

Legends of the Buddhist Saints

Apadānapāli

TRANSLATED BY
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Jatukaṇṇika

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[406. {409.}¹ *Jatukaṇṇika*²]

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

Ascending [one] palace [of] three⁴
raised up⁵ [for me by] architects,⁶
I amuse myself constantly
with dancing and with singing there. (2) [4166]

Musical instruments⁷ played⁸ for
me, keep up the right melody.⁹
All of the women are dancing;
they're carrying my mind away. (3) [4167]

Head-twisters,¹⁰ tiny dwarf-dancers,¹¹

¹*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.

²a historical monk, another of Bāvari'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*.

³*seṭṭhiputto*, "a millionaire's son"

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

⁵*ubbiddhā*, 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.

⁶*gehalañcchakā*, 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 (*°lañcchakā*)

⁷*turiyā*

⁸lit., "beaten," "struck:" *āhaṭṭā*

⁹reading *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."

¹⁰reading *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 sisārannō*, "people who twirl around their heads completely"

¹¹*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 naṭannō*, "-dance-dancers"

bower-crouchers,¹² in-the-middlers,¹³
leapers¹⁴ and comedy-dancers¹⁵
are always entertaining me. (4) [4168]

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

Bath boys²⁰ [and] those who dress the hair,²¹
cooks,²² garland-makers,²³ dice-players,²⁴
all the boxers²⁵ [and] the wrestlers²⁶
are always entertaining me. (6) [4170]

When those well-trained²⁷ professionals²⁸
are playing at those [different²⁹ arts],

¹²reading *kuñjavāsi* (“dwelling in a bower,” “living in a place covered with vines”) with BJTS for PTS *kujjā vā sihi*. BJTS glosses: *kudu vūven men naṭannō*, “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).

¹³reading *timajjhikā* (“third in the middle-ers”) with BJTS for PTS *sihi-majjhikā* (“in the middle of lionnesses”), 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

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

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

¹⁶*vetālino*, according to RD practitioners of a (forbidden) art which was already not understand 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 *ghanatālampota gasannō* (“people who play the Tamil cymbal [Sinh-Eng dict: *tālampapaṭaya*, played along with tambourine and dancing]”)

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

¹⁸*naccchchakā*, which like the *naṭa* (see next note) can refer to dancers, mimes, actors, etc.

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

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

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

²²*sūdā*, BJTS gloss *arakkāmiyo* (“cooks”)

²³*mālākārakā*

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

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

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

²⁷*sikkhite*

I do not know the night from day,
like Indra³⁰ with the thirty gods.³¹ (7) [4171]

Wayfarers,³² people on the road,³³
beggars³⁴ and many travelers,³⁵
they are always approaching [me,]
[and] taking [their] meals at my house. (8) [4172]

[Buddhist] monks and also brahmins,
the unexcelled fields³⁶ for merit,
working to increase³⁷ my merit
are [also] coming to my house. (9) [4173]

All the Jains: the *Padakas*³⁸ the
Laṭakas,³⁹ *Pupphasāṭakas*,⁴⁰

²⁸*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*

²⁹contract to diff’rent in chanting, *metri causa*

³⁰*Indo*, king of the gods, = Indra, Sakka, Śakra

³¹*tidasa-gaṇe*, lit., “in the company of the thirty [for thirty-three] gods,” BJTS Sinh gloss “in the highest heaven of happiness (Tusitā).”

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

³³*pathikā*

³⁴*yācchaka*

³⁵*ccharakā*

³⁶pronounce as two syllables to keep meter when chanting

³⁷*vaḍḍhayantā*

³⁸BJTS 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 fam’lies [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, *rajo-jalladharā* (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.

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

Tedaṇḍakas,⁴¹ *Ekasikhas*⁴²
are [also] coming to my house. (10) [4174]

Ājīvikas: the *Godhammas*,⁴³
Viluttāvis,⁴⁴ *Devadhammis*,⁴⁵
[and the] *Rajojalladharas*,⁴⁶
are [also] coming to my house. (11) [4175]

Ascetics and forest dwellers:
Parivattakas,⁴⁷ *Siddhipattas*⁴⁸
many *Koṇḍas*,⁴⁹ *Puggalikas*,⁵⁰
are [also] coming to my house. (12) [4176]

Oḍḍakas,⁵¹ also *Damiḷas*,⁵²

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

⁴¹“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

⁴²“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?

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

⁴⁴“plundered” “robbed” “stripped”

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

⁴⁶“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.

⁴⁷“turning around”

⁴⁸“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

⁴⁹Rd 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”

⁵⁰“Individuals” “private ones”

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

⁵²Tamils

Sākulas,⁵³ *Malayālakas*,⁵⁴
Sabaras,⁵⁵ and *Yonakas*⁵⁶ too
are [also] coming to my house. (13) [4177]

Andhakas,⁵⁷ all the *Muṇḍakas*,⁵⁸
Kolakas,⁵⁹ *Sānuvindakas*,⁶⁰
and *Ārāvacchīnaraṭṭhas*⁶¹
are [also] coming to my house. (14) [4178]

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

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

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

⁵⁴Malalyalis

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

⁵⁶Greeks

⁵⁷Andhrans

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

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

⁶⁰cf. *Sānupabbata*, in the Himalayas (DPPN II: 1096)

⁶¹PTS treats this as two separate groups: *Āras* and *CChīnaraṭṭhas*, Chinese-countries

⁶²Alexandrians

⁶³= 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

⁶⁴DPPN II: 268, “Name of a tribe,” citing this list

⁶⁵DPPN 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)”

⁶⁶reading with BJTS; PTS gives *bahikā*

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

⁶⁸people from Madhura

⁶⁹people from Kosala

⁷⁰people from Kāsi, Benares

⁷¹people from Hastipura?

⁷²DPPN I:320, citing only this text

⁷³DPPN II:432, citing only this text

⁷⁴not in DPPN

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

Rohanas,⁸⁰ also *Sindhavas*,⁸¹
*CChittas*⁸² [and] *Ekakaṇṇikas*,⁸³
*Suratṭhas*⁸⁴ and *Aparantas*⁸⁵
are [also] coming to my house. (18) [4182]

Suppārikas,⁸⁶ *Kikumāras*⁸⁷
Malayas,⁸⁸ *Soṇṇabhūmakas*,⁸⁹
*Vajjihāras*⁹⁰ too, all of them
are [also] coming to my house. (19) [4183]

⁷⁵ not in DPPN

⁷⁶ 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”

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

⁷⁸ DPPN I: 722, citing only this text

⁷⁹ not in DPPN

⁸⁰ DPPN II:760, citing only this text

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

⁸² Not in DPPN

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

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

⁸⁵ 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.”

⁸⁶ DPPN II:1241, citing only this text

⁸⁷ DPPN I:596, citing only this text

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

⁸⁹ = *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.”

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

Basket-makers,⁹¹ also weavers,⁹²
leather workers⁹³ and carpenters,⁹⁴
metal-smiths⁹⁵ as well as potters⁹⁶
are [also] coming to my house. (20) [4184]

Gem-sellers⁹⁷ and bronze-purveyors,⁹⁸
workers in gold⁹⁹ and cloth-merchants,¹⁰⁰
and those who work in tin, they all
are [also] coming to my house. (21) [4185]

Fletchers¹⁰¹ and the makers of bows,¹⁰²
weavers¹⁰³ and makers of perfumes,¹⁰⁴
as well as tailors,¹⁰⁵ all of them
are [also] coming to my house. (22) [4186]

Oil-handlers¹⁰⁶ and wood-gatherers,¹⁰⁷
water-carriers¹⁰⁸ and servants,
cooks¹⁰⁹ and those who protect the soup¹¹⁰
are [also] coming to my house. (23) [4187]

Gate-keepers¹¹¹ and sentinels,¹¹²

⁹¹reading *naḷakārā* with BJTS (and PTS alternate reading) for PTS *nalakārā*

⁹²*pesakārā*

⁹³*cchammikā*

⁹⁴*tacchchakārā*

⁹⁵*kammārā*

⁹⁶*kumbhakārā*, lit., “wate-jug-makers”

⁹⁷*maṇikārā*

⁹⁸*lohakārā*

⁹⁹*soṇṇakārā*. Could also mean sellers of gold

¹⁰⁰*dussikā*

¹⁰¹*usukārā*, arrow-makers

¹⁰²*cchāpakārā*. BJTS reads *bhamakārā* (?)

¹⁰³*pesakārā*

¹⁰⁴*gandhikā*

¹⁰⁵*tunnavāyā*, lit., “needle-weavers”

¹⁰⁶*telikā*, perhaps oil-pressers, or oil-sellers

¹⁰⁷*kaṭṭhahārā*

¹⁰⁸*udahārā*

¹⁰⁹*sūpikā*

¹¹⁰reading *supa* [read *sūpa* with gloss] *rakkhā* (“soup-guards”) with BJTS for PTS *rūdasakkā* (?)

¹¹¹*dovārika* fr. *dvāra*.

¹¹²*anikaṭṭhā*, BJTS reads *anikaṭṭhā* and glosses “those who protect the army camp (*bala-āṇi raknō*)”

eulogizers,¹¹³ flower-pluckers,
elephant riders¹¹⁴ and keepers¹¹⁵
are [also] coming to my house. (24) [4188]

I gave [wealth] to the indolent
Maharaja [named] Ānanda,
covering¹¹⁶ 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 Buddha¹¹⁷ in that period
was Leader Padumuttara.
He was with one hundred thousand
whose defilements were [now] extinct.¹¹⁸ (28) [4192]

The Eyeful One had gone onto
the road, together with the monks.
Lighting up Every¹¹⁹ Direction,
he blazed forth like a tree of lamps. (29) [4193]

They all are pounding on¹²⁰ [their] drums
for the traveling World-Leader.
His [brilliant] light is being shed,
like the sun [when it] has risen. (30) [4194]

¹¹³reading *vandikā* with BJTS (gloss *tuti pāvasum karaṇa*, “makers of pleasing recitations”) for PTS *sandhikā* (“people who join things together,” welders?)

¹¹⁴*hatthārūlhā*, those mounted on elephants

¹¹⁵*hatthipālā*, keepers or guardians or protectors

¹¹⁶*pūrayām' ahaṇ*, lit., “I fulfilled,” “I filled in for” “I filled up”

¹¹⁷lit., “the Blessed One”

¹¹⁸i.e., he was with 100,000 perfected arahants.

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

¹²⁰*vajjanti*, lit., “sounding”

¹²¹lit., “in the inside of”

Even behind¹²¹ 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]

This man is going to make the [whole]
world¹²² into a single kingdom.

¹²²*cchatuddipe*, lit., "the four great islands" "all the continents"

Possessing gold, possessing wealth,
he'll be one with abundant food. (39) [4203]

Undertaking the five precepts,¹²³
[and] then the ten ways of acting;¹²⁴
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.

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

¹²⁴*dasakammapathe*: RD: "divided into kusala (meritorious, good) and akusala (demeritorious, evil) and classified according to the three manifestations" of body (3 *kammapathas*), speech (4 *kammapathas*) and mind (3 *kammapathas*), 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's¹²⁵ 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,¹²⁶
calmed,¹²⁷ devoid of grounds for rebirth;¹²⁸
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.

¹²⁵lit., "the Son of the Śākya"

¹²⁶*vivekaṇ anuyutto*

¹²⁷*upasanto*

¹²⁸*nirūpadhi*