

# Jatukaṇṇika

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[406. {409.}]<sup>1</sup> *Jatukaṇṇika*<sup>2</sup>

In the city, Haṃsavatī,  
I was the son of a rich man.<sup>3</sup>  
I amuse myself all the time,  
endowed with sensual pleasures. (1) [4165]

Ascending [one] palace [of] three<sup>4</sup>  
raised up<sup>5</sup> [for me by] architects,<sup>6</sup>  
I amuse myself constantly  
with dancing and with singing there. (2) [4166]

Musical instruments<sup>7</sup> played<sup>8</sup> for  
me, keep up the right melody.<sup>9</sup>  
All of the women are dancing;  
they're carrying my mind away. (3) [4167]

Head-twisters,<sup>10</sup> tiny dwarf-dancers,<sup>11</sup>  
bower-crouchers,<sup>12</sup> in-the-middlers,<sup>13</sup>

<sup>1</sup>*Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

<sup>2</sup>a historical monk, another of Bāvarī's students whose questions put to the Buddha, and his answer, are contained in the *Jatukaṇṇi Sutta* (a.k.a. *Jatukaṇṇimāṇavapucchā*) of SN (vv. 1096-1100; the eleventh *sutta* of the *Parāyana Vagga*). BJTS reads *Jatukaṇṇi*.

<sup>3</sup>*seṭṭhiputto*, "a millionaire's son"

<sup>4</sup>reading *tayo* with BJTS (and PTS alt.) for PTS *tato*, "then" "after that" "from that"

<sup>5</sup>*ubbidhā*, Skt. *udviddha*, a rare term outside *Apadāna* (and J) meaning (according to Cone) "high, elevated." BJTS glosses it as a verb rather than an adjective (which would produce "tall architects"), "constructed [a building]" (*goḍanāguha*). I follow BJTS in making sense of this verse.

<sup>6</sup>*gehalañchakā*, lit., "those who know [make, do] the marks of houses;" BJTS Sinh. gloss is just that: *geval lakuṇu dannō*. Lilley says all the mss give *lañjaka*, but variants are not noted by BJTS (*°lañchakā*)

<sup>7</sup>*turiyā*

<sup>8</sup>lit., "beaten," "struck:" *āhaṭṭā*

<sup>9</sup>reading *samma-tāla-samāhitā* with BJTS for PTS *sāma-tāla-samāhitā* ("keep up [be attentive to, stay fixed on, put down] the same melody"). The difference is slight — the point is that they are played well — but BJTS is (like Indian classical music) open to a wider range of "proper" performances (harmonics) than all instruments playing the same melody, so I prefer its reading; in this context "proper" is not necessarily synonymous with "the same."

<sup>10</sup>reading *velāpikā* with BJTS (and PTS alt) for PTS *velāmikā* (RD: "some sort of servants, especially in demand for a noble's retinue"); BJTS gloss *piḷi hisa sisāraṇṇō*, "people who twirl around their heads completely"

<sup>11</sup>*vāmanikā*, read fr. *vāmanaka*, dwarfish, *vāmana*, a dwarf. BJTS (and PTS alt.) read *lāmaṇikā*, BJTS gloss for this is also *aṅguṭumiṭṭi*° = "extremely small dwarf" + *°nāṭum naṭaṇṇō*, "-dance-dancers"

<sup>12</sup>reading *kuñjavāsī* ("dwelling in a bower," "living in a place covered with vines") with BJTS for PTS *kujjā vā sīhi*. BJTS glosses: *kudu vūven men naṭaṇṇō*, "those who dance as though they have become small," crouched up (as though they are under a bower or in a place covered over with vines).

<sup>13</sup>reading *timajjhikā* ("third in the middle-ers") with BJTS for PTS *sīhi-majjhikā* ("in the middle

leapers<sup>14</sup> and comedy-dancers<sup>15</sup>  
are always entertaining me. (4) [4168]

Cymbal-beaters,<sup>16</sup> *kumbhathūn*-ers,<sup>17</sup>  
many dancers,<sup>18</sup> puppet-masters;<sup>19</sup>  
[those] dancers and puppet-masters  
are always entertaining me. (5) [4169]

Bath boys<sup>20</sup> [and] those who dress the hair,<sup>21</sup>  
cooks,<sup>22</sup> garland-makers,<sup>23</sup> dice-players,<sup>24</sup>  
all the boxers<sup>25</sup> [and] the wrestlers<sup>26</sup>  
are always entertaining me. (6) [4170]

When those well-trained<sup>27</sup> professionals<sup>28</sup>  
are playing at those [different<sup>29</sup> arts],  
I do not know the night from day,  
like Indra<sup>30</sup> with the thirty gods.<sup>31</sup> (7) [4171]

of lionesses”), though BJTS gloss *sihadenakagē men māda pedesa penvamin naṭannō* (“dancers who put on a show like they are in the area between two lions”) preserves the meaning of the latter

<sup>14</sup>*laṅghikā*, lit., “deer-like-[dancers]” (fr. *laṅghi*); BJTS gloss *uḍaṭa matuvemin naṭannō* (“dancers who rise upwards”), figuratively “leaping like a deer”

<sup>15</sup>*sokajjhāyī*, lit., “sorrow-destroyers”. BJTS gloss *usuḷu-visuḷu pāmin naṭannō* (“dancers who present absurdities and fooleries”)

<sup>16</sup>*vetālino*, according to RD practitioners of a (forbidden) art which was already not understood in the commentaries, Bdgh. def. “cymbal beating which some take to be raising the dead by magic” (cf. *vetāla*, ghost); RD: chanting of bards for a king. BJTS gloss *ghanatālampōṭa gasannō* (“people who play the Tamil cymbal [Sinh-Eng dict: *tālampāṭaya*, played along with tambourine and dancing]”)

<sup>17</sup>*kumbhathūnī*, BJTS gloss “those who play a certain kind of instrument strapped to the face,” apparently a sort of drum.

<sup>18</sup>*naccakā*, which like the *naṭa* (see next note) can refer to dancers, mimes, actors, etc.

<sup>19</sup>*naṭā*, BJTS gloss *rūkaḍa naṭavannō* (“people who make puppets dance”)

<sup>20</sup>*nahāpakā*, BJTS gloss *diyavaḍannō* (“those who bring the water”)

<sup>21</sup>*kappakā*, RD barber, hairdresser, bath attendant; BJTS gloss *karaṇuvāmiyo* (“barbers”)

<sup>22</sup>*sūdā*, BJTS gloss *arakkāmiyo* (“cooks”)

<sup>23</sup>*mālakārakā*

<sup>24</sup>*sumāpakā*, following BJTS Sinh. gloss *mānavin pasāṭa* (= *pasa āṭaya*) *keḷinnō* (“people who play dice well”)

<sup>25</sup>*jallā*, RD: athlete, acrobat; BJTS Sinh. gloss *pōra badannō* (“people who box”)

<sup>26</sup>reading *mallāni* with BJTS (and PTS alt.) for PTS *mallā ti* (“wrestlers”)

<sup>27</sup>*sikkhite*

<sup>28</sup>*katupāsane*, lit., “those who have done the practice” (or read, as RD directs, “skilled archers?,” “those who have done archery”? The more general meaning follows BJTS Sinh. gloss *palapurudukam āti*

<sup>29</sup>contract to different in chanting, *metri causa*

<sup>30</sup>*Indo*, king of the gods, = Indra, Sakka, Śakra

<sup>31</sup>*tidasagaṇe*, lit., “in the company of the thirty [for thirty-three] gods,” BJTS Sinh. gloss “in the highest heaven of happiness (Tusitā).”

Wayfarers,<sup>32</sup> people on the road,<sup>33</sup>  
 beggars<sup>34</sup> and many travelers,<sup>35</sup>  
 they are always approaching [me,]  
 [and] taking [their] meals at my house. (8) [4172]

[Buddhist] monks and also brahmins,  
 the unexcelled fields<sup>36</sup> for merit,  
 working to increase<sup>37</sup> my merit  
 are [also] coming to my house. (9) [4173]

All the Jains: the *Padakas*<sup>38</sup> the  
*Laṭakas*,<sup>39</sup> *Pupphasāṭakas*,<sup>40</sup>  
*Tedaṇḍakas*,<sup>41</sup> *Ekasikhas*<sup>42</sup>

<sup>32</sup>reading *addhikā* with BJTS (and PTS alt.) for PTS *aṭṭhikā* (“those with bones” or “those with kernels” or “eightfold”?)

<sup>33</sup>*pathikā*

<sup>34</sup>*yācaka*

<sup>35</sup>*carakā*

<sup>36</sup>pronounce as two syllables to keep meter when chanting

<sup>37</sup>*vaḍḍhayantā*

<sup>38</sup>BJTS reads *paṭakas* (“clothed”?). I follow BJTS in treating the following list as a series of designations of specific groups of ascetics, though most of these names/descriptors have intelligible meanings which could be construed as so many characteristics of the groups mentioned. For example: “All of the Jains who wear clothing/are dressed in vines [or just] flowers/[who] own three sticks and their top-knots/are coming to my house//[4174] The Ājīvikas, taught by cows/plundered, with teachings [based on] gods/dressed in [robes smeared with] muddy dirt/are [also] coming to my house.” [4175] Ascetics and forest dwellers/who whirl ‘round [then say] that’s the goal/lots with families [and] private [things]/are [also] coming to my house// [4176].” The context might support such a reading. Each verse is structured around a large designation of an actual group (e.g., “Jains”), and the verses which follow these (i.e., (13-19) [4177-4183]) certainly refer to actual (political, geographical) groups of people. However, the verse which precedes those in question (i.e., (9) [4173]) is similarly-structured but includes (only) a series of epithets that are certainly descriptive of all Buddhists and brahmins, rather than being names of separate groups. Similarly, *rajojalladharā* (see 4175) is used below [4321], and elsewhere in the early texts, as a general adjective rather than the name of a specific group. While I find the possibilities here intriguing and worthy of further thought, given these reservations I have adopted the BJTS readings and followed the BJTS gloss here.

<sup>39</sup>BJTS reads *laṭakas* (“[dressed] in creepers,” fr. *latā*?)

<sup>40</sup>“flower-robbed,” i.e. naked, a play on the Jain distinction of “sky clad” (*digambara*) from “wearing white” (*śvetambara*)?

<sup>41</sup>“three sticks,” i.e. “who possess only three sticks”? or “three-punishments,” who undertake three (excessive) forms of asceticism? The Jaines and Ājīvikas, not to mention the schools of Brahmanical renunciators, were of course famously the rivals of the Buddha and the Buddhists; these terms may be neither names of sects nor characteristics of those in the groups described

<sup>42</sup>“one top-knot” (or “one peacock crest” “one flame” etc.). Might calling the Jains “people who own [only] three sticks and their top-knots” poke fun at specific aspects of Jain practice? Jain renunciants can use walking sticks, and have whisks to gently clear their paths; what might the third “stick” be? They famously rip out their hair with their own hands, making rather ironic the reference to their top-knots. Or perhaps they are pointing to Jain non-renunciators wearing top-knots like brahmins, a different kind of poke at a different segment of the Jain population?

are [also] coming to my house. (10) [4174]

Ājīvikas: the Godhammas,<sup>43</sup>

Viluttāvīs,<sup>44</sup> Devadhammis,<sup>45</sup>

[and the] Rajojalladharas,<sup>46</sup>

are [also] coming to my house. (11) [4175]

Ascetics and forest dwellers:

Parivattakas,<sup>47</sup> Siddhipattas<sup>48</sup>

many Koṇḍas,<sup>49</sup> Puggalikas,<sup>50</sup>

are [also] coming to my house. (12) [4176]

Oḍḍakas,<sup>51</sup> also Damiḷas,<sup>52</sup>

Sākulas,<sup>53</sup> Malayālakas,<sup>54</sup>

Sabaras,<sup>55</sup> and Yonakas<sup>56</sup> too

are [also] coming to my house. (13) [4177]

Andhakas,<sup>57</sup> all the Muṇḍakas,<sup>58</sup>

Kolakas,<sup>59</sup> Sānuvindakas,<sup>60</sup>

and Ārāvacinaraṭṭhas<sup>61</sup>

are [also] coming to my house. (14) [4178]

<sup>43</sup>“cow-teachings”. This is the BJTS reading; PTS reads *Gotamā* (= Gautamas?)

<sup>44</sup>“plundered” “robbed” “stripped”

<sup>45</sup>texts read *devadhammikā*, “god-teaching-ers” or perhaps “teachings [for] the king”

<sup>46</sup>“dust-and-dirt wearers,” BJTS Sinh gloss “(having robes) that are soiled with filth [*rajo* = *rajas*] and sand (*dāli*),” RD *rajo* s.v., “dust and (wet) dirt, muddy dirt.” Elsewhere in *Apadāna* [e.g., 3463, 3521, 5322] being *not* covered in *rajojalla* is a fruit of previous-life merit.

<sup>47</sup>“turning around”

<sup>48</sup>“goal-attainers”. Note that both editions of the text — and the mss. — give a nine-syllable foot here; I do too, mostly out of necessity: these names of groups of ascetics and forest dwellers do not lend themselves to eight-syllable feet

<sup>49</sup>Rd would lead us to look fr. *kuṇḍa*, “bent” “crooked” or *kuṇḍi*, pot? PSI does not give “crooked” as a meaning of *kuṇḍa*, but rather “pot” (*sāliya*) or “iguana” (*talagoyā*), either of which could evoke something specific about the group in question, is RD is right to derive the word this way. PSI also gives a defn for *koṇḍa* (which I follow in the mock-translation in the fn on v. (10) [4174] above), “having a family,” Sinh. “being a family man connected with having a wife”

<sup>50</sup>“Individuals” “private ones”

<sup>51</sup>DPPN I:464 says “the name of a tribe” and cites this list

<sup>52</sup>Tamils

<sup>53</sup>DPPN II:1084 “A tribe mentioned in a nominal list,” citing this text

<sup>54</sup>Malalyalis

<sup>55</sup>DPPN II: 1032, 1029, equates with *Sapara* and *Savara*, people from Sabaragamuwa Province in Sri Lanka, Veddas.

<sup>56</sup>Greeks

<sup>57</sup>Andhrans

<sup>58</sup>DPPN II: 641: “Name of a tribe, mentioned in a nominal list,” citing this text

<sup>59</sup>DPPN II: 688: “Mentioned in a list of tribes,” citing this text

<sup>60</sup>cf. *Sānupabbata*, in the Himalayas (DPPN II: 1096)

<sup>61</sup>PTS treats this as two separate groups: *Āras* and *Cīnaraṭṭhas*, Chinese-countries

*Alasandakas*,<sup>62</sup> *Pallavakas*,<sup>63</sup>  
*Babbaras*,<sup>64</sup> *Bhagga-kārusas*,<sup>65</sup>  
*Rohitas*<sup>66</sup> and *Cetaputtas*,<sup>67</sup>  
 are [also] coming to my house. (15) [4179]

*Madhurakas*,<sup>68</sup> *Kosalakas*,<sup>69</sup>  
*Kāsikas*,<sup>70</sup> *Hatthiporakas*,<sup>71</sup>  
*Isiṅḍas*,<sup>72</sup> and *Matthalas*<sup>73</sup> [too]  
 are [also] coming to my house. (16) [4180]

*Velāvakas*<sup>74</sup> and *Arammas*,<sup>75</sup>  
*Okkalas*,<sup>76</sup> many *Mekalas*,<sup>77</sup>  
*Khuddakas*<sup>78</sup> and *Suddakas*<sup>79</sup> [too]  
 are [also] coming to my house. (17) [4181]

*Rohanas*,<sup>80</sup> also *Sindhavas*,<sup>81</sup>  
*Cittas*<sup>82</sup> [and] *Ekakaṇṇikas*,<sup>83</sup>  
*Suratṭhas*<sup>84</sup> and *Aparantas*<sup>85</sup>

<sup>62</sup>Alexandrians

<sup>63</sup>= Pallavas? Note that both editions of the text — and the mss. — give a nine-syllable foot here; I do too, mostly out of necessity: these names of tribes or peoples do not lend themselves to eight-syllable feet

<sup>64</sup>DPPN II: 268, “Name of a tribe,” citing this list

<sup>65</sup>DPPN I:571, cites this text for *Kārusā*. DPPN II:345, *Bhaggā*, s.v.: “The name of a tribe and a country, the capital of which was Sumsumāraglri (q.v)”

<sup>66</sup>reading with BJTS; PTS gives *bahikā*

<sup>67</sup>DPPN I:910: “The name of a tribe given in a nominal list [citing this text]; probably the inhabitants of Ceta.”

<sup>68</sup>people from Madhura

<sup>69</sup>people from Kosala

<sup>70</sup>people from Kāsi, Benares

<sup>71</sup>people from Hastipura?

<sup>72</sup>DPPN I:320, citing only this text

<sup>73</sup>DPPN II:432, citing only this text

<sup>74</sup>not in DPPN

<sup>75</sup>not in DPPN

<sup>76</sup>DPPN I:460: “Okkalā.—The people of Okkalajanapada [MA ii.894]; mentioned also in the *Apadāna* in a list of tribes [citing this text].” Cf. I:330: “Ukkalā.—A district (janapada) in the region identified with modern Orissa.’ The merchants Tapassu and Bhalluka were on the way from Ukkalā...Ukkulas are mentioned in lists of people at several points in *Mhb*”

<sup>77</sup>DPPN II:651, mentions only this text, and says the reading is “very uncertain.”

<sup>78</sup>DPPN I: 722, citing only this text

<sup>79</sup>not in DPPN

<sup>80</sup>DPPN II:760, citing only this text

<sup>81</sup>DPPN II:1137 connects this reference with the people of Sindhu, a reasonable connection

<sup>82</sup>Not in DPPN

<sup>83</sup>Not in DPPN but cf. I:451, the two monks named Ekasañña known (only) in *Apadāna*

<sup>84</sup>not in DPPN but cf. II:1253 *Suratṭha*, s.v., “The country is identified with modern Kathiawad”

<sup>85</sup>DPPN I:118 citing only this text, but cf. I:117-118 on *Aparānta*, “The country comprises the territory of Northern Gujarat, Kāthiāwar, Kachch and Sindh.”

are [also] coming to my house. (18) [4182]

*Suppārikas*,<sup>86</sup> *Kikumāras*<sup>87</sup>

*Malayas*,<sup>88</sup> *Soṇṇabhūmakas*,<sup>89</sup>

*Vajjihāras*<sup>90</sup> too, all of them

are [also] coming to my house. (19) [4183]

Basket-makers,<sup>91</sup> also weavers,<sup>92</sup>

leather workers<sup>93</sup> and carpenters,<sup>94</sup>

metal-smiths<sup>95</sup> as well as potters<sup>96</sup>

are [also] coming to my house. (20) [4184]

Gem-sellers<sup>97</sup> and bronze-purveyors,<sup>98</sup>

workers in gold<sup>99</sup> and cloth-merchants,<sup>100</sup>

and those who work in tin, they all

are [also] coming to my house. (21) [4185]

Fletchers<sup>101</sup> and the makers of bows,<sup>102</sup>

weavers<sup>103</sup> and makers of perfumes,<sup>104</sup>

as well as tailors,<sup>105</sup> all of them

are [also] coming to my house. (22) [4186]

<sup>86</sup>DPPN II:1241, citing only this text

<sup>87</sup>DPPN I:596, citing only this text

<sup>88</sup>not in DPPN but cf. II:449-450, three locales called Malaya, mountainous districts in South India, Sri Lanka and Burma.

<sup>89</sup>= *Suvaṇṇabhūmi*, Burma (?). Cf. DPPN II:1263, “*Suvaṇṇabhūmi* is generally identified with Lower Burma, probably the Pagan and Moulmein districts. It probably included the coast from Rangoon to Singapore. The chief place in *Suvaṇṇabhūmi* was *Sudhamā-managara*—i.e., Thaton—at the mouth of the Sittaung River.’ Fleet suggests.’ however, that it might be the district in Bengal called by Hiouen Tshang “*Ka-lo-na-su-fa-la-na*” (*Kaṇasuvārṇa*), or else the country along the river Son in Central India, a tributary of the Ganges, on the right bank of the river which is also called *Hiraṇyavāha*. The probability is that there were two places of the same name, one originally in India itself and the other in Further India.”

<sup>90</sup>DPPN II:813, citing only this text, but should it be connected with *Vajji*, s.v. (II:813-815)?

<sup>91</sup>reading *naḷakārā* with BJTS (and PTS alternate reading) for PTS *nalakārā*

<sup>92</sup>*pesakārā*

<sup>93</sup>*cammikā*

<sup>94</sup>*tacchakārā*

<sup>95</sup>*kammārā*

<sup>96</sup>*kumbhakārā*, lit., “wate-jug-makers”

<sup>97</sup>*maṇikārā*

<sup>98</sup>*lohakārā*

<sup>99</sup>*soṇṇakārā*. Could also mean sellers of gold

<sup>100</sup>*dussikā*

<sup>101</sup>*usukārā*, arrow-makers

<sup>102</sup>*cāpakārā*. BJTS reads *bhamakārā* (?)

<sup>103</sup>*pesakārā*

<sup>104</sup>*gandhikā*

<sup>105</sup>*tunnavāyā*, lit., “needle-weavers”



Oil-handlers<sup>106</sup> and wood-gatherers,<sup>107</sup>  
water-carriers<sup>108</sup> and servants,  
cooks<sup>109</sup> and those who protect the soup<sup>110</sup>  
are [also] coming to my house. (23) [4187]

Gate-keepers<sup>111</sup> and sentinels,<sup>112</sup>  
eulogizers,<sup>113</sup> flower-pluckers,  
elephant riders<sup>114</sup> and keepers<sup>115</sup>  
are [also] coming to my house. (24) [4188]

I gave [wealth] to the indolent  
Maharaja [named] Ānanda,  
covering<sup>116</sup> his deficiency  
with gems of the seven colors. (25) [4189]

I satisfied with gemstones all  
those people who were praised by me,  
the multi-colored populace,  
discerning what they were thinking. (26) [4190]

When the lovely words were spoken,  
when the drums were being sounded,  
when the conch-shells were being blown,  
I'm delighting in [my] own house. (27) [4191]

The Buddha<sup>117</sup> in that period  
was Leader Padumuttara.  
He was with one hundred thousand  
whose defilements were [now] extinct.<sup>118</sup> (28) [4192]

The Eyeful One had gone onto  
the road, together with the monks.  
Lighting up Every<sup>119</sup> Direction,

<sup>106</sup>*telikā*, perhaps oil-pressers, or oil-sellers

<sup>107</sup>*kaṭṭhahārā*

<sup>108</sup>*udahārā*

<sup>109</sup>*sūpikā*

<sup>110</sup>reading *supa* [read *sūpa* with gloss] *rakkhā* ("soup-guards") with BJTS for PTS *rūdasakkā* (?)

<sup>111</sup>*dovārika* fr. *dvāra*.

<sup>112</sup>*anikaṭṭhā*, BJTS reads *anikaṭṭhā* and glosses "those who protect the army camp (*bala-āṇi raknō*)"

<sup>113</sup>reading *vandikā* with BJTS (gloss *tuti pāvasum karaṇa*, "makers of pleasing recitations") for PTS *sandhikā* ("people who join things together," welders?)

<sup>114</sup>*hatthārūḷhā*, those mounted on elephants

<sup>115</sup>*hatthipālā*, keepers or guardians or protectors

<sup>116</sup>*pūrayām' ahaṇ*, lit., "I fulfilled," "I filled in for" "I filled up"

<sup>117</sup>lit., "the Blessed One"

<sup>118</sup>i.e., he was with 100,000 perfected arahants.

<sup>119</sup>contract as *ev'ry* (two syllables) for chanting, to keep the meter

he blazed forth like a tree of lamps. (29) [4193]

They all are pounding on<sup>120</sup> [their] drums  
for the traveling World-Leader.  
His [brilliant] light is being shed,  
like the sun [when it] has risen. (30) [4194]

Even behind<sup>121</sup> paneled windows  
not penetrated by its rays,  
all the time, inside the houses,  
there was an enormous brilliance. (31) [4195]

After seeing the Buddha's light,  
I said to the assemblymen,  
"Without a doubt the Best Buddha  
is this one going on the road." (32) [4196]

Having come down from the palace,  
I quickly went to the bazaar.  
Having greeted the Sambuddha,  
I spoke these words [to him back then]: (33) [4197]

"O may the Buddha pity me,  
the Leader [named] Supreme Lotus."  
The Sage [then] consented [to come],  
with the hundred thousand masters. (34) [4198]

[Thus] inviting the Sambuddha,  
I led him to [my] own [great] house.  
There I satisfied the Great Sage  
with food [to eat] and drinks [to drink]. (35) [4199]

Knowing it grew too late to eat  
for the Best Buddha, Neutral One,  
I served the Best Buddha with a  
hundred musical instruments. (36) [4200]

Padumuttara, World-Knower,  
Sacrificial Recipient,  
sitting down inside [my own] house,  
spoke these verses [about me then]: (37) [4201]

"He who served me with instruments,  
and who gave me [alms] food and drink,  
I shall relate details of him;  
[all of] you listen to my words: (38) [4202]

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<sup>120</sup>vajjanti, lit., "sounding"

<sup>121</sup>lit., "in the inside of"

This man is going to make the [whole]  
world<sup>122</sup> into a single kingdom.  
Possessing gold, possessing wealth,  
he'll be one with abundant food. (39) [4203]

Undertaking the five precepts,<sup>123</sup>  
[and] then the ten ways of acting;<sup>124</sup>  
undertaking, making progress,  
he will [then] train his retinue. (40) [4204]

Sixty thousand instruments [and]  
women who are all-adorned  
will play for this one constantly:  
that is the fruit of attendance. (41) [4205]

For thirty thousand aeons he  
will delight in the world of gods.  
Sixty-four times the lord of gods,  
he will exercise divine rule. (42) [4206]

And seventy-four times he'll be  
a king who turns the wheel [of law],  
[and there will be] much local rule,  
innumerable by counting. (43) [4207]

In one hundred thousand aeons,  
arising in Okkāka's clan,  
the one whose name is Gotama  
will be the Teacher in the world. (44) [4208]

In whichever womb he's reborn,  
[whether] it's human or divine,  
being one with no lack of wealth,  
he will go to the human state. (45) [4209]

Having become a learned man,  
a master of the three Vedas,  
this one will wander the [whole] earth,  
searching for ultimate meaning. (46) [4210]

And afterwards he will go forth,  
incited by his wholesome roots.

<sup>122</sup>*catuddīpe*, lit., “the four great islands” “all the continents”

<sup>123</sup>*pañcasīle*: to practice restraint from taking life, taking what is not given, sexual misconduct, false speech and becoming careless through the use of alcohol.

<sup>124</sup>*dasakammāpathe*: RD: “divided into kusala (meritorious, good) and akusala (demeritorious, evil) and classified according to the three manifestations” of body (3 *kammāpatthas*), speech (4 *kammāpatthas*) and mind (3 *kammāpatthas*), for a total of ten.

He'll thrill in the dispensation  
of Gotama, the Blessed One. (47) [4211]

After pleasing the Sambuddha,  
Gotama, Bull of the Śākya,  
having burnt up [his] defilements,  
this one will become an arahant." (48) [4212]

Like a tiger-king in the woods,  
like a lion, king of the beasts,  
today I'm living without fear  
in the Buddha's<sup>125</sup> dispensation. (49) [4213]

I do not see me being born  
in want or in a bad rebirth  
in the world of gods or people:  
that is the fruit of attendance. (50) [4213]

I'm [now] intent on seclusion,<sup>126</sup>  
calmed,<sup>127</sup> devoid of grounds for rebirth;<sup>128</sup>  
like elephants with broken chains,  
I am living without constraint. (51) [4215]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (52) [4216]

Being in Best Buddha's presence  
was a very good thing for me.  
The three knowledges are attained;  
[I have] done what the Buddha taught! (53) [4217]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (54) [4218]

Thus indeed Venerable Jatukaṇṇika Thera spoke these verses.

The legend of Jatukaṇṇika Thera is finished.

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<sup>125</sup>lit., "the Son of the Śākya"

<sup>126</sup>*vivekaṇ anuyutto*

<sup>127</sup>*upasanto*

<sup>128</sup>*nirūpadhi*