

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
Piṭaka - Aṭṭhakathā)

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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15. Commentary on the Book of Birth Stories-2 (15. Jātaka-
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PaliVerse

5. The Collection of Minor Texts

15. Commentary on the Book of Birth Stories-2

20. The Book of the Seventies

531. Commentary on the Kusa Jātaka

"This is your kingdom" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a dissatisfied monk. It is said that a certain son of good family dwelling in Sāvattthī, having given his breast to the Dispensation and gone forth, one day, while walking for almsfood in Sāvattthī, having seen a certain adorned woman, having looked at her by way of grasping the sign of the beautiful, overpowered by mental defilements, dwelt without delight, with long hair and nails, with soiled robes, become quite pale, with veins showing all over the body. Just as indeed five advanced signs appear for sons of gods who are subject to pass away from the heavenly world - garlands wither, garments become soiled, ugliness comes upon the body, sweat emits from both armpits, the god does not delight in his divine seat - just so five advanced signs appear for dissatisfied monks who are subject to fall away from the Dispensation - the flowers of faith wither, the garments of morality become soiled, ugliness comes upon the body through dejection and through disgrace, the sweat of mental defilements emits, they do not delight in the forest, at the roots of trees, and in empty houses. Those signs appeared in him too. Then the monks, having led him to the Teacher's presence, showed him saying "This one, venerable sir, is dissatisfied." The Teacher, having asked him "Is it true, monk, that you are dissatisfied?" when it was said "It is true, venerable sir," having said "Do not, monk, be one under the power of mental defilements; a woman is evil by nature; dispel the state of having a mind bound to her; find delight in the Dispensation; for through the state of having a mind bound to a woman, even powerful wise ones of old, having become powerless, attained calamity and disaster," brought up the past.

In the past, in the Mallan country, in the royal capital of Kusāvattī, a king named Okkāka exercised kingship righteously and impartially. His queen-consort, the foremost of his sixteen thousand women, named Sīlavatī, was the chief queen; she obtained neither a son nor a daughter. Then his citizens and the inhabitants of the country, having assembled at the door of the king's dwelling, complained "The kingdom will perish, the kingdom will perish!" The king, having opened the lattice window, asked "While I am exercising kingship, there is no wrongdoing whatsoever; why do you complain?" "It is true, Sire, there is no wrongdoing whatsoever; however, you have no son to protect the lineage; another, having seized the kingdom, will destroy the country; therefore aspire for a son able to exercise kingship righteously." "What should I do in aspiring for a son?" "First, for one week, having performed the minor righteous festival, give them up; if she obtains a son, good; if not, then give up the middle group, then the senior group; inevitably among so many women, one meritorious one will obtain a son." The king, having done so at their word, having enjoyed himself comfortably for seven days, asked each one as she came - "Have you

obtained a son?" All said "We have not obtained one, Sire." The king was displeased, thinking "A son will not arise for me." The citizens complained again in the same way. The king said "Why do you complain? The dancing women were given up by me at your word; not even one obtains a son; now what shall we do?" "Sire, these will be immoral, without merit; there is no merit for them for the obtaining of a son. Even though you do not obtain a son among them, do not commit to living at ease. Your queen-consort Sīlavatī is accomplished in morality; give her up; a son will arise from her."

He, having accepted saying "Good," had the drum circulated: "On the seventh day from now, it is said, the king, having performed the righteous festival for Queen Sīlavatī, will send her forth; let the men assemble." On the seventh day, having had the queen adorned, having brought her down from the king's abode, he sent her forth. Through the power of her morality, Sakka's dwelling showed signs of heat. Sakka, reflecting "What indeed is this?" having known the queen's state of desiring a son, considering "It is fitting for me to give a son to her; is there indeed in the heavenly world a son suitable for her?" saw the Bodhisatta. He, it is said, at that time, having spent his life span in the Tāvātimsa realm, wished to be reborn in a higher heavenly world. Sakka, having gone to the door of his mansion, having summoned him, having caused him to accept saying "Sir, it is fitting for you to go to the human world and take conception in the womb of King Okkāka's queen-consort," having said to yet another young god "You too will be a son of hers," and saying "But let no one break her morality," in the guise of an old brahmin, went to the door of the king's dwelling.

The great multitude too, having bathed and adorned themselves, having assembled at the king's gate saying "I shall take the queen, I shall take the queen," having seen Sakka too, made mockery saying "Why have you come?" Sakka, having said "Why do you censure me? Even though my body is old, lust however does not decay. If I shall obtain Sīlavatī, I have come to take her and go," by his own power stood in front of all of them. No one else was able to be in front of him by his power. He, having taken her by the hand even as she was coming out from the dwelling, adorned with all ornaments, departed. Then those standing here and there censured him: "See, friends, the old brahmin takes away the queen bearing the most excellent beauty; he does not know what is fitting for himself." The queen too was neither troubled nor ashamed thinking "An old man has taken me and goes." The king too, standing at the window, looking to see "Who indeed is taking the queen and going?" having seen him, was displeased.

Sakka, having taken her, having gone out from the city gate, created a house near the gate with an open door and a laid-out wooden bed-spread. Then she asked him "Is this your dwelling?" He, having said "Yes, dear lady, formerly I was alone, now we are two persons; I shall go for almsfood and bring back rice-grain and so on; you lie down on this wooden bed-spread," while touching her with a soft hand, having pervaded her with divine contact, caused her to lie down there. She, through the pervading of divine contact, lost consciousness. Then, by his own power, having led her to the realm of the Thirty-three, he caused her to lie down on a divine bed in a decorated mansion. She, having awoken on the seventh day, having seen that success, understood "That brahmin is not a human being; he must be Sakka." Sakka

too at that time was seated at the foot of the coral tree, surrounded by divine dancers. She, having risen from the bed, having gone to his presence, having paid homage, stood to one side. Then Sakka said to her "I give you a boon, queen; take it." "If so, Sire, give me one son." "Queen, let one son be set aside; I shall give you two sons. But among them, one will be wise but ugly, one will be handsome but not wise. Which of them do you wish first?" "The wise one, Sire." He, having said "Very well," having given her kusa grass, a divine garment, divine sandalwood, a coral tree flower, and a lute named Kokanuda, having taken her, having entered the king's bedchamber, having caused her to lie down on one bed together with the king, touched her navel with his thumb. At that moment the Bodhisatta took conception in her womb. Sakka too went to his own place. The wise queen knew the established state of the embryo.

Then the king, having awakened, having seen her, asked "Queen, by whom were you taken?" "By Sakka, Sire." "I saw with my own eyes one elderly brahmin taking you and going; why did you deceive me?" "Believe me, Sire, Sakka, having taken me, led me to the heavenly world." "I do not believe you, queen." Then she, having shown him the kusa grass given by Sakka, said "Believe me." The king did not believe, saying "Kusa grass can be obtained from anywhere." Then she showed him the divine garments and so on. The king, having seen those and having believed, asked "Dear lady, let Sakka take you; but have you obtained a son?" "He has been obtained, great king; an embryo has been established in me." He, satisfied, gave her pregnancy care. She, after the elapse of ten months, gave birth to a son; without giving him any other name, they gave him the very name Kusa-grass. At the time of Prince Kusa's walking on foot, the other young god took conception in her womb. She, when ten months were complete, gave birth to a son; they gave him the name "Jayampati." They grew up with great fame. The Bodhisatta, being wise, without learning any craft in the presence of a teacher, by his own wisdom alone attained accomplishment in all crafts.

Then, at the time of his sixteenth year, the king, wishing to give the kingdom, having addressed the queen, said "Dear lady, having given the kingdom to your son, we shall provide him with performers; while still living, we shall see him established in the kingdom; and in the whole Indian subcontinent, whichever king's daughter he desires, we shall bring her and make her his queen-consort; find out his mind - which princess does he approve of?" She, having accepted saying "Very well," sent one female attendant, saying "Having reported this matter to the prince, find out his mind." She, having gone, reported that matter to him. Having heard that, the Great Being thought - "I am not handsome; even a princess endowed with beauty, having been brought, having seen me, will flee saying 'What use is this ugly one to me?' - thus it will be shameful for us. What use is the household life to me? While my mother and father are still living, having attended upon them, after their passing, having departed, I shall go forth." He said "I have no need whatsoever of a kingdom, nor of performers; after the passing of my mother and father, I shall go forth." She, having gone, reported his talk to the queen; the queen too reported it to the king. The king, being displeased, again after the lapse of a few days sent a message. He too just refused. Thus, having refused up to the third time, on the fourth occasion he thought - "Being in absolute opposition with one's mother and father is indeed not proper; I shall devise a means."

He, having summoned the chief smith, having given much gold, having dismissed him saying "Make one figure of a woman," when he had departed, having taken other gold, he himself too made a figure of a woman. For the intention of Bodhisattas indeed succeeds. That golden figure was of beauty indescribable by tongue. Then the Great Being, having had it dressed in linen, had it placed in the royal bedchamber. He, having seen the figure brought by the chief smith, having disparaged it, said "Go and bring the figure placed in our royal bedchamber." He, having entered the royal bedchamber, having seen it, not daring to stretch out his hand, thinking "One celestial nymph must have come to enjoy herself together with the prince," having come out, said "Sire, a lady stands alone in the royal bedchamber; I am unable to approach her." "Dear son, go, this is a golden figure; bring it" - being sent again, he brought it. The prince, having had the figure made by the smith deposited in the gold chamber, having had the one made by himself adorned, having had it placed on a chariot, sent it to his mother's presence, saying "If I obtain one of such form, I shall take her."

She, having had the ministers summoned, said "Dear ones, my son is of great merit, given by Sakka; he will obtain a befitting maiden. You, obtaining one of such a form, take her. Having placed this figure in a covered vehicle, wandering throughout the whole of Jambudīpa, to whatever king's daughter of such a form you see, having given this to him, having fixed the day saying 'King Okkāka will arrange a marriage with you,' come back." They, having said "Very well," having taken it, having departed with a great retinue, wandering about, whatever royal city they reached, there in the evening time, at the gathering place of the public, having adorned that figure with cloth, flowers, and ornaments, having placed it upon a golden palanquin, having set it on the path to the bathing ford, the ministers themselves, having stepped aside, stood to one side for the purpose of hearing the talk of those who came and went. The public, having looked at it, without making the perception "a golden figure," praising it, departed saying "This one, though being a human woman, shines exceedingly, comparable to a celestial nymph; why indeed is she standing here, or from where has she come? There is none of such a form in our city." Having heard that, the ministers, thinking "If there were such a girl here, they would say 'She is like such and such a king's daughter, like such and such a minister's daughter'; surely there is none of such a form here," having taken it, went to another city.

They, thus wandering about, gradually reached the city of Sāgala in the Madda country. There the Madda king had eight daughters, bearing the highest beauty, comparable to celestial nymphs; the most senior of them all was named Pabhāvatī. From her body, radiance emanated like the radiance of the young sun; even in darkness, in an inner room of four cubits, there was no need for a lamp; the entire room was as if of one radiance. Now her nurse was a hunchback. She, having fed Pabhāvatī, having had eight water-pots taken by eight beauty-slaves for the purpose of washing her head, going in the evening time for the purpose of water, having seen that figure standing on the path to the bathing ford, with the perception "Pabhāvatī," having become angry thinking "This ill-mannered one, having sent us for the purpose of water saying 'I shall wash my head,' having come first, is standing on the path to the bathing ford," having said "I say, you who bring shame upon the family, having come before us, why are you standing here? If the king finds out, he will destroy us," she struck her on the side of the cheek with her hand; it was as if her palm were

breaking. Thereupon, having realised "It is a golden figure," laughing, going to the presence of those beauty-slaves, she said "See this deed of mine; with the perception 'my daughter,' I gave a blow; what is this worth in the presence of my daughter? Only my hand has been hurt."

Then the king's messengers, having taken her, said "You, saying 'My daughter is more lovely than this,' whom indeed do you speak of?" "The daughter of the Madda king, Pabhāvatī; this figure is not worth even a sixteenth fraction of her." They, with satisfied minds, having gone to the king's gate, announced "The messengers of King Okkāka are standing at the gate." The king, having risen from his seat, while still standing, said "Summon them." They, having entered, having paid homage to the king, having said "Great king, our king enquires about your health," having received hospitality and honour, when asked "For what purpose have you come?" they said "Our king has a son with a lion's voice named Prince Kusa; the king, wishing to give him the kingdom, has sent us to your presence. You have, it is said, a daughter Pabhāvatī; give her to him, and accept this golden figure as a gift," and they gave that figure to him. He too, with a gladdened mind, accepted, thinking "There will be a marriage ceremony with such a great king." Then the messengers said to him - "Great king, we are not able to make delay; we shall report to the king the fact of having obtained the maiden, and then he, having come, will take her and go." He, having said "Very well," having shown them honour, dismissed them. They, having gone, reported to both the king and the queen. The king, having departed from Kusāvatī with a great retinue, gradually reached the city of Sāgala. The Madda king, having gone out to meet him, having ushered him into that city, showed great honour.

Queen Sīlavatī, being wise, thinking "Who knows what will happen?" after the elapse of one or two days, said to the Madda king - "Great king, I wish to see my daughter-in-law." He, having accepted saying "Very well," had her summoned. Pabhāvatī, adorned with all ornaments, surrounded by a group of nurses, having come, paid homage to her mother-in-law. She, having seen her, thought - "This maiden is lovely; my son is ugly. If she sees him, she will flee without staying even one day; I shall devise a means." She, having addressed the Madda king, said "Great king, my daughter-in-law is befitting for my son; but however, there is a custom that has come down by our family tradition. If she will observe that custom, I shall take her." "But what is your custom?" "In our lineage, until the establishment of one pregnancy, she does not get to see her husband by day. If she will do so, I shall take her." The king asked his daughter "Can you, dear, conduct yourself thus?" She said "Yes, father." Thereupon King Okkāka, having given much wealth to the Madda king, having taken her, departed. The Madda king too sent off his daughter with a great retinue.

Okkāka, having gone to Kusāvatī, having had the city decorated, having released all prisoners, having performed the consecration of his son, having given him the kingdom, having made Pabhāvatī the queen-consort, had the drum beaten in the city: "This is the command of King Kusa." Throughout the entire surface of Jambudīpa, those kings who had daughters sent their daughters to King Kusa. Those who had sons, wishing for friendship with him, made their sons attendants and sent them. The Bodhisatta's retinue of dancers was great; he exercised kingship with great glory. He was not able to see Pabhāvatī by day, and she too was not able to see him by day; for

both of them there was only seeing by night. Therein, even the radiance of Pabhāvatī's body was negligible. The Bodhisatta came out from the royal bedchamber only at night.

He, after the lapse of a few days, wishing to see Pabhāvatī by day, informed his mother. She refused, saying "Do not find delight in this, dear son; wait until you obtain one son." He kept on requesting again and again. Then she said to her - "If so, having gone to the elephant stable, stand in the guise of an elephant keeper; I shall bring her there; then you may look at her having filled your eyes; but do not reveal yourself." He, having accepted saying "Very well," went to the elephant stable. Then his mother, having had the elephant stable decorated, having led Pabhāvatī there saying "Come, let us see the husband's elephants," showed her saying "This elephant is named such and such, this elephant is named such and such." There the king, having seen her walking behind his mother, in the guise of an elephant keeper, struck her on the back with a lump of elephant dung. She, angry, having said "I shall report to the king and have your hand cut off," made the queen look down upon her. The king's mother, having convinced her daughter-in-law saying "Do not be angry, dear," stroked her back. Again the king, wishing to see her, having seen her at the horse stable in the guise of a groom, struck her likewise with a lump of horse dung. On that occasion too, her mother-in-law convinced her who was angry.

On another day, Pabhāvatī, having become desirous of seeing the Great Being, having informed her mother-in-law, even though refused saying "Enough, do not find delight in this," entreated again and again. Then she said to her - "If so, tomorrow my son will circumambulate the city; you, having opened the latticed window, may see him." And having said thus, on the following day, having had the city decorated, having had Prince Jayampati assume the appearance of a king, having had him seated on the elephant's back, having had the Bodhisatta seated on the rear seat, she had the city circumambulated. She, having taken Pabhāvatī, having stood at the latticed window, said "See the splendour and beauty of your husband." She was delighted, thinking "A suitable husband has been obtained by me." On that day, however, the Great Being, in the guise of an elephant keeper, having sat on the rear seat of Jayampati, looking at Pabhāvatī according to his intention, showed sport by way of hand gestures and so on, according to his mind's preference. When the elephant had passed by, the king's mother asked Pabhāvatī - "Have you seen your husband, dear?" "Yes, lady, but the elephant keeper seated on the rear seat was exceedingly ill-mannered; he showed me hand gestures and so on. Why did they have such an unlucky one seated on the king's rear seat? Have him removed, will you not?" "Dear, protection is indeed to be desired on the king's rear seat."

She thought - "This elephant keeper is exceedingly fearless, he does not even regard the king as 'the king'; could this indeed be King Kusa? Surely he must be exceedingly ugly, and that is why they do not show me him." She said to the hunchback at the root of the ear - "Mother, go and find out whether the one seated on the front seat is the king, or the one on the rear seat." "But how shall I know?" "If he is the king, he will descend from the elephant's back first; know by this sign." She, having gone and standing to one side, saw the Great Being descending first, and afterwards Prince Jayampati. The Great Being too, looking here and there, having seen the hunchback, having known "She must have come for this very reason," having had her summoned,

having firmly said "Do not tell this matter to Pabhāvatī," sent her off. She, having gone, said "The one seated on the front seat descended first." Pabhāvatī believed her words.

The Great Being too, again wishing to see her, requested his mother. She, being unable to refuse, said "If so, go to the park in the guise of an unknown person." He, having gone to the park, having entered the water in the pond up to the neck, having covered his head with a lotus leaf, having concealed his face with a blooming lotus, stood there. His mother too, having led Pabhāvatī to the park, in the evening, enticing her saying "Look at these trees, look at the birds, look at the deer," proceeded to the bank of the pond. She, having seen the pond covered with five kinds of lotuses, wishing to bathe, having descended into the pond together with her attendants, while playing, having seen that lotus, wishing to examine it, stretched out her hand. Then the king, having removed the lotus leaf, having said "I am King Kusa," seized her by the hand. She, having seen his face, having cried aloud "A demon seizes me!" fell unconscious right there. Then the king released her hand. She, having regained consciousness, having thought "King Kusa, it is said, seized me by the hand; by this very one I was struck with a lump of elephant dung in the elephant stable, with a lump of horse dung in the horse stable; this very one mocked me while sitting on the rear seat of the elephant; what use is such an ugly-faced husband to me? Having abandoned this one, I, while still living, shall obtain another husband," having summoned the ministers who had come with her, said "Prepare my vehicle and conveyance; I shall go this very day." They reported to the king. The king thought - "If she does not obtain permission to go, her heart will burst; let her go, I shall bring her back again by my own power" - having thought thus, he permitted her departure. She went to her father's city itself.

The Great Being too, having entered the city from the park, ascended the decorated mansion. For she did not desire the Bodhisatta by the power of a former aspiration, and he too was ugly by the power of former action alone. In the past, it is said, in Bārāṇasī, in a village outside the city-gates, on the upper street and on the lower street, two families dwelt. One family had two sons. The other had only one daughter. Of the two sons, the Bodhisatta was the younger. They gave that girl to the elder. The younger, without a wife to maintain, dwelt near his brother. Then one day, in that house, they cooked exceedingly delicious cakes. The Bodhisatta had gone to the forest. Having set aside a cake for him, they divided the rest and ate. At that moment, an Individually Enlightened One went to the house door for almsfood. The Bodhisatta's sister-in-law, thinking "I shall cook another cake for the younger master," having taken that one, gave it to the Individually Enlightened One. He too came from the forest at that very moment. Then she said to her - "Master, gladden your mind; your portion has been given to the Individually Enlightened One." He, saying "Having eaten your portion, you gave away my portion; what shall I eat?" angry, having followed after the Individually Enlightened One, took the cake from his bowl. She, having gone to her mother's house, having brought freshly melted ghee of the colour of campaka flowers, filled the bowl of the Individually Enlightened One; it emitted a radiance. She, having seen that, made an aspiration - "Venerable sir, by the power of this gift, in whatever place I am reborn, may my body be radiant with light, and may I be one bearing the highest beauty, and may there be no dwelling for me in one place together with this bad person." Thus she did not desire him by the power of this

former aspiration. The Bodhisatta too, having immersed that cake in that bowl of ghee, made an aspiration - "Venerable sir, may I be able to bring even one dwelling a hundred yojanas away and make her my wife." Therein, because he went angrily and took the cake, by the power of that former action he was ugly, and by the former aspiration she did not desire him.

When Pabhāvatī had gone, he was stricken with sorrow; though the remaining women attended upon him in various ways, they were not able even to make him look at them; deprived of Pabhāvatī, his entire dwelling seemed as if hollow. He, thinking "She will have reached the city of Sāgala by now," having gone to his mother's presence towards the break of dawn, saying "Mother, I shall bring Pabhāvatī back; you govern the kingdom," spoke the first verse -

1. "This country of yours, with wealth, with vehicles, with life, endowed with all sensual pleasures;
This kingdom of yours, instruct it, mother, I am going where dear Pabhāvatī is."

Therein, "with vehicles" means together with elephants as vehicles and so on. "With life" means with the five regalia. "Instruct, mother" - he, it is said, thinking that for a man, having given the kingdom and then taking it back again is not fitting, not handing it over to his father or brother but handing it over to his mother, spoke thus.

She, having heard his talk, having said "If so, dear son, you should be diligent; a woman is indeed of impure heart," having filled a golden bowl with food of various excellent flavours, having said "You should eat this on the way," sent him off. He, having taken that, having paid homage to his mother, having circumambulated her three times, having said "While living, I shall see you again," having entered the royal bedchamber, having armed himself with the five weapons, having put a thousand coins in a bag together with the food bowl, having taken the Kokanuda lute, having departed from the city, having set out on the road, of great power and great strength, having gone fifty yojanas up to midday, having eaten his meal, having gone another fifty yojanas in the remaining part of the day, having covered a road of a hundred yojanas in a single day, having bathed in the evening time, he entered the city of Sāgala. As soon as he had entered, through his power Pabhāvatī, being unable to remain on the back of her bed, descended and lay down on the ground. A certain woman, having seen the Bodhisatta going along the street with wearied faculties, having had him summoned, having caused him to sit down, having had his feet washed, gave him a bed. He, with wearied body, having lain down, fell into sleep.

Then she, when he had fallen asleep, having prepared a meal, having awakened him, fed him. He, satisfied, gave her a thousand coins together with the food bowl. He, having left the five weapons right there, having said "I have a place to go," having taken the lute, having gone to the elephant stable, having said "Give me lodging here today; I shall perform music for you," being permitted by the elephant keepers, having lain down to one side, having slept a little, with his disturbance allayed, having risen, having opened the lute, having determined "Let the inhabitants of the city of Sāgala hear this sound," he sang while playing the lute. Pabhāvatī, lying on the ground, upon hearing that sound, understood "This is not the lute sound of another;

without doubt King Kusa has come for my sake." The Madda king too, having heard that sound, thought "He plays exceedingly sweetly; tomorrow, having had him summoned, I shall have him perform music for me."

The Bodhisatta, thinking "It is not possible to see Pabhāvatī while dwelling here; this is impossible," having gone out right early, having eaten the morning meal at the very house where he had eaten the evening before, having put down the lute, having gone to the presence of the royal potter, having taken up the status of his pupil, having filled the house with clay in a single day, having said "I shall make vessels, teacher," when it was said "Yes, make them," having placed one lump of clay on the wheel, he spun the wheel; having been spun just once, it kept revolving right up to past midday. He, having made vessels of various colours, small and large, while making a vessel for the sake of Pabhāvatī, produced various figures. For the intention of Bodhisattas indeed succeeds; he determined "Let only Pabhāvatī see those figures." He, having dried all the vessels, having fired them, filled the house. The potter, having taken the various vessels, went to the royal palace. The king, having seen them, asked "By whom were these made?" "By me, Sire." "I know they were made by you; tell me, by whom were they made?" "By my pupil, Sire." "He is not your pupil; he is your teacher. You learn the craft in his presence. And from now on let him make vessels for my daughters, and give him this thousand" - having had a thousand given, he said "Give these small vessels of various colours to my daughters."

He, having taken those to their presence, said "These are small vessels for your playing." They all came. The potter gave to her the very vessel made by the Great Being for the sake of Pabhāvatī. And she, having taken the vessel, having seen therein the figures of herself and the Great Being and the hunchback, having known "This was not made by another; it was made by King Kusa alone," having become angry, having thrown it on the ground, said "I have no need of this; give it to those who want it." Then her sisters, having known her angry state, laughed at her saying "You think the small vessel was made by King Kusa; this was not made by him; it was made by the potter alone. Take it then." She did not tell them the fact of it having been made by him, nor the fact of his having come. The potter, having given the thousand to the Bodhisatta, said "Dear son, the king is pleased with you; from now on, it is said, you should make vessels for the princesses; I shall take them to them."

He, thinking "Even by one dwelling here it is not possible to see Pabhāvatī," having given that thousand to him alone, having gone to the presence of the king's attendant, the basket-maker, having become his pupil, having made a fan for the sake of Pabhāvatī, showed therein various figures - a white parasol, a banqueting hall, a cloth, and Pabhāvatī standing having taken it. The basket-maker, having taken that and other articles made by him, went to the royal palace. The king, having seen them, having asked "By whom were these made?" having given a thousand in the same manner as before, said "Give these basket-maker's articles to my daughters." He too gave the fan made by the Bodhisatta for the sake of Pabhāvatī to her alone. There too no other person sees the figures, but Pabhāvatī, having seen them, having known the fact of their having been made by King Kusa, angry, threw it on the ground, saying "Let those who wish to take it take it." Then the rest laughed at her. The basket-maker, having brought the thousand, having given it to the Bodhisatta, reported that incident to him.

He, thinking "This too is not a dwelling place for me," having given the thousand to him alone, having gone to the presence of the king's garland-maker, having undertaken the status of a pupil, having strung together various kinds of garland arrangements, made one pad variegated with various figures for the sake of Pabhāvatī. The garland-maker, having taken all that, went to the royal palace. The king, having seen them, asked "By whom were these strung together?" "By me, Sire." "I know they were strung together by you; tell me, by whom were they strung together?" "By my pupil, Sire." "He is not your pupil; he is your teacher. You learn the craft in his presence. And from now on let him string flowers for my daughters, and give him this thousand" - having given a thousand, he said "Give these flowers to my daughters." He too gave the pad made by the Bodhisatta for the sake of Pabhāvatī to her alone. She, having seen therein various figures together with the figures of herself and the king, having known the fact of their having been made by him, having become angry, threw it on the ground. The remaining sisters laughed at her in the same way. The garland-maker too, having brought the thousand, having given it to the Bodhisatta, reported that incident to him.

He, thinking "This too is not a dwelling place for me," having given the thousand to him alone, having gone to the presence of the king's cook, undertook the status of a pupil. Then one day the cook, while carrying the king's food preparations, gave meat on the bone to the Bodhisatta to cook for his own use. He prepared it in such a way that its odour covered the entire city. The king, having smelled it, asked "Are you cooking some other meat too in the kitchen?" "There is not, Sire, but however meat on the bone was given to my pupil for the purpose of cooking; that odour must be from that." The king, having had it brought, placed a little on the tip of his tongue; instantly it pervaded, agitating seven thousand taste conductors. The king, being bound by craving for flavour, having given a thousand, said "From now on, having had your pupil cook food for me and for my daughters, you bring it to me, and let him carry it to my daughters." The cook, having gone, informed him. He, having heard that, pleased, thinking "Now my wish has reached its summit; now I shall be able to see Pabhāvatī," having given that thousand to him alone, on the following day, having prepared the food, having sent the food vessels for the king, having himself taken the food carrying pole for the princesses, ascended Pabhāvatī's dwelling mansion. She, having seen him taking the food carrying pole and ascending the mansion, thought - "This one does what is unsuitable for himself, what should be done by slaves and labourers. But if I remain silent for a few days, having become one with the perception 'Now she is pleased with me,' without going anywhere, looking at me, he will dwell right here. Right now, having reviled and abused him, without allowing him to dwell here even for a moment, I shall put him to flight." She, having made the door half-open, having hung one hand on the door panel, having pressed the door-bolt with the other hand, spoke the second verse -

- 2.** "With a mind not upright, carrying a great burden, by day and by night and at midnight;
Return quickly to Kusāvatī, Kusa, I do not wish the ugly one dwelling here."

Its meaning is - Great king, you, having become a cook, with an upright mind would not do this deed even to one who would split your head, but with a mind not upright, carrying this great burden for my sake, by day and by night and at midnight you will

experience great suffering; what use is that suffering experienced by you? Return to your own city Kusāvatī itself, make another demoness with a face shaped like a too-sweet cake, similar to yourself, the queen-consort, and exercise kingship. "I do not wish the ugly one dwelling here" means: but I do not wish that ugly, ill-formed one dwelling here.

He, with a gladdened mind thinking "A talk has been obtained from Pabhāvatī's presence," spoke three verses -

3. "I shall not go from here to Kusāvatī, O Pabhāvatī, enticed by your beauty; I delight in the charming abode of Madda, having abandoned the kingdom, delighted in seeing you.
4. "O Pabhāvatī, enticed by your beauty, I wander the earth in a deluded state; I do not know the direction from where I have come, I am intoxicated by you, O doe-eyed one.
5. "O you dressed in golden bark garments, with a girdle of gold; O beautiful-waisted one, yours indeed are sensual pleasures, I am not desirous of kingship."

3-5. Therein, "I delight" means I find pleasure in; I am not dissatisfied. "Of deluded appearance" means having become deluded by mental defilements. "I am intoxicated by you" means I am intoxicated by you, or I am intoxicated by you. "Wearing golden bark garments" means wearing garments inlaid with gold. "I am not desirous of kingship" means I am not desirous of kingship.

When this was said, she thought - "I abuse him thinking 'He will become remorseful,' but this one speaks as if delighting in it. If indeed he were to seize me by the hand, having said 'I am King Kusa,' who would prevent him? No one would hear this talk" - having closed the door, having fastened the bolt, she stood inside. He too, having brought the food carrying pole, having served the food, fed the princesses. Pabhāvatī sent the hunchback, saying "Go and bring the cooked food from King Kusa." She, having brought it, said "Eat." I do not eat cooked food from him. You eat it, and having taken your own received rations, having cooked the food, bring it. And do not inform anyone of King Kusa's arrival. The hunchback, from then on, having brought her portion, ate it herself, and presented her own portion to her. King Kusa too, from then on, not being able to see her, thought - "Is there indeed affection for me in Pabhāvatī, or is there not? I shall investigate." But he, having fed the princesses, having taken the food carrying pole, having gone out, at the door of her inner room, having struck the mansion floor with his foot, having knocked the vessels together, having groaned, as if having become unconscious, fell face downward. She, having opened the door at the sound of his groaning, having seen him covered with the food carrying pole, thought - "This foremost king in the whole of Jambudīpa, on account of me, experiences suffering night and day; due to his delicate constitution, covered by the food carrying pole, he falls. Is he alive indeed, or not?" She, having come out from the inner room, having stretched out her neck to ascertain the breath from his nostrils, looked at his face. He, having taken a mouthful of spittle, cast it upon her body. She, having abused him, having entered the inner room, having closed the door half-open, standing, spoke a verse -

- 6.** "There is misfortune for him, dear sir, who desires one who is unwilling;
O king, you desired one without desire, you wrongly desire one who is not
pleasant."

Therein, "misfortune" means decline, the meaning is non-growth.

But he, due to the state of having a bound mind, even though being reviled, even
though being abused, without having produced any remorse, spoke the next verse -

- 7.** "Whether unwillingly or willingly, whatever man obtains what is dear;
We praise the gain here, the lack of gain there is evil."

She too, even when he spoke thus, without drawing back, having uttered even more
obstinate words, wishing to put him to flight, spoke the other verse -

- 8.** "You dig a stone's core, with the wood of a kaṇikāra tree;
You obstruct the wind with a net, you who desire one unwilling."

Therein, "with the wood of a kaṇikāra tree" means with kaṇikāra timber. "You
obstruct" means you bind.

Having heard that, the king spoke three verses -

9. "Surely a stone has been laid down in your heart, O you of soft characteristics;
I who have come from a foreign country find no pleasure from you.
10. "When, having made a frown, the king's daughter looks at me;
Then I become a cook, in the inner palace of the king of Madda.
11. "When, smiling, the king's daughter looks at me;
Then I am no cook, then I become King Kusa."

9-11. Therein, "of soft characteristics" means endowed with soft feminine
characteristics. "Who" means I who have come from a foreign country, dwelling near
you, do not obtain even the mere pleasure of a friendly welcome; I thus think that
surely a stone has been placed in your heart for the prevention of the arising of
affection towards me. "Having made a frown" means having made the forehead
uneven with wrinkles through the power of wrath. "Cook" means a preparer of meals.
He says: at that moment I am like a meal-preparing slave in the inner palace of the
Madda king. "Smiling" means laughing while displaying a delighted appearance. "I am
a king" means at that moment I am like a king exercising kingship in the city of
Kusāvati; why are you so harsh? From now on do not act thus, dear lady.

She, having heard his word, thought - "This one speaks clinging excessively; having
committed lying, by a means I shall put him to flight from here" - thus she spoke a
verse -

- 12.** "For if the word of the sign-readers will be true;
You will never be my husband, let them cut me into seven pieces."

Its meaning is - Great king, by me many prognosticators were asked "Will this King Kusa become my husband or will he not?" They said "Certainly let them cut me into seven pieces, you will indeed never be my husband."

Having heard that, the king, warding her off, having said "Dear lady, by me too prognosticators in my own country were asked; they answered 'Apart from King Kusa of the lion's voice, there is no other husband for you'; I too spoke just so by the sign of the power of my own knowledge," spoke the next verse -

- 13.** "For if the word is true, whether of others or of mine;
There is indeed no other husband for you, O Kusā of the lion's voice."

Its meaning is - if indeed the word of the other sign-readers is true, or if my word is true, there is no other husband for you.

She, having heard his word, thinking "It is not possible either to shame this one or to put him to flight; what use is this one to me?" having shut the door, did not show herself. He too, having taken the carrying pole, descended. Thenceforth he was not able to see her; doing the cooking work he was exceedingly wearied; having eaten the morning meal, he splits firewood, washes vessels, brings water with the carrying pole, when lying down he lies on the back of the mortar, having risen early in the morning he cooks rice gruel and so on, carries it, and feeds; in dependence on passionate delight he experiences exceedingly great suffering. One day he, having seen the hunchback going by the door of the kitchen, summoned her. She, not daring to go to his presence out of fear of Pabhāvatī, goes as if very quickly. Then, having approached her with speed, he said "O hunchback."

She, having turned back and standing, having said "Who is this?" said "I cannot hear your voice." Then he said to her "O hunchback, both you and your mistress are exceedingly obstinate; for so long a time dwelling near you, I do not obtain even so much as a message of good health, what then will you give as a gift? Let that be for now; will you be able to make Pabhāvatī soft and show her to me?" She accepted, saying "Very well." Then, enticing her, saying "If you will be able to show her to me, I shall straighten your hunchback condition and give you a necklace," he spoke five verses -

14. "I shall have a gold necklace made for your neck, having reached Kusāvatī, O hunchback;
If the elephant-thighed Pabhāvatī would look at me.
15. "I shall have a gold necklace made for your neck, having reached Kusāvatī, O hunchback;
If the elephant-thighed Pabhāvatī would speak to me.
16. "I shall have a gold necklace made for your neck, having reached Kusāvatī, O hunchback;
If the elephant-nosed-and-thighed Pabhāvatī would smile at me.
17. "I shall have a gold necklace made for your neck, having reached Kusāvatī, O hunchback;
If the elephant-nosed-and-thighed Pabhāvatī would laugh heartily at me.

18. "I shall have a gold necklace made for your neck, having reached Kusāvatī, O hunchback;
If the elephant-nosed-and-thighed one would touch me with her hands."

14-18. Therein, "a gold necklace for your neck" means I shall have a neck ornament made entirely of gold for you - this is the meaning. "I shall make a gold necklace for your neck" is also a reading; the meaning is I shall adorn your neck with an ornament made of gold. "Would look at" means if by your word Pabhāvatī would look at me, if you will be able to make her look at me - this is the meaning. In "would converse with" etc. too, the same method applies. Here, however, "would smile at" means she would jest by way of gentle laughter. "Would laugh at" means she would jest by way of loud laughter.

She, having heard his word, having said "Go, Sire, after the lapse of a few days I shall bring her under your control; see my endeavour," having finished that task, having gone to the presence of Pabhāvatī, as if cleaning her dwelling chamber, leaving not even a piece of clod suitable as a weapon, even removing the slippers, having swept the entire chamber, having made the threshold at the chamber door as an intermediary, having prepared a high seat, having spread out one low stool for Pabhāvatī, having said "Come, dear, I shall pick the lice on your head," having caused her to sit there on the stool, having placed her head between her own thighs, having scratched a little, having taken lice from her own head saying "Oh, there are many lice on this one's head," having placed them in her hand, having spoken endearing words saying "See how many lice are on your head," speaking the virtues of the Great Being, she spoke a verse -

- 19.** "Surely this king's daughter does not find even comfort in Kusa;
In a cook, a servant, a man, who has no need of wages."

Its meaning is - Definitely this king's daughter formerly in the city of Kusāvatī, in the presence of King Kusa, did not find, did not obtain, even a trifle of comfort by way of garlands, scents, ointments, garments, and ornaments; not even so much as a betel leaf would have been previously given by him to her. Why? Women, indeed, even for one day, having spread over the lap, are unable to break the heart of a husband lying down; but this one does not extend even a mere friendly welcome to a cook, a servant, a man - to this man who has taken on the state of a cook and the state of a hired servant, who has no need even of wages, who, depending on her alone, having abandoned the kingdom, having come, is thus experiencing suffering. Even if, mother, you have no affection for him, the foremost king in the whole of Jambudīpa is wearied on account of me - you ought to give him something at least.

She, having heard that, was angry with the hunchback. Then the hunchback, having seized her by the neck, having thrown her into the inner room, herself being outside, having shut the door, stood hanging on the door cord. Pabhāvatī, being unable to seize her, standing at the doorway, reviling, spoke the other verse -

- 20.** "Surely this hunchback does not receive the cutting of her tongue;
With a well-sharpened knife, speaking such insulting speech."

Therein, "with a well-sharpened" means with a well whetted, sharp knife. "Such insulting speech" means speaking such insulting speech that is not fit to be heard.

Then the hunchback, having taken hold of the door cord, standing right there, having said "You witless, badly trained one, what will your beauty do for you? Are we going to sustain ourselves by eating your beauty?" making known the virtues of the Bodhisatta with thirteen verses, roared the roar called the hunchback's roar -

21. "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of great fame, make him dear to you, beautiful one.
22. "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of great riches, make him dear to you, beautiful one.
23. "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of great power, make him dear to you, beautiful one.
24. "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of a great country, make him dear to you, beautiful one.
25. "Do not measure him by form, Pabhāvatī, by height;
Considering him as a great king, make him dear to you, beautiful one.
26. "Do not measure him by form, Pabhāvatī, by height;
Considering him as one with a lion's voice, make him dear to you, beautiful one.
27. "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of sweet voice, make him dear to you, beautiful one.
28. "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of drop-like voice, make him dear to you, beautiful one.
29. "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of sweet voice, make him dear to you, beautiful one.
30. "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of honey-sweet voice, make him dear to you, beautiful one.
31. "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of a hundred crafts, make him dear to you, beautiful one.
32. "Do not measure him by form, Pabhāvatī, by height;
Considering him as a warrior, make him dear to you, beautiful one.
33. "Do not measure him by form, Pabhāvatī, by height;
Considering him as King Kusa, make him dear to you, beautiful one."

21-33. Therein, "do not measure him by form, by height, Pabhāvatī" means I say, Pabhāvatī, do not measure this king of Kusa by your own form, by height and circumference; thus take the measure. "Of great fame" means of great might - thus having placed in the heart, "beautiful one, of pleasing appearance, make him dear to you." She says that his power indeed is his form. This same method applies everywhere. Furthermore, "of great fame" means of great renown. "Of great riches" means of great possessions. "Of great power" means of great strength. "Of a great country" means of an extensive country. "A great king" means the foremost king in the whole of Jambudīpa. "Having a lion's voice" means having a sound equal to the sound of a lion. "Of sweet voice" means having a voice endowed with grace. "Of drop-like voice" means having a combined compact voice. "Of charming voice" means having a beautiful voice. "Of honey-sweet voice" means having a voice endowed with sweetness. "Of a hundred crafts" means one who, without having learnt in the presence of others, by his own power alone accomplished many hundreds of crafts. "A warrior" means one born in the lineage of Okkāka, a warrior of unbroken descent. "King Kusa" means a king whose name is the same as the kusa grass given by Sakka. Having known that there is indeed no other king of such a kind, "make him dear" - thus the hunchback spoke of his virtues with this many verses.

Pabhāvatī, having heard her words, threatened the hunchback saying "O hunchback, you thunder exceedingly; reaching you with my hand, I shall make you know your state of having a husband." She too frightened her with a loud voice saying "I, protecting you, did not report to your father the fact of King Kusa's coming; let it be, today I shall report to the king." She too convinced the hunchback saying "Someone might hear." The Bodhisatta too, not being able to see her, wearied for seven months by bad food and uncomfortable sleeping, thought - "What need have I of her? Dwelling for seven months, I am not able even to see her; she is exceedingly hard-hearted and violent; having gone, I shall see my mother and father." At that moment Sakka, reflecting, having known his state of dissatisfaction, thinking "The king for seven months has not been able even to see Pabhāvatī; I shall create the means for him to obtain her," having made messengers of the Madda king, sending a messenger to the seven kings, saying "Pabhāvatī, having abandoned King Kusa, has come; let them come and take Pabhāvatī," he sent a separate message to each one individually. They, having gone with a great renown, having reached the city, did not know each other's reason for coming. They, having asked "Why have you come? Why have you come?" having known that matter, having become angry, saying "He will, it seems, give one daughter to seven; see his misconduct; he mocks us; take it not" - having sent messages saying "Let him give Pabhāvatī to all of us, or give battle," they surrounded the city. The Madda king, having heard the message, frightened and trembling, having addressed the ministers, asked "What shall we do?" Then the ministers, having said to him "Sire, seven kings too have come on account of Pabhāvatī; they say 'If he does not give her, we shall break the wall, enter the city, bring about the destruction of life, and take her'; before the wall is even broken, we shall send Pabhāvatī to them," spoke a verse -

34. "These elephants stand stiff, all armoured;
Before they trample the wall, bring that queen."

Therein, "stiff" means excessively rigid, arrogant. "Bring that queen" means "let them bring this queen" - they sent messages. Therefore, as long as these elephants do not trample the wall, send Pabhāvatī to them, great king.

Having heard that, the king, thinking "If I send Pabhāvatī to one, the rest will make war; it is not possible to give her to one; she who abandoned the foremost king in the whole of Jambudīpa as 'ugly' and came - let her receive the fruit of her coming; having killed her and making seven pieces, I shall send them to the seven warriors," saying this, spoke the next verse -

- 35.** "Having made her into seven portions, I shall show this Pabhāvatī
To the warriors, who have come here to kill me."

That talk of his became well known throughout the entire dwelling. The attendants, having gone, reported to Pabhāvatī "The king, it seems, will cut her into seven pieces and send them to the seven kings." She, frightened by the fear of death, having risen from her seat, surrounded by her sisters, went to her mother's royal bedchamber. Making known that meaning, the Teacher said -

- 36.** "The king's daughter arose, dark-complexioned, dressed in silk;
With eyes full of tears, attended by a group of female slaves."

Therein, "sāmā" means gold-coloured. "Dressed in silk" means wearing silk garments inlaid with gold.

She, having gone to her mother's presence, having paid homage to her mother, lamenting, said -

37. "Surely that face treated with pastes, contemplated in a mirror with an ivory handle;
Beautiful, with lovely eyes, stainless, without blemish, thrown away in the forest it will remain by the warriors.
38. "Those soft hairs of mine, black with curly tips, smeared with sandalwood essence;
In the midst of the crowded charnel ground, vultures will surely drag them with their feet.
39. "Those arms of mine with copper-coloured nails, with fine hair, soft, anointed with the essence of sandalwood;
Cut off in the forest, forsaken by the warriors, having seized them, a crow goes wherever it wishes.
40. "Those breasts of mine, resembling palmyra fruits, anointed with Kāsi sandalwood;
A jackal will hang upon my breasts, like a young son born of his mother's body.
41. "Surely that broad waist, well-beaten, adorned with golden girdles;
Cut down in the forest by warriors, abandoned, packs of jackals will drag it away.

42. "Dogs, crows and jackals, and whatever others have fangs;
Surely they will become ageless, having devoured Pabhāvatī.
43. "If the warriors, far-going, carried away the flesh;
Having asked for the bones, mother, cremate them by the roadside.
44. "Having prepared the fields, mother, plant kaṇikāra trees here;
When they would be in bloom, at the passing of winter's snow;
You would remember me, mother, 'Such was the beauty of Pabhāvatī.'"

37-44. Therein, "treated with pastes" (kakkūpanisevita): treated with these five pastes, namely mustard paste, salt paste, clay paste, sesame paste, turmeric paste, and face powder. "Contemplated in a mirror with an ivory handle" (ādāsadantātharupaccavekkhita) means contemplated in a mirror on an ivory handle, having looked therein, adorned. "Beautiful" (subha) means a beautiful face. "Stainless" (viraja) means free from defilement, without stain. "Without blemish" (anaṅgaṇa) means free from defects such as boils and pimples and so on. "Thrown away" (chuddha) means she laments: "Mother, such a face of mine will certainly now, thrown away by the warriors, remain in the forest, in the wilderness." "Black" (asita) means dark. "With curly tips" (vellitagga) means with raised tips. "In the charnel ground" (sīvathikāya) means in the cemetery. "Will drag" (parikaḍḍhissanti) means vultures, eaters of human flesh, having struck with their feet, will surely drag such hair of mine. "Having seized, a crow goes wherever it wishes" (gayha dhaṅko gacchati yenakāma) means: "Mother, a crow, having seized such an arm of mine, having torn it off, eating it, will surely go wherever it wishes."

"Resembling palmyra fruits" (tālūpanibha) means resembling golden palmyra fruits. "With Kāsi sandalwood" (kāsikacandanena) means anointed with fine sandalwood. "Upon my breasts" (thanesu me) means: "Mother, having seen such breasts of mine when I have fallen in the cemetery, having bitten with its mouth, upon those breasts of mine, a jackal will surely hang like a young son born of his mother's body." "Waist" (soṇi) means the hip. "Well pounded" (sukoṭṭita) means well developed by striking with a cow's jawbone. "Abandoned" (avattha) means thrown away. "Having devoured" (bhakkhayitvā) means: "Mother, these so many, having surely eaten my flesh, will become ageless."

"If they carried away the flesh" (sace maṃsāni hariṃsu) means she says: "Mother, if those warriors, with minds bound to me, were to carry away my flesh, then you, having asked for the bones, cremate them by the roadside; you should cremate them between the footpaths and the highways." "Fields" (khettāni) means: "Mother, having prepared gardens and so on at the place where I am cremated, here in these fields, plant kaṇikāra trees." "At the passing of winter" (himaccaya) means in the month of Phagguṇa, when the snowfall has passed. "You would remember" (sareyyātha) means: having filled a golden casket with those flowers, having placed it upon your thighs, you would remember "My daughter Pabhāvatī was of such beauty."

Thus she, frightened by the fear of death, lamented in her mother's presence. The Madda king too commanded: "Let the executioner of thieves come right here, having taken the hatchet and the block." His coming became known throughout the entire

royal household. Then, having heard of his arrival, Pabhāvatī's mother, rising from her seat, given over to sorrow, went to the presence of the king. Making known that meaning, the Teacher said -

- 45.** "Her mother stood up, a warrior woman with divine complexion;
Having seen the sword and the butcher's block, in the inner palace of the king
of Madda."

Therein, "stood up" means having risen from her seat, having gone to the king's presence, she stood. "Having seen the sword and the butcher's block" means having seen the hatchet and the block placed before the king on the decorated great terrace in the inner palace, lamenting, she spoke a verse -

- 46.** "Surely with this sword, the slender-waisted one of good perception;
Having killed the daughter of Madda, you give to the warriors."

Therein, "with the sword" - he said with reference to the hatchet. For that in this place became known as a sword. "The slender-waisted one of good perception" means the well-recognised slender-waisted one.

Then the king, consoling her, said - "Queen, what are you saying? Your daughter, having abandoned the foremost king in the whole of Jambudīpa as 'ugly,' while the footprints on the path she had gone were not yet destroyed, came seizing Death by the forehead. Now let her receive such a fruit in dependence on her own appearance." She, having heard his word, having gone to the presence of her daughter, lamenting, said -

47. "You did not heed my word, though I wished your welfare, dear daughter;
Today, covered with blood, you go to Yama's realm.
48. "Thus a man commits wrong, and undergoes what is worse;
Whoever indeed does not heed the word of those who wish his welfare, who
are intent upon his good.
49. "And if today you hold the boy, lovely to behold;
The noble born of Kusa, with a girdle of gold and jewels;
Venerated by the congregation of kinsmen, you will not go to Yama's abode.
50. "Where the drum resounds, and the elephant trumpets;
In the family of warriors, dear lady, what could be happier than that?
51. "And the horse neighs at the door, the boy makes music;
In the family of warriors, dear lady, what could be happier than that?
52. "With peacocks and herons crying out, with cuckoos singing;
In the family of warriors, dear lady, what could be happier than that?"

47-52. Therein, "dear daughter" - she addresses her. This is what is meant - Mother, what will you do here, go to the presence of your husband, do not be intoxicated by the vanity of beauty - though I entreated you thus, you did not heed my word; you, today covered with blood, go to Yama's realm, you will go to the dwelling of the King

of Death. "And worse" means and she undergoes something worse than this. "And if today you hold" means mother, if you, not coming under the control of the mind, today hold the boy, lovely to behold, similar to your own beauty, obtained dependent on the king of Kusa. "The abode of Yama" means this being so, you would not go to the dwelling of Yama. Then, in whichever family of the warrior caste this splendour exists, from that royal family of Kusāvatī, resounding with the sounds of various drums and the trumpeting of intoxicated elephants, having seen what happier thing have you come here - this is the meaning. "Sisati" means laughs. "The boy" means a well-trained gandhabba boy. "Uparodati" means having taken various musical instruments, he makes an offering. "Resounding with cuckoos" means as if reflecting the offering of dancing, singing, and music performed in the evening and morning in the royal family of Kusa, resounded with by cuckoos.

Thus she too, having conversed with her with this many verses, having thought "If today the king of Kusa were here, having put these seven kings to flight, having released my daughter from suffering, he would take her and go," spoke a verse -

- 53.** "Where now indeed is that crusher of enemies, the crusher of foreign kingdoms;
Kusa of excellent wisdom, who might release us from suffering?"

Therein, "of excellent wisdom" means of noble wisdom.

Then Pabhāvatī, having thought "My mother cannot bear the sight of one speaking the praise of Kusa; I shall tell her for now of his state of living right here having done the work of a cook," spoke a verse -

- 54.** "Right here is that crusher of enemies, the crusher of foreign kingdoms;
Kusa of excellent wisdom, who will kill them all."

Then her mother, having thought "This one, frightened by the fear of death, is wailing," spoke a verse -

- 55.** "Do you speak as a mad woman, do you prattle as a blind fool;
If Kusa had come, why would we not know him?"

Therein, "blind fool" means having become deluded and unknowing. "Why would we not know" means for what reason would we not know him. For he, while still standing on the road, would send a message to us, an army of four divisions with raised banners would be seen; but you speak out of fear of death.

When she was thus spoken to, having thought "My mother does not believe me, she does not know the fact of his having come here and dwelling for seven months; shall I show her?" having taken her mother by the hand, having opened the latticed window, having stretched out her hand, showing him, she spoke a verse -

- 56.** "This cook, that man, in the midst of the maidens' quarters;
Having firmly tucked up his garment, washes the pot, bent down."

Therein, "in the midst of the maidens' quarters" means standing at the window, look at him in between the dwelling place of your daughters, the maidens. "Tucked up" means having tied his loin-cloth, he washes the pot.

He, it is said, at that time, having brought water, began to wash the vessels, thinking "Today my wish will reach its summit; surely Pabhāvatī, frightened by the fear of death, will tell of my having come; having washed the vessels, I shall set them in order." Then his mother, abusing him, spoke a verse -

- 57.** "You are a basket-weaver, a caṇḍālī woman, or are you a corrupter of families?
How, born in the Madda clan, would you make a slave your lover?"

Therein, "basket-weaver" means a woodworker woman. "Or are you a corrupter of families" means or are you a corrupter of families. "Lover" means how indeed would you, born in such a family, make your own husband a slave?

Then Pabhāvatī, having thought "My mother does not know the fact of his living in dependence on me thus, methinks," spoke the other verse -

- 58.** "I am not a basket-weaver nor a caṇḍālī woman, nor am I a corrupter of families;
He is a son of Okkāka, venerable lady, do you think him a slave?"

Therein, "a son of Okkāka" means: mother, this one is a son of Okkāka, but you think him "a slave," why should I call him "a slave"?

Now, describing his fame, she said -

59. "He who always feeds twenty thousand brahmins;
He is a son of Okkāka, venerable lady, do you think him a slave?"
60. He for whom twenty thousand elephants are always harnessed;
He is a son of Okkāka, venerable lady, do you think him a slave?"
61. "He for whom twenty thousand horses are always harnessed;
He is a son of Okkāka, venerable lady, do you think him a slave?"
62. "He for whom twenty thousand chariots are always harnessed;
He is a son of Okkāka, venerable lady, do you think him a slave?"
- He for whom twenty thousand bulls are always harnessed;
He is a son of Okkāka, venerable lady, do you think him a slave?"
63. "He whose thousand cows always milk twenty;
He is a son of Okkāka, venerable lady, do you think him a slave?"

59-63. Thus by her with five verses the fame of the Great Being was praised. Then her mother, having believed "This one, unafraid, speaks such a talk; surely so it is," having gone to the king's presence, reported that matter. He, having gone quickly to the presence of Pabhāvatī, said "Is it true, mother, that King Kusa has come here?" "Yes, father, today seven months have passed since he has been serving as cook for your daughters." He, not believing her, having asked the hunchback, having heard the truth, censuring his daughter, spoke a verse -

- 64.** "Truly this is your wrong-doing, foolish one, that the noble of great power;

The serpent in the form of a frog, you did not declare him who had come here."

Therein, "truly" (taggha) means definitively.

He, having reproached his daughter, having gone with speed to his presence, having exchanged friendly greetings, raising joined palms, showing his own transgression, spoke a verse -

- 65.** "Forgive our offence, great king, O bull among charioteers;
That we did not recognise you who came here in an unknown guise."

Having heard that, the Great Being, having thought "If I speak harshly, his heart will burst right here; I shall console him," while still standing among the vessels, spoke the other verse -

- 66.** "That is not proper for one like me, I who would be a cook;
Do you yourself be pleased with me, there is no wrong-doing for you, O lord."

The king, having received a friendly welcome from his presence, having ascended the mansion, having summoned Pabhāvatī, spoke a verse in order to send her for the purpose of asking forgiveness -

- 67.** "Go, foolish one, ask forgiveness of King Kusa of great power;
When King Kusa has been asked for forgiveness, he will give you life."

She, having heard her father's word, surrounded by her sisters and attendants, went to his presence. He too, while still standing in the guise of a labourer, having known of her coming to his own presence, thinking "Today I shall break Pabhāvatī's conceit and cause her to lie down in the mud at my feet," having thrown away all the water he had brought, having trampled a place the size of a threshing floor, made it into one mass of mud. She, having gone to his presence, having fallen at his feet, lying down on the surface of the mud, asked his forgiveness. Making known that meaning, the Teacher said -

- 68.** "Having heard her father's word, Pabhāvatī of divine appearance;
Grasped the feet with her head, of King Kusa of great power."

Therein, "with her head" means having fallen down with her head, she grasped the feet of King Kusa.

And having taken hold of them, asking his forgiveness, she spoke three verses -

69. "The watches of the night have passed, all these, O lord, without you;
I pay homage with my head at your feet, do not be angry with me, O bull among charioteers.
70. "I acknowledge all to you, great king, listen to me;
And I shall not do anything disagreeable to you again.
71. "If thus, when I am entreating, you will not do my word;
Now my father, having killed me, will show me to the warriors."

69-71. Therein, "ratyo" means nights. "Tāmā" means all these have passed without you. "I acknowledge all to you" means: great king, for so long a time what was disagreeable to you was done by me; this all I acknowledge to you; listen to me further, henceforth I shall not again do anything disagreeable to you. "If thus" means if thus, when I am entreating, you will not do my word.

Having heard that, the king, having thought "If I say 'You yourself will know this,' her heart will burst; I shall console her," said -

72. "When you are thus entreating, why will I not do your word;
I am not angry with you, beautiful one, do not fear, Pabhāvatī.
73. "I acknowledge all to you, king's daughter, listen to me;
And I shall not do anything disagreeable to you again.
74. "Yours indeed are sensual pleasures, O beautiful-waisted one, I am able to
endure suffering;
Having destroyed much of the Madda clan, to lead you away, Pabhāvatī."

72-74. Therein, "why will I not do" means why will I not do your word. "I am not angry with you" means I am not angry, free from irritation towards you. "All to you" means both the state of not being angry and now the doing of what is disagreeable - both of these, all this I acknowledge to you. "By your wish" means by your wish, desiring that. "I shall endure" means I accept. "Having destroyed much of the Madda clan, to lead you away" means he is able, having destroyed the great Madda royal clan, to lead you away by force.

Then he, having seen her, his own female attendant, as if she were a female attendant of Sakka, the king of gods, having generated warrior-caste pride, thinking "While I am still living, others will take my wife and go away," rousing himself like a lion in the royal courtyard, thinking "Let all the inhabitants of the city know of my arrival," prancing, roaring, shouting, clapping his hands, thinking "Now I shall capture you alive; let my chariots and the rest be yoked" - immediately spoke the verse:

- 75.** "Let them harness the horses to the chariots, variously adorned and well-trained;
Then you shall see my force, as I scatter the enemies."

Therein, "variously adorned" means decorated with various ornaments. "Well-trained" is said with reference to horses; the meaning is well-trained and obedient. "Then you shall see my force" means then you shall see my exertion.

"The capturing of enemies is indeed my burden; go, having bathed and adorned yourself, ascend the mansion" - thus he dismissed her. The king of the Maddas also sent ministers for the purpose of attending to him. They, having enclosed a curtain right at the kitchen door, set up barbers to attend to him. He, having had his beard trimmed, having bathed his head, adorned with all ornaments, surrounded by ministers and others, thinking "I shall ascend the mansion," having looked at the directions, clapped his hands. Every place that was looked upon trembled. He said "Now you shall see my exertion." Making known that meaning, the Teacher spoke the next verse -

- 76.** And they looked at him there, in the inner palace of the king of Madda;
Rousing himself like a lion, cracking his twofold arms."

Its meaning is - him there, rousing himself, clapping his hands, in the king's inner palace, having opened the windows, the women looked at him.

Then the Madda king sent him a decorated excellent elephant that had been made imperturbable. He, having mounted the elephant's back with the raised white parasol, saying "Bring Pabhāvatī," having caused her too to sit behind, surrounded by a fourfold army, having gone out through the eastern gate, having surveyed the enemy army, having roared the lion's roar three times "I am King Kusa, let those who desire life lie down on their chests," he crushed the enemies. Making known that meaning, the Teacher said -

77. "Having mounted the elephant's back, having placed Pabhāvatī upon it;
Having descended into the battle, Kusa roared the lion's roar.
78. Having heard that roaring of his, like other animals before a lion;
The warriors fled, afflicted by fear of Kusa's sound.
79. "Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
They cut each other down, afflicted by fear of Kusa's sound.
80. "In that forefront of battle, having seen, with joyful mind;
The lord of the gods gave to King Kusa the Verocana gem.
81. "He, having pierced through that battle, having obtained the Verocana gem;
The king, seated on the elephant's back, entered the city, the town.
82. "Having captured alive, having bound the seven warriors;
He offered them to his father-in-law, 'These are your beings, O lord.'
83. "All of them have come under your control, your enemies have been
destroyed;
Do as you please with them, release them or kill them."

77-83. Therein, "they fled" means being unable to establish mindfulness, with deranged minds, they broke apart. "Afflicted by fear of Kusa's sound" means troubled by the fear arisen in dependence on the sound of King Kusa, with confused minds. "They cut each other down" means they cut and trample one another. "Bhindimsū" is also a reading. "In that" means thus, when the battle was broken just by hearing the sound of the Bodhisatta, at that forefront of battle, having seen that exertion of the Great Being, Sakka, with a satisfied heart, gave him a tremendous jewel named Verocana. "The city, the town" means the town termed a city. "Having bound" means having bound those very same ones with their hands behind their backs with an upper garment. "Do as you please with them" means you do your own pleasure, wish, and preference; for these have indeed been made slaves by you.

The king said -

- 84.** "These enemies are yours alone, for they are not my enemies;

You yourself are our lord, great king, release them or kill them."

Therein, "you yourself are our lord" means great king, you yourself are our master.

When this was said, the Great Being, having thought "What is the use of these being killed? Let not their coming be in vain; Pabhāvatī has seven younger sisters, daughters of the Madda king; I shall have them given to them," spoke a verse -

85. "These seven daughters of yours, beautiful like heavenly maidens;
Give one to each of them, let them become your sons-in-law."

Then the king said to him -

86. "Of us and of them, you are the lord of us all;
You yourself, great king, give to them whatever you wish."

Therein, "you are the lord of us all" means: great king, lord of men Kusa, what do you say? You yourself are the lord of all of us - of these seven kings, and of me, and of these women. "Whatever you wish" means if you wish, to whomever you wish to give whichever one, give that one to him.

When this was said, he, having had them all adorned, gave one to each king. Making known that meaning, the Teacher spoke five verses -

87. "To each one individually, Kusa, the lion-voiced, gave;
To those warriors then, the daughters of King Madda.

88. "Gladdened by that gain, satisfied with the lion-voiced Kusa;
They set out to their own kingdoms, the seven warriors at that very moment.

89. "Having taken Pabhāvatī, and the beautiful Verocana gem;
King Kusa of great power went to Kusāvatī.

90. "Those two, travelling in one chariot, entering Kusāvatī;
Being equal in beauty and form, did not outshine one another.

91. "The mother met with her son, and both husband and wife;
They were united then, dwelling in a prosperous land."

87-91. Therein, "delighted" means satisfied. "They went" means having been exhorted by Kusa, the lord of men, "Now you should be heedful," they went. "He went" means having dwelt for a few days, having asked permission of his father-in-law saying "We shall go to our country," he went. "Travelling in one chariot" means both, having ascended one chariot, going. "Equal in beauty and form" means having become equal in complexion and in form. "They did not outshine each other" means one did not surpass the other. By the power of the gem jewel, it is said, the Great Being was handsome, golden-coloured, endowed with beauty; he, it is said, formerly, by the result of giving almsfood to an Individually Enlightened One and by the result of making a Buddha image, was thus possessed of radiance. "Met" means then his mother, having heard of the Great Being's arrival, having had a drum circulated in the city, having taken many presents for the Great Being, having gone out to meet him, met together with him. He too, together with his mother, having circumambulated

the city, having enjoyed the festival amusement for seven days, ascended the decorated upper floor of the mansion. Those two, husband and wife, were united; from then on, for the length of their lives, united, being joyful, they dwelt in a prosperous land.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the dissatisfied monk became established in the fruition of stream-entry. At that time the mother and father were the great royal families, the youngest was Ānanda, the hunchback was Khujjuttarā, Pabhāvatī was Rāhula's mother, the assembly was the Buddha's assembly, but King Kusa was myself.

The commentary on the Kusa Jātaka is the first.

532. The Commentary on the Soṇananda Jātaka

"Are you a deity, a gandhabba" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a monk who supported his mother. The story is similar to the story in the Sāma Jātaka. Then the Teacher, having said "Do not, monks, grumble at this monk; the wise ones of old, even though obtaining kingship over the whole of Jambudīpa, not taking that, nourished their mother and father indeed," brought up the past.

In the past, Bārāṇasī was a city named Brahmavaḍḍhana. There a king named Manoja exercised kingship. There a certain wealthy brahmin, possessing wealth of eighty million, was childless. His brahmin wife, told by him "Dear lady, aspire for a son," aspired. Then the Bodhisatta, having passed away from the Brahma world, took conception in her womb, and when he was born they gave him the name "Prince Soṇa." At the time of his walking on foot, another being too, having passed away from the Brahma world, took conception in her very womb; when he was born, they gave him the name "Prince Nanda." Having seen the accomplishment of beauty of those two who had learnt the Vedas, who had attained accomplishment in all crafts, and who had come of age, the brahmin, having addressed the brahmin wife, said "Dear lady, we shall bind our son Prince Soṇa with the bond of marriage." She, having accepted saying "Very well," told her son that matter. He said "Enough, mother, with the household life for me; I shall look after you for the length of my life, and after your passing, having entered the Himalayas, I shall go forth." She reported that matter to the brahmin.

They, even though speaking again and again, not having obtained his mind, having addressed Prince Nanda, having said "Dear son, if so, you take charge of the household," when it was said "I do not pick up with my head the spittle discarded by my brother; I too, after your passing, shall go forth together with my brother indeed," having heard their words, having thought "These two, being so young, give up sensual pleasures; how much more than we - let us all go forth," having said "Dear sons, what need is there for you to go forth after our passing? Let us all go forth right now," having reported to the king, having given up all the wealth through giving, having made the slave people free, having given to relatives what was fit to be given, all four persons, having departed from the city of Brahmavaḍḍhana, in dependence on a lake covered with five kinds of lotuses in a region of the Himalayas, having built

a hermitage in a delightful jungle thicket, having gone forth, they dwelt there. Both brothers looked after the mother and father; having given them a wooden toothbrush and water for washing the face right early, having swept the hermitage and the residential cell, having set out drinking water and water for washing, having brought sweet various kinds of fruit from the forest, they make the mother and father eat; they bathe them with hot or cold water, they clean their matted hair, they perform the attending to the feet and so on for them.

When such a long stretch of time had passed, the wise Nanda, thinking "I shall make the mother and father eat only the various kinds of fruit brought by me first," having gone ahead, having brought right early whatever there was from the place where it had been gathered yesterday and the day before yesterday, made the mother and father eat. They, having eaten those, having rinsed their mouths, become observers of the Observance. But the wise Soṇa, having gone far, having brought very sweet, thoroughly ripe fruits, offered them. Then they say to him "Dear son, having eaten those brought by the younger brother right early, we have become observers of the Observance; now we have no need." Thus his various kinds of fruit do not obtain use and perish; on the following days too it was likewise. Thus he, by means of the five direct knowledges, having gone even far, brings them, but they do not eat.

Then the Great Being thought - "My mother and father are delicate, and Nanda, having brought whatever unripe and poorly ripened various kinds of fruit, makes them eat; this being so, these will not continue for long; I shall prevent him." Then he, having addressed him, said "Nanda, from now on, having brought various kinds of fruit, wait for my arrival; we shall make them both eat together." Even though this was said, hoping for his own merit, he did not do as he said. The Great Being, having thought "Nanda, not doing as I say, does what is inappropriate; I shall put him to flight, and then alone I shall look after the mother and father," snapped his fingers at him saying "Nanda, you are unreceptive to exhortation and do not do as the wise say; I am the eldest; the mother and father are my burden alone; I myself shall look after them; you shall not obtain to dwell here; go elsewhere."

He, put to flight by him, being unable to remain in his presence, having paid homage to him, having approached the mother and father, having reported that matter, having entered his own leaf-hut, having gazed at a circular meditation object, on that very day having produced the five direct knowledges and the eight attainments, thought - "I am able, having brought jewelled sand from the foot of Sineru, having strewn it over the grounds of my brother's hermitage, to ask my brother's forgiveness; but even thus it will not be fitting. I am able, having brought water from Anotatta, having sprinkled it over the grounds of my brother's hermitage, to ask my brother's forgiveness; but even thus it will not be fitting. If I were to ask my brother's forgiveness through the influence of deities, I am able, having brought the four great kings and Sakka, to ask my brother's forgiveness; but even thus it will not be fitting. Having made Manoja, the foremost king in the whole of Jambudīpa, the first, having brought the kings, I shall ask his forgiveness. This being so, my brother's virtue will spread over the whole of Jambudīpa and go forth; it will be known like the moon and the sun." He, at that very moment, having gone by supernormal power, having descended and stood at the door of that king's dwelling in the city of Brahmavaḍḍhana, had it announced to the king "A certain ascetic, it is said, wishes to

see you." The king, thinking "What is the use of a one gone forth being seen by me? He must have come for the purpose of food," sent a meal; he did not wish for the meal. He sent rice-grain; he did not wish for the rice-grain. He sent cloths; he did not wish for the cloths. He sent betel-leaf; he did not wish for the betel-leaf. Then he sent a messenger to his presence, "For what purpose have you come?" He, asked by the messenger, said "I have come to attend upon the king." The king, having heard that, sent word "I have many attendants; let him practise the hermit's duty by himself." He, having heard that, said "I, by your own power, having taken the kingdom over the whole of Jambudīpa, will give it to you."

Having heard that, the king thought - "Those gone forth are wise by name; they will know some means" - having had him summoned, having caused him to sit on a seat, having paid homage, he asked "Venerable sir, you, it is said, will give me the kingdom over the whole of Jambudīpa, having taken it?" "Yes, great king." "How will you take it?" "Great king, without causing even so much blood as a small fly might drink to flow from anyone at all, without making any loss of your wealth, having taken it by my own supernormal power alone, I will give it. Moreover, without making any delay at all, it is fitting to set out this very day." He, having believed his word, surrounded by the divisions of the army, departed from the city. If there was heat for the army, the wise Nanda, by his own supernormal power, having made shade, made it cool; when the rain god was raining, he did not allow it to rain upon the army; he prevented cold or heat; on the road he caused all dangers such as stumps and thorns to disappear; having made the road level like a kasiṇa disc, himself, having spread out a piece of leather in space, seated cross-legged, surrounded by the army, he went.

Thus, having taken the army, having gone first to the Kosalan country, having had the camp set up not far from the city, he sent a messenger to the king of Kosala: "Let him either give us battle or the white parasol." He, being angry, saying "Am I not a king?" saying "I give battle," went out at the head of his army. The two armies began to fight. The wise Nanda, in between the two, having made his own sitting cloth, a cheetah-skin leather, large and having spread it out, received the arrows shot by both armies with the leather itself. In either army not a single person was pierced by an arrow, but through the exhaustion of the arrows in their hands, both armies stood without effort. The wise Nanda, having gone to the presence of King Manojā, having reassured him saying "Do not fear, great king," having gone to the presence of the Kosalan, said "Great king, do not fear; there is no danger for you; your kingdom will be yours alone; only be subject to the authority of King Manojā." He, having believed him, accepted saying "Very well." Then, having led him to the presence of Manojā, he said "Great king, the king of Kosala submits to your authority; let this one's kingdom be this one's own." He, having accepted saying "Very well," having brought him under his own authority, having taken the two armies, having gone to the country of Aṅga, having taken Aṅga, thence to the country of Magadha - by this method, having brought the kings in the whole of Jambudīpa under his own authority, thence, surrounded by them, he went to the city of Brahmavaḍḍhana itself. In taking the kingdom, however, he took it in seven months with seven extra days over seven years. He, having had various kinds of solid and soft food brought from each and every royal capital, having taken one hundred kings, together with them drank at a great drinking feast for a week.

Nanda the wise one, thinking "As long as the king experiences the happiness of sovereignty for seven days, so long I shall not show myself to him," having walked for almsfood in Uttarakuru, dwelt for seven days at the entrance of the golden cave in the Himalayas. Manoja too, on the seventh day, having looked at his own great glory and wealth, thinking "This fame was not given by my mother and father, nor by others; it arose in dependence on the ascetic Nanda; but today is the seventh day that I have not seen him; where indeed is my giver of fame?" remembered Nanda the wise one. He, having known the fact of his remembering, having come, stood in the sky before him. The king, having seen him, thought - "I do not know whether this hermit is of the nature of a deity or of the nature of a human being; if he were a human being, I shall give the kingdom over the whole of Jambudīpa to him alone. If he is a god, I shall make an honour for him." He, investigating him, spoke the first verse -

- 92.** "Are you a deity, a gandhabba, or Sakka, the first of givers?
One who has become a human being, possessing supernormal power - how may we know you?"

He, having heard his word, speaking of his intrinsic nature, spoke the second verse -

- 93.** "Not a god nor a gandhabba, nor Sakka, the first of givers;
One who has become a human being, possessing supernormal power - know thus, O Bhāradha."

Therein, "O burden-bearer" - he addresses him thus by virtue of his bearing the burden of the country.

Having heard that, the king, having thought "This one who has become a human being is indeed of great service to me thus; I shall satisfy him with great glory," said -

94. "What manner of service is this, not trifling, of yours;
While the god was raining, you made it rainless.
95. "Then in the terrible wind and heat, you made cool shade;
Then in the midst of enemies, you made an arrow-shelter.
96. "Thereupon you made the countries prosperous, you made their inhabitants
subject to you;
Thereupon you made one hundred warriors your followers.
97. "We would be pleased with you, sir, tell what treasure you desire;
Elephant vehicles, horse-carriages, and adorned women;
Charming dwellings, we shall give to you, sir.
98. "Or else Vaṅga or Magadha, we shall give to you, sir;
Or else Assaka or Avantī, glad, O tamed one, we give to you.
99. "Even half of the kingdom, we shall give to you, sir;
If you have need of kingship, instruct whatever you wish."

94-99. Therein, "what manner is this" means what intrinsic nature. "Service" means bodily attendant's work. "Rainless" means without rain; the meaning is: made in such a way that the rain god does not rain. "Cool shade" means cool shade. "Their inhabitants subject to you" means those inhabitants of the country are under our control. "Khatye" means warriors; in the commentary, however, this itself is the reading. "We would be pleased" means we are satisfied. "Tell what treasure you desire" - "bhañja" is the name for a jewel; I give you a boon; whatever jewel you wish, tell that - this is the meaning. By "elephant carriage" and so on, he shows each respective jewel in its own form. "Assakāvantī" means either the country of Assaka or the country of Avanti. "With the kingdom" means even if your meaning is with the kingdom of the entire Indian subcontinent, having given even that to you, I, with shield and weapon in hand, shall go before your chariot - thus he explains. "Whatever you wish" means among these kinds stated by me, whatever you wish, instruct that, command it.

Having heard that, Nanda the wise one, making manifest his own intention, said -

100. "I have no need of kingship, nor of a city or wealth;
And also of a country, no need exists for me."

Having said "If you have affection for me, do one bidding of mine," he spoke a pair of verses -

101. "In the realm of your lordship's conquest, in the forest there is a hermitage;
My father and mother, both dwell in the hermitage.

102. "Among those former teachers, I do not obtain merit to make;
Having made you a candidate, we request Soṇa for restraint."

101-102. Therein, "in the realm" means in the kingdom. "Conquest" means in the place where authority operates. "A hermitage" means there is one hermitage in the Himalayan forest. "Dwell" means they dwell in that hermitage. "Of them I" means among them, I. "To do" means I do not obtain the opportunity to do merit reckoned as the bringing of all kinds of duties and various kinds of fruit; my brother named the wise Soṇa drove me away saying "Do not dwell here" on account of a single offence of mine. "We entreat" means entreating you, we, having made you together with your retinue a candidate, request the wise Soṇa for restraint; the meaning is: we request restraint in the future. "I request this boon" is also a reading; the meaning is: we, together with you, would request Soṇa, would ask his forgiveness; I take this boon from your presence.

Then the king said to him -

103. "I shall do that word of yours, which you speak to me, brahmin;
And tell us this, how many should the beggars be?"

Therein, "I shall do" - I, who am giving away the kingdom over the whole of Jambudīpa, why should I not do this much? I shall do it - he says. "How many" means how many.

The wise Nanda said -

104. "More than a hundred country-folk, and wealthy brahmins;
And all these warriors, well-born and famous;
And your honour King Manoja, will be enough as beggars."

Therein, "country-folk" means householders. "And wealthy brahmins" means brahmins who have reached substance, and they too are more than a hundred. "Will be enough" means they will be adequate. "Beggars" means those who will ask forgiveness of Soṇa the Wise for my sake.

Then the king said to him -

105. "Let them harness the elephants and horses, charioteer, having armed the chariot;
Take the bindings, raise the banners on the flagpoles;
I will go to that hermitage, where Kosiya is honoured."

Therein, "let them harness" means let the elephant riders harness the elephants, and the horse riders harness the horses. "Having armed the chariot, charioteer" means my dear charioteer, you too arm the chariot. "Bindings" means take the goods to be fastened onto the elephants, horses, and chariots. "Raise the banners on the flagpoles" means let them raise up and hoist the banners on the flagpole bases placed on the chariots. "Kosiya" means in whichever hermitage one of the Kosiya clan dwells.

106. "Then the king set out, with his fourfold army;
He went to the charming hermitage, where Kosiya is honoured." This is the verse discovered by the Fully Enlightened One.

Therein, "and then" means, monks, having said thus, thereupon that king, having taken one hundred warriors, surrounded by a great army, having put Nanda the wise one in front, departed from the city. "With his fourfold army" means he went with a fourfold army; even though he was still on the way, it is said thus because of the inevitability of going. For him who had set out on the road together with the army reckoned as twenty-four akkhobhaṇīs, Nanda the wise one, by the power of supernormal power, having made the road eight usabhas wide level, having spread out a piece of leather in space, having sat down there cross-legged, surrounded by the army, having sat down on a decorated elephant's back, speaking a talk connected with the Teaching together with the king who was going, preventing dangers such as cold and heat, he went.

Then, on the day of reaching his hermitage, the wise Soṇa, having reflected "Seven years plus seven months and seven days extra have passed since my younger brother departed," looking with the divine eye thinking "Where indeed is he now?" having seen "He is coming together with a retinue of twenty-four akkhobhaṇīs, having taken one hundred kings, to ask forgiveness of me indeed," thought - "Many wonders of my younger brother have been seen by these kings and assemblies; not knowing my power, scoffing at me and saying 'This fraudulent ascetic does not know his own measure; he challenged our noble lord,' they might become ones heading for Avīci; I shall show them a wonder of supernormal power." He, having placed a carrying pole in space not touching his shoulder by a measure of four inches, set out through the

sky not far from the king, to bring water from Anotatta. Nanda the wise one, having seen him coming, not daring to show himself, having disappeared right at the place where he had been sitting, having fled, entered the Himalayas. But King Manoja, having seen him coming thus in the delightful guise of a sage, spoke a verse -

107. "Whose is this carrying pole of kadamba wood, four inches in the sky;
Coming without touching the shoulder, of one going to fetch water?"

Therein, "of kadamba wood" means made of kadamba tree wood. "Coming without touching the shoulder" means not touching the shoulder, it comes by itself. "To fetch water" means whose is this carrying pole that comes thus, of one going to bring water; who are you by name, or from where do you come?

When this was said, the Great Being spoke a pair of verses -

108. "I am Soṇa, great king, an ascetic of enduring virtue;
I support my mother and father, unwearied day and night.

109. "Having brought fruit and root from the forest, O king;
I nourish my mother and father, recollecting what was done before."

108-109. Therein, "of enduring virtue" means one who has endured - he says "I am one ascetic accomplished in morality and good conduct." "I support" means I nourish. "Unwearied" means having been not lazy. "Recollecting what was done before" means recollecting the virtue done for me by them before.

Having heard that, the king, wishing to establish trust with him, spoke the next verse -

110. "We wish to go to the hermitage, where Kosiya is honoured;
Tell us the path, dog, by which we may go to the hermitage."

Therein, "hermitage" means your hermitage.

Then the Great Being, having created by his own power a path leading to the hermitage, spoke a verse -

111. "This is a single path, O king, by which that cloud-like place;
Covered with kovidāra trees, there Kosiya is honoured."

Its meaning is - Great king, this is a single footpath; go by this, in whatever direction that cloud-coloured forest covered with fully blossoming kovidāra trees is seen, there my father of the Kosiya clan dwells; that is his hermitage.

112. "Having said this, he departed, hurrying, the great sage;
In the sky, in the atmosphere, having instructed the warriors.

113. "Having swept the hermitage, having prepared a seat;
Having entered the leaf-hut, he awakened his father.

114. "These kings are coming, well-born and famous;
Having gone forth from the hermitage, sit down, O great sage.

115. "Having heard that word of his, hurrying, the great sage;
Having gone forth from the hermitage, sat down at the door." These are the
verses discovered by the Fully Enlightened One;

112-115. Therein, "departed" means he went to Anotatta. "Having swept the hermitage" means, monks, that sage, having gone with speed to Anotatta, having taken drinking water, while those kings had not yet arrived at the hermitage, having come back, having placed the water-pots in the drinking-water hall, having perfumed them with forest flowers thinking "the public will drink," having taken a broom, having swept the hermitage, having prepared a seat for his father at the door of the leaf-hut, having entered, he made his father aware - this is the meaning. "Sat down" means he sat on a high seat.

But the Bodhisatta's mother sat to one side behind him in a low place. The Great Being sat on a low seat. Nanda the wise one too, at the time when the Bodhisatta had taken drinking water from Anotatta and come to the hermitage, having come to the presence of the king, set up camp not far from the hermitage. Then the king, having bathed, adorned with all ornaments, surrounded by one hundred kings, having taken Nanda the wise one, entered the hermitage with great splendour and glory to ask forgiveness of the Bodhisatta. Then the Bodhisatta's father, having seen him coming thus, asked the Bodhisatta, and he told him. Making known that meaning, the Teacher said -

116. "And having seen him coming, blazing as if with radiance;
Surrounded by a host of warriors, Kosiya said this.
117. "Whose drums and small drums, conch shells, tabors and kettledrums;
Proceeding in front, gladdening the bull among charioteers.
118. "Whose is the broad golden headband, lightning-coloured;
A youth girded with a quiver, who comes blazing with splendour?
119. Like one heated at the mouth of a forge, resembling embers of acacia wood;
And his face shines beautifully, who comes blazing with splendour?
120. "For whom is the umbrella held up, with ribs, delightful;
Shielding from the sun's rays, who comes blazing with splendour?
121. "Having taken hold of whose body, with the finest tail-hair fan,
Do they move about for the one of excellent merit, extended upon the
elephant's back.
122. "Whose white umbrellas and armoured thoroughbreds
Surround him on all sides, who comes blazing with splendour?
123. "Whose one hundred warriors, following the famous one;
Surround him on all sides, who comes blazing with splendour?
124. "Elephants, horses, chariots, infantry, and a fourfold army;
Surround him on all sides, who comes blazing with splendour?

125. "Whose is this great army, that follows behind;
Unshakeable, boundless, like the waves of the ocean.
126. "The king of kings, Manoja, like Indra, lord of the victorious;
Goes as a candidate to Nanda, to the hermitage of the practitioners of the holy life.
127. "This great army follows behind him;
Unshakeable, boundless, like the waves of the ocean."

116-127. Therein, "blazing as if" means as if blazing. "Proceeding" means these musical instruments come before whom - this is the meaning. "Gladdening" means pleasing. "With a golden cloth" - he asks: dear, whose forehead is encircled with a golden, lightning-coloured turban-cloth? "A youth" means a young man. "Equipped with a quiver" means one with a fastened arrow-quiver. "Or burnished in a forge" means like gold burnished in the fireplace of smiths. "Resembling acacia-wood embers" means having the colour of glowing acacia-wood embers. "Obstructing the sun's rays" means an obstruction of the sun's rays. "Having encompassed the limbs" means having taken hold of the limbs, having encircled the body - this is the meaning. "The finest yak-tail fan" means the best yak-tail fan. "Moving" means going about. "Parasols" means parasols held over those seated on the backs of thoroughbreds. "Surround" means they scatter about all around him in all directions. "Fourfold" means endowed with four divisions, namely elephants and so on. "Unshakeable" means it is not possible to shake. "Like the ocean's" means boundless like the waves of the ocean. "King of kings" means venerated by one hundred and one kings, or a king superior to them - thus king of kings. "Lord of the victorious" means the chief of the Thirty-three who have attained victory. "Entreats" means he comes, having approached Nanda's assembly, for the purpose of asking my forgiveness.

The Teacher said -

- 128.** "Anointed with sandalwood, wearing the finest Kāsi cloth;
All having become with joined palms, approached the sages."

Therein, "approached the sages" means, monks, all those kings too, anointed with fragrant sandalwood, wearing the finest Kāsi cloth, having placed joined palms upon their heads, approached into the presence of the sages.

Then King Manoja, having paid homage to him, seated to one side, exchanging friendly welcome, spoke a pair of verses -

129. "Is it that you are well, is it that you are free from illness;
Do you sustain yourself by gleanings, are roots and fruits abundant?"
130. "Are gadflies and mosquitoes few, and reptiles as well;
In the forest teeming with beasts of prey, is there no harm found?"

Then beyond that, there are verses spoken by way of the words and replies of those two -

131. "It is well with us, O king, and also, O king, free from illness;
And also we sustain ourselves by gleanings, and also roots and fruits are
abundant.
132. "And also gadflies and mosquitoes, and reptiles as well few;
In the forest teeming with beasts of prey, no harm exists for me.
133. "For many years, authorized here in the hermitage;
I do not directly know as arisen, an illness that is unpleasant.
134. "Welcome to you, great king, and also your coming is not unwelcome;
You have arrived as lord, declare whatever is here."
135. Tinduka fruits, piyāla fruits, madhuka fruits and kasumāra fruits;
Small fruits, enjoy, O king, the choicest of the choicest.
136. "This drinking water too is cool, brought from the mountain cave;
Drink from it, great king, if you so wish.
137. "What was given has been accepted, an oblation has been made for all;
Listen also to Nanda, he will speak his word.
138. "As candidates of Nanda, we have come into your presence, sir;
Let the venerable one hear the word, and of Nanda's assembly too."

129-138. These have for the most part an obvious connection; but whatever here is not obvious, that alone we shall explain. "Declare" means he says: whatever is agreeable to you in this place, tell that to us. "Small fruits" means these are various tree-fruits, sweet, comparable to honey made by small bees. "The choicest" means taking the highest of the highest from here, eat. "From a mountain cave" means from Anotatta. "An oblation for all" means that about which we were asked, that has been accepted by us, and has been given by you; to that extent an oblation for all these people has been made by you. "Of Nanda too" means everything has been done for us; but now the wise Nanda wishes to say something; hear his word too for the time being. "We are candidates" means he says: we have not come for any other purpose, but having become Nanda's assembly, we have come for the purpose of asking your forgiveness. "Venerable" means let the venerable wise Soṇa hear.

When this was said, the wise Nanda, rising from his seat, having paid homage to his mother and father and his brother, conversing with his own assembly, said -

139. "More than a hundred country-folk, and wealthy brahmins;
And all these warriors, well-born and famous;
And your honour King Manoja, may they approve my word.
140. "And whatever demons are peaceful ones here in this forest;
Whatever beings are in the forest, let them hear my word.
141. "Having paid homage to the beings, I shall speak of the sage of good conduct;
I am that right arm of yours, esteemed by you, Kosiya.

142. "My father and my mother, for me who wishes to support them, being mindful;
O hero, this is a meritorious state, do not hinder me, Kosiya.
143. "For this is known by the virtuous, give this up to me;
By industriousness and service, for a long time done by you;
Merit towards mother and father, be the giver of the world to me.
144. "Likewise there are men, who know the passage of the Teaching in the
teachings;
The path to the heavenly world, just as you know, O sage.
145. "By industriousness and service, bringing happiness to mother and father;
From that merit he prevents me, a man obstructing the noble path."

139-145. Therein, "may they approve" means may they understand; the meaning is: having heard well, may they make it evident. "Assembled" means come together. "Beings and those to come in the forest" means in this Himalayan forest, whatever beings that have reached the limit of maturity, and those to come, namely young deities - may all those too hear my word. This is the meaning. "Having paid homage" - this he said having given a signal to the assembly and having made homage to the deities arisen in that jungle thicket. Its meaning is - Today many deities must have come for the purpose of hearing the talk on the Teaching of my brother; I pay homage to you; may you too be my companions. He, having raised joined palms to the deities, having informed the assembly, said beginning with "I shall speak of the sage." Therein, "sage" - he speaks with reference to the wise Soṇa. "Esteemed" means brothers are equal in limbs; therefore he is esteemed as "I am your right arm." He explains that "therefore you should bear with me."

"Hero" means possessing energy, of great exertion. "This is a meritorious state" means this attendance upon mother and father is a meritorious cause leading to heaven; he says "do not hinder me who am doing it." "For by the virtuous" means for this attendance upon mother and father is known by the wise, having approached, it is both known and praised. "Give this up to me" means you should relinquish this, give it up, give it to me. "By industriousness and service" means by industriousness and by service. "Done" means for a long time wholesome deeds have been done by you. "Merit" means now I wish to do meritorious deeds towards mother and father. "Giver of the world to me" means you become the giver of the heavenly world to me; for I, having performed the duty of attendance upon them, shall obtain immeasurable fame in the heavenly world; he says "you be the donor of that to me."

"Likewise" means just as you know, likewise there are other men too in this assembly; they speak of various teachings, this portion of the Teaching reckoned as the state of reverence towards elders. How? "The path to the heavenly world." "Bringing happiness" means bringing happiness to mother and father through industriousness and service. "That me" means that me, even though thus rightly practising, the brother, the wise Soṇa, hinders from that merit. "Obstructor of the noble path" means he, thus hindering, this man, for the sake of seeing me whom he holds dear, becomes an obstruction to the path of the heavenly world reckoned as noble.

When the wise Nanda had thus spoken, the Great Being, announcing "You have heard the word of this one for now; now hear mine too," said -

146. "Let the venerable sirs hear my word, those who have come for my brother's kingdom;
Great king, abandoning the ancient family lineage;
One who acts unrighteously towards elders, he is reborn in hell.
147. "And those who are skilled in the ancient teaching, O king;
And accomplished in conduct, they do not go to an unfortunate realm.
148. "Mother, father, and brother, sister, relatives and kinsmen;
All these are the burden of the eldest, know thus, O Bhāradha.
149. "Having taken up a heavy burden, like a sailor I endeavour;
And I do not neglect the Teaching, and I am the eldest, O bull among charioteers."

146-149. Therein, "those who have come for my brother's kingdom" means let all the venerable kings who have come as my brother's assembly hear my word too for the time being. "Abandoning" means one who is abandoning. "Of the Teaching" means of the principle of respect to the elders, of the traditional principle. "Skilled" means clever. "And in conduct" means accomplished in the morality of good conduct. "Burdens" means all these are to be borne and looked after by the eldest - thus they are called his burdens. "Like a sailor" means just as a sailor, having taken up a heavy burden on a boat, endeavours and strives to lead the boat safely in the middle of the ocean, and together with the boat, all the goods and the people are his burden alone, so too all relatives are my burden alone; and I endeavour and am able to look after them, and I do not neglect the principle of respect to the elders; and not only of these alone, but I am the eldest of the entire world as well; therefore it is fitting that I myself, together with Nanda, should look after them.

Having heard that, all those kings, being delighted, thinking "Today it has been known by us that the remaining ones are indeed the burden of the eldest brother," having abandoned Nanda the wise one, having become dependent on the Great Being, offering praise for him, spoke two verses -

150. "We have achieved knowledge from darkness, like a flame from fire;
Just so our lord Kosiya has revealed the Teaching to us.
151. "Just as the rising sun, Vāsudeva, the light-bringer;
Reveals to living beings, forms good and evil;
Just so our lord Kosiya has revealed the Teaching to us."

150-151. Therein, "have achieved" means we, formerly before this, existing in the darkness that conceals the principle of respect for elders, did not know; today we have achieved knowledge like a flame from fire. "Just so to us" means just as a fire kindled on a mountain top, pervading light all around in great darkness, shows forms,

so our lord of the Kosiya clan has revealed the Teaching to us - this is the meaning. "Vāsudeva" means Vasudeva, the illuminator of wealth, the revealer of riches - this is the meaning.

Thus the Great Being, having seen the wonders of the wise Nanda for so long a time, when their minds were confident in him, by the power of knowledge having broken their confidence in him and having made them accept his own talk, made them all look upon his own face. Then the wise Nanda, having thought "My brother, wise, experienced, a speaker of the Teaching, having broken all these kings, made them his own partisans; setting aside him, there is no other shelter for me; I shall request him alone," spoke a verse -

152. "Thus as I am entreating, do not disregard my joined palms;
I shall be your devoted attendant, an arisen servant."

The meaning of that - If you do not disregard, do not accept, the joined palms raised for the purpose of asking forgiveness by me thus entreating, you yourselves attend upon the mother and father; but I shall be your devoted attendant, a steward, night and day arisen with an untiring disposition, a servant, I shall look after you.

The Great Being by nature has neither hatred nor enmity towards the wise Nanda; but having done so by way of refutation for the purpose of diminishing the conceit of one who was speaking obstinate words, now having heard his words, with a gladdened mind, having aroused confidence in him, making known his virtue saying "Now I forgive you, and you shall obtain to look after the mother and father," he said -

153. "Surely, Nanda, you understand the Good Teaching taught by the virtuous;
Noble one of noble conduct, you please me very much.

154. "I say to you, sir, and to you, madam, listen to my word;
This burden was never a burden to me at any time.

155. "Me, who was attending, being one who brings happiness to mother and father;
Nanda, having made himself a candidate, requests for attendance.

156. "Whoever indeed wishes with desire, among the peaceful practitioners of the holy life;
Choose Nanda, one of you, whom should Nanda attend upon?"

153-156. Therein, "noble" means beautiful. "Of noble conduct" means one who has become of beautiful conduct too. "Very much" means now you please me exceedingly. "Listen" means mother, father, you listen to my word. "This is not a burden" means this burden of looking after you was never a burden to me at any time. "That me" means without having considered that as a burden, you, me who was attending, being one - "Requests for attendance" means he requests me to attend upon you. "Whoever indeed wishes" means for it is not fitting for me to say to you "You attend upon my mother or father"; but among your children, the practitioners of the holy life, whoever one wishes, that I say - by your wish choose Nanda, approve of that Nanda, my younger brother; whom among you should he attend upon? For we both are indeed your sons.

Then his mother, having risen from her seat, making known this meaning - "Dear wise Soṇa, your younger brother has been away from home for a long time; even though he has come after such a long time, I do not dare to request him; for we are dependent on him; but now, permitted by you, may I embrace this practitioner of the holy life with my arms and sniff his head" - spoke a verse -

- 157.** "Permitted by you, dear father, Soṇa, we are dependent on you;
May I obtain the joy of kissing the head of the practitioner of the holy life."

Then the Great Being said "If so, mother, I allow it; you go, having embraced your son Nanda, having smelled his head and having kissed him, extinguish the sorrow in your heart." She, having gone to his presence, having embraced Nanda the wise one right in the midst of the assembly, having smelled his head and having kissed him, having extinguished the sorrow in her heart, conversing with the Great Being, said -

158. "Like a young sprout of the holy fig tree, stirred by the wind;
Having seen Nanda at long last, my heart trembles.
159. "When even asleep in a dream, I see Nanda having come;
I become elated and glad, 'This Nanda of ours has arrived.'
160. "And when having awakened, I see Nanda not having come;
Sorrow enters me even more, and displeasure not trifling.
161. "Today, after such a long time, I see Nanda having come;
Dear to my husband and to me, may Nanda enter our house.
162. "Nanda is dear to his father too, Suppiya, therefore Nanda should not dwell
away from home;
Let Nanda obtain that, dear son, let Nanda attend upon me."

158-162. Therein, "stirred by the wind" means just as a sprout of the holy fig tree struck by the wind trembles, so having seen Nanda at long last, today my heart trembles - she says. "Asleep" means dear son Soṇa, when even asleep in a dream I see Nanda having come, even then I become elated. "To my husband" means dear to my husband and to me. "May Nanda enter our house" means dear son, let our son Nanda enter the hermitage. "That" means because he is very dear to his father too, therefore he should not dwell away from this home again. "Nanda, that" means dear son, let Nanda obtain whatever he wishes. "Me, Nanda" means dear son Soṇa, you attend upon your father, let Nanda attend upon me.

The Great Being, having accepted his mother's word saying "May it be so," having exhorted him saying "Nanda, the chief portion has been obtained by you; a mother is indeed one who does exceedingly meritorious deeds; having been heedful, you should look after her," making known the virtues of the mother, spoke two verses -

163. "Compassionate and a support, and formerly a giver of nourishment to us;
The path to the heavenly world, a mother chooses that, O sage.
164. "Formerly a giver of nourishment, a protector, a mother endowed with merit;
The path to the heavenly world, a mother chooses that, O sage."

163-164. Therein, "compassionate" means of a tender heart. "Formerly a giver of nourishment" means at the very first, a giver of her own nourishment termed milk. "A mother, that" means my mother does not desire me, she desires that, she chooses that. "Clan" means protectress. "Endowed with merit" means dependent on merit, a giver of merit.

Thus the Great Being, having spoken of the mother's virtues with two verses, having come back again, at the time when she was seated on her seat, having said "Nanda, you have a mother who has performed austerities; both of us were nurtured by our mother with difficulty; now you should look after her diligently; do not cause her to eat unsweet fruits and non-fruits," right in the midst of the assembly, making known the mother's performance of austerities, said -

165. "Desiring the fruit of a son, she pays homage to a deity;
And she asks about the constellations, and about the seasons and years.
166. "When she has bathed during her season, there is the descent of the embryo;
By that she becomes a woman with longing, by that she is called 'one with a good heart'.
167. "For a year or less, having carried, she gives birth;
By that she is 'one who brings forth', by that she is called 'mother'.
168. "By breast-milk, by singing, and by covering with her limbs;
She pleases the crying child, by that she is called 'one who pleases'.
169. "Then in the terrible wind and heat, having made 'mine', she looks at him;
The child not knowing, nourishing him, by that she is called.
170. "Whatever is the mother's wealth, and whatever is the father's wealth;
Both of these she guards for him, even if there be no son.
171. "Do this, son, do that, son," thus a mother suffers;
When heedless with others' wives, at night, having reached youth;
When her son does not come in the evening, thus a mother suffers.
172. "Thus a man nurtured with difficulty, who does not attend to his mother;
Having acted wrongly towards his mother, he is reborn in hell.
173. "Thus a man nurtured with difficulty, who does not attend to his father;
Having acted wrongly towards his father, he is reborn in hell.
174. "Wealth also perishes for those who desire wealth, thus I have heard;
Not having looked after one's mother, he undergoes difficulty.
175. "Wealth also perishes for those who desire wealth, thus I have heard;
Not having looked after one's father, he undergoes difficulty.
176. "Joy and delight, always laughter and play;
Having attended to one's mother, this is obtainable for one who understands.

177. "Joy and delight, always laughter and play;
Having attended to one's father, this is obtainable for one who understands.
178. "Giving and pleasant speech, and beneficent conduct here;
And impartiality in all things, in each case as is fitting;
These ways of supporting others in the world are like the linchpin of a moving
chariot.
179. "And if these ways of supporting others did not exist, a mother on account of
her child
Would not obtain respect or veneration, nor a father on account of his child.
180. "Since the wise rightly regard these ways of supporting others,
Therefore they attain greatness, and they become praiseworthy.
181. "Mother and father are called Brahmā, and first teachers;
Worthy of offerings from their children, compassionate towards their offspring.
182. "Therefore the wise person should venerate them, and should honour them;
With food and also with drink, with cloth and with bedding;
With anointing and with bathing, and with washing of their feet.
183. "By that service to mother and father, the wise;
They praise him right here, and after death he rejoices in heaven."

165-183. Therein, "the fruit of a son" means the fruit reckoned as a son."Pays homage to a deity" means she makes homage to a deity, requesting "May a son be born to me." "She asks" means she asks about the constellations thus: "Under which constellation is a son born long-lived, under which short-lived?" "And about the seasons and years" means she asks about the seasons and years thus: "In which of the six seasons is one born long-lived, in which season short-lived, at how many years of the mother is a son born long-lived, at how many years short-lived?" "When she has bathed during her season" means when she has bathed during the season when the menses have appeared. "Descent" means from the coming together of three, there is conception in a womb; the embryo is established in the womb. "By that" means by that embryo she becomes a woman with longing. "By that" means then affection arises for the offspring born in her womb; by that reason she is called "one with a good heart." "By that" means by that reason she is called both "one who gives birth" and "mother."

"And by covering with her limbs" means having laid him down between her breasts, spreading bodily contact over him, with a covering reckoned as her limbs themselves. "Pleasing" means persuading, making laugh. "Having made 'mine', she looks at him" means having made mine-making thus: "The wind strikes upon my son, the sunshine pervades him," she looks at him with a tender heart. "Both of these for him" means both this wealth, without showing it to others, the mother guards in treasure chambers and so on for the sake of this son. "Do this, son, do that, son" means training him thus: "You blind fool of a son, be diligent thus in the royal court and so on, and do not do that deed" - thus a mother suffers and is wearied. "Having reached youth" means when the son has reached youth, knowing that son to be heedless with

others' wives at night, not coming home in the evening, looking at the road with eyes full of tears, she suffers and is wearied.

"Nurtured with difficulty" means nourished with difficulty, looked after. "Having acted wrongly" means not having looked after one's mother. "Wealth also" means wealth too; or this itself is the reading. This is what is meant - even the wealth that has arisen for those who desire wealth perishes for those who do not look after their mother - thus I have heard. "Or difficulty, he" means thus either his wealth perishes, or the man undergoes suffering. "This is obtainable" means this happiness beginning with joy in this world and in the world beyond is obtainable for the wise person who understands, having attended to his mother; it can be obtained by one such as that - this is the meaning.

"And giving" means gifts should be given to mother and father, endearing speech should be spoken, and beneficial conduct should be practised by way of accomplishing duties that have arisen. "In principles" means in the principles of respect for elders, here and there, whether in the midst of an assembly or of those gone to a private place, impartiality should be practised by way of paying respect and so on; one should not pay respect and so on in private and then not do so in the assembly; everywhere one should behave with the same manner. "And if these ways of supporting others did not exist" means if these four ways of supporting others were not to exist. "Rightly regarding" means they regard rightly, by method, by reason. "Greatness" means the foremost state. "Brahmā" means equal to Brahmā for their children, the highest, the foremost. "First teachers" means the earliest teachers. "Worthy of offerings" means recipients of offerings, suitable for whatever honour from anyone. "With food, and also" means the need is for food and also for drink. "After death" means at the conclusion of death, having gone from here, he rejoices in heaven.

Thus the Great Being concluded the proclamation of the Teaching as if rolling Sineru. Having heard that, all those kings and the armies were devoted. Then, having established them in the five precepts, having exhorted them "Be diligent in giving and so on," he dismissed them. All of them, having exercised kingship righteously, at the end of their life span filled the city of the gods. Soṇa the Wise and Nanda the Wise too, having attended to their mother and father as long as life lasted, were heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the monk who supported his mother became established in the fruition of stream-entry. At that time the mother and father were the great royal families, Nanda the Wise was Ānanda, King Manoja was Sāriputta, the one hundred and one kings were the eighty great elders and certain other elders, the assembly of twenty-four akkhobhaṇī was the Buddha's assembly, but Soṇa the Wise was myself.

The commentary on the Soṇananda Jātaka is the second.

The Jātaka summary -

Then in the excellent seventieth section, Intrinsic Nature and the noble King of Kusāvati;

Then the noble Soṇa and Sunanda again, thus heard in the seventieth section.

The commentary on the Chapter of Seventies is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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