस्साय सच्चकिरियमकासहं ॥९॥
 सन्ति पक्खा अपतना सन्ति पादा अवञ्चना
 माता पिता च निक्खन्ता जातवेदपटिकम ॥१०॥
 सह सच्चे कते मय्हं महापज्जलिको सिखो
 वज्जेसि सोलसकरीसानि उदकं पत्ता यथा सिखी
 सच्चेन मे समो नत्थि एसा मे सच्चपारमीति ॥११॥

४ मच्छराज-चरियं^१

पुनापरं यदाहोमि मच्छराजा महासरे
 उण्हे सुरियसन्तापे सरे उदकं खीयथ ॥१॥
 ततो काका च गिज्झा च बका कुललसेनका
 भक्खयन्ति दिवा रत्तिं मच्छे उपनिसीदिय ॥२॥

1. Cf, Maccha-Jātaka, Jātaka, Vol. I. 210—212.

एवं चिन्तेसहं तत्थ सह जातीहि पीलितो
 केन नु खो उपायेन आती दुक्खा पमोचये ॥३॥
 विचिन्तयित्वा धम्मत्थं सच्चं अद्दस पस्सयं
 सच्चं ठत्वा पमोचेसिं आतीनं तं अतिक्खयं ॥४॥
 अनुस्सरित्वा सद्धम्म परमत्थं विचिन्तयं
 आक्कासिं सच्चकिरियं यं लोके धुवसस्सतं ॥५॥
 यतो सरामि अत्तानं यतो पत्तोस्मि विञ्जुतं
 नाभिजानामि सञ्चिच्च एकम्पाणं विहिंसितं
 एतेन सच्चवज्जेन पज्जुन्नो अभिवस्सतु ॥६॥
 अभित्थनय पज्जुन्न निधिं काकस्स नासय
 काकं सोकाय रुन्धेहि मच्छे सोका पमोच्चय ॥७॥
 सह कते सच्चवरे पज्जुन्नो चभिगज्जिय
 थलं निञ्जच्च पूरेन्तो खणेन अभिवस्सथ ॥८॥
 एव रूपं सच्चवरं कत्वा विरियमुत्तमं
 वस्सापेसिं महामेघं सच्चतेजबलस्सितो
 सच्चं मे समो नत्थि एसा मे सच्चपारमीति ॥९॥

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५ कण्हदीपायन-चरियं^१

पुनापरं यदा होमि कण्हदीपायनो इस्सि
 परो पज्जासवस्सानि अनभिरतो वरिं अहं ॥१॥
 न कोचि एतं जानाति अनभिरतिमनं मम
 अहम्पि कस्सचिनाच्चिक्खिं अरतिं मे रतिमानसे ॥२॥
 सब्रह्मचारी मण्डव्यो सहायो मे महा इस्सि
 पुब्बकम्मसमायुत्तो सूलमारोपणं लभि ॥३॥

1. Cf. Kaṇḍapadipayuna—Jātaka, Jātaka Vol. IV 27-37.

तमहं उपदृष्ट्वान् ग्यमनुपापयि
 आपुच्छित्वान् आगच्छि यं मय्हं सकमस्समं ॥४॥
 सहायो ब्राह्मणो मय्हं भरियमादाय पुत्तकं
 तयो जना समागन्त्वा आगच्छुं पाहुनागतं ॥५॥
 सम्मोदमानो तेति सह निसिन्नो सकमस्समे
 दारको वट्टमनुक्खिपं आसीविसमकोपयि ॥६॥
 ततो सो वट्टगतं मग्गं अन्नेसन्तो कुमारको
 आसीविसस्स हथेन उत्तमङ्गं परामसि ॥७॥
 तस्स आमसने कुद्धो सप्पो विसबलस्सितो
 कुपितो परमकोपेन अदंसि दारकं खणे ॥८॥
 सह दट्ठो अतिविसेन दारको पतति भूमियं
 तेनाहं डुक्खितो आसिं मम वाहसितं दुक्खं ॥९॥
 त्याहं अस्ससयित्वान् दुक्खिते सोकसल्लिते
 पठमं अकासि किरियं अग्गं सच्चं वरुत्तमं ॥१०॥

सत्ताहमेवाहं पसन्नचित्तो
 पुञ्ञत्थिको अचरो ब्रह्मचरियं
 अक्षापरं यं चरितं ममयिदं
 वस्सानि पञ्ञास समाधिकाकि ॥११॥
 अकामको वाहि अहं चरामि
 एतेन सच्चेन सुवत्थि होतु
 हतं विसं जीवतु यञ्ञदत्तो ॥१२॥

सह सच्चं कते मय्हं विसवेगेन वेधितो
 अबुज्झित्वान् बुढासि आरोगो चासि मानवो
 सच्चेन मे समो नत्थि एसा मे सक्क पारमीति ॥१३॥

३ सुतसोम-चरियं^१।

पुनापरं यदा होमि सुतसोमो महीपति
 गहितो पोरिसादेन ब्राह्मणे सङ्करं सरिं ॥१॥
 खत्तियानं एकसतं आवुनित्वा करतले
 एते सम्पमिलापेत्वा यञ्जत्थे उपनयि ममं ॥२॥
 अपुच्छि मं पोरिसादो किं त्वं इच्छसि. निस्सज्जं ?
 यथा मतिं तै काहामि यदि मे त्वं पुनेहिसि ॥३॥
 तस्स पटिसुनित्वान पण्हे आगमनं मम
 उपगन्त्वा पुरं रम्मं रज्जं निट्ठ्यादयिं तदा ॥४॥
 अनुस्सरित्वा सतं धम्मं पुब्बकं जिनसेवितं
 ब्राह्मणस्स धनं दत्वा पोरिसादं उपागमिं ॥५॥
 नत्थि मे संसयो तत्थ धातयिस्सामि वा न वा
 सच्चवाचानुरक्खन्तो जीवितञ्चजितुमुपागमि
 सच्चेन मे समो नत्थि एसा मे सच्च पारमीति ॥६॥
 सच्चपारमिता निट्ठिता ॥

छटो परिच्छेदो ।

मेत्तापारमिता ।

१ सुवस्ससाम-चरियं^१ ।

सामो यदा वने आसिं सक्केन अभिनिम्मितो
पवने सीहव्यग्घे च मेत्तायमुपनामयिं ॥१॥
सीहव्यग्घेहि दीपेहि अच्छेहि महिसेहि च
पसदमिगवराहेहि परिवारेत्वा वने वसिं ॥२॥
न मं कोचि उत्तस्सति न पि भापामि कस्सचि
मेत्ताबलेनुपन्थद्धो रमामि पवने तदा ॥३॥

२ एकराज-चरियं ।

पुनापरं यदाहोमि एकराजाति विस्सुतो
परमं सीलमधिट्ठाय पसासामि महामहिं ॥१॥
दसकुसलकम्मपथे वत्तामि अनवसेसतो
चतूहि सङ्गहवत्थूहि सङ्गण्हामि महाजनं ॥२॥
एवं मे अप्पमत्तस्स इदलोके परत्थ च
दब्बसेनो उपागन्त्वा अच्छिन्दन्तो पुरं ममं ॥३॥
राजूपजीवे निगमं सबलद्धे सरलद्धके
सब्बं हत्थगतं कत्वा कासुया निक्खनि ममं ॥४॥
अमच्च मण्डलं रज्जं फीतं अन्ते पुरं मम
अच्छिन्दित्वान गहितं पियं पुत्तं व पस्सहं
मेत्ताय मे समो नत्थि एसा मे मेत्तापारमीदि ॥५॥

मेत्ता पारमिता निट्ठिता

1. Cf. Sāma Jātaka, Jātaka Vol. VI. 61—95,

2. Cf. Ekarāja—Jātaka, Jātaka Vol. III. 13—15.

उपेक्खापारमिता ।

३ महालोमहंस-चरिय' ।

सुसाने सेय्यं कप्पेमि छवट्टिकं (उप) निधायहं
गा (गो) मण्डला उपगन्त्वा रूपं दस्सेन्तिऽनप्पकं ॥१॥
अपरे गन्धञ्च मालञ्च भोजनं विविधं बहुं
उपायनान्युपनेन्ति हट्ठा संविग्गमानसा ॥२॥
ये मे दुक्खं उपदहन्ति ये च देन्ति सुखं मम
सब्बेसं समको होमि दयकोपो न विज्जति ॥३॥
सुखदुक्खे तुलाभूतो यसेसु अयसेसु च
सब्बत्थ समको होमि एसा मे उपेक्खापारमीति ॥४॥

उपेक्खापारमितानिष्ठिता ।

युधञ्जयो, सोमनस्सो, अयोधरभिसेन च
सोणदण्डो, मूगपक्खो, कपिराज, सच्चसब्बहयो ॥५॥
वट्टको, मच्छराजा च. कण्हदीपायनो इसि
सुतसोमो, पुन आसिं सामो, च एकराजहु
उपेक्खापारमी आसि इति वुत्तं महेसिना ॥६॥

एवं बहुविधं दुक्खं सम्पत्तिं च बहुविधा
भवाभवे अनुभवित्वा पत्तो सम्बोधिमुत्तमं ॥७॥
दत्त्वा दातव्वकं दानं, सोलं पूरेत्वा असेसतो,
निक्खम्मे पारमिं गन्त्वा, पत्तो सम्बोधिमुत्तमं ॥८॥
पण्डिते परिपुच्छित्वा, विरियं कत्वानमुत्तमं,
खन्तिया पारमिं गन्त्वा, पत्तो सम्बोधिमुत्तमं ॥९॥
कत्वा दल्हं अधिष्ठानं, सच्चवाचानुरक्खिया,
मेत्ताय पारमिं गन्त्वा पत्तो सम्बोधिमुत्तमं ॥१०॥

1. Cf. Lomahamsa-Jātaka, Jātaka Vol. I. 389—391.

लाभालाभे यसायसे समाननावमानने
 सब्बत्थ समानो हुत्वा, पत्तो सम्बोधिमुत्तमं ॥ ११ ॥
 कोसज्जं भयतो दिस्वा विरियारम्भं च खेमतो
 आरद्ध विरिया होथ एसा बुद्धानुसासनी ॥ १२ ॥
 विवादं भयतो दिस्वा अविवादश्च खेमतो
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 यन्नाम धम्मपरियायमभासित्था ति ॥
 चरियापिटकं निट्ठितं (चरियापिटक पालि समत्ता) ॥

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