

EASY WAY TO PĀLI

(Part 02 Reading book)

For free distribution

The Pāli course consists with two books and 24 videos.

01. Grammar book.
02. Reading book.
03. Video Lessons.

Link for download books and videos.

https://youtu.be/-f_Fy0MW-70

● This meritorious work was done with the help of many volunteers. All the merits and gratitude of this meritorious work may help them for the attainment of Nibbāna.

☆ Ven Balangoda Ñānavihāri Thero

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Namo Tassa Bhagavato Arahato Sammā Sam Buddhassa !!!

Instructions for Reading

01_ Frist read the Grammar book at least twice.

02_ Some times there are combined words which are not in English and most of other languages. Here is a easy method to find meaning of combined words.

- Setṭhiputto, Sakuṇapotakā

1> First divide the word into parts with reference to pronouncing

Se / ṭ / ṭhi / pu / t / to, Sa / ku / ṇa / po / ta / kā

2> Then again combine them by starting from back word and try to find meaningful words

- Se / ṭ / ṭhi / pu / t + to = Se / ṭ / ṭhi / pu + **tto** > Se / ṭ / ṭhi / **putto**

- In here you get one meaningful word “putto = son”, then omit it and combine others

- Se / ṭ + ṭhi – **putto** > Se + **ṭṭhi** – **putto** > **Seṭṭhi** – **putto**

- Now you have two meaningful words

3> Now try to understand the meaning of combined word.

- Setṭhiputto =

Seṭṭhi (*millionaire*) + putto (*son*) = millionaire + son = Millionaire’s son

- Sa / ku / ṇa / po / ta + kā = Sa / ku / ṇa / po + **takā** = Sa / ku / ṇa / **potakā**

Potakā = (*young animals, cubs, chickens, babies*)

Sa / ku + ṇa - **potakā** = Sa + **kuṇa** – **potakā** = **Sakuṇa** – **potakā**

- Sakuṇapotakā = **Sakuṇa**(*bird*) + **potakā** (*babies*)

Bird + babies = **bird's babies** or babies + bird = **baby birds**

03_ The English translation may be not a interesting one, but it just for to understand Pāli.

04_ Some times cases are not match

Examples :

• **Mayhaṃ dve pādā atthi.** (I have two legs)

Mayhaṃ = [Genitive Case] / I = [Nominative Case]

• **thvaṃ maddita-amaddita bhāvaṃ pana **assa** jānāhi.**

(you check it, whether **he** was crushed or not)

in here if translate “assa” into English by matching cases, (assa = to him, for him, of him), then the meaning of the sentence will not come to English

05_ There is no fixed order for sentences.

Examples:

1) Atha **naṃ so āha** (then he said to her)


2) Atha so **naṃ āha** (then he said to her)

3) Atha so āha **naṃ** (then he said to her)

06_ Some time there are long sentences, its looks like a paragraph in English.

07_ Some time, when translate into English, it has to add extra pronouns that are not in Pāli sentences.

☆☆☆ In Pāli, **verb form** vary with respect to persons, So the meaning of the sentence can be understood even without subject (most of time pronoun)



1 st Person	Ahaṃ āgamiss sāmi	I will come
2 nd Person	Tvaṃ āgamiss sasi	You will come
3 rd Person	So āgamiss sati	He will come

Example:

Eko me putto atthi, taṃ tava santikaṃ pesessāmi.

• Eko me putto *atthi*, (*there is one of my son*) taṃ tava santikaṃ pesessāmi. (will send him to you)

☆ *there is one of my son*, will send him to you.

■ It is better to add “I” (ahaṃ) to English sentence, but no need for Pāli sentence.

☆☆ There is a one of my son, I will send him to you.

08- Pubba-kiriya-padaṃ (No: 06 in Grammar book)

The way of use the Pubba-kiriya-padaṃ in Pāli, similar to “and, then, and then, after...” in English.

Examples:

He **will go home and will sleep**. (So *gehaṃ gantvā sayissati*.)

He **went home and is sleeping**. (So *gehaṃ gantvā sayati*.)

He **went home and slept**. (So *gehaṃ gantvā sayi*.)

☆ gacchati (goes, is going) >>> gantvā (having gone /// after going ///
will go + noun or clause + and /// will go + noun or clause + then ///
will go + noun or clause + and then /// went + noun or clause + and ///
went + noun or clause + then /// went + noun or clause + and then)

In this book, the translation may comes as the following way for better understanding.

• So *gehaṃ gantvā sayati*.

▪ (He **having gone home, is sleeping**.)

• (**After going home, he is sleeping**.)

■ (He **went home and is sleeping**.)

09_ Some time active and passive voices are not match.

10- How to read and translate

01. Just read once

Eko kira kuṭumbikaputto pitari kālakate khette ca ghare ca sabbakammāni attanāva karonto mātaraṃ paṭijaggi.

Athassa mātā

“kumārikaṃ te, tāta, ānessāmī”ti āha.

“Amma, mā evaṃ vadetha, ahaṃ yāvajīvaṃ tumhe paṭijaggissāmī”ti.

02. Take sentences one by one and mark all possible cases in each word, as following way.

☆ **Look at the case-endings to find out what is the case is.**

Eko (Nom) kira (nipāta) kuṭumbikaputto (Nom) pitari (Loc) kālakate (Loc) khette (Acc or Loc) ca ghare (Acc or Loc) ca sabbakammāni (Nom or Acc) attanāva (Ins) karonto (Nom) mātaraṃ (Acc) paṭijaggi. (Verb)

03. Guess and write the all possible meanings in each word.

Eko (*one, certain*) kira (*sound only*) kuṭumbika-putto (*a country young man*) pitari (*father, in father*) kālakate (*dead, when dead*) khette (*paddy fields or in faddy fields*) ca (*and*) ghare (*home or in home*) ca (*and*) sabba-kammāni (*all works, all duties*) attanā-va (*himself, by himself*) karonto (*doing, while he is doing, when he is doing*) mātaraṃ (*mother*) paṭijaggi. (*looked after*)

04. Try to translate

• *one, certain | a country young man | father, in father | dead, when dead | paddy fields or in faddy fields | and | home or in home | and | all works, all duties*

| *himself, by himself | doing, while he is doing, when he is doing | mother | looked after*

☆ One country young man looked after his mother when his father died while he is doing all duties in faddy fields and home by himself.

☆☆ When his father died, a country young man looked after his mother while he is doing all duties in faddy fields and home by himself.

02.

Athassa [Atha + assa | Atha + tassa] (*nipāta + Dat or Gen*) mātā (*Nom*)
“kumārikaṃ (*Acc*) te (*Nom or Acc // Ins, Dat or Gen*) , tāta (*nipāta*) , ānessāmī
(*verb*) ”ti (*nipāta*) āha. (*verb*)

03.

Athassa [Atha + assa | Atha + tassa] (*then + his, to his*) mātā (*mother*)

“kumārikaṃ (*a girl*) te (*they, them // to you, for you, your*) , tāta (*son!*) ,
ānessāmī (*will bring*) ”ti (*just to show that the sentence is ended*) āha. (*said*)

04.

• *then + his, to his | mother |*

a girl | they, them // to you, for you, your | son! | will bring | said

☆ Then his mother said “ I will bring a girl for you”.

02.

“Amma (*Voc*), mā (*nipāta*) evaṃ (*nipāta*) vadetha (*verb*) , ahaṃ (*Nom*)
yāvajīvaṃ (*adverbs*) tumhe (*Acc, Dat or Gen*) paṭijaggissāmī (*verb*) ”ti
(*nipāta*).

03.

“Amma (*mother!*) , mā (*don't*) evaṃ (*in this way, in that way*) vadetha (*say*)
, ahaṃ (*I*) yāvajīvaṃ (*lifelong*) tumhe (*you, to you, your*) paṭijaggissāmī (*will
look after*) ”ti (*just to show that the sentence is ended*)

04.

• *mother! | don't | in this way, in that way | say | I | lifelong | you, to you, your
| will look after*

☆ Mother!, Don't say that, I will look after you lifelong.

Namo Tassa Bhagavato Arahato Sammā Sam Buddhassa !!!

Mittabandhakassa Vatthu. (The story of friendship maker.)

01- Idam satthā jetavane viharanto mittabandhaka-upāsakaṃ ārabha kathesi.

• Idam (*this, this story*) satthā (*the Lord Buddha*) jetavane **viharanto** (**while he is living** in the Jetavana monastery) mittabandhaka-**upāsakaṃ** ārabha (with reference to Mittabandhaka lay devotee) kathesi. (*told*)

☆ The Lord Buddha, while he is living in the Jetavana monastery told this story with reference to Mittabandhaka lay devotee.

02-So kira sāvattiyam pariññassa kulassa putto hoti.

• So (*he*) kira (*sound only*) sāvattiyam (*in the Sāvatti city*) pariññassa kulassa **putto** hoti (is a son of a poor respectable family)

☆ He is a son of a poor respectable family in the Sāvatti city.

03-So sahāyam pesetvā aññataram kuladhītaram vārāpesi.

• So (*he*) **sahāyam** pesetvā (*having sent a friend*) aññataram kula-dhītaram (**certain** daughter of a respectable family) vārāpesi (*married*)

☆ He having sent a friend, married a certain daughter of a respectable family.

☆☆ He sent a friend to a certain respectable family and married a daughter from that family.

04-Sā sāmikam **pucchi**. (she **asked** from husband)

05- Atthi pana tuyham uppannakiccaṃ nittharaṇasamattho mitto 'ti

▪ nittharaṇasamattho = nittharaṇa-samattho

☆☆☆ Most of time "**iti**" and "**ti**" just shows the end of the sentence, there is no special meaning.

● “Atthi (*is there*) pana (*sound only*) tuyhaṃ (*to you*) **uppannakiccaṃ** nittharaṇa-samattho **mitta** ”ti (a friend who can help you when you are in **dangerous situations**)

☆ Is there a friend to you who can help you when you are in dangerous situations?.

06-Sā pucchite, so “natthī”ti āha.

● Sā pucchite (*when she asked*), so “natthī”ti **āha** (he said “no”)

07-Sā āha, “tena hi mitte tāva bandhatū”ti

● Sā āha, (*she said*) “tena hi mitte **tāva bandhatū**”ti (then first of all make friends)

08-So tasmim ovāde ṭhatvā paṭhamam tāva catūhi dovārikehi saddhim mettim akāsi.

● So *tasmim ovāde* **ṭhatvā** (he **having obeyed** to that advice / he **obeyed** to that advice **and**) paṭhamam tāva (*first*) **catūhi** dovārikehi **saddhim** mettim akāsi (made friendship **with** *four door keepers*)

☆ He obeyed to that advice and first he made friendship with four door keepers.

09- Atha so anupubbena nagaraguttikehi gaṇakehi mahāmatehi ādīhi saddhim mettim akāsi. [nagaraguttikehi = nagara-guttikehi]

● Atha (*after that*) so (*he*) anupubbena (*gradually*) nagara-guttikehi (*city guards*) gaṇakehi (*accountants*) mahāmatehi (*ministers*) ādīhi (*and so on*) saddhim (*with*) **mettim** akāsi. (*made* **friendship**)

☆ After that, gradually he made friendship with city guards, accountants, ministers and so on.

10-Osāne so senāpatinā api uparājen api saddhim mettim akāsi.

● Osāne (*finally*) so (*he*) senāpatinā **api** (*general* **also, too**) uparājen **api** (*vice king* **also, too**) saddhim (*with*) mettim akāsi (*made* friendship)

☆ Finally he made friendship with general and vice king too.

11- Tehi pana saddhim ekato hutvā so raññā saddhim mettim akāsi.

● Tehi (*them*) pana (*sound only*) saddhim (*with*) ekato hutvā (*having combined*) so (*he*) raññā saddhim (*with* king) mettim akāsi. (made friendship)

☆ He having combined with them, made friendship with king.

☆☆ He made friendship with king with the help of them.

12-Tato so asītiyā mahātherehi saddhiṃ ca ānandattherena api saddhiṃ mettiṃ akāsi.

● Tato (*after that*) so (*he*) asītiyā mahā-therehi **saddhiṃ** (*with eighty elder monks*) ca (*and*) ānandattherena **api** saddhiṃ (*with Ānanda thero too*) mettiṃ akāsi. (*made friendship*)

☆ After that he made friendship with eighty elder monks and Ānanda thero too.

13-So ānandattherena saddhiṃ ekato hutvā tathāgatena saddhiṃ mettiṃ akāsi.

● So (*he*) ānandattherena **saddhiṃ** ekato hutvā (*having combined with Ānanda thero*) tathāgatena saddhiṃ (*with Lord Buddha*) mettiṃ akāsi. (*made friendship*)

☆ He having combined with Ānanda thero, made friendship with Lord Buddha.

☆☆ He made friendship with Lord Buddha with the help of Ānanda thero.

14-Atha naṃ satthā saraṇesu ca sīlesu ca patitthāpesi.

● Atha (*then*) **naṃ satthā** saraṇesu ca sīlesu ca **patitthāpesi**. (*the grate teacher, the Lord Buddha made him to undergo Buddha's protection and to observe precepts.*)

15- Rājā api assa issariyaṃ adāsi. So mittabandhako iti pākaṭo jāto.

● Rājā (The king) **api** assa *issariyaṃ* adāsi. (*gave wealth to him too*)

So *mittabandhako* iti pākaṭo jāto (*he became famous by the name of Friends Maker*)

☆ The king too gave wealth to him. He became famous by the name of Friends Maker

16- Atha assa rājā mahantaṃ gehaṃ datvā tassa āvāhamaṅgalaṃ kāresi.

● Atha (*then*) assa (*to him*) rājā (*king*) **mahantaṃ gehaṃ** datvā (*having given a big house / gave a big house and*) tassa āvāhamaṅgalaṃ kāresi. (*had a wedding for him*)

☆ Then the king gave a big house to him and had a wedding for him.

17-Rājā ca mahājano ca tassa paṇṇākāre paṇi.

● Rājā ca (*the king and*) mahājano ca (*the people and*) tassa paṇṇākāre paṇi. (*sent presents to him*)

☆ The king and the people sent presents to him.

18-Atha assa bhariyā raññā pahitaṃ paṇṇākāraṃ uparājassa pesi.

● Atha assa bhariyā (*then his wife*) raññā pahitaṃ paṇṇākāraṃ uparājassa pesi. (*sent the present which was sent by king, to the vice king*)

☆ Then his wife sent the present which was sent by the king, to the vice king.

19- Sā uparājena pahitaṃ paṇṇākāraṃ senāpatissa pesi.

● Sā (*she*) uparājena pahitaṃ paṇṇākāraṃ senāpatissa pesi. (*sent the present which was sent by vice king, to the general*)

☆ Then his wife sent the present which was sent by the vice king, to the general.

20-Sā iti etena upāyena sakalanagaravāsino tosesi. [sakala-nagara-vāsino]

● Sā (*she*) iti (*in this way*) etena upāyena (*with this method*) sakala-nagara-vāsino tosesi. (*pleased all the people in the city / everyone in the city*)

☆ In this way, she pleased everyone in the city with this method.

21-Sattame divase so dasabalaṃ nimantetvā pañcasatassa buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. [mahā-dānaṃ]

● Sattame divase (*in the seventh day*) so (*he*) **dasabalaṃ** nimantetvā (*having invited Lord Buddha / invited Lord Buddha and*) pañca-satassa buddhappamukhassa bhikkhusaṅghassa (*to the five hundred monks community and the leading Lord Buddha*) mahā-**dānaṃ adāsi**. (*greatly offered food and other necessities*)

☆ In the seventh day, He invited the Lord Buddha and greatly offered food and other necessities to the five hundred monks community and the leading Lord Buddha.

22-Bhattakiccāvasāne satthā anumodanaṃ akāsi.

● Bhattakiccāvasāne satthā *anumodanaṃ* **akāsi**. (after the meal, the Lord Buddha **delivered** a *Damma talk*)

23-Ubhopi jayampatikā dammaṃ sutvā sotāpattiphale patiṭṭhahiṃsu.

● **Ubhopi** jayampatikā (**both husband and wife**) **dammaṃ** sutvā (*having listened to the **Dhamma talk** / listened to the **Dhamma talk** and*) sotāpattiphale patiṭṭhahiṃsu. (*attained to the first state of the noble path*)

☆ Both husband and wife listened to the Dhamma talk and attained to the first state of the noble path.

☆☆ *There are four states of noble path that first, second, third and final.*

24-Bhikkhū dhammasabhāyaṃ jayampatikesu kathaṃ samuṭṭhāpesuṃ.

● Bhikkhū (the *monks*) dhammasabhāyaṃ (*in the Damma delivering hall*) **jayampatikesu** kathaṃ samuṭṭhāpesuṃ. (*talk about **that husband and wife***)

☆ The monks talk about that husband and wife in the Damma delivering hall.

25- “Āvuso, mittabandhakaupāsako attano bhariyaṃ nissāya mahāsampattiṃ labhi. [mahā - sampattiṃ]

● Āvuso (*Dear brother*), mittabandhaka-**upāsako** (*the lay devotee friends maker*) attano **bhariyaṃ** nissāya (*because of his **wife***) mahā-sampattiṃ labhi. (*achieved great fortune*)

☆ Dear brother, the lay devotee friends maker achieved great fortune because of his wife.

26-So tassā vacanaṃ katvā sabbehi saddhiṃ mettiṃ akāsi.

● So (*he*) tassā **vacanaṃ** katvā (*having worked on her **advice, word** / worked on her advice and*) sabbehi saddhiṃ (*with everyone*) mettiṃ akāsi. (*made friendship*)

☆ He worked on her advice and made friendship with everyone.

27-So rañño santikā mahantaṃ sakkāraṃ labhi.

● So (*he*) rañño santikā (*from the king*) **mahantaṃ** sakkāraṃ labhi (*got **great** honour and wealth*)

☆ He got great honour and wealth from the king.

28-Tathāgatena pana saddhiṃ mettiṃ katvā ubhopi jayampatikā sotāpattiphale patiṭṭhitā”ti.

• Tathāgatena (*with Lord Buddha*) pana (*sound only*) saddhiṃ (*with*) mettiṃ katvā (*having made friendship / made friendship [-] and*) ubhopi jayampatikā (*both of husband and wife*) sotāpattiphale **patiṭṭhitā”ti**. (**attained to the first state of the noble path**)

☆ Both of husband and wife made friendship with the Lord Buddha and attained to the first state of the noble path.

29- Sathā āgantvā “kāya nuttha, bhikkhave, etarahi kathāya tumhe sannisinnā”ti pucchi.

• Sathā āgantvā (*having come the Lord Buddha / The Lord Buddha came and*) pucchi (asked), “kāya nuttha (*what type of*), bhikkhave (*Monks!*), etarahi (*now*) kathāya (*conversation*) tumhe sannisinnā”ti. (*are you being in ?*)

☆ The Lord Buddha came and asked “Monks!, what type of conversation are you being in now ?

30-Bhikkū “imāya nāmā”ti vutte, Bhagavā āha,

• **Bhikkū** “imāya nāmā”ti vutte (*when monks said “this type of one”*), Bhagavā āha (*the Lord Buddha said*)

☆ When monks said “this type of one”, the Lord Buddha said,

31-“Na, bhikkhave, idāneva so etaṃ mātugāmaṃ nissāya mahantaṃ yasaṃ sampatto,

• “**Na**, bhikkhave, idāneva (*Monks!*, **not only now / not only this life**) so (*he*) etaṃ mātugāmaṃ nissāya (*because of that woman*) mahantaṃ yasaṃ sampatto (*came to great fortune*)

☆ Monks!, not only this life, he came to great fortune because of that woman,

32-Pubbe so tiracchānayaniyaṃ nibbatto api pana eso etissā vacanena bahūhi saddhiṃ mettiṃ akāsi.

• Pubbe (*long time ago*) tiracchānayaniyaṃ nibbatto api (**even when he was born as an animal**) pana (*sound only*) eso (*he*) etissā vacanena (*because of her advice, word*) bahūhi **saddhiṃ mettiṃ** akāsi (*made friendship with many of others*)

☆ Long time ago, even when he was born as an animal, because of her advice, he made friendship with many of others.

33-Tesaṃ mittānaṃ upakārena so dārake rakkhito ”ti

● Tesaṃ mittānaṃ upakārena (*with the help of those friends*) so dārake rakkhito”ti (*he protected the children*)

☆ He protected the children with the help of those friends.

34-Bhagavā tehi yācito idaṃ vatthuṃ āha.

● Bhagavā (*the Lord Buddha*) tehi **yācito** (*because of their request*) **idaṃ** vatthuṃ āha (*said this past story*)

☆ Because of their request the Lord Buddha said this past story.

35-Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente eko luddako ahoṣi.

● Atīte (*in the past*) **bārāṇasiyaṃ** brahmadatte rajjaṃ kārente (when the king *Brahmadatta* govern **the Bārānasi**) **eko** luddako ahoṣi (*there was a hunter*)

☆ In the past, when the king Brahmadatta govern the Bārānasi, there was a hunter.

36-So araññe satte māretvā maṃsaṃ gehaṃ āharati.

● So (*he*) *araññe* (*in the forest*) satte māretvā (*having killed animals / kills animals and*) **maṃsaṃ gehaṃ āharati.** (*brings meat to the home*)

☆ He kills animals in the forest and brings meat to the home.

37-So tena maṃsena puttadāre poseṭi. [putta-dāre]

● So (*he*) *tena* maṃsena **puttadāre poseṭi.** (*takes care of family [children and wife] with that meat.*)

☆ He takes care of family [children and wife] with that meat.

38-Tassa gāmato avidūre mahājātassaro atthi. [mahā-jātassaro]

● **Tassa** gāmato avidūre (*near to that village*) **mahā-jātassaro atthi.** (*there is large lake*)

☆ There is a large lake near to that village.

39-Tassa jātassarassa dakkhiṇapasse eko senasakuṇo vasati.

● Tassa jātassarassa dakkhiṇa-passe (at the south side of that lake) eko sena-sakuṇo vasati (a hawk bird lives)

☆ A hawk bird lives at the south side of that lake.

40-Tassa jātassarassa pacchimapasse ekā senasakuṇī vasati.

● Tassa jātassarassa pacchima-passe (at the west side of that lake) ekā sena-sakuṇī vasati (a hen hawk bird lives)

☆ A hen hawk bird lives at the west side of that lake.

41-Tassa jātassarassa uttarapasse sīho migarājā vasati.

● Tassa jātassarassa uttara-passe (at the north side of that lake) sīho migarājā vasati (a lion who is the king of the all animals, lives)

☆ A lion who is the king of the all animals, lives at the north side of that lake.

42-Tassa jātassarassa pācīnapasse ukkusasakuṇarājā vasati.

● Tassa jātassarassa pācīna-passe (at the east side of that lake) ukkusa-sakuṇa-rājā vasati. (an eagle who is the king of the birds, lives)

☆ An eagle who is the king of the birds lives at the east side of that lake.

43-Jātassaramajjhe pana unnataṭṭhāne kacchapo vasati.

● Jātassara-majjhe (in the middle of the lack) pana (sound only) unnataṭṭhāne (at the elevation / at the piece of ground that is come out of water) kacchapo vasati (a tortoise lives)

☆ A tortoise lives at the elevation in the middle of the lake.

44-Ekadā seno seniṃ vadi “bhariyā me hohī”ti.

● Ekadā (one day) **seno** seniṃ vadi (**hawk said** to hen hawk) “bhariyā **me hohī**”ti. (be my wife)

☆ One day hawk said to hen hawk “be my wife”.

45-Atha nam sā pucchi – “atthi pana te koci mitto”ti?

• **Atha nam sā** pucchi (*then she asked from him*) “atthi (*is there*) pana (*sound only*) **te koci mitto**”ti? (*any friend to you* ?)

☆ Then she asked from him, “is there any friend to you ?”

46-So āha “Natthi bhadde”ti.

• **So āha** “Natthi **bhadde**”ti. (*he said “No Dear”*)

47- Amhākaṃ uppannaṃ bhayaṃ haraṇasamatthaṃ mitte laddhuṃ vaṭṭati.

• Amhākaṃ (*our, on us*) **uppannaṃ** bhayaṃ (*when fear arise*) haraṇa-samatthaṃ **mitte** (*friends who can protect*) laddhuṃ **vaṭṭati** (*It is better to have*)

☆ It is better to have friends who can protect us when fear arise on us.

48-Tvaṃ mitte tāva gaṇhāhī.

• Tvaṃ **mitte** **tāva gaṇhāhī**. (*first you make friends*)

49-So taṃ pucchi, “Kehi saddhiṃ ahaṃ mettiṃ karomi bhadde”ti?

• **So taṃ** pucchi, (*he asked from her*) “Kehi saddhiṃ (*with whom*) **ahaṃ** mettiṃ karomi (*should I be friend*) bhadde”ti? (*Dear*)

☆ He asked from her, “Dear with whom should I be friend ?”.

50- Tvaṃ pācīnapasse vasantena ukkusarājena, uttarapasse sīhena, jātassaramajjhe kacchapena saddhiṃ mettiṃ karohī.

• Tvaṃ (*you*) pācīna-passe **vasantena ukkusa-rājena** (*eagle king who is lives at the east side*) uttara-passe sīhena (*lion in north side*), jātassara-majjhe kacchapena (*tortoise in the middle of the lake*) saddhiṃ (*with*) mettiṃ karohī. (*make friendship*)

• You make friendship with eagle king who is lives at the east side, with lion in north side and with tortoise in the middle of the lake.

51-So tassā vacanaṃ sampaṭicchitvā tathā akāsi.

• So (*he*) **tassā vacanaṃ** sampaṭicchitvā (*having accepted her advice, word / accepted her advice and*) tathā akāsi (*did that way*)

☆ He accepted her advice and did that way.

52-Tadā tasmim̐ sare ekasmim̐ dīpake mahārukkho āsi.

● Tadā (*those days*) **tasmim̐ sare ekasmim̐** dīpake (at the *one* island of **that lake**) **mahā-rukkho** āsi. (*there was a **big tree***)

☆ Those days, there was a big tree at the one island of that lake.

53-Te tasmim̐ kulāvakaṃ katvā paṭivasim̐su.

● Te (*they*) tasmim̐ (*on that, on that tree*) **kulāvakaṃ** katvā (*having made a nest / made a nest and*) paṭivasim̐su. (*lived together*)

☆ They made a nest on that tree and lived together.

54-Tesaṃ aparabhāge dve sakuṇapotakā jāyim̐su.

● Tesaṃ (*to them*) aparabhāge (*later*) **dve sakuṇa-potakā** jāyim̐su (*two baby birds* were born)

☆ Later, two baby birds were born to them.

55-Ekadivasam̐ so luddako divasam̐ araṇṇe caritvā kiñci alabhi.

● Ekadivasam̐ (*one day*) so luddako (*that hunter*) divasam̐ (*day, day time, whole day*) **araṇṇe** caritvā (*having searched in the forest / searched in the forest and*) kiñci alabhi (*didn't get anything / got nothing*.)

☆ One day, that hunter searched whole day in the forest and got nothing.

56-So cintesi, “na sakkā myham̐ tucchahatthena gharam̐ gantum̐, aham̐ macche vā kacchape vā gaṇhissāmi”ti

● So cintesi (*he thought*), “na sakkā **myham̐** (*I can't*) **tuccha**-hatthena (*with empty hand*) **gharam̐** gantum̐ (*to go home*) aham̐ (*I*) macche vā (*fish or*) kacchape vā (*tortoises or*) gaṇhissāmi”ti (*will catch, should catch*)

☆ He thought, “I can't go home with empty hand, I should catch fish or tortoises.

57-So taṃ dīpakaṃ gantvā tassa rukkhassa mūle nipajji.

● So (*he*) **taṃ dīpakaṃ** gantvā (*having gone to that island / went to that island and*) **tassa rukkhassa mūle** nipajji. (*slept under that tree*)

☆ He went to that island and slept under that tree.

58- Makasehi khajjamāno tesam palāpanatthāya aggim nibbattetvā dhūmaṃ kariṃsu.

• Makasehi khajjamāno (*when he was biting by mosquitoes*) tesam palāpanatthāya (*to scatter them*) **aggim** nibbattetvā (*having lit a fire, having made a fire / lit a fire and*) dhūmaṃ kariṃsu (*made smoke*)

☆ When he was biting by mosquitoes, he lit a fire and made smoke to scatter them

59-Dhumo uggantvā sakuṇe pahari. sakuṇapotakā viraviṃsu.

• Dhumo uggantvā (*smoke having gone upwards / smoke went upwards and*) sakuṇe pahari (*disturbed birds*) sakuṇa-potakā viraviṃsu. (*the baby birds cried*)

☆ Smoke went upwards and disturbed birds. the baby birds cried.

60-Luddako taṃ sutvā cintesi, “ambho, sakuṇapotakānaṃ sūyati saddo,

• Luddako (*the hunter*) **taṃ** sutvā (*having heard that / heard that and*) cintesi (*thought*) “ambho (*oh!*) **sakuṇa-potakānaṃ** sūyati saddo (*it is hearing baby birds sound, crying sound*)

☆ The hunter heard that and thought, “Oh!, it is hearing baby birds crying sound”,

61-Chātāya ahaṃ sukhaṃ sayitum na sakkomi, ahaṃ sakuṇamaṃsaṃ khāditvāva sayissāmi”ti

• Chātāya (*because of hunger, with hunger*) **ahaṃ** sukhaṃ sayitum na sakkomi (*I can't sleep well*), ahaṃ (*I*) **sakuṇa-maṃsaṃ** khāditvāva (*having eaten bird,s meat / after eating bird,s meat*) sayissāmi”ti (*will sleep*)

☆ “I can't sleep well with hunger, after eating bird,s meat, I will sleep”.

62-So ukkṃ **bandhitum** ārabhi. (he started **to make a flaming torch**)

63- Sakuṇikā taṃ disvā cinteti. “ayaṃ amhākaṃ potake khāditukāmo.

• Sakuṇikā (*hen bird*) **taṃ** disvā (*having seen that / saw that and*) cinteti (*thought*) “ayaṃ (*this one*) amhākaṃ potake (*our babies*) khāditukāmo (*likes to eat, going to eat*)

☆ Hen bird saw that and thought, “this one going to eat our babies”,

64-“Mayaṃ evarūpassa bhayassa haraṇatthāya mitte gaṇhimha.

• Mayaṃ (we) evarūpassa bhayassa **haraṇatthāya** (**to prevent this type of fear**) mitte gaṇhimha (*made friends*)

☆ “We made friends to prevent this type of fear”,

65-Ahaṃ sāmikaṃ ukkusa-rājassa santikaṃ pesessāmī”ti

• Ahaṃ (I) **sāmikaṃ** ukkusa-rājassa santikaṃ (**husband to meet the eagle king**) pesessāmī”ti (*will send, should send*)

☆ I should send husband to meet the eagle king.

66-“Gaccha, sāmi, puttānaṃ no uppanabhayaṃ ukkusa-rājassa ārocehī”ti

• “**Gaccha**, sāmi, (**go, my dear husband**) puttānaṃ **no** uppana-**bhayaṃ** (**the fear which is arisen for our sons**) ukkusa-rājassa (**to the eagle king**) ārocehī”ti (*inform*)

☆ “Go, my dear husband, inform the fear which is arisen for our sons to the eagle king”.

☆☆ “Go, my dear, inform our son's fear to the eagle king”.

67-So vegena ukkusa-rājassa vasanaṭṭhānaṃ gantvā ukkusa-rājassa vandi.

• So (he) vegena (*quickly*) ukkusa-rājassa **vasanaṭṭhānaṃ** gantvā (*having gone to the eagle king's place of residence / went to the eagle king's place of residence and*) ukkusa-rājassa vandi (*honoured to the eagle king*)

☆ He quickly went to the eagle king's place of residence and honoured to the eagle king.

68-Ukkusarājā taṃ pucchi. “tvam kiṃ kāraṇā āgatosī”ti

• Ukkusarājā **taṃ** pucchi (*the eagle king asked from him*) “**tvam** kiṃ kāraṇā āgatosī”ti (*what is the reason you to come ? / what reason brings you here ?*)

☆ The eagle king asked from him, “what reason brings you here ?”.

69-So āha, “Ukkusarāja, mayam saraṇam taṃ upema, luddako pajā mamaṃ khādituṃ patthayati”.

• So āha (*he said*) “Ukkusarāja (*Eagle king!*) **mayam saraṇam taṃ upema** (**we ask your protection**) luddako (*a hunter*) pajā **mamaṃ** (**my family**) khādituṃ (*to eat*) patthayati (*wishes, tries*)

☆ He said, “Eagle king!, we ask your protection, a hunter tries to eat my family”.

70-Ukkusarājā taṃ assāsesi. “senaka mā bhāyī”ti

• Ukkusarājā **taṃ assāsesi**. (*the eagle king consoled him*) “senaka mā bhāyī”ti (*hawk, don’t be afraid*)

71-Ukkusarājā taṃ āha, “kāle akāle sukhamesamānā paṇḍitā mittam karonti”.

• Ukkusarājā **taṃ āha** (*the eagle king said to him*) “kāle akāle (*in every time, in good time and bad time*) sukhamesamānā [sukham+esamānā] **paṇḍitā** (**the wise persons who wish to be in happy**) mittam karonti (*made friends*)

☆ The eagle king said to him, “the wise persons who wish to be in happy in every time, made friends”.

72-“Aham karomi senaka etamattham, Ariyo ariyassa karoti kiccaṃ”.

• “Aham karomi (*I do*) senaka (*hawk,*) etamattham (*that job*), Ariyo (*the gentleman*) ariyassa karoti kiccaṃ” (*do the gentleman’s job / help to the gentleman*)

☆ “Hawk, I do that job, the gentleman do the gentleman’s job / the gentleman helps to the gentleman”.

73-Atha Ukkusarājā naṃ pucchi “kiṃ, samma, rukkhamaṃ abhiruḷho luddako”ti?

• Atha (*then*) ukkusarājā **naṃ pucchi** (*eagle king asked from him*) “kiṃ, samma, rukkhamaṃ abhiruḷho luddako”ti? (*dear friend, did the hunter climb the tree ?*)

☆ Then the eagle king asked from him, “dear friend, did the hunter climb the tree ?”.

74-“Na tāva abhiruḷhā, so ukkmaṃ eva bandhatī ti”.

• “Na tāva abhiruḷhā (*not yet climbed*) so (*he*) **ukkmaṃ eva bandhatī ti**” (*is still making flaming torch*)

☆ “Not yet climbed, he is still making flaming torch”.

75-Tena hi tvaṃ sīghaṃ gantvā mama sahāyikaṃ assāsehi.

● Tena hi (*in that the case*) tvaṃ (*you*) sīghaṃ (*quickly*) gantvā (*having gone / go and*) **mama** sahāyikaṃ assāsehi (console **my** sister)

☆ “In that the case, you go quickly and console my sister”.

76-Tvaṃ mamā āgamanabhāvaṃ tassā ācikkhāhī.

● Tvaṃ (*you*) **mamā āgamanabhāvaṃ** tassā ācikkhāhī (*say to her that my arrival*)

☆ “You say to her that my arrival”.

77- Ukkusarājā gantvā rukkhassa avidūre luddakassa abhiruṇaṃ olokento aññasmimṃ rukkhagge nisīdi. [rukkhagge = rukkhassa+agge]

● Ukkusarājā (*the eagle king*) gantvā (*having gone / went and*) rukkhassa avidūre (near to the tree) luddakassa **abhiruṇaṃ** olokento (*by waiting for hunter's climb*) **aññasmimṃ** rukkhagge nisīdi (perched on the top of the another tree)

☆ The eagle king went and perched on the top of the another tree that near to the tree, by waiting for hunter's climb.

78-Ukkusarājā luddake kulāvakassa avidūraṃ abhiruḷhe sare nimujjitvā pakkhehi ca mukhena ca udakaṃ āharitvā ukkāya upari āsiñci. sā nibbāyi.

● Ukkusarājā (*the eagle king*) luddake kulāvakassa **avidūraṃ** abhiruḷhe (*when the hunter climbed near to the nest*) sare nimujjitvā (*having sunk into the lake / sank into the lake and*) pakkhehi ca **mukhena ca** udakaṃ āharitvā (*having brought water by wings and mouth / brought water by wings and mouth and then*) ukkāya **upari** āsiñci (poured over the flaming torch) sā nibbāyi. (*it was extinguished*)

☆ The eagle king, when the hunter climbed near to the nest, sank into the lake and brought water by wings and mouth and then poured over the flaming torch. It was extinguished.

79-Luddako “ahaṃ imae senakasakuṇapotake eve khādissāmī”ti cintetvā otari.

● Luddako (*the hunter*) “**ahaṃ imae** senaka-sakuṇa-potake eve khādissāmī”ti (I should eat **these** baby hawk birds) cintetvā (*having thought / thought and*) otari (*climbed down*)

☆ “ I should eat these baby hawk birds”, the hunter thought and climbed down.

80- So puna ukkaṃ jālāpetvā abhiruhi.

● So (*he*) puna (*again*) **ukkaṃ** jālāpetvā (*having lit* **the flaming torch** / *lit* **the flaming torch** and) abhiruhi (*climbed*)

☆ He again lit the flaming torch and climbed.

81- Ukkusarājā puna ukkaṃ vijjhāpesi.

● Ukkusarājā (*the eagle king*) **puna ukkaṃ** vijjhāpesi (**again** *extinguished* the flaming torch)

☆ The eagle king again extinguished the flaming torch.

82-Etenupāyena ukkusarājā luddakena baddhaṃ baddhaṃ ukke vijjhāpesi.

● Etenupāyena (*with this method*) ukkusarājā (*the eagle king*) **luddakena** baddhaṃ baddhaṃ ukke (*made* **made flaming torch by the hunter** / *all* the flaming torches that made **by the hunter**) vijjhāpesi (*extinguished*)

☆ The eagle king extinguished all the flaming torches that made by the hunter with this method.

83-Evaṃ karontasseva aḍḍharatto jāto.

● Evaṃ **so** karontasseva (*while* **he** *is doing* in this way) aḍḍharatto jāto (*the midnight came*)

☆ While he is doing in this way, the midnight came.

84-So ativiya kilami, tassa akkhīni rattāni jātāni.

● So **ativiya kilami** (*he was* **too much** tired) tassa akkhīni rattāni jātāni (his eyes became **red**)

☆ He was too much tired and his eyes became red.

85-Taṃ disvā sakuṇī sāmikaṃ āha

● Taṃ disvā (*having seen that / saw that and*) **sakuṇī** sāmikaṃ āha (**hen bird said** to the husband)

☆ The hen bird saw that and said to the husband.

86- “Sāmi, ativiya kilanto ukkusarājā, etassa thokaṃ vissamanatthāya gantvā kacchaparājassa kathehī”ti.

● “Sāmi (*my dear husband*) **ativiya** kilanto ukkusarājā (*the eagle king is **too much** tired*), etassa thokaṃ vissamanatthāya (*to be in rest for him for a while / let him rest for a while*) gantvā (*having gone / go and*) kacchapa-rājassa kathehī”ti. (*say to tortoise **king***)

☆ “My dear husband!, the eagle king is too much tired, let him rest for a while, go and say to tortoise king.

87-So tassā vacanaṃ sutvā ukkusaṃ upasaṅkamtivā āha.

● So (*he*) tassā vacanaṃ sutvā (*after hearing to her word, advice*) ukkusaṃ upasaṅkamtivā (*having approached to the hawk / approached to the hawk and*) āha (*said*)

☆ After hearing to her advice, He approached to the hawk and said.

88-“Yaṃ hoti kiccaṃ ariyassa ariyena kātuṃ,

● “Yaṃ hoti **kiccaṃ** (*is there **job, anything***) ariyassa (*for gentlemen*) ariyena (*by gentlemen*) kātuṃ (*to do*)

☆ Is there anything to do for the gentleman by the gentleman.

89-idam anukampakena tvaṃ taṃ kataṃ hoti.

● idam (*now*) anukampakena **tvaṃ** (*merciful **you***) **taṃ** kataṃ hoti (*have done **it***)

☆ Now, merciful you have done it.

☆☆ Is there anything to do for the gentleman by the gentleman, now, merciful you have done it.

90- Tvaṃ idāni attānurakkhī. [attānaṃ+aurakkhī]

● **Tvaṃ idāni** attānurakkhī. (*now **you** protect yourself*)

91- Ukkusarājā **taṃ āha**. (*the eagle king said to him*)

92-“Ahaṃ tavaṃ rakkhāvaraṇaṃ karonto, sarīrabhedā api na santasāmi.

● **Ahaṃ tavaṃ rakkhāvaraṇaṃ karonto** (*while I am protecting you*) **sarīrabhedā api** (*even I die*) **na santasāmi** (*I am not afraid*)

☆ While I am protecting you, I am not afraid, even I die.

93-Eke pāṇaṃ cajantā sakhinaṃ sakhāro karonti, satānaṃ eso dhammo”ti.

● Eke (*someone*) **pāṇaṃ cajantā** (*by giving up life / by giving up his own life*) sakhinaṃ **kiccaṃ karonti** (*do friend’s job*) **satānaṃ eso dhammo”ti** (*That is a character of gentlemans*)

☆ Someone do friend’s job by giving up his own life. That is a character of gentlemans.

94-Seno ukkuṣaṃ āha “thokaṃ vissamāhi, sammā”ti.

● **Seno ukkuṣaṃ āha** (*hawk said to eagle*) “thokaṃ **vissamāhi**, **sammā”ti**. (*my friend!, rest for a while*)

☆ Hawk said to eagle, “my friend!, rest for a while”.

95-Seno kacchapassa santikaṃ gantvā taṃ uṭṭhāpesi.

● Seno (*hawk*) **kacchapassa santikaṃ gantvā** (*having gone to meet tortoise / went to meet tortoise and*) **taṃ uṭṭhāpesi** (*woke up him*)

☆ Hawk went to meet tortoise and woke up him.

96-Kacchapo taṃ pucchi “kiṃ, samma, tvaṃ āgatosī”ti

● Kacchapo **taṃ pucchi** (*tortoise asked from him*) “kiṃ, **samma**, **tvaṃ āgatosī”ti** (*dear friend!, why do you come?*)

☆ Tortoise asked from him, “dear friend!, why do you come ?”.

97-Seno taṃ āha “amhākaṃ evarūpaṃ nāma bhayaṃ uppannaṃ,

● Seno **taṃ āha** (*hawk said to him*) “**amhākaṃ evarūpaṃ nāma bhayaṃ uppannaṃ**, (*this type of terror arose for us*)

☆ Hawk said to him, “this type of terror arose for us”,

98-Ukkusarājā paṭhamayāmato paṭṭhāya vāyamanto idāni so kilami,

• Ukkusarājā (*the eagle king*) paṭhamayāmato paṭṭhāya (*from the first part of the night*) vāyamanto (*is trying very hard*) **idāni so** kilami (**now he** is fatigue, very tired)

☆ “The eagle king is trying very hard from the first part of the night, now he is very tired”.

99-Tenamhi ahaṃ tava santikaṃ āgato”ti

• Tenamhi (*therefore*) ahaṃ (I) **tava santikaṃ āgato”ti** (*came to meet you*)

☆ “Therefore, I came to meet you”.

100-Seno puna taṃ āha,

• **Seno puna** taṃ āha, (*hawk said to him again*)

101-“Sāmi, ekacce hi dhanato so cutāpi sakammunā khalitāpi mittānaṃ anukampāya patitṭhahanti, [cutāpi = cutā+api / khalitāpi = khalitā+api]

• Sāmi (*master*) ekacce hi (*someone*) dhanato so **cutā api** (**even though** he lose wealth) sakammunā **khalitā api** (**even though** collapse his work) **mittānaṃ anukampāya patitṭhahanti** (*kindly help to friends*)

☆ Master!, someone kindly help to friends even though he lose wealth and collapse his work

102-Mama ca puttā atṭā āturā,

• **Mama ca puttā atṭā āturā** (*my sons in danger too*)

103-Tena ahaṃ tvaṃ paṭisaraṇaṃ katvā āgatosmi,

• **Tena ahaṃ (so I) tvaṃ paṭisaraṇaṃ katvā** (*to ask your help*) āgatosmi (*came*)

☆ “So I came to ask your help”,

104-Puttānaṃ jīvitadānaṃ dadanto atthaṃ me carāhi vāricarā.

• **Puttānaṃ me jīvitadānaṃ dadanto** (*by giving life to my sons*) atthaṃ me carāhi (*help me*) vāricarā (*tortoise , dear tortoise*)

☆ Dear tortoise!, help me, by giving life to my sons”.

105-Taṃ sutvā kacchapo taṃ āha

● **Taṃ** sutvā (*after hearing it*) kacchapo **taṃ āha** (*the tortoise said to him*)

☆ After hearing it, the tortoise said to him.

106-“Paṇḍitā dhanena ca attanā ca, mittam upakāram karonti;

● Paṇḍitā (*the wise persons*) dhanena ca **attanā** ca (*with wealth and **by himself***), mittam upakāram karonti (*help friend*)

☆ “The wise persons help friend with wealth and by himself”,

107-Ahaṃ karomi senaka etamatthaṃ, Ariyo ariyassa karoti kiccaṃ”.

● “Ahaṃ karomi (*I do*) senaka (*hawk,*) etamatthaṃ (*that job*), Ariyo (*the gentleman*) ariyassa karoti **kiccaṃ**” (*do the gentleman’s job / helps to the gentleman*)

☆ “Hawk, I do that job, the gentleman do the gentleman’s job / the gentleman helps to the gentleman ”.

108-Tāvade assa putto tesam avidūre nipanno hoti.

● Tāvade (*at that time*) assa putto (*his son*) tesam avidūre (*near to them*) nipanno hoti (*was laying down*)

☆ At that time, his son was laying near to them.

109-So pitu vacanaṃ sutvā cintesi.

● So (*he*) **pitu** vacanaṃ sutvā (*listened to the father’s talk and*) cintesi (*thought*)

☆ He listened to the father’s talk and thought.

110-“Mā me pitā kilamatu, ahaṃ pitu kiccaṃ karissāmī”ti

● “**Mā** me pitā kilamatu (*may **not** my father be tired*), ahaṃ (*I*) **pitu** kiccaṃ karissāmī”ti (*will do **father’s job***)

☆ “May not my father be tired, I will do father’s job”.

111-Kacchapassa putto kacchapam āha,

- Kacchapassa putto (*the son of the tortoise*) kacchapam āha (*said to tortoise*)

☆ The son of the tortoise said to tortoise.

112-“Apposukko tāta tuvaṃ nisīda, putto pitu atthacariyaṃ carati.

- Apposukko tāta (*father!*, *don't bother*) tuvaṃ nisīda (*you sit down*, *you stay in sit down*) putto (son) **pitu** atthacariyaṃ carati (*does father's job*)

☆ “Father!, don't bother, you stay in sit down, son does father's job”.

113-Ahaṃ senassa putte paritāyamāno carissāmi tava etamatthaṃ.

- Ahaṃ (I) senassa **putte** paritāyamāno (*by protecting hawk's sons*) carissāmi **tava** etamatthaṃ (*will do your job*)

☆ “I will do your job by protecting hawk's sons”.

114-Atha naṃ pitā āha

- Atha (*then*) **naṃ** pitā āha (*father said to him*)

115-“Addhā hi tāta satamesa dhammo, putto pitu yaṃ care atthacariyaṃ; [satamesa = satānaṃ+esa]

- Addhā hi tāta (*definitely son*) satamesa dhammo (*that is a character of gentleman*), putto (son) **pitu** care atthacariyaṃ (*does father's job*)

☆ Definitely son, that is a character of gentleman, son does father's job.

116-Atha kacchapo putto senassa āha,

- Atha (*then*) kacchapo putto **senassa** āha (*tortoise's son said to hawk*)

117-“Samma, mā bhāyi, tvaṃ purato gaccha, idānāhaṃ āgamissāmī”ti [idānāhaṃ = idāni+ahaṃ]

- Samma (*my friend*) mā bhāyi (*don't afraid*) **tvaṃ** purato gaccha (**you go first**) idāni+ahaṃ āgamissāmī”ti (*now I will come*)

☆ My friend, don't be afraid, you go first, now I will come.

118-Kacchapo putto taṃ uyyojetvā udake pati.

● Kacchapo putto (*the tortoise's son*) **taṃ** uyyojetvā (*having send **him** / send **him** and*) udake **pati** (***jump** to the water*)

☆ The tortoise's son send him and jump to the water.

119-Kacchapo kalalañca sevālañca saṃkaḍḍhitvā dīpakam gacchi.
[kalalañca = kalalaṃ+ca sevālañca = sevālaṃ+ca]

● Kacchapo (*the tortoise*) kalalañca (*mud and*) sevālañca (*slime, green slime*) saṃkaḍḍhitvā (*collected and then*) dīpakam **gacchi** (*went of the island*)

☆ The tortoise collected mud and slime and then went to the island.

120-So dīpakam gantvā aggiṃ nibbāpesi.

● So (*he*) dīpakam gantvā (*having gone to the island*) aggiṃ nibbāpesi (*extinguished the fire*)

☆ He having gone to the island, extinguished the fire.

121-Luddako cintesi. “kiṃ me senapotakehi, imaṃ kāḷakacchapaṃ māressāmi, imassa maṃsaṃ panito hoti”.

● Luddako cintesi (*the hunter thought*) “kiṃ me sena-potakehi (*why do I need baby hawk, I needn't // I don't need baby hawks*), ahaṃ (*I*) **imaṃ** kāḷa-kacchapaṃ **māressāmi** (*will kill this black tortoise*) **imassa maṃsaṃ panito hoti**” (***this one's** meat is delicious*)

☆ The hunter thought “I don't need baby hawks, I will kill this black tortoise, this one's meat is delicious”.

122-Luddako valliyo uddharitvā tesu tesu ṭhānesu bandhi.

● Luddako (*the hunter*) **valliyo** uddharitvā (*having pulled out **creepers** / pulled out **creepers** and*) tesu tesu ṭhānesu **bandhi** (*tied here, there and everywhere*)

☆ The hunter pulled out creepers and tied here, there and everywhere.

123-Evaṃ katepi luddakassa kacchapaṃ gaṇhituṃ na sakkoti.

● Evaṃ katepi (*even though did this way / even though by doing this way*) luddakassa *kacchapaṃ* **gaṇhituṃ** na sakkoti (*the hunter unable to catch the tortoise*)

☆ Even though by doing this way, the hunter unable to catch the tortoise.

124-Kacchapo valliyo ākaḍḍhanto gantvā gambhīraṭṭhāne udake pati.

● Kacchapo (*the tortoise*) valliyo ākaḍḍhanto gantvā (*having gone **by pulling creepers** / went **by pulling creepers** and) **gambhīraṭṭhāne** udake pati (*jumped into the **deep water***)*

☆ The tortoise went by pulling creepers and jumped into the deep water.

125-Luddako api kacchapalobhena kacchapena saddhiṃ pati.
[kacchapalobhena = kacchapa-lobhena]

● Luddako (*the hunter*) api (*too*) kacchapa-lobhena (*because of the craving for the tortoise*) kacchapena saddhiṃ pati (***jumped with** tortoise*)

☆ The hunter jumped with tortoise too, because of the craving for the tortoise.

126-So udakapuṇṇāya kucchiyā kilantā nikkhami.

● So (*he*) udakapuṇṇāya kucchiyā (*with the water filled stomach*) kilantā (*being tired*) nikkhami (*went out, came out, came out of the water*)

☆ He being tired came out of the water with the water filled stomach.

127-Luddako kujjhitvā attano eva āha,

● Luddako (*the hunter*) kujjhitvā (*being angry*) attano eva āha (*said to himself*)

☆ The hunter being angry said to himself.

128- “Ambho, ekena ukkusena yāva aḍḍharattā me ukkā vijjhāpitā,

● Ambho (*Oh*), ekena ukkusena (*by one hawk*) **yāva** aḍḍharattā (***until midnight***) **me ukkā** vijjhāpitā (***my flaming torch** was extinguished*)

☆ “Oh, until midnight my flaming torch was extinguished by one hawk”,

129-Idāni iminā kacchapena maṃ udake pātesi,

● Idāni (*now*) iminā kacchapena (*by this tortoise*) **maṃ** udake pātesi (***I was fallen down into the water***)

☆ “Now, I was fallen down into the water by this tortoise”,

130-Ahaṃ puna aggiṃ karitvā sayissāmi.

● Ahaṃ (I) puna (again) aggiṃ karitvā (having lit fire / after lighting fire) sayissāmi (will sleep)

☆ Having lit fire again, I will sleep. / after lighting fire again I will sleep.

131-Ahaṃ aruṇe uggate ime senakapotake khādissāmā”ti.

● Ahaṃ (I) aruṇe uggate (when down broke, when sun rose) ime senakapotake khādissāmā”ti (will eat these baby hawks)

☆ When sun rose, I will eat these baby hawks.

132-So aggiṃ kātuṃ ārabhi.

● So (he) aggiṃ kātuṃ ārabhi (started to make fire)

133-Sakuṇī tassa kathaṃ sutvā saskunassa āha,

● Sakuṇī (the hen bird) tassa kathaṃ sutvā (having heard his speech) saskunassa āha (said to bird)

☆ Having heard his speech, the hen bird said to bird.

134- “Sāmi, ayaṃ yāya kāyaci velāya amhākaṃ puttake khādissati,

● Sāmi (my dear husband), ayaṃ (this one) yāya kāyaci velāya (whenever possible) **amhākaṃ** puttake khādissati (will eat **our sons**)

☆ “My dear husband, whenever possible, this one will eat our sons.

135-Tvaṃ sahāyassa no sīhassa santikaṃ gacchāhī”ti.

● Tvaṃ (you) sahāyassa **no** sīhassa (**our friend lion**) santikaṃ (to meet) gacchāhī”ti. (go)

☆ You go to meet our friend lion.

136-So taṅkhaṇaṅṅeva sīhassa santikaṃ gacchi.

● So (he) taṅkhaṇaṅṅeva (at that very moment) sīhassa santikaṃ **gacchi** (**went to meet lion**)

☆ He at that very moment went to meet lion.

137-Sīho taṃ puṅgi “kiṃ tvaṃ avelāya āgatoṣī”ti

• Sīho **taṃ** puṅgi (*the lion asked from him*) “kiṃ tvaṃ avelāya āgatoṣī”ti (*why did you come untimely? / what bring you here untimely?*)

☆ The lion asked from him, “what bring you here untimely?”.

138-Seno ādito paṭṭhāya taṃ pavattiṃ ārocesi.

• Seno (*the hawk*) ādito paṭṭhāya (*from the beginning*) taṃ pavattiṃ (*that story*) ārocesi (*said*)

☆ The hawk said the story from the beginning.

139- “Sāmi, migesu vīriyena seṭṭha, sabbalokasmiṃhi sabbe tiracchānāpi manussāpi bhayaṭṭitā hutvā seṭṭhaṃ upagacchanti. [sabbalokasmiṃhi = sabbalokasmiṃ+hi / tiracchānāpi = tiracchānā+api / manussāpi = manussā+api]

• “Sāmi (*master!*) migesu vīriyena seṭṭha (*superior by bravery / brave superior / courageous superior / among the animals!*), sabbalokasmiṃhi (*in the whole world*) sabbe tiracchānāpi (*all the animals and*) manussāpi (*peoples too*) bhayaṭṭitā hutvā (*being afraid*) seṭṭhaṃ upagacchanti (*come to the superior*)

☆ “Master!, brave superior among the animals!, In the whole world, all the animals and peoples too, being afraid, come to the superior”,

140-Mama ca puttā aṭṭā āturā.

• Mama **ca** puttā (*my sons too*) aṭṭā (*are in danger*) āturā (*are in danger*)

☆ “My sons are in danger too”,

141-Tasmā ahaṃ taṃ gatiṃ katvā āgatoṃhi.

• Tasmā (*so, therefore*) ahaṃ (*I*) taṃ gatiṃ katvā (*by asking your protection, by asking your help / to ask your protection, to ask your help*) āgatoṃhi (*came*)

☆ “So I came to ask your protection”,

142-Tvaṃ amhākaṃ rājā sukhāya me bhavāhī”ti.

• Tvaṃ amhākaṃ **rājā** (*you are our king*) sukhāya me bhavāhī”ti. (*help me, protect me*)

☆ “You are our king, help me”.

143-Taṃ sutvā sīho āha,

● Taṃ sutvā sīho **āha** (*having listened to that lion said*)

144-“Ahaṃ karomi te senaka etamatthaṃ,

● Ahaṃ (I) karomi (do, will do) te (your) senaka (hawk) etamatthaṃ (job)

☆ “Hawk!, I will do your job / I will help you”,

145-Kathañhi sūro amitte hantuṃ samattho mittassa bhayuppanne, tuṅhībhūto va tiṭṭhati, na vāyame mittassa guttiyā”ti.

● Kathañhi (*how can*) sūro (*brave person*) amitte **hantuṃ** samattho (*who have ability **to destroy enemies** / who can destroy enemies*) mittassa bhayuppanne (*when friend is in danger*) tuṅhībhūto va tiṭṭhati (*stay in silent*) na vāyame **mittassa guttiyā**”ti (*without trying **to protect friend***)

☆ How can brave person stay in silent, who can destroy enemies, without trying to protect friend, when he is in danger.

146-Sīho evañca pana vatvā taṃ uyyojesi.

● Sīho (*the lion*) evañca (*this way*) pana (*sound only*) vatvā (*having said*) **taṃ** uyyojesi (*sent **him***)

☆ The lion having said this way, sent him.

147- “Gaccha tvam putte samassāsehī”ti

● Gaccha tvam (*you go*) putte samassāsehī”ti (*console sons*) ☆ you go and console sons.

148-Atha sīho depakaṃ pāyāsi.

● Atha (*then*) sīho depakaṃ **pāyāsi** (*lion went to the island*)

149-Luddako taṃ āgacchantam sīhaṃ disvā cintesi.

● Luddako (*the hunter*) **taṃ āgacchantam** sīhaṃ disvā (*having seen **that lion** who is coming / saw **that lion** who is coming and) cintesi (*thought*)*

☆ The hunter saw that lion who is coming and thought.

150-“Ukkusena tāva myhaṃ ukkā vijjhāpitā,

● Ukkusena (*by a eagle*) tāva (*first*) **myhaṃ ukkā** vijjhāpitā (***my flaming torch was extinguished***)

● “First, my flaming torch was extinguished by an eagle”,

151-Tathā kacchapena myhaṃ aggi nibbapito.

● Tathā (*that way, and then*) kacchapena (*by a tortoise*) myhaṃ **aggi nibbapito** (***my fire was extinguished***)

☆ “And then my fire was extinguished by a tortoise”,

152-Idāni sīho me jīvitakkhayaṃ pāpessatī”ti

● Idāni (*now*) sīho (*the lion*) me jīvitakkhayaṃ pāpessatī”ti (*will kill me*)

☆ Now the lion will kill me.

153-So maraṇabhayaatajjito palāyi. [maraṇa-bhaya-tajjito]

● So (*he*) maraṇa-bhaya-tajjito (*being afraid to death*) palāyi (*ran away*)

☆ He being afraid to death, ran away.

154-Sīho āgantvā rukkhamūle na koci addasa.

● Sīho (*lion*) āgantvā (*having come / came and*) rukkhamūle (*under the tree*) na koci addasa (*saw no one*)

☆ The lion came and saw no one under the tree.

155-Atha naṃ ukkuso ca kacchapo ca seno ca upasaṅkamtivā vandiṃsu.

● Atha (*then*) naṃ (*to him*) ukkuso ca (*eagle and*) kacchapo ca (*tortoise and*) seno ca (*hawk and*) upasaṅkamtivā (*having come near to / came near to and*) vandiṃsu (*honoured*)

☆ Then the eagle, the tortoise and the hawk came near to him and honoured.

156-So tesam mittānisamsam kathetvā pakkāmi.

● So (*he*) tesam (*to them*) mittānisamsam (*benefits of friendship*) kathetvā (*after saying, said and then*) pakkāmi (*left*)

☆ He said benefits of friendship to them and then left.

157-Tepi [Te+api] sakaṭhānāni gatā.

• Tepi [Te+api] (*they too*) sakaṭhānāni gatā (*went to their places*)

☆ They went to their places too.

158-Senasakuṇī attano putte oloketvā āha,

• Sena-sakuṇī (*hawk hen bird*) attano putte oloketvā (*having looked at her sons / looked at her sons and*) āha (*said*)

☆ Hawk hen bird looked at her sons and said.

159-“Mitte nissāya amhākaṃ dārakā rakkhitā”ti

• Mitte nissāya (*because of friends / thanks to friends*) amhākaṃ dārakā rakkhitā”ti (*our children were protected*)

☆ Thanks to friends, our children were protected.

160-Te sabbepi sahāyakā mittadhammaṃ abhinditvā vasiṃsu.

• Te sabbepi sahāyakā (*those all friends*) mittadhammaṃ abhinditvā vasiṃsu (*lived without breaking friendship*)

☆ Those all friends lived without breaking friendship.

161-Satthā imaṃ dhammadesanaṃ āharitvā āha.

• Satthā (*The great teacher / the Lord Buddha*) imaṃ dhammadesanaṃ āharitvā (*after delivering this Damma talk*) āha (*said*)

☆ After delivering this Damma talk, the Lord Buddha said.

162-“Na, bhikkhave, idāneva so bhariyaṃ nissāya sukhappatto, pubbepi sukhappattoyevā”ti.

• Na, bhikkhave, idāneva (*Monks!, not only this life but also*) so (*he*) bhariyaṃ nissāya (*because of wife*) sukhappatto (*experienced happiness*), pubbepi (*in previous too / in previous life too*) sukhappattoyevā”ti. (*experienced happiness*)

☆ Monks!, not only this life but also in previous life too he experienced happiness because of wife.

Namo Tassa Bhagavato Arahato Sammā Sam Buddhassa !!!

Mettānisamsa Suttaṃ

(The discourse about the benefits of loving kindness)

Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ekādasānisamsā pāṭikaṅkhā.

Katame ekādasa? Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, tuvaṭaṃ cittaṃ samādhiyati, mukhavaṇṇo vipasīdati, asammūḷho kālaṃ karoti, uttari appaṭivijjhanto brahmalokūpago hoti.

Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ime ekādasānisamsā pāṭikaṅkhā”ti.

01_ Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

• Evaṃ me sutam (*in this way [thus] **listened by me**, I listened in this way*) ekaṃ samayaṃ (*at one time*) bhagavā (*the Lord Buddha, the Blessed One*) sāvatthiyaṃ (*near to the Sāvatti city*) viharati (*is living*) jetavane **anāthapiṇḍikassa ārāme**. (*at Jetavana Monastery of Anātapindika Millionaire*)

☆ I listened in this way, at one time, the Lord Buddha is living at Jetavana Monastery of Anātapindika Millionaire that near to the Sāvatti city.

02_ Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti.

• Tatra (*in that place, there, in that Monastery*) kho (*sound only*) bhagavā (*the Lord Buddha*) bhikkhū āmantesi (*addressed the monks*) “bhikkhavo”ti. (*Monks!*)

☆ In that Monastery, the Lord Buddha addressed the monks, “Monks!”.

03_“Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca [etaṃ+avoca]

• Bhadante”ti (*my Lord!, my Master!*) te bhikkhū (*that monks*) bhagavato **paccassosum**. (**replied to the Lord Buddha**) Bhagavā (*the Lord Buddha*) etadavoca [etaṃ+avoca] (*this + said*)

☆ “My Lord!”. that monks replied to the Lord Buddha. the Lord Buddha said this.

04_ “Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ekādasānisamsā [ekādasā+ānisamsā] pāṭikaṅkhā.

■ In here the word “Mettāya” is further describe by next words.

▪ cetovimuttiyā mettāya ▪ āsevitāya mettāya ▪ bhāvitāya mettāya.....

• “Mettāya, bhikkhave (*Monks!*, by spreading loving kindness)

- Cetovimuttiyā mettāya (*by spreading loving kindness with pure mind, with free mind from defilement*)
- **āsevitāya** mettāya (**by practicing** loving kindness)
- **bhāvitāya** mettāya (**by cultivating** loving kindness)
- **bahulīkatāya** mettāya (**by frequently practicing** loving kindness)
- yānīkatāya **mettāya** (*by practicing **loving kindness** as a habit*)
- vatthukatāya **mettāya** (*by practicing **loving kindness** thoroughly, by practicing **loving kindness** like living on it*)
- anuṭṭhitāya mettāya (*by spreading loving kindness without give up it*)
- **paricitāya** mettāya (**by being master** in loving kindness)
- susamāradhāya **mettāya** (*by starting **loving kindness** with real enthusiasm*)

ekādasānisamsā [ekādasā+ānisamsā] pāṭikaṅkhā (*can be expected eleven benefits*)

05_Katame ekādasa? Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa [na+assa] aggi vā visaṃ vā satthaṃ vā kamati, tuvaṭaṃ cittaṃ samādhīyati, mukhavaṇṇo vippasīdati, asammūḷho kālaṃ karoti, uttari appaṭivijjhanto brahmalokūpago hoti.

- Katame ekādasa? (*what are those eleven? [benefits]*)
 - 1) Sukhaṃ supati (*[he] sleeps comfortably*),
 - 2) Sukhaṃ paṭibujjhati (*[he] wakes up with pleased mind*),
 - 3) Na **pāpakaṃ supinaṃ** passati (*[he] will not have **bad dreams***),
 - 4) Manussānaṃ piyo hoti (*people are friendly with him*),
 - 5) Amanussānaṃ piyo hoti (*non human beings are friendly with him*),
 - 6) Devatā rakkhanti (*gods protect him*),
 - 7) Nāssa [na+assa] aggi vā visaṃ vā satthaṃ vā kamati (*there is **no** danger for him from **fire** or **poison** or **arm** [this benefit come while he is doing loving kindness with thoroughly pure mind]*),
 - 8) **Tuvaṭaṃ** cittaṃ samādhīyati (*mind **quickly** come to deep concentration state, quickly he can bring his mind to deep concentration state*),
 - 9) Mukhavaṇṇo vippasīdati (*face becomes very much bright and shiny*)
 - 10) **Asammūḷho** kālaṃ karoti (*he die **without being a absent minded***)
 - 11) **Uttari appaṭivijjhanto** brahmalokūpago hoti (***if he can't attain Nibbāna**, he will be born in pure heaven [where there is no sensual pleasure but has long life with unimaginable pleased mind]*)

Namo Tassa Bhagavato Arahato Sammā Sam Buddhassa !!!

Metta Suttaṃ / Karaṇīya Metta Suttaṃ

(The discourse about the instructions for loving kindness meditation)

- 1) Karaṇīyamatthakusalena, yantaṃ santaṃ padaṃ abhisamecca;
Sakko ujū ca sūjū ca, suvaco cassa mudu anatiṃānī.

Karaṇīyamatthakusalena [Karaṇīyaṃ +attha-kusalena], yantaṃ [yaṃ+taṃ] santaṃ padaṃ abhisamecca; Sakko ujū ca sūjū ca, suvaco cassa [ca+assa] mudu anatiṃānī.

■ Santaṃ padaṃ abhisamecca [viharitukāmena] yaṃ karaṇīyaṃ, attha-kusalena taṃ karaṇīyaṃ, [so] sakko assa, ujū ca assa, sūjū ca assa, suvaco ca assa, mudu assa, anatiṃānī assa.

● Santaṃ padaṃ (*to perfect peaceful state call Nibbāna,*) abhisamecca (*having attained*) [viharitukāmena (*whoever like to live*)] yaṃ karaṇīyaṃ (*if there is something should be done*), attha-kusalena (*he who clever in his own progress*) taṃ karaṇīyaṃ (*should have to do it*), [so (*he*)] sakko **assa** (**becomes** a clever person), ujū ca **assa** (and **becomes** a honest person), sūjū ca **assa** (and **becomes** a up right person), suvaco ca assa (*and becomes a obedient person for good advices*), mudu assa (*becomes a soft person for good people*), anatiṃānī assa (*becomes a modest person*)

☆ Whoever like to live, having attained to perfect peaceful state call **Nibbāna**,, he who clever in his own progress, if there is something should be done, he should have to do it. He becomes a clever person, becomes a honest person, becomes a up right person, becomes a obedient person for good advices, becomes a soft person for good people and becomes a modest person.

☆☆ Whoever like to attain to perfect peaceful state call **Nibbāna**, he should be a clever person on his own progress and he has to develop these characters which are help him to attain Nibbāna. So he becomes a clever person, he becomes a honest person, he becomes a up right person, he becomes a obedient person for good advices, he becomes a soft person for good people and becomes a modest person.

2) Santussako ca subharo ca, appakicco ca sallahukavutti;
Santindriyo ca nipako ca, appagabbho kulesu ananugiddho.

■ So santussako ca assa, subharo ca assa, appa-kicco ca assa, sallahuka-vutti assa, santindriyo ca assa, nipako ca assa, appagabbho assa, kulesu ananugiddho assa.

● So santussako ca assa (*he contents with what he has and not expects more [this is only about physical things like food, clothes]*), subharo ca assa (*he is not a greedy person*), appa-kicco ca assa (*he has little things to do other than meditation*), sallahuka-vutti assa (*he is contents with basic necessities*), santindriyo ca assa (*he has self control in sensual desire*), nipako ca assa (*he is a clever one on his own duties*), appagabbho assa (*he is not a rude or arrogant person*), **kulesu ananugiddho assa** (*he is not clinging to lay devotee's family, to lay supporters*)

☆ He contents with what he has and not expects more [this is only about physical things like food, clothes], he is not a greedy person, he has little things to do other than meditation, he is contents with basic necessities, he has self control in sensual desire, he is a clever one on his own duties, he is not a rude or arrogant person, he is not clinging to lay devotee's family.

3) Na ca khuddaṃ samācare kiñci, yena viññū pare upavadeyyuṃ,
Sukhino va khemino hontu, sabbe sattā bhavantu sukhittā.

■ Yena viññū pare upavadeyyuṃ, [tena] kiñci khuddaṃ ca na samācare. Sabbe sattā sukhino va khemino hontu, sabbe sattā bhavantu sukhittā.

● Yena (*because of some reasons, because of some wrong doings*) viññū (*wise persons*) pare (*to others*) upavadeyyuṃ (*blame, reprove*), [tena] kiñci khuddaṃ (*even **that type of slightest thing***) ca (*too*) na samācare (*not do, he not does*). **sabbe sattā sukhino** va khemino hontu (**may all beings be ease** and **be secure**), sabbe sattā bhavantu sukhittā (*may all beings live happily*)

☆ Because of some reasons, wise persons blame to others, he does not do even that type of slightest thing. May all beings be ease and be secure. May all beings live happily.

☆☆ He does not do even slightest thing which may cause to have blame from wise persons. May all beings be ease and be secure. May all beings live happily.

4) Ye keci pāṇabhūtatti, tasā vā thāvarā va anavasesā,
Dīghā vā ye mahantā vā, majjhimā rassakā aṇukathulā.

• Ye keci pāṇabhūtatti [**pāṇabhūtā+atthi**] (*there are living creature, who are*), tasā vā (*weak or*) thāvarā va (*strong or*) anavasesā (*without exception*), dīghā vā (*long or*) ye (*who are*) mahantā vā (*big or*), majjhimā (*middle in size*) rassakā (*sort*) aṇukathulā [aṇukā+thulā] (*tiny or fat*)

☆ There are living creature who are weak or strong, without exception, who are long or big or middle in size or sort or tiny or fat

☆☆ There are living creatures, weather they are weak or strong or long or big or middle in size or sort or tiny or fat or without exception whoever they are, [should be connect to next poem]

5) Diṭṭhā vā yeva adiṭṭhā, ye ca dūre vasanti avidūre;
Bhūtā vā sambhavesī vā, sabbe sattā bhavantu sukhittā.

■ Yeva diṭṭhā vā adiṭṭhā, ye ca dūre vā avidūre vasanti, bhūtā vā sambhavesī vā, sabbe sattā bhavantu sukhittā.

• Yeva (*who are*) **diṭṭhā vā** adiṭṭhā (**visible or invisible**), ye ca (*who*) **dūre vā** avidūre vasanti (*are living in far or near*), bhūtā vā (*were born*) sambhavesī vā (*are in embryo*), sabbe sattā bhavantu sukhittā (*may all beings live happily*)

☆ Who are visible or invisible, who are living in far or near, who were born, who are in embryo, may all beings live happily [without exception whoever they are]

6) Na paro paraṃ nikubbetha, nātimaññetha katthaci naṃ kañci,
Byārosanā paṭighasaññā, nāññamaññassa dukkhamiccheyya.

■ Paro paraṃ na nikubbetha, katthaci naṃ kañci nātimaññetha [na+atimaññetha], nāññamaññassa [na+aññam+aññassa] byārosanā paṭighasaññā, dukkhamiccheyya [dukkham+iccheyya]

● Paro paraṃ (*one another*) **na** nikubbetha (*may **not** cheat, may **not** deceive*), katthaci (*wherever*) naṃ kañci (*anyone, other*) nātimaññetha [na+atimaññetha] (*may not humiliate*), nāññamaññassa [**na+aññam+aññassa**] (*ane another*) byārosanā (*because of angry*) paṭighasaññā (*because of hate*) dukkhamiccheyya [dukkham+iccheyya] (*may **not** wish to harm*)

☆ May not cheat one another, wherever may not humiliate others, may not one wish to harm another because of angry or hate.

7) Mātā yathā niyaṃ puttāṃ āyusā ekaputtamanurakkhe,
Evampi sabbabhūtesu, mānasāṃ bhāvaye aparimāṇaṃ.

■ Yathā mātā niyaṃ puttāṃ āyusā ekaputtamanurakkhe [ekam+puttāṃ+anurakkhe], evampi sabbabhūtesu [sabba-bhūtesu], aparimāṇaṃ [mettaṃ] mānasāṃ bhāvaye.

● Yathā (*in what way*) mātā (*mother*) **niyaṃ** puttāṃ (*her own son, child*) āyusā (*without considering own life*) ekaputtamanurakkhe [**ekam+puttāṃ+anu-rakkhe**] (*only one + son + protects - well*), evampi (*in that way*) sabbabhūtesu [sabba-bhūtesu] (*for all beings*), aparimāṇaṃ (*boundless, limitless*) [mettaṃ] **mānasāṃ** (*loving kindness mind, thoughts with full of loving kindness*) bhāvaye (*may spread, may cultivate*).

☆ In what way a mother her own only one child protects well without considering her own life, in that way may spread thoughts with full of limitless loving kindness for all beings.

8) Mettañca sabbalokasmi, mānasam bhāvaye aparimāṇam;
Uddham adho ca tiriyañca, asambādham averam asapattam.

■ Asambādham averam asapattam aparimāṇam mettañca [mettam+ca] mānasam uddham adho ca tiriyañca [tiriyaṃ+ca] sabbalokasmi bhāvaye.

● Asambādham (*boundless*) averam (*without hate, free from hate*) asapattam (*without enmity, without hostility, free from enmity*) aparimāṇam (*limitless*) mettañca [mettam+ca] **mānasam** (*loving kindness **mind**, thoughts with full of loving kindness*), uddham (*upwards*) adho (*downwards*) ca (*and*) tiriyañca [tiriyaṃ+ca] (*across, for all directions*), sabbalokasmi (*for whole universe*) bhāvaye (*may spread, may cultivate*).

☆ May spread thoughts with full of limitless loving kindness which is boundless, free from hate and free from enmity, upwards, downwards, for all directions, for whole universe.

9) Tiṭṭham caram nisinno vā, sayāno vā yāvatassa vigatamiddho
Etaṃ satim adhiṭṭheyya, brahmametam vihāram idhamāhu.

■ Tiṭṭham caram nisinno vā, sayāno vā [iriyāpato] yāvatassa [yāvatā+assa] [tāvatā] vigatamiddho, etaṃ satim adhiṭṭheyya, brahmametam [brahman+etaṃ] vihāram idhamāhu [idha+āhu]

● Tiṭṭham (*standing*) caram (*working*) nisinno vā (*sitting or*), sayāno vā (*laying down*) [iriyāpato] yāvatassa [yāvatā+assa] (*whatever **posture** it is weather*) [tāvatā] **vigatamiddho** (***without being lazy or sleepy** [in all those postures]*), etaṃ satim (*this consciousness, this mindfulness, this consciousness with loving kindness, this mindfulness with loving kindness*) adhiṭṭheyya (*keep on firmly*) brahmametam [**brahman+etaṃ**] **vihāram** idhamāhu [*idha+āhu*] (**this is called a mode of life with very high moral quality, sublime life in the Buddhism.**)

☆ Whatever the posture it is, weather standing or working or sitting or laying down, firmly keep on this consciousness with loving kindness, in all those postures, without being lazy or sleepy. This is called a mode of life with very high moral quality, sublime life in the Buddhism.

10) Diṭṭhiṃ ca anupaggaṃ, sīlavā dāssanena sampanno;
Kāmesu vineyya ghaṃ, na hi jātu gabbhaseyyaṃ punareṭṭi.

■ Diṭṭhiṃ ca anupaggaṃ, sīlavā dāssanena sampanno, Kāmesu vineyya ghaṃ, jātu gabbhaseyyaṃ na hi punareṭṭi [puna+eti+iti].

● Diṭṭhiṃ ca anupaggaṃ (*without having wrong views*), sīlavā (*being a virtuous person*) dāssanena sampanno (*being a wise person, having come to first state of noble path*), kāmesu vineyya ghaṃ (*abandon **the desire for sensual pleasure** [having come to third state of noble path]*), jātu (*definitely*) gabbhaseyyaṃ (*to a womb, to this world*) na hi (*will not*) punareṭṭi [**puna+eti+iti**] (*again + come, be born*)

☆ Without having wrong views, being a virtuous person, having come to first state of noble path, being a wise person, then, abandon the desire for sensual pleasure, having come to third state of noble path, definitely he will not come to this world again.

☆☆ He who came to first state of noble path [call Sotāpanno], is a very virtuous and wise person. He doesn't get wrong views. Then he can abandon the desire for sensual pleasure and come to third state of noble path [call Anāgāmi]. Once he come to this third state, after death, definitely he will not come to this world again.

Namo Tassa Bhagavato Arahato Sammā Sam Buddhassa !!!

Sundarī-paribbājikā-vatthu

(The story of beautiful female ascetic called Sundari)

01_Tasmim samaye bhagavato kira bhikkhusaṅghassa ca pañcannaṃ mahānadīnaṃ mahoghasadise lābhasakkāre uppanne,

• Tasmim samaye (*At that time*) bhagavato (*for the Lord Buddha*) kira (*sound only*) bhikkhu-saṅghassa (*for the monk's community*) ca (*and*) **pañcannaṃ** mahānadīnaṃ (*five great River's [in India]*) mahogha-sadise (*like strong current*) lābhasakkāre (*gain and honour*) uppanne (*when was arisen*)

☆ At that time, when the gain and honour was arisen for the Lord Buddha and monks community, like a strong current in five great river's [in India],

02_Hatalābhasakkārā aññatitthiyā sūriyuggamanakāle [sūriya+uggamana+kāle] khajjopanakā viya nippabhā hutvā ekato sannipativā mantayimṣu.

• Hata-lābhasakkārā (*lost gain and honour*) añña-titthiyā (*other ascetics*) sūriyuggamanakāle [sūriya+uggamana+kāle] (*while the sun is rising*) khajjopanakā **viya** (*like, similar to fireflies*) nippabhā hutvā (*having been lost reputation*) ekato sannipativā (*having gathered in one place*) mantayimṣu. (*discussed.*)

☆ The other ascetics, who were lost gain and honour, having been lost reputation like fireflies while the sun is rising, having gathered in one place discussed.

☆☆ The other ascetics were lost their gain and honour. Then the other ascetics who were lost reputation like fireflies when the sun is rising, gathered in one place and discussed.

03— “Mayaṃ samaṇassa gotamassa uppannakālato paṭṭhāya hatalābhasakkārā, na no koci atthibhāvampi [atthibhāvaṃ+api] jānāti,

na koci (no one)

• “Mayaṃ (*we*) samaṇassa gotamassa (*the ascetic Gotama's [the Lord Buddha's]*) uppanna-kālato **paṭṭhāya** (*from, since the appearance time*) hata-lābhasakkārā (*lost gain and honour*), na (*no*) no (*our*) koci (*one*) atthibhāvampi [atthibhāvaṃ+api] (*even existing*) jānāti (*knows*),

☆ “Since the ascetic Gotama's appearance, we are lost gain and honour. No one knows even our existing”.

04_Kena nu kho saddhiṃ ekato hutvā samaṇassa gotamassa avaṇṇaṃ uppādetvā lābhasakkāramassa [lābhasakkāraṃ+assa] antaradhāpeyyāma”ti.

● Kena nu kho saddhiṃ (*with who?*) ekato hutvā (*having united / with unite*) samaṇassa gotamassa (*to ascetic Gotama*) **avaṇṇaṃ** uppādetvā (*having made **false blame** / having **broken reputation***) **lābhasakkāramassa [lābhasakkāraṃ+assa]** antaradhāpeyyāma”ti. (*have **his gain and honour disappeared***)

☆ With who (we) unite, having made false blame to ascetic Gotama, have his gain and honour disappeared.

☆☆ “With who we unite to break the reputation of ascetic Gotama and have his gain and honour disappeared.”

05_Atha nesaṃ etadahosi – “sundariyā saddhiṃ ekato hutvā sakkuṇissāmā”ti.

Sundari (a female ascetic)

● Atha (*then*) nesaṃ (*to them*) etadahosi (*this idea came to mind, this idea occurred*) – “sundariyā saddhiṃ (*with Sundarī*) ekato hutvā (*having united / with unite*) sakkuṇissāmā”ti. (*can be done*)

☆ Then, this idea occurred to them. “having united with Sundarī, it can be done”.

06_Te ekadivasaṃ sundariṃ titthiyārāmaṃ pavisitvā vanditvā ṭhitaṃ nālapimsu. [na+alapiṃsu]

● Te (*They*) eka-divasaṃ (*one day*) sundariṃ (*Sundari*) titthiyārāmaṃ **pavitvā** (*having come to the ascetic place*) vanditvā (*having honoured*) ṭhitaṃ (*be staying*) nālapimsu. [na+alapiṃsu] (*didn't talk*)

☆ One day, They didn't talk with Sundari who came to the ascetic place and be staying with honoured to them.

☆☆ One day, Sundari came to the ascetic place and honoured to them, but they didn't talk with her.

07_ Sā punappunam sallapantīpi [sallapantī+api] paṭivacanam alabhitvā “api panayyā,[pana+ayyā] kenaci viheṭhitatthā”ti ppucchi.

● Sā (*she*) punappunam (*again and again*) sallapantīpi [sallapantī+api] (**even talk**) **paṭivacanam** alabhitvā (*without having response, reply*) “api panayyā,[pana+ayyā], (*did Venerables*) kenaci (*someone*) viheṭhitatthā”ti (*because of harm, harm, harmed*) ppucchi. (*asked*)

☆ Even she talk again and again, without having response, she asked “did someone harm to Venerables?”

☆☆ She talk with them again and again, but they didn't really, So she asked “did someone harm to Venerables?”.

08_ “Kiṃ, bhagini, samaṇam gotamaṃ amhe viheṭhetvā hatalābhasakkāre katvā vicarantaṃ na passasī”ti?

● “Kiṃ, bhagini, (*why sister*) samaṇam gotamaṃ (*the ascetic Gotama*) **amhe** viheṭhetvā (*having harmed to us*) hata-lābhasakkāre **katvā** (**having made lost gain and honour**) vicarantaṃ (*is going to place to place*) na passasī”ti? (*didn't see ?*)

☆ Why, sister, didn't you see ?, that the ascetic Gotama having harmed us and having made lost gain and honour, is going to place to place.

☆☆ Why, sister, can't you see?, the ascetic Gotama is going to place to place and harms us and then makes to lost our gain and honour.

09_ “Mayā ettha kiṃ kātuṃ vaṭṭatī”ti?

● Mayā (*by me*) ettha (*here, now*) kiṃ kātuṃ vaṭṭatī”ti? (*what is good to do ?, what should have to do ?*)

☆ Now here what should I have to do?

10_ “Tvam khosi [kho+asi], bhagini, abhirūpā sobhaggappattā, samaṇassa gotamassa ayasaṃ āropetvā mahājanaṃ tava kathaṃ gāhāpetvā hatalābhasakkāraṃ karohī”ti.

● “Tvam khosi [kho+asi], (*you are*) bhagini, (*sister*) abhirūpā (*very beautiful*) sobhaggappattā, (*have become a splendour*) samaṇassa gotamassa (*to ascetic Gotama*) **ayasaṃ** āropetvā (*having cause to, having made bad reputation, disgrace*) mahājanaṃ (*to people*) tava kathaṃ (*your story, your talk*) gāhāpetvā (*having made to believe*) hatalābhasakkāraṃ **karohī**”ti. (**make lost gain and honour**)

☆ Sister, you are very beautiful and have become a splendour, so, having cause to bad reputation of the ascetic Gotama, and having made people to believe your story, make Gotama to lost gain and honour.

☆☆ Sister, you are very beautiful and have become a splendour, so, you can make bad reputation on the ascetic Gotama, and make peoples to believe your story. Then you can make Gotama to lost his gain and honour.

11_ Sā taṃ sutvā “sādhū”ti sampaṭicchitvā pakkantā

● Sā (*she*) **taṃ** sutvā (*having listened to it*) “sādhū”ti **sampaṭicchitvā** (*having obeyed by saying yes, ok*) pakkantā (*left*)

☆ She having listened to it, having obeyed by saying “ok”, left.

☆☆ She listened to them and obeyed, then she left.

12_ Tato paṭṭhāya mālā-gandha-vilepana gahetvā sāyaṃ mahājanassa satthu dhammadesanaṃ sutvā nagaraṃ pavisanakāle jetavanābhimukhī [jetavanaṃ+abhimukhī] gacchati,

● Tato paṭṭhāya (*since then [she]*) **mālā-gandha-vilepana gahetvā** (*having taken flowers, scent and cosmetic*) sāyaṃ (*in the evening*) mahājanassa (*to the people [who]*) **satthu** dhammadesanaṃ sutvā (*having listened to the Dhamma talk of the Lord Buddha*) **nagaraṃ** pavisana-kāle (*while are coming to the city*) jetavanābhimukhī [jetavanaṃ+abhimukhī] gacchati (*goes towards the Jetavana monastery*)

☆ Since then, she having taken flowers, scent and cosmetic, in the evening, while the people who having listened to the Dhamma talk of the Lord Buddh, are coming to the city, goes towards the Jetavana monastery.

☆☆ Since then, in the evening, while the people who listened to the Dhamma talk of the Lord Buddh, are coming to the city, she goes towards the Jetavana monastery with flowers, scent and cosmetic in hand.

13_ “Kahaṃ gacchasi”ti ca puṭṭhā “samaṇassa gotamassa santikaṃ gamissāmi,

● “Kahaṃ gacchasi”ti (*where are you going ?*) **ca** puṭṭhā (*when asked*) “samaṇassa gotamassa santikaṃ gamissāmi, (*go to meet the ascetic Gotama*)

☆ Where are you going ?, when asked, go to meet the ascetic Gotama.

☆☆ When someone asked “where are you going?” she said “ I am going to meet the ascetic Gotama”.

14_“Ahañhi tena saddhiṃ ekagandhakuṭiyam vasāmī”ti vatvā aññatarasmiṃ titthiyārāme vasitvā pātova jetavanamaggaṃ otarivā nagarābhimukhī [nagaraṃ+abhimukhī] āgacchantī

● “Ahañhi (*I am*) tena saddhiṃ (*with him*) eka-gandha-kuṭiyam **vasāmī**”ti (**am staying in one room which is perfumed with fragrance**) vatvā (*having said*) aññatarasmiṃ titthiyārāme **vasitvā** (**having stayed in certain non-Buddhist monetary**) pātova (*in early morning*) jetavana-maggaṃ **otarivā** (**having come to the Jetavana path**) nagarābhimukhī [nagaraṃ+**abhimukhī**] āgacchantī (*is going towards the city*)

☆ “I am staying with him in one room which is perfumed with fragrance”. having said this way, having stayed in certain non-Buddhist monetary, in early morning, having come to the Jetavana path, is going towards the city.

☆☆ She says “I am staying with him in one room which has perfumed with fragrance”. Then she goes to a certain non-Buddhist monetary and stays in night. In the early morning, again she goes towards the city.

15_“Kiṃ, **sundari**, kahaṃ gatāsī”ti [gatā + asī” +iti] puṭṭhā “samaṇena gotamena saddhiṃ ekagandhakuṭiyam vasitvā taṃ kilesaratiyā ramāpetvā āgatāmhī”ti vadati.

●_“Kiṃ, **sundari**, kahaṃ gatāsī”ti [gatā + asī” +iti] (*Sundari, where have you gone? / where have you been?*) puṭṭhā (*when asked*) “samaṇena gotamena saddhiṃ (*with ascetic Gotama*) ekagandhakuṭiyam **vasitvā** (**having stayed in one room which is perfumed with fragrance**) **taṃ kilesaratiyā** ramāpetvā (*having made **him** pleased with sensual pleasure*) āgatāmhī”ti (*am coming back*) vadati. (*says*)

☆ Sundari, where have you been?, when asked someone, having stayed with ascetic Gotama, in one room which is perfumed with fragrance, having made him pleased with sensual pleasure, I am coming back, she says.

☆☆ When someone asked, “Sundari, where have you been?”. She says, “I stayed with ascetic Gotama in one room and made him pleased with sensual pleasure. Now I am coming back.”

16_ Atha te katipāhaccayena [katipāhaṃ+accayena] dhuttānaṃ kahāpaṇe datvā “gacchatha sundariṃ māretvā samaṇassa gotamassa gandhakuṭiyā samīpe mālākacavarantare [mālā+kacavara+antare] nikkhipivā ethā”ti vadiṃsu. Te tathā akaṃsu.

• Atha te (*Then they*) katipāhaccayena [katipāhaṃ+accayena] (*after several days*) dhuttānaṃ **kahāpaṇe** datvā (*having given **money to the assassins***) “gacchatha (*go*) sundariṃ māretvā (*having killed Sundari*) samaṇassa gotamassa gandhakuṭiyā **samīpe** (*near to the ascetic Gotama’s hut which is perfumed with fragrance*) mālākacavarantare [mālā+kacavara+antare] nikkhipivā (*having put **among** the dead flowers garbage*) ethā”ti (*come*) vadiṃsu. (*said*) Te **tathā** akaṃsu. (*They did as said*)

☆ Then, they after several days, having given money to the assassins, said “go, having killed Sundari, having put among the dead flowers garbage, near to the ascetic Gotama’s hut (room, chamber) which is perfumed with fragrance, and come”. They did as said.

☆☆ After several days, the other ascetics hired assassins to killed Sundari. And said to them “go, kill the Sundari and put dead body among the dead flowers garbage, near to the ascetic Gotama’s hut”. They did the job as they ordered.

17_ Tato titthiyā “sundariṃ na passāmā”ti kolāhalaṃ katvā rañño ārocetvā “kahaṃ vo āsaṅkā”ti vuttā

• Tato titthiyā (*after that non-Buddhist ascetics*) “sundariṃ na passāmā”ti (*can’t see the Sundari / Sundari is missing*) kolāhalaṃ katvā (*having announced*) **rañño** ārocetvā (*having reported to the king*) “kahaṃ vo āsaṅkā”ti (*about where do **you** suspect ?*) vuttā (*when asked*)

☆ After that non-Buddhist ascetics having announced that “can’t see the Sundari / Sundari is missing” , having reported to the king, when asked “about where do you suspect ?”

☆☆ After that non-Buddhist ascetics announced to the public that “Sundari is missing”. Then they report to the king. King asked “about where do you suspect ?”.

18_“Imesu divasesu jetavane vasati, tatthassā [tattha+assā] pavattiṃ na jānāmā”ti vatvā “tena hi gacchatha, naṃ vicinathā”ti

● “Imesu divasesu (*in these days*) jetavane vasati, (*stays in Jetavana monastery*) tatthassā [tattha+assā] pavattiṃ (*her news there*) na jānāmā”ti (*don’t know*) vatvā (*having said*) “tena hi **gacchatha**, (*if so go / in that case go*) **naṃ** vicinathā”ti (*search her*)

☆ In these days, she stays in Jetavana monastery. We don’t know her news there, if so go, search her.

☆☆ When king asked, they said “These days, she stays in Jetavana monastery. We don’t know her news there” Then the king gave permission to them. “ go and search her wherever you like”.

19_Raññā anuññātā attano upatthāke gahetvā jetavanam gantvā vicinantā mālākacavarantare taṃ disvā mañcakaṃ āropetvā nagaram pavesetvā

■■ attano (*your, your own, his, his own, her, her won, its, its won, oneself’s, ones own, their won*)

● Raññā anuññātā (*because of the king gave permission*) **attano** upatthāke gahetvā (*having taken their own devotees*) jetavanam gantvā (*having gone to the Jetavana monastery*) vicinantā (*while searching*) mālākacavarantare (*among the dead flowers garbage*) **taṃ** disvā (*having seen it, [dead body]*) mañcakaṃ āropetvā (*having placed on a bed*) nagaram pavesetvā (*having brought to the city*)

☆ Because of the king gave permission, they having taken their own devotees, having gone to the Jetavana monastery, while searching, having seen it, [dead body], among the dead flowers garbage, having placed on a bed, having brought to the city,

☆☆ They got permission from the king and went to the Jetavana monastery with their own devotees. While they are searching, they saw the dead body among the dead flowers garbage. Then they placed the dead body on a bed and brought to the city.

20_ “Samaṇassa gotamassa sāvakā ‘satthārā kataṃ pāpakammaṃ paṭicchādessāmā’ti sundariṃ māretvā mālākacavarantare nikkhipiṃsū”ti rañño ārocayiṃsu.

• “Samaṇassa gotamassa **sāvakā** (**devotees of the ascetic Gotama**) ‘**satthārā** kataṃ pāpakammaṃ (**the sinful work that was done by the teacher**) paṭicchādessāmā’ti (**will hide, let’s hide**) sundariṃ māretvā (**having killed Sundari**) mālākacavarantare **nikkhipiṃsū**”ti (**put in the dead flowers garbage**) rañño ārocayiṃsu. (**reported to the king**)

☆ “The devotees of the ascetic Gotama, let’s hide the sinful work that was done by the teacher, having killed Sundari, put in the dead flowers garbage”, reported to the king

☆☆ The non-Buddhist ascetics reported to the king that “the devotees of the ascetic Gotama killed the Sundari to hide the sinful work that was done by the teacher and then put the dead body in the dead flowers garbage”

21_Rājā “tena hi gacchatha, nagaraṃ āhiṇḍathā”ti āha.

• Rājā (*the king*) “**tena hi** gacchatha, (**if so go / in that case go**) nagaraṃ **āhiṇḍathā**”ti (**walk around the town**) āha. (*said*)

☆ The king said “ in that case, go and walk around the town”.

22_Te nagaravīthīsu “passatha samaṇānaṃ sakyaputtiyānaṃ kamma”ntiādīni [kammaṃ+iti+ādīni] vatvā puna rañño nivesanadvāraṃ āgamiṃsu.

• **Te** nagara-vīthīsu (**they alone the town’s streets**) “passatha (**look!**) samaṇānaṃ sakyaputtiyānaṃ kamma”ntiādīni [**kammaṃ+iti+ādīni**] (**the work of ascetics of Sakya’s sons, like these things / like these words**) vatvā (**having announced**) puna (**again**) rañño nivesanadvāraṃ **āgamiṃsu**. (**returned to the front of king’s house, to the palace**)

☆ They alone the town’s streets, “look!, the work of ascetics of Sakya’s sons”, like these words, having announced, again returned to the palace.

☆☆ The non-Buddhist ascetics walk around the town with announcing that “look!, the work of ascetics of Sakya’s sons”. After that they returned to the palace.

23_Rājā sundariyā sarīraṃ āmakasusāne aṭṭakaṃ āropetvā rakkhāpesi.

• Rājā (*the king*) sundariyā sarīraṃ (*the Sundari's dead body*) āmakasusāne (*at the open cemetery / at the cemetery where the dead bodies openly through away without burying*) aṭṭakaṃ āropetvā (*having placed on a stage*) rakkhāpesi. (*had protected*)

☆ The king had the Sundari's dead body protected at the open cemetery, having placed on a stage.

☆☆ The king placed the Sundari's dead body on a stage at the open cemetery and protected.

24_Sāvattvivāsino ṭhapetvā ariyasāvake sesā yebhuyyena “passatha samaṇānaṃ sakyaputtiyānaṃ kamma”ntiādīni vatvā antonagarepi [anto+nagare+api] bahinagarepi [bahi+nagare+api] bhikkhū akkosantā vicaranti.

• Sāvattvivāsino (*the people of Sāvatti*) **ṭhapetvā** ariyasāvake (**except the noble disciples**) sesā (*other*) yebhuyyena (*often, quite often*) “passatha (*look!*) samaṇānaṃ sakyaputtiyānaṃ kamma”ntiādīni [**kammaṃ+iti+ādīni**] (**the work of ascetics of Sakya's sons, like these things / like these words**) vatvā (*having said*) antonagarepi [anto+nagare+api] (*inside the town and*) bahinagarepi [bahi+nagare+api] (*outside the town and*) bhikkhū akkosantā (*scolding to the monks*) vicaranti. (*walk around / behaved*)

☆ The people of Sāvatti, except the noble disciples, other often “look!, the work of ascetics of Sakya's sons”, like these words, having said, inside and outside the town, scolding to the monks, behaved.

☆☆ Except the noble disciples, other people of Sāvatti, quiet often behaved inside and outside the town with saying “look!, the work of ascetics of Sakya's sons”.

25_Bhikkhū taṃ pavattiṃ tathāgatassa ārocesuṃ. Satthā “tena hi tumhepi [tumhe+api] te manusse evaṃ paṭicodethā”ti vatvā imaṃ gāthamāha [gāthaṃ+āha]

• Bhikkhū **taṃ** pavattiṃ (*the monks that news*) tathāgatassa **ārocesuṃ**. (**informed to the Lord Buddha**) Satthā (*the Lord Buddha*) “tena hi (*if so, in that case*) tumhepi [tumhe+api] (*you too*) **te** manusse (*to that peoples*) **evaṃ** paṭicodethā”ti (*response, reply in this way*) vatvā (*having said*) **imaṃ** gāthamāha [gāthaṃ+āha] (*said this poem, recite this verse*)

☆ The monks informed to the Lord Buddha that news. the Lord Buddha recite this verse, having said, in that case you too reply in this way to that peoples.

☆☆ The monks informed to the Lord Buddha that news. The Lord Buddha said to the monks “in that case, you can reply to those peoples with this poem”, and recite this verse.

“Abhūtavādī nirayaṃ upeti,
Yo vāpi katvā na karomicāha;
Ubhopi te pecca samā bhavanti,
Nihīnakammā manujā paratthā”ti.

Abhūtavādī nirayaṃ upeti, Yo vāpi [pāpa kammaṃ] katvā na karomicāha [karomi+cā+āha], te nihīnakammā ubhopi manujā pecca paratthā samā bhavanti.

■ pecca = paratthā (next life, life after death)

● Abhūtavādī (*false accuser, he who accuse other without having evidence*) **nirayaṃ** upeti, (go to the hell), **Yo vāpi** (*and whoever*) [pāpa kammaṃ] [*bad deed, sin*] **katvā** (*having done, committed*)

na karomicāha [karomi+cā+āha], (*and +said that I didn't committed*) te ubhopi (*that both*) nihīnakammā **manujā** (*the men who committed evil deeds*) pecca paratthā (*life after death*) samā bhavanti. (*become similar*)

☆ False accuser, he who accuse other without having evidence go to the hell and whoever having committed bad deeds, and said that “I didn't committed”, that both the men who committed evil deeds became similar life after death.

☆☆ Whoever accuse other without having evidence, goes to the hell. Whoever committed bad deeds and say that “I didn't committed” go to the hell too. Both of their life after death become similar in the hell.

26_Tattha “**abhūtavādī**” parassa dosaṃ adisvāva musāvādaṃ katvā tucchena paraṃ abbhācikkhanto.

● Tattha (*here, in this poem*) “**abhūtavādī**-ti” (*the meaning of abhūtavādī*) **parassa dosaṃ** adisvāva (*without seen other's false*) musāvādaṃ katvā (*having made lies*) tucchena (*without evidence*) **paraṃ** abbhācikkhanto. (*the person who accuse to other*)

☆ In this poem, the meaning of **abhūtavādī** is that the person who accuse to other by having made lies, without seen other's false or without evidence.

27_ Desanāvasāne bahū sotāpattiphalādīni pāpuṇiṃsū.

● Desanāvasāne (*in the end of the speech, Damma talk*) bahū sotāpattiphalādīni **pāpuṇiṃsū**. (*many of became noble ones that called entering the Stream and higher Noble Path*)

☆ In the end of the Damma talk, many of became noble ones that called entering the Stream and higher Noble Path.

28_Rājā “sundariyā aññehi māritabhāvaṃ jānāthā”ti purise uyyojesi.

● Rājā (*the king*) “sundariyā aññehi māritabhāvaṃ (*that the Sundari was killed by others*) jānāthā”ti (**by saying, find evidence, investigate**) purise uyyojesi. (*send men, send his men*)

☆ The king send his men by saying, find evidence, investigate that the Sundari was killed by others.

☆☆ The king ordered to his men to find evidence to prove that the Lord Buddha’s innocence and the Sundari was killed by others.

29_Atha te dhuttā tehi kahāpaṇehi suraṃ pivantā aññamaññaṃ kalahaṃ kariṃsu.

● Atha te dhuttā (*then those killers*) tehi kahāpaṇehi (*with that money*) **suraṃ** pivantā (*while drinking liquor*) aññamaññaṃ (*each other*) kalahaṃ kariṃsu. (*quarreled*)

☆ Then those killers while they are drinking liquor with that money, quarreled each other.

30_Eko ekaṃ āha – “tvaṃ sundariṃ ekappahāreṇeva [eka+pahāreṇa+eva] māretvā mālākacavarantare nikkhipitvā tato laddhakahāpaṇehi suraṃ pivasi, hotu hotū”ti.

● Eko ekaṃ āha (*one said to another*) “tvaṃ (*you*) sundariṃ ekappahāreṇeva [eka+pahāreṇa+eva] **māretvā** (*having killed Sundari with one hit*) mālākacavarantare **nikkhipitvā** (*having put in dead flowers garbage*) tato **laddha-kahāpaṇehi** (*with the money gained from that, from that job*) **suraṃ** pivasi, (*drink liquor*) hotu hotū”ti. (*good,good!*)

☆ One said to another “ You, having killed Sundari with one hit, having put in dead flowers garbage, drink liquor with the money gained from that job, good good!”.

☆☆ One said to another “ You killed Sundari with one hit and put in dead flowers garbage. And now you are drinking liquor with that bad money. Good good!.

31_Rājapurisā te dhutte gahetvā rañño dassesuṃ.

● Rājapurisā (*police officers*) te dhutte **gahetvā** (*having arrested that killers*) rañño dassesuṃ. (*showed to the king*)

☆ The police officers arrested that killers and showed to the king.

32_Atha ne rājā “tumhehi sā mārītā”ti pucchi. “Āma, devā”ti. “Kehi mārāpitā”ti? “Aññatitthiyehi, devā”ti.

● Atha (*then*) ne (*from them*) rājā (the king) “tumhehi sā mārītā”ti (*did you kill her ?*) pucchi. (*asked*) “**Āma**, devā”ti. (**yes, my Lord**) “Kehi mārāpitā”ti? (*who had killed, who did order to kill ?*) “Aññatitthiyehi, **devā**”ti. (*non-Buddhist ascetics, **my Lord***)

☆ Then the king asked from them, “did you kill her?”, “yes, my Lord”, “who did order to kill?”, “non-Buddhist ascetics, my Lord”.

33_Rājā titthiye pakkosāpetvā pucchi. Te tatheva vadiṃsu. Tena hi gacchatha tumhe evaṃ vadantā nagaraṃ āhiṇḍatha.

● Rājā (*the king*) **titthiye** pakkosāpetvā (*having summoned, having called **non-Buddhist ascetics***) pucchi. (*asked*) Te tatheva vadiṃsu. (*they replied **similarly***) Tena hi (*in that case*) gacchatha (*go*) tumhe evaṃ **vadantā** (*you are **announcing this way, following way***) **nagaraṃ** āhiṇḍatha. (*walk around **the town***)

☆ The king having summoned non-Buddhist ascetics, asked. they replied similarly. “in that case, go, you walk around the town with announcing this way”.

☆☆ The king summoned the non-Buddhist ascetics and questioned. They replied the same way as killers. So the king ordered to them “in that case, go, you walk around the town with announcing this way”.

34– “Ayaṃ sundarī samaṇassa gotamassa avaṇṇaṃ āropetukāmehi amhehi mārāpitā, neva samaṇassa gotamassa, na sāvakānaṃ doso atthi, amhākameva [amhākaṃ+eva] doso”ti.

• “Ayaṃ sundarī (*this Sundari*) samaṇassa gotamassa (*to ascetic Gotama*) **avaṇṇaṃ** āropetukāmehi amhehi (we who want to make **false blame, bad reputation**) mārāpitā, (*had killed*) neva samaṇassa gotamassa, (*not ascetic Gotama’s*) na sāvakānaṃ (*not of disciples*) doso (*fault*) atthi, (*there is*) amhākameva [amhākaṃ+eva] **doso**”ti. (*the fault is our own*)

☆ “We who want to make false blame, bad reputation to ascetic Gotama, had this Sundari killed. There is no fault in ascetic Gotama and disciples. the fault is our own”.

☆☆ “We wanted to make false blame to the ascetic Gotama. So we killed Sundari. The ascetic Gotama and his disciples are innocence. the fault is our own”.

35_Te tathā kariṃsu. Mahājano tadā saddahi, titthiyāpi dhuttāpi purisavadhadaṇḍaṃ pāpuṇiṃsu.

• Te tathā **kariṃsu**. (*they **did** that way, they did as they were ordered*) Mahājano **tadā** saddahi, (***then** the common people believed*) titthiyā-**pi** (*the non-Buddhist ascetics **and***) dhuttā-**pi** (*the killers **and***) purisa-vadha-daṇḍaṃ **pāpuṇiṃsu**. (***came to severe punishment / were punished with severe torture***)

☆ They did as they were ordered. then the common people believed. the non-Buddhist ascetics and the killers were punished with severe torture.

36_Tato paṭṭhāya buddhassa sakkāro mahā ahosīti.

• Tato paṭṭhāya (*from then*) buddhassa sakkāro (*honour for the Lord Buddha*) mahā ahosī-ti. (*very much improved*)

☆ From then the honour for the Lord Buddha was very much improved.

Namo Tassa Bhagavato Arahato Sammā Sam Buddhassa !!!

Ghosaka Vatthu (The Story of The Ghosaka)

01_Allakappa-raṭṭhe pana dubbhikkhe jīvitum asakkonto eko kotuhaliko nāma manusso kāpiṃ nāma taruṇaputtañca [taruṇaputtam+ca] kāḷiṃ nāma bhariyañca [bhariyam+ca] ādāya “kosambiṃ gantvā jīvissāmī”ti pātheyyaṃ gahetvā nikkhami.

• Allakappa-raṭṭhe (*in the Allakappa country*) pana (*just sound only*) dubbhikkhe (*when famine*) **jīvitum** asakkonto (*being unable to live*) **eko** kotuhaliko nāma manusso (**one** man called Kotuhaliko) kāpiṃ nāma taruṇaputtañca [**taruṇaputtam**+ca] (**a baby called** Kāpiṃ and) kāḷiṃ nāma bhariyañca [bhariyam+ca] **ādāya** (**with wife called** Kāḷiṃ and) “kosambiṃ **gantvā** (**having gone** to the Kosambi) jīvissāmī”ti (*will live*) **pātheyyaṃ** gahetvā (*having taken provision*) nikkhami. (*left*)

☆ When there was a famine in the Allakappa country, one man called Kotuhaliko, being unable to live, “will live having gone to the Kosambi”, having taken provision, left with wife called Kāḷiṃ and a baby called Kāpiṃ.

☆☆ When there was a famine in the Allakappa country, one man called Kotuhaliko who couldn't earn enough money to live, thought that “I should go to the Kosambi and live there”. Then he prepared provision and left with his wife called Kāḷiṃ and his baby called Kāpiṃ.

02_Te gacchantā pātheyye parikkhīṇe khudābhibhūtā dāraḱaṃ vahitum nāsakkhiṃsu.

• Te gacchantā (*while they are going*) pātheyye parikkhīṇe (*when the provision was used up*) khudābhibhūtā (*because of very much hunger*) dāraḱaṃ **vahitum** nāsakkhiṃsu. (*were unable to carry the baby*)

☆ While they are going, when the provision was used up, because of very much hunger, were unable to carry the baby.

☆☆ While they are going, the provision was over. So they were unable to carry the baby because of very much hunger.

03_Atha sāmiko pajāpatiṃ āha – “bhadde, mayam jīvantā puna puttam labhissāma, chaḍḍetvā naṃ gacchāmā”ti.

● Atha sāmiko pajāpatiṃ āha (*then the husband said to **the wife***) – “bhadde, (*my dear*) mayam jīvantā (*while we are living*) puna puttam **labhissāma**, (*will have a baby again*) chaḍḍetvā naṃ gacchāmā”ti. (*let’s go having left him, baby*)

☆ Then the husband said to the wife, “my dear, while we are living, will have a baby again, let’s go having left him. Let’s leave the baby and go.

☆☆ Then the husband said to the wife, “my dear, we can have an another baby when we are alive, Let’s leave the baby and go”.

04_Mātu hadayaṃ nāma mudukaṃ hoti. Tasmā sā āha – “nāhaṃ [na+ahaṃ] jīvantameva [jīvantam+eva] puttam chaḍḍetuṃ sakkhissāmī”ti.

● Mātu hadayaṃ (*mother’s heart, mother’s mind*) nāma mudukaṃ hoti. (*is soft*) **Tasmā sā** āha (*therefore she said*) “nāhaṃ [na+ahaṃ] (*I don’t, I am not*) jīvantameva [jīvantam+eva] (*still alive, living*) puttam (*son*) chaḍḍetuṃ (*to throw away, to leave*) sakkhissāmī”ti. (*will be able, able, can*)

☆ Mother’s heart, mother’s mind is soft, therefore she said “I am not able to leave the living son.

05_ “Atha kiṃ karomā”ti? “Vārena naṃ vahāmā”ti. Mātā attano vāre pupphadāmaṃ viya naṃ ukkhipitvā ure nipajjāpetvā añkena vahitvā pituno deti.

■■ attano (*your, your own, his, his own, her, her own, its, its own, oneself’s, ones own, their own*)

● “Atha kiṃ karomā”ti? (*so what can do?*) “Vārena naṃ vahāmā”ti. (*let’s carry **him** from time to time*) Mātā attano vāre (*mother **in her** turn, time*) pupphadāmaṃ **viya** (*like a fragile flower garland*) **naṃ** ukkhipitvā (*having raised **him***) ure nipajjāpetvā (*having kept on the chest*) añkena vahitvā (*having carried on the hip*) pituno deti. (*gives to the father*)

☆ “So what can do?”, “let’s carry him from time to time”, mother in her turn, having raised him like a fragile flower garland, having kept on the chest, having carried on the hip, gives to the father.

☆☆ “So what we can do?”, “let’s carry him from time to time”, Mother in her turn, raises the baby like a fragile flower garland and keeps on her chest and

carries. After some time she keeps him on her hip and carries. After that she gives the son to the father.

06_Tassa taṃ gahetvā gamanakāle chātakatopi balavatarā vedanā uppajji. So punappunaṃ āha – “bhadde, mayaṃ jīvantā puttaṃ labhissāma, chaḍḍema na”nti.

● Tassa (*to him, to father*) **taṃ** gahetvā (*having taken, having carried him, son*) gamana-kāle (*while going*) chātakato-pi (*because of hunger*) **balavatarā vedanā** uppajji. (**very much pain** arose) So **punappunaṃ āha** (*he said again and again*) “bhadde, (*my dear*) mayaṃ jīvantā (*while we are living*) puttaṃ labhissāma, (**will have a baby**) chaḍḍema na”nti. (*let’s leave him, baby*)

☆ To him, to father, while going, having carried son, because of hunger, very much pain arose, he said again and again, “my dear, while we are living, will have a baby, let’s leave him, baby”

☆☆ While the father is going by carrying son, he felt very much pain because of hunger. So he said again and again, “my dear, while we are living, we can have a another baby, let’s leave the baby”.

07_Sāpi [sā+api] punappunaṃ paṭikkhipitvā paṭivacanaṃ nādāsi.[na+adāsi]

● Sāpi [sā+api] (*she too*) **punappunaṃ** paṭikkhipitvā (*having refused again and again*) **paṭivacanaṃ** nādāsi.[na+adāsi] (*didn’t give a reply*)

☆ She too, having refused again and again, didn’t give a reply.

☆ She refused again and again and then didn’t reply.

08_Dārako vārena parivattiyamāno kilanto pitu hatthe niddāyi.

● Dārako (*the child*) vārena (*from time to time*) parivattiyamāno (*while he is been handover each other*) kilanto (*being tired, because of tired*) pitu hatthe **niddāyi**. (**slept** on the father’s hand)

☆ The child being tired, while he is been handover each other from time to time, slept on the father’s hand.

09_ So tassa niddāyanabhāvaṃ ñatvā mātaraṃ purato katvā ekassa gacchassa heṭṭhā paṇṇasanthare taṃ nipajjāpetvā pāyāsi.

● So (he) **tassa** niddāyana-bhāvaṃ ñatvā (*by knowing that his[the son] has slept*) **mātaraṃ** purato katvā (*having made mother to go first / by letting mother to go first*) ekassa gacchassa heṭṭhā (*under a tree*) paṇṇa-santhare (*on the gathered leaves like a bed*) **taṃ** nipajjāpetvā (*having laid down him*) pāyāsi. (*left*)

☆ He by knowing that the son has slept, having made mother to go first, having laid down him on gathered leaves like a bed under a tree, left.

☆☆ Father knew that the son has slept and let mother to go first. Then father laid down son on gathered leaves like a bed under a tree and left.

10_ Mātā nivattitvā oloketī puttaṃ adisvā, “sāmi, kuhiṃ me putto”ti pucchi.

● Mātā (*mother*) nivattitvā (*having turned back*) oloketī (*while she is looking*) **puttaṃ** adisvā, (*without seen the son*) “sāmi, (my dear husband!) kuhiṃ me putto”ti (*where is my son?*) pucchi. (*asked*)

☆ Mother, having turned back, while she is looking, without seen the son, asked from husband “my dear husband! where is my son?”

☆☆ Mother turned back and looked for son. But the son wasn't with father. So she asked “where is my son?”

11_ “Ekassa me gacchassa heṭṭhā nipajjāpito”ti. “Sāmi, mā maṃ nāsayi, puttaṃ vinā jīvitum na sakkhissāmi, ānehi me putta”nti [puttaṃ+iti] uraṃ paharivā paridevi.

● “Ekassa (a, one) me (by me) gacchassa **heṭṭhā** (*under tree*) nipajjāpito”ti. (*laid down*) “Sāmi, (my dear husband!) **mā maṃ** nāsayi, (*don't kill me*) puttaṃ **vinā** (*without son*) **jīvitum** na sakkhissāmi, (*will be unable to live, can't live*) **ānehi me** putta”nti [puttaṃ+iti] (*bring my son*) **uraṃ** paharivā paridevi. (*having beaten to chest cried*)

☆ “laid down under a tree by me” “my dear husband!, don't kill me, I can't live without son, bring my son”. She having beaten to chest cried.

☆☆ Father said, “I laid down son under a tree” then mother said “my dear husband!, don't kill me, I can't live without son, bring my son”. She beat to her chest and cried.

12_ Atha naṃ nivattitvā ānesi. Puttopi antarāmagge mato hoti.

• Atha (*then*) naṃ (*him, son*) nivattitvā **ānesi**. (*having turned back brought*) Putto-**pi** (**anyway son**) antarāmagge mato hoti. (*was dead on the way*)

☆ Then he having turned back brought the son, anyway son was dead on the way.

13_ Iti so ettake ṭhāne puttamaṃ chaḍḍetvā tassa nissandena bhavantare satta vāre chaḍḍito. “Pāpakammaṃ nāmetamaṃ [nāma+etamaṃ] appaka”nti na avamaññitabbaṃ.

• Iti (*in this way*) **so** ettake ṭhāne (**he this much of time**) **puttamaṃ** chaḍḍetvā (*having abandoned son*) **tassa** nissandena (*as a result of that*) bhavantare (*in the journey of life and death*) satta vāre **chaḍḍito**. (**was abandoned by seven times**) “Pāpakammaṃ **nāmetamaṃ** (**that bad deed**) appaka”nti (it is a little thing, simple matter) na avamaññitabbaṃ. (should not neglect, should not allow to happen)

☆ In this way, he this much of time, having abandoned son, as a result of that, in the journey of life and death, was abandoned by seven times. that bad deed, “this is a little thing, simple matter”, should not neglect, should not allow to happen.

☆☆ In this way, he abandoned son for few minutes. As result of that he was abandoned by seven times in the journey of life and death. So we should not neglect, should not allow to happen even for little bad deed.

14_ Te gacchantā ekaṃ gopālakulaṃ pāpuṇiṃsu. Taṃ divasañca gopālakassa dhenumaṅgalaṃ hoti.

• **Te** gacchantā (*while they are going*) ekaṃ gopālakulaṃ **pāpuṇiṃsu**. (**reached to a farmer’ family, house**) Taṃ divasañca (*in that day*) gopālakassa dhenumaṅgalaṃ hoti. (farmer has a ceremony called “dhenumaṅgalaṃ”)

☆ While they are going, they reached to a farmer’s family. In that day, farmer has a ceremony called “dhenumaṅgalaṃ”

15_ Gopālakassa gehe nibaddhaṃ eko paccekabuddho bhuñjati. So taṃ bhojetvā maṅgalamakāsi.

• Gopālakassa gehe (*from the farmer’s house*) nibaddhaṃ (*regularly*) eko paccekabuddho (*a pacceka Buddha [a Buddha who has no ability to teach to others]*) bhuñjati. (*eats, takes food*) So (*he, farmer*) **taṃ** bhojetvā (*having offered food to him*) maṅgalamakāsi. (*did the ceremony*)

☆ Regularly, a pacceka Buddha takes food from the farmer's house. The farmer having offered food to him, did the ceremony.

16_Bahu pāyāso paṭiyatto hoti. Gopālako te āgate disvā, “kuto āgatathā”ti pucchitvā sabbaṃ pavattiṃ sutvā mudujātiko kulaputto tesu anukampaṃ katvā bahukena sappinā pāyāsaṃ dāpesi.

● **Bahu pāyāso** paṭiyatto hoti. (*plenty of milk rice was prepared.*) Gopālako (*the farmer*) **te āgate disvā**, (*having seen them who have arrived*) “kuto āgatathā”ti (*where do you come from?*) pucchitvā (*having asked*) **sabbaṃ pavattiṃ sutvā** (*having listened to whole story*) mudujātiko **kulaputto** (*gentleman with soft heart*) tesu **anukampaṃ katvā** (*having pitied on them*) **bahukena sappinā pāyāsaṃ** dāpesi. (*had milk rice offered with plenty of ghee*)

☆ Plenty of milk rice was prepared. The farmer having seen them who have arrived, having asked “where do you come from?”, having listened to whole story, gentleman with soft heart, having pitied on them, had milk rice given with plenty of ghee.

☆☆ Plenty of milk rice was prepared. The farmer saw them and asked “where do you come from?”. Then they told whole story to farmer. The gentleman farmer who has a soft heart pitied on them and gave milk rice to them with plenty of ghee.

17_Bharyā “sāmi, tayi jīvante ahampi jīvāmi nāma, dīgharattaṃ ūnodarosi [ūna+udaro+asi], yāvadattaṃ bhuñjāhī”ti sappiñca sappiṃ+ca] dadhiñca [dadhiṃ+ca] tadabhimukhaññeva [taṃ+abhimukhaṃ+eva] katvā attanā mandasappinā thokameva [thokaṃ+eva] bhuñji.

● Bharyā (*wife*) “sāmi, (*Dear husband!*) tayi jīvante (*if you are alive / you are alive means*) **ahampi jīvāmi nāma**, (*I am alive too*) dīgharattaṃ (*long time*) ūnodarosi [ūna+udaro+asi], (*stayed in hunger*) **yāvadattaṃ bhuñjāhī**”ti (*eat as much as [you] need*) sappiñca [sappiṃ+ca] (*ghee and*) dadhiñca [dadhiṃ+ca] (*curd and*) tadabhimukhaññeva [**taṃ**+abhimukhaṃ+eva] (*towards him*) katvā (*having made*) attanā (*by her, she*) **manda-sappinā** (*with little ghee*) thokameva [thokaṃ+eva] **bhuñji**. (*ate little*)

☆ Wife , Dear husband!, you are alive means I am alive too, long time stayed in hunger, eat as much as you need”, having made ghee and curd towards him, she ate little with little ghee.

☆☆ Wife said, “Dear husband!, you are alive means I am alive too, long time you stayed in hunger, eat as much as you need”, She gave much ghee and curd to him and she ate little with little ghee.

18_Itaro bahuṃ bhuñjivā sattatṭhadvase [satta+aṭṭha+divase] chātatāya āhāraṇhaṃ chindituṃ nāsakkhi.

• Itaro (*the other, husband*) **bahuṃ** bhuñjivā (*having eaten lot*) **sattatṭhadvase** [satta+aṭṭha+divase] chātatāya (*because of in hunger for seven eight days*) āhāraṇhaṃ (*desire to food*) **chindituṃ** nāsakkhi. (*was unable to stop*)

☆ The husband, having eaten lot, because of in hunger for seven eight days, was unable to stop the desire for food.

☆☆ The husband was in hunger for seven eight days. So even he ate lot of food, he could not stop the desire for food.

19_Gopālako tesam pāyāsam dāpetvā sayam bhuñjituṃ ārabhi.

• Gopālako (*Farmer*) tesam **pāyāsam** dāpetvā (*having had milk rice given to them*) sayam (*by him*) bhuñjituṃ ārabhi. (*start to eat*)

☆ The farmer having had milk rice given to them, start to eat by him

☆☆ The farmer has given milk rice to them and then he start to eat.

20_Kotuhaliko taṃ olokento nisīditvā heṭṭhāpīṭhe nipannāya sunakhiyā gopālakena vaḍḍhetvā diyyamānaṃ pāyāsa-piṇḍaṃ disvā “puññā vatāyaṃ [vata+ayaṃ] sunakhī, nibaddhaṃ evarūpaṃ bhojanaṃ labhatī”ti cintesi.

• Kotuhaliko **taṃ** olokento (*Kotuhaliko while he is looking at him [farmer]*) nisīditvā (*having sat down*) heṭṭhā-pīṭhe (*under the chair*) nipannāya **sunakhiyā** (*to the bitch which laid down*) gopālakena (*by the farmer*) vaḍḍhetvā (*having made it big*) **diyyamānaṃ** pāyāsa-piṇḍaṃ (*is being given lump of milk rice*) disvā (*having seen*) “puññā vatāyaṃ [vata+ayaṃ] sunakhī, (*definitely this batch is fortunate*) nibaddhaṃ (*every time, every day*) **evarūpaṃ** bhojanaṃ (*this type of food*) labhatī”ti (*receives*) cintesi. (*thought, he thought*)

☆ Having sat down , Kotuhaliko, while he is looking at farmer, having seen, the lump of milk rice, having made it big, is being given to the bitch which laid down under the chair by the farmer “definitely this batch is fortunate, every day receives this type of food”, he thought.

☆☆ While Kotuhaliko sat down and was looking at farmer. The farmer made a big lump of milk rice and gave to the bitch which laid down under the chair. Kotuhaliko saw this and thought “ definitely this batch is fortunate, every day receives this type of food”.

21_So rattibhāge taṃ pāyāsaṃ jīrāpetuṃ asakkonto kālaṃ katvā tassā sunakhiyā kucchimhi nibbatti.

• So (*he*) rattibhāge (*in the night*) **taṃ** pāyāsaṃ (**that milk rice**) **jīrāpetuṃ** asakkonto (*being unable to digest*) kālaṃ katvā (*having dead*) tassā sunakhiyā **kucchimhi nibbatti**. (*was born in that bitch's stomach, womb*)

☆ In the night, he, being unable to digest that milk rice, having dead, was born in that bitch's womb.

☆☆ In the night, he couldn't digest the milk rice and was dead. And then he was born in that bitch's womb.

22_Athassa [Atha+assa] bhariyā sarīrakiccaṃ katvā tasmim̐ yeva gehe bhatim̐ katvā taṇḍulaṃ labhi.

• Athassa [Atha+assa] bhariyā (*then his wife*) sarīrakiccaṃ katvā (*having finished the dead body's work / having buried the dead body*) tasmim̐ yeva gehe (*in that house*) bhatim̐ katvā (*having worked*) taṇḍulaṃ labhi. (*received rice*)

☆ Then his wife having buried the dead body, having worked in that house, received rice.

☆☆ Then his wife buried his body. She worked in that house and received rice.

23_Sā taṃ pacitvā paccekabuddhassa patte patiṭṭhāpetvā, “dāsassa vo pāpuṇātū”ti vatvā cintesi.

• Sā (*she*) **taṃ** pacitvā (*having cooked it*) paccekabuddhassa patte patiṭṭhāpetvā, (**having placed in the bowl of paccekaBuddha**) “dāsassa vo pāpuṇātū”ti (*may this merits go to your servant*) vatvā (*having said*) cintesi. (*thought*)

☆ She having cooked it, having placed in the bowl of paccekaBuddha, having said “may this merits go to your servant”, thought.

☆☆ She cooked the rice and offered to the paccekaBuddha. She said “may this merits go to your servant”, and then she thought.

24_ “Mayā idheva vasituṃ vaṭṭati, nibaddhaṃ, ayyo, idhāgacchati [idha+āgacchati], deyyadhammo hotu vā, mā vā, devasikaṃ vandantī veyyāvaccamaṃ karontī cittaṃ pasādentī bahuṃ puññaṃ pasavissāmī”ti.

• “Mayā (*by me, I*) idheva (*in here*) vasituṃ (*to stay*) vaṭṭati, (*it is better [if I can stay here]*) nibaddhaṃ, (*regularly*) ayyo, (*the noble one, the master*) idhāgacchati [idha+āgacchati], (*come here*) deyyadhammo (*something to give*) hotu **vā**, mā **vā**, (*available or not / have or not*) devasikaṃ (*daily*) vandantī (*by worshipping*) veyyāvaccamaṃ karontī (*by being a servant*) cittaṃ pasādentī (*by being a faithful one*) bahuṃ puññaṃ (*lot of merits*) pasavissāmī”ti. (*will gather, will collect*)

☆ It is better if I can stay here, regularly the noble one comes here. I have or not something to give to him, daily by worshipping, by being a servant, by being a faithful one, will collect lot of merits.

☆☆ It is better if I can stay here. Regularly, the noble one comes here. Sometimes I can offer something to him. Even though I have nothing to offer to him, I can worship him. Being a servant to him and being a faithful one to him, I can collect lot of merits.

25_ Sā tattheva bhatimaṃ karontī vasi. Sāpi [sā+api] sunakhī chaṭṭhe vā sattame vā māse ekameva [ekama+eva] kukkuraṃ vijāyi.

• Sā (*she*) tatth-eva (*there, in the farmer’s house*) bhatimaṃ karontī (*working as a servant, being a worker*) vasi. (*stayed*) Sāpi [sā+api] sunakhī (*that bitch too, also*) chaṭṭhe **vā** sattame **vā māse** (*in the 6th or 7th month*) **ekameva [ekama+eva]** kukkuraṃ vijāyi. (*delivered a only one, one and only baby dog*)

☆ She, being a worker, stayed in the farmer’s house. That bitch also delivered a only one baby dog in the 6th or 7th month./ after 6 or 7 months.

26_ Gopālako tassa ekadhenuyā khīraṃ dāpesi. So na cirasseva vaḍḍhi.

• Gopālako (*the farmer*) tassa (*to him, to the baby dog*) **eka-dhenuyā khīraṃ** dāpesi. (*had milk of one cow given*) So (*he, that baby dog*) na cirasseva (*withing sort period of time*) vaḍḍhi. (*grew*)

☆ The farmer had milk of one cow given to the baby dog. that baby dog grew withing sort period of time.

☆☆ The farmer gave milk of one cow to the baby dog. that baby dog grew withing sort period of time.

27_Athassa [atha+assa] paccekabuddho bhuñjanto nibaddham ekam bhattapiṇḍam deti.

• Athassa [atha+assa] (then to him, to the dog) paccekabuddho bhuñjanto (*while the pacceka-Buddho is eating*) nibaddham (*daily*) ekam bhatta-piṇḍam deti. (gives a handful of rice)

☆ Daily, while the pacceka-Buddha is eating, he gives a handful of rice to the dog.

28_So bhattapiṇḍam nissāya paccekabuddhe sinehamakāsi. [sineham+akāsi]

• So (*he, that dog*) bhatta-piṇḍam **nissāya** (**because of handful of rice**) paccekabuddhe (*to pacceka-Buddha*) sinehamakāsi. [sineham+akāsi] (*loved*)

☆ That dog loved pacceka-Buddha because of handful of rice.

29_Gopālakopi nibaddham dve vāre paccekabuddhassupaṭṭhānam [paccekabuddhassa+upaṭṭhānam] yāti.

• Gopālako-pi (*the farmer too*) nibaddham (*daily*) dve vāre (two times) paccekabuddhassupaṭṭhānam [paccekabuddhassa+upaṭṭhānam] **yāti**. (**goes to worship and honour to pacceka-Buddha**)

☆ The farmer daily goes to worship and honour to pacceka-Buddha two times.

30_Gacchantopi [Gacchanto+api] antarāmagge vālamigaṭṭhāne [vālamige+aṭṭhāne] daṇḍena gacche ca bhūmiñca paharivā “susū”ti tikkhattum saddam katvā vālamige palāpeti. Sunakhopi tena saddhim gacchati.

• Gacchantopi [Gacchanto+api] (*while he is going*) antarāmagge (*on the way*) vālamigaṭṭhāne [vālamige+aṭṭhāne] (*where the dangerous animals are staying*) daṇḍena (*with a stick, with a batten*) gacche ca bhūmiñca **paharivā** (**having beaten to trees and to ground**) “susū”ti **tikkhattum** saddam katvā (*having made sound “susu”, three times*) vālamige **palāpeti**. (**drives away the dangerous animals**) Sunakho-pi (*the dog too*) tena saddhim **gacchati**. (**goes with him**)

☆ While he is going, on the way, where the dangerous animals are staying, with a stick, having beaten to trees and to ground, having made sound “susu”, three times, drives away the dangerous animals. the dog goes with him too.

☆☆ While the farmer goes to the Temple, he drives away the dangerous animals by beating to trees and to ground with a stick. And also he makes

sound “susu”, three times to drive away the dangerous animals. the dog goes with him too.

31_ So ekadivasam paccekabuddham āha – “bhante, yadā me okāso na bhavissati, tadā imaṃ sunakham pesessāmi, tena saññāṇena āgaccheyyāthā”ti.

● So ekadivasam (**he one-day**) paccekabuddham **āha** (**said to the pacceka-Buddha**) – “bhante, (**Venerable Sir**) **yadā me** okāso na bhavissati, (**when I have no time**) tadā **imaṃ sunakham** pesessāmi, ([I] **will send this dog**) tena saññāṇena (**from that message**) āgaccheyyāthā”ti. (**come, please come**)

■ **yadā me okāso na bhavissati, tadā imaṃ** sunakham pesessāmi (**when I have no time, I will send this** dog)

☆ One-day, He said to the pacceka-Buddha, “Venerable Sir, when I have no time, I will send this dog, from that message please come”.

32_ Tato paṭṭhāya anokāsadvase, “gaccha, tāta, ayyam ānehī”ti sunakham pesesi.

● Tato paṭṭhāya (**from then**) anokāsadvase, (**when there is no time**) “gaccha, (**go**) tāta, (**son**) ayyam **ānehī**”ti (**bring the holy one**) sunakham pesesi. (**sent the dog**)

☆ From then he, when there is no time, sent the dog by saying “go, son, bring the holy one”.

33_ So ekavacaneneva pakkhanditvā sāmikassa gacchapoṭhanabhūmipoṭhanatṭhāne [gacch-apoṭhana-bhūmi-poṭhana-ṭṭhāne] tikkhattuṃ bhussitvā tena saddena vālamigānaṃ palātabhāvaṃ ñatvā pātova sarīrapaṭijaggaṇaṃ katvā paṇṇasālaṃ pavisitvā nisinnassa paccekabuddhassa vasanaṭṭhānaṃ gantvā paṇṇasāladvāre tikkhattuṃ bhussitvā attano āgatabhāvaṃ jānāpetvā ekamante nipajjati.

● So (**he, the dog**) eka-vacaneneva (**with one word**) pakkhanditvā (**having jumped, having run**) sāmikassa (**the master’s**) gacchapoṭhanabhūmipoṭhanatṭhāne [gacch-apoṭhana-**bhūmi-poṭhana-ṭṭhāne**] (**in the place where [master] beats to trees and beats to ground**) **tikkhattuṃ** bhussitvā (**having barked three times**) tena saddena (**with that sound, because of that sound**) **vālamigānaṃ** palātabhāvaṃ ñatvā (**by knowing that the dangerous animals have gone away**) pātova (**in early morning**) [pacceka-Buddha] sarīra-paṭijaggaṇaṃ katvā (**having gone to the bathroom**) paṇṇasālaṃ pavisitvā (**having entered into the temple**)

nisinnassa paccekabuddhassa **vasanatthānaṃ** (*to the pacceka-Buddha's place where he stays in sitting*) gantvā (*having gone*) paṇṇasāladvāre (*near the temple's door*) **tikkhattuṃ** bhussitvā (*having barked three times*) attano āgatabhāvaṃ **jānāpetvā** (*having informed that his arriving*) ekamante nipajjati. (*lays down on one side*)

☆ That dog, with one word, having run, to the master's place where [master] beats to trees and beats to ground, having barked three times, with that sound, because of that sound, by knowing that the dangerous animals have gone away, in the early morning, [pacceka-Buddha] having gone to the bathroom, having entered into the temple, [stays in sitting] to the pacceka-Buddha's place where he stays in sitting, having gone near the temple's door, having barked three times, having informed that its arriving, lays down on one side.

☆☆ The dog run to the Temple with one word. While the dog is running to the Temple, on the way, he barks three times to drive away the dangerous animals, where his master drives away the dangerous animals by beating to trees and to ground with a stick. The pacceka-Buddha wakes up in the early morning and washes. And then he stays in sitting inside the temple. The dog goes near to the temple's door and informs to the pacceka-Buddha that his arriving by barking three times. Then the dog lays down one side.

34_ Paccekabuddhe velaṃ sallakkhetvā nikkhante sunakhopi bhussanto purato gacchati.

● Paccekabuddhe **velaṃ sallakkhetvā** nikkhante (*when the pacceka-Buddha starts to go after looking at time*) sunakho-pi (*the dog too, also*) bhussanto (*barking*) purato gacchati. (*goes first, leads the way*)

☆ After looking at time, when the pacceka-Buddha starts to go, the dog also goes first by barking and leading the way.

35_ Tato aparabhāge paccekabuddhassa cīvaraṃ jīri. Athassa gopālako cīvaravatthāni adāsi.

● Tato (*then*) aparabhāge (*after some time*) paccekabuddhassa **cīvaraṃ** jīri. (*the pacceka-Buddha's robe was damaged*) Athassa (*so to him*) gopālako (*the farmer*) cīvaravatthāni **adāsi**. (*gave cloth for robe*)

☆ After some times, the pacceka-Buddha's robe was damaged. so the farmer gave cloth for robe to him.

36_Tamenam paccekabuddho āha – “āvuso, cīvaram nāma ekakena kātum dukkaram, phāsukaṭṭhānam gantvā kāressāmī”ti.

• Tamenam (*to him, to farmer*) paccekabuddho **āha** (*the pacceka-Buddha said*) – “āvuso, (*dear brother*) cīvaram nāma (*the robe*) ekakena (*only by one, only by me*) kātum dukkaram, (*it is difficult to make*) phāsukaṭṭhānam **gantvā** (*after going to a suitable place*) kāressāmī”ti. (*will make*)

☆ The pacceka-Buddha said to farmer, “dear brother, it is difficult to make robe only by me, after going to a suitable place, I will make it”.

37_ “Idheva, bhante, karoṭhā”ti. “Na sakkā, āvuso”ti. “Tena hi, bhante, mā ciraṃ bahi vasitthā”ti.

• Idheva, (*in here*) bhante, (*Venerable Sir*) karoṭhā”ti. (*make, please make*) “Na sakkā, (*can’t,*) āvuso”ti. (*dear brother*) “Tena hi, (*in that case*) bhante, (*Venerable Sir*) mā (*don’t*) ciraṃ (*long time*) bahi (*in outside, in other place*) vasitthā”ti. (*stay*)

☆ “Venerable Sir, please make it here”, “can’t, dear brother”, “in that case, Venerable Sir, please don’t stay long time in other place”.

38_Sunakho tesam katham suṇantova aṭṭhāsi, paccekabuddhopi “tiṭṭha, upāsakā”ti gopālakaṃ nivattāpetvā vehāsaṃ abbhuggantvā gandhamādanābhimukho [gandhamādaṃ+abhimukho] pāyāsi.

• Sunakho (*the dog*) tesam katham (*their conversation*) suṇantova (*while he is listening*) aṭṭhāsi, (*stayed*) paccekabuddho-pi (*pacceka-Buddha too, also*) “tiṭṭha, upāsakā”ti (*stop, Devotee / ok, Devotee / that is enough, Devotee, Ok friend*) gopālakaṃ **nivattāpetvā** (*having stop the farmer*) vehāsaṃ abbhuggantvā (*having gone to the sky*) gandhamādanābhimukho [gandhamādaṃ+abhimukho] **pāyāsi**. (*went towards the Gandhamāda*)

☆ The dog stayed while he is listening to their conversation. pacceka-Buddha “ok, friend, that is enough,” having stop the farmer, having gone to the sky, went towards the Gandhamāda.

☆☆ The dog stayed while he is listening to their conversation. pacceka-Buddha said goodbye to farmer and then he jumped into the sky and went towards the Gandhamāda through the sky.

39_Sunakhassa taṃ ākāseṇa gacchantam disvā bhukkaritvā t̥hitassa tasmim̐ cakkhupatham̐ vijahante hadayaṃ phalivā mato.

● Sunakhassa (*of the dog*) **taṃ ākāseṇa gacchantam disvā** (**having seen him who is going through the sky**) bhukkaritvā t̥hitassa (*who stayed after barking*) tasmim̐ **cakkhupatham̐** vijahante (*when he was disappeared from **the eyesight***) **hadayaṃ** phalivā (*having broken **heart** [of the dog]*) mato. (was dead)

☆ The dog, having seen him who is going through the sky, who stayed after barking. when he was disappeared from the eyesight, having broken heart, the dog was dead.

☆☆ The dog saw him who is going through the sky and barked. When the pacceka-Buddha was disappeared from the dog's eyesight, the dog was dead with broken heart.

40_Tiracchānā kira nāmete [nāma+ete] ujujātikā honti akuṭilā. Manussā pana aññaṃ hadayena cintenti, aññaṃ mukhena kathenti.

● Tiracchānā (*animals*) kira (*sound only*) nāmete [nāma+ete] (*that is their nature*) ujujātikā honti (*are straight*) akuṭilā. (*honest*) Manussā (*the men*) pana (*sound only*) aññaṃ (*one thing*) hadayena **cintenti** (**think by the heart, think by the mind**), aññaṃ (*another thing*) mukhena **kathenti**. (**say by mouth**)

☆ Animals are straight and honest, that is their nature. The men think one thing by the mind and say another thing by the mouth.

41_Iti so tāya ujucittatāya akuṭilatāya kālaṃ katvā tāvatimsabhavane nibbatto accharāsahassaparivuto mahāsampattiṃ anubhosi.

● Iti (*in this way*) so (*he, dog*) tāya ujucittatāya **akuṭilatāya** (*because of that **straight and honesty***) kālaṃ katvā (*after death*) tāvatimsabhavane **nibbatto** (**was born in the heaven that called Tāvatiṃsabhavana**) accharā-sahassa-parivuto (*with the thousand of god-desses*) mahā-sampattiṃ (*great pleasure*) anubhosi. ([he, the dog] *had experienced*)

☆ In this way, after death, the dog was born in the heaven that called Tāvatiṃsabhavana because of that straight and honesty. The dog had experienced great pleasure with the thousand of god-desses.

42_Assa “ghosakadevaputto”ti nāmaṃ ahoṣi. So tattha na ciraṃ ṭhatvā cavi.

• Assa (*his*) “ghosakadevaputto”ti **nāmaṃ** ahoṣi. (**name** was Ghosakadevaputta) So (*he*) tattha (*there, in the heaven*) na ciraṃ ṭhatvā (*after staying sort period of time*) cavi. (*was dead*)

☆ His name was Ghosakadevaputta. He was dead after staying sort period of time in the heaven.

43_Devalokato hi devaputtā āyukkhayena puññakkhayena āhārakkhayena kopenāti catūhi kāraṇehi cavanti.

• Devalokato (*from the heaven*) hi (*sound only*) devaputtā (*the deities*) āyukkhayena (*because of the end of the lifetime*) puññakkhayena (*because of the end of merits*) āhārakkhayena (*because of the end of the food*) kopenāti (*because of anger*) catūhi kāraṇehi (*due to four factors*) cavanti. (*pass away*)

☆ The deities pass away from the heaven due to four factors that because of the end of the lifetime, because of the end of merits, because of the end of the food, because of anger.

44_Tattha yena bahuṃ puññakammaṃ kataṃ hoti, so devaloke uppajjitvā yāvatāyukaṃ [yāvatā+āyukaṃ] ṭhatvā uparūpari nibbattati. Evaṃ **āyukkhayena** cavati nāma.

• Tattha (*here*) yena (*by whoever, whoever*) **bahuṃ puññakammaṃ** kataṃ hoti, (*lot of good deed have been done*) so (*he*) devaloke uppajjitvā (*having been born in the heaven*) yāvatāyukaṃ [yāvatā+āyukaṃ] **ṭhatvā** (**having stayed whole lifetime**) uparūpari (*from upper place to upper place, from heaven to heaven*) nibbattati. (*be born*) Evaṃ (*in this way, for this method*) **āyukkhayena** cavati **nāma**. (**it is called** “pass away because of the end of the lifetime”)

☆ Here, whoever lot of good deed have been done, he having been born in the heaven, having stayed whole lifetime, be born from heaven to heaven. this method is called “pass away because of the end of the lifetime”.

☆☆ The deity who have done lot of good deed and collected lot of merits, stays whole lifetime in the heaven. After his lifetime in one heaven, he be born in another heaven. In this way he goes to heaven to heaven. This method is called “pass away because of the end of the lifetime”.

45_Yena parittaṃ puññaṃ kataṃ hoti, tassa antarāva taṃ puññaṃkhīyati, antarāva kālaṃ karoti. Evaṃ **puññakkhayena** cavati nāma.

● Yena (*by whoever, whoever*) parittaṃ puññaṃ kataṃ hoti, (*little of good deed have been done*) tassa (*his*) antarāva (*prematurely, before the end of lifetime in a heaven*) taṃ puññaṃ-khīyati, (*that merit expires*) antarāva kālaṃ karoti. (*prematurely pass away*) Evaṃ (*in this way, for this method*) **puññakkhayena** cavati nāma. (*it is called “pass away because of the end of the merits”*)

☆ Whoever little of good deed have been done, his merit expires prematurely [before the end of lifetime in a heaven], and he prematurely pass away. This method is called “pass away because of the end of the merits”.

46_Aparopi kāmagaṇe paribhuñjamāno satisammosena āhāraṃ aparibhuñjitvā kilantakāyo kālaṃ karoti. Evaṃ **āhārakkhayena** cavati nāma.

● Aparo-pi (*the other one*) kāmagaṇe paribhuñjamāno (*while he is pleasing with sensual pleasure*) satisammosena (*being absent minded*) āhāraṃ aparibhuñjitvā (*without having food*) kilantakāyo (*very tired body, being a one who has very tired body*) kālaṃ karoti. (*pass away*) Evaṃ (*in this way, for this method*) **āhārakkhayena** cavati nāma. (*it is called “pass away because of the end of the food”.*)

☆ The other one, while he is pleasing with sensual pleasure, being absent minded, without having food, being a one who has very tired body, pass away. this method is called “pass away because of the end of the food”.

☆☆ The other one, while he is pleasing with sensual pleasure, he is forgeted to have food. So he becomes very very tired and pass away. this method is called “pass away because of the end of the food”.

47_ Aparopi parassa sampattiṃ asahanto kujjhitvā kālaṃ karoti. Evaṃ **kopena** cavati nāma.

● Aparo-pi (*the other one*) parassa sampattiṃ asahanto (*without please with other's fortune , being a jealous one on other's fortune*) kujjhitvā (*having got angry*) kālaṃ karoti. (*pass away*) Evaṃ (*in this way, for this method*) **kopena** cavati nāma. (*it is called “pass away because of anger”*)

☆ Other one, being a jealous one on other's fortune, having got angry, pass away. This method is called “pass away because of anger”.

☆☆ Other one, being a jealous one on other's fortune, get angry and then he pass away. This method is called “pass away because of anger”.

48_Ayaṃ pana kāmaguṇe paribhuñjanto muṭṭhassati hutvā āhāraḅbhayena cavi, cavitvā ca pana kosambiyaṃ nagarasobhiniyā kucchimhi paṭisandhiṃ gaṇhi.

• Ayaṃ (*this one, [the poor man , now he is called “Ghosako”]*) pana (*sound only*) **kāmaguṇe** paribhuñjanto (*while he pleased with **sensual pleasure***) muṭṭhassati hutvā (*having been forgotten*) āhāraḅbhayena **cavi**, (**passed away without having food**) cavitvā (*having passed away, after death*) ca pana (*sound only*) kosambiyaṃ (*in the Kosambi city*) **nagarasobhiniyā** kucchimhi paṭisandhiṃ gaṇhi. (*was born in the **prostitute’s womb**.*)

☆ This Ghosako, while he pleased with sensual pleasure, having been forgotten, passed away without having food, after death, was born in the prostitute’s womb in the Kosambi city

☆☆ While the Ghosako pleased with sensual pleasure, he was forgotten to have food. So he passed away and was born in the prostitute’s womb in the Kosambi city

49_Sāpi jātadivase “kiṃ eta”nti [etaṃ+iti] dāsiṃ pucchitvā, “putto, ayye”ti vutte – “handa, je, imaṃ dāraḅbhayaṃ kattarasuppe āropetvā saṅkārakūṭe chaḁḁehī”ti chaḁḁāpesi.

• Sā-pi (*she*) jāta-divase (*in the day that he was born*) “kiṃ eta”nti [etaṃ+iti] (*who is this one?,[girl or boy ?]*) **dāsiṃ** pucchitvā, (*having asked from **the female servant***) “putto, ayye”ti **vutte** (**when [she] replied “my Lady, a son”**) “handa, (so, in that case) je, (Hey) imaṃ dāraḅbhayaṃ (*this baby*) kattarasuppe **āropetvā** (**having put into a old bucket**) saṅkārakūṭe chaḁḁehī”ti (*dump on the garbage dump*) chaḁḁāpesi. (*had [baby] dumped*)

☆ In the day that he was born, She, having asked from the female servant, “*who is this one, girl or boy?*”, when she replied “my Lady, a son”, “in that case, Hey, this baby, having put into a old bucket, dump on the garbage dump”, had baby dumped.

☆☆ When the Ghosako was born, his mother asked from the female servant, “*who is this one, girl or boy?*”. she said “my Lady, a son”. Then his mother ordered to female servant to put him into a old bucket and dump on the garbage dump.

50_Nagarasobhiniyo hi dhītaraṃ paṭijagganti, na puttamaṃ. Dhītarā hi tāsamaṃ pavenī ghaṭīyati.

• Nagarasobhiniyo hi **dhītaraṃ** paṭijagganti, (*prostitutes nurture daughter*) na puttamaṃ. (*not son, don't nurture son*) Dhītarā (*daughters*) hi (*sound only*) tāsamaṃ pavenī ghaṭīyati. (*keep on their lineage*)

☆ Prostitutes nurture daughter but don't nurture son. daughters keep on their lineage.

☆☆☆ This the first time that Ghosako was abandoned, as a result of his bad action that he abandoned his own child on the way of Kosambi city. But he was protected by his good action for pacceka-Buddha.

51_Dāraṃ kākāpi sunakhāpi parivāretvā nisīdiṃsu. Paccekabuddhe sinehappabhavassa [sineha+pabhavassa] bhukkaraṇassa nissandena ekopi upagantumaṃ na visahi.

• Dāraṃ (*baby*) kākā-pi (*crows and*) sunakhā-pi (*dogs and*) parivāretvā (*having surrounded*) nisīdiṃsu. (*flocked, stayed*) Paccekabuddhe **sinehappabhavassa** [sineha+pabhavassa] **bhukkaraṇassa** nissandena (*as a result of barking with love for pacceka-Buddha*) eko-pi (*even for a one, even for a one of them*) **upagantumaṃ** na visahi. (*was unable to reach to him.*)

☆ Crows and dogs having surrounded baby, stayed. as a result of barking with love for pacceka-Buddha, even for a one of them was unable to reach to him.

☆☆ Crows and dogs surrounded the baby, but even for a one of them was unable to reach to him. The baby was protected by the merits of barking with love for pacceka-Buddha when he was a dog.

52_Tasmiṃ khaṇe eko manusso bahi nikkhanto taṃ kākāsunakhasannipātaṃ [kāka-sunakha-sannipātaṃ] disvā, “kiṃ nu kho eta”nti gantvā dāraṃ disvā puttasiṃhaṃ paṭilabhitvā “putto me laddho”ti gehaṃ nesi.

• Tasmiṃ khaṇe (*in that time*) eko manusso (*one man*) bahi nikkhanto (*while he is going out*) taṃ kākāsunakhasannipātaṃ [**kāka-sunakha-sannipātaṃ**] disvā, (*having seen that **gathering of crows and dogs***) “kiṃ nu kho eta”nti (*what is that?, what is going on there? [he was curious]*) gantvā (*having gone*) **dāraṃ** disvā (*having seen the baby*) puttasiṃhaṃ paṭilabhitvā (*having arisen love for baby, paternity love*) “**putto** me laddho”ti (*I got a son*) gehaṃ nesi. (*took to the home*)

☆ In that time, one man while he is going out, having seen that gathering of crows and dogs, “what is going on there?” he was curious, having gone, having seen the baby, having arisen love for baby, “I got a son”, took to the home.

☆☆ In that time, a man while he was going on the road, saw that gathering of crows and dogs. “what is going on there?” he was curious. So he went near to the garbage dump and saw the baby. He was arisen love for the baby and took him to the home.

53_ Tadā kosambakaseṭṭhi [kosambaka-seṭṭhi] rājakulaṃ gacchanto rājanivesanato āgacchantam purohitam disvā, “kiṃ, ācariya, ajja te tithikaraṇanakkhattayogo olokito”ti pucchi.

● Tadā (*at that time*) kosambakaseṭṭhi [kosambaka-seṭṭhi] (*the millionaire of Kosambi city*) **rājakulaṃ** gacchanto (*while he is going to the palace*) **rājanivesanato** āgacchantam **purohitam disvā**, (*having seen the king’s adviser who is coming from the palace*) “kiṃ (?), ācariya, (teacher) ajja (*today*) te (*you, by you*) **tithikaraṇanakkhattayogo** olokito”ti (*have you examined astrology ?*) pucchi.(*asked*)

☆ At that time, the millionaire of Kosambi city, while he is going to the palace, having seen the king’s adviser who is coming from the palace, asked, teacher, have you examined today’s astrology ?

☆☆ At that time, the millionaire of Kosambi city went to the palace. while he is going to the palace, on the way, he met the king’s adviser who is coming from the palace. Then he asked, “teacher, have you examined today’s astrology?”.

54_ “Āma, mahāseṭṭhi [mahā-seṭṭhi], amhākaṃ kiṃ aññaṃ kiccanti? Janapadassa kiṃ bhavissatī”ti? “Aññaṃ natthi, imasmimṃ pana nagare ajja jāta-dārako [jāta-dārako] jeṭṭhakaseṭṭhi [jeṭṭhaka-seṭṭhi] bhavissatī”ti.

● “Āma, **mahā-seṭṭhi**, (*yes, big-millionaire*) amhākaṃ kiṃ **aññaṃ kiccanti?** (*we [I] don’t have other things to do*) **Janapadassa** kiṃ bhavissatī”ti? (*what about country ?*) “Aññaṃ natthi, (*there is nothing special*) imasmimṃ (*in this*) pana (*sound only*) nagare (*city*) **ajja** jāta-dārako [jāta-dārako] (*the baby who was born today*) jeṭṭhakaseṭṭhi [**jeṭṭhaka-seṭṭhi**] bhavissatī”ti. (*will become the main millionaire*)

☆ “Yes, big-millionaire, I don’t have other things to do”, “what about country ?”, “there is nothing special, the baby who was born today, will become the main millionaire in this city”.

55_ Tadā seṭṭhino bhariyā garugabbhā hoti. Tasmā so sīghaṃ gehaṃ purisaṃ pesesi – “gaccha bhaṇe, jānāhi naṃ vijātā vā, no vā”ti.

• Tadā (*at those days*) seṭṭhino bhariyā (*millionaire’s wife*) garugabbhā hoti. (*is pregnant*) Tasmā (*therefore*) so (*he*) sīghaṃ (*quickly*) gehaṃ **purisaṃ pesesi** (*sent a person to the home*) “gaccha bhaṇe, (*go, friend*) jānāhi (*check, make sure*) **naṃ vijātā vā, no vā**”ti. (*the baby was delivered or not*)

☆ At those days, millionaire’s wife is pregnant. Therefore he quickly sent a person to the home. “go, friend!, make sure, the baby was delivered or not”.

56_ “Na vijāyati”ti sutvā rājānaṃ disvāva [disvā-va] vegena gehaṃ gantvā kāḷiṃ nāma dāsiṃ pakkosivā sahasaṃ datvā, “gaccha je, imasmim nagare upadhāretvā sahasaṃ datvā ajja jāta-dāraṃ gaṇhitvā ehī”ti.

• “Na vijāyati”ti sutvā (*having heard “not delivered”*) rājānaṃ disvāva [disvā-va] (*soon after having met the king*) vegena (*quickly*) gehaṃ gantvā (*having gone to the home*) kāḷiṃ nāma dāsiṃ **pakkosivā** (*having called female servant Kāli*) sahasaṃ **datvā**, (*having given thousand, thousand of gold coins*) “gaccha je, (*go, you!*) **imasmim** nagare (*in this city*) upadhāretvā (*having searched*) sahasaṃ datvā (*having given thousand, thousand of gold coins*) **ajja jāta-dāraṃ gaṇhitvā** (*having taken the baby who was born today*) ehī”ti. (*come*)

☆ Having heard “not delivered, soon after having met the king, quickly having gone to the home, having called female servant Kāli, having given thousand of gold coins, “you!,go, having searched in this city, having given thousand of gold coins, having taken the baby who was born today, come”.

☆☆ The millionaire had known that his wife didn’t delivered the baby. Then he soon after met the king, quickly went to the home. He called to the female servant Kāli and gave thousand of gold coins to her. Then he ordered to her to search the city for the baby who was born today and to bring him by giving thousand of gold coins to his owner.

57_ Sā upadhārentī taṃ gehaṃ gantvā dāraṃ disvā, “ayaṃ dāraṃ kadā jāto”ti gahapatāniṃ pucchitvā “ajja jāto”ti vutte, “imaṃ mayhaṃ dehī”ti ekakahāpaṇaṃ [eka-kahāpaṇaṃ] ādiṃ katvā mūlaṃ vaddhenti sahasaṃ datvā taṃ ānetvā seṭṭhino dassesi.

• Sā (*she*) upadhārentī (*while she is searching*) taṃ gehaṃ **gantvā** (*having gone to that house*) dāraṃ disvā, (*having seen the baby*) “**ayaṃ dāraṃ kadā jāto**”ti (*when was this baby born?*) gahapatāniṃ pucchitvā (*having asked from the house wife*) “**ajja jāto**”ti vutte, (*when said, “today born”*) “**imaṃ mayhaṃ dehī**”ti (*give this one, this baby to me*)

ekakahāpaṇaṃ [eka-kahāpaṇaṃ] ādiṃ katvā (*by starting with **one gold coin***) mūlaṃ vadḍhentī (*by increasing the price*) sahaṣṣaṃ datvā (*having given thousand, thousand of gold coins*) **taṃ** ānetvā (*having brought **him, baby***) seṭṭhino **dassesi**. (***showed to the millionaire***)

☆ She, while she is searching, having gone to that house, having seen the baby, “when was this baby born?”, having asked from the house wife, when said, “today born”, “give, this baby to me”, by starting with one gold coin, by increasing the price, having given thousand of gold coins, having brought baby, showed to the millionaire.

☆☆ She searched the city and went to that man’s house. She saw the baby and asked from house wife, “when was this baby born?”. house wife replied, “he was born today”. then she paid thousand of gold coins for the baby and took him. Then she brought the baby and showed to the millionaire.

58_Setṭhi “sace me dhītā vijāyissati, tāya naṃ saddhiṃ nivesetvā seṭṭhiṭṭhānassa sāmikaṃ karissāmi. Sace me putto vijāyissati, māressāmi na”nti [naṃ+iti] cintetvā taṃ gehe kāresi.

● Setṭhi (*millionaire*) “**sace me dhītā** vijāyissati, (*if a daughter will be born to me*) **tāya naṃ saddhiṃ** nivesetvā (*having let him to stay with her*) **seṭṭhiṭṭhānassa sāmikaṃ karissāmi**. (*will make him owner for the position of millionaire*) **Sace me putto** vijāyissati (*if a son will be born to me*), māressāmi na”nti [naṃ+iti] (*will kill him*) cintetvā (*having thought*) **taṃ gehe** kāresi. (*took him into the house, adopted him*)

☆ Millionaire, “if a daughter will be born to me, having let him to stay with her, will make him owner for the position of millionaire, if a son will be born to me, will kill him”, having thought, took him into the house, adopted him.

☆ The Millionaire thought that “if a daughter will be born to me, I let him to stay with her and will make him owner for the position of millionaire, if a son will be born to me, I will kill him”. Millionaire took the baby into the house, adopted him.

59_Athassa [Atha+assa] bhariyā katipāhaccayena puttaṃ vijāyi.

● Athassa [Atha+assa] bhariyā (*then his wife*) katipāhaccayena (*after some days*) puttaṃ vijāyi. (*delivered a son*)

☆ Then his wife, after some days, delivered a son.

60_Setṭhi “imasmim̐ asati mama puttova [putto-va] seṭṭhiṭṭhānaṃ labhissati, idāneva taṃ māretuṃ vaṭṭatī”ti cintetvā kāḷim̐ āmantetvā, “gaccha, je, vajato gunnaṃ nikkhamanavelāya [nikkhamana-velāya] vajadvāramajjhe [vaja-dvāra-majjhe] imaṃ nipajjāpehi, gāviyo naṃ madditvā māressanti, madditāmadḍitabhāvaṃ [maddita+amaddita-bhāvaṃ] panassa [pana+assa] ñatvā ehī”ti āha.

• Setṭhi (*millionaire*) “**imasmim̐ asati** (*when **this one** doesn’t exist, when **this baby** does not live*) mama puttova **seṭṭhiṭṭhānaṃ** labhissati (*my son will be appointed for **the position of millionaire***), idāneva (*forthwith, immediately*) **taṃ māretuṃ vaṭṭatī**”ti (*it is better to kill **him***) cintetvā (*having thought*) kāḷim̐ āmantetvā, (*having called Kāli*) “gaccha, je, (go, you!) **vajato gunnaṃ nikkhamanavelāya** [nikkhamana-velāya] (*when **the bulls** come **out of the cow pen***) vajadvāramajjhe [vaja-dvāra-majjhe] (*on the middle of cow pen door*) **imaṃ nipajjāpehi**, (*lay down **this one, this baby***) gāviyo (*cows*) **naṃ madditvā māressanti**, (*having crushed, will kill **him***) **madditāmadḍitabhāvaṃ** [maddita+amaddita-bhāvaṃ] panassa [pana+assa] (*whether he is crushed or not*) ñatvā (*having known*) ehī”ti (*come*) āha. (*said*)

☆ Millionaire, when this baby doesn’t live, my son will be appointed for the position of millionaire, immediately it is better to kill him, having thought, having called Kāli, “you!, go, when the bulls come out of the cow pen, lay down this baby on the middle of cow pen door, cows having crushed, will kill him, having known, whether he is crushed or not, come”, said.

☆☆ The millionaire thought that “if this baby will not live, my son will be appointed for the position of millionaire”. So immediately he wanted to kill him. He ordered to female servant Kāli to lay down the baby on the middle of cow pen door when the cows are coming out the cow pen. “Cows will crush him and kill. You check it, whether he is crushed or not and come”.

61_Sā gantvā gopālakena vajadvāre vivaṭamattēyeva [vivaṭa-mattēyeva] taṃ tathā nipajjāpesi.

• Sā (*she*) gantvā (*having gone*) gopālakena (*by the farmer*) **vaja-dvāre vivaṭa-mattēyeva** (*as soon as **the door of cow pen** was opened*) **taṃ tathā nipajjāpesi**. (*laid down **him** that way, as ordered way*)

☆ She, having gone, as soon as the door of cow pen was opened by the farmer, laid down him as ordered way.

☆☆ She went to the cow pen. As soon as the door of cow pen was opened by the farmer, she laid down the baby as she was ordered.

☆☆☆ This the second time that Ghosako was abandoned, as a result of his bad action that he abandoned his own child on the way of Kosambi city. But he was protected by his good action for pacceka-Buddha.

62_Gogaṇajetṭhako usabho aññasmiṃ kāle sabbapacchā [sabba-pacchā] nikkhamantopi taṃ divasaṃ sabbapaṭṭhamam [sabba-paṭṭhamam] nikkhamitvā dāraḱaṃ catunnaṃ pādānaṃ antare katvā atṭhāsi.

• Gogaṇajetṭhako usabho (*the leading bull of the cows*) aññasmiṃ kāle (*other times, other days*) sabbapacchā [**sabba**-pacchā] (*after **everyone***) nikkhamanto-pi (*even though he is going out, he goes out*) taṃ divasaṃ (*that day*) sabbapaṭṭhamam [sabba-paṭṭhamam] (*befor everyone*) nikkhamitvā (*having gone out*) dāraḱaṃ catunnaṃ pādānaṃ antare katvā (*having covered the baby with **four legs***) atṭhāsi. (*stay in stand*)

☆ The leading bull of the cows, other days, even though he goes out after everyone, that day, befor everyone having gone out, having covered the baby with four legs, stay in stand

☆☆ The leading bull of the cows every day goes out after everyone, but that day he went out before everyone. Then he covered the baby with four legs and stay in stand.

63_Anekaṣaṭaḱāviyo [Aneka-sata-ḱāviyo] usabhassa dve passāni ghaṃsantiyo nikkhamiṃsu.

• Anekaṣaṭaḱāviyo [Aneka-sata-**ḱāviyo**] (*several hundred of **cows***) usabhassa dve passāni ghaṃsantiyo **nikkhamiṃsu**. (***went out with knocking both side of the bull***)

☆ Several hundred of cows went out with knocking both side of the bull.

64_Gopālakopi “ayaṃ usabho pubbe sabbapacchā [sabba-pacchā] nikkhamati, ajja pana sabbapaṭṭhamam [sabba-paṭṭhamam] nikkhamitvā vajadvāramajjhe [vaja-dvāra-majjhe] niccalova ṭhito, kiṃ nu kho eta”nti cintetvā gantvā tassa heṭṭhā nipannaṃ dāraḱaṃ disvā puttasiṇhaṃ paṭilabhitvā, “putto me laddho”ti gehaṃ nesi.

• Gopālako-pi (the farmer too) “ayaṃ usabho (*this head bull*) pubbe (*previous days, other days*) sabbapacchā [sabba-pacchā] (*after everyone*) nikkhamati, (*goes out*) ajja (*today*) pana (*sound only*) sabbapaṭṭhamam [sabba-paṭṭhamam] (*befor everyone*) nikkhamitvā (*having gone out*) vajadvāramajjhe [vaja-dvāra-majjhe] (***on the middle of cow pen door***) **niccalova** ṭhito, (*stay in stand **without going, without moving***) kiṃ nu kho eta”nti (*why is that, what is the reason for that*) cintetvā (*having thought*) gantvā (*having gone*)

tassa heṭṭhā nipannaṃ *dāra*kaṃ disvā (having seen *the baby* laid down **under him, under the bull**) puttasiṇhaṃ **paṭilabhitvā** (**having arisen** *love for baby, paternity love*) “putto me laddho”ti (*I got a son*) geḥaṃ nesi. (took to the home)

☆ The farmer “this head bull, other days, goes out after everyone, today, having gone out before everyone, stay in stand without moving on the middle of cow pen door, what is the reason for that”, having thought, having gone, having seen the baby laid down under the bull, having arisen love for baby, “I got a son”, took to the home.

☆☆ The farmer saw the head bull that stay in stand without moving on the middle of cow pen door and he had a curiosity “the leading bull of the cows every day goes out after everyone, but today he went out before everyone and stay in stand without moving on the middle of cow pen door, what is the reason for that”. Then the farmer went to check it and saw the baby laid down under the bull. He was arisen love for the baby and took the baby to home.

64_Kālī gantvā seṭṭhinā pucchitā tamatthaṃ ārocetvā, “gaccha, naṃ puna saḥassaṃ datvā ānehī”ti vuttā saḥassaṃ datvā puna ānetvā adāsi.

● Kālī (*female servant Kālī*) gantvā (*having gone*) seṭṭhinā pucchitā (*when the millionaire asked*) **tamatthaṃ** ārocetvā, (*having informed **the incident***) “gaccha, (*go*) naṃ (*him, baby*) puna (*again*) saḥassaṃ datvā (*having given thousand of gold coins*) ānehī”ti (*bring*) vuttā (*when said, when ordered*) saḥassaṃ datvā (*having given thousand of gold coins*) puna (*again*) ānetvā (*having brought*) adāsi. (*gave*)

☆ Female servant Kālī, having gone, when the millionaire asked, having informed the incident, “go, having given thousand of gold coins, bring the baby again”, when ordered, having given thousand of gold coins, having brought the baby again, gave.

☆☆ Female servant Kālī went to the home. The millionaire asked what was happened. She informed the incident. Then the millionaire ordered to bring the baby again for thousand of gold coins. She brought the baby and gave to the millionaire.

65_Atha naṃ āha – “amma, kāḷi imasmiṃ nagare pañca sakaṭasatāni [sakaṭa-satāni] paccūsakāle uṭṭhāya vāṇijjāya gacchanti, tvam imaṃ netvā cakkamagge nipajjāpehi, goṇā vā naṃ maddissanti, cakkā vā chindissanti, pavattiṃ cassa [ca+assa] ñatvāva āgaccheyyāsī”ti.

• Atha **naṃ āha** (*then said to her*) “amma (*Dear*), kāḷi (*Kāli*) imasmiṃ nagare (*in this city*) pañca sakaṭasatāni [**sakaṭa**-satāni] (*five hundred of bull cart*) paccūsakāle (*near to the down*) uṭṭhāya **vāṇijjāya gacchanti**, (*go to northern side for business*) tvam (*you*) imaṃ netvā (*having carried this one, him*) cakkamagge **nipajjāpehi**, (*lay down on the cart-road*) goṇā (*bulls*) **vā naṃ maddissanti**, (*will crushed him or*) cakkā **vā chindissanti** (*the wheels of carts will cut or*), pavattiṃ cassa [**ca+assa**] (*and news of him*) ñatvāva (*having known*) āgaccheyyāsī”ti. (*come*)

☆ Then said to her, “Dear, Kāli, in this city, near to the down, five hundred of bull cart go to northern side for business, you having carried him, lay down on the cart-road. bulls will crushed him or the wheels of carts will cut, and having known news of him, come.

☆☆ Then he said to Kāli “Dear, Kāli, in this city, there are five hundred of bull cart ready to go to northern side for business. They will go near to the down. You carry this baby and lay down on the cart-road. Bulls or wheels of carts will crush him. You check it and come here with the news.

☆☆☆ This the third time that Ghosako was abandoned, as a result of his bad action that he abandoned his own child on the way of Kosambi city. But he was protected by his good action for pacceka-Buddha.

66_Sā taṃ netvā cakkamagge nipajjāpesi. Tadā sākaṭikajetṭhako [sākaṭika-jetṭhako] purato ahoṣi.

• Sā (*she*) **taṃ netvā** (*having carried him*) cakkamagge **nipajjāpesi**. (*laid down on the cart-road*) Tadā (*that day*) sākaṭikajetṭhako [sākaṭika-jetṭhako] (*the leader of the carts*) purato **ahoṣi**. (*was in front*)

☆ She having carried him, laid down on the cart-road. That day the leader of the carts was in front.

67_Athassa [Atha+assa] goṇā taṃ ṭhānaṃ patvā dhuraṃ chaḍḍesuṃ, punappunaṃ pājijamānāpi purato na gacchiṃsu.

• Athassa [Atha+assa] **goṇā** (*then his bulls*) taṃ ṭhānaṃ **patvā** (*having come to that place*) dhuraṃ chaḍḍesuṃ (*stop going onward*), punappunaṃ (*again and again*) pājijamānāpi (*even though try to drive*) **purato** na gacchiṃsu. (*didn't go onward*)

☆ Then his bulls having come to that place, stop going onward, even though again and again try to drive, didn't go onward

☆☆ The bulls came to that place and stop going onward. Even though the leader of the carts, again and again try to drive, bulls didn't go onward.

68_ Evaṃ tassa tehi saddhiṃ vāyamantasseva aruṇaṃ uṭṭhahi.

● Evaṃ (*in this way*) tassa **tehi saddhiṃ** vāyamantasseva (*while he is struggling **with them, with bulls***) aruṇaṃ uṭṭhahi. (***the down** appeared*)

☆ In this way, while he is struggling with bulls, the down appeared.

69_ So “kiṃ nāmetaṃ goṇā kariṃsū”ti maggaṃ olokento dāraṃ disvā, “bhāriyaṃ vata me kamma”nti cintetvā, “putto me laddho”ti tuṭṭhamānaso taṃ gehaṃ nesi.

● So (*he, cart driver*) “kiṃ nāmetaṃ **goṇā** kariṃsū”ti (*what are these **bulls** doing?) maggaṃ olokento (while he is looking at **road**) dāraṃ disvā (having seen **the child**), “bhāriyaṃ vata **me** kamma”nti (*what a bad thing was done **by me***) cintetvā (*having thought*), “putto me laddho”ti (*I got a son*) tuṭṭhamānaso (*with pleased mind*) **taṃ** gehaṃ nesi. (*took him [baby] to the home*)*

☆ He “what are these bulls doing?”, while he is looking at road, having seen the child, “what a bad thing was done by me”, having thought, “I got a son”, with pleased mind, took the baby to the home.

☆☆ The main cart driver was curious. “what are these bulls doing?”. While he is looking at road, he saw the child. “what a bad thing was done by me”, he was upset and then “I got a son”, with pleased mind, he took the baby to the home.

70_ Kāḷī gantvā seṭṭhinā pucchitā taṃ pavattiṃ ācikkhitvā, “gaccha, naṃ puna sahaṣsaṃ datvā ānehī”ti vuttā tathā akāsi.

● Kāḷī (*female servant Kāli*) gantvā (*having gone*) seṭṭhinā pucchitā (*when the millionaire asked*) **taṃ pavattiṃ** ācikkhitvā, (*having said **that news***) “gaccha, (*go*) naṃ (*him, baby*) puna (*again*) sahaṣsaṃ datvā (*having given thousand of gold coins*) ānehī”ti (*bring*) vuttā (*when said, when ordered*) tathā akāsi. (*did that way, she did the job as the way she was ordered*)

☆ Female servant Kāli, having gone, when the millionaire asked, having said that news, “go, having given thousand of gold coins, bring the baby again”, when ordered, she did the job as the way she was ordered.

☆☆ Female servant Kāli went to the home. The millionaire asked what was happened. She informed the incident. Then the millionaire ordered to bring the baby again for thousand of gold coins. She did the job as the way she was ordered.

71_Atha naṃ so āha – “idāni naṃ āmakasusānaṃ netvā gacchantare [gaccha+antare] nipajjāpehi, tattha sunakhādīhi [sunakha+ādīhi] vā khādito, amanussehi vā pahaṭo marissati, mātāmatabhāvañcassa [māta+amata-bhāvaṃ+ca+assa] jānitvāva āgaccheyyāsī”ti.

● Atha (*then*) **naṃ so āha** (*he said to her*) “idāni (*now*) **naṃ āmakasusānaṃ netvā** (*having carried him to open cemetery*) **gacchantare** [gaccha+antare] nipajjāpehi (*laid down among the bush*), tattha (*there*) sunakhādīhi [**sunakha+ādīhi**] vā khādito, ([he] will be eaten **by dogs and other animals or**) **amanussehi vā pahaṭo** (*will be attacked by devils or*) marissati, (*will die*) mātāmatabhāvañcassa [māta+amata-bhāvaṃ+ca+assa] (*whether he is dead or not*) jānitvāva (*having known*) āgaccheyyāsī”ti. (*come*)

■ āmakasusānaṃ [*open cemetery where the dead body was just abandoned on the ground and the dead body was eaten by the animals and devils*]

☆ Then he said to her, “now, having carried him to open cemetery, laid down among the bush, he will be eaten by dogs and other animals or will be attacked by devils, will die. having known, whether he is dead or not, come.

☆☆ Then the millionaire ordered to Kāli to carry the baby to open cemetery and to lay down among the bush. Millionaire thought that the baby will be eaten by dogs and other animals or will be attacked by devils. Millionaire also ordered to her to check whether he is dead or not.

72_Sā taṃ netvā tathā nipajjāpetvā ekamante aṭṭhāsi.

● Sā (*she*) **taṃ netvā** (*having carried him*) tathā (*that way, as the way she was ordered*) nipajjāpetvā (*having laid down*) **ekamante aṭṭhāsi**. (*stayed in one side*)

☆ She having carried him, having laid down as the way she was ordered, stayed in one side.

☆☆ She carried the baby and laid down as the way she was ordered. Then she stayed in being hidden on one side.

☆☆☆ This the fourth time that Ghosako was abandoned, as a result of his bad action that he abandoned his own child on the way of Kosambi city. But he was protected by his good action for pacceka-Buddha.

73_Taṃ sunakho vā kāko vā amanusso vā upasaṅkमितुṃ nāsakkhi.

• Taṃ (*to him, baby*) sunakho vā (*dog or*) kāko vā (*crow or*) amanusso vā (*devil or*) upasaṅkमितुṃ nāsakkhi. (*was unable to reach*)

☆ Dog or crow or devil was unable to reach to the baby.

74_“Nanu cassa [ca+assa] neva mātā na pitā na bhātikādīsu [bhātika+ādīsu] koci rakkhitā nāma atthi, ko taṃ rakkhatī”ti? Sunakhakāle paccekabuddhe sinehena pavattitabhukkaraṇamattameva [pavattita-bhukkaraṇa-mattameva] taṃ rakkhati.

• “Nanu cassa [ca+assa] neva mātā na pitā na bhātikādīsu [bhātika+ādīsu] koci rakkhitā nāma atthi, (*he wasn't **protected** by his **mother** or **father** or **someone among relatives like brother**, was he?*) ko taṃ rakkhatī”ti? (*who protect **him**?*) Sunakhakāle (*when he was a dog*) paccekabuddhe **sinehena** (*with love for the pacceka-Buddha*) pavattitabhukkaraṇamattameva [pavattita-bhukkaraṇa-mattameva] (*only the barking that was made by him*) **taṃ** rakkhati. (*protects him*)

☆ He wasn't protected by his mother or father or someone among relatives like brother, was he?. who protect him?. when he was a dog, only the barking, that was made by him with love for the pacceka-Buddha, protects him.

75_Atheko [atha+eko] ajapālako ajā gocaraṃ nento susānapassena [susāna-passena] gacchati.

• Atheko [atha+eko] (*at that time **one***) ajapālako (*a man who looks after goats*) **ajā** gocaraṃ nento (*while he is **leading the goats** for food*) susānapassena [susāna-passena] gacchati. (*is going **beside the cemetery***)

☆ At that time, a man, who looks after goats, is going beside the cemetery while he is leading the goats for food.

76_Ekā ajī paṇṇāni khādamānā gacchantaraṃ [gaccha+antaraṃ] pavittḥā dāraṃ disvā jaṇṇukehi ṭhatvā dārakassa thanaṃ adāsi. ajapālakena “he he”ti sadde katepi [kate+api] na nikkhami.

• Ekā ajī (*one she goat*) **paṇṇāni** khādamānā (*while she is eating **grass***) **gacchantaraṃ** [gaccha+antaraṃ] pavittḥā (*she entered **into the bush***) **dāraṃ** disvā (*having seen **the baby***) jaṇṇukehi ṭhatvā (*having stood with knees*) dārakassa **thanaṃ** adāsi. (*gave **the breast** to the baby*) ajapālakena “he he”ti sadde katepi [kate+api] (*even though the goat leading man **made sound** “he he”*) na nikkhami (*didn't go away*).

☆ One she goat while she is eating grass, she entered into the bush, having seen the baby, having stood with knees, gave the breast to the baby. even though the goat leading man made sound “he he” didn’t go away.

☆☆ One she goat while she is eating grass, she entered into the bush. Female goat saw the baby and stood with knees and then gave the breast to the baby. Even though the goat leading man made sound “he he” it didn’t go away.

77_ So “yaṭṭhiyā naṃ paharivā nīharissāmī”ti gacchantaraṃ paviṭṭho jaṇṇukehi ṭhatvā dāraḥ khīraṃ pāyantim ajim disvā dāraḥ puttasiṇhaṃ paṭilabhivā, “putto me laddho”ti ādāya pakkāmi.

• So (he, the goat leading man) “**yaṭṭhiyā** **naṃ** paharivā (having beaten to her with stick) nīharissāmī”ti (will drive away) **gacchantaraṃ** [gaccha+antaraṃ] paviṭṭho (he entered **into the bush**) **jaṇṇukehi ṭhatvā** (having stood **with knees**) **dāraḥ** **khīraṃ** **pāyantim** **ajim** disvā (having seen **the she goat which is feeding baby with milk**) **dāraḥ** puttasiṇhaṃ **paṭilabhivā** (having arisen love for baby, paternity love) “putto me laddho”ti (I got a son) ādāya (having taken) pakkāmi. (went)

☆ The goat leading man, “will drive away, having beaten to her with stick”, he entered into the bush, having seen the she goat, having stood with knees, which is feeding baby with milk, having arisen love for baby “I got a son”, having taken, went.

☆☆ The goat leading man wanted to drive away she goat from the bush. So he entered into the bush with a stick. He saw the female goat, which stood with knees and is feeding baby with milk. The goat leading man was arisen love for baby. He pleased with baby “I got a son”, and took the baby to home.

78_ Kālī gantvā seṭṭhinā pucchitā taṃ pavattim ācikkhitvā, “gaccha, taṃ puna saḥassaṃ datvā ānehī”ti vuttā tathā akāsi.

• Kālī (female servant Kālī) gantvā (having gone) seṭṭhinā pucchitā (when the millionaire asked) **taṃ pavattim** ācikkhitvā, (having said **that news**) “gaccha, (go) naṃ (him, baby) puna (again) saḥassaṃ datvā (having given thousand of gold coins) ānehī”ti (bring) vuttā (when said, when ordered) tathā akāsi. (did that way, she did the job as the way she was ordered)

☆ Female servant Kālī, having gone, when the millionaire asked, having said that news, “go, having given thousand of gold coins, bring the baby again”, when ordered, she did the job as the way she was ordered.

☆☆ Female servant Kālī went to the home. The millionaire asked what was happened. She informed the incident. Then the millionaire ordered to bring the

baby again for thousand of gold coins. She did the job as the way she was ordered.

79_Atha so naṃ āha – “amma kāḷi, imaṃ ādāya corapapātapabbataṃ abhiruhitvā papāte khīpa, pabbatakucchiyaṃ paṭihaññamāno khaṇḍākhaṇḍiko hutvā bhūmiyaṃ patissati, matāmatabhāvañcassa ñatvāva āgaccheyyāsī”ti.

• Atha (*then*) so **naṃ āha** (*he said to her*) “amma kāḷi, (*Dear, Kāli*) **imaṃ ādāya** (*having taken **this one, this baby***) **corapapātapabbataṃ** abhiruhitvā (*having climbed to the rock where thieves are thrown down to kill*) papāte **khīpa** (*throw to rock’s steep*), **pabbatakucchiyaṃ** paṭihaññamāno (*by smashing with **middle of the rock***) khaṇḍākhaṇḍiko hutvā (*having broken into pieces*) **bhūmiyaṃ** patissati (*will fall **onto ground***), mātāmatabhāvañcassa [māta+amata-bhāvaṃ+ca+assa] (*whether he is dead or not*) jānitvāva (*having known*) āgaccheyyāsī”ti. (*come*)

☆ Then he said to her, Dear, Kāli, having taken this one, this baby, having climbed to the rock where thieves are thrown down to kill, throw to rock’s steep, by smashing with middle of the rock, having broken into pieces, will fall onto ground, whether he is dead or not, having known, come.

☆☆ Millionaire ordered to Kāli to take the baby to the rock’s top where thieves are thrown down to kill, and throw the baby to rock’s steep. He thought, that the baby will smash with middle of the rock and break into pieces, then will fall onto ground and die. He also ordered to Kāli to check whether baby is dead or not.

80_Sā taṃ tattha netvā pabbatamatthake [pabbata-matthake] ṭhatvā khīpi.

• Sā (*she*) **taṃ tattha** netvā (*having carried **him to there***) pabbatamatthake [pabbata-matthake] ṭhatvā (*having stood **on the top of the rock***) khīpi (*threw*).

☆ She having carried him to there, having stood on the top of the rock, threw.

☆☆ She carried baby to the top of the rock and threw.

☆☆☆ This the fifth time that Ghosako was abandoned, as a result of his bad action that he abandoned his own child on the way of Kosambi city. But he was protected by his good action for pacceka-Buddha.

81_Taṃ kho pana pabbatakucchiṃ nissāya mahāveḷugumbo [mahā-veḷugumbo] pabbatānusāreṇeva [pabbat+anusāreṇa+eva] vaḍḍhi, tassa matthakaṃ ghanajāto latāgumbo [latā-gumbo] avatthari.

• **Taṃ** kho (*sound only*) pana (*sound only*) pabbatakucchiṃ nissāya (*on the middle of **that** rock*) mahāveḷugumbo [mahā-veḷugumbo] (*a large bamboo tree bush*) pabbatānusāreṇeva [pabbat+anusāreṇa+eva] (*along the rock*) vaḍḍhi (*grew*), **tassa** matthakaṃ (*the top of it*) **ghanajāto** latāgumbo [latā-gumbo] avatthari. (a **thick** bush of *creeper* covered)

☆ On the middle of the rock, a large bamboo tree bush grew along the rock. A thick bush of creeper covered the top of it

☆☆ There was a large bamboo tree bush on the middle of the rock, that bamboo tree bush had grown along the rock. And also the top of the bamboo tree bush was covered by a thick bush of creeper.

81_ Dārako patanto kojavake viya tasmīṃ pati.

• Dārako (*the child*) patanto (*while he is falling down*) kojavake **viya** (*like onto a cushion*) tasmīṃ **pati**. (*fell onto it, the thick bush of creeper*)

☆ The child while he is falling down, fell onto the thick bush of creeper, like onto a cushion.

82_Taṃ divase naḷakāro puttana saddhiṃ gantvā taṃ veḷugumbaṃ chinditum ārabhi.

• Taṃ divase (*that day*) naḷakāro (*a man who makes goods with bamboo tree*) puttana **saddhiṃ** (*with the son*) gantvā (*having gone*) **taṃ** veḷu-gumbaṃ **chinditum** ārabhi. (started to cut *that* bamboo tree bush)

☆ That day, a man who makes goods with bamboo tree, having gone with the son, started to cut that bamboo tree bush.

83_Tasmīṃ calante dārako saddamakāsi.

• **Tasmīṃ** calante (*when it was shacking, when the bamboo tree bush was shacking*) dārako saddamakāsi (*the child made sound*).

☆ When the bamboo tree bush was shacking, the child made sound.

84_ So “dāra^{ka}saddo [dāra^{ka}-saddo] viyā”ti ekena passena abhiruhitvā taṃ disvā, “putto me laddho”ti tuṭṭhacitto ādāya gato.

● So (*he*) “dāra^{ka}saddo [dāra^{ka}-saddo] **vīyā**”ti (***it is look like a child’s sound***) ekena passena (*from one side*) abhiruhitvā (*having climbed*) taṃ disvā, (*having seen it, baby*) “putto me laddho”ti (*I got a son*) tuṭṭhacitto (*with pleased mind*) ādāya (*having taken*) gato. (*went*)

☆ He “it is look like a child’s sound”, having climbed from one side, having seen baby, “I got a son” having taken with pleased mind, went.

☆☆ He heard the sound and got curious “it is look like a child’s sound”. So he climbed to the top and saw the baby. “I got a son” he carried the baby to home with pleased mind.

85_ Kālī seṭṭhissa santikaṃ gantvā tena pucchitā taṃ pavattiṃ ācikkhitvā, “gaccha, naṃ puna saha^{ssa}ṃ datvā ānehi”ti vuttā tathā akāsi.

● Kālī (*female servant Kālī*) **seṭṭhissa santikaṃ** gantvā (*having gone to the millionaire*) tena pucchitā (*when was asked by him*) **taṃ pavattiṃ** ācikkhitvā, (*having said that news*) “gaccha, (*go*) naṃ (*him, baby*) puna (*again*) saha^{ssa}ṃ datvā (*having given thousand of gold coins*) ānehi”ti (*bring*) vuttā (*when said, when ordered*) tathā akāsi. (*did that way, she did the job as the way she was ordered*)

☆ Female servant Kālī, having gone to the millionaire, when she was asked by him, having said that news, “go, having given thousand of gold coins, bring the baby again”, when ordered, she did the job as the way she was ordered.

☆☆ Female servant Kālī went to the home. The millionaire asked what was happened. She informed the incident. Then the millionaire ordered to bring the baby again for thousand of gold coins. She did the job as the way she was ordered.

86_ Seṭṭhino idañcidañca karontasseva dāra^{ko} vaḍḍhito “ghosako”tvevassa nāmaṃ aho^{si}. So seṭṭhino akkhi^{mi}hi kaṇṭako viya khāyi, ujukaṃ taṃ oloketumpi [oloketuṃ+api] na visati.

● **Seṭṭhino** idañcidañca karontasseva (*while the millionaire is doing this and that*) **dāra^{ko}** vaḍḍhito (***the child*** was grown up) “ghosako”tvevassa **nāmaṃ aho^{si}** (*his name was Ghosako*). So (*he*) seṭṭhino akkhi^{mi}hi (*in the millionaire’s eyes*) kaṇṭako viya khāyi, (*was like a thorn*) ujukaṃ **taṃ** (*him directly*) oloketumpi [oloketuṃ+api] na visati. (*[Millionaire] doesn’t even like to look at*)

☆ While the millionaire is doing this and that, the child was grown up. His name was Ghosako. He was a like a thorn in the millionaire's eyes. Millionaire doesn't even like to look at him directly.

87_Athassa [Atha+assa] māraṇūpāyaṃ [māraṇa+ūpāyaṃ] cintento attano saḥāyakassa kumbhakārassa santikaṃ gantvā, “kadā tvaṃ āvāpaṃ ālīmpessasī”ti pucchitvā – “sve”ti vutte, “tena hi idaṃ saḥassaṃ gaḥetvā mama ekaṃ kammaṃ karohī”ti āha.

■ ■ attano (*your, your own, his, his own, her, her won, its, its won, oneself's, ones own, their own*)

● Athassa [Atha+assa] (*then*) māraṇūpāyaṃ [māraṇa+ūpāyaṃ] (*a method to kill him*) cintento (*while he is thinking*) attano saḥāyakassa kumbhakārassa (*to his friend Potter*) santikaṃ gantvā (*having gone to, to meet*), “kadā (*when*) tvaṃ āvāpaṃ ālīmpessasī”ti (“*you are going to make a pot-kiln*”)

pucchitvā (*having asked*) “sve”ti (*tomorrow*) vutte (*when said*), “tena hi (*then*) idaṃ saḥassaṃ gaḥetvā (*having taken this thousand, thousand of gold coins*) mama ekaṃ kammaṃ karohī”ti (*do one of my job*) āha.(*said*) friend

☆ While he is thinking a method to kill him, having gone to his Potter, having asked “when you are going to make a pot-kiln?”, when said “tomorrow”, said “then having taken this thousand of gold coins, do one of my job”.

☆☆ The millionaire thought another method to kill Ghosako. He went to meet his friend Potter and asked “when you are going to make a pot-kiln?”, Potter replied “tomorrow”, Then millionaire asked a help “take this thousand of gold coins and do one of my job”.

88_“Kiṃ, sāmī”ti? “Eko me avajātaputto [avajāta-putto] atthi, taṃ tava santikaṃ pesessāmi, atha naṃ gaḥetvā gabbhaṃ pavesetvā tikhiṇāya vāsiyā khaṇḍākhaṇḍikaṃ chinditvā cāṭiyaṃ pakkhipitvā āvāpe paceyyāsī, idaṃ te saḥassaṃ saccakārasadisam.

● “Kiṃ, sāmī”ti? (*what is master?*) “Eko me avajāta-putto atthi, (there is a one of my illegitimate son) taṃ tava santikaṃ pesessāmi [will send him to you], atha (*then*) naṃ gaḥetvā (*having grabbed him*) gabbhaṃ pavesetvā (*having taken into a room*) tikhiṇāya vāsiyā (*with sharp adze*) khaṇḍākhaṇḍikaṃ chinditvā (*having cut into pieces*) cāṭiyaṃ pakkhipitvā (*having put into a pot*) āvāpe paceyyāsī, (*cook in the pot-kiln, burn in the pot-kiln*) idaṃ te saḥassaṃ saccakārasadisam. (*this thousand for you as a advance*)

☆ “What is master?”, “there is a one of my illegitimate son, I will send him to you, then having grabbed him, having taken into a room, having cut into pieces with sharp adze, having put into a pot, burn in the pot-kiln, this thousand for you as a advance”.

☆☆ The Poter asked “what is master?” The Millionaire said “there is a one of my illegitimate son, I will send him to you, You grabbed him and take into a room. Then cut him into pieces with sharp adze and put into a pot and then burn it in the pot-kiln. This thousand of gold coins for you as a advance”.

88_Uttariṃ pana te kattabbayuttakaṃ pacchā karissāmī”ti. Kumbhakāro “sādhū”ti sampatiṇchi.

● Uttariṃ (*much more*) pana (*sound only*) te (*for you*) kattabbayuttakaṃ (*what have to do, something*) pacchā karissāmī”ti. (*will do later*) Kumbhakāro (*the Poter*) “sādhū”ti (yes, ok) sampatiṇchi. (*accepted*)

☆ “I will do much more something later for you”. The Poter accepted the job by saying “Ok”.

89_Setṭhi punadivase ghosakaṃ pakkositvā, “hiyyo mayā kumbhakāro ekaṃ kammaṃ āṇatto, ehi, tvaṃ tassa santikaṃ gantvā evaṃ vadehi – ‘hiyyo kira me pitarā āṇattaṃ kammaṃ nipphādehī””ti paṇiṇi.

● Setṭhi (*The millionaire*) punadivase (*next day*) **ghosakaṃ** pakkositvā (*having called to Ghosako*), “hiyyo (*yesterday*) mayā (*by me*) kumbhakāro ekaṃ kammaṃ āṇatto, (*the Poter was ordered a job*) ehi (*come*), tvaṃ (*you*) tassa santikaṃ gantvā (*having gone to him, to meet him*) evaṃ **vadehi** (*say this way*) ‘hiyyo (*yesterday*) kira (*sound only*) **me** pitarā (*by my father*) āṇattaṃ kammaṃ nipphādehī””ti (*do the job that was ordered*) paṇiṇi. (*sent*)

☆ Next day the Millionaire having called to Ghosako, “yesterday, the Poter was ordered a job by me, come, you, having gone to him, say this way, do the job that was ordered by my father yesterday, sent.

☆☆ Next day the Millionaire called to the Ghosako and said “yesterday, I ordered to the Poter to do a job, so you go there to meet Poter and say to him to do the job as I ordered way”.

☆☆☆ This the sixth time that Ghosako was abandoned, as a result of his bad action that he abandoned his own child on the way of Kosambi city. But he was protected by his good action for pacceka-Buddha.

90_ So “sādhū”ti agamāsi. Taṃ tattha gacchantam itaro seṭṭhino putto dārahehi saddhiṃ guḷam kīlanto disvā taṃ pakkosivā, “kuhiṃ gacchasi bhātikā”ti pucchivā “pitu sāsanam gahetvā kumbhakārassa santika”nti vutte “aham tattha gamissāmi.

• So (He, Ghosako) “sādhū”ti (ok, said ok and) agamāsi. (went) **Taṃ tattha** gacchantam (**him, Ghosako** who is going there) itaro (other one) seṭṭhino putto (millionaire’s son) dārahehi **saddhiṃ** (**with children**) **guḷam** kīlanto (while he is playing **a small balls game**) disvā (having seen) **taṃ** pakkosivā (having called **to him, to Ghosako**), “kuhiṃ gacchasi **bhātikā**”ti (**brother**, where are you going?) pucchivā (having asked) “**pitu sāsanam** gahetvā (having taken a massage from father) **kumbhakārassa** santika”nti (to meet **Poter**) vutte (when said) “**aham tattha** gamissāmi. (**I will go there**)

☆ Ghosako said “Ok” and went. Other one that Millionaire’s son, while he is playing a small balls game with children, having seen him who is going there, having called to him, having asked “brother, where are you going?”, when said “having taken a massage from father to meet Poter”, “I will go there”.

☆☆ Ghosako said “Ok” and went. Millionaire’s son, while he is playing a small balls game with children, saw Ghosako and called to him. Millionaire’s son asked “brother, where are you going?”. Ghosako replied “ Father ordered me to carry a massage to Poter” Millionaire’s son said “I will go there”.

91_ Ime maṃ dārakā bahum lakkham jiniṃsu, taṃ me paṭijinitvā dehī”ti āha.

• **Ime maṃ dārakā bahum lakkham** jiniṃsu (these boys won **many of my chips**), **taṃ me paṭijinitvā** dehī”ti (having won back, give **it, chips to me**) āha.(said, asked)

☆ These boys won many of my chips, having won back, give chips to me.

☆☆ These boys won many of my chips, will you win them back to me.

92_ “Aham pitu bhāyāmī”ti. “Mā bhāyi, bhātika, aham taṃ sāsanam harissāmi. Bahūhi jito, yāvāham [yāva+aham] āgacchāmi, tāva me lakkham paṭijina”ti.

• “**Aham pitu** bhāyāmī”ti. (**I am afraid to father**) “Mā bhāyi, (don’t be afraid) bhātika, (brother) **aham** taṃ sāsanam **harissāmi**. (**I will carry that massage**) Bahūhi jito, (I was won by many, I lost by many) yāvāham [**yāva+aham**] āgacchāmi, **tāva me lakkham** paṭijina”ti. (win back **my chips until I** come)

☆ “I am afraid to father”, “brother, don’t be afraid, I will carry that massage, I lost by many. You win back my chips until I come”.

93_Ghosako kira guḷakīḷāya cheko, tena naṃ evaṃ nibandhi.

● Ghosako (*Ghosako*) kira (*therefore*) guḷakīḷāya **cheko** (*is clever in small balls game*), tena naṃ evaṃ **nibandhi**. (he **was urged by him that way**)

☆ Ghosako is clever in small balls game, therefore he was urged by him that way.

94_Sopi [so+api] taṃ “tena hi gantvā kumbhakāraṃ vadehi – ‘pitarā kira me hiyyo ekaṃ kammaṃ āṇattaṃ, taṃ nipphādehi””ti vatvā uyyojesi.

● Sopi [so+api] (*he, Ghosako*) taṃ (*to him, to millionaire’s son*) “tena hi (*then*) gantvā (*having gone*) kumbhakāraṃ **vadehi** (**say to Poter**) ‘pitarā kira **me** (*by my father*) hiyyo (*yesterday*) **ekaṃ kammaṃ āṇattaṃ** (**one job was ordered**), **taṃ** nipphādehi””ti (*do it*) vatvā (*having said*) uyyojesi. (*sent off*)

☆ Ghosako to millionaire’s son “then, having gone, say to Poter, yesterday, one job was ordered by my father, do it”, having said, sent off.

☆☆ Ghosako said to millionaire’s son “ then you go to Poter and say to him to do the job that was ordered by my father yesterday”.

95_So tassa santikaṃ gantvā tathā avaca.

● So (*he, millionaire’s son*) **tassa** santikaṃ gantvā (*having gone to him, to Poter*) tathā **avaca**. (**said that way**)

☆ Millionaire’s son, having gone to Poter, said that way.

96_Atha naṃ kumbhakāro setṭhinā vuttaniyāmeneva [vutta-niyāmena+eva] māretvā āvāpe khipi.

● Atha (*then*) naṃ (*him, millionaire’s son*) kumbhakāro (*Poter*) **setṭhinā** vuttaniyāmeneva [vutta-niyāmena+eva] (*as such way that was said by the millionaire*) māretvā (*having killed*) āvāpe **khipi**. (**throw to the kiln**)

☆ Then the Poter, having killed millionaire’s son as such way that was said by the millionaire, throw to the kiln.

97_Ghosakopi [Ghosako-pi] divasabhāgaṃ kīḷitvā sāyanhasamaye geḥaṃ gantvā “kiṃ, tāta, na gatosī”ti vutte attano agatakāraṇaṅca [agata-kāraṇaṅca] kaniṭṭhassa gatakāraṇaṅca [gata-kāraṇaṅca] ārocesi.

• Ghosakopi [Ghosako-pi] (Ghosako) **divasabhāgaṃ** kīḷitvā (*having played in daytime*) sāyanhasamaye (*in the evening*) **geḥaṃ** gantvā (*having gone to home*) “**kiṃ, tāta, na gatosī**”ti (**why, son, didn't you go?**) vutte (*when asked*) **attano agatakāraṇaṅca** [agata-kāraṇaṅca] (**the reason for not going there by himself and**) **kaniṭṭhassa gatakāraṇaṅca** [gata-kāraṇaṅca] (**the reason for going there by younger brother and**) ārocesi. (*said, informed*)

☆ Ghosako, having played in daytime, in the evening, having gone to home, when asked “why, son, didn't you go?”, said the reason for not going there by himself and the reason for going there by younger brother.

☆☆ Ghosako played in daytime and went to home in the evening. Then the millionaire asked him, “why, son, didn't you go?”. Ghosako said to millionaire the reason for not to go there and the reason for younger brother to go there.

98_Taṃ sutvā seṭṭhi “ahaṃ dhī”ti mahāviraṃ viravitvā sakalasarīre [sakala-sarīre] pakkuthitalohito viya hutvā, “ambho, kumbhakāra, mā maṃ nāsayi, mā maṃ nāsayī”ti bāhā paggayha kandanto tassa santikaṃ agamāsi.

• **Taṃ** sutvā (*having heard it*) seṭṭhi (*the millionaire*) “ahaṃ dhī”ti (*shame on me*) mahāviraṃ viravitvā (*having cried loudly*) **sakalasarīre** [sakala-sarīre] **pakkuthitalohito** [pakkuthita-lohito] viya hutvā, (*having got hot blood in whole body*) “ambho, **kumbhakāra**, (*Hey, Poter*) **mā maṃ nāsayi**, (*don't ruin me*) mā maṃ nāsayī”ti (*don't ruin me*) **bāhā paggayha** kandanto (*by crying with trembling arm*) **tassa** santikaṃ agamāsi. (*went to him, to the Poter*)

☆ Having heard it, the millionaire “shame on me” having cried loudly, having got hot blood in whole body “Hey, Poter, don't ruin me ” went to the Poter by crying with trembling arm.

☆☆ After hearing the news, the millionaire was got hot in whole body and cried loudly. The millionaire blamed himself “shame on me” and ran to Poter with crying and trembling and also shouting “Hey, Poter, don't ruin me ”.

99_Kumbhakāro taṃ tathā āgacchantam disvā, “sāmi, mā saddaṃ kari, kammaṃ te nipphanna”nti āha.

• Kumbhakāro (*the Poter*) **taṃ tathā āgacchantam** disvā, (*having seen him who is coming such a way*) “sāmi, (*master*) **mā saddaṃ kari**, (*don't make sound*) **kammaṃ te nipphanna**”nti (*finished your job*) āha. (*said*)

☆ The Potter, having seen him who is coming such a way, said “master, don’t make sound, I finished your job”.

100_ So pabbatena viya mahantena sokena avatthaṭo hutvā anappakaṃ domanassaṃ paṭisaṃvedesi.

● So (*he, millionaire*) **pabbatena viya mahantena sokena avatthaṭo hutvā** (*having been overcome with grate grief like a rock*) **anappakaṃ domanassaṃ paṭisaṃvedesi.** (*experienced great sorrow*)

☆ The millionaire, having been overcome with great grief like a rock, experienced great sorrow.

“Yo daṇḍena adaṇḍesu, appaduṭṭhesu dussati;
Dasannamaññataraṃ ṭhānaṃ, khippameva nigacchati.

101_ Yo daṇḍena adaṇḍesu, appaduṭṭhesu dussati, [so] Dasannamaññataraṃ [Dasannaṃ+aññataraṃ] ṭhānaṃ, khippameva [khippaṃ+eva] nigacchati.

● Yo (*whoever*) daṇḍena (*by torturing*) adaṇḍesu, (*against innocents*) appaduṭṭhesu (*against innocents*) dussati, (*do bad action*) [so] (*he*) Dasannamaññataraṃ [**Dasannaṃ+aññataraṃ**] ṭhānaṃ (*one of ten possibilities*), khippaeva [khippaṃ+eva] **nigacchati.** (*just quickly undergoes*)

☆ Whoever do bad action against innocents by torturing, he quickly undergoes one of ten possibilities.

“Vedanaṃ pharusam jāniṃ, sarīrassa ca bhedanaṃ;
Garukaṃ vāpi ābādham, cittakkhepañca pāpuṇe.

102_ Pharusam vedanaṃ jāniṃ, sarīrassa ca bhedanaṃ, Garukaṃ vāpi ābādham, cittakkhepañca [cittakkhepañ-ca] pāpuṇe.

● Pharusam vedanaṃ (*severe grief*) jāniṃ (*great loss of treasure*), sarīrassa ca bhedanaṃ (*lose of body parts like hand, body disorder*), Garukaṃ **vāpi** ābādham (*severe illness or*), cittakkhepañca [cittakkhepañ-ca] (*mad*) pāpuṇe. (*becomes, undergoes*)

☆ He can be undergoes severe grief, great loss of treasure, lose of body parts like hand, body disorder, severe illness or mad.

“Rājato vā upasaggaṃ, abbhakkhānañca dāruṇaṃ;
Parikkhayañca ñātīnaṃ, bhogānañca pabhaṅguraṃ.

103_ Rājato vā upasaggaṃ, abbhakkhānañca dāruṇaṃ, parikkhayañca ñātīnaṃ, bhogānañca pabhaṅguraṃ.

● Rājato vā upasaggaṃ [he] (*is punished by king, government punishment*) abbhakkhānañ-ca dāruṇaṃ (*criminal charges*), parikkhayañ-ca ñātīnaṃ (*is left by relatives*), bhogānañ-ca pabhaṅguraṃ. (*loss of wealth*)

☆ He is punished by king, government punishment, criminal charges, is left by relatives, loss of wealth,

☆ He is punished by king, He can be undergoes government punishment, He can be undergoes criminal charges, He is left by relatives, He can be undergoes loss of wealth,

“Atha vāssa agārāni, aggi ḍahati pāvako;
Kāyassa bhedaṃ duppañño, nirayaṃ sopapajjati”ti.

104_ Atha vāssa [vā+assa] agārāni pāvako aggi ḍahati, duppañño kāyassa bhedaṃ nirayaṃ sopapajjati”ti.

● Atha (*otherwise*) vāssa [vā+[assa](#)] agārāni **pāvako aggi** ḍahati. (**wildfire** burns [his](#) houses) duppañño (*unwise man*) kāyassa bhedaṃ (*after death*) **nirayaṃ** sopapajjati”ti. (*will be born in the hell*)

☆ Otherwise, wildfire burns his houses. After death, unwise man will be born in the hell.

105_ Evaṃ santēpi puna naṃ seṭṭhi ujukaṃ oloketuṃ na sakkoti.

● Evaṃ santēpi (*in this situation*) puna (*again*) **naṃ** seṭṭhi **ujukaṃ oloketuṃ** na sakkoti. (Millionaire can't even looks at **him** directly)

☆ In this situation, Millionaire can't even looks at him directly again.

106_“Kinti naṃ māreyya”nti cintento, “mama gāmasate [gāma-sate] āyuttakassa santikaṃ pesetvā māressāmī”ti upāyaṃ disvā, “ayaṃ me avajātaputto, imaṃ māretvā vaccakūpe khipatu, evaṃ kate ahaṃ mātulassa kattabbayuttakaṃ pacchā jānissāmī”ti tassa paṇṇaṃ likhitvā, “tāta ghosaka, amhākaṃ gāmasate āyuttako atthi, imaṃ paṇṇaṃ haritvā tassa dehī”ti vatvā paṇṇaṃ tassa dussante bandhi.

• Kinti **naṃ** māreyya”nti (*how can [I] kill **him***) cintento (*while he is thinking*), “**mama** gāma-sate **āyuttakassa** santikaṃ pesetvā (having sent [him] to **agent of my hundred villages**) māressāmī”ti (*will kill*) **upāyaṃ** disvā (*having seen a method*), “ayaṃ me **avajātaputto** (*this is my illegitimate son*), **imaṃ** māretvā (*having killed **this one, him***) **vaccakūpe** khipatu (*throw into cesspit*), evaṃ kate (*when did this way, when finished the job*) ahaṃ (I) **mātulassa** kattabbayuttakaṃ **pacchā** jānissāmī”ti (*will do something for uncle later*) **tassa paṇṇaṃ** likhitvā (*having written a letter to him, to agent*), “tāta ghosaka (son, Ghosako!) **amhākaṃ** gāmasate āyuttako atthi (*there is agent for our hundred villages*), **imaṃ paṇṇaṃ** haritvā (*having taken this letter*) **tassa** dehī”ti (*give to him*) vatvā (*having said*) **paṇṇaṃ** tassa dussante bandhi. (*tied the letter in his clothes [near the waist]*)

☆ “How can I kill him”, while he is thinking, having seen a method, “having sent him to agent of my hundred villages, I will kill”, this is my illegitimate son, having killed him, throw into cesspit, when finished the job, I will do something for uncle later, having written a letter to agent, “son, Ghosako!, there is agent for our hundred villages, having taken this letter, give to him”, having said, tied the letter in his clothes near the waist.

☆☆ Millionaire is always thinking a way to kill Ghosako, “how can I kill him”, at last he got an idea. “I will send him to agent of my hundred villages and tell agent to kill him”. With this idea, Millionaire wrote a letter to the agent. “Uncle, this is my illegitimate son, you kill him and throw into cesspit. When you finished the job, I will do something for you later”. Then the millionaire called to the Ghosako and said to him, “son, Ghosako!, there is an agent for our hundred villages, take this letter and give to him”. Then the millionaire tied the letter in Ghosako's clothes near the waist.

☆☆☆ This the seventh time that Ghosako was abandoned, as a result of his bad action that he abandoned his own child on the way of Kosambi city. But he was protected by his good action for pacceka-Buddha.

107_ So pana akkharasamayaṃ na jānāti. Daharakā lato (Dahara-kā lato) paṭṭhāya hi naṃ mārāpentova seṭṭhi māretuṃ nāsakkhi, kiṃ akkharasamayaṃ sikkhāpessati?

• So (He, Ghosako) pana (sound only) akkharasamayaṃ na jānāti. (doesn't know how to read and write, uneducated) Dahara-kā lato **paṭṭhāya** (**from the childhood**) hi (even if) **naṃ** mārāpento-va (*is trying to kill him*) **seṭṭhi** māretuṃ nāsakkhi, (**Millionaire couldn't kill him**) kiṃ akkharasamayaṃ sikkhāpessati? (no need to tell about educating.)

☆ Ghosako doesn't know how to read and write. Even if Millionaire is trying to kill him from the childhood, couldn't kill him. So no need to tell about educating.

108_ Iti so attano mārāpanapaṇṇameva [mārāpan-apaṇṇam+eva] dussante bandhitvā nikkhamanto āha – “pātheyyaṃ me, tāta, natthī”ti.

• Iti (in this way) so (he, Ghosako) attano mārāpanapaṇṇameva [mārāpan-**apaṇṇam+eva**] (**merely his own death letter**) dussante **bandhitvā** (**having tied in the edge of clothes**) nikkhamanto (*while he is leaving*) āha (said) “pātheyyaṃ me, **tāta**, natthī”ti. (**Farther**, I don't have provision, expense)

☆ In this way, Ghosako, merely his own death letter, having tied in the edge of clothes, while he is leaving, said, “Farther, I don't have provision”

☆☆ In this way, Ghosako, who was tied merely his own death letter in the edge of his clothes, said to Millionaire, “Farther, I don't have provision”.

109_ “Pātheyyena te kammaṃ natthi, antarāmagge ‘asukagāme [asukagāme] nāma mamasahāyako seṭṭhi atthi, tassa ghare pātarāsaṃ katvā purato gacchāhī”ti.

• **Pātheyyena** te kammaṃ natthi (*there is no need **provision to you** / **you** don't need **provision***), antarāmagge (*on the way*) ‘asukagāme [asukagāme] (*that village, there is a village*) nāma (*in that village*) mamasahāyako **seṭṭhi** atthi (*there is a **businessman who is my friend***), tassa **ghare** (*in his **home***) **pātarāsaṃ** katvā (*after having **breakfast***) purato gacchāhī”ti. (*go forward*)

☆ You don't need provision, on the way there is a village, in that village, there is a businessman who is my friend, after having breakfast in his home, go forward.

110_So “sādhū”ti pitaraṃ vanditvā nikkhanto taṃ gāmaṃ patvā seṭṭhissa gharaṃ pucchitvā gantvā seṭṭhijāyaṃ passi. “Tvam kuto āgatosī”ti ca vutte, “antonagarato”ti āha.

• So (he, Ghosako) “sādhū”ti (yes, ok, having said ok) pitaraṃ vanditvā (having honoured to farther) nikkhanto (while he is going) taṃ **gāmaṃ** patvā (having come **to that village**) **seṭṭhissa** gharaṃ pucchitvā (having asked [where is] **the businessman’s house?**) gantvā (having gone) seṭṭhijāyaṃ **passi** (**met the businessman’s wife**). “Tvam kuto āgatosī”ti (where **you** come from?) ca vutte, (when asked) “antonagarato”ti (from the city) āha. (said)

☆ Ghosako having said “ok”, having honoured to farther, while he is going, having come to that village, having asked “where is the businessman’s house?”, having gone, met the businessman’s wife, when asked, “where you come from?”, said “from the city”.

☆☆ Ghosako said “ok” to the millionaire and honoured to him and then went. On the way to meet the agent, Ghosako came to the businessman’s village that mentioned the millionaire. He asked from people “where is the businessman’s house?”, and went to the businessman’s house. Ghosako met the businessman’s wife. She asked, “where you come from?”, He replied “from the city”.

111_“Kassa puttosi”ti? [putto+asī ?” ti] “Tumhākaṃ sahāyakasetṭhino, ammā”ti. “Tvamsi [Tvam+asi] ghosako nāmā”ti? “Āma, ammā”ti. Tassā saha dassaneneva tasmim puttasiṃho uppajji.

• “Kassa puttosi”ti? [putto+asī ?” ti] (whose son are you?) “**Tumhākaṃ** sahāyakasetṭhino, ammā”ti. (mother, **your friend millionaire’s**) “**Tvamsi** [Tvam+asi] ghosako nāmā”ti? (**is your name Ghosako?**) “Āma, ammā”ti. (yes, mother) Tassā **saha dassaneneva tasmim puttasiṃho uppajji**. (**She was arisen maternal love for him at first sight**).

☆ “Whose son are you?”, “mother, your friend millionaire’s”, “is your name Ghosako?”, “yes, mother”, She was arisen maternal love for him at first sight.

112_Setṭhino panekā [pana+ekā] dhītā atthi pannarasasoḷasavassuddesikā [pannarasa-soḷasa-vassa+uddesikā] abhirūpā pāsādikā, taṃ rakkhituṃ ekameva pesanakārikaṃ dāsiṃ datvā sattabhūmikassa [satta-bhūmikassa] pāsādassa uparimatale sirigabbhe vasāpentī.

• **Setṭhino** panekā [pana+**ekā**] dhītā **atthi** (**Businessman has one daughter**) pannarasasoḷasavassuddesikā [**pannarasa-soḷasa**-vassa+uddesikā] (**around fifteen sixteen years old**) abhirūpā (**beautiful**) pāsādikā (**attractive, lovely**), **taṃ** rakkhituṃ (**to protect her**) ekameva (**only one, one and only**)

pesanakārikam dāsim datvā (*having given a female servant*) **sattabhūmikassa** [satta-bhūmikassa] **pāsādassa uparimatale** (*on the top floor of a mansion with seven floors*) **sirigabbhe** vasāpentī. (*make her to stay in a beautiful room*)

☆ Businessman has one daughter, around fifteen sixteen years old, beautiful, attractive, lovely, to protect her, having given only one female servant, make her to stay in a beautiful room on the top floor of a mansion with seven floors.

☆☆ Businessman has one daughter, around fifteen sixteen years old. She is beautiful and attractive. Businessman wanted to protect her. So he gave a female servant to her and make her to stay in a beautiful room on the top floor of a mansion with seven floors.

113_Setṭhidhītā tasmim̐ khaṇe taṃ dāsim̐ antarāpaṇaṃ pesesi.

● Setṭhidhītā (*millionaire's daughter, businessman's daughter*) tasmim̐ khaṇe (*at that time*) **taṃ dāsim̐** antarāpaṇaṃ pesesi. (*sent that female servant to shop*)

☆ At that time businessman's daughter sent that female servant to shop.

114_Atha naṃ setṭhijāyā disvā “kuhim̐ gacchasī”ti pucchitvā, “**ayyadhītāya pesanenā**”ti vutte “*ito tāva ehi, tiṭṭhatu pesanaṃ, puttassa me pīṭhakaṃ attharivā pāde dhovivā telaṃ makkhitvā sayanaṃ attharivā dehi, pacchā pesanaṃ karissasī*”ti āha. Sā tathā akāsi.

● Atha (*then*) **naṃ** setṭhijāyā disvā (*businessman's wife, having seen her*), “kuhim̐ gacchasī”ti (*where are you going?*) pucchitvā (*having asked*), “**ayyadhītāya pesanenā**”ti (*[I] was ordered by young lady*) vutte (*when said*) “*ito tāva ehi, (come here first, for a short time) tiṭṭhatu pesanaṃ, (delay that job for a while) puttassa me pīṭhakaṃ attharivā (having arranged a chair for my son) pāde dhovivā (having washed feet, his feet) telaṃ makkhitvā (having applied oil) sayanaṃ attharivā (having arranged a bed) dehi (give,), pacchā pesanaṃ karissasī*”ti (*[you] will do, can do the ordered job later*) āha (*said*). Sā tathā akāsi. (*She did that way, as the way she was ordered*)

☆ Then, businessman's wife, having seen her, “where are you going?”, having asked, “I was ordered by young lady”, when said, “come here first, delay that job for a while, having arranged a chair for my son, having washed his feet, having applied oil, having arranged a bed, give, you can do the ordered job later”, said, She did as the way she was ordered.

☆☆ Then the businessman's wife saw that the female servant is going out and called to her. “where are you going?”, female servant replied “I was ordered

to go to shop by young lady”, then the businessman’s wife ordered “come here first, delay that job for a while, arrange a chair for my son and wash his feet, then apply medicine oil on his feet, after that arrange a bed for him, you can do the young lady’s job later”. She did as the way she was ordered.

115_Atha nam cirenāgataṃ (ciren-āgataṃ) seṭṭhidhītā santajjesi. Atha nam sā āha – “mā me kujjhi, seṭṭhiputto ghosako āgato, tassa idañcidañca katvā tattha gantvā āgatāmhī”ti.

• Atha (*then*) **nam** cirenāgataṃ [ciren-āgataṃ] seṭṭhidhītā santajjesi. (*businessman’s daughter scolded to **her who came late***) Atha (*then*) **nam** sā āha (*she said to her, to businessman’s daughter*) “**mā me** kujjhi (**don’t get angry with me**), **seṭṭhiputto** ghosako āgato (**millionaire’s son Ghosako came**), **tassa** idañcidañca katvā (*having done this and that to him*) **tattha** gantvā (*having gone **there, to shop***), āgatāmhī”ti. (*came*)

☆ Then businessman’s daughter scolded to her who came late. Then she said to businessman’s daughter “don’t get angry with me, millionaire’s son Ghosako came, having done this and that to him, having gone to shop, came”.

☆☆ Then businessman’s daughter scolded to female servant who came late. The female servant said to her “don’t get angry with me, millionaire’s son Ghosako came, I did this and that to him and then went to shop”.

116_Setṭhidhītāya “seṭṭhiputto ghosako”ti nāmaṃ sutvāva [suvā-va] pemaṃ chaviyādīni [chaviyā+adīni] chinditvā atṭhimiñjaṃ āhacca ṭhitam.

• Setṭhidhītāya (*by businessman’s daughter*) “seṭṭhiputto ghosako”ti **nāmaṃ** (**the name**, millionaire’s son Ghosako) **suvā-va** (**only just having heard**) pemaṃ (*love*) chaviyādīni [chaviyā+adīni] chinditvā (*having gone through skin and so on*) **atṭhimiñjaṃ** āhacca ṭhitam. (*stayed with touching bone marrow*)

☆ Only just having heard the name, millionaire’s son Ghosako by businessman’s daughter, love, having gone through skin and so on, stayed with touching bone marrow.

☆☆ Only just hearing the name Ghosako by businessman’s daughter, She was filled with love for him and her love went through her skin and so on and stayed with touching bone marrow.

117_Kotuhalakālasmiñhi [Kotuhala-kālasmiñ-hi] sā tassa pajāpatī hutvā nāḷikodanaṃ paccekabuddhassa adāsi, tassānubhāvenāgantvā [tassānubhāvena+āgantvā] imasmim̐ seṭṭhikule nibbattā.

● Kotuhalakālasmiñhi [Kotuhala-kālasmiñ-hi] (*when the time Kotuhalaka, at the previous life when he was Koluhalaka*) sā (*she*) tassa pajāpatī hutvā (*having been his wife*) nāḷikodanaṃ paccekabuddhassa adāsi (gave a bowl of boiled rice to pacceka-Buddha), tassānubhāvenāgantvā [tassānubhāvena+āgantvā] (*having come by that power / having come as a result of that*) imasmim̐ seṭṭhikule (*in this millionaire's house / in this businessman's house*) nibbattā. (*was born*)

☆ At the previous life, when he was Koluhalaka, she having been his wife, gave a bowl of boiled rice to pacceka-Buddha, having come as a result of that was born in this businessman's house.

☆☆ At the previous life, when he was Koluhalaka, she was his wife and she gave a bowl of boiled rice to pacceka-Buddha. As a result of that merit she was born in this businessman's house.

118_Iti taṃ so pubbasineho [pubba-sineho] avattharivā gaṇhi. Tenāha bhagavā –

● Iti (*in this way*) taṃ (*her*) so pubbasineho [pubba-sineho] (that previous love) avattharivā (*having over filled*) gaṇhi (*took, grabbed*). Tenāha bhagavā (*therefore said by Lord Buddha, it is said by Lord Buddha*)

☆ In this way, having over filled that previous love grabbed her. It is said by Lord Buddha.

“Pubbeva sannivāseṇa, paccuppannahitena vā;
Evaṃ taṃ jāyate pemaṃ, uppalaṃva yathodake”ti.

119_Pubbeva [Pubbe+eva] sannivāseṇa, paccuppannahitena [paccuppannahitena] vā, evaṃ taṃ pemaṃ jāyate, yathodake [yathā+odake] uppalaṃva”ti.

● Pubbeva [Pubbe+eva] (**because of** *before, previous life*) sannivāseṇa (*living together in*), paccuppannahitena [paccuppannahitena] (*because of friendship in present, present life*) vā (*or*), evaṃ (*in this way, due to this reasons*) taṃ pemaṃ jāyate (**that love** *arises*), yathodake [yathā+odake] uppalaṃva”ti. (*like lotus flower in the water*)

☆ Because of living together in previous life or because of friendship in present life, due to this reasons, that love arises, like a lotus flower in the water.

☆☆ The love arises due to two reasons, that because of living together in previous life or because of friendship in present life, just like a lotus flower in the water.

120_Atha naṃ puṅgi – “kuhiṃ so, amṃā”ti? “Sayane nipaṇṇo niddāyati”ti. “Atthi paṇṇassa hatthe kiṅcī”ti? “Dussante paṇṇaṃ atthī”ti.

• Atha (*then*) naṃ puṅgi (*asked from her*) “kuhiṃ **so**, **amṃā**”ti? (*Dear!*, where is **he** now?) “**Sayane** nipaṇṇo **niddāyati**”ti. (*he laid down **on the bed** and **is sleeping***) “**Atthi** paṇṇassa [paṇa+**assa**] **hatthe** **kiṅcī**”ti? (*is there **anything** in **his** hand?*) “Dussante **paṇṇaṃ** **atthī**”ti. (*there is **a letter** in the edge of clothes*)

☆ Then businessman’s daughter asked from her “Dear!, where is he now?”, “he laid down on the bed and is sleeping”, “is there anything in his hand?”, “there is a letter in the edge of clothes”.

121_Sā “kiṃ paṇṇaṃ nu kho eta”nti tasmim niddāyante mātāpitūnaṃ aññavihitatāya aṇṇantānaṃ otarivā samīpaṃ gantvā taṃ paṇṇaṃ mocetvā ādāya attano gabbhaṃ pavisi.

• Sā (*she*) “kiṃ **paṇṇaṃ** nu kho eta”nti [etaṃ+ **iti**] (what is **that letter** ?, **being curious**) **tasmim** niddāyante (*while **he** is sleeping*) mātāpitūnaṃ **aññavihitatāya** aṇṇantānaṃ (*without being seen to parents **because they are not in attention***) otarivā (*having went down*) **samīpaṃ** gantvā (*having gone **near to***) **taṃ paṇṇaṃ** mocetvā (*having released **that letter***) ādāya (*having taken*) **attano gabbhaṃ** pavisi. (*entered into **her room***)

☆ She “what is that letter?”, being curious, while he is sleeping, without being seen to parents because they are not in attention, having went down, having gone near to, having released that letter, having taken, entered into her room.

☆☆ She was in curious “what is that letter?”. She went down from top floor and entered into his room without being seen to parents, because they are not in attention. While he is sleeping, she went near to him. Then she released that letter and took it to her room.

122_Sā dvāraṃ pidhāya vātapānaṃ vivarivā akkharasamaye kusalatāya paṇṇaṃ vācetvā, “aho vata bālo, attano maraṇapaṇṇaṃ [maraṇa-paṇṇaṃ] dussante bandhitvā vicarati, sace mayā na diṭṭhaṃ assa, natthissa [natthi+assa] jīvita”nti

• Sā (*she*) **dvāraṃ** pidhāya (*having closed **the door***) **vātapānaṃ** vivarivā (*having opened **the window***) akkharasamaye **kusalatāya** (*because of **clever** in reading and writing, **because she is educated***)

paṇṇaṃ vācetvā (*having read **the letter***), “aho vata bālo (*what a fool*), attano (*his own*) maraṇa-**paṇṇaṃ** (*death **letter***) dussante **bandhitvā** (*having tied in the edge of clothes*) vicarati (*is going*), sace mayā na diṭṭham assa, (*if I have **not seen**,*) natthissa [natthi+assa] **jīvita”nti** (*there is no **life** for him / he will be killed*)

☆ She having closed the door, having opened the window, because of clever in reading and writing, having read the letter, “what a fool, his own death letter, having tied in the edge of clothes, is going, if I haven’t seen it, there is no life for him, he will be killed”.

☆☆ She closed the door and opened the window. She is educated, so she read the letter. She was thought “what a fool, he tied his own death letter in the edge of clothes and is going for death. If I haven’t seen it, he will be killed”.

123_ Sā taṃ paṇṇaṃ phāletvā seṭṭhissa vacanena aparaṃ paṇṇaṃ likhi.

● Sā (*she*) taṃ paṇṇaṃ (*that letter*) phāletvā (*having tore*) seṭṭhissa vacanena (*by millionaire’s words*) aparaṃ **paṇṇaṃ** likhi. (*wrote another **the letter***)

☆ She having tore that letter, wrote another the letter by millionaire’s words.

124_— “Ayaṃ mama putto ghosako nāma, gāmasatato paṇṇākāraṃ āharāpetvā imassa janapadaseṭṭhino [janapada-seṭṭhino] dhītarā saddhiṃ maṅgalaṃ katvā

● “**Ayaṃ** mama putto ghosako nāma (***this is my son Ghosako***), gāmasatato paṇṇākāraṃ āharāpetvā (*having brought, having collected **gift from hundred of villages***) imassa (*for him*) **janapadaseṭṭhino** [janapada-seṭṭhino] dhītarā saddhiṃ (*with **village millionaire’s daughter**, with **village businessman’s daughter***) **maṅgalaṃ** katvā (*having had a **wedding***)

☆ This is my son Ghosako, having collected gift from hundred of villages, having had a wedding for him with village businessman’s daughter,

☆☆ This is my son Ghosako, You collecte gift for him from hundred of villages and have a wedding for him with village businessman’s daughter.

125_ Attano vasanaḡāmassa [vasana-ḡāmassa] majjhe dvibhūmakam [dvi-bhūmakam] geḡam kāretvā pākāraparikkhepena [pākāra-parikkhepena] ceva purisaguttiyā ca susaṃvihitārakkham [susaṃvihita+ārakkham] karotu,

■■ attano (*your, your own, his, his own, her, her won, its, its won, oneself’s, ones own, their own*)

● Attano vasanagāmassa [**vasana-gāmassa**] majjhe (middle of your village where you live) **dvibhūmakam** [dvi-bhūmakam] geham kāretvā (*having built a house with two floors*) pākāraparikkhepena [pākāra-parikkhepena] (*with wall which surround the house*) ceva (*and also*) purisaguttiyā (*with security men*) ca (*and*) **susaṃvihitārakkham** [**susaṃvihita+ārakkham**] karotu, (*make well arranged protection*)

☆ Middle of your village where you live, having built a house with two floors, make well arranged protection with security men and also with wall which surrounds the house.

☆☆ You build a house with two floors in the middle of your village and also build a wall around the house. Then protect the house with security men.

126_Mayhañca [mayham+ca] ‘idañcidañca mayā kata’nti sāsanam pesetu, evam kate aham mātulassa kattabbayuttakam pacchā jānissāmī’ti, likhitvā ca pana saṅgharivā otarivā dussanteyevassa bandhi.

● Mayhañca [mayham+ca] (**and to me**) ‘idañcidañca **mayā** kata’nti (*these works are finished by me // I have finished this and that*) sāsanam **pesetu** (**send letter**), **evam** kate (*when finished this way*) aham (I) **mātulassa kattabbayuttakam** **pacchā** jānissāmī’ti (*will do something for uncle later*), likhitvā (*having written*) ca (*and*) pana (*sound only*) saṅgharivā (*having folded*) otarivā (*having went down*) **dussanteyevassa** [**dussante+eva+assa**] bandhi. (*tied in the edge of his clothes*)

☆ “And send letter to me “I have finished this and that”, when finished this way, later I will do something for uncle”, having written and having folded, having went down, tied in the edge of his clothes.

☆☆ [She wrote in letter] “Uncle, After you finished the work, you send me a letter. When you finished, Later, I will do something for you”. She finished the letter and folded it. Then she went down and went to Ghosako’s room. She tide the letter in the edge of his clothes.

127_So rattibhāge niddāyivā pātova utthāya bhuñjitvā pakkāmi.

● So (*he, Ghosako*) **rattibhāge** niddāyivā (*having slept in the night*) **pātova utthāya** (*having woken up in the morning*) **bhuñjitvā** (*having eaten*) **pakkāmi** (*went, left*).

☆ Ghosako having slept in the night, having woken up in the morning, having eaten, left.

☆☆ Ghosako slept whole night and woke up in morning. Then he finished the breakfast and left.

128_ Punadivase taṃ gāmaṃ gantvā āyuttakaṃ gāmakiccaṃ [gāma-kiccaṃ] karontaṃyeva [karontaṃ+eva] passi.

● Punadivase (*next day*) **taṃ gāmaṃ** gantvā (*having gone to **that village***) **āyuttakaṃ gāmakiccaṃ** [gāma-kiccaṃ] karontaṃyeva [karontaṃ+eva] (*while **the agent** is doing [his] duty in the village*) passi. (*met*)

☆ Next day, having gone to that village, while the agent is doing his duty in the village, met.

☆☆ Next day, Ghosako went to that village and met the agent while he is doing his duty in the village.

129_ So taṃ disvā, “kiṃ, tātā”ti pucchi. “Pitarā me tumhākaṃ paṇṇaṃ pesita”nti.

● So (*he, agent*) **taṃ** disvā (*having seen **him***), “kiṃ, tātā”ti (*why son!*) pucchi (*asked*). “Pitarā me (*my father*) tumhākaṃ **paṇṇaṃ pesita**”nti. (*send a letter to you*)

☆ Agent having seen him, asked “why son? ”, “my father send a letter to you”.

130_ “Kiṃ paṇṇaṃ, tāta, āharā”ti paṇṇaṃ gahetvā vācetvā tuṭṭhamānaso “passatha, bho, mama sāmīno mayi sinehaṃ katvā jeṭṭhaputtassa me maṅgalaṃ karotū”ti mama santikaṃ paṇiṇi.

● “Kiṃ paṇṇaṃ, (*what is that letter*) tāta, āharā”ti (*son, bring it*) **paṇṇaṃ** gahetvā (*having taken **the letter***) vācetvā (*having read*) tuṭṭhamānaso (*with pleased mind*) “passatha, **bho**, (***Dear!** Look at this!*) **mama** sāmīno (***my master***) **mayi** sinehaṃ katvā (*having loved **me** / having relied **on me***) **jeṭṭhaputtassa** me maṅgalaṃ karotū”ti (*may [you] have a wedding **for my elder son***) mama santikaṃ paṇiṇi. (*sent to me*)

☆ “What is that letter, son, bring it”, having taken the letter, having read, with pleased mind, “Dear! Look at this!, my master, having relied on me, “may you have a wedding for my elder son”, sent to me.

☆☆ “What is that letter, son, bring it”. Agent took the letter and read it. He pleased with letter and said to other, “Dear! Look at this!, my master relied on me, he asked me to have a wedding for his elder son and sent him to me”.

131_ “Sīghaṃ dāruādīni [dāru-ādīni] āharathā”ti gahapatike vatvā gāmamajjhe vuttapakāraṃ [vutta-pakāraṃ] gehaṃ kārāpesi.

• *Sīghaṃ dāru-ādīni* āharathā”ti (*quickly bring **woods** and other things*) **gahapatike** vatvā (*having said **to villages***) gāmamajjhe (*in the middle of the village*) vuttapakāraṃ (*as mentioned way*) gehaṃ kārāpesi. (*had a house built, built a house*)

☆ “Quickly bring woods and other things” having said to villages, had a house built as mentioned way in the middle of the village.

☆☆ Agent ordered to villages, “quickly bring woods and other things to build a house”. He built a house in the middle of the village, as mentioned way in the letter.

132_ So gāmasatato paṇṇākāraṃ āharāpetvā janapadaseṭṭhino [janapadaseṭṭhino] santikā dhītaraṃ ānetvā maṅgalaṃ katvā seṭṭhissa sāsanaṃ paṇiṇi “idañcidañca mayā kata”nti.

• So (*he, agent*) gāmasatato **paṇṇākāraṃ** āharāpetvā (*having brought, having collected **gift from hundred of villages***) janapadaseṭṭhino [janapadaseṭṭhino] **santikā** (*from the village millionaire / from the village businessman*) **dhītaraṃ** ānetvā (*having fetched **the daughter***) **maṅgalaṃ** katvā (*having had **a wedding***) seṭṭhissa **sāsanaṃ paṇiṇi** (*sent a letter to millionaire*) ‘idañcidañca **mayā kata**’nti (*these works are finished by me \ I have finished this and that, everything*)

☆ Agent having collected gift from hundred of villages, having fetched the daughter from the village businessman, having had a wedding, sent a letter to millionaire, “I have finished everything ”

☆☆ Agent collected gift from hundred of villages and fetched the daughter from the village businessman. Then he had a wedding for Ghosako and sent a letter to millionaire, “I have finished everything”.

133_ Taṃ sutvā seṭṭhino “yaṃ kāremi, taṃ na hoti; yaṃ na kāremi, tadeva [taṃ+eva] hoti”ti mahantaṃ domanassaṃ uppajji.

• **Taṃ** sutvā (*having heard **that, that news***) seṭṭhino (*on millionaire*) “yaṃ kāremi (*what I order to do*), taṃ na hoti (*that not happen*); yaṃ na kāremi (*what I don’t order to do*), tadeva [taṃ+eva] hoti”ti (***only that happen***) **mahantaṃ domanassaṃ** uppajji. (***a great sorrow** arose*)

☆ Having heard that news, a great sorrow arose on millionaire “what I order to do, that not happen, what I don’t order to do, only that happen”.

☆☆ Millionaire heard that news and he felt great sorrow. He was thought “what I order to do, that not happen, what I don’t order to do, only that happen”.

134_Puttasokena [Putta-sokena] saddhiṃ so soko ekato hutvā kucchiḍāhaṃ uppādetvā atisāraṃ janesi.

● Puttasokena [Putta-sokena] **saddhiṃ** (*with sorrow about dead son*) **so** soko (*that sorrow, [sorrow because of Ghosako]*) ekato hutvā (*having combined*) **kucchiḍāhaṃ** uppādetvā (*having arisen heat in the stomach*) **atisāraṃ** janesi. (*caused to diarrhoea, he got diarrhoea*)

☆ That sorrow having combined with sorrow about dead son, having arisen heat in the stomach, caused to diarrhoea.

☆☆ The sorrow, that because of Ghosako, combined with the sorrow about dead son. Then that multiplied sorrow arose heat in the millionaire’s stomach and caused to diarrhoea.

135_Setṭhidhītāpi “sace koci seṭṭhino santikā āgacchati, mama akathetvā seṭṭhiputtassa paṭhamataraṃ mā kathayitthā”ti jane āṇāpesi.

● Setṭhidhītā-pi (*millionaire’s daughter also*) “**sace** koci (*if someone*) **seṭṭhino santikā** āgacchati (*come from the millionaire*), **mama** akathetvā (*without inform me*) seṭṭhiputtassa **paṭhamataraṃ mā** kathayitthā”ti (*don’t inform first to millionaire’s son*) jane **āṇāpesi** (*ordered to people, ordered to servants and guards*)

☆ Millionaire’s daughter also ordered to servants and guards, “if someone come from the millionaire, without inform me, don’t inform first to millionaire’s son”.

136_Setṭhipi kho “idāni taṃ duṭṭhaputtaṃ [duṭṭha-puttaṃ] mama sāpateyyassa sāmikaṃ na karissāmī”ti cintesi.

● Setṭhi-pi (*the millionaire*) kho (*sound only*) “idāni (*now*) taṃ duṭṭhaputtaṃ [**duṭṭha-puttaṃ**] (*that evil son*) **mama** sāpateyyassa (*for my wealth*) sāmikaṃ (*owner*) na karissāmī”ti (*I will not make*) cintesi. (*thought*)

☆ The millionaire thought “Now I will not make that evil son owner for my wealth”.

137_So ekaṃ āyuttakaṃ āha – “mātula, puttaṃ me daṭṭhukāmomhi [daṭṭhukāmo+amhi], ekaṃ pādamūlikaṃ pesetvā mama puttaṃ pakkosāpehī”ti.

• So (*He, millionaire*) ekaṃ āyuttakaṃ **āha** (*said to a assistant*) “mātula (*uncle*), puttaṃ me **daṭṭhukāmomhi** [daṭṭhukāmo+amhi] (*I like to see my son*), ekaṃ **pādamūlikaṃ** pesetvā (*having send a messenger*) **mama puttaṃ pakkosāpehī**”ti. (*ask my son to come*)

☆ Millionaire said to a assistant, “uncle, I like to see my son, having sent a messenger, ask my son to come”.

☆☆ Millionaire said to a assistant, “uncle, I like to see my son, send a messenger and ask my son to come”.

138_So “sādhū”ti vatvā paṇṇaṃ datvā ekaṃ purisaṃ pesesi.

• So (*he, assistant*) “**sādhū**”ti vatvā (*having said ok*) **paṇṇaṃ** datvā (*having given a letter*) ekaṃ purisaṃ **pesesi**.(*sent a man*)

☆ Assistant having said ok, having given a letter, sent a man.

☆☆ Assistant said “ok” and sent a man with a letter.

139_Setṭhidhītāpi tassa āgantvā dvāre ṭhitabhāvaṃ sutvā taṃ pakkosāpetvā, “kiṃ, tātā”ti pucchi.

• Setṭhidhītā-pi (*millionaire’s daughter*) tassa āgantvā **dvāre** ṭhitabhāvaṃ sutvā (*having heard that he has come and is staying near the door*) **taṃ** pakkosāpetvā (*having called to him*), “kiṃ, tātā”ti (*why son, son! what is the matter*) pucchi. (*asked*)

☆ Millionaire’s daughter, having heard that he has come and is staying near the door, having called to him, asked “son!, what is the matter”.

☆☆ Millionaire’s daughter heard that a messenger has come and now he is staying near the door. So she called to him and asked, “son!, what is the matter”.

140_So āha – “setṭhi gilāno, puttamaṃ passitumaṃ pakkosāpesi, ayye”ti. “Kiṃ, tāta, balavā, dubbalo”ti? “Balavā tāva, āhāraṃ bhuñjatiyeva [bhuñjati+eva], ayye”ti.

● So āha (*he said*) “**setṭhi** gilāno (*millionaire is ill*), **puttamaṃ** passitumaṃ (*to see the son*) pakkosāpesi (*ask to come*), ayye”ti (*ma’am*). “Kiṃ, tāta, **balavā**, dubbalo”ti? (*son!, what about [him], strong or weak ?*) “Balavā tāva (*still strong*), āhāraṃ bhuñjatiyeva [bhuñjati+eva] (*[he] can eat food*), ayye”ti. (*ma’ma*)

☆ He said “ma’am, millionaire is ill, to see the son, ask to come”, “son!, what about him, strong or weak?”, “ma’am, still strong, he can eat food”.

☆☆ He said “ma’am, millionaire is ill, he wants to see the son and asks son to come”. She asked “what about millionaire, strong or weak?”. He replied “ma’am, still strong, he can eat food”.

141_Sā setṭhiputtamaṃ ajānāpetvāva [ajānāpetvā-va] tassa nivesanañca [nivesanaṃ+ca] paribbayañca [paribbayaṃ+ca] dāpetvā “mayā pesitakāle gamissasi, acchassu tāvā”ti āha.

● Sā (*she*) **setṭhiputtamaṃ** ajānāpetvāva [ajānāpetvā-va] (*without informing to millionaire’s son*) tassa (*to him*) nivesanañca [nivesanaṃ+ca] (*a room, a place to live, a house and*) paribbayañca [paribbayaṃ+ca] (*living expenses and*) dāpetvā (*having made to give, having given*) “**mayā** pesitakāle gamissasi, (*will go when send by me, you go when I send*) **acchassu** tāvā”ti (*stay until that*) āha (*said*)

☆ She without informing to millionaire’s son, having given living expenses and place to live to him, said “you go when I send, stay until that”

☆☆ She didn’t inform the message to millionaire’s son. She gave living expenses and place to live to the messenger and said “you go when I send, stay until that”.

142_Setṭhi puna āyuttakaṃ avaca, “kiṃ, mātula, na te mama puttassa santikaṃ pahita”nti? “Pahitaṃ, sāmi, gatapuriso na tāva etī”ti. “Tena hi puna aparaṃ pesehī”ti. So pesesi.

● Setṭhi **puna** (*millionaire again*) āyuttakaṃ **avaca** (*said to assistant*), “kiṃ, **mātula**, na te **mama puttassa santikaṃ** pahita”nti? (*uncle, did you send to my son, didn’t you ?*) “Pahitaṃ, **sāmi**, (*sent, master*) **gatapuriso** na **tāva** etī”ti. (*the man who went still hasn’t come*) “Tena hi (*so*) puna (*again*) aparaṃ pesehī”ti. (*send another one*) **So** pesesi. (*he sent*)

☆ Millionaire again said to assistant, “uncle, did you send to my son, didn’t you ?”, “sent, master, the man who went still hasn’t come”, “so again send another one”. he sent.

☆☆ Millionaire asked from assistant, “uncle, did you send someone to my son, didn’t you ?”. Assistant replied “Master, I sent a man, but that man still hasn’t come”. Millionaire ordered “so again send another one”. Assistant sent another one.

143_Setṭhidhītā tasmimpi [tasmim+api] tatheva paṭipajji.

● Setṭhidhītā (millionaire’s daughter) tasmimpi [tasmim+api] (*on him too, to hm too*) tatheva (*same way, as previous way*) paṭipajji (*acted*)

☆ Millionaire’s daughter acted as previous way on him too.

144_Atha seṭṭhino rogo balavā jāto, ekaṃ bhājanam pavisati, ekaṃ nikkhamati.

● Atha (*then*) seṭṭhino rogo (*millionaire’s illness*) balavā **jāto** (**became serious**), **ekaṃ bhājanam** pavisati (**one bucket is going inside**), **ekaṃ** nikkhamati (**one is going outside**)

☆ Then millionaire’s illness became serious. One bucket is going inside and one is going outside.

145_Setṭhi puna āyuttakaṃ pucchi, “kiṃ, mātula, na te mama puttassa santikaṃ pahita”nti? “Pahitaṃ, sāmi, gatapuriso na tāva etī”ti. “Tena hi puna aparaṃ pesehī”ti. So pesesi.

● Setṭhi puna (*millionaire again*) āyuttakaṃ **pucchi** (**asked from assistant**), “kiṃ, **mātula**, **na te mama puttassa santikaṃ** pahita”nti? (**uncle**, did you send **to my son**, **didn’t you** ?) “Pahitaṃ, **sāmi**, (**sent, master**) **gatapuriso** na **tāva** etī”ti. (**the man who went still hasn’t come**) “Tena hi (so) puna (*again*) aparaṃ **pesehī**”ti. (**send another one**) **So** pesesi. (**he sent**)

☆ Millionaire again asked from assistant, “uncle, did you send to my son, didn’t you ?”, “sent, master, the man who went still hasn’t come”, “so again send another one”. he sent.

☆☆ Millionaire asked from assistant, “uncle, did you send someone to my son, didn’t you ?”. Assistant replied “Master, I sent a man, but that man still hasn’t come”. Millionaire ordered “so again send another one”. Assistant sent another one.

146_Setṭhidhītā tatiyavāre (tatiya-vāre) āgatampi [āgataṃ+api] taṃ pavattiṃ pucchi.

• Setṭhidhītā (*millionaire's daughter*) tatiyavāre (tatiya-vāre) āgatampi [āgataṃ+api] taṃ pavattiṃ pucchi. (asked **that news** form the man who came in third time too)

☆ Millionaire's daughter asked that news form the man who came in third time too.

147_So “bāḥagilāno, ayye, seṭṭhi āhāraṃ pacchinditvā maccuparāyaṇo jāto, ekaṃ bhājanaṃ nikkhamati, ekaṃ pavisaṭī”ti āha.

• So (*he, the messenger*) “**bāḥagilāno**, ayye, **seṭṭhi** (*ma'ma millionaire is seriously ill*) **āhāraṃ** pacchinditvā (*having stopped taking food*) **maccuparāyaṇo** jāto (*is on his deathbed*), **ekaṃ bhājanaṃ** pavisaṭi (*one bucket is going inside*), **ekaṃ** nikkhamati (*one is going outside*) āha (*said*)

☆ He said “ma'ma millionaire is seriously ill, he is on his deathbed, one bucket is going inside, one is going outside”.

148_Setṭhidhītā “idāni gantuṃ kālo”ti seṭṭhiputtassa “pitā te kira gilāno”ti ārocesi. “Idāni kiṃ katabba”nti.

• Setṭhidhītā (*millionaire's daughter*) “idāni gantuṃ kālo”ti (*now it is time to go*) seṭṭhiputtassa (*to millionaire's son*) “pitā te kira gilāno”ti (*you father is ill*) ārocesi (*informed*). “**Idāni** kiṃ katabba”nti. (*what have to do now?*)

☆ Millionaire's daughter, “now it is time to go”, informed to millionaire's son “you father is ill”. “what have to do now?”

☆☆ Millionaire's daughter thought, “now it is time to go”. So she informed to millionaire's son “you father is ill”. He asked “what have to do now?”

149_Sāmi!, “gantvā passissāma na”nti [naṃ+iti]. So “sādhū”ti paṇṇākāraṃ sakaṭehi ādāya pakkāmi.

• Sāmi!, (*my dear husband*) “gantvā (*having gone*) passissāma na”nti [naṃ+iti] (*let's see him*) So (*he, millionaire's son*) “sādhū”ti (*having said “ok”*) **paṇṇākāraṃ** sakaṭehi ādāya (*having taken gifts with carts*) pakkāmi. (*left*)

☆ “My dear husband!, having gone, let's see him”. He having said “ok”, having taken gifts by carts, left.

☆☆ “My dear husband!, let’s go and see him”. He said “ok” and left with gifts in the carts.

150_Atha naṃ sā “pitā te dubbalo, ettakaṃ paṇṇākāraṃ gahetvā gacchantānaṃ papañco bhavissati, etaṃ nivattāpehī”ti vatvā taṃ sabbaṃ attano kulagehaṃ pesetvā gacchi.

• Atha (*then*) naṃ (*to him*) sā (*she*) “**pitā te** dubbalo, (*your father is weak*) **ettakaṃ paṇṇākāraṃ** gahetvā (*having taken this much of gifts*) gacchantānaṃ (*when we are going*) papañco bhavissati (*it will be late*), **etaṃ** nivattāpehī”ti (*have it stopped, stop it*) vatvā (*having said*) taṃ sabbaṃ (*all of them*) **attano kulagehaṃ** pesetvā (*having sent to her own parent’s house*) gacchi. (*went*)

☆ Then she “your father is weak, when we are going, having taken this much of gifts, it will be late, stop it”, having said to him, all of them, having sent to her own parent’s house, went.

☆☆ Then she said to husband, “your father is weak, when we are going with this much of gifts, it will be late, so let’s stop them”. After that she sent all of gifts to her own parent’s house and went.

151_Gehaṃ pavisamānāyeva [pavisamānā+eva] ca “gehassa purato ca pacchato ca ārakkhaṃ gaṇhathā”ti attano purise āṇāpesi.

• **Gehaṃ** pavisamānāyeva [pavisamānā+eva] (*while she is entering to the house*) ca (*and*) “gehassa **purato ca** (*front, front side of the house and*) pacchato **ca** (*back side and*) ārakkhaṃ gaṇhathā”ti (*guard*) **attano** purise **āṇāpesi**. (*ordered to her men, servants*)

☆ While she is entering to the house, she ordered to her servants, “guard the front side of the house and back side”.

152_Paviṭṭhakāle pana seṭṭhiputto pitu pādapasse [pāda-passe] aṭṭhāsi, itarā ussīsakapasse. [ussīsaka-passe]

• _Paviṭṭhakāle pana (*after entered*) seṭṭhiputto (*millionaire’s son*) pitu **pāda-**passe **aṭṭhāsi** (*stayed near to the father’s feet*), **itarā ussīsaka-**passe (*other one near to the head*).

☆ After entered, millionaire’s son stayed near to the father’s feet, other one near to the head.

☆☆ After they entered to the house, the millionaire’s son stayed near to the father’s feet and his wife stayed near to the head.

153_Tasmim̐ khaṇe seṭṭhi uttānako nipanno hoti.

● Tasmim̐ khaṇe (*at that time*) seṭṭhi (*millionaire*) **uttānako** nipanno hoti (*was lying in **supine position**, was lying flat on his back*)

☆ At that time, millionaire was lying in supine position.

154_Āyuttako pana tassa pāde parimajjanto “putto te, sāmi, āgato”ti āha. “Kuhim̐ so”ti? “Esa pādamūle ṭhito”ti.

● Āyuttako (*assistant*) pana (*sound only*) tassa **pāde** parimajjanto (*while he is massaging his feet, millionaire’s feet*) “putto **te** (*your son*), sāmi (*master*), āgato”ti (*came*) āha (*said*). “Kuhim̐ so”ti? (*where is he?*) “Esa **pādamūle** ṭhito”ti (*he stays **beside feet**, he is beside your feet*)

☆ Assistant, while he is massaging millionaire’s feet, said “master, your son came”. “where is he?”, “he is beside your feet”.

155_Atha nam̐ disvā āyakammikaṃ pakkosāpetvā, “mama gehe kittakaṃ dhana”nti pucchi.

● Atha (*then*) **nam̐** disvā (*having seen **him***) **āyakammikaṃ** pakkosāpetvā (*having had **treasurer** called, having called to treasurer*), “mama gehe **kittakaṃ** dhana”nti (***how much wealth** in my house?*) pucchi (*asked*)

☆ Then having seen him, (having had treasurer called) having called to treasurer, asked “how much wealth in my house?”.

☆☆ The millionaire saw the Ghosako. Then he asked treasurer to come and asked, “how much wealth in my house?”.

156_Āyakammikaṃ “Sāmi, dhanasseva [dhanassa+eva] cattālīsakoṭṭiyo, vanānaṃ ca gāmānaṃ ca khettānaṃ ca dvipadānaṃ ca catuppadānaṃ ca yānavāhanānaṃ ca ayañca ayañca paricchedo”ti āha.

● Āyakammikaṃ (*the treasurer*) “Sāmi (*master*), dhanasseva [dhanassa+eva] (*of **mere** money, of **mere** gold coins*) cattālīsa-koṭṭiyo (*there is 40 millions*), vanānaṃ ca (*of forests, of lands and*) gāmānaṃ ca (*of villages and*) khettānaṃ ca (*of paddy fields and*) dvipadānaṃ ca (*of bipeds, of animals with two legs and*) catuppadānaṃ ca (*of quadrupeds, of animals with four legs and*) yānavāhanānaṃ (*carts and vehicles*) ayañca (*this and*) ayañca (*this and*) paricchedo”ti (*is the amount*) āha. (*said*)

☆ The treasurer said, “master, there is 40 millions of mere gold coins, this is the amount of lands, this is the amount of villages, this is the amount of paddy

fields, this is the amount of bipeds, this is the amount of quadrupeds, this is the amount of carts and vehicles”.

157_Setṭhi “ahaṃ ettakaṃ dhanaṃ mama puttassa ghosakassa na demī”ti vattukāmo “demī”ti āha.

● Setṭhi (*the millionaire*) “ahaṃ (I) ettakaṃ dhanaṃ (*this much of wealth*) **mama** puttassa ghosakassa (*to my son Ghosako*) na demī”ti (*don’t give*) vattukāmo (*he wants to say, when he wants to say*) “demī”ti (*give, do give*) āha (*said*)

☆ The millionaire, when he wants to say “ I don’t give this much of wealth to my son Ghosako ”, said “ do give”.

158_Taṃ sutvā seṭṭhidhītā “ayaṃ puna kathento aññaṃ kiñci katheyyā”ti cintetvā sokāturā viya kese vikirivā rodi.

● **Taṃ** sutvā (*having listened it*) seṭṭhidhītā (*millionaire’s daughter*) “**ayaṃ** puna kathento (*if he speaks again*) **aññaṃ kiñci** katheyyā”ti (*he may say something else*) cintetvā (*having thought*) sokāturā **viya** (*like a sad person*) **kese** vikirivā (*having untied the hair*) rodi (*cried*)

☆ Having listened it, millionaire’s daughter, “if he speaks again, he may say something else”, having thought, like a sad person, having untied the hair, cried.

☆☆ Millionaire’s daughter listened it and thought, “if he speaks again, he may say something else”. She, like a sad person, untied the hair and cried.

159_Rodantī “kiṃ nāmetaṃ, tāta, vadetha, idampi nāma vo vacanaṃ suṇoma, alakkhikā vatamhā”ti vatvā yathā puna vattum na sakkoti, tathāssa [tathā+assa] ārodanaṃ dassesi.

● Rodantī (*while she is crying*) “kiṃ nāmetaṃ, tāta, vadetha (*what are you saying, father*), **idampi nāma vo vacanaṃ** suṇoma (*we are hearing this type of your words*), alakkhikā vatamhā”ti (*we are unfortunates*) vatvā (*having said*) yathā (*in what way that*) puna **vattum** na sakkoti (*he can’t speak again*), tathāssa [tathā+assa] **ārodanaṃ** dassesi (*that way she showed a [fake] cry to him*)

☆ While she is crying, “what are you saying, father, we are hearing this type of your words, we are unfortunates”, having said, in what way that he can’t speak again that way she showed a fake cry to him.

160_Setthi taṃ khaṇaññeva kālamakāsi.

- Setthi (*the millionaire*) taṃ khaṇaññeva (*at that very moment*) kālamakāsi (*was dead*). ☆ At that very moment, the millionaire was dead.

161_Rājā tassa sarīrakiccaṃ kārāpetvā, “atthi panassa [pana +assa] putto vā dhītā vā”ti pucchi.

- Rājā (*the king*) tassa sarīrakiccaṃ kārāpetvā (*having had his funeral done, having done his funeral*) “atthi (*has ?*) pana+assa (*his, he*) putto vā dhītā vā”ti (*son or daughter*) pucchi (*asked*)

☆ The king, having done his funeral, asked “ has he son or daughter?”.

162_ “Atthi, deva, ghosako nāma tassa putto, sabbaṃ sāpateyyaṃ tassa niyyādetvāva mato, devā”ti.

- “Atthi (*there is*), deva (*King, Lord*), ghosako **nāma tassa putto** (*a his son call Ghosako*), sabbaṃ sāpateyyaṃ (*all wealth*) tassa (*to him, to Ghosako*) niyyādetvāva (*having handed over*) mato (*dead, he was dead*), devā”ti. (*King, Lord*)

☆ Lord, there is a his son call Ghosako. having handed over all wealth to Ghosako, he was dead.

☆☆ Lord, He has a son call Ghosako. He handed over all wealth to Ghosako and was dead.

163_ Rājā aparabhāge setthiputtaṃ pakkosāpesi.

- Rājā (*the king*) aparabhāge (*later*) setthiputtaṃ (*millionaire’s son*) pakkosāpesi. (*asked to come*)

☆ The king later asked millionaire’s son to come.

164_Rājā “tvam ghosako nāma, tātā”ti pucchitvā “āma, devā”ti vutte “pitā me matoti [mato+iti] mā soci, tava pettikaṃ setthiṭṭhānaṃ tuyhameva [tuyhaṃ+eva] demī”ti setthiṭṭhānaṃ adāsi.

- Rājā (*the king*) “**tvam** ghosako nāma, tātā”ti (*son, are you Ghosako?*) pucchitvā (*having asked*) “**āma**, devā”ti (**yes Lord**) vutte (*when replied*) “pitā me matoti [mato+iti] (**that my father was dead**) mā soci (*don’t grieve, don’t be sad*), tava pettikaṃ setthiṭṭhānaṃ (*your father’s millionaire position*) tuyhameva [**tuyhaṃ+eva**] demī”ti (*I give to you*) setthiṭṭhānaṃ **adāsi** (*gave millionaire position*)

☆ The king “son, are you Ghosako?”, having asked, “yes Lord”, when replied, “don’t be sad, that my father was dead, I give your father’s millionaire position to you”, gave millionaire position.

☆☆ The King asked “son, are you Ghosako?”. He replied “yes my Lord”. The king said “don’t be sad, that my father was dead, I will give your father’s millionaire position to you”, and gave millionaire position to Ghosako.

165_Setṭhidhītā aparabhāge sabbaṃ pavattiṃ tassa kathesi.

● Setṭhidhītā (*millionaire’s daughter*) aparabhāge (*later*) sabbaṃ pavattiṃ (*whole story*) tassa kathesi (*said to him*).

☆ The millionaire’s daughter later said whole story to him.

166_Setṭhiputto “Tvam abhūtaṃ kathesī”ti asaddahanto “mātaraṃ kāliṃ pucchissāmi”ti cintetvā “evaṃ kira, ammā”ti pucchi.

● Setṭhiputto (*the millionaire’s son*) “**Tvam** abhūtaṃ kathesī”ti (**you are lying**) asaddahanto (*without believing*) “**mātaraṃ kāliṃ pucchissāmi**”ti (*I will ask from **mother Kāli***) cintetvā (*having thought*) “evaṃ kira, ammā”ti (*is that so, mother?*) pucchi. (*asked*)

☆ The millionaire’s son, “you are lying”, without believing, “I will ask from mother Kāli”, having thought, asked “is that so, mother?”.

☆☆ The millionaire son didn’t believe the story. He thought that she is lying. So he asked from mother Kāli, “is that so, mother?”.

167_Kāli “āma, tāta, daharakālato [dahara-kālato] paṭṭhāya taṃ māretukāmo māretuṃ asakkonto taṃ nissāya bahuṃ dhanam khīyi, sattasu ṭhānesu tvam maraṇato mutto, idāni setṭhitṭhānaṃ patto”ti āha.

● Kāli (*Kāli*) “āma, tāta, (*yes, son*) daharakālato [dahara-kālato] **paṭṭhāya** (*from the childhood*) **taṃ** māretukāmo (*wanted to kill you*) **māretuṃ** asakkonto (*being unable to kill*) **taṃ** nissāya (*because of you*) **bahuṃ** dhanam **khīyi** (*wasted much money*), **sattasu ṭhānesu** (*seven times*) **tvam maraṇato** mutto (*you were escaped from death*), **idāni** (*now*) **setṭhitṭhānaṃ patto**”ti (*received millionaire position*) āha (*said*).

☆ Kāli said, “yes, son, from the childhood, wanted to kill you, being unable to kill, wasted much money, because of you, seven times, you were escaped from the death, now received millionaire position.

☆☆ Kāli said, “yes, son, from the childhood, Millionaire wanted to kill you but couldn’t. He wasted much money to kill you. Seven times, you were escaped from the death, now you received millionaire position”.

168_ So taṃ sutvā “bhāriyaṃ vata kammaṃ, evarūpā kho pana maraṇā muttassa mama pamādaḥvitam̐ jīvitum̐ ayuttam̐, appamatto bhavissāmī”ti cintetvā devasikaṃ sahasam̐ vissajjetvā addhikakapaṇādīnam̐ [addhika-kapaṇa+ādīnam̐] dānam̐ paṭṭhapesi.

• So (*he, Ghosako*) **taṃ** sutvā (*having listened to it*) “bhāriyaṃ vata kammaṃ (*what a dangerous thing, I just escaped from the death*), evarūpā kho pana maraṇā muttassa mama (*to me who escaped from such a violent death*) pamādaḥvitam̐ jīvitum̐ **ayuttam̐** (*it is not suitable to live wasting time*), appamatto bhavissāmī”ti (*I will do good deeds, I will do meritorious work*) cintetvā (*having thought*) devasikaṃ (*daily*) sahasam̐ vissajjetvā (*having spent thousand, thousand of gold coins*) addhikakapaṇādīnam̐ [addhika-kapaṇa+ādīnam̐] (*to travellers, to beggars, and so on*) dānam̐ paṭṭhapesi (*built a place to give free food*)

☆ Ghosako, having listened to it “what a dangerous thing, I just escaped from the death, it is not suitable to live wasting time to me who escaped from such a violent death, I will do good deeds”, having thought, built a place to give free food to travellers, to beggars, and so on, having spent thousand of gold coins daily.

☆☆ After listening to mother Kāli Ghosako was afraid “what a dangerous thing, I just escaped from such a death”. Then he decided not to waste time by merely enjoying sensual pleasure. He wanted to collect lot of merits. So he built a place to give free food to travellers, to beggars, and to anyone who come to that place. Daily he spent thousand of gold coins to give free food.

We would like to transfer all the merits of this meritorious work for all beings. May all beings please with this merits and achieve happiness in this life and future lives.

May all beings be happy and ease !!!.