

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

15. The Book of Birth Stories-2 (15. Jātakapāḷi-2)

17. The Book of the Forties (17. Cattālīsanipāto)

[Ja 521-525, PTS 5.112-5.191]



PaliVerse

5. The Collection of Minor Texts

15. The Book of Birth Stories-2

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Minor Collection

Jātaka Pāṭi

(Second Part)

17. The Book of the Forties

521. The Tesakuṇa Birth Story (1)

1. "I ask you, Vessantara, O bird, may there be good fortune for you;
By one wishing to exercise kingship, what function done is best?"
2. "At long last indeed, my father, Kaṃsa, the seizer of Bārāṇasī;
The heedless one has urged me, the heedful one, a father his son.
3. "First of all, one should restrain falsehood, wrath and laughter;
Then one should have duties performed, that is the religious duty, they say, O warrior.
4. "Whatever ascetic practice you, dear son, did before with doubt;
Whatever one lustful and corrupt would do, that one should not do again thereafter.
5. For a heedless warrior, in the realm, O increaser of the realm;
All wealth perishes, that is called the king's misery.
6. "Fortune and misfortune, dear son, when asked said this;
In a man established in industriousness and energy, not envious, I delight."
7. "In the envious, the evil-hearted, in men who corrupt good deeds;
The wretched one, great king, delights, she who breaks the wheel.
8. "You, being good-hearted to all, be the protector of all;
Dispel misfortune, great king, be the dwelling of good fortune.
9. "He, endowed with fortune and energy, a person indeed exalted;
The lord of Kāśi, cuts the root and the top of enemies.
10. "For Sakka too, the lord of beings, is not negligent in industriousness;
He, having made energy in what is good, sets his mind on industriousness.

- 11.** "Gandhabbas, ancestors, gods, share the same way of life with such a one;
For one who is energetic, not negligent, the deities stand by.
- 12.** "He, being diligent and free from anger, dear son, should have duties
performed;
And strive in duties, a lazy one does not find happiness.
- 13.** "Right there are your rules of conduct, this very thing is the instruction;
It is able to make friends happy, and for the suffering of enemies."
- 14.** "Can you, Kuṇḍalinī, do you understand, kinswoman of a warrior;
By one wishing to exercise kingship, what function done is best?"
- 15.** "Just two principles, dear son, where all is established;
The gain of what is not obtained, and the protection of what is obtained.
- 16.** "Know your ministers, dear son, the wise ones skilled in welfare;
Not gamblers, not cheats, dear son, not drunkards, not destroyers.
- 17.** "And whoever would protect you, dear son, and whatever wealth there would
be for you;
As a charioteer would control a chariot, he should have your duties performed.
- 18.** "Having well looked after one's household, having examined one's wealth
oneself;
One should not make deposits or give loans through reliance on others.
- 19.** "One should know oneself the income and expenditure, one should know
oneself what is done and not done;
One should restrain one deserving restraint, one should encourage one
deserving encouragement.
- 20.** "Instruct the country-folk's welfare yourself, O bull among charioteers;
Let not unrighteous officials destroy your wealth and country.
- 21.** "Do not do duties with haste, or have them done;
For action done with haste, the fool feels remorse afterwards.
- 22.** "Do not release your heart beyond its core, when it is excessively angered;
For through wrath many prosperous families have gone to ruin.
- 23.** "Do not, dear son, thinking 'I am the lord,' lead others to harm;
For women and men, let there not be painful consequences for you.
- 24.** "For a king without terror, who pursues sensual pleasures;
All wealth perishes, that is called the king's misery.
- 25.** "Right there are your rules of conduct, this very thing is the instruction;
Now you should see, a doer of merit, not addicted to drink, not causing ruin;
Be moral, great king, the immoral one falls into misfortune."

- 26.** "We asked Kosiyaḡotta, and likewise Kuṇḡḡalinī;
Now you tell us, Jambuka, the highest power among powers."
- 27.** "There are five kinds of power in the world, in an exalted person;
Among these, physical power by name, is called the last power.
- 28.** "And the power of wealth, long-lived one, is called the second power;
And the power of councillors, long-lived one, is called the third power.
- 29.** "And the power of birth, that is the fourth without doubt;
All these, the wise one overpowers.
- 30.** "That power of wisdom is the foremost power among powers, the highest
power;
Supported by the power of wisdom, the wise one gains benefit.
- 31.** "Even if a fool obtains a prosperous, best of lands;
Against his will, by force, another proceeds to take it.
- 32.** "Even if one is well-born, a warrior having obtained the kingdom;
The unwise lord of Kāsi, even with all of it, does not live.
- 33.** "Wisdom indeed judges learning, wisdom increases fame and praise;
A man endowed with wisdom here, even amidst suffering, finds happiness.
- 34.** "And wisdom, without listening, no one attains;
Without approaching one very learned, not discriminating what is righteous.
- 35.** "And whoever knows the analysis of the teaching, rises at the proper time, not
lazy;
Exerts himself at the right moment, the fruit of his action succeeds.
- 36.** "For one of immoral conduct, for one who associates with the improper;
For one who acts with weariness, the right purpose does not ripen.
- 37.** "For one who is internally engaged, who associates with the true plane;
For one who acts without weariness, the right purpose ripens.
- 38.** "What is reckoned as exertion in endeavour, and the protection of what has
been stored up;
These, dear son, you should practise, do not ruin yourself through inaction;
For through inaction the imprudent one sinks like a hut made of reeds."
- 39.** "Practise the Teaching, great king, towards mother and father, O warrior;
Having practised the Teaching here, O king, you will go to heaven.
- 40.** "Practise the Teaching, great king, towards children and wife, O warrior;
Having practised the Teaching here, O king, you will go to heaven.
- 41.** "Practise the Teaching, great king, towards friends and colleagues, O warrior;
Having practised the Teaching here, O king, you will go to heaven.

- 42.** "Practise the Teaching, great king, towards vehicles and forces;
Having practised the Teaching here, O king, you will go to heaven.
- 43.** "Practise the Teaching, great king, in villages and towns, etc.
- 44.** "Practise the Teaching, great king, in countries and provinces, etc.
- 45.** "Practise the Teaching, great king, towards ascetics and brahmins, etc.
- 46.** "Practise the Teaching, great king, towards beasts and birds, O warrior;
Having practised the Teaching here, O king, you will go to heaven.
- 47.** "Practise the Teaching, great king, the Teaching practised brings happiness;
Having practised the Teaching here, O king, you will go to heaven.
- 48.** "Practise the Teaching, great king, the gods with Indra, including the Brahmā realm;
By well-practised deeds they attained heaven, do not be negligent in the Teaching, O king.
- 49.** "Right there are your rules of conduct, this very thing is the instruction;
Associating with the wise, beautiful one, the wise know that completely by oneself."

The Tesakuṇa Birth Story is first.

522. The Sarabhaṅga Birth Story (2)

- 50.** "Adorned, wearing earrings, well-clothed, bound with lapis lazuli, pearls, sword-hilts and swords;
Bulls among charioteers, you stand, who are you, how do they know you in the human world?"
- 51.** "I am Aṭṭhaka, and this one is Bhīmaratha, and this one is the illustrious king of Kāliṅga;
We have come here for seeing the thoroughly restrained sages, to ask questions."
- 52.** "You stand in the sky in mid-air, like the moon on the fifteenth day in the middle of its path;
I ask you, demon of great majesty, how do they know you in the human world?"
- 53.** "Whom they call Sujampati among the gods, Maghavā they call him in the human world;
He, the king of gods, has arrived here today, for seeing the thoroughly restrained sages."
- 54.** "The sages heard of from afar have assembled, of great supernormal power, endowed with the qualities of supernormal power;

I pay homage to you, noble ones, with a confident mind, you who are the foremost among humans here in the world of the living."

- 55.** "The odour of the sages long consecrated, issuing from the body, goes with the wind;
Step back from here, Thousand-eyed One, the odour of the sages is impure, king of gods."
- 56.** "The odour of the sages long consecrated, issuing from the body, let it go with the wind;
Like a fragrant garland of variegated flowers, we desire this odour, venerable sir;
For the gods here do not perceive it as repulsive."
- 57.** "The first of givers, lord of beings, famous, Indra of the gods, Sakka, Maghavā, husband of Sujā;
He, the king of gods, crusher of the titan hosts, wishes for an opportunity to ask a question."
- 58.** "Who indeed among these wise ones here, when asked subtle questions, will answer;
Of the three kings, lords of men, and of Vāsava, the lord of the gods?"
- 59.** "This sage Sarabhaṅga is an austere ascetic, who since birth has abstained from sexual intercourse;
The son of a teacher, well-disciplined in appearance, he will answer their questions."
- 60.** "Koṇḍañña, answer the questions, the sages of good dispositions request you;
Koṇḍañña, this is the nature among humans, that to the senior this burden comes."
- 61.** "Having been given opportunity, let the venerable sirs ask whatever question is wished for in the mind;
For I shall explain each and every thing to you, having known by myself this world and the next."
- 62.** "Then Maghavā, Sakka, intent upon the good, the first of givers;
Asked the first question, whatever was longed for."
- 63.** "Having killed what does one never grieve, the abandoning of what do sages praise;
Whose harsh speech spoken here should one endure, tell me, Koṇḍañña, this meaning."
- 64.** "Having killed wrath one never grieves, the abandoning of contempt the sages praise;
One should endure harsh speech spoken by all, the good have said this patience is the highest."

- 65.** "It is possible to endure the word of both, of an equal or even of a superior;
How should one bear the speech of an inferior, tell me, Koṇḍañña, this
meaning."
- 66.** "One should endure the speech of a superior out of fear, and of an equal
because of the danger of rivalry;
Whoever here should endure the speech of an inferior, the good have said this
patience is the highest."
- 67.** "How would one cognise one whose nature is concealed by the four postures,
whether foremost, equal, or else inferior;
The good wander in deformed forms, therefore one should bear the speech of
all."
- 68.** "Not even a great army, including the king, fighting, could obtain this benefit;
Which a patient good person could obtain, for enmities are pacified by the
power of patience."
- 69.** "Having rejoiced in your well-spoken words, I ask you another thing, please tell
us that;
Just as there were Daṇḍakī and Nāḷikera, and also Ajjuna and King Kalābu;
Tell me the destination of those great evil-doers, where were those harassers
of sages reborn?"
- 70.** "Having scattered the emaciated calf, Daṇḍakī, with root cut off, together with
his people and kingdom;
He suffers in the hell named Kukkuḷa, sparks fall upon his body.
- 71.** "He who harassed the restrained ones gone forth, ascetics speaking the
Teaching, innocent ones;
That Nāḷikera, dogs in the hereafter, having assembled, eat while he is
trembling.
- 72.** "Then Ajjuna, in the hell of spear-stakes, head downward fell with feet upward;
Having harassed the Resplendent One, Gotama, the patient one, the austere
ascetic, the long-time practitioner of the holy life.
- 73.** "He who cut down piece by piece the one gone forth, the ascetic speaking of
patience, who was blameless;
Having been reborn in the Kalābu Avīci, he suffers, in great torment, painful
and frightening.
- 74.** "Having heard of these hells, the wise one, and others even more wretched
here;
Should practise the Teaching towards ascetics and brahmins, one acting thus
goes to the heavenly state."
- 75.** "Having rejoiced in your well-spoken words, I ask you another thing, please tell
us that;
What sort of person do they call virtuous, what sort of person do they call

wise;

What sort of person do they call a good person, what sort of person does fortune not forsake?"

- 76.** "Whoever here is restrained by body and by speech, and does not do any evil by mind;
Does not speak falsehood for one's own sake, such a one they call virtuous.
- 77.** "Reflecting on profound questions with the mind, one does not do cruel deeds that are harmful;
One does not neglect the beneficial matter when the time has come, such a one they call wise.
- 78.** "Whoever indeed is grateful and thankful, wise, a good friend and of firm devotion;
Attentively does the function for one who is suffering, such a one they call a good person.
- 79.** "Endowed with all these virtues, faithful, gentle, generous, bountiful;
One who treats kindly, speaks kindly and smoothly, such a one fortune does not forsake."
- 80.** "Having rejoiced in your well-spoken words, I ask you another thing, please tell us that;
Morality and fortune and the principle of the good, and wisdom - which do they say is more excellent?"
- 81.** "For wisdom is foremost, the skilled say, like the king of stars among the stars;
Morality and fortune and the principle of the good, become followers of the wise."
- 82.** "Having rejoiced in your well-spoken words, I ask you another thing, please tell us that;
How acting, for what reason acting, what conduct, associating with what, does one obtain wisdom here;
Tell us now the practice for wisdom, how acting does a mortal become wise?"
- 83.** "One should attend upon the seniors, the skilful, the very learned, one should be a learner and an investigator;
One should attentively listen to the well-spoken words, acting thus a mortal becomes wise.
- 84.** "The wise one considers the types of sensual pleasure as impermanent, as suffering, and as disease;
Thus the one with insight abandons desire for sensual pleasures that are suffering and great peril.
- 85.** "He, without lust, having removed hate, should develop a mind of friendliness, limitless;
Having laid aside the rod towards all beings, blameless, he goes to the

supreme state."

- 86.** "The coming was of great benefit, for your group of eight and also for Bhīmaratha;
And for the risen King of Kāliṅga, sensual lust has been abandoned by all of you."
- 87.** "So it is, O knower of others' minds, sensual lust has been abandoned by all of us;
Make leave for assistance, so that we may attain your destination."
- 88.** "I make leave for assistance, for thus sensual lust has been abandoned by you;
Pervade the body with extensive rapture, so that you may attain my destination."
- 89.** "We shall do all your instruction, whatever you will say, O one of extensive wisdom;
We pervade the body with extensive rapture, so that we may attain your destination."
- 90.** "Veneration has been made to the lean calf, let the venerable sages of good dispositions go;
Be delighted in meditative absorption, always concentrated, this is the foremost delight of one gone forth."
- 91.** "Having heard the verses connected with the ultimate reality, well-spoken by the wise sage;
They, filled with joy, giving thanks, the famous gods departed to the city of the gods."
- 92.** "These verses are full of meaning, with good phrasing, well-spoken by the wise sage;
Whoever, having become desirous, should listen to these, would obtain the distinction from before to after;
Having obtained the distinction from before to after, one should go beyond the sight of the King of Death."
- 93.** "Sāriputta was the Lord of Rice, and Kassapa the Lord of Rams;
Anuruddha was the Mountain, and Kaccāyana was Devala."
- 94.** "Ānanda was the attendant pupil, and Kolita was Kisavaccha;
Nārada was the Elder Udāyī, the assembly was the Buddha's assembly;
Sarabhaṅga was the Lord of the World, thus remember the Jātaka."

The Sarabhaṅga Birth Story is second.

523. The Alambusā Birth Story (3)

- 95.** Then spoke the great Inda, Vatrabhū, father of the victorious;
Having won over the heavenly maiden Alambusā in the Sudhammā.

- 96.** "Missa, the gods request you, the Thirty-three with Inda;
Go to entice the sage, Isisinga, O Alambusā.
- 97.** "Before this one surpasses us, dutiful and living the holy life;
The elder delighting in Nibbāna, block his paths."
- 98.** "King of gods, why do you look only at me?
Go to entice the sage, there are other nymphs too.
- 99.** "Those like me are excellent indeed, in the sorrowless Nandana grove;
Let there be a turn for them too, let them too go for enticement."
- 100.** "Surely indeed you speak the truth, there are other nymphs too;
Such excellent ones indeed, in the sorrowless Nandana grove.
- 101.** "They do not understand thus, those who have gone to a man for service;
As you understand, woman beautiful in all limbs.
- 102.** "You yourself go, beautiful one, you are the most excellent of women;
By your own beauty and form, you will bring him under your control."
- 103.** "It is not that I shall not go, sent by the king of gods;
But I fear to assail him, for the brahmin is of risen radiance.
- 104.** "Many people, having offended the sage, have reached hell;
Having fallen into the round of rebirths through delusion, therefore my hairs
bristle."
- 105.** Having said this, she departed, the nymph of sensual appearance;
Wishing to mingle with Isisinga, Alambusā.
- 106.** "And she, having entered that forest, guarded by Isisinga;
Covered with bimbī creeper buds, all around for half a yojana.
- 107.** "Right early at the morning meal, towards the time of heat;
She approached Isisinga as he was polishing the fire-altar."
- 108.** "Who are you that shines like lightning, like the healing star among the stars?
With variegated bracelets on your hands, adorned with jewelled earrings.
- 109.** Similar in colour to the sun, fragrant with golden sandalwood;
With thighs composed, a great illusion, a maiden lovely to behold.
- 110.** "Slender, soft, pure, your feet are well established;
Walking, lovely, they captivate my mind.
- 111.** "Your thighs are indeed gradual, like an elephant's trunk in comparison;
Your beautiful waist is broad, like the plank of an axle.
- 112.** "Like the filaments of a waterlily, your navel is well established;
Full of dark eye ointment, it is seen from afar.

- 113.** "Twofold born on the chest, without stalks, well projecting;
Milk-bearing, not fallen, breasts like half gourds.
- 114.** "Long, with the lustre of a conch-shell's surface, the neck like that of an
antelope;
With white covering, lovely, resembling the fourth sense.
- 115.** "With tips pointing upward and tips pointing downward, polished with tooth-
sticks;
Twice-born, arisen from flawless gums, your teeth are beautiful to see.
- 116.** "Dark with red edges, resembling the fruit of wild liquorice;
Long and broad, your eyes are beautiful to see.
- 117.** "Not too long, well-polished, adorned with a golden comb;
Your hairs growing on the head, fragrant with sandalwood.
- 118.** "As far as farming and cattle-keeping, and whatever is the destination of
merchants;
And the exertion of seers, of the restrained austere ascetics.
- 119.** "I do not see your equal, in this circle of the earth;
Who are you, or whose son are you? How may we know you?"
- 120.** "It is not the time for questions, venerable one, when Kassapa has gone thus;
Come, my dear, let us delight together, both of us in our hermitage;
Come, I will embrace you, be skilled in pleasures."
- 121.** Having said this, she departed, the nymph of sensual appearance;
Wishing to mingle with Isisinga, Alambusā.
- 122.** "And he, having gone out with speed, having cut through the slow effort;
Having approached unexpectedly, he fondled her in those excellent braids;
- 123.** "That beautiful one turned back to him, the very radiant one embraced him;
When he had fallen from the holy life, as was expected, then she was pleased.
- 124.** "By mind she went to Inda, dwelling in the Nandana grove;
Having understood her thought, Maghavā, elephant among gods.
- 125.** "He quickly sent a divan, golden, with attendants;
Covered with fifty canopies, spread with a thousand cloths.
- 126.** "She held him there, the beautiful one, placing him on her breast;
As if for just a moment, she held him for three years.
- 127.** "Vimada, the brahmin, having awoken after three rains retreats;
Saw green trees, all around the fire-hall.
- 128.** The forest with new leaves in full bloom, resounding with the calls of a flock of
cuckoos;

Having looked all around, weeping, he shed tears.

- 129.** "I do not pour offerings, I do not mutter charms, the fire-sacrifice has been neglected;
Who indeed, through service, formerly enticed my mind?"
- 130.** "For me dwelling in the forest, he who seized what arose from my power;
Full of various treasures, like a ship upon the ocean."
- 131.** "I was sent by the king of gods for your service;
I conquered mind with mind, but you, heedless, do not understand."
- 132.** "Truly my father, Kassapa, instructs me thus:
'Women like lotus flowers, you should understand those, young man.'
- 133.** "'Those with swellings on the breast, you should understand those, young man;
Thus my father instructed me, as he was compassionate towards me.
- 134.** "I did not heed his word, the instruction of my aged father;
In the forest devoid of humans, today I grieve alone.
- 135.** "I shall act accordingly, shame on my life;
Either I shall become such again, or death will come to me."
- 136.** Having known his radiance and energy, his steadfast courage;
Alambusā grasped the feet of Isisinga with her head.
- 137.** "Do not be angry with me, great hero, do not be angry with me, great sage;
A great benefit was accomplished by me, for the glorious Thirty-three;
By you the entire celestial city was shaken then."
- 138.** "And those gods of the Thirty-three, and Vāsava of the deities;
May you, dear lady, be happy, go, maiden, as you please."
- 139.** "Having taken hold of his feet, and having circumambulated him keeping him
on my right;
Having raised my joined palms, from that place she departed.
- 140.** "And whatever divan was hers, golden, with a vehicle;
With fifty canopies above, spread over with a thousand;
Having mounted that very divan, went to the presence of the gods.
- 141.** "Like a lamp coming through darkness, like lightning blazing;
Delighted, glad at heart, pleased, the lord of the gods gave a boon."
- 142.** "If you have given me a boon, Sakka, lord of all beings;
May I not go as a seductress of sages, this boon I would wish for, Sakka."

The Alambusā Birth Story is third.

524. The Saṅkhapāla Birth Story (4)

- 143.** "You have the appearance of a noble one, with clear eyes, methinks you have gone forth from a family;
How then, having abandoned wealth and possessions, did you go forth, leaving home, O wise one?"
- 144.** "Having seen myself the mansion, O king, of the great serpent of great majesty;
Having seen the great result of merit, through faith I have gone forth, O king."
- 145.** "Not through desire for sensual pleasures, nor through fear, nor through hate, do those gone forth speak false speech;
Tell me, being asked, this matter, having heard, confidence will arise in me."
- 146.** "Going on trade, O lord of the country, on the path I saw the Bhoja princes;
Carrying a great snake with a grown body, going along rejoicing."
- 147.** "Having met with them, O lord of men, with hair bristling I spoke, frightened;
Where is this dreadful-bodied one being led, what will you do with the serpent, O sons of hunters?"
- 148.** "This serpent is being led for the purpose of food, a great snake with a grown body;
Sweet and fat and soft flesh, you do not know the flavour, O son of Videha."
- 149.** "Having gone from here to our own abode, having taken knives and cut up;
We shall eat the meat rejoicing, for we indeed are enemies of serpents."
- 150.** "If this one is being led for the purpose of food, a great snake with a grown body;
I give you sixteen oxen, release this serpent from bondage."
- 151.** "Certainly indeed this one is agreeable food for us, and many snakes have been eaten by us before;
We shall do that word of yours, Ālāra, and be our friend, O son of Videha."
- 152.** "Then they released him from bondage, the snare that was fastened through his nose;
And he, the serpent king, freed from bondage, departed facing east for a moment."
- 153.** "Having gone facing east for a moment, he looked at me with eyes full of tears;
Then I followed behind him, having raised joined palms with ten fingers."
- 154.** "Go indeed, you being in a hurry, lest enemies seize you again;
For painful is meeting again with the cruel ones, go beyond the sight of the Bhoja's sons."
- 155.** He went to the lake, very clear, with dark-blue lustre, delightful, with good

landing places;

Spread all over with rose-apple trees and rattan reeds, he entered, having crossed over fear, delighted.

- 156.** "Having entered that, not long after, the serpent appeared before me with divine splendour, O lord of men;
He attended on me like a son to a father, speaking words pleasant to the heart, pleasant to the ear.
- 157.** "You are to me mother and father, Āḷāra, an intimate friend, a preserver of life;
And I have attained my own supernormal power, Āḷāra, see my dwellings;
With abundant food, with plentiful food and drink, like the Masakkasāra of Vāsava."
- 158.** "That, endowed with such pieces of land, without gravel, soft and beautiful;
The ground with low grass and little dust, pleasing, where they give up sorrow.
- 159.** "Unconfused, blue with lapis lazuli, in the four directions a delightful mango grove;
Ripe and half-ripe and fruiting, fully bloomed, bearing fruits in all seasons.
- 160.** "In the midst of those forests, O king, a dwelling resembling radiant light;
With silver door-bolts, made of gold, lofty, it shines like lightning in the sky.
- 161.** "Made of jewels, made of gold, lofty, of various designs, constantly well-fashioned;
Full of maidens adorned, wearing golden arm-bracelets, O king.
- 162.** "That Saṅkhapāla, being in a hurry, having ascended the palace, of superior beauty;
With a thousand pillars, of incomparable splendour, where his wife, the queen, was.
- 163.** "And one woman, being in a hurry, having taken a very costly lapis lazuli,
A beautiful gem endowed with genuine qualities, unprompted, she spread out a seat.
- 164.** "Then the serpent, having taken me by the hand, seated me on the chief seat;
'Let the venerable one sit down here on this seat, for the venerable one is a certain one among my teachers.'
- 165.** "And another woman, being in a hurry, having taken water and approached;
Washed my feet, O lord of men, like a wife to her husband, her dear lord.
- 166.** "And another woman, being in a hurry, having raised up a golden bowl;
Offered delightful food with various curries and diverse vegetables.
- 167.** "With musical instruments they attended upon me who had eaten, O Bhārata,
having known the mind of my husband;
Beyond that, he approached me with great, divine sensual pleasures, not few.

- 168.** "These three hundred wives of mine, Āḷāra, all with slender waists, with the radiance of the highest lotus;
Āḷāra, let these be at your pleasure, I give them to you, let them attend upon you."
- 169.** "Having enjoyed divine pleasures for a year, then I spoke further to him:
'How was this obtained by the serpent, and by what means, how did you attain this foremost mansion?'"
- 170.** "Was it obtained by chance, born of transformation, made by yourself, or given by the gods?
I ask you, king of serpents, about this matter, how did you attain this foremost mansion?"
- 171.** "Not obtained by chance, not born of transformation for me, not made by myself, nor given by the gods;
Through my own actions, non-evil, through merit, this mansion was obtained by me."
- 172.** "What was your religious duty, what then was your holy life, of what well-practised deed is this the result;
Tell me, king of serpents, this matter, how was this mansion obtained by you?"
- 173.** "I was a king, lord of the Magadhans, Duyyodhana by name, of great might;
He, having recognised life as brief, non-eternal, subject to change.
- 174.** "With a gladdened mind, I gave food and drink, attentively I gave an abundant gift;
My house was like a well, and ascetics and brahmins were satisfied.
- 175.** "Garlands and odour and cosmetics, lamps and vehicles and dwelling;
Clothing, sleeping place, food and drink, attentively we gave gifts there.
- 176.** "That was my religious duty, that then was my holy life, of that well-practised deed this is the result;
By that very means this mansion was obtained by me, with abundant food, with plentiful food and drink";
"With dancing and singing, endowed with beauty, long-lasting but not eternal in the future.
- 177.** "Those of little power strike that one of great majesty, those without radiance strike the radiant one;
O fanged-weapon one, dependent on what did you come within reach of the hand of paupers?
- 178.** "Did great fear follow you, or did fire not follow your tooth-root;
O fanged-weapon one, dependent on what did you come to distress among the paupers?"
- 179.** "No great fear followed me, my fire cannot be destroyed by them;

And the teachings of the good, well proclaimed, are difficult to transgress like the ocean's shore.

- 180.** "On the fourteenth and fifteenth, Āḷāra, I always observe the Observance; Then came sixteen sons of hunters, having taken a rope and a firm snare.
- 181.** "Having broken my nose and passed a rope through, the hunters led me away, having seized me all around; Such suffering I endured, not disrupting the Observance."
- 182.** "They saw you on the one-way path, endowed with power and beauty; You are developed in splendour and wisdom, aspiring to what, O noble one, do you practise austere asceticism?"
- 183.** "Not for the sake of a son, not for the sake of wealth, nor for the sake of life span, Āḷāra; Longing for the human realm, therefore having exerted, I practise austere asceticism."
- 184.** "You are red-eyed, with space between shoulders exposed, adorned, with hair and beard trimmed; Well-anointed with red sandalwood, like a king of gandhabbas you illuminate the directions.
- 185.** "You have attained divine power, of great majesty, endowed with all sensual pleasures; I ask you, king of serpents, about this matter, by what is the human world better than here?"
- 186.** "Āḷāra, not apart from the human world, is purity found or self-control; And I, having obtained the human realm, will make an end of birth and death."
- 187.** "A year I have dwelt in your presence, served with food and drink; Having taken leave, I depart, O serpent, I have been away from home for long, O lord of men."
- 188.** "Sons and wife and dependents, constantly instructed, stand close to you; I wonder, did anyone not curse you? For dear to me is the sight of you, Āḷāra."
- 189.** "Just as a dear son, well cared for, would dwell in the house of mother and father; Even better than that is this for me, for your mind, O serpent, is devoted to me."
- 190.** "A gem of mine exists, a ruby, a wealth-bringer, a lofty jewel gem; Having taken it, go to your own abode, having obtained wealth, release that gem."
- 191.** "Seen by me are human sensual pleasures too, non-eternal, subject to change;

Having seen the danger in the types of sensual pleasure, through faith I have gone forth, O king.

192. "Just like fruits from a tree, young men fall, both the young and the old, at the breaking up of the body;
Having seen this too, I have gone forth, O king. The ascetic life itself is incontrovertibly the better choice."

193. "Surely indeed those with wisdom should be cultivated, very learned, who are thinkers on many grounds;
And having heard the serpent and you, dear one, I will make merit not trifling."

194. "Surely indeed those with wisdom should be cultivated, very learned, who are thinkers on many grounds;
And having heard the serpent and me, O king, make merit not trifling."

The Saṅkhaṇḍaka Birth Story is fourth.

525. The Minor Sutasoma Birth Story (5)

195. "I address the town, embracing friends and colleagues;
Grey hair has arisen on my head, I now approve of the going forth."

196. "Alas, why do you speak thus, you fix a dart in my chest, O lord;
Seven hundred are your wives, how will they fare?"

197. "These women will be known by their own actions, they are young, they will go to another;
And desiring heaven for him, therefore I shall go forth."

198. "Ill-gained it was for me, Sutasoma, whose mother I am to you;
That while I am wailing, without attachment you go forth, O lord."

199. "Ill-gained it was for me, Sutasoma, that I gave birth to you;
That while I am wailing, without attachment you go forth, O lord."

200. "What is this teaching named, Sutasoma, and what is this going forth named;
That you go forth without attachment to us who are aged, O lord."

201. "Your sons too are many, young, not yet reached youth;
They too, sweet-spoken, not seeing you, methinks undergo suffering."

202. "With these sons of mine, young ones who have not reached youth;
With all of you who are charming, even after standing for a long time, there is the nature of destruction."

203. "Is your heart cut off, or is there no compassion in you for us;
That while we are wailing, without attachment you go forth, O lord."

204. "My heart is not cut off, and there is compassion in me for you;
And desiring heaven, therefore I shall go forth."

- 205.** "Ill-gained it was for me, Sutasoma, whose wife I am to you;
That while I am wailing, without attachment you go forth, O lord.
- 206.** "Ill-gained it was for me, Sutasoma, whose wife I am to you;
That while I am with child in my womb, without attachment you go forth, O lord.
- 207.** "My embryo is fully ripe, gone into the womb; wait until I give birth to it;
May I, a widow alone, not see sufferings afterwards."
- 208.** "Your embryo is fully ripe, gone into the womb; come now, give birth;
To a son of superior beauty, having left him, I shall go forth."
- 209.** "Do not weep, Candā, do not grieve, you whose eyes are like the darkness of the forest;
Ascend the excellent mansion, without attachment I shall go."
- 210.** "Who angered you, mother, why do you cry and look at me so intensely;
Whom not to be killed shall I slay, while relatives are looking on?"
- 211.** "For he cannot be killed, the victorious one who angered me, dear son;
Your father said to me, dear son, 'Without attachment I shall go.'"
- 212.** "I who formerly went out to the pleasure grove and fought with intoxicated elephants;
Now that Sutasoma has gone forth, what shall I do now?"
- 213.** "While my maternal aunt is weeping, and my eldest brother is unwilling;
I will seize you even by the hand, for you shall not go against our will."
- 214.** "Rise up, nurse, take this boy and amuse him elsewhere;
Do not make an obstacle for me, who am aspiring for heaven."
- 215.** "What if I should give this light-bringer, what use is this to me;
Now that Sutasoma has gone forth, what shall I do with this?"
- 216.** "Your treasury is extensive, and your storehouse is full;
And the earth is conquered by you, delight, do not go forth, O lord."
- 217.** "My treasury is extensive, and my storehouse is full;
And the earth is conquered by me, having left that, I shall go forth."
- 218.** "My wealth too is abundant, I am not able to reckon it, O lord;
I give all that to you, delight, do not go forth, O lord."
- 219.** "I know the wealth is abundant, O increaser of the family, and I am venerated by you;
And desiring heaven, therefore I shall go forth."
- 220.** "I am very dissatisfied, discontent possesses me, Somadatta;
Though there are many obstacles for me, today indeed I shall go forth."

- 221.** "And if this is approved by you, Sutasoma, today itself now you go forth;
I too shall go forth, I do not endeavour to remain without you."
- 222.** "For it is not possible to go forth, in the city there is no cooking and in the
country too";
"Now that Sutasoma has gone forth, what shall we do now?"
- 223.** "This is being carried away, methinks, like small water in a lye-strainer;
In such a very small life, there is no time to be negligent.
- 224.** "This is being carried away, methinks, like small water in a lye-strainer;
In such a very small life, the blind fools are negligent.
- 225.** "They increase hell, and the animal realm and the sphere of ghosts;
Bound by the bondage of craving, they increase the class of titans."
- 226.** "A cloud of dust rises up, not far from the eastern mansion;
Methinks the hair of our famous King of the Dhamma has been cut."
- 227.** "This is his mansion, strewn with golden flowers and garlands;
Where the king wandered about, surrounded by women's quarters.
- 228.** "This is his mansion, strewn with golden flowers and garlands;
Where the king wandered about, surrounded by the congregation of kinsmen.
- 229.** "This is his pinnacle chamber, strewn with golden flowers and garlands;
Where the king wandered about, surrounded by women's quarters.
- 230.** "This is his pinnacle chamber, strewn with golden flowers and garlands;
Where the king wandered about, surrounded by the congregation of kinsmen.
- 231.** "This is his Asoka grove, covered with flowers, charming at all times;
Where the king wandered about, surrounded by women's quarters.
- 232.** "This is his Asoka grove, covered with flowers, charming at all times;
Where the king wandered about, surrounded by the congregation of kinsmen.
- 233.** "This is his pleasure grove, fully in bloom, charming at all times;
Where the king wandered about, surrounded by women's quarters.
- 234.** "This is his pleasure grove, fully in bloom, charming at all times;
Where the king wandered about, surrounded by the congregation of kinsmen.
- 235.** "This is his kaṇikāra grove, fully in bloom, charming at all times;
Where the king wandered about, surrounded by women's quarters.
- 236.** "This is his kaṇikāra grove, fully in bloom, charming at all times;
Where the king wandered about, surrounded by the congregation of kinsmen.
- 237.** "This is his trumpet-flower grove, fully in bloom, charming at all times;
Where the king wandered about, surrounded by women's quarters.

- 238.** "This is his trumpet-flower grove, fully in bloom, charming at all times;
Where the king wandered about, surrounded by the congregation of kinsmen.
- 239.** "This is his mango grove, fully in bloom, charming at all times;
Where the king wandered about, surrounded by women's quarters.
- 240.** "This is his mango grove, fully in bloom, charming at all times;
Where the king wandered about, surrounded by the congregation of kinsmen.
- 241.** "This is his pond, covered with flowers, strewn with egg-born creatures;
Where the king wandered about, surrounded by women's quarters.
- 242.** "This is his pond, covered with flowers, strewn with egg-born creatures;
Where the king wandered about, surrounded by the congregation of kinsmen."
- 243.** "Your king has gone forth, Sutasoma, having abandoned this kingdom;
Wearing the ochre robe, like an elephant he wanders alone."
- 244.** "Do not remember the delights and sports of the past, and the laughter;
Let not sensual pleasures destroy you, for charming indeed is the city of
Sudassana.
- 245.** "Develop a mind of friendliness, limitless, by day and by night;
You shall go to the celestial city, the residence of those who do meritorious
deeds."

The Minor Sutasoma Birth Story is fifth.

The Forty Section is concluded.

Its summary:

Suva, Paṇḍita, Jambuka, Kuṇḍalin, Varakaññā, Alambusā Jātaka and;
Pavara, Uttama, Saṅkha, Sirīvhaya, Sutasoma, Arindama, the noble king.



ABOUT THIS TRANSLATION

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