

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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PaliVerse

5. The Collection of Minor Texts

15. Commentary on the Book of Birth Stories-2

21. The Book of the Eighties

533. The Commentary on the Cūḷahaṃsa Jātaka

"Sumukha" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to the relinquishment of life by the Venerable Ānanda. For when Devadatta employed archers to deprive the Truth-finder of life, the one sent first of all, having come, when it was said "I am not able, venerable sir, to deprive that Blessed One of life; that Blessed One is of great supernormal power, of great majesty," Devadatta, having said "Enough, friend, do not you deprive the ascetic Gotama of life; I myself shall deprive the ascetic Gotama of life," while the Truth-finder was walking up and down in the western shadow of Vulture's Peak mountain, himself having ascended Vulture's Peak mountain, hurled a great stone with the force of a machine, thinking "With this stone I shall deprive the ascetic Gotama of life." Then two mountain peaks, having come together, caught that stone. From there a splinter, having flown up, having struck the Blessed One's foot, drew blood; intense feelings arose. Jīvaka, having split the Truth-finder's foot with a knife, having discharged the bad blood, having removed the putrid flesh, having washed it, having applied medicine, made him healthy. The Teacher, just as before, surrounded by the Community of monks, went about with the great grace of a Buddha.

Then, having seen him, Devadatta thought - "Having seen the body of the ascetic Gotama endowed with the splendour of beauty, no one who has become a human being is able to approach him; but the king's elephant named Nālāgiri is fierce, harsh, a killer of humans, and does not know the virtues of the Buddha, the Teaching, and the Community; he will bring him to the destruction of life." He, having gone, reported that matter to the king. The king, having accepted saying "Very well," having had the elephant trainer summoned, said "My dear, tomorrow, having made Nālāgiri intoxicated, right early release him on the street along which the ascetic Gotama has proceeded." Devadatta too, having asked him "On other days, how much liquor does the elephant drink?" when it was said "Eight pots, venerable sir," said "If so, tomorrow you, having made him drink sixteen pots, should turn him to face the street along which the ascetic Gotama has proceeded." He accepted, saying "Very well." The king had a drum beaten in the city - "Tomorrow, having made Nālāgiri intoxicated, they will release him in the city; the citizens, right early, having done all their tasks, should not proceed along the middle of the street." Devadatta too, having descended from the king's dwelling, having gone to the elephant stable, having addressed the elephant keepers, said "We, my good men, are able to place one of high standing in a low position, or one of low standing in a high position. If you have need of fame, tomorrow right early, having made Nālāgiri drink sixteen pots of strong liquor, at the time of the ascetic Gotama's arrival, having pierced him with pikes and goads, having

enraged him, having had the elephant stable broken open, having turned him to face the street along which the ascetic Gotama has proceeded, bring the ascetic Gotama to the destruction of life." They accepted, saying "Very well."

That news became widespread throughout the entire city. Lay followers devoted to the Buddha, the Teaching, and the Community, having heard that, having approached the Teacher, said "Venerable sir, Devadatta, having joined together with the king, will tomorrow have Nālāgiri released on the street along which you have proceeded. Tomorrow, without entering for almsfood, stay right here; we shall give almsfood to the Community of monks headed by the Buddha right in the monastery." The Teacher too, without even saying "Tomorrow I shall not enter for almsfood," for this reason consented to them: "Tomorrow I shall tame Nālāgiri, perform a wonder, crush the sectarians, walk for almsfood in Rājagaha itself, and surrounded by the Community of monks, having departed from the city, shall come to the Bamboo Grove itself; the inhabitants of Rājagaha too, having taken many dishes of food, will come to the Bamboo Grove itself; tomorrow there will be a refectory right in the monastery." They, having learned of the Truth-finder's acceptance, having brought dishes of food, departed saying "We shall give the gift right in the monastery."

The Teacher too, having expounded the Teaching in the first watch, having answered the questions of the deities in the middle watch, in the first portion of the last watch having practised the lion's posture, in the second portion having spent time in fruition attainment, in the third portion having entered upon the great compassion attainment, having emerged, surveying kinsmen capable of being enlightened, having seen the full realisation of the teaching by eighty-four thousand living beings in the taming of Nālāgiri, when the night became light, having attended to his toilet, having addressed the Venerable Ānanda, said: "Ānanda, announce to all the monks in the eighteen great monasteries in the environs of Rājagaha to enter Rājagaha together with me today." The Elder did so. All the monks assembled at the Bamboo Grove. The Teacher, surrounded by the great community of monks, entered Rājagaha. Then the elephant keepers proceeded in accordance with the advice, and there was a great assembly. People accomplished in faith, thinking "Today, it seems, there will be a battle between the Buddha-elephant and the animal-elephant; we shall see the taming of Nālāgiri with the incomparable Buddha's grace," having ascended mansions, long buildings, house-roofs and so on, stood there. But the faithless ones holding wrong views, thinking "This Nālāgiri is fierce, harsh, a killer of humans; he does not know the virtues of the Buddha and so on; today he will destroy the golden-coloured body of the ascetic Gotama and bring about the destruction of his life; today we shall see the back of our adversary," stood on mansions and so on.

The elephant too, having seen the Blessed One coming, frightening people, destroying houses, crushing carts, having raised his trunk, with ears and tail erect, overwhelming like a mountain, charged towards where the Blessed One was. Having seen him coming, the monks said this to the Blessed One - "This Nālāgiri, venerable sir, is fierce, harsh, a killer of humans, and has proceeded along this street; he does not know the virtues of the Buddha and so on; let the Blessed One step back, venerable sir; let the Fortunate One step back." Do not, monks, be afraid; I am competent to tame Nālāgiri. Then the Venerable Sāriputta requested the Teacher - "Venerable sir, a matter arisen for a father is indeed the burden of the eldest son; I

myself shall tame him." Then the Teacher warded him off saying "Sāriputta, the power of a Buddha is one thing, the power of a disciple is another; stay you." Thus for the most part the eighty great elders requested. The Teacher warded off all of them. Then the Venerable Ānanda, being unable to endure it due to strong affection for the Teacher, having given up his life for the sake of the Truth-finder thinking "Let this elephant kill me first," having gone, stood in front of the Teacher. Then the Teacher said to him "Step aside, Ānanda, do not stand in front of me." "Venerable sir, this elephant is fierce, harsh, a killer of humans, like the fire at the end of a cosmic cycle; let him kill me first and afterwards come to your presence" - thus the Elder said. Even though being told up to the third time, he stood just the same and did not step back. Then the Blessed One, having made him step back by supernormal power, placed him among the monks.

At that moment a certain woman, having seen Nālāgiri, frightened by the fear of death, fleeing, having dropped the child held on her hip between the elephant and the Truth-finder, fled. The elephant, having pursued her, having turned back, went to the presence of the child. Then the child cried out with a great roar. The Teacher, having pervaded Nālāgiri with specifically directed friendliness, having produced a very sweet divine voice, summoned him saying "Hey, Nālāgiri, having made you drink sixteen pitchers of liquor, those making you intoxicated did not do it thinking 'He will seize another,' but they did it thinking 'He will seize me'; do not go about wearying your legs without reason; come here." He, having heard the Teacher's words, having opened his eyes, having looked at the Blessed One's personal splendour, having gained a sense of urgency, his intoxication from liquor cut off by the power of the Buddha, lowering his trunk, flapping his ears, having come, fell at the feet of the Truth-finder. Then the Teacher, having said to him "Nālāgiri, you are an animal elephant, I am the Buddha-elephant; from now on do not be fierce, harsh, a killer of humans; obtain a mind of friendliness towards all beings," having stretched out his right hand, having touched his forehead -

"Do not, elephant, assail an elephant; for painful indeed, elephant, is the assailing of an elephant;
For indeed, elephant, for one who has killed an elephant, there is no fortunate destination hereafter.

"And do not be intoxicated, and do not be negligent, for indeed the negligent do not go to a fortunate destination;
You yourself should act in such a way, by which you will go to a fortunate destination." -

He expounded the Teaching.

His entire body was continuously pervaded with joy. If indeed he had not been an animal, he would have attained the fruition of stream-entry. The humans, having seen that wonder, shouted and clapped their hands, and with pleasure arisen, threw various ornaments, and those covered the elephant's body. Thenceforth Nālāgiri became known by the name Dhanapālaka. Now at that assembly of Dhanapālaka, eighty-four thousand living beings drank the Deathless. The Teacher established Dhanapālaka in the five precepts. He, having taken dust from the Blessed One's feet with his trunk, having scattered it over the top of his head, having stepped backwards

while still bowing, standing within the region of sight, having paid homage to the One of Ten Powers, having turned back, entered the elephant stable. Thenceforth, having become tamed and well-tamed, he did not harass anyone. The Teacher, his wish fulfilled, having determined "By whomever whatever wealth was thrown, let that be theirs alone," having crushed the sectarians, thinking "Today a great wonder has been performed by me; walking for almsfood in this city is not proper," surrounded by the Community of monks, like a warrior who has achieved victory, having departed from the city, went to the Bamboo Grove itself. The city-dwellers, having taken much food, drink, and solid food, having gone to the monastery, carried on a great gift.

On that day, in the afternoon period, the monks, having filled the Teaching hall and sat down together, raised up a discussion - "Friends, by the Venerable Ānanda, who gave up his own life for the sake of the Truth-finder, a difficult deed was done; having seen Nālāgiri, even though being held back three times by the Teacher, he did not depart. Oh, one who does what is difficult, friends, is the Venerable Ānanda." The Teacher, thinking "A talk of praise of Ānanda is going on; I should go there," having come out from the Perfumed Chamber and having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too Ānanda, even though born in the animal realm, gave up his life for my sake indeed," being requested by them, brought up the past.

In the past, in the Mahiṃsaka country, in the city of Sāgala, a king named Sāgala exercised kingship righteously. At that time, not far from the city, in a certain hunter's hamlet, a certain hunter earned his livelihood by catching birds with snares and selling them in the city. And not far from the city, twelve yojanas in circumference, there was a lotus lake named Mānusiya, covered with lotuses of five colours. There various kinds of flocks of birds descended. That hunter laid snares there at random. At that time, Dhātaraṭṭha, the king of swans, with a retinue of ninety-six thousand swans, dwelt in the Golden Cave on Cittakūṭa mountain; his general was named Sumukha. Then one day, from that flock of swans, several golden swans, having gone to the lake Mānusiya, having wandered about comfortably in that place of abundant food, well-satisfied, having come to Cittakūṭa, reported to Dhātaraṭṭha - "Great king, on the path of humans there is a lotus lake named Mānusiya, with abundant food; let us go there to take our food." He, having rejected it saying "The path of humans is dangerous and perilous; let it not please you," yet being told again and again by them, saying "If it pleases you, let us go," went to that lake with his retinue. He, while descending from the sky, descended even while placing his foot in the snare. Then the snare, as if pulling with an iron plate, having bound his foot, seized it. Then, as he pulled thinking "I shall break it," on the first occasion the hide was cut, on the second occasion the flesh was cut, on the third occasion the sinew was cut, the snare, having struck against the bone, held fast, blood flowed forth, and intense feelings of pain arose.

He thought - "If I cry the cry of the trapped, my relatives, having become frightened, without taking food, fleeing while hungry, through weakness will fall into the great ocean." He, having endured the pain, having wandered as much as they wished for his relatives, at the time of the swans' play, cried the cry of the trapped with a loud voice. Having heard that, those swans, frightened by the fear of death, having formed

into groups, departed facing towards Cittakūṭa. When they had departed, Sumukha, the general of the swans, thinking "Has this danger perhaps arisen for the great king? I shall find out," having sprung forward with speed, not seeing the Great Being among the flock of swans going in front, searched the middle flock of swans; not seeing him there either, searched the rear flock of swans; not seeing him there either, thinking "Without doubt this danger has arisen for him," having turned back and coming, having seen the Great Being bound in the snare, smeared with blood, afflicted with pain, lying on the surface of the mud, saying "Do not fear, great king; I, having given up my own life, shall free you from the snare," having descended, consoling the Great Being, sat down on the surface of the mud. Then the Great Being, investigating him, spoke the first verse -

1. "Sumukha, not looking back, the birds depart;
Go, you too, do not doubt, there is no companionship with one who is bound."

Therein, "not looking back" means not looking back out of affection by way of attachment. "They depart" means these ninety-six thousand swans, kinsmen birds, having abandoned me, go away; you too go, do not wish for dwelling here, for indeed when I am bound by a snare there is no such thing as companionship; for indeed I shall not now be able to do any function of a companion for you; what use am I to you, being of no help? Without making delay, go indeed - thus he says.

From here onwards -

2. "Whether I go or do not go, I would not thereby be immortal;
Having attended upon you when happy, how could I abandon you when in distress?
3. "Either death together with you, or life without you;
That very death is better, than if I should live without you.
4. "This is not the principle, great king, that I should abandon you who have come to such a state;
Whatever destination is yours, that is mine, it pleases me, O lord of birds.
5. "What other destination is there for one bound by a snare, great one?
How does that please you, who are thinking, though you are free?
6. "What benefit do you see, for me and for you, O winged one;
Or for the remaining relatives, at the destruction of life of both of us?
7. "That which is like golden-winged, done in blind darkness;
In such a case giving up life, what purpose would it illuminate?
8. "How is it, O foremost among birds, that you do not understand the meaning in the Teaching;
The Teaching, when esteemed, being peaceful, shows benefit to living beings.
9. "I, looking to the Teaching, and the welfare arisen from the Teaching;
And seeing devotion in you, I do not wish for life.

10. "Surely this is the principle of the good, whoever is a friend to a friend in misfortune;
One should not abandon even for life's sake, remembering the principle of causation.
11. "This duty has been practised by you, and your devotion is known to me;
Do as you wish in this matter, go with my consent.
12. "And even when time has thus passed, whatever portion of relatives by me;
By you, that one endowed with wisdom, may it be supremely restrained.
13. "While thus they were conversing, the noble ones of noble conduct,
The hunter appeared to them, like Death to the afflicted.
14. "Seeing the enemy approaching, the twice-born birds, long devoted to each other's welfare;
Both sat in silence, they did not stir from their seats.
15. "And having seen the Dhataratthas, flying up from here and there;
The enemy of birds approached with speed towards the lords of birds.
16. And he, having approached with speed, having come upon the supreme birds;
The hunter drew back, thinking "they are bound."
17. "One bound and seated, and another unbound;
Having approached the one bound and seated, looking on without distress.
18. Then he, being perplexed, addressed the white one;
The one with a grown body, seated, the lord of the flock of the bird community.
19. "That which one bound by a great snare does not make for any direction;
Then why do you, unfettered, powerful bird, not go?
20. "Why indeed is this one a bird to you, freed you attend upon the captive;
Having left it, the birds go - why do you alone lag behind?
21. "That twice-born is my king, O enemy of birds, and he is my companion dear as life;
I will indeed not abandon him, until the end of time.
22. "But how did this bird not see the snare that was laid?
For this is the mark of the great, that they are able to understand misfortune."
23. "When ruin comes, a man at the end of life;
Then even having encountered the net and the snare, he does not understand.
24. "But indeed, O greatly wise one, snares of many kinds are spread;
Approaching the hidden one, they are caught, and thus at the destruction of life."

The connection of these verses should be understood according to the method of the Pāṭi text itself.

2-24. Therein, "whether I go or" means he says: great king, whether I go from here or not, I would not by that going or not going be immortal; for whether I have gone from here or not gone, I am still not freed from death; but having attended upon you when happy before this, how could I now abandon you when in distress? "Or death" means either there would be death for me, not going, together with you, or life for me, going, without you. Of those two, that which is death together with you, that alone is better for me; that I should live without you, that is not better for me - this is the meaning. "It pleases" means whatever is your destination and accomplishment, that itself pleases me. "How does that" means my dear Sumukha, let that destination please me who am for the time being bound by a firm hair-snare and gone into another's hand; but how does it please you who are thinking, who are conscious, who are wise, who are free?

"Winged one" means one endowed with wings. "Of both of us" means when there is the destruction of life of us two, what benefit do you see for me or for you or for the remaining relatives? "That which, like" - here the syllable "na" is used in the sense of comparison. "Golden-winged" means golden-two-winged; or this itself is the reading; the meaning is having both wings similar to gold. "In darkness" means in the dark. "Gone" means done; or this itself is the reading. The connection of this with the former syllable "na" is: "not done" means as if done - this is the meaning. This is what is meant - Whether you give up life for me or do not give up life, due to the absence of my life, that giving up of your life is like some figure-work done in blind darkness, whose quality is unseen; in such a giving up of life whose quality is unseen, you giving up life, what purpose would you illuminate?

"The principle esteemed, being" means the principle being venerated and revered. "Shows benefit" means shows growth. "Looking to" means looking for. "And the welfare from the principle" means seeing the welfare arisen from the principle. "Devotion" means affection. "The principle of the good" means the intrinsic nature of the wise. "Whoever is a friend" means whoever is a friend who does not abandon a friend in misfortunes, of that friend who does not abandon, this is the intrinsic nature by name; surely it is the principle of the good. "Known" means having become obvious. "Do as you wish" means do this wish of mine, this desired by me, this word of mine. "And even when time has thus passed" means and even when time has thus passed, when I am bound by a snare in this place. "Supremely restrained" means supremely complete.

"Thus while they were conversing" means while they were speaking thus "Go!" "I shall not go!" "Noble ones" means noble ones by conduct. "Appeared" means having put on ochre robes, having adorned himself with a red garland, having taken a mallet, he was seen coming. "Of the afflicted" means like death to the sick. "Considered" means, monks, those two, having seen the enemy coming. "Benevolent" means for a long time benevolent to each other, tender-minded. "Did not stir from their seat" means they did not move from their seat; they remained just as they were seated. But Sumukha, having thought "Let this hunter, having come, striking, strike me first," having placed the Great Being behind him, sat down.

"Dhataratṭha" means the swan. "Rising up" means having seen them flying up here and there out of fear of death. "Having approached" means having approached the other two persons. "He stepped back" means thinking and considering "Are they bound or not bound?" he stepped back; having reduced his speed, he went slowly. "Having approached the bound one, seated" means having approached the bound Great Being, Sumukha who was seated. "Without dismay" means having seen him looking at the Great Being being without dismay itself. "Doubtful" means "Why indeed is this unbound one seated near the bound one? I shall ask the reason" - having become doubtful - this is the meaning. "White" means the swan; or else pure, without stain; the meaning is of the colour of refined gold. "Of grown body" means of a grown body, of a large frame. "What indeed" means that indeed this one is bound by a great snare. "Does not make for any direction" means he does not resort to any one direction for the purpose of fleeing; that is fitting - this is the intention. "Strong" means even though endowed with strength. "O bird" - he addresses him. "Having left behind" means having abandoned. "They go" means the remaining birds go. "You are left behind" means you stay behind.

"Enemy of birds" means an enemy of birds. "Until the end of time" means until the turn of death comes. "How then did you" means you say "He is my king," and kings are indeed wise; thus being wise, for what reason did he not see the laid snare. "For this is the mark" means for those who have attained greatness of fame or greatness of knowledge, understanding one's own misfortune is the mark, the reason; therefore they are able to understand misfortune. "Degeneration" means decline. "Even having approached" means even having approached, one does not understand. "Spread" means stretched out, laid as snares. "Approaching the hidden one" means among those snares, whichever snare is hidden and concealed, having approached that, they are caught. "And thus" means then thus at the destruction of life they are indeed caught - this is the meaning.

Thus, having made his heart tender through friendly conversation, entreating for the life of the Great Being, he spoke a verse -

- 25.** "Is this living together with you perhaps yielding happiness?
Will you perhaps approve of us, will you perhaps grant us life?"

Therein, "api nāyaṃ" means "is this perhaps." "Sukhudrayo" means yielding happiness as its fruit. "Api no anumaññāsī" means would you perhaps allow us to go to Cittakūṭa to see our relatives. "Api no jīvitaṃ dade" means perhaps, with trust arisen through this talk, you would not kill us.

He, being captivated by his sweet speech, spoke a verse -

- 26.** "You are not bound by me, nor do I wish for your murder;
Surely, having gone quickly from here, may you live long, free from trouble."

Then Sumukha spoke four verses -

27. "I do not wish for this, apart from his life;
If you are satisfied with one, release this one and eat me.
28. "In height and circumference, we are both equal in age;

Your life is not by gain, exchange yourself with this one.

29. "Please consider that well, let there be greed for us in you;
First bind me with a snare, afterwards release the lord of birds.
30. "And at that moment your gain, and my entreaty would be fulfilled;
And friendship with the Dhātaraṭṭhas, would be yours for life."

27-30. Therein, "this" means that which is my life apart from this one's life, that I do not wish for at all. "We are equal" means we are the same. "Exchange yourself" means you exchange yourself. "In us for you" means let there be greed in you for us; what is this one to you? Produce desire for me - he says. "Just that much" means just that much only. "And by the entreaty" means whatever entreaty of mine there was, that itself would have been made - this is the meaning.

Thus he, by that proclamation of the Teaching, his heart having become soft like cotton wool thrown into oil, making the Great Being a gift for him, giving, said -

31. "Let the great assemblies see us, released by you, gone from here;
Friends and colleagues and dependants, children and wife and relatives.
32. "And such friends as you are not found here for many;
As you are to Dhātaraṭṭha, a companion sharing life.
33. "I release that companion for you, let the king be your follower;
Surely, having gone quickly from here, may you shine among your relatives."

31-33. Therein, "no" is merely a particle. "Released by you" means for it is you yourself who releases this one; therefore let the great assemblies of kinsmen and these friends and so on see this one released by you, gone from here to Cittakūṭa mountain. And herein, "relatives" means those connected by one bloodline. "Vijjati" means "vijjanti" (they are found). "One whose life is shared" means one whose life is common, whose livelihood is undivided; just as you are his friend, such friends of many others are indeed not found. "Your follower" means let this afflicted one be your follower, going before you having taken him.

Having said thus, however, the hunter's son, with a mind of friendliness, having approached the Great Being, having cut the bond, having embraced him, having brought him out from the lake, having caused him to sit down on the surface of young dabba grass on the lakeshore, with a tender mind, gently having released the binding snare from his feet, having thrown it far away, having aroused strong affection in the Great Being, with a mind of friendliness, having taken water, having washed the blood, rubbed him again and again. By the power of his mind of friendliness, in the Bodhisatta's feet, vein joined with vein, flesh with flesh, hide with hide; at that very moment the foot was healed, with skin arisen and hair arisen, showing no difference from the unbound foot. The Bodhisatta, happy, sat down in his natural state. Then Sumukha, having seen the Great Being's state of happiness in dependence on himself, with pleasure arisen, offered praise to the hunter. Making known that meaning, the Teacher said -

34. "He, delighted by the freed one, respectful to his master;

The bent-necked one addressed him, speaking speech pleasant to the ear.

35. "Thus, O hunter, may you rejoice, together with all your relatives;
Just as I rejoice today, having seen the lord of birds released."

34-35. Therein, "bent-necked" means one with a crooked neck.

Having thus offered praise to the huntsman, Sumukha said to the Bodhisatta - "Great king, a great service has been done for us by this one; for indeed, without heeding our word, without making us pet swans, giving us to lords, he could obtain much wealth; having killed us and selling the meat, he could obtain the price as well; but without regard for his own life, he heeded our word. Let us lead him to the king's presence and make a comfortable life for him." The Great Being accepted. Sumukha, having spoken with the Great Being in his own language, then having addressed the hunter's son in human speech, having asked "My dear, for what purpose did you lay snares?" when "For the purpose of wealth" was said, having said "This being so, having taken us, having entered the city, show us to the king; I shall have much wealth given to you," said -

36. "Come, I will instruct you, so that you too will obtain;
This Dhatarattha is a gain for you, he will not see anything bad.
37. "Having led us quickly to the inner palace, show us both to the king;
Unbound, in our natural state, standing on both sides of the carrying pole.
38. "These are Dhataratthas, great king, lords of the swans;
For this one is the king of the swans, the other is the general.
39. "Without doubt, having seen this king of swans, the lord of men;
Delighted, glad at heart, pleased, he will give you much wealth."

36-39. Therein, "I will instruct" means I instruct. "Evil" means inferior. "Show us both to the king" means show us both to the king. He spoke thus for four reasons: for the purpose of displaying the Bodhisatta's power of wisdom, for the purpose of making manifest his own quality of friendship, for the purpose of the huntsman's gain of wealth, and for the purpose of establishing the king in the precepts. "Dhataratthas" means and having led them, you should tell the king thus: "Great king, these two are lords of the swans, born in the Dhatarattha clan; among them, this one is the king, the other is the general." Thus he instructed him. "Delighted" and so on - all three are merely synonyms for the appearance of satisfaction.

When this was said, the huntsman, having said "Master, do not find delight in being seen by the king; kings indeed have fickle minds; they might either make you pet swans or have you killed," when it was said "My dear, do not fear; I, by a talk on the Teaching, having made soft such a hard, cruel, bloody-handed huntsman, caused him to fall at my feet; kings indeed are possessing merit and wise, and knowers of what is well spoken and ill spoken; quickly show us to the king," having said "If so, do not be angry with me; I shall inevitably comply with your wish," having placed both of them

on the carrying pole, having gone to the royal palace, having shown them to the king, when asked by the king, he reported as it really was. Making known that meaning, the Teacher said -

40. "Having heard that word of his, he accomplished it by action;
Having gone quickly to the inner palace, he showed the swans to the king;
Unbound, in our natural state, standing on both sides of the carrying pole.
41. "These are Dhatarat̥ṭhas, great king, lords of the swans;
For this one is the king of the swans, the other is the general.
42. "But how did these birds come into your hands;
How did a hunter attain lordship over the great ones here?
43. "These snares have been arranged by me in the small lakes, O lord of people;
Whatever place I think is a life-obstruction for birds.
44. "Having encountered such a snare, the king of swans was caught;
Him, unfettered, sitting nearby, this one addressed me.
45. "Very difficult to do by the ignoble, he reveals his highest disposition;
Striving for the benefit of his supporter, the bird devoted to righteousness.
46. "Having abandoned his own life, he who was worthy of life;
Not lamenting, while seated, he begged for his master's life.
47. "Having heard that word of his, I attained confidence;
Then I freed him from the snare, and gave permission with happiness.
48. "He, delighted by the freed one, respectful to his master;
The bent-necked one addressed him, speaking speech pleasant to the ear.
49. "Thus, O hunter, may you rejoice, together with all your relatives;
Just as I rejoice today, having seen the lord of birds released.
50. "Come, I will instruct you, so that you too will obtain;
This Dhatarat̥ṭha is a gain for you, he will not see anything bad.
51. "Having led us quickly to the inner palace, show us both to the king;
Unbound, in our natural state, standing on both sides of the carrying pole.
52. "These are Dhatarat̥ṭhas, great king, lords of the swans;
For this one is the king of the swans, the other is the general.
53. "Without doubt, having seen this king of swans, the lord of men;
Delighted, glad at heart, pleased, he will give you much wealth.
54. "Thus by his word, both were brought by me;
For here indeed these two were, both approved by me.
55. "This bird, thus come into your hands, a twice-born one, supremely righteous;

Would indeed generate gentleness in a huntsman such as me.

56. "And as a gift for you, O lord, I do not see another such as this;
In the whole village of fowlers, see that, O lord of men."

40-56. Therein, "he accomplished it by action" means what he said, that he accomplished by doing it through bodily action. "Having gone" means having made the end of the carrying pole where the king of swans sat higher, and the end of the carrying pole where the general sat slightly lower, having lifted both of them up, clearing the people aside saying "The king of swans and the general are going to see the king, make way, make way," while tender-hearted people were praising "Such splendour-attaining gold-coloured kings of swans have never been seen before," having gone quickly to the inner palace. "He showed" means having had it announced to the king "The kings of swans have come to see you," being summoned by him with a gladdened mind saying "Let them come," having brought them forward, he showed them. "Into the hands" means come into the hands; it is said "attained." "Of the great ones" means he asks how you, being a huntsman, attained lordship over the masters of the gold-coloured Dhatarattha swans who had attained great fame. "Issaramidhamajjhagā" is also a reading; the meaning is: how did you attain supremacy over these?

"Arranged" means set up. "Whatever place I think" means, great king, whatever gathering place I consider to be a life-obstruction for birds, causing the destruction of life, in each and every such place snares have been arranged by me in the small lakes. "Such" means a snare arranged by me in the Mānusiya lake, such a life-obstruction for living beings. "That" means that, this one, bound there. "Sat beside" means not counting his own life, having approached, he sat down. "Addressed me" means this general addressed me, spoke together with me. "Very difficult to do" means at that moment this one did what is very difficult to do by ignoble ones such as ourselves. What is that? "He reveals his highest disposition" means he reveals, arranges, makes known his own highest intention. "His own" means this one of his own. "Lamenting" means praising the virtues of his master, he requested me saying "Release his life."

"Of him" means of him who was thus requesting. "And with ease" means and I gave permission saying "Go at your ease to Cittakūṭa and see the congregation of relatives." "Right here indeed" means but these two were approved by me right here at the Mānusiya lake itself for going to Cittakūṭa. "Thus gone" means thus the enemy came into the hands. "Would generate gentleness" means he generated a mind of friendliness towards himself. "A gift" means a present. "In the entire fowler village" means in the entire fowler village I do not see any other gift of such a kind previously brought by any fowler like you. "See that" means see that gift brought by me, O lord of men.

Thus he, while still standing, spoke of the virtues of Sumukha. Then the king, having had a very precious seat given to the king of swans, and a golden plaited chair to Sumukha, having had parched corn, honey, molasses and so on given to them seated there in golden vessels, when the function of drinking and eating was finished, having

raised his joined palms, having requested the Great Being for a talk on the Teaching, sat down on a golden chair. He, being requested by him, first made a friendly welcome. Making known that meaning, the Teacher said -

57. "Having seen the king seated, on a beautiful golden chair;
The bent-necked one addressed him, speaking speech pleasant to the ear.
58. "Is it that you are well, is it that you are free from illness;
Is it that this country is prosperous, do you govern by the Teaching?"
59. "Is it well with me, O swan, and also, O swan, free from illness;
And also is this country prosperous, do I govern by the Teaching?"
60. "Is it that among your councillors, no fault is found in anyone;
And do they not wish for life in your affairs?"
61. "And also among my councillors, no fault is found in anyone;
And also in my affairs, they do not wish for life.
62. "Is your wife equal to yourself, loyal, speaking pleasantly;
Endowed with sons, beauty and fame, following your wish and will?"
63. "And also my wife is equal to myself, loyal, speaking pleasantly;
Endowed with sons, beauty and fame, following my wish and will."

57-63. Therein, "the king" means the king of Sāgala. "The bent-necked one" means the king of swans. "Manusāsasī" means you instruct righteously. "Fault" means offence. "In your needs" means in your arisen needs such as war and so on. "They do not hesitate" means giving their breast, sacrificing, they do not at all desire their own life, and having given up their life, they act for your benefit alone. "Equal" means of the same birth. "Loyal" means one who accepts instructions. "Endowed with sons, beauty, and fame" means endowed with sons and with beauty and with fame. "Following your will and authority" means he asks whether she conforms to your disposition, to your authority, and does not act by the power of her own mind.

When the Bodhisatta had thus exchanged friendly welcome, the king again, speaking together with him, said -

64. "Did you perhaps, having come into the hands of a great enemy;
Experience abundant suffering, in that first misfortune?"
65. "Did you perhaps, having rushed upon the machine, strike it with a stick?
Thus for these contemptible ones, this becomes customary at that very moment.
66. "You are secure, great king, when such a calamity exists;
And this one did nothing to us, like an enemy he approached.
67. "The hunter drew back, he spoke first;
Then this Sumukha himself, the wise one, replied.

68. "Having heard that word of his, he attained confidence;
Then he freed me from the snare, and gave permission with happiness.
69. "And this was thought out by Sumukha himself, for this one's purpose;
Your coming to his presence, by this one desiring wealth.
70. "Welcome indeed is this coming of yours, and I am delighted at seeing you;
Let him also receive much wealth, as much as he desires."

64-70. Therein, "come into the hands of a great enemy" means gone into the hands of a great enemy. "Āpatitvānā" means having run up to. "Pātika" means customary; or this itself is the reading. This is what is meant - for these contemptible ones, this much is customary at that very moment: striking birds with a stick, bringing them to the destruction of life, he obtains wealth as wages. "Kiñci rasmāsu" means something among us. "Sattūvā" means like an enemy. "He turned back" means, great king, he, having seen us, with the perception "they are captives," retreated a little. "Previously" means this one first spoke. "Then" means at that time. "For this purpose" means thought out for the benefit of this hunter's son. "By one desiring wealth" means our coming to your presence was devised by this one desiring wealth. "Welcome indeed is this" means let the venerable ones not think thus; this coming of yours here is indeed welcome. "Labhata" means let him receive.

And having said thus, the king, having looked at a certain minister, when he said "What shall I do, Sire?" having said "Have this hunter's hair and beard trimmed, bathed and anointed, adorned with all ornaments, and bring him," when that one had done so and brought him, he gave him a village yielding a hundred thousand year after year, a great house standing having taken up two streets, an excellent chariot, and much other gold and silver. Making manifest that meaning, the Teacher said -

- 71.** Having satisfied the hunter with wealth, the lord of men;
Addressed the bent-necked one, speaking speech pleasant to the ear."

Then the Great Being expounded the Teaching to the king. He, having heard his talk on the Teaching, with a satisfied heart, thinking "I shall make an offering to the speaker of the Teaching," having given the white parasol, entrusting the kingdom, said -

72. "Whatever possession is dependent on the teaching, over which authority exists;
All supremacy is yours, govern if you wish.
73. "For the purpose of giving or to enjoy, whatever else is suitable;
This wealth I give to you, I give up supremacy to you."

72-73. "Over which authority exists" means where my authority exists. "Possession" means even that trifling amount. "All supremacy" means let all supremacy be yours alone. "Whatever else is suitable" means out of desire for merit, either for the purpose of giving, or having raised the parasol to enjoy the kingship itself, or whatever else pleases you, that do; this wealth I give to you, together with the white parasol I give up my own supremacy to you.

Then the Great Being gave the white parasol given by the king back to him again. The king too thought - "I have heard the talk on the Teaching of the king of swans so far, but by the hunter's son this Sumukha has been praised very much as 'a sweet speaker'; I shall listen to his talk on the Teaching too." He, conversing with him, spoke the next verse -

- 74.** "And if this fair-faced wise one would address me,
Willingly, endowed with higher intelligence, that would be supremely dear to me."

Therein, "yathā" means if. This is what is meant - if this fair-faced wise one, endowed with higher intelligence, would willingly, of his own preference, address me, that would be supremely dear to me.

Then Sumukha said -

75. "I indeed, great king, like a serpent king within an enemy's midst;
I am not able to speak against, that would not be my discipline.
76. "He is the best of us, and you are of the highest nature;
Protector of the earth, lord of men, worthy of veneration for many reasons.
77. "While those two were speaking, with the judgment going on;
Nothing in between should be spoken against, by a servant, O lord of men."

75-77. Therein, "like a serpent king within an enemy's midst" means like a serpent king that has entered inside a box. "To speak against" means I am not able to speak in between you two. "That would not be my" means if I were to speak, that would not be my discipline. "And of us" means of the ninety-six thousand swans. "Uttamasattavo" means one of the highest character. "Veneration" means you both are worthy of veneration and worthy of praise by me for many reasons. "By a servant" means by a steward, an attendant.

The king, having heard his word, with a satisfied heart, having said "The hunter's son praises him; there should be no other sweet speaker of the Teaching such as you," said -

78. "Truly by nature the hunter, is wise, the egg-born one, thus;
Indeed not of one whose self is undeveloped, would there be such method.
79. "Of such supreme nature, of such highest character;
Among all those seen by me, I do not see another such as this.
80. "I am satisfied by your nature, and by your sweet speech;
This too is my desire, that I may see you both for a long time."

78-80. Therein, "by nature" means by intrinsic nature, by reason. "Of one whose self is undeveloped" means of one whose individuality is unaccomplished, a betrayer of friends. "Method" means wisdom. "Of the highest nature" means one of the highest intrinsic nature. "Uttamasattavo" means one of the highest character. "As far as there is" means as far as have been seen by me, there is. "Not another" means in that

place seen by me, I do not see another of such form. "I am satisfied by your nature" means my dear king of swans, I am first of all satisfied by your nature, by seeing you. "By speech" means but now I am satisfied by your sweet words. "May I see you for a long time" means having made you dwell right here, not being separated even for a moment, may I see you for a long time - this is my desire, he says.

Then the Great Being, praising the king, said -

81. "Whatever is the function towards a supreme friend, that has been done by you towards us;
We have attained you without doubt, whatever devotion you have towards us.
82. "And surely very great is the gap in the congregation of kinsmen;
By not seeing us, suffering for many fortnights.
83. "For the dispelling of their sorrow, approved by you, we;
Having circumambulated him, may we see our kinsman, O tamer of foes.
84. "Surely I find abundant joy from seeing you;
This too would be a great benefit, the intimacy with kinsmen."

81-84. Therein, "done towards us" means done among us. "We have attained you without doubt" means we have indeed been attained by you without doubt. "Whatever devotion you have towards us" means whatever devotion you have towards us, by that devotion we have indeed been attained by you without doubt, and are not dissociated; it explains that even though living apart, we are indeed as if dwelling together. "And surely very great" means and this is definitively very great. "The gap in the congregation of kinsmen" means the gap, the breach, in my congregation of kinsmen deprived of us two persons. "Of us" means suffering has arisen among the many birds through not seeing us two. "We might see, O tamer of enemies" means we might see, O tamer of enemies. "Of you" means by seeing you. "This too is a great benefit" means whatever intimacy with kinsmen reckoned as the congregation of kinsmen there would be, this too is a great benefit.

When this was said, the king permitted their departure. The Great Being too, having spoken to the king of the danger in the fivefold immorality and the benefit in morality, having exhorted him saying "Guard this morality, exercise kingship righteously, support the people by the four ways of supporting others," went to Cittakūṭa. Making known that meaning, the Teacher said -

85. "Having said this, Dhātaraṭṭha, the king of swans, to the lord of men;
Following with the highest speed, they approached the congregation of kinsmen.
86. "When they arrived healthy, having seen the supreme birds;
The swans made the cry 'Kekā', a great noise arose.
87. "They, delighted by the freed one, respectful to their master;
Surrounded him all around, the egg-born ones having gained support."

85-87. Therein, "they approached" means at the very time of the break of dawn, having eaten parched corn, honey, molasses and so on, having been lifted up by the king and the queen with two golden palm-leaf fans, having received hospitality with scents, garlands and so on, having descended from the fans, having circumambulated the king keeping him on their right, having flown up into the sky, when the king, having raised his joined palms, said "Go, masters," having departed through the latticed window, having gone with the highest speed, they approached the group of kinsmen. "Parama" means the highest. "Kekā" means by their own intrinsic nature they made the sound "kekā." "Bhattugāravā" means respectful towards their husband. "Parikirimsu" means satisfied by the state of their husband being released, they surrounded that husband on all sides. "Having gained support" means having found support.

Having thus surrounded him, those swans asked "How were you released, great king?" The Great Being related the state of being released in dependence on Sumukha, and the deed done by the Sāgala king and the hunter's son. Having heard that, the satisfied group of swans offered praise saying "May the general Sumukha, and the king, and the hunter's son be happy, free from suffering, and live long!" Making known that meaning, the Teacher spoke the concluding verse -

88. "Thus for those endowed with friends, all benefits become auspicious;
Just as the Dhātaraṭṭha swans approached the congregation of kinsmen."

Therein, "for those endowed with friends" means for those accomplished with good friends. "Auspicious" means producing happiness, connected with growth. "Dhātaraṭṭhas" means the king of swans and Sumukha, by the king and by the hunter's son - by these two, thus both those Dhātaraṭṭhas, accomplished with good friends, just as they approached the congregation of kinsmen, their benefit reckoned as the approaching of the congregation of kinsmen became auspicious; thus for others too who are endowed with friends, benefits become auspicious.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too Ānanda gave up his life for my sake," connected the Jātaka: "At that time the hunter was Channa, the king was Sāriputta, Sumukha was Ānanda, the ninety-six thousand swans were the Buddha's assembly, but the king of swans was myself."

The commentary on the Cūḷahaṃsa Jātaka is the first.

534. The Commentary on the Mahāhaṃsa Jātaka

"These swans depart" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to the Venerable Ānanda's giving up of his life. The story is exactly the same as what was said below; but here the Teacher, bringing up the past, brought up this.

In the past, the queen-consort of the king of Bārāṇasī named Saṃyama was named Khemā. At that time the Bodhisatta, surrounded by ninety thousand swans, dwelt at Cittakūṭa. Then one day Queen Khemā, towards the break of dawn, saw a dream. Gold-coloured swans, having come, having sat down on the royal divan, spoke a talk on the Teaching with a sweet voice. While the queen was giving applause and listening to the Teaching, still unsatisfied with the hearing of the Teaching, the night

became light. The swans, having spoken the Teaching, having gone out through the latticed window, departed. She, having risen up with force, having said "Seize the fleeing swans, seize them!" while stretching out her hand, awoke. Having heard her talk, the attendants laughed a little, saying "Where are the swans?" She, at that moment, having known the state of being a dream, thought - "I do not see what is not real; surely in this world there will be gold-coloured swans. If indeed I tell the king 'I wish to hear the Teaching of the golden swans,' having said 'Golden swans have never been seen by us before, and the talk of swans is indeed unreal,' he will become indifferent. But if it is said 'a longing,' he will search by whatever means; thus my wish will be fulfilled." She, having shown a pretence of illness, having given a signal to the attendants, lay down.

The king, seated on the royal throne, not seeing her at the time of seeing her, having asked "Where is Queen Khemā?" having heard "She is ill," having gone to her presence, having sat down in one part of the bed, stroking her back, asked "What is your illness?" "Sire, there is no other illness, but a longing has arisen in me." "If so, speak, queen; whatever you wish, that I shall quickly bring to you." "Great king, I wish to hear a talk on the Teaching from a single golden swan seated on the royal divan beneath the raised white parasol, having made offerings with scents, garlands and so on, while giving applause. If I obtain this, that is wholesome; if not, there is no life for me." Then the king, having consoled her saying "If it exists in the human world, you shall obtain it; do not worry," having come out from the royal bedchamber, consulted together with the ministers - "Hey, Queen Khemā says 'If I obtain the hearing of a talk on the Teaching of a golden swan, I shall live; if I do not obtain it, there is no life for me.' Are there indeed gold-coloured swans?" "Sire, they have never been seen nor heard of by us before." "But who would know?" "The brahmins, Sire." The king, having had the brahmins summoned, having shown them honour, asked - "Are there indeed, teachers, gold-coloured swans?" "Yes, great king, in our sacred texts it has come down that fish, crabs, turtles, deer, peacocks, and swans - these six animals are gold-coloured. Among them, the Dhatarattha clan swans are wise, accomplished in knowledge. Thus together with humans, seven kinds are gold-coloured."

Having heard that, the king, delighted, having asked "Where indeed, teachers, do the Dhatarattha swans dwell?" when it was said "We do not know, great king," having said "Then who would know?" when it was said "The hunters' sons," having assembled all the hunters in his own realm, asked - "Dear sirs, where do the gold-coloured Dhatarattha clan swans dwell?" Then one hunter said "In the Himalayas, it is said, Sire, on Cittakūṭa mountain - so they say in our family lineage." "But do you know the means of catching them?" "I do not know, Sire." "Then who would know?" Brahmins. He, having had the wise brahmins summoned, having informed them of the existence of gold-coloured swans on Cittakūṭa mountain, asked "Do you indeed know the means of catching them?" "Great king, what is the use of going there and catching them? By a stratagem we shall bring them near the city and catch them." "But what is the stratagem?" "Great king, having had a lake named Khema, measuring three leagues, made not far from the city to the north, at a distance of about three leagues, having filled it with water, having planted various grains, having had it made covered with lotuses of five colours, having stationed one wise hunter, not allowing people to approach, have safety proclaimed by those stationed at the

four corners. Having heard that, various birds will descend from the ten directions; those swans too, having heard by succession of the safe state of that lake, will come. Then, having had them bound with hair-snares, you should have them caught."

Having heard that, the king, having had a lake of the aforesaid kind made at the place indicated by them, having had a skilful hunter summoned, having had a thousand given to him, having consoled him saying "You, from now on, do not do your own work; I shall support your children and wife. You, being diligent, guarding the Khema lake, having made people withdraw, having had safety proclaimed at the four corners, should report to me whatever birds come and go. When the golden swans have come, you will receive great honour," entrusted the Khema lake to him. He, from then on, proceeded there in the very manner stated by the king, and because he guarded the Khema lake, the name "Khema the hunter" arose for him. And from then on, birds of various kinds descended, and by the successive proclamation "The lake is safe and fearless," various swans came. First the grass swans came; by their report the pale-yellow swans, by their report the swans the colour of red arsenic, by their report the white swans, by their report the pāka swans came. When they had come, Khemaka informed the king - "Sire, swans of five colours, having come, take their food at the lake. Because of the arrival of the pāka swans, the golden swans will come now in just a few days. Do not worry, Sire."

Having heard that, the king had the drum beaten in the city: "No one else should go there; whoever goes will suffer the cutting off of hands and feet and the plundering of his house." From then on no one went there. But not far from Cittakūṭa, in a golden cave, pāka swans dwelt; they too were of great power. The only distinction between them and the Dhataratṭha clan was their bodily colour. But the daughter of the pāka swan king was gold-coloured. He, considering her suitable for the Dhataratṭha great lord, having made her a wife for him, sent her. She was dear and agreeable to him, and for that very reason those two swan clans became intimate with each other.

Then one day the Bodhisatta's attendant swans asked the pāka swans - "Where do you take your food these days?" "We take our food at the Khema lake not far from Bārāṇasī. But where do you wander?" When it was said "At such and such a place," they praised the Khema lake: "Why do you not go to the Khema lake? For that lake is delightful, crowded with various birds, covered with lotuses of five colours, endowed with various grains and fruits, resounding with the humming of swarms of bees of various kinds, with a proclamation of safety constantly proclaimed at the four corners. No one is able to approach it, let alone cause any other danger. Such is that lake." They, having heard their words, told Sumukha: "Near Bārāṇasī, it is said, there is such a lake named Khema. The pāka swans, having gone there, take their food. You too inform the Dhataratṭha great lord; if he permits, we too, having gone there, might take our food." Sumukha informed the king. He thought - "People are full of deceit, of harsh counsel, clever in resources. There must be a reason for this. For so long a time this lake did not exist; now it must have been made for the purpose of catching us." He said to Sumukha - "Do not let going there please you. That lake was not made by them out of good nature; it was made for the very purpose of catching us. People are full of deceit, of harsh counsel, clever in resources. You should wander in your own feeding grounds."

The golden swans reported to Sumukha for the second time and for the third time

"We wish to go to the Khema lake." He reported their wish to go there to the Great Being. Then the Great Being, thinking "Let not my relatives suffer on account of me; then let us go," surrounded by ninety thousand swans, having gone there, having taken food, having played the swan-sport, returned to Cittakūṭa itself. Khemaka, having gone at the time when they had roamed for food and departed, reported the fact of their arrival to the king. The king, with a gladdened mind, having said "My dear Khemaka, make an effort to catch one or two swans; I shall give you great fame," having given expenses, dismissed him. He, having gone there, having sat down in the jar-cage, investigated the feeding place of the swans. Bodhisattas are ones who move about without greed; therefore the Great Being, beginning from the place where he had descended, went along eating rice successively. The rest went about eating here and there.

Then the hunter's son, having thought "This swan moves about without greed; it is fitting to catch this one," on the following day, when the swans had not yet descended into the lake, having sat in the jar-cage, having gone to that place, having concealed himself in the cage not far away, looking through a hole, remained. At that moment the Great Being, attended by ninety thousand swans, having descended at the very place where he had descended yesterday, having sat down within the boundary, eating rice, set out. The hunter, looking through the hole in the cage, having seen his body endowed with the splendour of beauty, thought "This swan has a body the size of a cart-hub, golden-coloured, encircled on the neck by three red streaks, three streaks having descended from the throat and gone through the middle of the breast, three having pierced through the hind part and gone, he outshines like a mass of gold placed on a thread-frame of red woollen blanket; this one must be their king; I shall catch this one alone." The swan king too, having roamed for much food, having played the water-sport, surrounded by the flock of swans, went to Cittakūṭa itself. In this very manner he took food for five days. On the sixth day Khemaka, having twisted a strong great rope made of black horse-tail hair, having made a snare on a stick, having known as true "Tomorrow the swan king will descend in this spot," laid the stick-snare under the water.

On the following day the swan king, while descending, descended even while placing his foot in the snare. Then the snare, as if pulling with an iron plate, having bound his foot, seized it. He, thinking "I shall break it," having generated force, pulled and brought it down. On the first occasion the golden-coloured hide was cut, on the second occasion the blanket-coloured flesh was cut, on the third occasion the sinew was cut, but on the fourth occasion, thinking "The feet would be cut off, but for a king the state of having lost a limb is unsuitable," he made no effort, and intense feelings of pain arose. He thought - "If I cry the cry of the trapped, my relatives, having become frightened, without taking food, fleeing while hungry, through weakness will fall into the ocean." He, having endured the pain, having managed the power of the snare, as if eating rice, having wandered as much as they wished for them, at the time of playing the swan-sport, cried the cry of the trapped with a loud voice. Having heard that, the swans, frightened by the fear of death, in groups, facing towards Cittakūṭa, departed in the former manner itself.

Sumukha too, having thought and searched in the very manner stated above, not seeing the Great Being in all three sections, thinking "Surely this danger has arisen for him," having turned back and come, having seen the Great Being bound by the snare, smeared with blood, afflicted with pain, lying on the surface of the mud, saying "Do not fear, great king; I, having given up my own life, shall free you," having descended, consoling the Great Being, sat down on the surface of the mud. The Great Being, by way of investigation, thinking "When ninety thousand swans, having abandoned me, are fleeing, this Sumukha alone has come; will he, when the hunter's son has come, abandon me and flee, or not?" smeared with blood, while hanging on the snare-stick itself, spoke three verses -

89. "These swans depart, crooked-limbed, driven by fear;
O golden-skinned one, golden-coloured one, surely, O fair-faced one, depart.
90. "Having left me, the group of relatives, gone into the power of a single snare;
Without looking back they go, why do you alone lag behind?"
91. "Fly away, O foremost among birds, there is no companionship with one who is bound;
Do not neglect your effort for freedom from trouble, surely, O fair-faced one, depart."

89-91. Therein, "driven by fear" means stirred by fear, afflicted by fear, shaken by fear. In the third term, both "harī" and "hema" are names for gold itself. And he is golden-coloured because of his golden skin; therefore he addresses him thus. "Fair-faced one" means one with a beautiful face. "Without looking back" means your relatives, not looking back at me, having become without attachment. "Depart" means fly up indeed. "Do not neglect your effort for freedom from trouble" means do not neglect your energy for the state of freedom from suffering to be attained having gone from here.

Having heard that, Sumukha, having thought "This king of swans does not know my disposition of a dear friend; he considers me a friend who speaks what is not pleasant; I shall show him my affection," spoke four verses -

92. "Not even when afflicted by suffering, Dhataratṭha, would I give you up;
Whether life or death for me, will be together with you."
93. "Not even when afflicted by suffering, Dhataratṭha, would I give you up;
You should not yoke me to a deed connected with what is ignoble.
94. "I am your companion from youth, and I am established in your own mind;
I am known as your general, O most excellent of swans.
95. "How shall I boast, having gone from here among my relatives;
Having abandoned you, O foremost among birds, what shall I say to them, having gone from here;
I shall give up life here, I will not endeavour to do what is ignoble."

92-95. Therein, "not I" means I, great king, even when touched by bodily and mental suffering, do not give him up. "Connected with the ignoble" means connected with the ignoble nature of what is to be done by shameless betrayers of friends. "In the deed" means in the deed of departing having abandoned him. "A fellow youngster" means an equal youngster; the meaning is a youngster who, having taken conception on the very same day, having broken through the egg shell on the same day, grew up together. "I am a friend" means I am your dear companion, equal to your right eye. "In your own mind" means I, established in your own mind, function under your control; when you live, I live; when you do not live, I do not live - this is the meaning. "Saṃcitta" is also a reading; the meaning is I am settled in your mind, well established. "Known" means recognised among all the swans. "Will boast" means when asked "Where is the king of swans?" what shall I say? "What shall I say to them" means what shall I say to the flock of swans asking about your news?

When Sumukha had thus roared the lion's roar with four verses, the Great Being, making known his virtues, said -

96. "This indeed is the nature, Sumukha, that you, established in the noble path;
Who would not endeavour to abandon me, your master and friend.

97. "For as I am looking upon you, fear does not arise at all;
You will obtain my life, being in such a state."

96-97. Therein, "this is the nature" means this is the intrinsic nature of the wise of old. "Master and friend, me" means master and companion and me. "Fear" means terror of the mind does not arise in me; I am as if standing amidst the flock of swans on Cittakūṭa mountain. "For me" means you will obtain my life.

While they were thus still speaking, the hunter's son, standing at the edge of the lake, having seen the swans fleeing in three groups, thinking "What indeed?" looking at the snare-place, having seen the Bodhisatta hanging on the snare-stick, with pleasure arisen, having firmly tied his loin-cloth, having taken his club, descending like a fire at the end of a cosmic cycle, treading on the mud with his heels, having gone head-first, approached with speed those falling before him. Making known that meaning, the Teacher said -

98. "While thus they were conversing, the noble ones of noble conduct,
The hunter, having taken his stick, came hurrying exceedingly.

99. "Having seen him falling down, Sumukha cried out loudly;
The swan stood in front of the king, reassuring the frightened one.

100. "Do not fear, O foremost among birds, for such ones do not fear;
I shall apply exertion, proper and connected with the Teaching;
By that pure effort, you will quickly be freed from the snare."

98-100. Therein, "of noble conduct" means of those practising noble good conduct. "Exceedingly" means firmly, powerfully. "Greatly encouraged" means speaking the word "do not fear" that came in the following verse, he greatly encouraged, he uttered a great sound. "Stood" means having given up his life, thinking "If the hunter will strike the king, I shall receive the blow," he stood in front. "Reassuring" means

giving trust, consoling. "Distressed" means reassuring the distressed, frightened king with this word "do not fear." "Such as you" means those like you, accomplished in knowledge and energy. "Exertion" means the exertion of knowledge and energy. "Proper" means befitting. "Connected with principle" means based upon reason. "By that endeavour" means by that pure exertion employed by me. "You will be freed" means you will be released.

Thus Sumukha, having consoled the Great Being, having gone to the presence of the hunter's son, uttering sweet human speech, having asked "My dear, what is your name?" when it was said "O golden-coloured swan king, I am named Khemaka," he said: "My dear Khemaka, do not think 'Some swan or other has been caught in the hair-snare laid by me.' The foremost of ninety thousand swans, Dhatarattha the king of swans, has been caught in your snare - accomplished in knowledge, morality and good conduct, standing on the side of kindness. It is not proper to kill him. I shall do what is to be done by him for you. This one too is golden-coloured, and I am likewise. I shall give up my own life for his sake. If you wish to take his feathers, take my feathers. Or if you wish to take any one of skin, flesh, sinews or bones, take from my body alone. If you wish to make him a pet swan, make me instead. If you wish to produce wealth by selling him alive, sell me alive and produce wealth. Do not kill this king of swans endowed with virtues beginning with knowledge. For if you kill him, you will not be freed from hell and so on." Having thus threatened him with the fear of hell and so on, having caused him to accept his sweet talk, having gone again to the presence of the Bodhisatta, he stood there consoling him. The hunter, having heard his talk, thinking "This one, being an animal, performs such a duty of friendship impossible to be done even by humans; even humans are unable to stand firm in the duty of friendship thus. Oh, this one is accomplished in knowledge, a sweet speaker, righteous!" - having made his entire body filled with joy and pleasure, with hair bristling, having thrown down his stick, having placed joined palms upon his head, as if venerating the sun, praising the virtues of Sumukha, he stood there. Making known that meaning, the Teacher said -

101. Having heard that word of his, the well-spoken word of Sumukha;
The hunter, with hair bristling, offered salutation with joined palms to him.
102. "Neither heard nor seen by me, a bird speaking human speech;
The bent-necked one speaking noble words, uttering human speech.
103. "Why indeed is this one a bird to you, freed you attend upon the captive;
Having left it, the birds go - why do you alone lag behind?"

101-103. Therein, "offered salutation with joined palms to him" means he offered the salutation with joined palms to him; by the verse beginning with "no" he offers praise to him. Therein, "human" means human speech. "Noble" means beautiful, faultless. "Uttering" means giving up. This is what is meant - My dear, you, being a bird, today speaking human speech together with me, saying what is faultless, uttering human speech, have been seen by me in person; but before this, this wonder has neither been heard nor seen by me. "Why indeed do you protect" means that which you attend upon, what indeed is this one to you.

Thus asked by the hunter with a gladdened mind, Sumukha, having thought "This one

has become soft; now, for even greater softness, I shall show him my virtue," said -

104. "That twice-born is my friend, the king, I had him made general;
I am not able to abandon the lord of birds in misfortune.

105. "He is my husband for the great flock, may he not alone go to disaster;
So be it, my dear hunter, this is my husband, around him I delight."

104-105. Therein, "I am not able" means I am not capable. "For the great flock" means for the great flock of swans. "May he not alone" means when a servant like me exists, may he not alone go to disaster. "So be it" means just as I say, so it is. "Samma" means friend. "This is my husband, around him I delight" means this is my husband, I delight around him, I delight near him, I do not feel discontent.

The hunter, having heard that sweet talk of his based upon the Teaching, having attained pleasure, with hair bristling, having thought "If I kill this king of swans endowed with virtues beginning with morality, I shall not be freed from the four realms of misery; let the king do whatever he wishes with me; I shall make this one a gift for Sumukha and release him," spoke a verse -

106. "You practise the noble conduct, O bent-necked one, you who honour the almsfood;
I release to you that husband, may you both go as you please."

Therein, "you practise the noble conduct" means you are endowed with the duty of those noble by conduct, which is reckoned as the protection of the principle of friendship. "You who honour the almsfood" means you venerate the almsfood obtained from your husband as the position of general. "May you both go" means may even the two people, gladdening the tearful-faced congregation of kinsmen, go as they please.

Having said thus, the hunter, with a tender mind, having approached the Great Being, having bent down his stick, having caused him to sit down on the surface of the mud, having released him from the snare-stick, having lifted him up, having brought him out from the lake, having caused him to sit down on the surface of young dabba grass, having gently released the snare bound to his foot, having aroused strong affection in the Great Being, with a mind of friendliness, having taken water, having washed the blood, rubbed him again and again; then, through the power of his friendliness, vein joined with vein, flesh with flesh, hide with hide, the foot became normal, showing no difference from the other. The Bodhisatta, having attained happiness, sat down in his natural state. Sumukha, having seen the king's state of happiness in dependence on himself, with pleasure arisen, thought - "A great service has been done for us by this one; no service whatsoever has been done by us for him. If he caught us for the sake of kings, royal ministers, and chief ministers, having led us to their presence, he will obtain much wealth. If he caught us for his own sake, having sold us, he will certainly obtain wealth. Let me ask him." Then, wishing to render him a service, questioning him, he said -

107. "If by your own effort, the snare has been laid down for the swan birds;
We accept from you, my dear, this gift of safety.

108. "If not by your own effort, the snare has been laid down for the swan birds;
Being without power, releasing us, you would commit theft, O hunter."

107-108. Therein, "if" means my dear hunter, if by you, by your own effort, for your own benefit, a snare has been laid down for swans and also for the remaining birds. "Being without power" means being without power, in releasing us, by whom you have been commanded, taking what belongs to him, you would commit theft.

Having heard that, the hunter, having said "I did not catch you for my own benefit, but I was caused to catch you by restraint of the king of Bārāṇasī," reported all the news, beginning from the time the queen saw the dream up to the king having heard of their arrival, having said "My dear Khemaka, make an effort to catch one or two swans; I shall give you great fame," having given expenses, and having been dismissed. Having heard that, Sumukha, having thought "A difficult deed has been done by this hunter who, not counting his own life, is releasing us. If we go from here to Cittakūṭa, neither will the power of wisdom of King Dhataratṭha, nor my disposition of a friend become well-known, nor will the hunter's son obtain great fame, nor will the king become established in the five precepts, nor will the queen's wish reach its summit," having said "My dear, that being so, you are not permitted to release us; show us to the king; he will do with us according to his pleasure" - making known this meaning, he spoke a verse -

109. "To whichever king you are a hired servant, bring them to him as you wish;
There the self-controlled king will act according to his understanding."

Therein, "to that very one" means lead them to his very presence. "There" means in that king's residence. "According to his understanding" means according to his intention, according to his pleasure.

Having heard that, the hunter said "Do not let seeing the king be pleasing to you, venerable sirs; kings are indeed frightening; they might either make you pet swans or kill you." Then Sumukha said to him "My dear hunter, do not worry about us; I generated gentleness in such a hard one by a talk on the Teaching; shall I not generate it in a king? For kings are wise, knowers of what is well spoken and ill spoken. Quickly lead us to the king's presence; and when leading, do not lead us in bonds, but having caused us to sit in flower cages, lead us. When making the flower cages, make a large one covered with white lotuses for Dhataratṭha, and a small one covered with red lotuses for me; and having placed Dhataratṭha in front and me behind at a lower level, having taken us, quickly lead us and show us to the king." He, having heard his word, with pleasure arisen thinking "Sumukha, having seen the king, will wish to give me great fame," having made cages with soft creepers, having covered them with lotuses, having taken them in the very manner stated, departed. Making known that meaning, the Teacher said -

110. "Thus addressed, the hunter, the golden-coloured ones with golden skin;
Having grasped with both hands, he placed them in the cage.

111. "Those birds gone into the cage, both of resplendent colour;
Sumukha and Dhataratṭha, the hunter having taken, departed."

110-111. Therein, "placed" means put down, set in place. "Of radiant beauty" means of beauty accomplished with radiance.

Thus, at the time of the hunter's departing having taken them, Dhataratṭha, having remembered the daughter of the resultant swan king, his own wife, having addressed Sumukha, lamented under the power of defilements. Making known that meaning, the Teacher said -

112. "Being carried away, Dhataratṭha said this to Sumukha:
'I fear greatly, Sumukha, for Sāmā with beautiful thighs;
Having learned of our murder, she will then kill herself.'
113. "The daughter of the resultant swan, Sumukha, Suhemā with skin like golden thread;
Like a heron on the ocean shore, wretched, surely she will grieve."

112-113. Therein, "I fear" means I fear death. "For Sāmā" means for the golden-coloured one. "With beautiful thighs" means with thighs endowed with auspicious characteristics. "Having learned of the murder" means having known the murder, having become one with the perception "My dear husband has been killed." "Will kill herself" means she will die, thinking "What is the use of life for me when my dear husband is dead?" "Pākahaṃsā" means the daughter of the Pākahaṃsa king. "Suhemā" means one so named. "Hemasuttacā" means one whose skin is beautiful like gold. "Will grieve" means just as when a husband has died having descended into the ocean known as the salt-pan, a heron, a little bird, wretched, weeps, so surely she will weep.

Having heard that, Sumukha, having thought "This king of swans, who is fit to exhort others, laments under the power of defilements in dependence on a woman; it has become like the time of a fire for water, and like the time for eating the fields having risen over the fence; what if I, by my own power, having made known the fault in womankind, should convince him" - spoke a verse -

114. "Thus great to the world, immeasurable, having many followers;
Should grieve over one woman, this is not like the wise.
115. "Like the wind takes up odour, both the good and the bad;
A fool like unripe and ripe fruit, the greedy like a blind man material gains.
116. "Not knowing judgment in matters, you appear to me like a fool;
You do not know what should and should not be done, having reached the course of time.
117. "Half-mad you have spoken, you who think women are the best;
They are common to many, like a liquor house to drunkards.
118. "They are deceit and mirage, sorrow, disease and misfortune;
They are harsh and bondage, snares of Death, dwelling in caves;
Whatever man trusts in them, he is the lowest of men among men."

114-118. Therein, "great" means being great. "Of the world" means of the world of swans. "Immeasurable" means unable to be measured by virtues. "Having many followers" means a leader of a group endowed with a great group. "Over one woman" means he spoke thus with the intention: that such a venerable one should bewail one woman, this bewailing is not like that of the wise; therefore today I consider you a fool.

"Takes up" means grasps. "The good and the bad" means the beautiful and the ugly. "Unripe and ripe" means both unripe and ripe. "Greedy" means greedy for flavour. This is what is meant - Great king, just as the wind, having struck lotus ponds and so on, takes up fragrance, and having struck rubbish heaps and so on, takes up bad odour - thus it takes up both good and bad odour; and just as a foolish boy, seated beneath mango and rose-apple trees, having stretched out his hand, having taken each fallen fruit, both unripe and ripe, eats them; and just as a blind man greedy for flavour, when food is brought, takes up whatever food, whether with flies or free from flies; so women, under the power of defilements, take and associate with the wealthy and the poor, the high-born and the low-born, the handsome and the ugly. For what reason do you lament over such women of bad character, great king?

"In matters" means in what is proper and improper. "Dull" means utterly foolish. "You appear to me" means you attend upon me. "The course of time" means having reached such a time of death, you do not know, Sire, "At this time this should be done, this should not be done, this should be said, this should not be said." "Half-mad" means having become, I think, half-mad. "You utter" means just as a man, having drunk liquor, not excessively intoxicated, talks whatever nonsense, so you talk nonsense - this is the meaning. "Better" means excellent, the highest.

In the passage beginning with "Deceit and," Sire, these women are deceit in the sense of deception, mirage in the sense of being ungraspable, sorrow because of being a condition for sorrow and so on, diseases, manifold misfortunes, harsh through the very state of obstinacy caused by wrath and so on. For in dependence on them, they are bondage because of binding with fetters and so on; women are indeed Death by way of dwelling in the cave of the body, Sire. The meaning here should be illustrated by the discourse: "With sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures, kings, having seized a thief."

Then Dhatarat̥ṭha, through the state of having a mind bound to womankind, explaining "You do not know the virtues of womankind; only the wise know this; they should not be blamed," said -

119. "That which is known by the wise, who is worthy to blame it;
Women of great fortune by name, arose in the world.
120. "Play is directed towards them, delight is established in them;
Seeds grow in them, that is to say, beings are born;
Who among them would become disenchanted, a man having touched life with
his hands?
121. "You yourself and no other, Sumukha, engage in matters concerning women;

For you today, when fear has arisen, wisdom does not arise in one who is frightened.

122. "For everyone who has reached doubt, the timid one endures fear;
And the wise, those in great positions, engage in matters difficult to engage in.
123. "For this purpose kings desire a valiant counsellor;
The hero who wards off misfortune, and protection of oneself."
124. "May the king's cooks not cut us up today in the kitchen;
For such is the beauty of our wings, may it not kill you like the fruit kills the bamboo.
125. "Though released, he did not wish to fly away, he himself approached bondage;
He today has reached doubt, grasp the meaning, not the face."

119-125. Therein, "that" means that which is the subject matter reckoned as womankind, known by those wise in wisdom, obvious to them alone, not to the foolish. "Of great fortune" means of great virtue, of great benefit. "Arose" means the meaning is they were first born, because of the female characteristic having first become manifest at the time of the first cosmic cycle. "In them" means Sumukha, in those women bodily and verbal play is directed, laid down, placed, and delight in the types of sensual pleasure is established. "Seeds" means the seeds of Buddhas, Individually Enlightened Ones, noble disciples, universal monarchs and so on grow in them. "That is" means all those beings whatsoever. "Are born" explains that all are nurtured in their very wombs. "Would become disenchanted" means would become weary. "Having touched life with his hands" means having approached their lives even with one's own hands, even while giving up one's own life, having obtained them, who would become disenchanted - this is the meaning.

"No other" means no other, Sumukha; when I, seated on the plateau of Cittakūṭa in the midst of the flock of swans, not seeing you, said "Where indeed is Sumukha?" they say "He, having taken a woman, is experiencing the highest delight in the golden cave." Thus you yourself engage in matters concerning women, you are devoted and engaged, and no other - this is the meaning. "For you today" means for you today, when the fear of death has arisen, frightened by this fear of death, methinks, this subtle wisdom in seeing the faults of womankind arises - with this intention he spoke thus.

"Everyone indeed" means whoever indeed. "Having reached doubt" means having reached danger of life. "Timid one" means even being timid, one endures fear. "Those in great positions" means but those who are wise and stand in great positions, those great ones, they engage in, strive at, and endeavour in matters difficult to engage in; therefore, encouraging him saying "Do not fear, be wise," he spoke thus. "Misfortune" means this hero wards off the misfortune that has come to the master; for this purpose they desire a valiant counsellor. "Protection of oneself" means the intention is that he is also able to make protection of oneself.

"Cut up" means they cut. This is what is meant - My dear Sumukha, you were placed by me in the position next to myself; therefore, act in such a way that today the king's cooks did not cut us up for the sake of meat; for such is the beauty of our wings. "May it kill you" means this beauty, just as a fruit born in dependence on a bamboo kills the bamboo itself, so may it not kill you; he spoke thus with the intention: may it not kill both you and me.

"Though released" means although released and dismissed together with me by the hunter's son saying "Go comfortably to Cittakūṭa mountain," he did not wish to fly away. "By himself" means wishing to see the king, he himself approached bondage; thus this fear of ours has come in dependence on him. "He too today" means he too today has reached danger of life. "Grasp the meaning, not the face" means now grasp the reason for our release, strive so that we may be freed; saying "Like the wind takes up odour" and so on, do not stretch out your mouth for the purpose of censuring women.

Thus the Great Being, having praised womankind, having rendered Sumukha bewildered, having known his state of displeasure, now encouraging him, spoke a verse -

126. "So apply that exertion, proper and connected with the Teaching;
By your pure effort, seek my life."

Therein, "so" means my dear Sumukha, so you. "That exertion" means that which you formerly said "I shall apply exertion, proper and connected with the Teaching," apply that now. "By your pure effort" means by that pure exertion of yours. "Pariyodātenā" is also a reading; the meaning is "by protection"; the intention is: by the protection belonging to you, because it was done by you, seek my life.

Then Sumukha, having thought "This one, exceedingly frightened by the fear of death, does not know the power of my knowledge; having seen the king, having obtained a little conversation, I shall know; let me not reassure him yet," spoke a verse -

127. "Do not fear, O foremost among birds, for such ones do not fear;
I shall apply exertion, proper and connected with the Teaching;
By my pure effort, you will quickly be freed from the snare."

Therein, "from the snare" means from the snare of suffering.

Thus, while they were speaking in the language of birds, the hunter's son understood nothing, but merely taking them on a carrying pole, he entered Bārāṇasī. Being followed by the great multitude with joined palms arisen from wonder and amazement, he, having reached the king's gate, had the fact of his arrival announced to the king. Making known that meaning, the Teacher said -

128. "That hunter, with the swan-pole, approached the king's gate;
Announce me to the king, Dhātaraṭṭha has come."

Therein, "announce me" means announce me to the king thus: "Khemaka has come."
"Dhātaraṭṭha has come" means announce: "This Dhātaraṭṭha has come."

The doorkeeper, having gone, announced. The king, with pleasure arisen, having said "Let him come quickly," surrounded by a company of ministers, seated on the royal divan beneath the raised white parasol, having seen Khemaka who had taken the swan-pole and ascended the great terrace, having looked at the golden-coloured swans, thinking "My wish is fulfilled," commanded the ministers regarding the duty to be done for him. Making known that meaning, the Teacher said -

129. "Having seen them both, resembling merit, esteemed for their marks;
Indeed the self-controlled king addressed his ministers.

130. "Give the huntsman garments, food, drink, and nourishment;
Let there be as much unwrought gold as he wishes."

129-130. Therein, "resembling merit" means similar to one's own merit. "Esteemed for their marks" means considered the best, well-known. "Khalu" is an indeclinable particle; its connection is with the preceding term as "having indeed seen them." "Give" and so on the king said, showing the sign of his confidence. Therein, "able to do as he wishes with unwrought gold" means let there be the doing of his wish with unwrought gold. "However much" means however much he wishes, that much unwrought gold give to him - this is the meaning.

Having thus shown the sign of his confidence, uplifted with joy and pleasure, he said "Go, having adorned him, bring him." Then the ministers, having brought him down from the king's abode, having had his hair and beard trimmed, bathed and anointed, adorned with all ornaments, showed him to the king. Then the king gave him great fame, namely twelve villages yielding a hundred thousand a year, a chariot yoked with thoroughbreds, and a decorated great house. He, having obtained great fame, in order to make known his own deed, said "Not just any swan has been brought by me for you, Sire; but this one is the king of ninety thousand swans, named Dhataratṭha, and this one is the general, named Sumukha." Then the king asked him "How, my dear, were these seized by you?" Making known that meaning, the Teacher said -

131. "Having seen the hunter's pleased state, the King of Kāsi then said;
If this, my dear Khemaka, remains full of swans.

132. "How did the one with snare in hand approach him gone amidst the beautiful ones;
Strewn over by the congregation of kinsmen, how did he seize the foremost one?"

131-132. Therein, "pleased state" means the state of being pleased, the attainment of pleasure. "If this" means, my dear Khemaka, if this pond of ours remains full of ninety thousand swans. "How did he approach him gone amidst the beautiful ones" means this being so, you, gone amidst those beautiful, dear to behold swans, this one strewn over by the congregations of kinsmen. "The foremost one" means neither middling nor youngest, the highest king of swans - how did the one with snare in hand approach, how did he seize?

He, speaking to him, said -

133. "Today is my seventh night, attending to the feeding places;

Searching for its track, diligent, relying on the pot-cage.

134. "Then I saw his footprint, as he wandered in search of food;
There I set down a snare, thus I caught that bird."

133-134. Therein, "adanāni" means ādānāni; the meaning is "the places for obtaining food"; or this itself is the reading. "Upāsato" means of one who is approaching. "Pada" means a footprint stepped upon in the feeding ground. "Ghaṭassito" means having been dependent on the jar-cage. "Athassā" means then on the sixth day I saw the footprint of this one wandering in search of food. "Evaṃ tan" means "thus I caught that bird" - he related the entire method of capture.

Having heard that, the king, having thought "This one, even when standing at the door and reporting, reported only the arrival of the Dhataratṭha; now too he says 'I caught this one alone'; what indeed is the reason here?" spoke a verse -

- 135.** "Huntsman, these are two birds, yet you speak of one;
Is your mind confused, or what indeed do you seek?"

Therein, "confused" means deranged. "Or what indeed do you seek" means or what indeed do you think - he asks whether, having taken the one, you think of wishing to give it to another.

Thereupon the huntsman, making it evident, said "My mind is not deranged, Sire, nor do I wish to give the one to another; but however, in the snare laid by me, only one was caught" -

136. "Whose red streaks, resembling refined gold, beautiful;
Stand pressing against the chest, he approached my bond.

137. "And this resplendent bird, unfettered, to the bound and afflicted one;
Speaking noble words, stood still, uttering human speech."

136-137. Therein, "red" means of red colour. "Streaks" means stripes. "Pressing against the chest" means having struck against the chest. This is what is meant - Great king, he whose three red stripes, comparable to red gold, having encircled the neck, stand having struck against the chest, he alone approached my bond. "Resplendent" means pure, endowed with radiance. "Afflicted" means he stood by the sick and suffering one.

Then, having known the state of Dhataratṭha's being bound, having turned back, having consoled him, and at the time of my arrival having gone out to meet me, right there in the air having made a sweet friendly welcome together with me, speaking of the virtues of Dhataratṭha in human speech, he stood; having softened my heart, he again stood before this very one. Then I, Sire, having heard the well-spoken word of Sumukha, with a gladdened mind, released Dhataratṭha. Thus the release of Dhataratṭha from the snare, and the taking of these swans and my coming here, were done by Sumukha himself. Thus he spoke the praise of Sumukha's virtues. Having heard that, the king became desirous of hearing a talk on the Teaching from Sumukha. Even while he was showing honour to the hunter's son, the sun set, lamps

were lit, many warriors and others assembled, and Queen Khemā too, surrounded by various dancers, sat down on the right side of the king. At that moment the king, wishing to have Sumukha speak, spoke a verse -

138. "Then why now, Sumukha, do you stand with jaw clenched;
Or having reached my assembly, frightened by fear, do you not speak?"

Therein, "with jaw clenched" means you are indeed a sweet speaker, then why do you now stand having covered your face. "Adu" means "is it that." "Frightened by fear" means having been frightened by the fear of timidity before the assembly.

Having heard that, Sumukha, showing his fearless disposition, spoke a verse -

139. "I am not frightened, lord of Kāsi, having plunged into your assembly;
I shall not fail to speak through fear, a word in such a matter."

Therein, "such" means but rather, when such a matter has arisen, "I shall speak a word" - I am seated looking for an opportunity to speak - this is the meaning.

Having heard that, the king, wishing to draw out his talk, making mockery, said -

140. "I do not see your retinue, nor chariots nor foot-soldiers;
Nor your leather shield or armour, nor armoured archers.

141. "Neither unwrought gold nor gold, nor a city well built;
With moat strewn around, a fortress, with firm watchtower and porch;
Where having entered, Sumukha, you do not fear what should be feared."

140-141. Therein, "retinue" means I do not see your assembly standing surrounding you with weapons in hand for the purpose of protection. In "nāssā," "assā" is merely a particle. "Leather" means a leather shield for protection against arrows. "Armour" means armour is said to be a pot-shard and so on. It explains that not even those with pot-shards in hand are near you. "Armoured" means clad in leather armour. "Nor gold" means that gold too, in dependence on which you do not fear, I do not see of yours.

When the king thus said "What is the reason for your fearlessness?" explaining that, he said -

142. "I have no need of an escort, nor of a city or wealth;
By a pathless way we travel the path, we who move through the sky.

143. "We have heard you are wise, subtle, a thinker of meaning;
We would speak meaningful speech, if you were established in truth.

144. "What will it do for you, a false one, an ignoble one;
Even well-spoken words of a liar, a cruel one?"

142-144. Therein, "with an escort" means with a retinue of protection. "Need" means I have no function with this. Why? Because by a pathless way, by a road without a path for those like you, having made a path, we travel, we who move through the sky. "We are wise through you" means we have heard you called wise; for that very

reason, desiring to hear the Teaching from our presence, it seems you had us seized. "And if in truth" means but if you were established in truth, we would speak meaningful speech based upon reason. "Of one who is false" means what will a well-spoken word do for you who are devoid of verbal truth, like a toothpick for a bald man?

Having heard that, the king said "Why do you call me a liar and ignoble? What has been done by me?" Then Sumukha, having said to him "If so, great king, listen," said -

145. "You, by the word of the brahmins, made this security;
And safety was proclaimed by you, in these ten directions.
146. "Having plunged into your pond, with very clear water, pure;
Abundant food there, and non-violence here towards birds.
147. "Having heard this proclamation, we came into your presence;
We were bound by you with a snare, that was spoken falsely by you.
148. "Having put lying in front, and evil desire and greed;
Having transgressed both connections, suffering arises."

145-148. Therein, "taṃ" means you. "Khema" means the pond of that name. "Proclaimed" means having stood at the four corners and caused to be announced. "In ten ways" means in these directions standing in ten ways, safety was proclaimed by you. "Having plunged" means from those who had come having plunged in. "Abundant food" means abundant food such as lotus flowers, rice, and so on. "Having heard this" means having heard this safety from those who had come having plunged into that pond, we have come to your presence, near you, to the pond made by you - this is the meaning. "Those we" means those we are bound by your snare. "Having put in front" means having placed in front. "Desire and greed" means evil greed reckoned as desire. "Both connections" means conception in both the heavenly world and the human world. A person walking about having placed these evil qualities in front, having transgressed conception in a fortunate world, is reborn in disagreeable hell.

Thus he put the king to shame right in the midst of the assembly. Then the king, making known "I, Sumukha, did not have you seized wishing to eat your meat after killing you, but having heard of your state of wisdom, I had you seized wishing to hear well-spoken words," said -

149. "We do not offend, Sumukha, nor did I seize you out of greed;
We have heard you are wise, subtle, a thinker of meaning.
150. "It is well if those who have come here would utter meaningful speech;
So be it, my dear hunter, spoken to, Sumukha, you have seized me."

149-150. Therein, "we do not offend" means one who kills offends; we do not kill. "Nor out of greed did I seize you" means having wished to eat meat, it was not out of greed that I seized you. "Wise, meaning" means "wise" is what has been heard, is the meaning. "A thinker of meaning" means a thinker of concealed meanings. "Meaningful" means based upon reason. "Thus" means for that reason. "Spoken"

means having been spoken by me. "Sumukha, I seized you" - "Sumukha" is a form of address; the syllable "ma" serves as a word-connector. "Seized" means he took you to expound the Teaching.

Having heard that, Sumukha, having said "What you have done is inappropriate for one wishing to hear well-spoken words, great king," said -

151. "I am not frightened, lord of Kāsi, when life is brought near to death;
We would speak meaningful speech, having reached the course of time.
152. "He who kills a deer with a deer, or a bird with a bird;
Or would buy the learned with the learned, what is more ignoble than that?
153. "Whoever speaks noble words, yet is devoted to ignoble conduct;
He falls from both worlds, both here and in the hereafter.
154. "One who has attained fame should not be intoxicated, nor should one become
weary when fallen into doubt through affliction;
One should indeed strive in duties, and restrain the openings.
155. "Those seniors who have passed beyond, having reached the course of time;
Having practised the Teaching here, thus they went to the celestial abode.
156. "Having heard this, O lord of Kāsi, protect the Teaching in yourself;
And release Dhatarat̥ṭha, the most excellent of swans."

151-156. Therein, "when brought near" means when brought near to the proximity of death. "The course of time" means having reached the turn of the time of death, we shall not speak. For people do not hear the Teaching by having bound a speaker of the Teaching and threatened him with the fear of death; what you have done is inappropriate. "By the deer" means by a well-trained decoy deer. "Kills" means strikes. "By the bird" means by a decoy bird. "By the renowned" means by a lotus lake renowned as secure and fearless, similar to a decoy deer and bird. "The learned" means a speaker of the Teaching heard of thus: "wise, a varied speaker." "Would buy" means whoever, thinking "I shall listen to the Teaching," would buy, would harm, would obstruct by binding with a snare. "Than that" means what else more ignoble is there beyond their action?

"Cries nobly" means he speaks noble speech, beautiful speech with his mouth. "Leaning on ignoble qualities" means leaning on ignoble qualities by his action. "Both" means from both the world of the gods and the human world. "Here indeed" means one of such a nature, whether arisen here or arisen in the hereafter, having fallen from the two fortunate worlds, is reborn in hell only. "Having reached danger" means even having reached suffering that brings danger to life, one should not become weary. "Should restrain the openings" means one should restrain and close one's own holes and doors. "The seniors" means the wise ones senior in virtue. "Have passed beyond" means have passed beyond this human world. "The course of time" means having reached the course of the time of death. "Thus they" means thus these. "This" means this word spoken by me, based upon meaning. "The Teaching" means both the traditional teaching and the teaching of good conduct.

Having heard that, the king said -

157. "Let them bring water, foot-ointment, and a very precious seat;
I will release from the cage the glorious Dhataratṭha.
158. "And that wise general, skilful, considerate of welfare;
Who is happy when the king is happy, and is afflicted when he is afflicted.
159. "Such a one indeed deserves to eat almsfood from a husband;
Just as this fair-faced Sumukha is to the king, a companion sharing life."

157-159. Therein, "water" means washing of the feet. "Foot-ointment" means ointment for the feet. "Happy" means when there is happiness.

Having heard the king's word, having brought seats for them, having washed the feet of those seated there with scented water, they anointed them with oil medicated a hundred times. Making known that meaning, the Teacher said -

160. "And a chair entirely made of gold, with eight legs, delightful;
Polished, spread with Kāsi cloth, Dhataratṭha sat down upon.
161. "And a stool entirely made of gold, bordered with tiger skin;
Sumukha looked upon, right next to Dhataratṭha.
162. "With golden bowls, many people of Kāsi, having taken them;
Brought offerings to the swans, sent by the chief king."

160-162. Therein, "polished" means completed in workmanship. "Spread with Kāsi cloth" means spread over with Kāsi cloth. "Stool" means contracted in the middle. "Bordered with tiger skin" means bordered with tiger hide; a chair sat upon by the queen-consort on a festive day. "With golden dishes" means with golden vessels. "Many" means many people. "Kāsi people" means inhabitants of the Kāsi country. "Brought offerings" means offered. "Sent by the chief king" means food of various excellent flavours, surrounded by golden bowls weighing eight hundred palas, sent by the King of Kāsi as a present for the king of swans.

When that was thus brought, the King of Kāsi himself, having taken a golden bowl, offered it to them for the purpose of hospitality. They ate honey-parched corn from it and drank honey-water. Then the Great Being, having seen the king's offering and confidence, exchanged friendly greetings. Making known that meaning, the Teacher said -

163. "Having seen the excellent food brought, sent by the King of Kāsi;
Skilled in the duties of warriors, he then asked without delay.
164. "Is it that you are well, is it that you are free from illness;
Is it that this country is prosperous, do you govern by the Teaching?"
165. "Is it well with me, O swan, and also, O swan, free from illness;
And also is this country prosperous, do I govern by the Teaching?"
166. "Is it that among your councillors, no fault is found in anyone;

And do they not wish for life in your affairs?

167. "And also among my councillors, no fault is found in anyone;
And also in my affairs, they do not wish for life.
168. "Is your wife equal to yourself, loyal, speaking pleasantly;
Endowed with sons, beauty and fame, following your wish and will?
169. "And also my wife is equal to myself, loyal, speaking pleasantly;
Endowed with sons, beauty and fame, following my wish and will.
170. "Is it that the country is without oppression, without misfortune from
anywhere;
Without violence, by the rule, righteously do you govern?
171. "And also is the country without oppression, without misfortune from
anywhere;
Without violence, by the rule, righteously do I govern.
172. "Are the good esteemed, the wicked avoided;
Do you not, having rejected the Teaching, conform to what is not the
Teaching?
173. "And the good are esteemed by me, the wicked avoided;
I conform only to the Teaching, what is not the Teaching is repudiated by me.
174. "Do you not consider the future to be long, O warrior;
Are you not intoxicated by what is intoxicating, do you not fear the world
beyond?
175. "I do not consider the future as long, O winged one;
Established in the ten principles, I would not fear the world beyond.
176. "Giving, morality, relinquishment, rectitude, gentleness, austere asceticism;
Non-wrath and non-violence, patience and non-opposition.
177. "Thus these wholesome mental states, I see established in myself;
From that, joy arises in me, and pleasure not small.
178. "And Sumukha, without thinking, uttered a harsh word;
Not knowing the fault in my mind, this bird towards us.
179. "He, angered, uttered harsh speech unwisely;
Which faults do not exist in us, this is not like the wise."

163-179. Therein, "having seen" means having seen that abundant excellent beverage and food. "Sent" means having had it brought and offered. "Duties of warriors" means the duties of hospitality in primary matters. "He then asked without delay" means at that time he asked in succession "Is it that you are well, sir?" Now those six verses are of the meaning already stated below. "Without oppression"

means he asks whether you do not oppress the inhabitants of the country like sugar-cane in a mill. "Without danger from any quarter" means free from danger from any quarter. "You instruct righteously and impartially" means do you instruct your country righteously and impartially? "The good" means good persons endowed with virtues beginning with morality. "Having rejected" means having thrown away. "Do you not consider the future to be long" means he asks whether you do not consider your own future continuance of life as "long," whether you know the limited nature of the life principle. "Intoxicating" means objects such as material form and so on that are worthy of intoxication. "Do you not fear" means you do not fear. This is what is meant - are you not intoxicated by the types of sensual pleasure such as material form and so on, and being diligent, because of having done wholesome deeds such as giving and so on, do you not fear the world beyond?

"In the ten" means in the ten duties of a king. Among giving and so on: volition with ten bases is giving, the five precepts and the ten precepts are morality, the relinquishment of things to be given is relinquishment, uprightness is rectitude, softness is gentleness, the Observance practice is austere asceticism, the preliminary part of friendliness is non-wrath, the preliminary part of compassion is non-violence, endurance is patience, non-opposition is non-obstruction. "Without thinking" means without considering this achievement of virtues of mine. "Fault of disposition" means fault of mind. "Without knowing" means not having known. For there is indeed no fault of mind in us; that which he should know, not having known that very thing, he uttered a harsh, hard word. "Unwisely" means by an improper method. "Which in us" means he speaks of faults which are not found in us. "Not this" means therefore this statement of his is not like that of the wise; therefore he does not appear to me as a wise person.

Having heard that, Sumukha, having thought "A king accomplished in virtues has been disparaged by me; he is angry with me; I shall ask his forgiveness," said -

180. "There is that transgression of mine, in haste, O lord of men;
And when Dhataratṭha was bound, my suffering was extensive.

181. "You are like a father to us, his sons, like the earth to beings;
Forgive us who have transgressed, O royal elephant."

180-181. Therein, "transgression" means stumbling. "In haste" means I, speaking this talk, spoke with speed, suddenly. "Suffering" means mental pain was extensive for me; therefore, what was said by me through the power of wrath, forgive me that, great king. "Of sons" means you are like a father to our sons. "Like the earth" means just as the earth is the support of living beings, so you are our support. "Of those afflicted" means forgive those overwhelmed by fault and offence - this he said having descended from his seat and having made a salutation with joined palms with his wings.

Then the king, having embraced him, having taken him, having caused him to sit on a golden chair, accepting the confession of transgression, said -

182. "We give thanks to you for this, that you do not conceal your nature;
You break through barrenness, O bird, you are upright, O winged one."

Therein, "we give thanks" means we forgive this fault of yours. "That" means because you do not conceal your own nature of what is concealed in the mind. "Barrenness" means mental barrenness, a mental stump.

And having said this, the king, having become confident in the Great Being's talk on the Teaching and in Sumukha's uprightness, handing over his own sovereignty to both of them, thinking "One who is confident should indeed make an expression of confidence," said -

183. "Whatever jewel there is, in the dwelling of the King of Kāsi;
Silver and gold, many pearls and lapis lazuli.

184. "Jewels and conch-shell pearls, cloth and yellow sandalwood;
Antelope skin and ivory goods, copper and much iron;
This wealth I give to you, I give up lordship to you."

183-184. Therein, "pearls" means pearls both pierced and unpierced. "Jewels" means articles of gems. "And conch-shell pearls" means the jewel of a right-spiralling conch and the jewel of pearls round as myrobalan fruits. "Cloth" means fine Kāsi cloths. "Cheetah hide" means the skin of a cheetah. "Copper and iron" means copper and black iron. "Lordship" means the kingdom in the city of Bārāṇasī, which was twelve yojanas in extent, together with the golden garland and the white parasol.

And having said thus, he honoured them both with the white parasol and made them accept the kingdom. Then the Great Being, conversing with the king, said -

185. "Surely we esteem you, and you are honoured, O bull among charioteers;
For those practising the teachings, be our teacher.

186. "O teacher, delighted by you, approved by you, we;
Having circumambulated him, may we see our kinsman, O tamer of foes."

185-186. Therein, "in the teachings" means in the teachings of the ten courses of wholesome action. "Teacher" means you are more experienced than us, therefore you are our teacher; moreover, because of having spoken of the ten duties of a king, having shown the fault of Sumukha, and because of having accepted the transgression, you are indeed our teacher; therefore even now, by training us in good conduct, be our teacher - thus he said. "We might see, O tamer of enemies" means we might see, O tamer of enemies.

He permitted their departure, and while the Bodhisatta was still expounding the Teaching, dawn arose. Making known that meaning, the Teacher said -

187. "Having considered the whole night, having discussed in what way;
The King of Kāsi gave permission to the most excellent of swans."

Therein, "in what way" means whatever matter should be considered and discussed together with them, having considered and discussed all that; this is the meaning. "Gave permission" means he gave permission saying "Go."

Thus permitted by him, the Bodhisatta, having exhorted the king "Being diligent, exercise kingship righteously," established him in the five precepts. The king, having offered them honey-parched corn and honey-water in golden vessels, when the meal was finished, having venerated them with scents, garlands, and so on, himself lifted up the Bodhisatta with a golden casket; Queen Khemā lifted up Sumukha. Then, having opened the lattice window, at the time of sunrise, they sent them off saying "Go, masters." Making known that meaning, the Teacher said -

188. "Then at the end of the night, towards the rising of the sun;
While the king of Kāsi looked on, from the dwelling they plunged into the sky."

Therein, "plunged into" means they sprang forward into the sky.

Among them, the Great Being, having flown up from the golden casket, having stood in the sky, having consoled the king saying "Do not worry, great king, be heedful and conduct yourself according to our exhortation," having taken Sumukha, went to Cittakūṭa itself. Those ninety thousand swans too, having come out from the golden cave, seated at the foot of the mountain, having seen them approaching, having gone out to meet them, surrounded them. They, surrounded by the group of relatives, entered the plateau of Cittakūṭa. Making known that meaning, the Teacher said -

189. "When they arrived healthy, having seen the supreme birds;
The swans made the cry 'Kekā', a great noise arose.

190. "They, delighted by the freed one, respectful to their master;
Surrounded him all around, the egg-born ones having gained support."

189-190. Having thus surrounded him, those swans asked "How were you released, great king?" The Great Being related the state of being released in dependence on Sumukha, and the deed done by the Saṃyama king and the hunter's son. Having heard that, the satisfied groups of swans said "May the general Sumukha, and the king, and the hunter's son be happy, free from suffering, and live long!" Making known that meaning, the Teacher said -

191. "Thus for those endowed with friends, all benefits become auspicious;
Just as the Dhātaraṭṭha swans approached the congregation of kinsmen."

That is a matter already stated in the Cūḷahaṃsa Jātaka.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too Ānanda gave up his own life for my sake," connected the Jātaka: "At that time the hunter's son was Channa, Queen Khemā was the nun Khemā, the king was Sāriputta, Sumukha was Ānanda, the rest of the assembly was the Buddha's assembly, but the Dhātaraṭṭha swan king was myself."

The commentary on the Mahāhaṃsa Jātaka is the second.

535. Commentary on the Sudhābhojana Jātaka

"I neither buy nor sell" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk with a disposition towards giving. He, it is said, having been a certain son of good family in Sāvattihī, having heard the Teacher's talk on the

Teaching, with a gladdened mind, having gone forth, was one who fulfilled the moral precepts, endowed with the qualities of the ascetic practices, with a mind of friendliness occurring towards his fellows in the holy life, diligent three times a day in the attendance upon the Buddha, the Teaching, and the Community, accomplished in good conduct, and with a disposition towards giving. One who fulfilled the principles of cordiality, even when he had become without food while recipients were present, he gave what he himself had received; therefore his state of being disposed towards giving and delighting in giving became well-known in the community of monks. Then one day the monks raised up a discussion in the Teaching hall: "Friends, the monk named so-and-so, disposed towards giving, delighting in giving, having cut off greed, gives even a mere handful of drinking water that he himself has received to his fellows in the holy life; his disposition is just like that of a Bodhisatta." The Teacher, having heard that discussion with the divine ear element, having come out from the Perfumed Chamber and having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "This monk, monks, was formerly habitually not giving, stingy; he would not give even a drop of oil on the tip of a blade of grass; then I, having tamed him, having rendered him free from agitation, having praised the fruit of giving, established him in giving; he accepted a boon in my presence saying 'Having received even a mere handful of water, I shall not drink without giving'; by the fruit of that he has become disposed towards giving and delighting in giving," being requested by them, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, a certain householder was rich, possessing wealth of eighty million. Then the king gave him the position of millionaire. He, being honoured by the king, honoured by the citizens and the country folk, one day, having surveyed his own success, thought: "This fame was obtained by me in past existences indeed not by one who was sleeping, not by one committing bodily misconduct and so on, but was obtained by fulfilling good conduct; in the future too it is fitting for me to make a support for myself." He, having gone to the king's presence, having said "Sire, in my house there is wealth of eighty million; take it," when it was said "I have no need of your wealth; I have much wealth; if you wish, take from here too," said "May I, Sire, be permitted to give away my wealth?" Then, when the king said "Do as you please," having had six alms-halls built at the four city gates, in the middle of the city, and at the door of his dwelling, making a daily expenditure of six hundred thousand, he carried on a great offering. He, having given gifts for as long as he lived, having instructed his sons "Do not break off this lineage of giving of mine," at the end of his life was reborn as Sakka. His son too, having given gifts in just the same way, was reborn as Canda; his son was reborn as Suriya; his son was reborn as Mātali; his son was reborn as Pañcasikha; but his son, the sixth, having obtained the position of millionaire, was named Macchhariya-Kosiya, possessing wealth of eighty million just the same. He, having thought "My fathers and grandfathers were fools; they threw away wealth gathered with suffering; but I shall protect the wealth; I shall not give anything to anyone," having demolished the alms-halls, having burnt them with fire, became an obstinate miser.

Then beggars, having assembled at his house door, having raised their arms, lamented with a loud voice: "Great millionaire, do not destroy the lineage of giving of your fathers and grandfathers; give gifts!" Having heard that, the public reproached

him saying "Macchhariya-Kosiyā has broken off his own lineage of giving." He, being ashamed, set up a guard at the door of his dwelling to prevent the beggars from coming to the place where they had been coming. They, having become without support, did not look at his house door again. He, from then on, merely collected wealth; he neither consumed it himself nor gave to his sons, wife, and so on; he ate rice-bran food with rice-gruel and vinegar as accompaniment; he wore coarse garments of root-fibre and fruit-fibre threads; holding a leaf-umbrella on his head, he travelled in a decrepit little chariot yoked with an old ox. Thus for that bad person, that much wealth was like a coconut obtained by a dog.

One day, while going to the royal audience, thinking "I shall take the vice-millionaire with me," he went to his house. At that moment the vice-millionaire, surrounded by sons, daughters, and so on, was sitting eating milk-rice prepared with fresh ghee, ripe honey, sugar, and bath powder. He, having seen Macchhariya-Kosiyā, having risen from his seat, said "Come, great millionaire, sit on this divan; let us eat milk-rice." Upon seeing the milk-rice, saliva arose in his mouth; he wished to eat; but he thought thus: "If I eat, when the vice-millionaire comes to my house, a return hospitality will have to be made; thus my wealth will perish; I shall not eat." Then, even though being entreated again and again, saying "I have already eaten now; I am satisfied," he did not wish it. But while looking at the vice-millionaire eating, having sat down with saliva arising in his mouth, at the conclusion of his meal, having gone together with him to the king's dwelling, having seen the king, having descended from the king's dwelling, having arrived at his own house, being oppressed by craving for milk-rice, he thought: "If I say 'I wish to eat milk-rice,' the public will wish to eat; many rice grains and so on will perish; I shall not tell anyone." He, thinking of nothing but milk-rice night and day, even though having spent time, out of fear of the destruction of wealth, without having told anyone, endured the craving; being unable to endure it gradually, he became quite pale. Even this being so, not telling out of fear of the destruction of wealth, afterwards, having become weak, having embraced his bed, he lay down.

Then his wife, having approached him, while stroking his back with her hand, asked "What is your illness, husband?" "Attend to the illness in your own body; there is no illness of mine." "Husband, you have become quite pale; is there perhaps some worry of yours, or is the king angry with you, or has contempt been shown by your sons, or else has some craving arisen?" "Yes, a craving has arisen in me." "Tell me, husband." "I shall tell you; will you be able to keep it secret?" "If it is fitting to be kept secret, I shall keep it secret." Even so, out of fear of the destruction of his wealth, he did not dare to tell. Being pressed by her again and again, he told - "Dear lady, one day, having seen the deputy millionaire eating milk-rice prepared with fresh ghee, honey, sugar, and bath powder, from then on I have become desirous of eating such milk-rice." "You bad person, are you destitute? I shall cook milk-rice sufficient for all the inhabitants of the whole of Bārāṇasī." Then it was as if the time had come for a blow on his head with a stick. He, having become angry with her, said "I know your state of great wealth; if you have something brought from your family home, cook milk-rice and give it to the townspeople." "Then I shall cook enough for the inhabitants of one street." "What use are they to you? Let them eat their own belongings." "Then I shall cook enough for the inhabitants of seven houses on each side from here." "What use are they to you?" "Then for the servants in this house." "What use is that to you?"

"Then I shall cook enough only for the relatives." "What use is that to you?" "Then I shall cook for both you and me, husband." "What are you? It is not fitting for you." "Then I shall cook enough for you alone." "And do not cook for me either; but if one cooks in the house, many will expect a share. But give me a pattha measure of rice, a quarter measure of milk, a pinch of sugar, a casket of ghee, a casket of honey, and one cooking vessel; I shall enter the forest and cook there and eat." She did so. He, having had all that carried by a servant boy, having sent him ahead saying "Go and wait at such and such a place," alone, having covered his head, having gone there in the guise of an unknown person, having had an oven made at the foot of a certain shrub on the riverbank, having had firewood and water brought, having sent him off saying "You, having gone, standing on a certain road, having seen anyone at all, you should give me a signal; you should come only when summoned by me," having made a fire, he cooked the milk-rice.

At that moment, Sakka, the king of gods, having surveyed this splendour of his own - the adorned city of the gods measuring ten thousand yojanas, the golden avenue sixty yojanas in extent, the Vejayaṇṭa mansion a thousand yojanas in height, the Sudhamma assembly hall five hundred yojanas in size, the Paṇḍukambala stone seat sixty yojanas in extent, the golden garland and white parasol five yojanas in circumference, celestial nymphs numbering two and a half crores, and the adorned and prepared individual existence - having thought "What indeed was done by me by which this fame was obtained?" he saw the giving carried on by the one who had been a millionaire in Bārāṇasī. Then, looking to see "Where have my sons and so on been reborn?" having seen the rebirth of all of them - "My son was reborn as the young god Canda, his son as Suriya, his son as Mātali, his son as Pañcasikha" - looking to see "What is the son of Pañcasikha like?" he saw the state of his own lineage being cut off. Then this occurred to him - "This bad person, having become a miser, neither consumes anything himself nor gives to others; my lineage has been cut off by him; having died, he will be reborn in hell. Having given him exhortation, having re-established my lineage, I shall bring about the means for his rebirth in this city of the gods." He, having summoned Canda and the others, said "Come, let us go to the path of humans. By Macchārīya-Kosīya our lineage has been cut off, the alms-halls have been burnt down; he neither consumes anything himself nor gives to others. But now, having become desirous of eating milk-rice, thinking 'If one cooks in the house, milk-rice will have to be given to others too,' having entered the forest, he cooks alone. Having tamed him and having made him know the fruit of giving, let us return. But however, if begged by all of us together, he might die right there. Having gone first to beg for milk-rice, when I am seated, you should come in succession in the appearance of brahmins and beg." Having said this, he himself first, in the appearance of a brahmin, having approached him, asked "Sir, which is the road going to Bārāṇasī?" Then Macchārīya-Kosīya said to him "Are you mad? You do not even know the road to Bārāṇasī? Why do you come from here? Go that way."

Sakka, having heard his word, as if not hearing, approached him saying "What do you say?" He too shouted "I say, deaf brahmin, why do you come from here? Go in front!" Then Sakka, having said to him "My dear, why do you shout? Smoke can be seen, fire can be seen, milk-rice is being cooked; this must be a place of invitation for brahmins. I too shall receive a little at the mealtime of the brahmins. Why do you drive me away?" when it was said "There is no invitation for brahmins here; go in

front!" he said "If so, why are you angry? I shall receive a little at your mealtime." Then he, having said to him "I will not give you even a single grain of boiled rice; this is a little, only enough for my sustenance; even this was obtained by me only by begging; you seek food elsewhere" - having said this with reference to the fact of having obtained it by begging his wife - spoke a verse -

192. "I neither buy nor sell, nor do I have any accumulation;
This is indeed difficult to obtain and small, a bowl of rice is not enough for us,
hard to obtain."

Having heard that, Sakka, having said "I too shall tell you one verse in a sweet voice; listen to it," even as he was refusing saying "I have no need of your verse," spoke a pair of verses -

193. "From little one should give a little, from moderate a moderate amount;
From much one should give much, not giving is not fitting.

194. "This I say to you, Kosiya, give gifts and enjoy;
Having ascended the noble path, one who eats alone does not obtain
happiness."

193-194. Therein, "from moderate a moderate amount" means even a trifle, having cut it in the middle, having made two portions, having given one portion, from the remainder too, "from moderate," again having cut in the middle, one portion should indeed be given. "Not giving is not fitting" means whether little or much be given, there is no such thing as not giving; that too is giving itself, of great fruit itself.

He, having heard his word, said "What you have spoken is agreeable, brahmin; when the milk-rice is cooked, you shall receive a little; sit down." Sakka sat down to one side. When he was seated, Canda, having approached by that very same procedure, having carried on the conversation in the same way, even as he was refusing, spoke a pair of verses -

195. "Vain is his oblation, and vain too is his endeavour;
He who, while a guest is seated, eats food alone.

196. This I say to you, Kosiya, give gifts and enjoy;
Having ascended the noble path, one who eats alone does not obtain
happiness."

195-196. Therein, "endeavour" means the energy of producing wealth.

He, having heard his word, with difficulty and trouble, said "If so, sit down; you will get a little." He, having gone, sat down near Sakka. Thereupon, Suriya, having approached by that very same method, having carried on the conversation in the same way, even as he was refusing, spoke a pair of verses -

197. "True is his oblation, and true too is his endeavour;
He who, while a guest is seated, does not eat food alone.

198. "This I say to you, Kosiya, give gifts and enjoy;

Having ascended the noble path, one who eats alone does not obtain happiness."

197-198. Having heard his word too, with difficulty and trouble, he said "If so, sit down; you will get a little." He, having gone, sat down near Canda. Then Mātali, having approached him by that very same method, having carried on the conversation in the same way, even as he was refusing, spoke these verses -

199. "A man makes offerings at the lake, and at Gayā with its many bodies;
At Doṇa, at the Timbaru ford, in the swift-flowing, great torrent.

200. "Here is his oblation, here is his endeavour;
He who, while a guest is seated, does not eat food alone.

201. "This I say to you, Kosiya, give gifts and enjoy;
Having ascended the noble path, one who eats alone does not obtain happiness."

199-201. Their meaning is - Whatever man, thinking "I shall make an oblation to serpents, demons, and so on," having approached any lake whatsoever at ocean inlets, ponds, and so on, makes offerings, makes an oblation there, and likewise at the river with many bodies, at Gayā, at the pond, at the ford named Doṇa and at the ford named Timbaru, in the swift-flowing, great torrent. "Here is his" means if here too, at these lakes and so on, for that man there is both an oblation and an endeavour, it succeeds as fruitful and yielding happiness. "He who, while a guest is seated, does not eat food alone" - here there is nothing at all to be said; therefore I say to you - Kosiya, give gifts and enjoy yourself, ascend the path of the noble ones, those who delight in giving, the Buddhas and so on. For indeed, one who eats alone, consuming by oneself, does not obtain happiness.

He, having heard his word too, as if crushed by a mountain peak, with difficulty and trouble, said "If so, sit down; you will get a little." Mātali, having gone, sat down near Suriya. Thereupon, Pañcasikha, having approached by that very same method, having carried on the conversation in the same way, even as he was refusing, spoke a pair of verses -

202. "For he swallows the hook, the long thread together with its binding;
He who, while a guest is seated, eats food alone.

203. "This I say to you, Kosiya, give gifts and enjoy;
Having ascended the noble path, one who eats alone does not obtain happiness."

202-203. Macchariya-Kosiya, having heard that, with unpleasant feeling, groaning, said "If so, sit down; you will get a little." Pañcasikha, having gone, sat down near Mātali. Thus, just as those five brahmins had merely sat down, the milk-rice was cooked. Then Kosiya, having taken it down from the oven, said "Bring your bowls." They, without rising, just as they were seated, having stretched out their hands, brought māluva leaves from the Himalayas. Kosiya, having seen those, said "There is no milk-rice to be given to you in these leaves; bring leaves of acacia and so on."

They brought those too. Each leaf was the size of a warrior's shield. He gave milk-rice to all of them with a ladle; even at the time of giving to the very last one, no deficiency was apparent in the pot; having given to all five, he himself took the pot and sat down. At that moment Pañcasikha, having risen, having abandoned his individual existence, having become a dog, went urinating in front of them. The brahmins covered their milk-rice with their leaves. A drop of urine fell on the back of Kosiya's hand. The brahmins, having taken water from their water-jugs, having sprinkled over the milk-rice, were as if eating. Kosiya said "Give me too some water; having washed my hand, I shall eat." "Bring your own water and wash your hand." "I gave you milk-rice; give me a little water." "We do not do what is called the act of returning gift for gift." "If so, look after this pot; having washed my hand, I shall come back." He descended into the river. At that moment the dog filled the pot with urine. He, having seen it urinating, having taken up a large stick, came threatening it. It, having become the size of a thoroughbred horse, pursuing him, was of various colours - it became black, white, golden-coloured, spotted, tall, and short; thus, having become of various colours, it pursued Macchhariya-Kosiya. He, frightened by the fear of death, approached the brahmins. They too, having flown up, stood in the sky. He, having seen that supernormal power of theirs, spoke a verse -

- 204.** "These brahmins are indeed of noble beauty, and this dog of yours - for what reason;
It transforms into various colours and appearances; tell us, brahmins, who are you?"

Having heard that, Sakka, the king of gods -

- 205.** "Both the moon and the sun have come here, and this is Mātali, the charioteer of the gods;
I am Sakka, the lord of the thirty-three; And this one is called Pañcasikha."
Having spoken the verse, praising his fame, he spoke a verse -

- 206.** "Cymbals and small drums, tambourines and large drums;
They awaken him who is asleep, and having awakened, he rejoices."

He, having heard his word, asked "Sakka, having done what do you obtain such divine success?" Sakka, showing "Those habitually not giving, of bad character, stingy, do not go to the heavenly world; they are reborn in hell" -

- 207.** "Those who are stingy here, miserly, abusive to ascetics and brahmins;
Having laid down the physical body right here, upon the body's collapse, they go to hell."

Having spoken this verse, to show the attainment of the heavenly world for those established in the Teaching, he spoke a verse -

- 208.** "Those who hope for a fortunate destination, established in the Teaching, in self-control and sharing;
Having laid down the physical body right here, upon the body's collapse, they go to a fortunate destination."

Therein, "hoping" means wishing. Whoever wish for a fortunate destination, all of

them, having been established in the principles of the ten precepts reckoned as self-control and in the principles of giving reckoned as sharing, having laid down here the body reckoned as the bodily form, upon the collapse of that body, they go to a fortunate destination - this is the meaning.

And having said thus, however, in order to make known to him "Kosiya, we have not come to your presence for the purpose of milk-rice, but rather out of compassion, having pity on you, we have come" - he said -

209. "You were not a relative in previous births, he was stingy, an irritator, of bad character;
We have come here for your very purpose, may this one of bad character not go to hell."

Therein, "he" means he, you. "May this one of bad character not" means this relative of ours, of bad character, may he not go to hell - for this purpose we have come; this is the meaning.

Having heard that, Kosiya, with a gladdened mind, said "It seems they desire my welfare, they wish to pull me out from hell and establish me in heaven" -

210. "Surely indeed you are desiring my welfare, in that you instruct me;
I shall act accordingly, all that is spoken by those who seek my benefit.

211. "This very day I shall desist, and I would not do anything evil;
And there is nothing of mine that should not be given, and I do not drink water without having given.

212. "And thus as I give at all times, these possessions, O Vāsava, will be exhausted;
Then I shall go forth, Sakka, having abandoned sensual pleasures, each according to its limit."

210-212. Therein, "maṃ" means my. "Vo" means you. "Yaṃ maṃ" means in that you instruct me, by that you are desiring my welfare. "Tathā" means just as you say, so indeed I shall do. "Upamāmi" means I desist from the state of stinginess. "Adeyyamatthī" means from now on, even half of my morsel is not something that cannot be given, and "na cāpidatvā" means even a handful of water, having obtained it, I shall not drink without giving. "Khīyissanti" means they will be exhausted. "Yathodhikāni" means just the portions as they stand, by way of sensual pleasures as objects and sensual pleasures as defilements.

Sakka, having tamed Macchhariya-Kosiya, having rendered him free from agitation, having informed him of the fruit of giving, having established him in the five precepts through the proclamation of the Teaching, went together with them to the city of the gods itself. Macchhariya-Kosiya too, having entered the city, having obtained permission from the king, having given wealth to the beggars saying "Let them fill the vessels taken up one after another and take them," when that was exhausted, having departed, on the southern side of the Himalayas, between the Ganges and a certain natural lake, having made a hermitage, having gone forth, feeding on forest roots and fruits, he dwelt there for a long time and reached old age. At that time, Sakka

had four daughters named Āsā, Saddhā, Sirī, and Hirī. They, having taken abundant divine garlands and perfumes, having gone to Lake Anotatta for the purpose of water-sport, having played there, sat down on the red arsenic slab. At that moment, a brahmin ascetic named Nārada, having gone to the realm of the Thirty-three for the purpose of the day's abiding, having spent the day's abiding in the Nandana Grove and the Cittalatā Grove, carrying a coral tree flower like an umbrella for the purpose of shade, was going over the top of the red arsenic slab to the golden cave, his own dwelling place. Then they, having seen that flower in his hands, made a request. Making known that meaning, the Teacher said -

213. "On the best of mountains, the excellent peak Gandhamādana, they rejoice, protected by the excellent god;
Then came the excellent sage, who goes to all worlds, having taken a fully blooming branch of the excellent tree.
214. "Pure, fragrant, honoured by the deities, the best of flowers, frequented by the excellent immortals;
Not obtained by mortals or by titans, apart from the gods, for them indeed it is worthy.
215. "Then four women with complexions like gold, having risen, the foremost among women, addressed the sage;
Āsā and Saddhā and Sirī, then Hirī, thus they spoke to the brahmin, the divine Nārada.
216. "If this flower of the coral tree is not designated by you, O great sage, O Brahmin;
Give it to us, may all your wishes succeed, and may you too be for us just as Vāsava.
217. "Seeing her begging for that, Nārada thus spoke, uttering a dispute-causing word;
'I have no need for these, whoever among you is the eldest, let her adorn herself with them.'

213-217. Therein, "on the excellent peak" is a synonym of the former. "Protected by the excellent god" means protected by Sakka. "Who goes to all worlds" means capable of going everywhere, in the heavenly world and the human world. "Having taken a branch of the excellent tree" means having taken the flower that has obtained the name "branch of the excellent tree" because of being born on a branch. "Honoured" means one who has received honour. "By the excellent immortals" is said with reference to Sakka. "Apart from the gods" means setting aside the gods and those possessing supernormal power, not obtained by other human beings or by demons and so on. "For them indeed it is worthy" means for them alone indeed it is worthy, befitting. "With skin like gold" means skin like gold. "Having risen" means having risen up all at once, stretching out their hands, begging, thinking "The noble one, being abstained from garlands, scents, ointments, and so on, will not adorn

himself with the flower; he will discard it in some place; come, having asked for it, let us adorn ourselves with the flower." "Chief of women" means the highest among women. "The sage" means the seer.

"Not designated" means not pointed out as "I shall give it to so-and-so by name."

"May all your wishes succeed" means may all your mental wishes succeed; they speak a grand blessing to him, saying "May you be an obtainer of whatever is wished for." "Just as Vāsava" means just as our father Vāsava gives whatever is wished for, so may you too be for us. "That" means that flower. "Having observed" means having seen. "Uttered a dispute" means he uttered talk of diverse views that increases quarrelling. "With these" explains: I have no need whatsoever for these flowers; I am abstained from the wearing of garlands. "Whoever among you is the eldest" means whichever one among you is the senior. "Let her adorn herself" - the meaning is: let her adorn herself with this.

Those four too, having heard his word, spoke a verse -

218. "You yourself consider this for us, Nārada, to whichever one you wish, give her to him;
For whichever one you show to us, Nārada, she indeed will be considered the best for us."

Therein, "you yourself for us" means: O highest great sage, you yourself consider for us. Nārada, having heard their words, addressing them, spoke a verse -

219. "This word is improper, O beautiful one, what brahmin would arouse a dispute; Having gone, ask the lord of beings himself, if you do not know here the highest and the lowest."

Its meaning is - Dear lady, O beautiful one, this word spoken by you is inappropriate to me, for in that case, by me making one among you the foremost and the rest inferior, a dispute will have been increased; what brahmin who has warded off evil would arouse and increase a dispute. For indeed, for one of such nature, increasing dispute is inappropriate; therefore, having gone from here, ask your own father, the lord of beings, Sakka himself, if you do not know your own highest and lowest.

Thereupon the Teacher spoke a verse -

220. "They, extremely angered by Nārada, were urged on, intoxicated by vanity of beauty;
Having gone to the presence of the Thousand-Eyed One, they asked the lord of beings: 'Who indeed is the eldest?'"

Therein, "extremely angered" means exceedingly angered by the one not giving the flower, having become angry with him. "Urged on" means told "ask the lord of beings himself." "Of the Thousand-Eyed One" means having gone to the presence of Sakka. "Who indeed" means they asked "which among us is the highest?"

Having asked thus, standing -

221. "Having seen them, with eager mind, the first of givers, thus spoke the excellent god with joined palms;

'All of you are equal to the beautiful one, who indeed, dear ladies, uttered this dispute?'"

Therein, "having seen them" means, monks, having seen all four who had come to his own presence. "With eager mind" means with zealous mind, with an engaged consciousness. "With joined palms" means with palms raised in salutation by the worshipping deities. "Equal" means all of you are equal. "Ko neva" means "who indeed" (ko nu eva). "Uttered this dispute" means spoke and increased this strife of diverse views.

Then those ladies, speaking to him, spoke a verse -

222. "He who has wandered through all the world, the great sage, established in the Dhamma, Nārada, striving for truth;
He told us, 'Having gone to the excellent mountain Gandhamādana, ask the lord of beings himself;
If you do not know here the highest and the lowest.'"

Therein, "striving for truth" means exerting himself likewise.

Having heard that, Sakka, having thought "These four too are just my own daughters; if I say 'One among them is accomplished in virtue and is the highest,' the rest will be angry; it is not possible to decide this case; I shall send them to the hermit Kosiya in the Himalayas; he will decide their case," said "I shall not decide your case. In the Himalayas there is a hermit named Kosiya; I shall send him my own divine food; he does not eat without giving to another; and when giving, having discriminated, he gives to the virtuous; whichever among you receives food from his hand, she shall be the highest" - thus explaining, he spoke a verse -

223. "That great sage who dwells in the great forest, without having eaten, consumes food in his excellent body;
Kosiya gives gifts with discrimination,
to whichever one he will give, she indeed is the eldest."

Therein, "dweller in the great forest" means one who lives in the great forest.

Thus he, having sent to the presence of the hermit, having had Mātali summoned, sending him to his presence, spoke the next verse -

224. "He who is honoured in the southern direction, on the bank of the Ganges, on the side of the Himalayas;
That Kosiya, for whom food and drink are hard to obtain, bring ambrosia to him, O charioteer of the gods."

Therein, "sammati" means dwells. "The south" means in the southern direction of the Himalayas. "Passani" means on the side.

Thereupon the Teacher said -

225. "He, Mātali, sent by the best of gods, having ascended the chariot yoked with a thousand;

Having approached the hermitage very quickly, not being visible, he gave ambrosia to the sage."

Therein, "not being visible" means, monks, that Mātali, having accepted the word of the king of gods, having gone to that hermitage, having become invisible in body, gave him ambrosia; and while giving, having devoted himself to striving during the night, towards the break of dawn having attended to the fire, when the night became light, he placed the bowl of ambrosia food in the hands of him who stood paying homage to the rising sun.

Kosiya, having taken that, while still standing, spoke a pair of verses -

226. "For as I stood attending to the water-fire sacrifice, the light-bringer, the highest dispeller of the world's darkness;
Vāsava, having surpassed all beings;
Who indeed placed what ambrosia in my hands?

227. "Like a conch shell, white, of incomparable appearance, pure, fragrant, of lovely form, wonderful;
Never before seen by my eyes, which deity placed what ambrosia in my hands?"

226-227. Therein, "water-fire sacrifice" means having attended to the water-fire sacrifice, having come out from the fire hall, having stood at the door of the hermitage, as I stood attending to the light-bringer, the dispeller of the world's darkness, the highest sun, Vāsava, having surpassed all beings, existing, what ambrosia indeed, what by name, did he thus place in my hands? By "like a conch" and so on, while still standing, he describes the ambrosia.

Then Mātali said -

228. "I was sent by the great Indra, O great sage, I have brought ambrosia quickly, O great sage;
Know me as Mātali, the charioteer of the gods, partake of the best food, do not refuse.

229. "And when eaten, it destroys twelve evils: hunger, thirst, discontent, anguish and weariness;
Wrath and hostility, contention and slander, cold, heat and drowsiness - this is the supreme flavour."

228-229. Therein, "I have brought ambrosia" means I brought this divine food to you. "Know me" means know me, you - I am named Mātali, the charioteer of the gods - this is the meaning. "Do not refuse" means without rejecting by saying "I will not eat," eat, do not make delay. "Evils" means for this ambrosia, when eaten, destroys twelve evil qualities. "Hunger" means first it destroys the state of being famished, second thirst for drinking water, third discontent, fourth bodily distress, fifth the state of weariness, sixth wrath, seventh hostility, eighth contention, ninth slander, tenth cold, eleventh heat, twelfth drowsiness and the state of laziness - this supreme flavour, this divine food of the highest flavour, destroys these twelve evil qualities.

Having heard that, Kosiya, making manifest his own undertaking of an ascetic vow -

- 230.** "It is not allowable for me, Mātali, to eat, without having given first - this is my highest vow;
Nor even a single seat venerated by the noble ones, and one who does not share does not find happiness."

Having spoken the verse, when asked by Mātali "Venerable sir, having seen what fault in eating without giving to another, have you taken upon yourself this vow?" he said -

231. "Those who are slayers of women, those who are adulterers, those who betray friends and those who curse the virtuous;
All these, with the stingy as fifth, are base, therefore without having given, I would not eat even water.
232. "Whether to a woman or to a man, I will give a gift praised by the wise;
Faithful, bountiful, here free from avarice, these become pure and esteemed for truth."

231-232. Therein, "before" means without having given first, or else it shows thus: "this is my highest vow from before" - "this vow was taken upon myself by me before." "Nor even a single seat venerated by the noble ones" means the eating of one alone is not venerated by the noble ones such as the Buddhas and so on. "Happiness" means one does not obtain divine and human happiness. "Slayers of women" means slayers of women. "Ye cime" means "ye ca ime" (those who are these). "Curse" means they revile. "The virtuous" means righteous ascetics and brahmins. "With the stingy as fifth" means the stingy one is the fifth of these - thus "with the stingy as fifth." "Base" means these five are called base. "Therefore" means because I, through fear of the state of being the fifth among the base, undertook this vow: "Without having given, I would not eat even water, I will not consume." "He, to a woman or" means he, I, to a woman or. "Praised by the wise" means praised by the wise, by the learned, by the Buddhas and so on. "Pure and esteemed for truth" means those persons endowed with trustworthy faith, bountiful, free from avarice, are both pure and esteemed as the highest - this is the meaning.

Having heard that, Mātali stood with a visible body. At that moment those four heavenly maidens stood in the four directions: Sirī stood in the eastern direction, Āsā in the southern direction, Saddhā in the western direction, Hirī in the northern direction. Making known that meaning, the Teacher said -

233. "From there, approved by the best of gods, sent forth, four maidens with complexions like gold;
Āsā and Saddhā and Sirī, then Hirī, came to that hermitage where Kosiya was.
234. "Having seen them, entirely supremely delighted, with beautiful beauty like mountain peaks;
Four maidens, four in the four directions, thus he spoke in the presence of Mātali.
235. "Who are you that shines towards the eastern direction, O deity, adorned like

the healing star, best of stars;
I ask you, O one with a body like a golden creeper, tell me, which deity are you?"

236. "I am Sirī, a goddess venerated by humans, always associating with those free from evil foes;
I have come to your presence due to a dispute about ambrosia, so distribute ambrosia to me, O one of excellent wisdom.
237. "The man for whom I wish ambrosia, O great sage, he rejoices with all sensual pleasures;
Know me as Sirī, O best of those who sacrifice, distribute ambrosia to me, O one of excellent wisdom."

233-237. Therein, "hence" means from there. "Approved" means consented to; then the meaning is both consented to by the best of gods and sent forth. "All supremely delighted" means having been without remainder, exceedingly delighted. "Sāma" is also a reading; the meaning is having seen those deities by oneself. "Cunning" means shrewd. Or this itself is the reading; the meaning is endowed with shrewdness. "Best of stars" means the excellent among the stars. "Of golden-creeper form" means with a body similar to a golden appearance. "Sirāha" means I am Sirī. "Come to your presence" means come to your vicinity. "Bestow" means as ambrosia attends upon me, so do; the meaning is give me ambrosia. "Know" means know. "Best of fire-offerers" means the highest among those who pour offerings into the fire.

Having heard that, Kosiya said -

238. "By craft, by true knowledge and conduct, by higher intelligence, men endowed, well-practised through their own action;
Deprived by you, they obtain nothing, this is not good, that is to say, what was done by you.
239. "I see a man who is lazy and gluttonous, even one of good family, an ugly person;
Protected by you, O Fortune, even one of noble birth, the wealthy one happily sends him about like a slave.
240. "I know you as false, one who serves without discrimination, foolish, one who attacks the wise;
Such a one does not deserve a seat or water, whence ambrosia? Go, you do not please me."

238-240. Therein, "by craft" means by the craft of elephants, horses, chariots, archery, and so on. "By true knowledge and conduct" means by true knowledge reckoned as the three Vedas and by morality. "Well-practised through their own action" means endowed with the quality of striving through one's own manly effort. "Possession" means they do not obtain even anything trifling, whether fame or happiness. "That is to say" means that which is this deficiency made by you to those who, having learnt crafts for the sake of supremacy, go about - that is not good of you. "Deformed" means ugly. "Protected by you" means guarded by you. "Even one of

good birth" means even one accomplished in birth, even one accomplished in craft, true knowledge, conduct, higher intelligence, and action. "Sends" means makes a servant. "This, that" means therefore, that. "False" means false, devoid of the highest state, because of not conforming to truth reckoned as intrinsic nature. "One who serves without discrimination" means one who, without discriminating, not knowing what is proper and improper, associates with both those accomplished in craft and so on and others alike. "One who attacks the wise" means one who attacks the wise, going about having felled, beaten, and vexed the wise. "Whence ambrosia" means for such a virtueless one, whence divine food? You do not please me; go, do not stand here.

She, rejected by him, disappeared right there. Then he, conversing with Hope, said -

241. "Who are you with white fangs, with earrings fastened on, with variegated bracelets, wearing polished golden ornaments;
Having clothed yourself in garments of poured-water colour, you shine, having adorned your ear with a blossom red as the tip of kusa grass.
242. "Like a hind wandering, missed by the arrow-and-bow bearer, you look up slowly;
Who is your companion here, O soft-eyed one, do you not fear, alone in the forest grove?"

241-242. Therein, "with variegated bracelets" means endowed with variegated bracelets. "Wearing polished golden ornaments" means wearing polished golden ornaments finished by craftsmanship. "Of poured-water colour" means divine fine cloth of the colour of a stream of poured water. "Having clothed" means having both dressed in a lower garment and having put on an upper robe. "Red as the tip of kusa grass" means of the colour of the tip-flame of kusa grass. "Having adorned with a blossom" means having adorned the ear with a sprouting asoka flower-bud - this is what is meant. "By one bearing arrows and bow" means by a hunter. "Missed" means one whose strike has missed. "Slowly, as it were" means just as that hind, frightened, having stood in the midst of the forest, looks at him slowly, slowly, so she looked.

Then Āsā spoke -

- 243.** "I have no companion here, Kosiya, I am a deity born from the realm of Masakkasāra;
With hope for ambrosia I have come to your presence, so distribute ambrosia to me, O one of excellent wisdom."

Therein, "born from the realm of Masakkasāra" means originating in the Tāvatiṃsa realm.

Having heard that, Kosiya, explaining "You, it seems, to whoever pleases you, you give hope by producing the fruit of hope, and to whoever does not please you, you do not give; there is none equal to you as a destroyer of wished-for purposes," said -

244. "With hope the merchants go, seekers of wealth, having boarded a ship they venture upon the ocean;

They sink there and also at one time, deprived of wealth they come with their goods destroyed.

245. "With hope farmers plough the fields, they sow seeds doing their work with effort;
By the onset of calamity or by lack of rain, they gain nothing of the coming of fruit from that.
246. "Then men seeking happiness, having put hope in front, perform self-deeds for their masters;
They, for their master's benefit, being overly oppressed again, flee to the directions, not having obtained anything.
247. "Having abandoned grain and wealth and relatives, with hope, intent on heaven, seekers of happiness;
They practise even rough austere asceticism for a long time, having mounted the wrong path they go to an unfortunate realm.
248. "These hopes are deemed deceitful, O Hope, remove the ambrosia in yourself;
Such a one does not deserve a seat or water, whence ambrosia? Go, you do not please me."

244-248. "Venture upon" (tattha parenti) means they spring forward. "Deprived of wealth" (jīnādhanā) means those whose wealth is diminished. Thus, by your power some succeed and some fail; there is none of bad character equal to you - he says. "Doing by means" (karontupāyaso) means they do each and every task by means. "By the onset of calamity" (itīnipātenā) means by the onset of any one of the calamities to crops such as unseasonable winds, rats, moths, parrots, insects, mildew, disease, and so on. "From that" (tato) means from that crop they gain no fruit whatsoever; you yourself do the act of cutting off their hope too - he says. "And then acts of manliness" (athattakārānī) means acts of manliness on the battlefields. "Having put hope in front" (āsaṃ purakkhatvā) means having placed the hope for supremacy in front. "For the master's benefit" (bhatturathā) means for the sake of the master. "Exceedingly oppressed" (atigāḷitā) means exceedingly crushed by enemies, with their property plundered and their army and vehicles destroyed. "They perish" (panassantī) means they flee. "Not having gained anything" (aladdha kiñcanan) means not having obtained any supremacy whatsoever. Thus, you yourself bring about the gain of supremacy for these too - he says. "Desiring heaven" (saggādhimanā) means intending to attain heaven. "Coarse" (lūkhan) means sapless bodily mortification such as the practice of the five fires and the like. "For a long interval" (cirantaran) means for a long time. "These hopes are deemed deceitful" (āsā viṣaṃvādikasammatā ime) means thus these beings go to an unfortunate realm through hope for heaven; therefore you, O Hope, are deemed deceitful, having come to the designation of "deceitful." "O Hope" (āse) - he addresses her.

She too, rejected by him, disappeared. Then, conversing with Faith, he spoke a verse -

- 249.** "Shining brightly with fame, one of fame, towards the direction called by the lowly name;

I ask you, O one with a body like a golden creeper, tell me, which deity are you?"

Therein, "shining brightly" means blazing. "Called by the lowly name" means you stand shining brightly towards the direction called by the lowly, inferior name as "the hinder" and "the western."

Then she spoke a verse -

250. "I am Faith, a goddess venerated by humans, always associating with those free from evil foes;
I have come to your presence due to a dispute about ambrosia, so distribute ambrosia to me, O one of excellent wisdom."

Therein, "faith" means the believing of anyone's word, which is both blameworthy and blameless. "Venerated" means venerated by virtue of the blameless portion. "Associating with those free from evil foes" - this is the name of the deity who, through blameless faith and the intrinsic nature of absolute trustworthiness, is also capable of establishing trustworthiness in others.

Then Kosiya, having said to her "These beings, having believed anyone's word, doing this and that, do more of what should not be done than what should be done, and all that is indeed caused by you," spoke thus -

251. "Giving, self-control, generosity and also self-restraint, having taken up with faith, some do at one time;
Theft, falsehood, fraud and also slander, some do again, released by you.

252. "A man with craving towards wives who are equal in birth and virtue, devoted wives too;
Having removed desire even for women of good family, he places faith again in a water-carrying slave girl.

253. "You yourself, O Faith, are one who consorts with others' wives, you do evil and you abandon the wholesome;
Such a one does not deserve a seat or water, whence ambrosia? Go, you do not please me."

251-253. Therein, "giving" means meritorious volition based on the ten grounds. "Self-control" means restraint of the faculties. "Generosity" means the relinquishment of gifts. "Self-control" means morality. "Having taken up with faith" means having taken up with faith the word of those who say "these things beginning with giving, of great benefit, should be done," they do them at one time. "Fraud" means either false weighing and so on, or village fraud and so on as an action. "Some do" means certain people, having believed the word of some who say "at such times as these, theft and so on should be done for these purposes," they do these things too. "Released by you again" means again released by you, even without believing the word of those who say "these blameworthy things with painful results should not be done," they do them. Thus he says that by your power one would do both what is blameworthy and what is blameless.

"Towards those who are equal" means towards those who are equal in birth, clan, morality, and so on. "With craving" means "pekkha" is called craving; the meaning is "with craving." "Desire" means desire and lust. "Places faith" means he places faith even in the word of a water-carrying slave girl; having believed her when she says "I shall do such and such a favour for you," having abandoned even women of good family, he resorts to her alone; having placed faith in the word of even a water-carrying slave girl saying "such and such a woman has her mind bound to you," he consorts with another's wife. "You yourself, O Faith, are one who consorts with others' wives" means since, having believed this and that, by your power they consort with others' wives, they do evil, they give up the wholesome; therefore you yourself are one who consorts with others' wives, you do evil, you also abandon the wholesome; there is no one of bad character, a destroyer of the world, equal to you; go, you do not please me.

She disappeared right there. Kosiya too, conversing with Shame who was standing to the north, spoke a pair of verses -

254. "At the expiration of night when the dawn has risen, she who appears with the highest form and beauty;
Such is the simile that occurs to me, O deity, tell me, which nymph are you?"
255. "Dark like a creeper in summer, like a flame of fire, stirred by the wind,
garlanded with red leaves;
Who are you standing there, gazing like a gentle deer, as if wishing to speak,
yet you utter no word?"

254-255. Therein, "at the expiration of night" means the end of night; the meaning is the termination of night. "Has risen" means when dawn breaks. "She who" means she who appears in the eastern direction, bearing the form of a lotus by virtue of the redness of gold. "Dark like a creeper in summer" means like a dark creeper in the summer season. "Like a flame of fire" means like a flame of fire; she too is like a young dark creeper freshly sprung up in scorched fields - this is the meaning. "Garlanded with red leaves" means surrounded by leaves of red colour. "Who are you standing" means just as that young dark creeper, stirred by the wind, stands swaying gracefully and shining, so who indeed are you that stand thus? "As if wishing to speak" means you are as if wishing to speak together with me, yet you utter no word.

Then she spoke a verse -

- 256.** "I am Shame, venerated by goddesses and humans, always associating with those free from evil foes;
I have come to your presence due to a dispute about ambrosia, yet I am not able to beg even for ambrosia;
For a woman's begging is like exposing one's private parts."

Therein, "I am Shame" means shame am I. "Even for ambrosia" means I am not able even to beg for that divine food. Why? "For a woman's begging is like exposing one's private parts" means because a woman's begging is like exposing one's private parts, like the revealing of secret limbs; the meaning is: it is like being shameless.

Having heard that, the hermit spoke two verses -

257. "By the Teaching, by the true method, O beautiful one, you will obtain, for this is the nature, not by begging is ambrosia.
Therefore that, without begging, I invite you, whatever ambrosia you wish, that too I give to you.
258. "You are invited by me today at my own hermitage, O one with a body like a golden creeper;
For you are to be venerated by me with all flavours, and having venerated you, I too shall eat the ambrosia."

257-258. Therein, "by nature" means by intrinsic nature. "By the true method" means by reason. "Not by begging is ambrosia" means ambrosia is not obtained by begging; for that very reason the other three did not obtain it. "This, that" means therefore, that. "Whatever you wish" means not only do I invite you, but whatever ambrosia you wish, that too I give to you. "One whose form is a golden creeper" means one whose body is resplendent like a heap of gold. "Venerated" means not only with ambrosia, but with all other flavours too, you are indeed fitting to be venerated by me. "I shall eat" means having venerated her, if there will be a remainder of the ambrosia, I too shall eat.

Then the following is a verse discovered by the Fully Enlightened One -

259. "She, approved by Kosiya, the brilliant one, Hiri surely entered the charming hermitage;
Abounding in water, with fruit, venerated by the noble ones, always frequented by those free from evil and enemies.
260. "Many tree thickets here were in bloom, mango trees, piyāla trees, jack trees and kiṃsuka trees;
Sobhañjana trees, lodda trees and also paddhaka trees, keka trees and bhaṅga trees, tilaka trees fully in bloom.
261. "Sal trees and musk-rose trees, many rose-apple trees here, holy fig trees and banyan trees and madhuka trees and rattan reeds;
Uddālaka trees and trumpet-flower trees and sinduvāraka trees, with delightful fragrance, mucalinda trees and ketakā trees.
262. "Hareṇuka plants, bamboo shoots, keṇu beans, tinduka trees, millet, nīvāra grain, and also cīnaka;
Plantains, banana trees, many kinds of rice here, various paddy, bhujapatta leaves, and rice grains.
263. "On its northern side, a safe pond arose;
Without roughness, without steep banks, good, without bad odour.
264. "There the fish delighted, secure and with abundant food;
Singu fish, savaṅka fish, saṃkula fish, satavaṅka fish, and red fish;
Swarming with āḷi fish and gaggara fish, shad fish and crow-fish.
265. "There the birds delighted, secure and with abundant food;

Swans, herons, and peacocks, ruddy geese and cocks;
Many cuckoos, variegated ones, crested peacocks and pheasants.

266. "There for drinking they come, various herds of beasts, many;
Lions, tigers and boars, bears, wolves and hyenas.
267. "Rhinoceroses and gayals, buffaloes, red deer and ruru deer;
Antelopes and boars, those with followings and wild pigs;
Many kadalimiga deer here, cats and hares.
268. "The ground-level hills spread with variegated flowers, resounding with birds,
frequented by flocks of birds."

259-268. Therein, "the brilliant one" means one accomplished in power. "Pāvisi yassaman" means entered the hermitage; the syllable "ya" serves as a consonant connector. "Abounding in water" means well-supplied with water in those various places. "With fruit" means accomplished with various kinds of fruit. "Venerated by the noble ones" means venerated and praised by noble ones who are free from the faults of the mental hindrances and who have attained meditative absorption. "Thickets of trees" means thickets of trees endowed with flowers and endowed with fruits. "Sobhañjana" means horse radish trees. "Lodda trees and also paddhaka" means lodda trees and lotus trees. "Keka and bhaṅga" means trees of those very names. "Karerī" means musk-rose trees. "Uddālaka" means the Cassia Fistula trees. "Mucalinda and ketaka" means mucalinda trees and five kinds of ketaka trees. "Hareṇuka" means a species of leguminous grain. "Veḷuka" means a variety of bamboo. "Keṇu" means forest beans. "Tinduka" means timbaru trees. "Cīnaka" means small royal beans. "Mocā" means plantains with seeds. "Rice" means various kinds of rice grown in dependence on a natural lake. "Paddy" means various kinds of paddy. "Ābhūjino" means bhujapatta trees. "Rice grains" means heads of self-grown rice grains free from powder and chaff.

"Of that very" means, monks, in the northern part of that very hermitage. "A pond" means a natural pond covered with five kinds of lotuses. "Not rough" means free from the roughness of fish, oysters, moss, and so on. "Without steep banks" means with unbroken banks and level landing places. "Without bad odour" means endowed with water without repulsive odour. "There" means of that pond. "Secure" means fearless. "Siṅgū" and so on are the names of those fish. "Kuṇālaka" means cuckoos. "Variegated" means with variegated wings. "Crested ones" means peacocks with raised crests, or also other birds with crests grown on their heads. "Pānāya māyanti" means they come for drinking. "Palāsāda" means rhinoceroses. "Gavajā" means gayals. "Gaṇino" means elk. "Kaṇṇikā" means kaṇṇika deer. "Ground-hills" means flat rocks spread level with the ground. "Strewn with variegated flowers" means strewn with variegated flowers. "Resounding with birds" means resounded with by birds of sweet voice. "Such were the grounds and mountains there" - thus the Blessed One describes the hermitage of Kosiya.

Now, in order to show the goddess Hiri's entering there and so on, he said -

269. "She of fair skin, hanging from the blue trees, like lightning from a great cloud,
approached;

For her, a stool with well-bound head, made of kusa grass, pure, fragrant,
covered with antelope hide;
Having spread out the stool, Hiri said this, 'Sit down, beautiful one, this seat is
comfortable.'

270. "To her then, seated on the stool, Kosiya, the matted-hair wearer of antelope
hide, to her who was wishing;
With fresh leaves, himself, together with water, brought ambrosia quickly, the
great sage.
271. She, having received it with both hands, thus spoke, delighted, to the matted-
hair wearer;
'Come, I, now venerated by you, shall go, O Brahmin, to the celestial abode,
victorious.'
272. "She, approved by Kosiya, the brilliant one, urged on, intoxicated by vanity of
beauty;
Having gone to the presence of the Thousand-Eyed One, 'This is Sudhā, O
Vāsava, give me the victory.'"
273. "Then Sakka too honoured her, together with Indra and the gods, the excellent
celestial maiden;
She, with joined palms, honoured by gods and humans, when she sat down on
the new stool."

269-273. Therein, "of fair skin" means having good skin. "Hanging from the blue
trees" means having hung from the blue trees, touching this and that branch of the
blue trees - this is the meaning. "Like a great cloud" means invited by him, like
lightning from a great cloud, she entered that hermitage of his. "For her" means for
her, Hiri. "With well-bound head" means with a well-connected top. "Made of kusa
grass" means made of kusa grass mixed with usīra and other fragrant roots.
"Fragrant" means fragrant because of being mixed with usīra and other fragrant
grasses. "Covered with antelope hide" means furnished with an antelope hide spread
on top. "Having spread out the stool" means having spread out such a stool-seat at
the door of the hermitage. "This seat is comfortable" means sit down comfortably on
this seat.

"Whatever" means as much as one likes. "For one desiring" means for one desiring
ambrosia. "With fresh leaves" means with moist lotus leaves brought from the pond at
that very moment. "Himself" means with his own hand. "Together with water" means
together with the water of offering. "Brought ambrosia" means he offered ambrosia.
"Speedy" means speedy through the force of pleasure. "Well then" is an indeclinable
particle used in the sense of release. "Victorious" means having attained victory.

"Permitted" means allowed to go now according to her pleasure. "Uttered" means
having gone to the city of the gods, in the presence of Sakka, she declared "This is
Sudhā." "Celestial maiden" means a young goddess. "Highest" means excellent. "She,
with joined palms, honoured by gods and humans" means with joined palms,
venerated by gods and by humans. "When" means when she sat down on the new
stool designated as a golden chair, provided by Sakka for the purpose of sitting, then

Sakka and the remaining deities venerated her seated there with coral tree flowers and so on.

Thus Sakka, having venerated her, thought - "For what reason indeed did Kosiya, without giving to the rest, give ambrosia to this one alone?" He sent Mātali again for the purpose of knowing that reason. Making that meaning evident, the Teacher said -

274. "That same Mātali he addressed again, the thousand-eyed lord of the thirty-three;
Having gone, tell my word to Kosiya, 'By hope, by faith, and by splendour, O Kosiya;
By what cause did shame obtain ambrosia?'"

Therein, "addressed" means he spoke. "My word" means tell my word to Kosiya. "By hope, by faith, and by splendour" means by what cause did shame itself obtain ambrosia, compared with hope, and with faith, and with splendour?

He, having accepted his word, having mounted the Vejayanta chariot, departed. Making known that meaning, the Teacher said -

275. "That chariot he raised up well for travel, gleaming like a bastion;
With a pole of Jambu-river gold, resembling refined gold, adorned, resembling variegated gold.

276. "Here many golden moons are set, elephants, cattle and horses, blue jays, tigers and panthers;
Antelopes, here birds made of crystal, here deer made of lapis lazuli, endowed with weapons.

277. "There they yoked the king of horses, bay-coloured, ten thousand, resembling young elephants;
Adorned, with golden net breast-plates, with ear ornaments, going at a sound, unhindered.

278. "Having ascended that excellent vehicle, Mātali made these directions resound;
The sky and the rocks and the forest trees, he shook the earth together with the ocean.

279. "He, having approached the hermitage quickly, with mantle over one shoulder, with joined palms;
Thus spoke Mātali to the very learned, senior, disciplined brahmin equal to a god.

280. "Listen to the word of Indra, Kosiya, I am a messenger, the first of givers asks you;
By hope, by faith, and by splendour, O Kosiya, by what cause did shame obtain ambrosia?"

275-280. Therein, "that well for travel" means that Vejayanta chariot for the purpose of travelling with ease. "Raised up" means he pulled it up, having lifted it, he made it ready for going. "Like a bastion" means similar to implements and articles; just as its implements blaze with the same colour as the tip of a flame, so too they blazed - this is the meaning. "With a Jambu-river pole" means a pole made of red gold known as Jambu-river gold. "Resembling variegated gold" means endowed with the eight auspicious signs, decorated with the seven jewels, made of gold. "Golden moons here" means golden discs here on the chariot. "Elephants" means elephants made of gold, silver, and gems. In "cattle and so on" too, the same method applies. "Here birds made of crystal" means here on the chariot, groups of birds made of crystal, made of various jewels, were also standing in succession. "Endowed with weapons" means having been shown as yoked together with their own respective weapons.

"Royal steeds of golden hue" means royal steeds of golden colour, mind-made. "Like young elephants" means similar to young elephants in the achievement of strength. "With golden net breast-plates" means endowed with breast-plate ornaments made of golden netting. "With ear-ornaments" means fitted with ear ornaments known as āveḷa. "Going by sound" means accustomed to going by mere sound alone, without the blow of a goad. "Unattached" means they yoked such royal steeds, unattached and of swift speed, there - this is the meaning.

"Made resound" means it made a single reverberation with the sound of the vehicle. "And the great trees" means the great trees and the jungle thickets - this is the meaning. "Caused to tremble" means it shook. There, the trembling of the sky should be understood through the trembling of the mansions situated in the sky. "With mantle over one shoulder" means a divine garment, a mantle arranged over one shoulder. "Senior" means senior in virtues. "Disciplined" means endowed with disciplined conduct and duty. "Thus spoke" means having stationed the chariot in the sky and having descended, he spoke thus. "God-brahmin" means a brahmin equal to a god.

He, having heard his word, spoke a verse -

281. "Fortune appears to me as blind, Mātali, and faith as impermanent, O charioteer of the gods.
Hope is deemed deceitful by me, and shame is established in the noble quality."

Therein, "blind" means because it favours both those accomplished in craft and so on and those not accomplished, it appears to me as "blind." "Impermanent" means but faith, because of abandoning this and that subject matter and arising in one thing after another, by way of non-existence after having been, appears to me as "impermanent." "Deemed deceitful" means but hope, because those desiring wealth, having plunged into the ocean by boat, come with their goods destroyed, therefore it appears to me as "deceitful." "In the noble quality" means but shame is established in the pure noble quality, which is reckoned as having the intrinsic nature of shame and moral fear.

Now, praising its virtue, he said -

282. "Maidens who request, protected by the clan, and those who are aged, and

those who are women with husbands;
They restrain by shame the desire and lust arisen towards men, their own
mind.

283. "At the head of the battlefield, armed with arrows and spears, among the
defeated, the falling, the fleeing;
They turn back through shame, having abandoned life, those with shame
receive them again.
284. "Just as the shore restrains the force of the ocean's waters, shame indeed
restrains evil people;
That shame, honoured by the noble ones in all the world, make that known to
Indra, O charioteer of the gods."

282-284. Therein, "aged" means widows. "With husbands" means young women
having husbands. "Their own" means all of them, having known the desire and lust
arisen in themselves towards other men, thinking "this is inappropriate for us,"
restrain their own mind through shame, and do not commit evil deeds. "Of those who
fall and those who flee" means in between those who are falling and those who are
fleeing. "Having abandoned life" means those who have shame, they, having given up
their own life, turn back through shame, and having thus turned back, those with
shame again receive their own husband, having freed him from the hands of enemies,
they take him back. "Restrainer of evil people" means one who restrains people from
evil; or this itself is the reading. "That" means that shame. "Venerated by the noble
ones" means venerated by the noble ones such as the Buddhas and so on. "Make that
known to Indra" means because this is thus of great virtue and venerated by the
noble ones, therefore tell Indra that this is thus the highest by name.

Having heard that, Mātali spoke a verse -

- 285.** "Who instilled this view in you, Kosiya, was it Brahmā, the great Indra, or else
the Lord of Creation?
For Shame, considered the best among the gods, the daughter of the great
Indra, became the queen."

Therein, "view" means the theory that "Shame is of great virtue, venerated by the
noble ones." "Instilled" means introduced into the heart. "Considered the best" means
from the time of obtaining ambrosia near you, having obtained a golden seat near
Indra, being venerated by all deities, she became esteemed as the highest.

Thus, even as he was speaking, at that very moment the condition of passing away
arose for Kosiya. Then Mātali, wishing to lead him there, saying "Kosiya, the life force
has been relinquished by you, the condition of passing away has also arrived for you;
what use is the human world to you? Let us go to the heavenly world," spoke a verse
-

- 286.** "Come now, depart to the celestial abode, having ascended this cherished
chariot;
And Inda awaits you, O kinsman of Inda, this very day go to companionship
with Inda."

Therein, "cherished" means dear and agreeable. "Kinsman of Inda" means of the same clan as Inda in a former existence. "Awaits" means he awaits, wishing for your arrival.

Thus, while he was speaking with Kosiya, Kosiya, having passed away, having become a spontaneously born young god, ascended and stood upon a celestial chariot. Then Mātali led him to the presence of Sakka. Sakka, having seen him, with a satisfied mind, having made his own daughter, the goddess Hirī, his queen-consort, gave her to him; his authority was immeasurable. Having understood that matter, the Teacher spoke the concluding verse: "The action of superior beings indeed becomes pure thus" -

287. "Thus those who do no evil become purified, and also the fruit of what is well practised does not perish;
Whoever saw the food of ambrosia, all of them have gone to companionship with Indra."

Therein, "those who do no evil" means beings who do no evil become purified thus. "Whoever saw" means whatever beings in that Himalayan region at that time saw the ambrosial food being given by Kosiya out of shame. "All of them" means all of them, having given thanks for that gift and having gladdened their minds, went to companionship with Indra.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too, this one being one who delighted in not giving, obstinately stingy, I tamed him indeed," connected the Jātaka: "At that time the deity Hirī was Uppalavaṇṇā, Kosiya was the monk master of giving, Pañcasikha was Anuruddha, Mātali was Ānanda, the sun was Kassapa, the moon was Moggallāna, Nārada was Sāriputta, Sakka was myself."

The commentary on the Sudhābhajana Jātaka is the third.

536. The Commentary on the Kuṇāla Jātaka

"Thus it is declared" - this the Teacher spoke while dwelling at Kuṇāla Lake, referring to five hundred monks oppressed by discontent. Herein this is the progressive discourse - It is said that the Sākiyans and Koliyans, having had a single dam constructed across a river named Rohiṇī between the city of Kapilavatthu and the city of Koliya, cultivate their crops. Then, in the month of Jetṭhamūla, when the crops were withering, the labourers of the residents of both cities gathered together. There the residents of the city of Koliya said - "If this water is drawn off to both sides, it will not suffice for you nor for us. But our crop will be produced with just one watering. Give this water to us." The residents of Kapilavatthu said - "When you have filled your granaries and are standing by, we, having taken red gold, sapphires, and dark coins, with baskets and bags and so on in hand, will not be able to go about at your house doors. Our crop too will be produced with just one watering. Give this water to us." "We will not give it." "We too will not give it." Thus having escalated the dispute, one stood up and gave a blow to another, and he too to yet another - thus having struck one another and having insulted the birth of the royal families, they set the dispute in motion.

The Koliyan labourers say - "You roar having taken the Kapilavatthu-dwelling Sākiyan children with you, who like dogs and jackals and so on lived together with their own sisters. What will their elephants and horses and so on or shield-weapons do to us?" The Sākiyan labourers say - "You now roar having taken leprous children with you, who, helpless, without refuge, like animals, dwelt in jujube trees. What will their elephants and horses and so on or shield-weapons do to us?" They went and told the ministers appointed to that work; the ministers told the royal families. Thereupon the Sākiyans - "We shall show our strength and power to those who lived together with their sisters" - went forth prepared for battle. The Koliyans too - "We shall show our strength and power to those who dwelt in jujube trees" - went forth prepared for battle. But other teachers say: "Among the slave women of the Sākiyans and Koliyans, when they had gone to the river for the purpose of water, having laid down their head-pads on the ground, and were seated in pleasant conversation, one woman took another's head-pad with the perception that it was her own. In dependence on that, when a dispute arose saying 'My head-pad, your head-pad,' gradually the residents of both cities - slaves and labourers, and servants, village headmen, ministers, and viceroys - all went forth prepared for battle." But rather than this method, the former method alone has come in many commentaries, and being fitting, that itself should be accepted.

Now they would go forth prepared for battle in the evening time - at that time the Blessed One, dwelling at Sāvattḥī, towards the break of dawn, surveying the world, saw these going forth thus prepared for battle, and having seen, reflecting "If I go, will this dispute be appeased or not?" - "Having gone there, I shall relate three birth stories for the purpose of appeasing the dispute; thereupon the dispute will be appeased. Then, having related two birth stories for the purpose of illustrating unity, I shall teach the Attadaṇḍa Sutta. Having heard the teaching, the residents of both cities will give two hundred and fifty princes each; I shall give them the going forth; there will be a great assembly" - having made this determination, right early, having attended to his toilet, having walked for almsfood in Sāvattḥī, having returned from his alms round, in the evening time, having come out from the Perfumed Chamber, without informing anyone, by himself taking his bowl and robes, having folded his legs crosswise in the sky between the two armies, for the purpose of generating a sense of urgency in them, emitting rays from his hair to create darkness during the day, he sat down. Then, showing himself to those whose minds were filled with a sense of urgency, he emitted the six-coloured Buddha rays. The residents of Kapilavatthu too, having seen the Blessed One, having thought "The foremost of our kinsmen, the Teacher, has come; surely our state of being in dispute has been seen by him," having thought "But it is not possible for us to bring a weapon down upon another's body when the Teacher has come; let the residents of Koliya city strike us or bind us" - threw down their weapons. The residents of Koliya city too did likewise.

Then the Blessed One, having descended, sat down on the excellent Buddha-seat that had been prepared on a sandy bank in a delightful place, shining with incomparable Buddha's glory. Those kings too, having paid homage to the Blessed One, sat down. Then the Teacher, though knowing, asked them "Why have you come, great kings?" "Not indeed, venerable sir, for the purpose of seeing the river, nor for the purpose of sport, but rather having prepared for battle at this place, we have come." "In dependence on what is your dispute, great kings?" "In dependence on water,

venerable sir." "What is water worth, great kings?" "Of little value, venerable sir." "What is earth worth, great kings?" "Priceless, venerable sir." "What are warriors worth, great kings?" "Warriors are priceless, venerable sir." "In dependence on water of little value, why would you destroy priceless warriors, great king? For there is no gratification in dispute; through dispute indeed, great kings, a certain tree deity, having formed a grudge against a black lion, has not reached even this entire cosmic cycle," having said this, he related the Phandana Jātaka. Then, having said "One should not be dependent on others, great kings. For having been dependent on others, through the tale of a single hare, the herds of quadrupeds in the Himalayas extending three thousand yojanas plunged into the great ocean; therefore one should not be dependent on others," he related the Daddara Jātaka. Then, having said "Sometimes, great kings, even the weak sees a weak spot of the strong; sometimes even the strong sees a weak spot of the weak; for even the Indian quail, a little bird, killed a noble elephant," he related the Laṭukikā Jātaka. Thus, having related three Jātakas for the purpose of appeasing the dispute, he related two Jātakas for the purpose of illustrating unity. Having said "For those who are united, great kings, no one is able to see an opening," he related the Rukkhadhamma Jātaka. Then, having said "No one was able to see a flaw of those who were united, great kings. But when they quarrelled with one another, then a single hunter's son, having brought about the destruction of their life, took them and went; there is no gratification in contention," he related the Vaṭṭaka Jātaka. Thus, having related these five Jātakas, at the conclusion he related the Attadaṇḍa Sutta.

Then the kings, being pleased, said "If the Teacher had not come, we would have killed each other and set flowing a river of blood; in dependence on the Teacher, our lives were obtained. If, however, the Teacher had dwelt in a household, the kingship over the four great continents with their surrounding two thousand islands would have come into his possession, and he would have had more than a thousand sons; from that he would have gone about with a retinue of warriors alone. But he, having abandoned that success and having gone forth, attained the highest enlightenment; let him now too go about with a retinue of warriors indeed" - the inhabitants of both cities gave two hundred and fifty young men each. The Blessed One, having given them the going forth, went to the Great Wood. From the following day onwards, surrounded by them, he walked for almsfood sometimes in the city of Kapilavatthu, sometimes in the city of Koliya, in the two cities. The inhabitants of both cities made great honour. For those who had gone forth not by their own preference but through the influence of respect and reverence, discontent arose. Their former wives too, having said this and that for the purpose of arousing discontent in them, sent messages. They became even more dissatisfied. The Blessed One, reflecting, having known their state of discontent, considering "These monks, while dwelling together with a Buddha such as myself, are dissatisfied; what kind of talk on the Teaching would be suitable for them?" saw the Kuṇḍāla proclamation of the Teaching. Then this occurred to him - "I shall lead these monks to the Himalayas and, by means of the Kuṇḍāla discourse, having made known to them the fault of womankind, having removed their discontent, I shall show them the path of stream-entry."

He, having dressed in the earlier period of the day, taking his bowl and robe, having walked for almsfood in Kapilavatthu, in the afternoon, having returned from his alms round, at the very time of taking the meal, having addressed those five hundred

monks, asked "Have you, monks, seen a delightful region of the Himalayas before?" "No indeed, venerable sir." "But would you go on a journey to the Himalayas?" "Venerable sir, we who are without supernormal power, how shall we go?" "But if someone were to take you and go, would you go?" "Yes, venerable sir." The Teacher, having taken all of them by his own supernormal power, having flown up into the sky, having gone to the Himalayas, while still standing in the sky, showed them in the delightful Himalayan region various kinds of mountains - the golden mountain, the silver mountain, the gem mountain, the vermilion mountain, the antimony mountain, the plateau mountain, and the crystal mountain - the five great rivers, and seven lakes - Kaṇṇamuṇḍaka, Rathakāra, Sīhapapāta, Chaddanta, Tiyyaggaḷa, Anotatta, and Kuṇāla. The Himalayas is indeed great, five hundred yojanas in height and three thousand yojanas in extent; he showed this delightful portion of it by his own power. There he showed in part the quadrupeds that had made their abodes there - families of lions, tigers, elephants, and so on. There he showed pleasant groves and the like, trees bearing flowers and bearing fruits, various flocks of birds, water-born and land-born flowers, the golden plateau on the eastern side of the Himalayas, and the vermilion plateau on the western side. From the time of seeing these delightful things, desire and lust for their former wives was abandoned in those monks.

Then the Teacher, having taken those monks, having descended from the sky, on the western side of the Himalayas, on a red arsenic plateau of sixty yojanas, beneath a sāla tree of seven yojanas standing for an entire cosmic cycle, on a red arsenic slab of three yojanas, surrounded by those monks, emitting the six-coloured rays, like the sun shining having agitated the depths of the ocean, having sat down, uttering a sweet voice, addressed those monks - "Monks, whatever in this Himalaya you have not seen before, ask about it." At that moment, two variegated cuckoos, having gripped a stick at both ends with their beaks and having caused their own master to sit in the middle, eight variegated cuckoos in front, eight behind, eight to the left, eight to the right, eight below, eight above making shade, thus having surrounded the variegated cuckoo, come through the sky. Then those monks, having seen that flock of birds, asked the Teacher - "What are these birds called, venerable sir?" "Monks, this is my ancient lineage, a tradition established by me. Formerly they attended upon me thus; at that time this flock of birds was great - two and a half thousand bird maidens attended upon me. Having gradually declined, now it has become this much." "But how, venerable sir, in such a jungle thicket did these bird maidens attend upon you?" Then the Teacher said to them "If so, monks, listen," and having established mindfulness, having brought up the past, showing it, said -

"Thus it is told, thus it is handed down: in a region bearing all medicinal herbs, spread with many flower garlands, frequented by elephants, gayals, buffaloes, ruru deer, yaks, spotted deer, rhinoceroses, elks, lions, tigers, leopards, bears, wolves, hyenas, otters, plantain deer, cats, hares, and kaṇṇikā deer, scattered about, inhabited by herds of faultless great boars, serpents, elephant families, and she-elephants, resorted to by black antelopes, monkeys, sarabha deer, eṇī deer, swift deer, spotted deer, man-eating beings, kimpurisas, demons, and ogres, spread with many groups of trees bearing clusters of non-intoxicating blossoms, delighted, with flower-touched tops, constantly resounding with flocks of intoxicated birds - ospreys, partridges, elephants, peacocks, parrots, jīvañjīvaka birds, celāvaka birds, bhīṅkāra birds, and Indian cuckoos, in a region adorned and decorated with hundreds of various minerals

bound together - antimony, red arsenic, yellow orpiment, vermilion, gold, silver, and gold - in such a charming jungle thicket, my dear, there dwells a bird named Kuṇāla, extremely beautiful, with extremely beautiful variegated wing-coverings."

"Indeed, my dear, that Kuṇāla bird has two and a half thousand female attendants, bird maidens. Then indeed, my dear, two bird maidens, having gripped a stick with their beaks and having caused that Kuṇāla bird to sit in the middle, fly up - let not weariness on the long journey's path carry away that Kuṇāla bird."

"Five hundred bird maidens fly below and below - 'If this Kuṇāla bird should fall from his seat, we shall receive him with our wings.'

"Five hundred bird maidens fly above and above - 'Let not the heat of the sun scorch that Kuṇāla bird.'

"Five hundred bird maidens fly on both sides - 'Let not cold or heat or grass or dust or wind or dew touch that Kuṇāla bird.'

"Five hundred bird maidens fly in front and in front - 'Let not cowherds or cattle herders or grass-carriers or wood-carriers or forest workers strike that Kuṇāla bird with a stick or a potsherd or a hand or a clod or a staff or a knife or pebbles. Let not this Kuṇāla bird collide with bushes or creepers or trees or branches or pillars or rocks or powerful birds.'

"Five hundred bird maidens fly behind and behind, addressing him with smooth, gentle, charming, sweet words - 'Let not this Kuṇāla bird become distressed on his seat.'

"Five hundred bird maidens fly in every direction, bringing various kinds of fruits from many trees - 'Let not this Kuṇāla bird become exhausted from hunger.'

"Then indeed, my dear, those bird maidens quickly convey that Kuṇāla bird from park to park, from pleasure grove to pleasure grove, from river ford to river ford, from mountain peak to mountain peak, from mango grove to mango grove, from rose-apple grove to rose-apple grove, from breadfruit grove to breadfruit grove, from coconut grove to coconut grove, for the purpose of delight.

"Then indeed, my dear, the Kuṇāla bird, surrounded by those bird maidens during the day, disparages them thus - 'Perish you outcasts, be destroyed you outcasts, thieves, cheats, unmindful ones, fickle-minded ones, ungrateful for what has been done, going wherever you wish like the wind.'"

Herein this is the explanation of the meaning - Monks, that jungle thicket is thus declared and thus celebrated. How? "Bearing the earth of all medicinal herbs" is the elaboration. Therein, "bearing the earth of all medicinal herbs" means endowed with earth that bears all medicinal herbs such as roots, bark, leaves, flowers, and so on - this is the meaning; or the mountain bearing the earth endowed with all medicinal herbs. For that region is thus declared and thus celebrated as "bearing the earth of all medicinal herbs"; what is meant is "in that jungle thicket." The same method applies also in the construction of the remaining terms. "Spread with many flowers and garlands" means spread with many flowers that have arisen for the purpose of fruiting and with garlands for adorning. "Ruru" means gold-coloured deer. "Uddāra"

means otters. "Biḷāra" means great cats. "Nela-maṇḍala" is called a herd of young elephant calves. "Mahāvarāha" means great elephants; the meaning is inhabited by a tenfold elephant clan distinguished by pasturing and so on, consisting of herds strewn with young elephant calves and great elephants, together with herds of she-elephants. "Issa-deer" means black lions. "Vāta-deer" means great wind-deer. "Paṣada-deer" means spotted deer. "Man-eating ogresses" means mare-faced demonesses. "Kimpurisas" means kinnaras of various kinds such as divine kinnaras, moon kinnaras, tree kinnaras, staff-youth kinnaras, konti-bird kinnaras, ear-cloak kinnaras, and so on. "Spread with many groups of trees bearing buds and flower-clusters, with delighted flowers and tips touched with blossoms" means spread with many groups of trees - those bearing buds, those bearing flower-clusters, those fully blossomed, and those blossomed only at the tips. "Vāraṇā" are birds with trunks like elephants. "Celāvaka" - these too are just birds. "Hema and kanaka" means two kinds of gold. In a region intertwined and adorned with these hundreds of mineral substances such as collyrium and so on, with many heaps of coloured minerals. "Friend" - this is merely a form of polite address in the Teaching. "Variegated" means variegated both on the beak and on the lower belly part.

"Aḍḍhuḍḍha" means three and a half; the meaning is three thousand five hundred. "On the road of the journey's course" means on the path of travel reckoned as a journey. "Ubbāhettha" means afflicted. "Upapphusī" means having approached, touched. "Struck a blow" - here the meaning of the term "mā na" should be understood in the sense of the possessive case. "Saṅgamesī" means encountered. "Saṅhāhi" means smooth. "Sakhilāhi" means dear. "Mañjūhi" means gentle. "Madhurāhi" means sweet-voiced. "Samudācarantiyo" means attending by way of performing music. "Fruits of various kinds from many trees" means various kinds of fruits from many trees. "From park to park" means they lead from one park among flower parks and so on to another park - this is the meaning. In "pleasure groves" and so on too, the same method applies. "From coconut grove" means from one coconut grove to another coconut grove. "Atisambhonti" means having thus led him there, they quickly reach him for the purpose of delight.

"Surrounded during the day" means surrounded for the whole day. "Disparages" means they, it is said, having thus attended upon him during the day, having brought him down to the roosting tree, having surrounded him, having sat on the branches of the tree, aspiring "Perhaps we might obtain a sweet word," dwell thinking "When dismissed by him, we shall go to our own dwelling place." But the Kuṇḍala king, dismissing them, disparages them with words beginning with "Perish." Therein, "perish" means go away. "Be destroyed" means perish in every way. They are "thieves" because of the destruction of wealth, grain, and so on in the house; "cheats" because of much deceitfulness; "unmindful ones" because of lost mindfulness; "fickle-minded ones" because of unsettled minds; "ungrateful for what has been done" because of the destruction of what was done, through betrayal of friends.

And having said thus, "Thus indeed, monks, even when born as an animal, I know the ingratitude, the great deceitfulness, the misconduct, and the immorality of women; even then I, without turning to their control, wield them under my own control" - by this talk, having removed the discontent of those monks, the Teacher became silent.

At that moment two dark cuckoos, having lifted up their master with a stick, being four and four in the lower parts and so on, came to that place. Those monks, having seen them too, asked the Teacher. The Teacher, having said "Formerly, monks, my companion was a phussa cuckoo named Puṇṇamukha; this is his lineage," being asked by those monks in the same manner as before, said -

"Indeed, my dear, in the eastern region of that Himalaya, the king of mountains, there flow very fine and very subtle rivers originating from the mountains, green, approaching."

Therein, "very fine and very subtle" is because of the very fine, smooth quality of the water; "originating from the mountains" because the mountain is their source, thus "mountain-born"; "green" because of the flood mixed with green grass flowing from the Himalayas; "approaching" because of approaching Lake Kuṇāla - thus "very fine and very subtle, mountain-born, green, approaching" means rivers of such a kind flow in which - this is the meaning.

Now, describing the flowers in that Lake Kuṇāla to which they approach, he said -

"In a region with blue water-lilies, lotuses, white water-lilies, white lotuses, hundred-petalled lotuses, fragrant white water-lilies, and mandālaka flowers, freshly grown, with pure fragrance, delightful, and māvaka plants."

Therein, "uppala" means blue water-lily. "Nalina" means white lotus. "Satapatta" means a fully hundred-petalled lotus. "Sampati" means endowed with a region of these freshly grown, newly arisen flowers, with pure fragrance and with delightfulness, and with māvaka plants capable of binding the heart - this is the meaning.

Now, describing the trees and so on in that lake, he said -

"In a forest abundant with kuravaka, mucalinda, ketaka, vedisa, vañjula, punnāga, bakula, tilaka, piyaka, hasana, sāla, saḷala, campaka, asoka, ironwood trees, tirīṭi, bhujapatta, lodda, and sandalwood; in a thicket of dark aloe wood, padmaka, piyaṅgu, devadāru, and coca trees; with kakudha, kuṭaja, aṅkola, kacci, kāra, kaṇikāra, kaṇṇikāra, kanavera, koraṇḍaka, koviḷāra, kiṃsuka, yodhika, forest jasmine, manaṅgaṇa, manavajja, bhaṇḍi, surucira, and bhaginī trees bearing garlands and wreaths; spread with jasmine, sumana, sweet-scented, dhanutakkāri, tāḷisa, tagara, usīra, koṭṭha, and kaccha; in a region adorned and decorated with atimuttaka creepers in full bloom spread out; resounding with swans, divers, kādamba geese, and kāraṇḍava ducks; inhabited by groups of sorcerers, perfected ones, ascetics, and hermits; a region frequented by excellent gods, demons, ogres, titans, gandhabba musicians, kinnaras, and great serpents - in such a charming jungle thicket, my dear, there dwells a phussa cuckoo named Puṇṇamukha, with extremely sweet voice, with charming eyes, with intoxicated gaze.

"Indeed, my dear, that phussa cuckoo Puṇṇamukha has two and a half hundred female attendants, bird maidens. Then indeed, my dear, two bird maidens, having gripped a stick with their beaks and having caused that phussa cuckoo Puṇṇamukha to sit in the middle, fly up - 'Let not weariness on the long journey's path carry away that phussa cuckoo Puṇṇamukha.'

"Fifty bird maidens fly below and below - 'If this Puṇṇamukha the phussa cuckoo bird should fall from his seat, we will receive him with our wings.'

"Fifty bird maidens fly above and above - 'Let not the heat of the sun scorch this Puṇṇamukha the phussa cuckoo.'

"Fifty and fifty bird maidens fly on both sides - 'Let not cold or heat or grass or dust or wind or dew touch this Puṇṇamukha the phussa cuckoo.'

"Fifty bird maidens fly in front and in front - 'Let not cowherds or cattle herders or grass-carriers or wood-carriers or forest workers strike this Puṇṇamukha the phussa cuckoo with a stick or a potsherd or a hand or a clod or a staff or a knife or gravel. Let not this Puṇṇamukha the phussa cuckoo come into conflict with shrubs or creepers or trees or branches or pillars or rocks or powerful birds.'

"Fifty bird maidens fly behind and behind, addressing him with smooth, kind, charming, and sweet words - 'Let not this Puṇṇamukha the phussa cuckoo become weary on his seat.'

"Fifty bird maidens fly in every direction, bringing various kinds of fruits from many trees - 'Let not this Puṇṇamukha the phussa cuckoo become exhausted from hunger.'

"Then indeed, my dear, those bird maidens quickly conveyed that phussa cuckoo Puṇṇamukha from park to park, from pleasure grove to pleasure grove, from river ford to river ford, from mountain peak to mountain peak, from mango grove to mango grove, from rose-apple grove to rose-apple grove, from breadfruit grove to breadfruit grove, from coconut grove to coconut grove, for the purpose of delight.

Then indeed, my dear, Puṇṇamukha the phussa cuckoo, surrounded by those bird maidens throughout the day, praised them thus: "Good, good, sisters, this indeed, sisters, is proper for you as daughters of good family, that you should attend to your husband."

Then indeed, my dear, Puṇṇamukha the phussa cuckoo approached the bird Kuṇāla. The attendant bird maidens of the bird Kuṇāla saw that Puṇṇamukha the phussa cuckoo coming from afar; having seen him, they approached Puṇṇamukha the phussa cuckoo; having approached, they said this to that Puṇṇamukha the phussa cuckoo - "This, dear Puṇṇamukha, bird Kuṇāla is very harsh, very harsh in speech; perhaps having come to you, we might obtain pleasant speech." Having said "Perhaps so, sisters," he approached the bird Kuṇāla; having approached, having exchanged friendly greetings with the bird Kuṇāla, he sat down to one side. Seated to one side, Puṇṇamukha the phussa cuckoo said this to that bird Kuṇāla - "Why are you, dear Kuṇāla, wrongly practising towards women who are well-born, daughters of good family, rightly practising? Even towards women who speak disagreeably, dear Kuṇāla, one should speak agreeably, how much more so towards those who speak agreeably!"

When this was said, the bird Kuṇāla disparaged that Puṇṇamukha the phussa cuckoo thus - "Perish, you, my dear wretched outcast, be destroyed, you, my dear wretched outcast, who indeed is more accomplished than you, conquered by a wife!" And thus disparaged, Puṇṇamukha the phussa cuckoo turned back from that very place.

Then indeed, my dear, at a later time, before long, a severe illness arose in Puṇṇamukha the phussa cuckoo - bloody diarrhoea; painful feelings occurred, bordering on death. Then indeed, my dear, this occurred to the attendant bird maidens of Puṇṇamukha the phussa cuckoo - "This Puṇṇamukha the phussa cuckoo is sick; perhaps he might recover from this illness" - leaving him alone without a companion, they approached the bird Kuṇāla. The bird Kuṇāla saw those bird maidens coming from afar; having seen them, he said this to those bird maidens - "But where is your husband, you outcasts?" "Puṇṇamukha the phussa cuckoo is sick, dear Kuṇāla; perhaps he might recover from that illness." When this was said, the bird Kuṇāla disparaged those bird maidens thus - "Perish you outcasts, be destroyed you outcasts, thieves, cheats, unmindful ones, fickle-minded ones, ungrateful for what has been done, going wherever you wish like the wind" - having said this, he approached Puṇṇamukha the phussa cuckoo; having approached, he said this to that Puṇṇamukha the phussa cuckoo - "Alas, dear Puṇṇamukha." "Alas, dear Kuṇāla."

Then indeed, my dear, the bird Kuṇāla, having embraced that Puṇṇamukha the phussa cuckoo with his wings and beak, having raised him up, gave him various medicines to drink. Then indeed, my dear, that illness of Puṇṇamukha the phussa cuckoo was allayed.

Therein, "piyakā" means white-flowered trees. "Hasanā" means the syllable "ha" is a euphonic connector; it is just "asanā." "Tirīṭi" means a certain species of tree. "Candanā" means red fragrant sandalwood trees. "Oghavane" means in a forest endowed with an abundance of these. "Devadārukacocagahane" means in a thicket of devadāru trees and banana plants. "Kaccikārā" means a certain species of tree. "Kaṇṇikārā" means those with large flowers. "Kaṇṇikārā" means those with small flowers. "Kiṃsukā" means the Cassia Fistula trees. "Yodhikā" means jasmine. "Vanamallikamanāṅgaṇamanavajjabhaṇḍisurucirabhaginimālāmalyadhare" means bearing garlands and wreaths with the flowers of jasmine, those without blemish, those without fault, bhaṇḍī trees, those very beautiful, and bhaginī trees. "Dhanutakkārī" means the bow-shaped trumpet-flower tree. "Tālīsā" means tālīsā-leaf trees. "Kacchavitate" means spread with these jasmine and so on at river banks and mountain slopes. "Saṃkusumitalatā" means in a region adorned and decorated with well-blossomed atimuttaka creepers and various kinds of creepers spread out in those various places. "Gaṇādhivuṭṭhe" means inhabited by groups of these sorcerers and so on. "Puṇṇamukha" means Puṇṇamukha because of the fullness of his face. He is called "phussakokila" because of being touched by others. "Vilāsitanayana" means with charming eyes. "Mattakkha" means just as the eyes of intoxicated ones are red, so he has red eyes; or one with eyes of proper proportion.

"Sister" is an address by the noble convention. "You would attend upon" means you would take him for the whole day and go about. Thus he, having spoken an affectionate talk, dismisses them. Sometimes Kuṇāla together with his retinue goes to see Puṇṇamukha, sometimes Puṇṇamukha comes to the presence of Kuṇāla. Therefore he said "then indeed, my dear." "Samma" means friend. "Having come" means dependent on, in dependence on. "We might obtain" means we might obtain an endearing word from the presence of Kuṇāla. "Perhaps" means perhaps you might obtain; "I shall speak" means not. "Of the well-born" means of those of the same species.

"Perish" means flee. "Wretch" means inferior. "Accomplished" means who indeed is there another accomplished one similar to you. "Conquered by a wife" means conquered by a wife; or this itself is the reading. Thus he disparages him, saying "who indeed is there an accomplished one similar to you, thus conquered by women," for the purpose of his not speaking such a word again. "From that very place" means having thought "Kuṇāla is angry with me," he turned back from that very place; he, having turned back, together with his retinue went to his own dwelling place.

"Perhaps" is a reflection of doubt; having thought thus "he might or might not recover from this illness," they departed leaving him behind. "You" means of you. "Perhaps" means he might or might not recover from that illness; by the time of our arrival he will be dead. For we, having known "he will die right now," have come to become your wives. "He approached" means these women, having come at the time of their husband's death, thinking "we shall become repulsive," having abandoned him, have come; having thought "I, having gone, having collected flowers, fruits and so on, various medicines for my friend, shall make him healthy," the Great Being, strong as an elephant, having flown up into the sky, approached where he was. "Haṃ" is an indeclinable particle; asking "Are you alive, my dear?" he spoke thus. The other too, saying "I am alive," said "Yes, my dear." "He caused to drink" means he made him drink. "Was allayed" means was appeased.

Those bird maidens too came when he had become healthy. Kuṇāla too, having caused Puṇṇamukha to eat various kinds of fruit for a few days, when he had regained his strength, said "My dear, now you are healthy; dwell together with your own attendants; I too shall go to my own dwelling place." Then he said to him "These, my dear, having abandoned me when I was severely ill, run away; I have no need of these wanton women." Having heard that, the Great Being, saying "If so, my dear, I shall tell you of the evil nature of women," having taken Puṇṇamukha, having led him to the red arsenic plateau on the slopes of the Himalayas, sat down on a red arsenic seat at the foot of a sāla tree seven yojanas high. On one side Puṇṇamukha together with his retinue sat down. Throughout the entire Himalayas a divine proclamation went forth - "Today Kuṇāla, the king of birds, having sat down on a red arsenic seat in the Himalayas, will expound the Teaching with the grace of a Buddha; listen to that." Having heard by the successive spreading of the sound, the six sensual-sphere gods for the most part assembled there. The deities of the many serpents, suparṇas, kinnaras, sorcerers and so on too proclaimed that matter. At that time a vulture king named Ānanda, with a retinue of ten thousand vultures, was dwelling on Vulture Mountain. He too, having heard that uproar, thinking "I shall hear the Teaching," together with his retinue, having come, sat down to one side. Nārada too, a hermit possessing the five direct knowledges, surrounded by ten thousand hermits, dwelling in the Himalayan region, having heard that divine proclamation, thinking "It seems my friend Kuṇāla will speak of the faults of women; there will be a great assembly; it is fitting for me too to hear that teaching," having gone there by supernormal power together with ten thousand hermits, sat down to one side. There was a great assembly similar to the assemblies at the teachings of the Buddhas. Then the Great Being, by the knowledge of remembering past births, making Puṇṇamukha a bodily witness, spoke of incidents seen in past existences connected with the faults of women. Making known that meaning, the Teacher said -

Then indeed, my dear, the bird Kuṇāla said this to that cuckoo Puṇṇamukha, who had recovered from illness, who had recently recovered from sickness -

"Seen by me, my dear Puṇṇamukha, was a dark woman with two fathers, binding her mind to a sixth man while having five husbands, that is to say, to a headless trunk, a cripple." And further there is a saying here -

290. "Then Ajjuna, Nakula, Bhīmasena, Yudhiṭṭhila, and King Sahadeva; These five husbands having surpassed, the woman did evil with a humpbacked dwarf."

"Seen by me, my dear Puṇṇamukha, was a female ascetic named Saccatapāpī, dwelling in the midst of a cemetery, digesting her food every fourth meal, who did evil with a drunkard.

"Seen by me, my dear Puṇṇamukha, was a queen named Kākavatī, dwelling in the midst of the ocean, the wife of Venateyya, who did evil with the dancer Kuvera.

"Seen by me, my dear Puṇṇamukha, was Queen Kuruṅgadevī named Lomasuddarī, desiring Prince Eḷika, who did evil with the pupil Dhanantevāsī of Prince Chaḷaṅga.

"Thus indeed this was known by me, the mother of Brahmadatta; Having left the King of Kosala, she did evil with Pañcālacaṇḍa.

291. "These and others did evil, therefore I do not trust women, nor do I praise them;
Just as the earth in the world is equally disposed, the treasure-bearing earth is a support for all kinds;
All-enduring, unshaking, unshakable, so too are women - a man should not trust those."

292. "Just as a lion, a feeder on blood and flesh, a beast of prey, armed with five weapons, very fierce;
A forceful devourer, delighting in harming others, so too are women - a man should not trust those.

"Indeed, dear Puṇṇamukha, prostitutes are not women to be approached, they are not called courtesans, they are called murderesses, that is to say, prostitutes, women to be approached."

"Like a thief with braided hair, like liquor mixed with poison, like a merchant with flattering speech, like the horn of an antelope ever-turning, like serpents double-tongued. Like a pit concealed, like an abyss hard to fill, like a demoness hard to satisfy, like Yama taking all away. Like fire all-consuming, like a river carrying all away, like the wind going wherever it wishes, like Neru making no distinction, like a poison tree ever bearing fruit." And further there is a saying here -

293. "Like a thief, like one smeared with poison, like a merchant who is a boaster;
Like the horn of an antelope ever-turning, double-tongued like a serpent.
294. "Like a pit concealed, like an abyss hard to fill;
Like a demoness hard to satisfy, like Yama taking all away.
295. "Just as fire, a river, the wind, and a boat approaching Neru;
Like a poison tree ever bearing fruit, they destroy wealth in the home;
Women who are destroyers of treasures."

290-295. Therein, "recovered from illness" means first ill, afterwards recovered. "Seen by me" means in the past, it is said, Brahmadata, the king of Kāsi, by the accomplishment of his soldiers and vehicles, having seized the kingdom of Kosala, having killed the king of Kosala, having taken his queen-consort who was pregnant, having gone to Bārāṇasī, made her his own queen-consort. She afterwards gave birth to a daughter. But the king by nature had neither daughter nor son; he, being pleased, said "Dear lady, take a boon." She, having accepted it, set it aside. But they gave that girl the name "Kaṇhā." Then, when she had come of age, her mother said to her - "Dear daughter, a boon was given by your father to you; I accepted it and set it aside; take a boon of your own choosing." She, having broken through shame and moral fear due to the abundance of defilements, said to her mother "Mother, there is nothing else that I lack; for the purpose of acceptance, arrange a self-choice ceremony for me." She informed the king. The king, having said "Let her take a husband according to her liking," had a self-choice ceremony proclaimed. In the royal courtyard, many men adorned with all ornaments assembled. Kaṇhā, having taken a flower casket, standing at the upper lion-window, looking about, was not pleased with even one.

At that time, from the clan of King Paṇḍu, Ajjuna, Nakula, Bhīmasena, Yudhiṭṭhila, and Sahadeva - these five sons of King Paṇḍu, having learnt the craft at Takkaśilā in the presence of a world-renowned teacher, wandering about thinking "We shall learn the customs of the country," having reached Bārāṇasī, having heard the uproar within the city, having asked and having known that matter, thinking "We too shall go," with forms resembling golden figures, having gone there, stood in succession. Kaṇhā, having seen them, having become enamoured of all five of them, having thrown chaplets of flowers upon the heads of all five, said "Mother, I choose these five persons." She too informed the king. The king, because the boon had been given, without saying "She shall not obtain it," though displeased, having asked "Of what birth are they? Whose sons?" having known their state of being sons of King Paṇḍu, having shown them honour, gave her to them as a wife.

She, in a seven-storeyed mansion, won them over by the power of defilements. But she had one attendant, a humpbacked cripple. She, having won over the five princes by the power of defilements, at the time of their going out, having obtained the opportunity, burning with defilement, does evil together with the hunchback, and speaking together with him - "There is no one dear to me equal to you; having had the princes killed, I shall have your feet anointed with their throat-blood," she says. And even among the others, at the time of being intimate with the eldest brother - "Among these four, you alone are dearer to me; even my life is given up for your

sake; after my father's passing, I shall have the kingdom given to you alone," she says. At the time of being intimate with the others too, the same method applies. They, thinking "She holds us dear, and our sovereignty has arisen in dependence on her," were exceedingly pleased with her.

She one day became ill. Then they, having surrounded her, one sat down massaging her head, and the rest each one a hand and a foot. But the hunchback sat down at the foot of the bed. She, to the eldest brother, Prince Ajjuna, who was massaging her head - "There is no one dearer to me than you; as long as I live, I shall live for you; after my father's passing, I shall have the kingdom given to you," giving a signal with her head, she won him over; and to the others too, she gave the same signal with her hands and feet. But to the hunchback - "You alone are my dear one; I shall live for your sake," she gave a signal with her tongue. They all, because of what had been told before, understood that meaning by that signal. Among them, the rest understood only the signal given to themselves. But Prince Ajjuna, having seen the movements of her hands, feet, and tongue - Having thought "Just as to me, so to the rest too signals must have been given by her, and there must be intimacy with the hunchback too," having taken his brothers, having gone out, he asked - "Was the woman with five husbands seen by you showing a movement of her head to me?" "Yes, she was seen." "Do you know the reason?" "We do not know." "This indeed is the reason here; but do you know the reason for the signal given to you with hands and feet?" "Yes, we know." "She gave it to us too for that very same reason. Do you know the reason for the giving of a signal to the hunchback by the movement of her tongue?" "We do not know." Then, having explained to them, having said "Evil deeds were done by her together with this one too," when they did not believe, having summoned the hunchback, he asked. He related the whole story.

They, having heard his word, having become free from desire and lust towards her - "Alas, a woman is indeed evil, immoral; having abandoned those of noble birth and endowed with beauty such as us, she commits evil deeds with such a loathsome and repulsive hunchback. What wise-born person would delight with such shameless women of evil character?" - having reproached womankind in many ways, saying "Enough of the household life for us," the five persons, having entered the Himalayas, having gone forth, having performed the preliminary work on a circular meditation object, at the end of their life span went according to their actions. Now Kuṇāla, the king of birds, was at that time Prince Ajjuna. Therefore, showing an incident seen by himself, he said beginning with "Seen by me."

Therein, "having two fathers" - this is said by way of the king of Kosala and the king of Kāśi. "Pañcapatikāyā" means one having five husbands; the syllable "ya" is merely an indeclinable particle. "Paṭibandhantiyā" means being bound to. "Kabandha" - his neck, it is said, having bent down, was stuck to his chest; therefore he appeared as if his head were cut off. "Having surpassed five" means having surpassed these five. "Khujjavāmanakena" means by a hunchbacked dwarf.

Having said this, showing other things previously seen as well, he again said beginning with "Seen." Therein, in the second story, for now, this is the explanation - In the past, it is said, in dependence on Bārāṇasī, a white-robed female ascetic named Saccatapāpī, having had a hermitage built in a cemetery, dwelling there, ate having let four meals pass; she was well known throughout the entire city like the

moon and like the sun. The residents of Bārāṇasī, whether snapping their fingers or stumbling, say "Homage to Saccatapāpī." Then at a certain festival time, on the first day, the goldsmiths, as a group, having built a pavilion in a certain place, having brought fish, meat, liquor, scents, garlands and so on, began drinking liquor. Then one goldsmith, while throwing away the dregs of liquor - having said "Homage to Saccatapāpī," by a certain wise man - when it was said "Hey, you blind fool, you pay homage to a woman of fickle mind; alas, what a fool!" - he said "My dear, do not say so; do not commit an action conducive to hell." Then he said to him "You dullard, be silent; make a bet for a thousand. I, having had Saccatapāpī, adorned and prepared, make me hold the dregs of liquor, seated in this very place, shall drink liquor on the seventh day from now. There is no such thing as a woman of stable morality." He, having said "You will not be able to," made a bet with him for a thousand. He, having informed the other goldsmiths of that, on the following day, right early, having entered the cemetery in the guise of a hermit, stood not far from her dwelling place, paying homage to the sun.

She, while going for almsfood, having seen him - "He must be a hermit of great supernormal power; I dwell beside the cemetery, while this one dwells in the midst of the cemetery; there must be a peaceful state within him; let me pay homage to him" - having approached, she paid homage. He neither looked at her nor spoke to her. On the second day too she did likewise. But on the third day, at the time of paying homage, with face cast down, he said "Go away." On the fourth day, he exchanged friendly greetings saying "I hope you are not troubled about almsfood?" She, satisfied thinking "A friendly welcome has been obtained by me," departed. On the fifth day, having received more friendly welcome, having sat down for a short while, she went. But on the sixth day, when she had come, paid homage, and was seated - having said "Sister, what indeed is this great sound of singing and music today in Bārāṇasī?" - when it was said "Noble sir, you do not know; a festival has been proclaimed in the city; that is the sound of those celebrating there" - as if not knowing, saying "Is this sound here indeed?" - he asked "Sister, how many meals do you let pass?" "Four, noble sir; but how many do you let pass?" "Seven, sister." This he spoke falsely. For he eats daily at night. He, having asked her "How many years have you been gone forth, sister?" when she had said "Twelve years," when asked "How many years for you?" he said "This is my sixth year." Then, having asked her "But is there any attainment of a peaceful state for you, sister?" when it was said "There is not, noble sir; but is there for you?" having said "There is not for me either" - he said "Sister, we obtain neither sensual happiness nor the happiness of renunciation. Is hell hot only for us? We perform a service for the public. I shall become a layman. There is wealth belonging to my mother. I am not able to endure suffering." She, having heard his word, due to her own fickleness of mind, having become one with her mind bound to him - said "Noble sir, I too am dissatisfied; but if you will not abandon me, I too shall become a laywoman." Then he, saying "Come, I shall not abandon you; you shall be my wife," having led her into that city, having lived together, having gone to the liquor-drinking pavilion, having had her hold the dregs of liquor, drank liquor. The other one lost the thousand. She, dependent on him, prospered with sons and daughters. At that time Kuṇāla was the drunkard. Therefore, making known what was seen by himself, he said beginning with "Seen by me."

In the third story, the past account is expanded in the commentary on the Kākavatī

Jātaka in the Book of Fours. At that time, however, Kuṇāla was a garuḷa. Therefore, making known what was seen by himself, he said beginning with "Seen by me."

In the fourth story, in the past, Brahmadaṭṭa, having killed the king of Kosala, having seized the kingdom, having taken his queen-consort who was pregnant, having returned to Bārāṇasī, even though knowing her state of being pregnant, made her his queen-consort. She, when the embryo was fully matured, having given birth to a son resembling a golden figurine - thinking "Even when he has come of age, the king of Bārāṇasī will have him killed, saying 'This is the son of my adversary, what use is he?' - let not my son die at the hands of others," said to the nurse - "Mother, having spread a rag over this child, having laid him down in the charnel grove, come back." The nurse, having done so, having bathed, returned. The king of Kosala too, having died, was reborn as a guardian deity of his son. By his power, one she-goat belonging to a certain goatherd who was pasturing goats in that region, having seen that boy, having produced affection, having given him milk to suckle, having grazed a little, having gone back again, gave him milk to suckle two, three, four times. The goatherd, having seen her behaviour, having gone to that place, having seen that child, having established affection as for a son, having led him away, gave him to his own wife. She, however, was childless; therefore she had no breast milk; then she gave him only goat's milk to drink. From then on, however, two or three she-goats die daily. The goatherd - thinking "If this one is looked after, all the she-goats will die; what use is he to us?" having laid him in a clay vessel, having covered it with another, having smeared the opening without any gap with bean flour, released it in the river. That, being carried along by the current, at the lower ford, at the king's residence, a certain outcast together with his wife, a repairer of old things, while washing bow-string hemp, having seen it, having gone quickly, having brought it, having placed it on the bank, having opened it wondering "What is in here?" and looking, saw a child. His wife too was childless; affection as for a son arose in her for him; then, having led him home, she looked after him. From the age of seven or eight years onwards, when his mother and father went to the royal family, they took him along. From the age of sixteen onwards, however, he himself frequently went and did the repair of old things.

The king's queen-consort had a daughter named Kuruṅgadevī, bearing the highest beauty. She, from the time of seeing him, having become enamoured of him, finding no delight elsewhere, would come to his very workplace. Through their frequent seeing of each other, for those who were enamoured of each other, transgression occurred in a concealed place within the royal family itself. As time went on, the female attendants, having found out, reported to the king. The king, having become angry, having convoked the ministers - said "Such and such a deed has been done by this outcast's son; do what is to be done to him." The ministers said "This is a great transgression; it is fitting to have various kinds of bodily punishment inflicted and afterwards to kill him." At that moment, the boy's father, the guardian deity, attached himself to the body of that very boy's mother. She, by the power of the deity, having approached the king, said - "Great king, this boy is not an outcast; this boy was born in my womb, the son of the king of Kosala. I spoke falsely to you, saying 'My son has died.' I, thinking 'He is the son of your adversary,' having given him to the nurse, had him abandoned in the charnel grove. Then one goatherd looked after him. He, when his own she-goats were dying, set him adrift in the river. Then, that outcast who was

a repairer of old things in your household, having seen him floating, nourished him. If you do not believe, having summoned them all, ask them."

The king, having summoned all of them beginning with the nurse, having asked, having heard that very same account, pleased, thinking "This boy is of noble birth," having bathed him, having had him adorned, gave him his own daughter. But because of the she-goats having been killed on his account, they gave him the name "Prince Eḷika." Then the king, having given him an army and vehicles -dismissed him saying "Go, take the kingdom belonging to your father." He too, having taken Kuruṅgadevī, having gone, was established in the kingdom. Then the king of Bārāṇasī, thinking "This one has not learnt the crafts," sent a teacher named Prince Chaḷaṅga for the purpose of teaching him the crafts. He gave him the position of general, thinking "He is my teacher." Afterwards, Kuruṅgadevī committed misconduct with him. The general too has an attendant named Dhanantevāsī. He sent garments, ornaments, and so on for Kuruṅgadevī through his hands. She did evil with him too. Kuṇāla, bringing forth and showing that reason, said beginning with "Seen by me."

Therein, "Lomasuddarī" means one whose belly is adorned with a line of hair. "With the pupil Dhanantevāsī of Prince Chaḷaṅga" means even though desiring Prince Eḷika, she did evil together with General Prince Chaḷaṅga and with his very own attendant Dhanantevāsī. "Thus women of misconduct are immoral, of bad character, therefore I do not praise them" - this the Great Being showed, having brought up the past. For he was at that time Prince Chaḷaṅga, therefore he brought up an incident seen by himself.

In the fifth story too, in the past, the king of Kosala, having seized the kingdom of Bārāṇasī, having made the queen-consort of the king of Bārāṇasī, even though pregnant, his own queen-consort, went to his own city. She afterwards gave birth to a son. The king, because of being without a son, having nourished him with affection for a son, having had him trained in all the crafts, when he had come of age, sent him saying "Take the kingdom that is your own father's property." He, having gone there, exercised kingship. Then his mother, having asked permission of the king of Kosala saying "I wish to see my son," going to Bārāṇasī with a great retinue, took up residence in a certain market town between the two countries. Right there was a certain brahmin youth named Pañcālacaṇḍa, who was handsome. He offered her a present. She, having seen him, with her mind bound to him, having done evil deeds together with him, having spent a few days right there, having gone to Bārāṇasī, having seen her son, having quickly turned back, having taken up residence again in that very market town, having engaged in misconduct together with him for a few days, went to the city of Kosala. She, from that time onwards, before long, having given this and that reason, having asked permission of the king saying "I am going to the presence of my son," going and coming, engaged in misconduct together with him in that market town for about a fortnight. "My dear Puṇṇamukha, these women are indeed immoral, liars" - showing this past too, the Great Being said beginning with "Thus indeed this."

Therein, "the mother of Brahmadatta" means the mother of Prince Brahmadatta who was exercising kingship over the kingdom of Bārāṇasī. At that time, it is said, Kuṇāla was Pañcālacaṇḍa, therefore, showing an incident known by himself, he said thus.

"These and" means: my dear Puṇṇamukha, do not think "Only these five women did evil, not others"; rather, both these and many others are doers of evil deeds. Standing at this point, the stories of adulteresses in the world should be related. "The earth" means just as the earth, known as the ground, equally disposed, through the absence of aversion, having become equally disposed towards all, that treasure-bearing earth is a support for all kinds, a support for both the highest and the lowest; so too women, through the power of defilements, are a support for all, both the highest and the lowest. For women, gaining the opportunity, do evil with anyone whatsoever. "All-enduring" means just as she endures everything, does not tremble, is not shaken, does not waver, so too women endure all men through the power of worldly gratification. If any man is established in their minds, for the sake of protecting him they do not tremble, do not waver, do not make an uproar. And just as she is not shaken and does not waver, so too women are not shaken and do not waver by sexual intercourse; it is not possible to satisfy them by that.

"A fierce beast" means a wicked animal. "Five-weaponed" means this is said by way of the mouth and the four feet. "Suruddha" means very cruel, very harsh. "So too are women" means just as indeed the mouth and the four paws are the five weapons of a lion, so too for women, forms, sounds, odours, flavours, and tangible objects are the five weapons. Just as he, seizing his prey, seizes with those very five, so too they, seizing their prey of defilements, having struck with weapons beginning with form, seize. Just as he, being hard, devours by force, so too these are hard, forceful devourers. So too indeed these, even upon men of firm morality, having used force by their own power, bring about the destruction of morality. Just as he delights in harming others, so too these delight in harming others through the power of defilements. "Those" means a man should not trust those thus endowed with faults.

"Gamanīyo" means courtesans. This is what is meant - my dear Puṇṇamukha, these names of women such as "prostitutes" and so on, these are not their intrinsic names. They are not called prostitutes, nor are they called women to be approached, nor are they called courtesans; but by their intrinsic name they are called murderesses, those who are called prostitutes, women to be approached. "Vadhikāyo" means those who slay their husbands. This meaning should be illustrated by the Mahāhmaṃsa Jātaka. For this was said:

"They are deceit and mirage, sorrow, disease and misfortune;
They are harsh and bondage, snares of Death, dwelling in caves;
Whatever man trusts in them, he is the lowest of men among men."

"Veṇikatā" means those with braided hair. Just as indeed a thief standing in the forest, having tied up his topknot, plunders wealth, so these too, having led one under the control of defilements, plunder wealth. "Like liquor mixed with poison" means like intoxicating liquor mixed with poison. Just as that shows disturbance, so these too, filled with lust for other men, not knowing what should and should not be done, doing one thing when another should be done, show disturbance. "With flattering speech" means just as a merchant speaks only the praise of his own goods, so these too, having concealed their own faults, proclaim only their virtues. "Ever-turning" means just as the horn of an antelope stands twisted, so through fickleness of mind they are ever-turning. "Like a serpent" means like a serpent, they are called

double-tongued through falsehood. "Like a pit" means just as a cesspit covered with a board, so they go about concealed by clothes and ornaments. And just as a hole covered with rubbish, when stepped upon, produces pain in the feet, so these too when associated with through trust. "Like an abyss" means just as the abyss in the great ocean is hard to fill, so these too are hard to fill with three things - sexual intercourse, giving birth, and adornment. Therefore he said - "Unsatisfied with three things, monks, is a woman" and so on.

"Like a demoness" means just as a demoness, through greed for flesh, cannot be satisfied with wealth, rejecting even much wealth she desires only flesh, so these too, through greed for sexual intercourse, are not satisfied even with much wealth, not counting wealth they desire only sexual intercourse. "Like Yama" means just as Yama takes away absolutely and spares nothing, so these too spare no one among those accomplished in birth and so on, bringing all to the destruction of morality and so on through the power of defilements, at the second mind-moment they lead them to hell. "Like fire" means just as fire consumes everything, both what is pure and what is impure, so these too associate with all, both low and high. In the simile of the river too, the same method applies. "Wherever they wish they go" is an instrumental expression used in the locative sense; wherever their desire is, there they run. "Neru" means in the Himalayas there is one golden mountain; even crows that have approached it become gold-coloured. Just as that, so these too, making no distinction, regard whoever has approached them as one and the same.

"Visarukkho" means a kimpakka tree resembling a mango. It bears fruit constantly, and is endowed with beauty and so on; therefore, consuming it without suspicion, they die. Just so, these too, by way of beauty and so on, constantly bearing fruit, appear as if delightful. But when associated with, having given rise to negligence, they cause one to fall into the realms of misery. Therefore it was said -

"Not knowing the danger in the future, whoever indulges in sensual pleasures;
At the end of the result they strike him, like having eaten a poisonous fruit.

Or just as a poisonous tree, ever bearing fruit, is always bringing harm, so too are these by way of destroying morality and so on. Just as the root, the bark, the leaf, the flower, and the fruit of a poisonous tree are nothing but poison - thus it is ever bearing fruit - so too their form also etc. tangible object also is nothing but poison - thus like a poisonous tree ever bearing fruit.

He said thus "Panuttaretthā" in verse composition to make that meaning clear. Therein, "women who are destroyers of treasures" means women who create obstacles to the treasures painfully accumulated by their husbands, giving these to others and engaging in misconduct.

From here onwards, showing the grace of his Dhamma discourse in various ways, he said -

"There are these four things, dear Puṇṇamukha, which when a need arises work harm; these should not be lodged in another's family - a bull, a cow, a vehicle, and a wife. These four possessions a wise one should not keep away from home. And further there is a saying here -

296. 'A bull, a cow, a vehicle, and a wife - one should not let stay at the relatives' home;
Those who do not use it break the chariot, by overloading they kill the bull;
By milking they kill the calf, a wife at the relatives' home becomes corrupted.'

"There are these six things, dear Puṇṇamukha, which when a need arises work harm -

297. 'A bow without a string, and a wife at the relatives' home, a boat on the far shore, and a vehicle with a broken axle;
A friend who is far away, and an evil companion - when a need arises, these work harm.'

"Indeed, dear Puṇṇamukha, by eight reasons a woman despises her husband - by his poverty, by his sickness, by his old age, by his addiction to liquor, by his foolishness, by his heedlessness, by his compliance in all duties, by his not giving all wealth. Indeed, dear Puṇṇamukha, by these eight reasons a woman despises her husband. And further there is a saying here -

298. 'A poor man and a sick one too, an old person and a drunkard;
A heedless one and a fool, one who fails in all duties;
By giving all desires, she despises her husband.'

"Indeed, dear Puṇṇamukha, by nine reasons a woman brings corruption upon her husband - she is inclined to go to parks, she is inclined to go to pleasure groves, she is inclined to go to river fords, she is inclined to go to relatives' families, she is inclined to go to other families, she is inclined to be engaged in the pursuit of adorning herself with mirrors and cloth, she is a drinker of intoxicants, she is inclined to peeping out, she is one who stands at the door. Indeed, dear Puṇṇamukha, by these nine reasons a woman brings corruption upon her husband. And further there is a saying here -

299. 'She who is inclined to go to parks and pleasure groves, to rivers, to relatives, to other families;
Engaged in adorning herself with mirrors and cloth, whatever woman is a drinker of intoxicants.

300. 'And she who is inclined to peeping out, and she who stands at the door;
By these nine reasons, women bring about offence towards their husbands.'

"Indeed, dear Puṇṇamukha, by forty reasons a woman transgresses against a man - She stretches herself, she bends, she displays charm, she acts bashfully, she strikes nail with nail, she treads foot upon foot, she scratches the ground with a stick, she lifts up a child or causes him to be lifted up, she plays or causes him to play, she kisses or causes him to kiss, she eats or causes him to eat, she gives, she requests, she imitates what is done, she speaks loudly, she speaks softly, she speaks openly, she speaks privately, she laughs with dancing, singing, music, crying, coquetry, and adornment, she gazes, she sways her hips, she moves her private parts, she opens her thighs, she closes her thighs, she shows her breasts, she shows her armpits, she shows her navel, she buries her eyes, she raises her eyebrows, she scrapes her lips with

her teeth, she puts out her tongue, she loosens her cloth, she ties her cloth, she loosens her hair, she ties her hair. Indeed, dear Puṇṇamukha, by these forty reasons a woman transgresses against a man.

"Indeed, dear Puṇṇamukha, by twenty-five reasons a woman should be known as corrupted - She praises her husband's going abroad, she does not remember him when he has gone, she does not welcome him when he has come, she speaks dispraise of him, she does not speak praise of him, she works for his harm, she does not work for his benefit, she does what is not his function, she does not do his function, she lies down wrapped up, she lies down with face turned away, she becomes restless and agitated, she breathes deeply, she experiences suffering, she frequently goes to defecate and urinate, she acts contrary, having heard another man's voice she opens her ear-holes and pays attention, she is a destroyer of wealth, she makes intimacy with neighbours, she is one with feet gone out, she is one who wanders in streets and is an adulteress, she is always disrespectful towards her husband with corrupted mental intentions, she frequently stands at the door, she shows her armpits, limbs and breasts, having gone in every direction she gazes. Indeed, dear Puṇṇamukha, by these twenty-five reasons a woman should be known as corrupted. And further there is a saying here -

301. 'She praises his going abroad, she does not grieve when he has gone; Having seen him returned, she does not welcome him, she never speaks praise of her husband;
These are the characteristics of a corrupted woman.
302. 'Unrestrained, she works for his harm, and neglects his benefit, doing what is not his function;
She lies down wrapped up, with face turned away, these are the characteristics of a corrupted woman.
303. 'She becomes restless and agitated, and she breathes deeply, experiencing suffering;
She frequently goes to defecate and urinate, these are the characteristics of a corrupted woman.
304. 'She acts contrary, doing what is not his function, she listens to the sound of another speaking;
She is a destroyer of wealth and makes intimacy, these are the characteristics of a corrupted woman.
305. 'Wealth obtained with difficulty, brought with hardship, property gathered with suffering, she destroys;
And she makes intimacy with neighbours, these are the characteristics of a corrupted woman.
306. 'One with feet gone out, one who wanders in streets, and always with corrupted mind towards her husband;

She is an adulteress, devoid of respect, these are the characteristics of a corrupted woman.

307. 'She constantly stands at the doorway, showing her breasts and armpits; With wandering mind she gazes in every direction, these are the characteristics of a corrupted woman.
308. 'All rivers go crookedly, all forests are made of wood; All women would do evil, when finding a sheltered place.
309. 'If she should obtain a moment or a secret place, or should obtain such a sheltered place; All women would indeed do evil, not having obtained another, even with a cripple.
310. 'Towards women who make pleasure for men, of many minds and unrestrained; Even if one should not cause displeasure everywhere, one should not trust, for women are like fords.'

296-310. Therein, "a bull, a cow" is said with a change of gender. "Becomes corrupted at the relatives' home" means there she, having become fearless, from the time of youth onwards engages in misconduct together with intimate servants and so on; the relatives, even knowing, do not make a refutation, and avoiding their own ill repute, they are as if not knowing. "Working harm" means matters that should not be practised; the meaning is: doing what should not be done. "Without quality" means without a bowstring. "An evil companion" means a bad friend.

"By poverty" means by the state of poverty. The same method applies to the remaining terms as well. Therein, a poor man, because of the absence of ornaments and so on, is not able to win her over through defilement, so she despises him. A sick man is not able to win her over with sensual pleasures as objects and sensual pleasures as defilements. One worn out by old age is not capable of bodily and verbal play and delight. A drunkard takes even her hand ornaments and so on into the liquor house itself. A fool, a blind fool, is not skilled in the pleasures of love. A heedless one, having become addicted to slave women, cohabits with the household slave women, but reviles and abuses his wife; on account of that she despises him. One who conforms in all duties - "This one is powerless; he conforms only to me" - she reviles and abuses him. But whoever hands over all wealth and entrusts the household to her, his wife, having taken all the essence of wealth into her own hands, despises him like a slave, and when she wishes, saying "What use are you?" she throws him out even from the house. "Reached the head" means having reached the state of the head.

"Brings corruption" means she brings corruption upon her husband, she offends against him; the meaning is: she does evil action. "Of the habit of going to parks" means whether having asked permission of her husband or without asking permission, having frequently gone to one among flower parks and so on, having engaged in misconduct there, having said such things as "Today an oblation was made by me to the tree deity in the park," she convinces her foolish husband. But a

wise one, thinking "Surely she engages in misconduct there," does not allow her to go again. Thus the meaning should be understood in all the terms as well. "Another's family" means the house of friends and companions and so on. She goes there having said such things as "I have interest invested at such and such a family; there is a temporary loan; I shall settle that." "Of the habit of peeping" means of the habit of looking through windows and so on. "Standing at the door with its panels open" means displaying her limbs and minor limbs, she stands at the open door.

"Transgresses" means she goes beyond bounds; the meaning is: while standing right in the presence of her husband, she shows a sign to another. "Stretches herself" means either having previously made an arrangement, "When I see him I shall stretch myself; by that signal you should know whether there is an opportunity or not," or even without having made an arrangement, thinking "Thus this one will become attached to me," while standing right behind her husband, she stretches herself and displays the stretching. "Bends" means having dropped something on the ground, as if picking it up, having bent down, she shows her back. "Displays charm" means she displays charm either through postures such as walking and so on, or through adornment. "Acts bashfully" means as if being bashful, she covers her body with a cloth, or clings to a door panel or a wall. "With a nail" means she strikes toenail against toenail, fingernail against fingernail. "With a stick" means with a small rod. "A child" means having taken either her own child or another's child, she lifts him up or has him lifted up. "Plays" means either she herself plays, or she has the child play. In "kissing" and so on too, the same method applies. "Gives" means she gives him some fruit or flower. "Requests" means she requests that very thing back from him. "Imitates" means whatever the child does, she imitates it. "Loudly" means loudly by way of a loud sound or by way of praise. "Softly" means softly by way of a gentle sound, or by disagreeable speech, or by contemptuous speech. "Openly" means not concealed, in the midst of many people. "Privately" means concealed, in a secret place. "By dancing" means by these, dancing and so on, she makes a sign. Therein, regarding making a sign by weeping, the story of the chaplain's wife who was carried off by a merchant's son, having mounted an elephant through a window at night while the rain god was raining, should be told. "Laughs" means she laughs a great laugh; thus too she makes a sign. "Armpit" means the armpit. "Scrapes with the teeth" means she scrapes with her teeth. "The head" means the hair-knot. Thus by loosening and binding the hair too, she makes a sign to other men; whether having targeted a specific person or without having targeted anyone, thinking "Someone will become attached" - she does it indeed.

"Should be known as corrupted" means she is corrupted towards me, angry; and having become angry, she engages in misconduct - thus she should be known by a wise person. "Going abroad" means having said such things as "The wealth invested in such and such a village is being lost, go and recover it, engage in trade," when he has gone, desiring to engage in misconduct, she praises his going abroad. "Harm" means decline. "What is not one's function" means what is not fitting to be done. "Having wrapped up" means having dressed tightly. "Become restless" means turning this way and that way. "Become agitated" means become uproarious; she rouses the attendant lying at her feet, has the lamp lit, creates various kinds of uproar, and destroys his delight in defilements. "Experiences suffering" means she says such things as "My head aches." "Acts contrary" means she acts in opposition, by way of

giving hot food to one who wishes for cold food, and so on. "Destroyer of wealth" means one who destroys through addiction to liquor and so on the wealth painfully accumulated by the husband. "Makes intimacy" means she makes intimacy under the power of defilements. "One with feet gone out" means one with feet gone out for the purpose of looking out for a lover. "Towards her husband" means she is an adulteress through disrespect towards her husband and through a corrupted mind.

"All women" means except for those whose defilements have been made thin through insight, all the remaining women would do evil. "Finding" means being found, being available - this is the meaning. "A sheltered place" means a place for secret consultation, a place for breaking through. "A moment or a secret place" means an opportunity or a concealed place for the purpose of doing evil. "Would do indeed" - here "nu" is merely a particle. "Not having obtained" means not having got. Or this itself is the reading; not having obtained another accomplished man, they would do evil even with a cripple, even with one more repulsive than that. "Among those who make delight" means among those who create amusement. "Among those who cannot be restrained" means among those who cannot be disciplined by refutation. "Like a ford" means just as a ford does not prevent anyone bathing, whether of the highest or lowest rank, so too these, when there is a secret place or a moment or a sheltered place, do not reject anyone.

For thus in the past, in Bārāṇasī, there was a king named Kaṇḍarī, bearing the most excellent appearance. His ministers daily brought a thousand caskets of perfume for him. With those, having done the plastering in his dwelling, having split the perfume caskets, having made them into fragrant firewood, they cook food. His wife too was lovely, named Kinnarā by name. His religious adviser too was of the same age, named Pañcālacaṇḍa, endowed with higher intelligence. But near the king's mansion, within the inner wall, a rose-apple tree grew; its branch hung over the top of the wall. In its shade there dwelt a loathsome, ill-formed cripple. Then one day Queen Kinnarā, looking through the window, having seen him, having become enamoured, at night, having gratified the king with sensual delight, when he had fallen into sleep, having gently risen from her seat, having placed food of various excellent flavours in a golden dish, having placed it on her hip, having descended by a cloth rope through the window, having climbed the rose-apple tree, having descended by the branch, having fed the cripple, having done evil, having ascended the mansion by the very path by which she had come, having rubbed her body with perfumes, she lay down together with the king. By this method she constantly does evil together with him. But the king does not know.

One day, having circumambulated the city, while entering his dwelling, having seen the cripple lying in the shade of the rose-apple tree, who had reached the utmost pitifulness, he said to the chaplain - "Look at this human ghost." "Yes, I see him, Sire." "Could indeed, my dear, any woman approach such a repulsive one under the power of desire and lust?" The cripple, having heard that conversation, having generated conceit, thinking "What is this king saying? He does not know of his own queen's coming to my presence, methinks," having raised joined palms towards the rose-apple tree, said "Listen, master, O deity born in the rose-apple tree, apart from you no other knows this matter." The chaplain, having seen his action, thought - "Surely the king's queen-consort, having gone by the rose-apple tree, does evil together with

this one." He asked the king - "Great king, what is the bodily contact of your queen like in the night-time?" "My dear, I see nothing else, but in the middle watch her body is cold." "If so, Sire, let other women be set aside; your queen-consort, Queen Kinnarā, does evil together with this one." "My dear, what are you saying? Would one such as she, endowed with supreme charm, take delight together with this supremely loathsome one?" "If so, Sire, investigate her."

He, saying "Very well," at night, having eaten supper, having lain down together with her, thinking "I shall investigate," at the usual time of falling asleep, he was as if fallen asleep. She too, having risen, did likewise. The king, having gone following right at her heels, stood leaning against the shade of the rose-apple tree. The cripple, having become angry with the queen, struck her on the ear-chain with his hand, saying "You have come today having delayed too long." Then, having said to him "Do not be angry with me, master; I was watching for the king's falling asleep," she was like a foot-attendant in his house. But by that blow of his, the lion-faced earring, having slipped from her ear, fell at the feet of the king. The king, thinking "This much will suffice," having taken it, went away. She too, having been unfaithful together with him, having gone in the former manner itself, began to lie down together with the king. The king, having rejected her, on the following day commanded "Let Queen Kinnarā, having adorned herself with all the ornaments given by me, come." She, having said "My lion-faced earring is at the goldsmith's," did not come; and when sent for again, she came with only one earring. The king asked - "Where is your earring?" "At the goldsmith's." Having had the goldsmith summoned, he said "For what reason did you not give this woman her earring?" "I do not have it, Sire." The king, having become angry with her, having said "You wicked caṇḍālī woman, one such as me should be your goldsmith," having thrown that earring before her, said to the chaplain - "My dear, what was said by you is true; go and have her head cut off." He, having placed her in a certain area right in the king's palace, having approached the king - "Sire, do not be angry with Queen Kinnarā; all women are of such a nature indeed. If you wish to know the immoral nature of women, I shall show you their wickedness and their abundant deceitfulness; come, let us wander through the countryside in the guise of unknown persons," he said.

The king, having said "Very well," having handed over the kingdom to his mother, set out on a journey together with him. When they had gone a yojana's distance along the road and were seated on the highway, a certain householder, having performed the marriage ceremony for his son's benefit, having seated a maiden in a covered vehicle, was going with a great retinue. Having seen that, the chaplain said to the king - "If you wish, it is possible to make this maiden do evil together with you, Sire." "What are you saying? She has a great retinue; it is not possible, my dear." The chaplain, having said "If so, watch, Sire," having gone ahead, having surrounded a place not far from the road with a curtain, having placed the king inside the curtain, himself sat down beside the road, weeping. Then that householder, having seen him, asked "Father, why are you weeping?" "My wife is heavy with burden; I have set out on the road to take her to the family house; right on the way her womb has stirred; she is suffering inside the curtain; there is no woman near her; I too cannot go there; I do not know 'What will come to be?' It is fitting to obtain a woman." "Do not weep; I have many women; one will go." "If so, let this very maiden go; it will be a blessing for her too." He thought - "He speaks the truth; it is indeed a blessing for my daughter-in-

law too; for by this sign she will prosper with sons and daughters" - and he sent that very one. She, having entered there, having seen the king, having become enamoured, did evil. The king also gave her a signet ring. Then, when she had come out having accomplished her task, they asked her - "What has she given birth to?" "A golden-coloured son." The householder, having taken her, set out. The chaplain too, having gone to the king's presence, asked "You have seen, Sire, even a maiden is thus evil; how much more then others? But has anything been given by you to her?" "Yes, a signet ring was given." "I shall not let her have it" - and having gone quickly, having seized the small carriage, when it was asked "What is this?" he said "This one has taken the signet ring placed at the pillow of my brahmin wife and come; give it, dear girl, the signet ring." She, while giving it, having pierced the brahmin on the hand with her fingernail, gave it saying "Take it, you thief."

Thus the brahmin, having shown the king many other adulteresses too by various means, said "Let this much suffice here for now; we shall go elsewhere, Sire." The king, having returned to Bārāṇasī itself, saying "Even if we were to travel throughout the whole of Jambudīpa, all women will be of just such a nature; what use are they to us? Let us turn back" - Being entreated by the chaplain saying "Great king, women are indeed of such evil character; this is their nature; forgive, Sire, Queen Kinnarā," having forgiven, he had her driven out from the royal residence, but having removed her from her position, he made another queen-consort. And he had that cripple driven out and had the rose-apple branch cut down. At that time Kuṇāla was Pañcālacaṇḍa. Thus, bringing forth and showing a reason seen by himself, he spoke a verse -

311. "Whom indeed, having seen, all women of Kaṇḍarī and Kinnarā do not delight at home;
Having abandoned such a man, the wife, having seen another man, a cripple."

Its meaning is - That which indeed was the cause of dispassion for King Kaṇḍarī and Queen Kinnarā - thus of these Kaṇḍarī and Kinnarā - having seen that, it should be known - all women do not delight at home with their own husbands. For indeed, having seen another man, a cripple, having abandoned that king, such a man skilled in delight, the wife did evil together with that human ghost.

Also in the past, in Bārāṇasī, a king named Baka exercised kingship righteously. At that time, a certain poor man dwelling at the eastern gate of Bārāṇasī had a daughter named Pañcapāpī. It is said that she, formerly too, as a poor man's daughter, having kneaded clay, was plastering the wall of the house. Then a certain Individually Enlightened One, for the purpose of plastering his own cave, having thought "Where shall I obtain clay?" and "It is possible to obtain it in Bārāṇasī," having put on his robe, with bowl in hand, having entered the city, stood not far from her. She, having become angry, looking up, with a corrupted mind said "He begs even for clay." The Individually Enlightened One remained quite motionless. Then she, having seen the Individually Enlightened One motionless, having again gladdened her mind, having said "Ascetic, can you not even get clay?" having brought a large lump of clay, placed it in his bowl. He, with that clay, made plastering in the cave. She, before long, having passed away from there, in that very city, in the village outside the gate, took conception in the womb of a woman of unfortunate destiny. She, after the elapse of ten months, emerged from her mother's womb. As a result of the lump of clay, her

body was accomplished in touch, but because of having looked up angrily, her hands, feet, face, eyes, and nose were ugly and deformed. Therefore they recognised her as "Pañcapāpī."

Then one day, the king of Bārāṇasī, at night, in the guise of an unknown person, investigating the city, went to that region. She too, playing together with village girls, not knowing him to be the king, seized him by the hand. He, by the touch of her hand, was unable to remain in his own nature; he was as if touched by divine contact. He, infatuated with the lust of contact, having taken her by the hand even though so deformed, having asked "Whose daughter are you?" when it was said "Of one dwelling at the gate," having asked about her state of being without a husband, said "I shall be your husband; go and get permission from your mother and father." She, having approached her mother and father, having said "A certain man, mother, desires me," when it was said "He too will be a poor man; if he desires even such a one, very well," having gone, she reported the state of having been permitted by her mother and father. He, having dwelt together with her in that very house, right early entered the king's dwelling. From then on, in the guise of an unknown person, he constantly went there; he did not even wish to look at another woman.

Then one day, bloody diarrhoea arose in her father. Milk-rice prepared with unbroken milk, ghee, honey, and sugar was the medicine for this; they, due to poverty, were unable to produce it. Then Pañcapāpī's mother said to her daughter - "Well, dear, will your husband be able to produce milk-rice?" "Mother, my husband must be even poorer than us; even so, I shall ask him; do not worry," having said this, at the time of his arrival, having become unhappy, she sat down. Then the king, having come, asked her "Why are you unhappy?" She reported that matter. Having heard that, the king, having said "Dear lady, this is a very rich medicine; from where shall I obtain it?" thought - "It is not possible for me to continue thus constantly; on the road, danger too is to be expected. If indeed I shall take her to the inner palace, those not knowing the accomplishment of her touch will make sport saying 'Our king has come having taken a demoness.' Having made all the city inhabitants know the contact of her, I shall free myself from blame." Then the king said to her - "Dear lady, do not worry, I shall bring milk-rice for your father," having said this, having enjoyed himself together with her, having gone to the king's dwelling, on the following day, having had such milk-rice cooked, having had leaves brought, having made two containers, having put milk-rice in one, having placed the crest-jewel in one, having tied them up, having gone in the night-time, said "Dear lady, we are poor; it was obtained with difficulty. You should tell your father 'Today eat milk-rice from this container, tomorrow from this one.'" She did so. Then her father, because of the richness of the milk-rice, having eaten only a little, became satisfied. Having given the remainder to his wife, he himself too ate. All three too were satisfied. But the container with the crest-jewel they set aside for the following day's purpose.

The king, having gone to his dwelling, having washed his face, having said "Bring me my crest-jewel," when it was said "We do not see it, Sire," said "Search the whole city." They, even after searching, did not find it. "If so, search outside the city in the houses of the poor, taking up the food-leaf containers." Searching, having seen the crest-jewel in that pot, they bound her mother and father as "thieves" and led them away. Then her father, having said "Master, we are not thieves; this jewel was

brought by another," when it was said "By whom?" having informed "By my son-in-law," when asked "Where is he?" said "My daughter knows." Then he spoke together with his daughter - "Dear daughter, do you know your husband?" "I do not know." "This being so, there is no life for us." "Dear father, he comes in the darkness and goes in the darkness itself; therefore I do not know his appearance, but I am able to know him by the touch of the hand." He informed the king's men. They too reported to the king. The king, as if not knowing, said "If so, having placed that woman in the royal courtyard inside a curtain, having made a hole in the curtain the size of a hand, having assembled the city-dwellers, seize the thief by the touch of the hand." The king's men, having gone to her presence to do so, having seen her appearance, having become remorseful - "Fie! Fie! A she-goblin!" having loathed her, they did not dare to touch her; but having brought her, having placed her in the royal courtyard inside a curtain, they assembled all the city-dwellers. She, having seized the outstretched hand of each one who came through the hole, says "This is not he." The men, being bound by her touch resembling divine contact, were unable to depart, and they thought "If this one is deserving of punishment, even having paid the fine, even having undergone the state of a slave and labourer, we shall keep her in our house." Then the king's men, having beaten them with sticks, put them to flight. Beginning with the viceroy, all were like mad men.

Then the king - "Perhaps it might be I," and stretched out his hand. She, having seized him by the hand, made a great sound "My thief has been caught!" The king asked them too - "When you were seized by the hand by her, what did you think?" They reported truthfully. Then the king said to them - "I had this done in order to bring her to my own house, having thought 'Not knowing her touch, they would despise me'; therefore all of you have been made to know by me. Speak now, sirs, in whose house is she fit to be?" "In yours, Sire." Then, having consecrated her, he made her his queen-consort. He had sovereignty given to her mother and father as well. And from then on, infatuated by her, he neither established judgment nor looked at another woman. Those women sought an opportunity against her. She, one day, having seen in a dream a sign of being the queen-consort of two kings, informed the king. The king, having had the dream-interpreters summoned, asked "When such a dream has been seen, what happens?" They, having taken a bribe from the other women - Having said "Great king, the queen's state of being seated on the back of an all-white elephant is an advanced sign of your death, and her touching the moon while on the elephant's back is an advanced sign of the bringing of an enemy king against you," when it was said "Now what should be done?" they said "Sire, it is not possible to kill her, but it is fitting to place her on a boat and release her into the river." The king, together with food, clothing, and ornaments, in the night-time, having placed her on a boat, released her into the river.

She, being carried along by the river, downstream reached the place facing King Bāvarika who was playing in the water by boat. His general, having seen the boat, said "This boat is mine." The king, having said "The goods on the boat are mine," having seen her on the boat that had arrived, asked "Who indeed are you, resembling a she-demon?" She, having smiled, having told of her position as queen-consort of King Baka, related to him all that incident. She, however, was well-known throughout the entire Indian subcontinent as Pañcapāpī. Then the king, having taken her by the hand, lifted her up; together with the very seizing, infatuated with lust for her touch,

not having the perception of a woman towards other women, he established her in the position of queen-consort. She was dear as life to him. Baka, having heard that news, saying "I shall not allow him to make her queen-consort," having gathered his army, having made a dwelling on the opposite landing place, sent a letter - "Let him give me my wife or give battle." He, having said "I shall give battle, not the wife," was equipped for battle. The ministers of both, having consulted "There is no cause for death on account of a woman; because of being the former husband, she belongs to Baka; because of being obtained by boat, she belongs to Bāvarika; therefore let her be in each one's house for seven days each," convinced both kings. Both of them, being delighted, having built cities at the landing place and the opposite landing place, dwelt there. She performed the role of queen-consort for both of them. Both were infatuated by her. But she, having dwelt for a week in one's house, while going by boat to the other's house, commits evil in the middle of the river with a certain old humpbacked fisherman who drove and steered the boat. At that time Kuṇāla, the king of birds, was Baka; therefore, bringing forth and showing a reason seen by himself, he spoke a verse -

- 312.** "The wife of the crane and of King Bāvarika, who was devoted to perpetual sensual pleasure;
She transgressed against one subject to her control, what other woman would not commit adultery against such a one?"

Therein, "devoted to perpetual sensual pleasure" means one who was devoted to perpetual sensual pleasure. "She transgressed" means she engaged in misconduct. "Against one subject to her control" means against one who was subject to her own control, in the presence of her own servant - this is the meaning. Or the genitive case is used in the instrumental sense; thus it has been said that she did evil together with him. "What other" means which other man would she not commit adultery against - this is the meaning.

Furthermore, in the past, the wife of Brahmadatta, the queen-consort named Piṅgiyānī, having opened the latticed window and looking out, having seen the state horse groom, at the time of the king's falling asleep, having descended through the window, having been unfaithful together with him, having again ascended the mansion, having rubbed her body with perfumes, she lay down together with the king. Then one day the king, thinking "Why indeed is the queen's body always cold at the time of midnight? I shall investigate," one day, having been as if fallen asleep, having followed after her as she rose and went, having seen her committing adultery together with the horse groom, having turned back, he ascended the bed. She too, having been unfaithful, having come back, lay down on the small bed. On the following day the king, right in the midst of the assembly of ministers, having had her summoned, having made that matter known, saying "All women indeed are of bad character," having forgiven her offence deserving of execution, imprisonment, cutting, and breaking, having removed her from her position, he made another queen-consort. At that time King Kuṇāla was Brahmadatta; therefore, bringing forth and showing what was seen by himself, he spoke a verse -

- 313.** Piṅgiyānī, the beloved wife of King Brahmadatta, lord of all the world;

She transgressed against one subject to her control, yet even him she, the lustful woman, did not find satisfying.

Therein, "even him" means she, thus committing adultery, did not find either the groom or the position of queen-consort - she did not find either; she was fallen from both sides. "Lustful woman" means one desiring sensual pleasures.

"Thus women are of bad character" - having spoken of the faults of women by means of stories of the past, speaking of their faults by yet another method as well, he said -

314. Of the greedy, the fickle-minded, the ungrateful, the treacherous;
A man not devoted to the gods does not deserve to trust women.
315. They do not understand what is done nor what is to be done, nor mother,
father, or brother;
Ignoble, having transgressed the Dhamma, they come under the control of
their own mind.
316. Even a husband long dwelt with, dear and agreeable, compassionate, dear as
life itself;
They abandon him in household duties, therefore I do not trust women.
317. For the mind of women is like that of a monkey, from branch to branch like the
shadow of a tree;
Unstable is the heart of women, it turns round like the rim of a wheel.
318. When they, looking carefully, see a man's wealth as acceptable;
They lead him with smooth words, like Kambojans lead a horse with a lotus.
319. When they, looking carefully, do not see a man's wealth as acceptable;
They avoid him from all around, like a raft by one who has crossed to the far
shore of a river.
320. Like a riddle, all-consuming like fire, with sharp deceit, like a river with a swift
current;
They serve both the dear and the unloved, just as a boat goes to the near
shore and the far.
321. They belong not to one nor to two, like a bazaar spread open;
Whoever would think "They are mine," would obstruct the wind with a net.
322. "Just as a river and a road, a drinking booth, an assembly hall, and a wayside
water-shed;
So are women of the world indeed, no limit is found for them.
323. These are like fire-eaters, like the heads of black snakes;
Like cattle with grass outside, they fondle downwards the choicest of the
choicest.
324. Fire, an elephant, a black snake, a king anointed on the head, and all women;

These a man should associate with from a distance, their entire nature is indeed hard to know.

325. A woman who is a dancer, not lovely to many, not an offering, should not be associated with;
Nor another's wife, nor for the sake of wealth, these five women should not be associated with.

314-325. Therein, "of the greedy" means of those who are greedy. This was said with reference to attachment even to a bound thief, as in the Kaṇavera Jātaka. "Of the fickle-minded" means of those whose minds change in just a moment. This should be illustrated by the Cūḷadhanuggaha Jātaka. The ingratitude of these, however, should be illustrated by the Takkāriya Jātaka in the Book of Ones. "Not devoted to the gods" means not one not devoted to the gods; a man not attached to a god, not seized by a demon, not possessed by a non-being, does not deserve to trust in the virtuousness of women; but one possessed by a being might believe it. "Done" means the help done for oneself. "Duty" means the duty that should be done by oneself. "Not even a mother" means having abandoned all relatives, to whomever their minds are bound, because of following after him alone, they do not know these mothers and so on, like the mother of Mahāpanthaka. "Ignoble" means shameless. "Of one's own" means of one's own husband. "In adversities" means in misfortunes. "In duties" means in those various tasks to be done.

"From branch to branch" means from one to another in succession. For just as in uneven terrain the shadow of a tree descends into hollows and also ascends onto high ground, so too the mind of these does not avoid anyone, whether of the highest or lowest rank. "Unstable" means not established in any one thing. "Like a rim" means like the rim of a wheel of a moving cart. "Of acceptable appearance" means of a nature to be taken. "Wealth" means riches. "They lead" means they lead into their own control. "With what is water-born" means with moss grown in water. It is said that when the inhabitants of the Kamboja country wish to catch horses from the forest, then in one place, having enclosed it with a fence, having fitted a door, having smeared moss with honey at the horses' watering place, beginning with the grasses on the bank connected with the moss, they smear them as far as the gate of the enclosure; the horses, having drunk the water, greedy for the flavour, eating those grasses smeared with honey, gradually enter that place. Thus, just as they, having enticed the horses with what is water-born, lead them into their control, so too these, having seen wealth, for the purpose of seizing it, lead a man into their control even with smooth words - this is the meaning. "A raft" means whatever is taken for the purpose of crossing over.

"Like an adhesive" means similar to an adhesive substance by way of binding the minds of men. "Of sharp deceit" means of keen deceit, of swift deceit. "Like a river" means just as a mountain river has a swift current, so too of swift deceit - this is the meaning. "Like a shop" means just as a shop with goods spread out is of service only to those who have capital, so too are they. "Whoever them" means whatever man, those women. "Would obstruct" means he would obstruct the wind with a net. "No limit is found for them" means just as for these rivers and so on there is no fixed time such as "One should go there only at such and such a time," they are to be

approached by night or by day at whatever moment one wishes; nor is there a limit such as "Only by such and such a person," they are to be approached by whoever is in need; so too for them - this is the meaning.

"These are like fire-eaters" means just as fire is not satisfied by fuel, so too these are not satisfied by the delight of defilements. "Like the heads of black snakes" means they are similar to the head of a black snake by five reasons: being prone to wrath, bearing ill-will, having terrible venom, being double-tongued, and betraying friends. Therein, the terrible venom should be understood as abundant lust, the double-tonguedness as divisive speech, and the betrayal of friends as adultery. "Like cattle with grass outside" means just as cattle, having abandoned the place already eaten, fondle downwards and eat the choicest of the choicest grass outside, whether agreeable or disagreeable, so too these, having abandoned the poor man, associate with another who is wealthy - this is the meaning. "Anointed on the head" means a king. "And all women" means and all women. "These" means these five persons. "Ever restrained" means permanently restrained; "having established mindfulness" means having been just diligent - this is the meaning. "Difficult to know" means hard to understand. "Entire nature" means disposition. For even fire tended for a long time burns, even an elephant trusted for a long time kills, even a snake familiar for a long time bites, even a king trusted for a long time becomes a producer of harm; thus even women long associated with show disturbance.

"Not a dancer" means a beautiful woman. "Not lovely to many" means dear and agreeable to many, like a half-Kāsi courtesan. "Not an offering" means skilled in dancing and singing. For such women are desired by many and have many friends; therefore they should not be associated with. "Not for the sake of wealth" means she who associates only for the sake of wealth, she should not be associated with, even though she is not one's own wife. For she, not obtaining wealth, becomes angry.

When this was said, the public gave applause to the Great Being, saying "Oh, well spoken!" He too, having spoken of the faults of women by these many reasons, remained silent. Having heard that, Ānanda the vulture king, having said "Dear Kuṇḍāla, I too shall speak of the faults of women by the power of my own knowledge," began the discourse on faults. Showing that, the Teacher said -

"Then indeed, my dear, Ānanda the vulture king, having understood the beginning, middle and conclusion of the talk of Kuṇḍāla, at that time spoke these verses -

326. "Even if a man should give this whole earth filled with wealth to an esteemed woman;
Having obtained a moment, she might despise even that, one should not come under the control of those faithless women.
327. Even if he is industrious and of active conduct, a husband from youth, dear and agreeable;
They abandon him in household duties, therefore I do not trust women.
328. "One should not trust when she says 'he desires me', one should not trust when she weeps in my presence;

They serve both the dear and the unloved, just as a boat goes to the near shore and the far.

329. "One should not trust an old spread of branches, one should not trust a thief who was a former friend;
One should not trust a king thinking 'he is my friend', one should not trust a woman, even a mother of ten.
330. "One should not trust women who make pleasure for fools, of extreme conduct and unrestrained;
Even the wife of one devoted to absolute love, one should not trust, for women are like fords.
331. "They would strike, they would cut, they would cause to be cut, having cut the throat they would drink the blood;
Let one not make affection for those of base desires, unrestrained, like a ford on the Ganges.
332. "Falsehood for them is like truth, truth for them is like falsehood;
Like cattle with grass outside, they fondle downwards the choicest of the choicest.
333. "They entice with their gait, with a glance and with a smile;
And also with improper dress, and with charming speech.
334. "They are thieves, hard-hearted, fierce and sweet in prattle;
There is nothing they do not know, whatever deception is among human beings.
335. "Women of the world are indeed wretched, no limit is found for them;
Filled with lust and bold, just as fire consumes all.
336. "There is no one dear to women by name, nor is one unloved found;
They serve both the dear and the unloved, just as a boat goes to the near shore and the far.
337. "There is no one dear to women by name, nor is one unloved found;
For wealth they embrace, like creepers dependent on trees.
338. "The elephant keeper, the groom, and the cowherd's circle;
The corpse burner, the rubbish remover - women pursue those with wealth.
339. "They give up even a son of good family who owns nothing, even one similar to a corpse-eater;
They follow after, they pursue, for women are for the sake of wealth."

326-339. Therein, "the beginning, middle, and end of the talk" means the beginning, middle, and end of the talk. "Having obtained the opportunity" means having obtained the occasion. "She desires me" means a man should not trust a woman thinking "This one desires me." "An old branch-covering" means one should not trust an old branch-

covering spread yesterday or the day before, one should not use it without shaking it out and without examining it. For therein a snake might have entered and be staying, or an adversary might have placed a weapon. "A thief who is a former friend" means one should not trust a thief standing at a place of waylaying thinking "He is my former friend." For thieves kill those very ones whom they recognise. "He is my friend" means because he indeed becomes angry very quickly, therefore one should not trust a king thinking "He is my friend." "A mother of ten" means one should not trust thinking "This old woman will not now commit adultery; she will guard herself." "Those who give pleasure" means among those who give delight to the foolish. "Of transgressed morality" means among those who have transgressed morality. "Of one devoted to perpetual affection" means even if she should be one of perpetually devoted affection, even so one should not trust her. Why? "For women are like fords" is the connection; the meaning is that they are common to all, like a ford.

"They would kill" means whether having become angry or having become filled with lust for another man, they would do all this killing and so on. "Among those of wretched desires" means among those of inferior disposition, of defiled disposition. "Intimacy" means one should not develop affection for those of such a nature. "Like fords of the Ganges" means among those similar to fords of the Ganges in the sense of being common to all. "Falsely" means their lying is just like truth. In "with their gait" and so on, regarding enticement with a glance, the Ummāḍantī Jātaka should be told; regarding improper dress, the Niḷinikā Jātaka; regarding charming speech, the story of the Elder Nanda should be told, with "Come back quickly, master's son." "Thieves" means they are thieves through the destruction of gathered wealth. "Hard" means hard-hearted. "Fierce" means wicked, of a nature to become angry over a trifle. "Sweet-talking" means sweet like sugar through meaningless prattle. "Wretched" means unmindful, inferior. "Filled with lust" means always filled with lust. "Bold" means bold through bodily impudence and so on. "Just as" means just as fire consumes all, so too these consume all. "They entwine" means they embrace, enfold, and wrap around. "Like creepers" means just as creepers depending on a tree wrap around the tree, so these embrace a man.

In "elephant keeper" and so on, "gopuriso" is called a cowherd. "Chavaḍḍāhaka" means one who burns corpses; what is meant is a cemetery keeper.

"Pupphachaḍḍaka" means a toilet cleaner. "Sadhana" means they follow after even those who are wealthy. "Akiñcana" means poor. "Chavakasamasadisa" means equal and similar to an outcast who eats dog-meat; they go to and associate with even a man who is no different from him. Why? Because women pursue for the sake of wealth.

Thus Ānanda the vulture king, standing in his own knowledge, having spoken of the faults of women, remained silent. Having heard his words, Nārada too, standing in his own knowledge, spoke of their faults. Showing that, the Teacher said -

"Then indeed, my dear, Nārada the divine brahmin, having understood the beginning, middle and conclusion of the talk of Ānanda the vulture king, at that time spoke these verses -

340. "These four are never filled, listen to me as I speak;
The ocean, the brahmin, the king, and also a woman, O lord of birds.

341. "Rivers go to the ocean, whatever are dependent on the earth;
They do not fill the sea, for due to deficiency it is not filled.
342. "And a brahmin studying, the Vedas with legends as the fifth;
Would desire even more learning, for due to deficiency it is not filled.
343. "And a king, having conquered the whole earth, with its oceans, with its
mountains,
Having dwelt there, collected with various treasures;
He aspires to the far shore of the ocean, for due to deficiency it is not filled.
344. "For each and every woman, there would be eight husbands;
Brave and powerful, bringers of all sensual pleasures;
She would desire a ninth, for due to deficiency it is not filled.
345. "All women are all-consuming like fire, all women carry all away like a river;
All women are like branches of thorns, all women go for the sake of wealth.
346. "A man might grasp the wind with a net, might empty the ocean with one
hand;
With his own hand he might make a sound, who would entrust all his heart to
women.
347. Of female thieves of much cunning, among whom truth is very difficult to find;
The nature of women is hard to know, like a fish's course in water.
348. "Insatiable, soft-spoken, hard to fill, they are like rivers;
Knowing that they sink, one should avoid them from afar.
349. "Enticing, a great illusion, corrupting the holy life;
Knowing that they sink, one should avoid them from afar.
350. "Whoever these women associate with, whether through desire or through
wealth;
Like fire, they quickly burn up his state."

340-350. Therein, "O lord of birds" - he addresses Kuṇāla, the foremost of birds. "Rivers" and so on was said for the purpose of analysing the matrix that was set forth. "Deficiency" means deficient indeed because of the greatness of the receptacle for water. "Having studied" means having recited. "With tradition as the fifth of the Vedas" means the four Vedas with tradition as the fifth. "Deficiency" means for he is not filled with what is to be learnt because of the greatness of his disposition. "Gathered with endless jewels" means gathered and complete with various jewels. "Deficiency" means for he is not filled because of the greatness of craving. "Siyā" means "siyūṃ" (they would be); or this itself is the reading. "Bearers of all sensual pleasures" means bearers of all sensual pleasures. "In a ninth" was said with eight for the purpose of showing the state of being unsatisfied. But she indeed desires even a tenth, even a twentieth, and even more than that. "Deficiency" means for she is not filled because of the greatness of sensual craving. "Like branches of thorns" means like thorn branches on a narrow path. For just as a branch, having caught hold, drags,

so too these drag by means of forms and so on. Just as a branch, having pierced the hands and so on, produces suffering, so too these, merely being touched, having pierced through bodily contact, bring one to great destruction. "Go" means they go to another man.

"Would touch" means would grasp. "Would pour out" means one who has descended to bathe, with one hand, would pour out and throw away the entire water of the ocean. "With his own" means with one single hand of his own, he would take that very hand and produce a sound. "All his heart" means whatever man, being told "You alone are desirable, pleasant, dear, and agreeable," believing "So it is," would entrust all his own disposition to women, he would catch the wind with nets and so on. This is the meaning. "Gone" means going. "Insatiable" means devoid of the word "enough" with regard to three things. "Hard to fill are they" means just as a great river with water, so too they are hard to fill with the delight of defilements. In "knowing that they sink," here "naṃ" is merely a particle; having known that women, clinging, sink in the four realms of misery. "Enticing" means just as an enticing trick, having deluded the hearts of the public, keeps them under its own control, so too these. This is the meaning. "Corrupting" means one who disturbs the holy life in the sense of destruction and in the sense of reproach. "By desire or" means or by loving communion. "By wealth or" means or for the sake of wealth. "Like fire" means just as fire, from its own place, whatever region it clings to, that it burns, so too these, whatever man they cling to by the power of defilements, him they burn up and bring to great destruction.

Thus, when Nārada had made known the faults of women, again the Great Being, having distinguished further, makes known their faults. To show that, the Teacher said -

"Then indeed, my dear, the bird Kuṇāla, having understood the beginning, middle and conclusion of the talk of the divine brahmin Nārada, at that time addressed these verses -

351. 'One may converse with one with a sharp sword in hand, a wise one even with a goblin in the moonlight;
One may sit beside even a snake of fierce heat, but one alone should not converse with a woman alone.
352. "For women are disturbers of the world's mind, armed with dancing, singing, speech and smiles;
They afflict one whose mindfulness is not established, like a group of ogresses on an island afflict merchants.
353. "There is no discipline in them, no restraint, delighting in liquor and meat, unrestrained;
They swallow a man's property, like a timingāla swallows a makara in the ocean.
354. "Roaming in the pleasure of the five types of sensual pleasure, agitated, undetermined, unrestrained;
Women flow towards the negligent, like rivers into the salt water.

355. "Whatever man women entice, whether through desire or through delight or through wealth;
Even one such as fire itself, those who slay through lust and hate burn him.
356. "Having known a man to be wealthy, of great riches, they approach with wealth, together with themselves;
They excessively entwine him whose mind is infatuated, like the māluva creeper a sal tree in the forest.
357. "They approach with various desires, with painted doll-like faces, adorned;
Women laugh and chuckle, like Sambara skilled in a hundred tricks.
358. "Adorned with gold, gems and pearls, honoured in their husbands' families, women;
Though guarded, commit adultery against their husbands, like a Titan dwelling within the heart.
359. "Even a majestic man who is wise, honoured and venerated by many people;
Gone under the control of women, he does not shine, like the moon eclipsed by Rāhu.
360. "Whatever an angry enemy might do to an enemy, with a malicious mind, to one come under his power;
More than that, one undergoes disaster, gone under the control of women, full of longing.
361. "With hair pulled out, scratched by nails, threatened, struck by feet, hands, and stick;
Indeed, women resort to the low, they delight like flies on a corpse.
362. "Those in families or in the streets, or again in royal cities and market towns;
The snare and net of Namuci laid out, the one with vision, longing for happiness, should avoid.
363. "Having abandoned the wholesome austere ascetic practice, whoever practises ignoble conduct;
He will exchange the divine realm for hell, like a merchant for a gem leading to ruin.
364. "He is blamed here and in the hereafter, the evil-minded one, injured by his own action;
He goes, undetermined, tumbling down, like a chariot drawn by a vicious donkey on a side road.
365. "He goes to the scorching hell, and to the iron forest of sword-like thorns;
Having dwelt in the animal realm, he is not released from the domain of the king of ghosts.
366. "Divine play and delight in Nandana, and the conduct of a universal monarch among humans;

Women destroy the negligent, and lead them to an unfortunate realm.

367. "Divine play and delights are not hard to obtain, and the conduct of a universal monarch among humans;
And nymphs dwelling in golden mansions, for those who walk desiring not women.
368. "The destination of transcending the sensual element, existence in the material element is not hard to obtain;
Rebirth in the domain free from lust, for those who walk desiring not women.
369. "The transcendence of all suffering, safe, perpetually unshakeable, unconditioned;
Not hard to obtain by the quenched, by the pure, for those who walk desiring not women."

351-369. Therein, "converses" means one may converse with a goblin, even with one standing having taken up a sword, having said "If you converse with me, I shall strike off your head," and even with one standing in the moonlight, saying "The very moment you converse, I shall devour you and bring you to the destruction of life." One may sit beside even a snake of fierce heat, standing ready thinking "I shall bite and destroy whoever approaches." But having become alone, one should indeed not converse in a secret place with a woman alone. "Churners of the world's mind" means destroyers of the world's consciousness. "A group of ogresses on an island" means just as a group of ogresses on an island, having enticed merchants in human guise, having brought them under their own control, devours them, so these too, having brought beings under their own control by the five types of sensual pleasure, bring them to great destruction - this is the meaning. "Discipline" means good conduct. "Restraint" means boundary. "A man's property" means they swallow and destroy wealth gathered with suffering.

"Undetermined" means of undetermined mind. "Into the salt water" means into the ocean which has salt water - this is the meaning. "Āpakā" means rivers; or this itself is the reading. Just as rivers flow into the ocean, so do women towards the negligent - this is the meaning. "By desire" means by affection. "By delight" means by delight in the five types of sensual pleasure. "By wealth or" means or for the sake of wealth. "Like fire" means even one blazing like fire by the achievement of virtues. "Slayers through lust and hate" means slayers through sensual lust and hate.

"Rāgadosagatīyoti" is also a reading. "They flow towards" means binding him with sweet words for the purpose of seizing wealth, they approach. "Sadhana" means wealthy. Or this itself is the reading; the meaning is they approach, even having given some of their own wealth for the purpose of garments and ornaments. "Together with oneself" means they are as if giving up even their own individual existence together with their individual existence to him alone. "They entwine" means for the purpose of seizing wealth, they excessively wrap around and oppress.

"With various desires" means in various ways. "With painted doll-like faces" means having become ones with variegated bodies and variegated faces by way of decoration. "They laugh aloud" means they laugh a great laugh. "They smile gently"

means they laugh a gentle smile. "Like Sambara" means like a juggler and like the lord of titans. "Dwelling within the heart like a Titan" means just as in the Karaṇḍaka Jātaka, "From where do you come, sirs, you three persons?" - dwelling within the heart, even having gone inside the belly, she committed adultery against the Titan; so they commit adultery. "For they are unguarded" - this he explains. "Does not shine" means does not shine forth, like Haritaca, Lomasaka Kassapa, and King Kusa. "By that" means the disaster caused by that enemy is an even greater disaster - this is the meaning. "With expectation" means with craving.

"Whose hair is pulled out, whose body is scratched with nails, and who is threatened" means having been dragged, with hair pulled out, with body scratched by nails, threatened, and as if struck with feet and so on. Whoever, through the power of mental defilements, commits even these abuses, women resort to such a low one and delight in him; they do not avoid these abuses; for what reason would they not delight in one of sweet conduct? "Like flies on a corpse" means because, just as flies delight in a loathsome elephant carcass and so on, so they delight only in the low - this is the meaning. "Laid as a snare" means these are not women as such, but rather a man endowed with the eye of wisdom, considering them as snares and nets laid by hunters for the purpose of catching deer and birds for Namuci, the Māra of mental defilements, in these places, and desirous of divine and human happiness, should avoid them.

"Having given up" means having abandoned the austere ascetic practice that bestows great success among gods and humans. "Who" means whatever man practises conduct of amorous delight in the ignoble, impure types of sensual pleasure. "He will exchange the divine realm for hell" means he, having exchanged the heavenly world, will take hell. "Like a merchant for a gem leading to ruin" means just as a foolish merchant, having given goods worth a hundred thousand, takes a glass bangle leading to ruin, so this one is of such a nature - this is the meaning. "He" means he who has come under the control of women. "Undetermined" means undetermined as to for how long a time he will be cooked in the realms of misery. "Tumbling down" means having fallen from the heavenly world or the human world, he goes only to the realm of misery - this is the meaning. Like what? "Like a chariot drawn by a vicious donkey on a side road" means just as a chariot yoked to a deceitful donkey, having swerved from the road, goes only on a side road, so too. "The forest of sword-like thorns" means an iron silk-cotton tree forest endowed with thorns resembling spears. "The domain of the king of ghosts" means the domain of ghosts and the domain of the Kālakañcika titans.

"Of the heedless" means of those who are negligent. For they, being heedless regarding women, do not perform the wholesome deeds that are the root of those successes; thus women destroy all those for them. "They lead to" means they, having caused such a man to perform unwholesome deeds solely through the power of negligence, lead him to an unfortunate realm. "Dwelling in golden mansions" means those dwelling in mansions made of gold. "Those desiring not women" means whatever men, having become uninterested in women, live the holy life. "Transcending the sensual element" means the destination that is the transcendence of the sensual element. "Existence in the material element" means whatever existence in the material element that is reckoned as the destination of transcending

the sensual element, that is not hard to obtain for them. "Rebirth in the domain free from lust" means whatever rebirth in the Pure Abode world, the domain free from lust, that too is not hard to obtain for them - this is the meaning. "Perpetual" means having gone beyond end, having the nature of non-destruction. "Unshaken" means not trembled by mental defilements. "By those with defilements quenched" means by those whose mental defilements are quenched. "By the pure" means by the pure, the completely purified, such Nibbāna is not hard to obtain.

Thus the Great Being, having reached the Deathless, the great Nibbāna, concluded the teaching. The kinnaras, great serpents and others in the Himalayas, and the deities standing in the sky, gave applause saying "Oh, it was spoken with the grace of a Buddha." Ānanda the vulture king, Nārada the divine brahmin, Puṇṇamukha the phussa cuckoo, each taking their own following, went to their respective places. The Great Being too went to his own place. The others, however, going from time to time, having taken exhortation in the presence of the Great Being, having stood firm in that exhortation, became destined for heaven.

The Teacher, having brought this proclamation of the Teaching, connecting the Jātaka, spoke the concluding verses -

370. "I was the kuṇāla bird then, Udāyī was the phussa cuckoo;
Ānanda was the king of vultures, and Sāriputta was Nārada;
The assembly was the Buddha's assembly, thus remember the Jātaka."

Those monks, however, at the time of going, went by the power of the Teacher, but at the time of returning, came by their own power. The Teacher taught them the meditation subject right there in the Great Wood. All of them too attained arahantship on that very day. There was a great assembly of deities. Then the Blessed One taught him the Mahāsamaya Sutta.

The commentary on the Kuṇāla Jātaka is the fourth.

537. Commentary on the Mahāsutāsoma Jātaka

"Why do you, cook, do such deeds" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the taming of the Elder Aṅgulimāla. His origin, going forth, and full ordination should be understood in detail by the method stated in the commentary on the Aṅgulimāla Sutta. He, however, having brought about safety for a woman with a difficult pregnancy by a declaration of truth, from then on, having become one for whom almsfood was easily obtained, cultivating seclusion, at a later time, having attained arahantship, as one well-known, was among the eighty great elders. At that time they raised up a discussion in the Teaching hall - "Friends, alas, indeed a difficult deed was done by the Blessed One in taming such a cruel, bloody-handed great bandit Aṅgulimāla without rod, without sword, rendering him free from agitation. Alas, Buddhas are indeed doers of what is difficult." The Teacher, while standing just in the perfumed chamber, having heard that discussion with the divine ear, having known "Today my going will be of great benefit; a great proclamation of the Teaching will take place," with the incomparable Buddha's grace, having gone to the Teaching hall, having sat down on the excellently prepared seat, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "It is not wonderful, monks, that this one has been tamed by me

who has just now attained the supreme highest enlightenment; even when I was practising the former conduct, established in limited knowledge, I tamed this one," being requested by them, brought up the past.

In the past, in the Kuru country, in the city of Indapatta, a king named Korabya exercised kingship righteously. At that time the Bodhisatta was reborn in the womb of his queen-consort. When ten months had passed, she gave birth to a golden-coloured son, and because of his being learned and wealthy, they recognised him as "Sutasoma." The king, when he had come of age, having given a thousand gold coins, sent him to Takkasilā for the purpose of learning a craft in the presence of a world-renowned teacher. He, having taken the teacher's share, having departed from the city, set out on the road. At that time in Bārāṇasī, Prince Brahmadata, the son of the king of Kāśi, having spoken in the same way, sent by his father, having departed from the city, set out on that very road. Then Sutasoma, having gone along the road, sat down on a plank in a hall at the city gate for the purpose of resting. Prince Brahmadata too, having gone, sat down on the same plank together with him. Then Sutasoma, making a friendly welcome to him, having asked "My dear, you are wearied by the journey; from where are you coming?" when it was said "From Bārāṇasī," having said "Whose son are you?" when it was said "I am the son of the king of Kāśi," having said "What is your name?" when it was said "I am Prince Brahmadata by name," asked "For what reason have you come here?" He, having said "For the purpose of learning a craft," asked the other in the very same manner, "You too are wearied by the journey; from where are you coming?" He too told him everything. Both of them, having made friendship with each other saying "We are warriors; let us go to the presence of one and the same teacher for the purpose of learning a craft," having entered the city, having gone to the teacher's household, having paid homage to the teacher, having told of their birth and so on, told of their having come for the purpose of learning a craft. He accepted, saying "Very well." They, having given the teacher's share, began the craft.

And not only those two alone, but at that time about one hundred other princes in Jambudīpa too were learning crafts in his presence. Sutasoma, having become the chief pupil among them, while pointing out the craft, attained accomplishment before long. He, without going to the presence of another, thinking "He is my companion," having gone to the presence of Prince Brahmadata alone, having become his assistant teacher, taught him the craft. For the others too, the craft was completed in due course. They, having given a reply to the teacher, having paid homage to the teacher, having surrounded Sutasoma, departed. Then Sutasoma, having stood midway on the road, dismissing them, said: "You, having shown your craft to your respective fathers, shall be established in your kingdoms, and once established, you should follow my exhortation." "What is it, teacher?" "On the fortnight days, having become observers of the Observance, you should not commit slaughter." They accepted, saying "Very well." The Bodhisatta too, being a reciter of the science of bodily marks, having known "In the future, in dependence on Prince Brahmadata, a great danger will arise in Bārāṇasī," having thus exhorted them, dismissed them. All of them too, having gone to their respective provinces, having shown their craft to their fathers, having become established in their kingdoms, sent letters together with presents to make known both their established state and their conduct according to the exhortation. The Great Being, having heard that news, sent back letters saying

"Be diligent."

Among them, the king of Bārāṇasī did not eat a meal without meat. Even for the purpose of the Observance day, meat was taken and stored for him. Then one day, meat thus stored was eaten by pedigree dogs in the king's palace through the cook's negligence. The cook, not finding that meat, even though going about having taken a fistful of coins, being unable to procure meat, having thought "If I shall offer a meal without meat, there is no life for me; what shall I do?" and having thought "There is a means," having gone at the improper time to the charnel ground, having brought the thigh-flesh of a man recently dead, having cooked it thoroughly, he offered the meal. The moment the piece of meat was placed on the tip of the king's tongue, it pervaded seven thousand taste conductors, and having agitated his entire body, it remained. Why? Because of his previous consumption of it. It is said that he, in the immediately preceding individual existence, having been a demon, had previously eaten much human flesh; therefore that was dear to him. He, having thought "If I just eat silently, this one will not tell me about this meat," spat it out together with the spittle onto the ground. When it was said "It is faultless, Sire, eat it," having made the people withdraw, he asked "I know its faultless state; what meat is this called?" "It is just the meat for consumption on previous days, Sire." "Is not this flavour absent at other times?" "Today it is thoroughly cooked, Sire." "Do you not cook in just the same way before too?" Then, having known him to be silent, he said "Tell the truth; if you do not tell, your life is forfeit." He, having begged for safety, related it as it really was. The king said "Do not make a sound; you, having eaten the meat for ordinary cooking yourself, cook only human flesh for me." "Is it not difficult, Sire?" "Do not fear, it is not difficult." "From where shall I obtain it regularly, Sire?" "Are there not many people in the prison?" He, from then on, did so.

Afterwards, when the people in the prison were exhausted, he said "What shall I do now, Sire?" "Having thrown a bag of a thousand on the road, whoever takes it, seize him as 'a thief' and kill him," he said. He did so. Afterwards, not seeing even anyone looking at the bag of a thousand out of fear of the king, he said "What shall I do now?" "When the city is in confusion at the time of the drum, then you, standing at a gap between houses or in a street or at a crossroads, having killed people, take the meat." He, from then on, having done so, taking the fat meat, goes. In those various places corpses are seen. "My mother is not seen, my father is not seen, my brother and sister are not seen," the sound of people's lamentation is heard. The citizens, frightened and trembling, looking about thinking "Is it a lion indeed that eats these people, is it a tiger indeed that eats them, is it a demon indeed that eats them?" having seen the wound-openings, think "One man-eating thief eats these." The public, having assembled in the royal courtyard, complained. The king asked "What is it, dear?" "Sire, in this city there is a man-eating thief; have him seized," they said. "How shall I know him? Do I even go about guarding the city?"

The public, saying "The king has no concern for the city; we shall tell the general Kāḷahatthi," having gone and having told him that, said "It is fitting to search for the thief." He, having dismissed the public saying "Good, wait for a week; having searched, I shall show you the thief," commanded his men: "Dear sons, in the city, it is said, there is a man-eating thief; you, having hidden at those various places, seize him." They, having accepted saying "Good," from then on searched the city. The cook

too, having concealed himself at a gap between houses, having killed one woman, having taken the thick meat, began to fill a basket. Then those men, having seized him, having beaten him, having bound his hands behind his back, made a great noise: "The man-eating thief has been caught!" The public surrounded him. Then, having bound him well, having tied the meat-basket to his neck, having taken him, they showed him to the general. The general, having seen him, having thought "Does this one eat this meat himself, or does he mix it with other meat and sell it, or does he kill at the command of another?" asking about that matter, spoke the first verse -

371. "Why do you, cook, do such deeds, so cruel;
You kill women and men, deluded one, for the sake of meat or for the reason
of wealth."

Therein, "cook" - he addresses the one responsible for food.

From here onwards, the words and replies, being clear in connection, should be understood according to the Pāḷi text itself -

372. "Not for one's own sake, not for the reason of wealth, not for children and wife,
friends and relatives;
My husband is the Blessed One, the protector of the earth, he eats meat,
venerable sir, of such a kind.

373. "If you, employed for the benefit of your master, do deeds so cruel;
Having reached the inner palace right early, you should tell that to me in the
presence of the king.

374. "I shall act accordingly, venerable sir, as you speak, Kāḷahatthi;
Having reached the inner palace right early, I shall tell that to you in the
presence of the king."

372-374. Therein, "Blessed One" is a term of respect. "If you" - investigating "Does she speak the truth, or does she speak falsely out of fear of death?" he said thus. Therein, "most cruel deeds" means deeds of killing humans. "In your presence" means having stood in your presence, you should speak thus. He, accepting, spoke a verse.

Then the general, having made him lie down in tight binding itself, when the night became light, having consulted with the ministers and the citizens, when unanimous consent had arisen among all, having set up protection in all places, having brought the city into his possession, having tied the meat-basket to the cook's neck, having taken him, set out for the king's dwelling. The whole city cried out. The king, having eaten his morning meal yesterday, not having obtained even his evening meal, having spent that night just sitting thinking "The cook will come now, he will come now," thinking "Even today the cook does not come, and a great noise of the citizens is heard; what indeed is this?" looking through the window, having seen him being brought thus, having thought "This matter has become obvious," having established mindfulness, sat down just in the cross-legged posture. Kāḷahatthi too, having approached him, questioned him, and he told him. Making known that meaning, the Teacher said -

375. "Then at the end of the night, towards the rising of the sun;
Kāḷa, having taken the cook, approached the king;
Having approached the king, spoke these words.
376. "Is it true, great king, that a cook was sent by you.
He kills women and men, and you eat the meat.
377. "Just so, Kāḷa, a cook was sent by me;
Why do you abuse him who is doing my benefit?"

375-377. Therein, "Kāḷā" means Kāḷahatthi. "Just so" means the king, being pressed by that majestic general, being unable to speak falsely, said thus. Therein, "thus" is a synonym of the former. "My welfare" means my progress. "Of one who is doing" means one who is doing. "Why this" means why this. "You rebuke" means alas, you do a difficult thing; Kāḷahatthi, you indeed, without seizing another thief, seize my servant - thus he spoke, generating fear in him.

Having heard that, the general, having thought "This one acknowledges with his own mouth; alas, the violent one! For so long a time these people have been eaten by him; I shall prevent him," said - "Great king, do not act thus, do not eat human flesh." "Kāḷahatthi, what are you saying? I am not able to abstain." "Great king, if you do not abstain, you will destroy both yourself and the country." "Even if they perish thus, I am indeed not able to abstain from that." Then the general, in order to convince him, brought forth and showed a story - For in the past, in the great ocean there were six great fish. Among them, the ānanda, the timinanda, and the ajjhāroha - these three fish were five hundred yojanas in size; the timiṅgala, the timirapiṅgala, and the mahātimirapiṅgala - these three fish were a thousand yojanas in size. All of them too were eaters of rock-moss. Among them, the Ānanda dwelt on one side of the great ocean. Many fish approached him for an audience. One day, having thought "Among all two-footed and four-footed beings a king is discerned, but we have no king; let us make this one our king," all, being of one desire, made Ānanda their king. Those fish, from then onwards, went to attend upon him evening and morning.

Then one day, Ānanda, while eating rock-moss on a certain mountain, not knowing, with the perception "It is moss," ate one fish. As he was eating that flesh, it stirred his entire body. He, having taken it out and looking, thinking "What indeed is this, exceedingly sweet?" having seen a piece of fish flesh, having thought "For so long a time I have not eaten it, not knowing," having thought "When the fish come in the evening and morning, at the time of their departure I shall eat one or two fish; if I eat openly, not even one will approach me, all will flee; having become concealed, afterwards, having struck those retreating one by one, I shall eat them," having done so, he ate. The fish, going towards utter elimination, thought. "From where indeed will danger arise for our relatives?" Then one wise fish, thinking "The conduct of Ānanda does not please me; I shall investigate," when the fish had gone to attend, stood concealed at Ānanda's ear-flap. Ānanda, having dismissed the fish, ate the fish going at the very rear of all. That wise fish, having seen his conduct, reported to the others. All of them too, frightened and trembling, fled.

Ānanda, from then onwards, through greed for fish flesh, did not take any other food. He, oppressed by hunger and weary, thinking "Where indeed have these gone?"

searching for those fish, having seen a certain mountain, thinking "Out of fear of me they dwell in dependence on this mountain, I think; I shall encircle the mountain and investigate," having encircled both sides with his tail and head, he seized it. Then, thinking "If they dwell here, they will flee," having seen his own tail encircling the mountain, angry, thinking "This fish, having deceived me, dwells in dependence on the mountain," with the perception of another fish, having firmly seized his own tail-piece measuring fifty yojanas, biting it up with a cracking sound, he ate it; an unpleasant feeling arose. Fish, having assembled attracted by the smell of blood, having torn apart and eating, came as far as the head. Being unable to turn over because of the greatness of his body, he met with the destruction of life right there; the heap of bones was like a heap of mountains. Hermits and wandering ascetics travelling through the sky told the people. People throughout the entire Indian subcontinent came to know. Bringing forth and showing that story, Kālahatthi said -

378. "Ānanda, greedy for the flavour of all the fish, having eaten them;
When the assembly was exhausted, died eating himself.
379. "Thus heedless, attached to respect for flavour, if the fool does not understand
the future;
Having destroyed sons and abandoned relatives, having wandered about, he
eats only himself.
380. "Having heard this, may your desire depart, do not eat human flesh, O king;
Do not you, like a fish, O lord of bipeds, make this entire country empty."

378-380. Therein, "Ānanda" means, great king, in the past, in the great ocean, a great fish named Ānanda, five hundred yojanas in size, the king of all fish, dwelt on one side of the great ocean. "Having eaten" means greedy for the flavour of fish of his own kind, having eaten the fish. "When exhausted" means when the assembly of fish had reached elimination. "Himself" means not having taken any other food, while encircling a mountain, with the perception of another fish, having eaten his own tail-piece measuring fifty yojanas, having died, having reached death, now in the great ocean there was a heap of bones the size of a mountain. "Thus heedless" means just as the great fish Ānanda, even so you too, having become greedy for the flavour of craving, are heedless, having reached the state of heedlessness.

"Attached to respect for flavour" means attached to respect for the flavour of human flesh, one whose mind is excessively infatuated. "Fool" means if a fool, unwise, does not understand, does not know the suffering that will arise in the future, in the time that has not yet come. "Having destroyed" means having scattered, having destroyed. "Sons" means sons and daughters. "And relatives" means the remaining relatives and friends; the meaning is: having destroyed and abandoned sons and relatives. "Having wandered about" means not having obtained other food, oppressed by hunger, having wandered about the entire city, not having obtained human flesh, eating himself, like the fish Ānanda, he eats only himself.

"Having heard this" means, great king, having heard this example brought by me for you, may the desire, the desire for eating human flesh, depart, disappear, cease. "Do not eat" means, O king, do not eat human flesh, do not consume it. "Do not you this

entire" means just as the water-born fish Ānanda making the great ocean empty, O lord of bipeds, lord of bipedal human beings, great king, do not you in truth make this your Kāsi country and city entirely empty - this is the meaning.

Having heard that, the king, saying "My dear Kāḷahatthi, not only you know a simile, I too know one," bringing forth an ancient story through his greed for human flesh, and showing it, said -

381. "Sujāta by name, his legitimate son;
Not having obtained the rose-apple slice, he died at its elimination.

382. "Just so I, Kāḷa, having eaten food of the finest flavour;
Not having obtained human flesh, methinks I will give up life."

381-382. Therein, "Sujāta by name" means the householder Kāḷahatthi, named Sujāta by name; his son born from himself, his legitimate son, not having obtained the rose-apple slice, not having got it. "Died" means just as at the elimination of that rose-apple slice that householder's son died, just so I, having eaten, having consumed the finest flavour, the highest among other flavours, the flesh of human beings, not having obtained human flesh, I will give up life, methinks, I think.

In the past, it is said, in Bārāṇasī a householder named Sujāta, having made five hundred sages who had come from the Himalayas for the purpose of partaking of salt and sour things dwell in his own park, attended upon them. And in his house there was regularly almsfood for about five hundred. But those hermits sometimes went for almsfood even in the countryside, and sometimes brought great rose-apple slices and ate them. At the time when they brought rose-apple slices and ate them, Sujāta thought - "Today, the venerable ones not having come for three or four days, where indeed have they gone?" He, having made his little son hold his finger, went there at their mealtime. At that time, at the time of washing the faces of the elders, having given water, the most junior one eats the rose-apple slice. Sujāta, having paid homage to the hermits, sat down - "What, venerable sir, are you eating?" he asked. "A great rose-apple slice, friend." Having heard that, the boy produced a craving. Then the chief of the group, a hermit, had a little given to him. He, having eaten that, being captivated by the sweet flavour - "Give me a rose-apple slice" - he entreated again and again. The householder, while listening to the Teaching, having deceived him saying "Dear son, do not cry out; having gone home you will eat," reassuring him thinking "In dependence on this one the venerable ones might become dissatisfied," without asking permission of the group of sages, went home. From the time of his going, his son lamented "Give me a rose-apple slice." Sujāta, thinking "I shall tell the sages too," went to the park. Those sages too, thinking "We have dwelt here for a long time," had gone to the Himalayas itself. Not seeing the sages in the park, he gave him slices of rose-apple, mango, jackfruit, plantain and so on, mixed with honey and sugar powder. Those, as soon as they were placed on the tip of his tongue, were like deadly poison. He, having been without food for seven days, met with the destruction of life. The king, bringing forth and showing this reason, said thus.

Then Kāḷahatthi, having thought "This king is exceedingly greedy for flavours; I shall bring forth further examples for him too," said "Great king, let us abstain." "I am not able to abstain." Sire, if you do not abstain, you will decline from both your circle of

relatives and from the splendour of kingship. For in the past, great king, right here in Bārāṇasī there was a brahmin family that observed the five precepts. That family had an only son. He was dear and agreeable to his mother and father, wise, experienced, one who had mastered the three Vedas. He went about together with young men of the same age in group association. The rest of the group companions, eating fish, meat and so on, drank liquor. The young man did not eat meat and so on, did not drink liquor. They consulted - "This one, because of not drinking liquor, does not give us money; by a means we shall make him drink liquor." They, having assembled, said "My dear, let us enjoy the festival amusement." "My dear, you drink liquor; I do not drink liquor; you yourselves go." "My dear, for the purpose of your drinking we shall have milk obtained." He accepted, saying "Very well." The cheats, having gone to the park, having had strong liquor wrapped in lotus leaves, placed them there. Then at their drinking time they brought milk for the young man. Then one cheat, having had it brought saying "Bring lotus-honey, my dear," having made a hole underneath the lotus-leaf container, having placed it at his mouth with his fingers, drew it out. Thus the others too, having had it brought, drank. The young man asked "What is this called?" "It is called lotus-honey." "I too shall get a little; give it, sirs." They had some given to him too. He, with the perception of lotus-honey, drank liquor. Then they gave him meat cooked on charcoal; he ate that too.

Thus, when he was drinking again and again, at the time of intoxication, they said "This is not lotus-honey, this is intoxicating liquor." He said "For so long a time I did not know such a sweet flavour; bring, my dear, intoxicating liquor." They, having brought it, gave it again. The thirst was great. Then, when he was requesting again, they said "It is finished." He said "Well then, my dear, have it brought" and gave his signet ring. He, having drunk the whole day together with them, intoxicated, with red eyes, trembling, lamenting, having gone home, lay down. Then his father, having known the state of having drunk intoxicating liquor, when the intoxication had passed, said "Dear son, what was done by you, born in a family of learned brahmins, drinking intoxicating liquor, is inappropriate; do not do thus again." "Father, what is my fault?" "The state of having drunk intoxicating liquor." "Father, what are you saying? Such a sweet flavour had never before been obtained by me for so long a time." The brahmin entreated again and again. He too said "I am not able to desist." Then the brahmin, having thought "This being so, our family lineage will be cut off and our wealth will be destroyed," spoke a verse -

383. "Young man, you are handsome, you are born in a brahmin family;
You do not deserve, dear son, to eat what ought not to be eaten."

Therein, "young man" means young man, you are handsome, and you are born in a brahmin family too. "To eat what ought not to be eaten" means dear son, you do not deserve to eat what is not fit and proper to be eaten.

And having said thus, he said "Dear son, refrain; if you do not refrain, I shall expel you from this house, I shall perform the act of banishment from your country." The young man, having said "Even this being so, I am not able to give up liquor," spoke a pair of verses -

384. "This is one of the finest flavours, why do you restrain me?
I will go there, where I shall obtain such as this."

385. "So I shall depart, I shall not live near you;
Whose sight of me you do not delight in, brahmin."

384-385. Therein, "among flavours" means this intoxicant is one among the seven flavours reckoned as salty, sour, bitter, pungent, alkaline, sweet, and astringent, endowed with the finest flavour. "Sovāhan" means he, I myself. "Nippatissāmī" means I shall depart.

And having said thus, he said "I will not abstain from drinking liquor; do whatever pleases you." Then the brahmin, having said "When you abandon us, we too shall abandon you," spoke a verse -

386. "Surely we shall obtain other heirs, sons, young man;
And you, wretch, perish, where you have gone may we not hear of that."

Therein, "where you have gone" means where he has gone, that we do not hear "he dwells at such and such a place"; go there - this is the meaning.

Then, having taken him to judgment, having made him sonless, he had him expelled. He afterwards, without support, miserable, having put on worn-out rags, with bowl in hand, going about for almsfood, leaning against a certain wall, died. Having brought forth this reason, Kāḷahatthi, having shown it to the king, having said "Great king, if you will not heed our word, they will perform the act of banishment on you," spoke a verse -

387. "Just so you, O king, lord of bipeds, listen to me;
They will banish you from the kingdom, just as the young man addicted to drink."

Therein, "lord of bipeds" means lord of bipeds, O great king, listen you to my word, just so just as the young man addicted to drink, they will banish you from the kingdom.

Thus, even though the simile of Kāḷahatthi was brought, the king, being unable to desist from that, in order to show yet another example, said -

388. "Sujāta by name, a disciple of those with developed selves;
While desiring a nymph, he neither ate nor drank.

389. "Having taken water with the tip of a blade of kusa grass, one might measure
the water in the ocean;
Thus are human sensual pleasures, in the presence of divine pleasures.

390. "Just so I, Kāḷa, having eaten food of the finest flavour;
Not having obtained human flesh, methinks I will give up life."

The story is exactly the same as what was said below.

388-390. Therein, "of those with developed selves" means of those with developed minds, of those five hundred sages. "While desiring a nymph" means he, it is said, having known of their non-coming at the time of eating the great rose-apple slices of those sages, thinking "For what reason indeed do they not come? If they have gone

somewhere, I shall find out; if not, then I shall hear the Teaching in their presence," having gone to the park, having paid homage to the group of sages, while seated listening to the Teaching in the presence of the chief of the group, even when the sun had set, even when being dismissed, having said "Today I shall stay right here," having paid homage to the group of sages, having entered the hermitage, he lay down. In the night-time, Sakka, the king of gods, surrounded by a host of celestial nymphs, together with his own attendants, came to pay homage to the group of sages; the entire park became one radiance. Sujāta, thinking "What is this indeed?", having risen, looking through a hole in the hermitage, having seen Sakka who had come to pay homage to the group of sages, surrounded by celestial nymphs, together with the sight of the nymphs, became infatuated with lust. Sakka, having sat down, having heard the talk on the Teaching, went to his own place. The householder too, on the following day, having paid homage to the group of sages, asked - "Venerable sir, who by name came in the night-time for the purpose of paying homage to you?" "Sakka, friend." "Who by name were those seated surrounding him?" "They are called celestial nymphs." He, having paid homage to the group of sages, having gone home, from the time of his going, lamented "Give me a nymph, give me a nymph." The relatives, having surrounded him, thinking "Is he perhaps possessed by a spirit?", snapped their fingers. He, having said "I am not speaking of that kind of snapping of fingers, I am speaking of a celestial nymph," looking at a wife brought having been adorned as "This is a nymph," and also at a courtesan, lamenting "This is not a nymph, she is a demoness, give me a celestial nymph," having become without food, met with the destruction of life right there. Therefore it was said -

"While desiring a nymph, he neither ate nor drank."

"Having taken water with the tip of a blade of kusa grass, one measures the water in the ocean" - my dear Kāḷahatthi, whoever, having taken water with just the tip of a blade of kusa grass, were to measure by comparison with that, thinking "This much would be the water in the great ocean," he would merely measure indeed, but the water on the tip of a blade of kusa grass is exceedingly small. Just as that, so are human sensual pleasures in the presence of divine pleasures; therefore that Sujāta did not look at another woman; aspiring only for a nymph, he died. "Just so" means just as he, not obtaining divine pleasures, gave up life, so too I, not obtaining the highest flavour, human flesh, shall give up life - thus he says.

Having heard that, Kāḷahatthi, thinking "This king is exceedingly greedy for flavours; shall I convince him?" - in order to show that even golden swans traversing the sky, having eaten the flesh of their own kind, were destroyed - spoke a pair of verses -

391. "Just as those Dhataratṭhas, swans traversing the sky;
By eating their own kind, all went to destruction.

392. "Just so you, O king, lord of bipeds, listen to me;
You ate what ought not to be eaten, O king, therefore they banish you."

391-392. Therein, "by eating their own kind" means by the eating of those of the same species as oneself. "All went to destruction" means all reached death itself. In the past, it is said, ninety thousand swans dwelt in a golden cave on Cittakūṭa. They do not go out during the four months of the rainy season; if they were to go out,

being unable to fly up with their wings full of water, they would fall into the great ocean itself; therefore they do not go out. But when the rainy season was approaching, having brought wild-grown rice from a natural lake, having filled the cave, they dwell eating rice. But when they had entered the cave, at the cave entrance a spider named Uṇṇanābhi, the size of a chariot wheel, intertwines one web in each month. Each thread of his is the size of a cow's tether rope. The swans, thinking "He will break through that web," give two portions to one young swan. He, when the rain has departed, going in front, breaks through that web. The rest go by that path. Then at one time the rains rained for five months. The swans, their food supply exhausted, having consulted "What indeed should be done?" thinking "If we live, we shall obtain eggs," first ate the eggs, then the young ones, then the old swans. With the elapse of five months, the rains departed. The spider had intertwined five webs. The swans, having eaten the flesh of their own kind, became weak in strength. The young swan who received a double portion, having struck the web, broke through four, but was not able to cut through the fifth; he got stuck right there. Then, having pierced his head, the spider drank his blood. Another too, having come, struck the web; he too got stuck right there. Thus the spider drank the blood of all of them. At that time, they say, the Dhātaraṭṭha clan was destroyed. Therefore it was said: "All went to destruction."

"Just so you" means just as these swans ate the flesh of their own kind, which ought not to be eaten, so too you eat it; the whole city has become stricken with fear; refrain, great king. "Therefore they banish you" means because you eat the flesh of your own kind, which ought not to be eaten, therefore these city-dwellers banish you from the kingdom.

The king wished to say yet another simile. But the citizens, having risen up, having said "Master general, what are you doing? Why do you go about having taken this human-flesh-eating thief? If he will not refrain, banish him from the country," did not allow him to speak to him. The king, having heard the talk of the many, frightened, was not able to speak again. Again the general, having said to him "What, great king, will you be able to refrain, or will you not be able?" when "I am not able" was said, having placed the entire harem company and sons and daughters, adorned with all ornaments, at his side, said "Great king, look upon this circle of relatives and the company of ministers and the sovereignty; do not perish; refrain from human flesh." The king, having said "These are not dearer to me than human flesh," when it was said "If so, great king, depart from this city and country," said "Kālahatthi, I have no need of a kingdom; I shall depart from the city; but give me a sword, a cook, and a vessel." Then, having had his sword, a vessel for cooking meat, and a basket lifted up, and having given him a cook, they performed the act of banishment from the country.

He, having taken the sword and the cook, having departed from the city, having entered the forest, having made a dwelling place at the foot of a certain banyan tree, dwelling there, standing on the forest path, having killed people, having brought them, he gives them to the cook. He too, having cooked the meat, offers it to him. Thus both of them live. At the time of seizing people, having said "I say! I am the man-thief, the man-eater," when he rushed forward, no one was able to remain in their own state; all fell to the ground. Among them, whichever one he wishes, that

one he turns feet up and head down, and having brought him, gives him to the cook. One day, having not obtained any person in the forest, he came back, and when the cook said "What is it, Sire?" he said "Place the pot on the oven." "Where is the meat, Sire?" "I shall obtain meat." He, trembling, thinking "There is no life for me now," having made a fire in the oven, placed the pot upon it. Then the man-eater, having killed him with a sword, having cooked the meat, ate it. From then on, having become alone, he himself cooks and eats. "The man-eater kills travellers on the road" - he became well-known throughout the whole Indian subcontinent.

At that time a certain brahmin of accomplished wealth, engaging in trade with five hundred carts, travelled from the east to the west. He thought - "A thief named the man-eater, it is said, kills people on the way; having given wealth, I shall pass beyond that forest." He, having given a thousand to the people dwelling at the outskirts of the forest, saying "Take me across the forest," set out on the road together with them. And the brahmin, while going, having put the entire caravan in front, himself, having bathed and anointed himself, adorned with all ornaments, seated in a comfortable carriage yoked with white oxen, surrounded by those forest-dwelling men, went at the very rear of all. At that moment the man-eater, having climbed a tree, examining the men, having become without desire for the remaining people, thinking "Is there anything among these to be eaten by me?" from the time of seeing the brahmin, his saliva flowed forth out of desire to eat him. He, when that one had come near him, having descended from the tree, having proclaimed his name "I say! I am the man-eater!" three times, brandishing his sword, as if filling their eyes with sand, charged forward. Not even one was able to stand; all lay down on the ground on their chests. He, having seized the brahmin seated in the comfortable carriage by the feet, having hung him head downward on his back, striking his head with his ankles, having lifted him up, set out.

Then those men, having risen, having said "Good men, we received a thousand coins from the brahmin's hand; what indeed is our manliness? Whether able or unable, let us follow a little," followed after him. The man-eater too, having turned back and looking, not seeing anyone, set out slowly. At that moment one courageous man endowed with strength reached him with speed. He, having seen him, while jumping over a fence, stepped on an acacia stump; the stump came out through the back of his foot. With blood flowing forth, he went on jumping. Then he, having seen him, said "Good men, this one has been pierced by me; only come behind; I shall catch him, shall I not?" They, having known his weakened condition, followed after him. He, having known the state of being pursued by them, having released the brahmin, made himself safe. Then the forest-dwelling men, from the time of obtaining the brahmin, saying "What have we to do with the thief?" turned back from there.

The man-eater too, having gone to his own banyan tree root, having entered among the aerial roots, having lain down, made a request: "Noble tree-spirit, if within just seven days you are able to make my wound comfortable, I shall wash your trunk with the throat-blood of one hundred warriors in the whole of Jambudīpa, encircle it with entrails, and make an oblation with the flesh of five sweet meats." As he did not obtain food, drink, and meat, his body withered, and within just seven days the wound became comfortable. He perceived the comfortable state of that by the power of the deity. He, having eaten human flesh for a few days, having gathered strength,

thought - "The deity is of much benefit to me; I shall free myself from the vow to her." He, having taken his sword, having departed from the tree root, set out thinking "I shall bring kings." Then a companion demon who had eaten human flesh together with him in a former existence during the time as a demon, having seen him wandering about, having known "This is my companion in a past existence," asked "My dear, do you recognise me?" "I do not recognise you." Then he related the matter done in a former existence. He, having recognised him, exchanged friendly greetings. When asked "Where were you reborn?" having reported everything - the place of rebirth, the reason for being banished from the country, the present dwelling place, the reason for being pierced by the stump, and the reason for going for the purpose of freeing himself from the vow to the deity - he said "By you too this task of mine should be carried through; let us both go, my dear." "My dear, I would not go, but I have one task; I indeed know a certain priceless spell called the foot-mark spell; it produces strength, speed, and a terrifying sound; take that spell." He accepted, saying "Very well." The demon too, having given that to him, departed.

The man-eater, having learnt the spell, from then on was as swift as the wind and exceedingly brave. He, within just seven days, having seen one hundred kings going to parks and so on, having sprung forward with the speed of the wind, having proclaimed his name "I say! I am the man-eater, the human thief," prancing and roaring, having struck them with fear, having seized their feet, having made them head downward, striking their heads with his heel, having carried them with the speed of the wind, having made holes in the palms of their hands, having strung them with a rope, he hung them on the banyan tree with the tips of their toes touching the ground. All those kings hung, turning about like garlands of withered amaranth flowers when the wind strikes. "But Sutasoma is my assistant teacher; if I seize him, the whole Indian subcontinent will be empty" - thus he did not take him. He, thinking "I shall make an oblation," having made a fire, sat down planing stakes. The tree deity, having seen that action, having thought "He is making an oblation for me, it is said, yet not even anything comfortable has been done by me for his wound; now he will bring about the great destruction of these; what indeed should be done?" having thought "I shall not be able to prevent this," having gone to the presence of the gods ruled by the four great kings, having spoken of that matter, said "Prevent him." When by them too it was said "We shall not be able to prevent the man-eater's deed," having asked "Who will be able?" having heard "Sakka, the king of gods," having approached Sakka, having spoken of that matter, said "Prevent him." He too, having said "I am not able to prevent him, but I shall point out one who is able," when it was said "What is his name?" said "In the world with its gods there is no other; but in the Kuru country, in the city of Indapatta, the son of the Korabya king, named Sutasoma, having rendered him free from agitation, will tame him, and will give life to the kings, and will make him desist from human flesh, and will consecrate the Teaching like the Deathless throughout the whole Indian subcontinent. If you wish to give life to the kings, tell him 'It is fitting to bring Sutasoma and make an oblation.'"

She, having accepted saying "Very well," having come quickly, in the guise of one gone forth, set out not far from him. He, at the sound of footsteps, looking around thinking "Some king must have escaped," having seen her, thinking "Those gone forth are just warriors; having taken this one, having completed one hundred, I shall make an oblation," having risen, with sword in hand, pursued; even having pursued

for three yojanas, he was not able to catch up with her; sweat was released from his limbs. He thought - "Formerly I, having pursued, catch even an elephant, even a horse, even a chariot running; today I am not able to catch this one gone forth, going at his own pace, even running with all my strength - what indeed is the reason?" Thereupon he, having thought "Those gone forth are obedient to words; having said 'Stop' to him, I shall seize him when he has stopped," said "Stop, ascetic!" "I have been standing still all along; it is you, however, who made an effort to run." Then, having said to him "My dear, those gone forth do not speak falsehood even for the sake of their life; but you have spoken a lie," he spoke a verse -

393. "Stand!" was said by me, yet you go turning away;
Not standing, you prattle 'I am standing,' O practitioner of the holy life;
Is this befitting an ascetic, and do you think my sword is a heron's feather?"

Its meaning is - O ascetic, the word "stand" was said by me, yet you, having turned your face away, go; O practitioner of the holy life, not standing, you prattle "I am standing"; and do you think my sword is a heron's feather?

Thereupon the deity spoke a pair of verses -

394. "I am established in my own principles, O king, I do not change my name and clan;
A thief in the world they call unestablished;
Bound for the realm of misery, doomed to Niraya Hell, having passed away from here.

395. "If you believe, O king, take the learned one, O warrior;
Having sacrificed a sacrifice with him, thus you will go to heaven."

394-395. Therein, "in my own principles" means: great king, I am established in my own ten wholesome courses of action. "I do not change my name and clan" means: you, formerly in your youth, having been Brahmadatta, when your father had died, having obtained the kingdom of Bārāṇasī, having become the king of Bārāṇasī, having abandoned that name, having become a man-eater, now having become Kammāsapāda, though born in a family of the warrior caste, because you ate human flesh which ought not to be eaten, therefore just as you changed your own name and clan, so I do not change my own name and clan. "And a thief" means: in the world they call a thief one who is unestablished in the ten wholesome courses of action. "Having passed away from here" means: having passed away from here, established in the realm of misery, in Niraya Hell. O warrior, protector of the earth, great king, if you believe my word, take Sutasoma; having sacrificed a sacrifice with that Sutasoma, thus you will go to heaven. My dear, O man-eater, you are a liar; by you it was promised to me "Having brought kings in the whole of Jambudīpa, I shall make an external offering." Now you have brought whatever weak kings; if you will not bring King Sutasoma, the foremost on the surface of Jambudīpa, your word is called false; therefore take Sutasoma.

And having said thus, the deity, having made the appearance of one gone forth disappear, with her own beauty, stood in the sky, shining like a young sun. He, having heard her talk and having looked at her form, said "Who are you?" "A deity arisen in

this tree." He, having been delighted thinking "My own deity has been seen by me," said "Master, king of gods, do not worry on account of Sutasoma; enter your own tree." The deity, while he was watching, entered the tree. At that moment the sun set, the moon rose. The man-eater was skilled in the Vedic sciences and knew the course of the constellations. He, having looked at the sky, having thought "Tomorrow will be the Phussa constellation; Sutasoma will go to the pleasure grove to bathe; there I shall seize him; but his protection will be great; all around for three yojanas the entire city's inhabitants will go about guarding; when the protection is not arranged, in the first watch of the night itself, having gone to the Migājina pleasure grove, having descended into the royal bathing pond, I shall stand," having gone there, having descended into the pond, having covered his head with a lotus petal, he stood. Through his power, the fish, turtles, and so on, having retreated, wandered about in groups at the water's edge.

But from where was this power obtained? Through the force of former connection. For he, in the time of the One of Ten Powers Kassapa, established a milk ticket meal; on account of that he was of great strength. And having had a fire hall built, for the purpose of dispelling the cold for the community of monks, he gave fire and firewood and a wood-cutting adze and a hatchet; on account of that he was powerful.

Thus, when he had entered the inner pleasure grove, at the time approaching the break of dawn, they took up protection for three yojanas all around. The king too, right early, having eaten his morning meal, mounted upon the back of the decorated excellent elephant, surrounded by a fourfold army, departed from the city. At that time a brahmin named Nanda from Takkasilā, having taken four verses worth a hundred, having traversed a road of two thousand yojanas, having reached that city, having stayed in a village outside the city-gates, when the sun had risen, while entering the city, having seen the king departing through the eastern gate, having stretched out his hand, made him victorious. The king, being one who surveys the directions, while going, having seen the outstretched hand of the brahmin standing on a raised ground, having approached him on the elephant, asked -

396. "In what country is your native land, and for what purpose have you arrived here;
Tell me this matter, brahmin, what do you wish? I give you today what you desire."

Its meaning is - My dear brahmin, in what country is your native land, for what purpose, reason, or cause have you arrived here in this city? My dear brahmin, being asked by me, you tell me, declare to me this matter, this purpose; what you have desired, that thing I give to you today, now; what thing do you wish?

Then he spoke a verse to him -

397. "Four verses, O great lord of the earth, of very profound meaning, like the excellent ocean;
I have come here for your very purpose, hear the verses connected with the ultimate reality."

Therein, "O great lord of the earth" means: O protector of the earth, the four verses are of what nature? Of very profound meaning, like the excellent ocean; for your very

purpose I have arrived here at this place, I am. "Hear" means: hear these verses worth a hundred, taught by the One of Ten Powers Kassapa, connected with the ultimate reality - this is the meaning.

Having said thus, he said "Great king, having heard that you are 'learned and wealthy,' I have come to teach you these four verses worth a hundred, taught by the One of Ten Powers Kassapa." The king, having become satisfied in mind, having said "Teacher, well come by you, but it is not possible for me to turn back; today I have come to bathe my head under the conjunction of the Phussa constellation; I shall come on the following day and listen; do not be distressed," having commanded the ministers "Go and having prepared a bed for the brahmin at such and such a house, arrange food and clothing," entered the pleasure grove. That was encircled by a wall eighteen cubits high. They surrounded that on all sides with elephants pressing against one another, then horses, then chariots, then archers, then infantry - the army was resounding like a churned-up great ocean. Then the king, having taken off his gross ornaments, having had his beard-trimming done, with body shampooed, having bathed inside the pond with royal splendour, having come out, having put on a cloth for absorbing water, he stood. Then they brought him cloths, perfumes, garlands, and ornaments. The man-eater thought - "The king will be heavy when adorned; I shall seize him at the very time when he is lightly dressed." He, roaring, shouting, churning up fish in the water, whirling his sword above his head like a streak of lightning, having proclaimed his name "I say! I am the human thief, the man-eater," having placed his finger on his forehead, emerged from the water. Upon hearing his sound, the elephant riders fell from the elephants, the horse riders from the horses, the chariot riders from the chariots. The army, having thrown down the weapons just as they had been seized, lay down on the ground on their chests.

The man-eater, having lifted up Sutasoma, seized him; the remaining kings he went along seizing by the feet, making them head downward, striking their heads with his heel. But having approached the Bodhisatta, he bent down, lifted him up, and caused him to sit on his shoulder. He, thinking "Going through the gate will be a delay," right at the place facing him, having leapt over the wall eighteen cubits high, having stepped upon the frontal globes of the elephants in rut with ichor flowing in front, felling them like mountain peaks, having stepped upon the backs of the mules swift as the wind and felling them, having stepped upon the chariot poles and chariot fronts, like a spinning top whirling, like one crushing dark planks and banyan leaves, having gone a distance of three yojanas with a single burst of speed, having looked back thinking "Is there indeed anyone coming from behind for the sake of Sutasoma?" not seeing anyone, going slowly, having seen drops of water from Sutasoma's hair fallen upon his own chest, having thought "There is no one indeed who does not fear death; Sutasoma too weeps out of fear of death, methinks," he said -

398. "Indeed the wise do not weep, those with wisdom, very learned, who are thinkers on many grounds;
For this is the supreme support for people, that the wise become dispellers of sorrow.

399. "Is it for yourself, relatives, or children and wife, grain, wealth, silver, gold?

What indeed do you grieve for, Sutasoma? O foremost of the Korabyas, let me hear this word of yours."

398-399. Therein, my dear Sutasoma, great king, those who are wise - of what nature are they? The wise, endowed with the wisdom of knowing benefit and harm, what has a reason and what has no reason; those with wisdom, endowed with the wisdom of examining; very learned, retaining what has been learnt, thinkers on many grounds, habitually reflecting on many reasons - those wise ones, when the fear of death has arisen, even having become frightened, indeed certainly do not weep and do not lament. "For a support" means, my dear Sutasoma, great king, indeed why do I say this? Just as a great island that has become a support for merchant people whose boats have broken in the great ocean, even so likewise this wise person is the supreme for people without refuge. Because of whatever reason the wise become dispellers of sorrow for sorrowful people, my dear Sutasoma, great king, you lament out of fear of death, methinks, I think. "Oneself" means, my dear Sutasoma, great king, for one's own sake, or for the sake of relatives, for the sake of children and wife, or for the sake of grain, wealth, silver and gold - what indeed do you, what thing indeed do you regret, would you regret? O foremost of the Korabyas, foremost and highest among the inhabitants of the Kuru country, my dear great king, let me hear this word of yours.

Sutasoma said -

400. "I do not lament for myself, nor for children and wife, nor for wealth, nor for country;
But the principle of the virtuous practised of old, that pledge to the brahmin I regret.

401. "An agreement was made by me with the brahmin, while standing in sovereignty in my own realm;
Having given that agreement to the brahmin, guarding the truth, I shall return again."

400-401. Therein, "I do not lament for myself" means: I, for my part, neither weep nor grieve for my own sake, nor do I weep or grieve for the sake of these sons and so on either; but however, there is a principle practised of old by the virtuous and wise, namely, the regret that comes after having made a pledge - that pledge to the brahmin I bewail. This is the meaning. "Guarding the truth" means guarding the truth. For that brahmin had come from Takkasilā having taken four verses worth a hundred taught by the One of Ten Powers Kassapa. Having performed the duties of hospitality for him, having made a pledge "Having bathed and come back, I shall listen; wait until my return," I came away. You, without giving me the opportunity to hear those verses, seized me. If you release me, having heard that teaching, guarding the truth, I shall return again - he says.

Then the man-eater said to him -

402. "I do not believe this at all, that a happy man freed from the mouth of death;
Would return again to the hand of an enemy, O foremost of the Korabyas, for he would not approach me.

403. "You are released from the man-eater's hand, having gone to your own palace,
one who desires sensual pleasures;
Having obtained sweet, dear life, O king, whence will you come to my
presence?"

402-403. Therein, "happy" means having attained happiness. "Freed from the mouth of death" means having been freed from the mouth of death through being released from the hand of a thief such as me, would return again, would come back to the hand of an enemy - I do not believe this statement at all, O foremost of the Korabyas, you would not approach my presence. "Released" means Sutasoma, you are released from the hand of the man-eater. "To your own palace" means having gone to the dwelling in the royal city. "One who desires sensual pleasures" means one desiring sensual pleasures. "Having obtained" means having obtained exceedingly dear life, you - from where, for what reason indeed will you come to my presence?

Having heard that, the Great Being, unafraid like a lion, said -

404. "One of pure morality would choose death, not life as one of bad character who is blamed;
For that does not protect a man from unfortunate realms, for whose sake one would speak falsehood.

405. "Even if the wind were to carry away the mountain, and the moon and the sun were to fall to the ground;
And all the rivers were to flow against the stream, still I would not speak falsely, O king.

406. "Though the sky should split, though the ocean should dry up, though the earth that bears beings should roll up;
Though the rock Meru should fly up with its roots, still I would not speak falsely, O king.

404-406. Therein, "one would choose death" means: O man-eater, whatever man is pure in morality does not do even the slightest evil for the sake of life; having been accomplished in morality, he would choose, he would wish for that death; blamed, of bad character - that life is not better; an immoral person, for whose sake, even for one's own sake, would speak a false word - that falsehood does not protect such a man from unfortunate realms. "Even if the wind were to carry away the mountain" means: my dear man-eater, having been trained together with you in the household of one teacher, having become such a companion, I do not speak falsely for the sake of life - why do you not believe? If a wind distinguished as eastern and so on, having arisen, were to carry away a great mountain through the sky like cotton-wool, and the moon and the sun together with their own respective mansions were to fall from above to the ground, and all the rivers were to flow against the stream - O dear man-eater, if one were to speak such a word, that should be believed; but the word spoken by your people that I would speak falsely - that indeed should not be believed.

Even when this was said, he did not believe. Then the Bodhisatta, having thought "This one does not believe me; I shall make him believe even by an oath," when it was said "My dear man-eater, first bring me down from the shoulder, having made an

oath I shall make you believe," having been brought down by him and placed on the ground, making an oath, he said -

407. "I touch the sword and the spear, and I make an oath to you, my dear;
Released by you, having become free of debt, guarding the truth, I shall return again."

Its meaning is - My dear man-eater, if you wish, let there not be rebirth for me in a family of the warrior caste guarded with protection arranged with such weapons - thus "I touch the sword and the spear." If what ought not to be done by other kings, or anything else that you wish, that oath too I make to you, my dear. So that I, released by you, having gone, having become free of debt to the brahmin, guarding the truth, shall come back again.

Thereupon the man-eater, having thought "This Sutasoma makes an oath that ought not to be made by warriors; what is the use of him to me? Let him come or not come; I too am a warrior king; having taken the blood of my own arm, I shall make an oblation to the deity; this one is exceedingly wearied" -

408. "The agreement that was made by you with the brahmin, while standing in sovereignty in your own realm;
Having given that agreement to the brahmin, guarding the truth, return again."

Therein, "return again" means you should come back again.

Then the Great Being, having said to him "My dear, do not worry; having heard the four verses worth a hundred, having made an offering to the speaker of the Teaching, I shall come back in the morning," spoke a verse -

409. "The agreement that was made to me by the brahmin, while standing in sovereignty in his own realm;
Having given that agreement to the brahmin, guarding the truth, I shall return again."

Then the man-eater, having said to him "Great king, you have made an oath that ought not to be made by warriors; you should remember that," having been convinced by "My dear man-eater, you have known me from childhood; not even in jest has falsehood been spoken by me before; now that I am established in the kingdom, knowing what is the Teaching and what is not the Teaching, why would I speak falsely? Do you believe me? I shall arrive at your oblation tomorrow," saying "If so, go, great king; when you have not come, there will be no oblation; the deity too will not accept without you; do not create an obstacle for my oblation," he dismissed the Great Being. He, like the moon released from Rāhu's mouth, with the strength of an elephant, endowed with power, very quickly reached the city. His army, having thought "King Sutasoma is wise, a sweet speaker of the Teaching; obtaining the chance to speak one or two discourses, having tamed the man-eater, he will come like a bull elephant released from the mouth of a lion; the public will censure us saying 'These have come having given the king to the man-eater,'" had set up camp just outside the city; having seen him coming from afar, having gone forward to meet him, having paid homage, having made a friendly welcome saying "Are you well,

great king? Were you wearied by the man-eater?" when he said "The man-eater has done what is difficult even for my mother and father to do; such a fierce and violent man-eater, having heard my talk on the Teaching, released me," having adorned the king, having placed him on the back of an elephant, having surrounded him, entered the city. Having seen that, all the citizens were delighted.

He too, out of reverence for the Teaching and fondness for the Teaching, without even seeing his mother and father, thinking "I shall see them later too," having entered the king's dwelling, having sat down on the royal seat, having had the brahmin summoned, having commanded beard-trimming and so on for him, having had him brought with trimmed hair and beard, bathed and anointed, adorned with garments and ornaments, at the time of showing him, himself having bathed afterwards, having had his own food given to him, when he had eaten, having eaten himself, having caused him to sit on a costly divan, out of reverence for the Teaching, having made an offering to him with scents, garlands and so on, himself having sat down on a low seat, requested "Let us hear the verses worth a hundred each brought by you for me, teacher." Making clear that meaning, the Teacher spoke a verse -

- 410.** And he, released from the man-eater's hand, having gone, said this to that brahmin;
"Let me hear the verses worthy of the good, which heard by me may be for my welfare, O Brahmin."

Therein, "said this" means he said this.

Then the brahmin, at the time of being requested by the Bodhisatta, having rubbed his hands with perfumes, having taken out a delightful book from a bag, having held it with both hands, having said "If so, great king, listen to the four verses worthy of the good, taught by the One of Ten Powers Kassapa, which quell the intoxication of lust and so on, and lead to the great deathless Nibbāna," looking at the book, he said -

411. "Only once, Sutasoma, is there meeting with the virtuous;
That association protects one, not frequent meeting with the unvirtuous.
412. "One should associate only with the virtuous, one should make intimacy with the virtuous;
Having understood the Good Teaching of the virtuous, one becomes better, not worse.
413. "Royal chariots, beautifully decorated, indeed decay, and also the body approaches ageing;
But the teaching of the virtuous does not approach ageing, the virtuous indeed declare this among the virtuous."
414. "The sky is far and the earth is far, the far shore of the ocean, that they say is far;
Farther than that, indeed, they say, is the principle of the good and the bad, O king."

411-414. Therein, "only once" means only one time. "With the virtuous" means with

good persons. "That one" means that association, that meeting with the virtuous, with good persons, even occurring only once, protects and guards that person. "Not with the unvirtuous" means but association made with bad persons, even much and for a very long time, dwelling in one place, does not protect, is not long-lasting - this is the meaning. "Should associate" means one should sit together with; the meaning is that one should conduct all postures together with the wise only. "Santhava" means friendly intimacy. "The Good Teaching of the virtuous" means the Good Teaching of the wise ones, the Buddha and others, reckoned as the thirty-seven qualities conducive to enlightenment. "It is better" means having known this Teaching, there is only growth, there is no such thing as deterioration - this is the meaning. "Royal chariots" means the chariots suitable for mounting by kings. "Beautifully decorated" means well prepared and polished. "The virtuous declare" means the peaceful ones beginning with the Buddha declare and praise the beautiful, highest Nibbāna that has come to the designation "the virtuous"; that Teaching of the virtuous reckoned as Nibbāna does not approach ageing, does not decay. "The sky" means space. "Far" means for the earth has support and is graspable, while space is unsupported and without foundation; thus these two, even though bound together, are called far in the sense of separation and in the sense of being unstained. "The far shore" means the far shore from the near shore. "That they say" means that they have said.

Thus the brahmin, having taught the four verses worth a hundred according to the procedure taught by the One of Ten Powers Kassapa, remained silent. Having heard that, the Great Being, with a gladdened mind thinking "My coming has indeed been fruitful," having thought "These verses were not spoken by a disciple, not spoken by a sage, not spoken by anyone, but spoken by an Omniscient One alone; what indeed are they worth?" having thought "Even if one were to fill the entire world-circle up to the Brahma world with the seven precious things and give it, one would not be able to make a befitting offering for these; but I am able to give him the kingship in the Kuru country, which is three hundred yojanas in extent, in the city of Indapatta, which is seven yojanas in extent; does he indeed have the fortune to exercise kingship?" looking by the power of the science of bodily marks, did not see it. Then, looking for the positions of general and so on, not seeing the fortune even of a mere village headman, looking for the gain of wealth, having looked beginning from ten million in wealth, having seen the fortune of only four thousand coins, thinking "With this much I shall honour him," having had four bags containing a thousand pieces each given, he asks "Teacher, having taught these verses to other warriors, how much wealth do you receive?" "A hundred for each verse, great king; therefore they have become known as 'verses worth a hundred.'" Then the Great Being, having said "Teacher, you yourself, having taken the goods for sale, do not even know their value; henceforth let each verse be known as worth a thousand," spoke a verse -

415. "These verses are worth a thousand, these verses are not worth a hundred;
Four thousand, quickly take them, brahmin."

Its meaning is - Brahmin, these verses are worth a thousand, worth a thousand each; let these verses not be worth a hundred; brahmin, quickly take four thousand.

Then, having given him one comfortable carriage, having commanded men "Convey the brahmin safely to his home," he sent him off. At that moment there arose a great sound of applause: "The verses worth a hundred have been made worth a thousand and venerated by King Sutasoma - well done! Well done!" His mother and father, having heard that sound, having asked "What is this sound?" and having heard the truth, were angry with the Great Being out of their own greed for wealth. He too, having seen the brahmin off, having gone to their presence, having paid homage, stood there. Then his father, without even making a mere friendly welcome, saying "How, dear son, were you freed from the hand of such a violent thief?" out of his own greed for wealth, having asked "Is it true, dear son, that having heard four verses you gave four thousand?" when "True" was said, spoke a verse -

416. "Verses worth eighty and ninety, and verses worth a hundred too there may be;
Know for yourself, Sutasoma, what verse is there by name worth a thousand?"

Its meaning is - Verses by name, dear son, worth eighty and ninety and worth a hundred too there may be; know for yourself alone, what verse by name worth a thousand is there, in whose presence?

Then the Great Being, consoling him, "I do not wish for growth through wealth, but I wish for it through learning," said -

417. "I wish for growth in learning for myself, that good persons may associate with me as peaceful;
I, like the great ocean with rivers, am not satisfied with well-spoken words, dear son.

418. "Just as fire burning grass and wood is not satisfied, like the ocean with rivers;
Thus too the wise, O foremost king, having heard, are not satisfied with well-spoken words.

419. "When I hear from my own slave, a verse that is meaningful, O lord of men;
That very thing I attentively listen to, for there is no satisfaction in me with teachings, dear son."

417-419. Therein, "vo" is merely an indeclinable particle. "Peaceful" means I wish that these may associate with me. "Savantīhi" means with rivers. "Sakassa" means let the brahmin stand aside, Nanda; when I hear even near my own slave, dear son, there is no satisfaction in me with teachings.

And having said thus, "Do not abuse me, dear son, for the sake of wealth; having heard the Teaching, I shall come back," having made an oath and having come, now I shall go to the man-eater's presence; take this kingdom of yours - thus, handing over the kingdom, he spoke a verse -

420. "This country of yours, with wealth, with vehicles, with life, endowed with all sensual pleasures;
Why do you abuse me because of sensual pleasure? I go to the presence of the man-eater."

Therein, "ñatte" means in the presence of.

At that time, the heart of his father the king became hot. He, having said "Dear son Sutasoma, what indeed is this you are speaking of? We shall seize the thief with the fourfold army," spoke a verse -

- 421.** "For self-protection these exist: elephant riders, charioteers, and infantry soldiers;
Horse riders and those who are archers - let us deploy the army, let us slay the enemy."

Therein, "let us slay" means if the army thus deployed is unable to seize him, then having taken the inhabitants of the entire country, having gone, let us slay the enemy; the meaning is: let us kill that adversary of ours.

Then his mother and father, with faces full of tears, weeping and lamenting, requested him: "Dear son, do not go; it is not allowable to go." The sixteen thousand dancing women too and the remaining retinue too lamented: "Having made us destitute, where are you going, Sire?" Throughout the entire city, no one being able to remain in their own state, there was a single uproar throughout the whole city: "Sutasoma, it is said, having given his acknowledgment to the man-eater, has come back; now, having heard the four verses worth a hundred, having shown honour to the speaker of the Teaching, having paid homage to his mother and father, he will again, it is said, go to the thief's presence." He too, having heard the word of his mother and father, spoke a verse -

- 422.** "The man-eater did what was very difficult to do, having taken me alive he released me;
Remembering such a former service, how could I betray him, O lord of men?"

Therein, "having taken alive" means having seized him alive. "Such" means that of such a form done by him. "Former service" means a previous favour. "Lord of men" - he addresses his father.

He, having consoled his mother and father, "Mother, father, do not worry about me; I have done good deeds; for me the sovereignty of the six heavens of sensual pleasure is not difficult to obtain" - having paid homage to his mother and father, having asked permission, having instructed the remaining people, he departed. Making known that meaning, the Teacher said -

- 423.** "Having paid homage to his father and mother, having instructed the townspeople and the army;
A speaker of truth, guarding the truth, he went to where the man-eater was."

Therein, "guarding the truth" means guarding the truth. "He went" means having dwelt that night at the dwelling itself, on the following day at the time of the break of dawn, having paid homage to his mother and father, having asked permission, having instructed the remaining people, followed by the great multitude of the women's quarters and so on with tearful faces lamenting in various ways, having gone out from the city, being unable to turn back those people, having drawn a line across the highway with a stick, he said "If you have affection for me, do not cross this." The

great multitude, being unable to go beyond the command of the virtuous and majestic one, lamenting with a loud sound, having looked at him going with the stride of a lion, when he had passed beyond the region of sight, crying out with one cry, entered the city. He too went to his presence by the very road by which he had come. Therefore it was said "he went to where the man-eater was."

Thereupon the man-eater thought - "If my friend Sutasoma wishes to come, let him come; if he does not wish to come, let him not come; let the tree deity do whatever she wishes for me; having killed these kings, I shall make an oblation with the flesh of five sweet meats" - having made a funeral pyre, having lit the fire, thinking "Let there be a heap of embers for now," while he was seated planing stakes, Sutasoma arrived. Then the man-eater, having seen him, with a gladdened mind, asked "My dear, having gone, has the duty to be done been done by you?" The Great Being, in order to show "Yes, great king, the verses taught by the One of Ten Powers Kassapa have been heard by me, and honour has been done to the speaker of the Teaching; therefore, having gone, the duty to be done has indeed been done," spoke a verse -

424. "An agreement was made by me with the brahmin, while standing in
sovereignty in my own realm;
Having given that agreement to the brahmin, guarding the truth, I have
returned again;
Perform the sacrifice, devour me, O man-eater."

Therein, "perform the sacrifice" means having killed me, either sacrifice the sacrifice to a deity, or eat my flesh - this is the meaning.

Having heard that, the man-eater, having thought "This king does not fear; having become free from the fear of death, he speaks; what indeed is the power of this one?" having thought "There is nothing else; this one says 'The verses taught by the One of Ten Powers Kassapa have been heard by me'; this must be due to the swift power of those verses; I too, having had him recite them, shall hear those verses; thus I too shall become fearless" - having made this conclusion, spoke a verse -

425. "My eating does not diminish afterwards, this funeral pyre is still smoking;
When smokeless, cooked and well-done, let me hear the verses worthy of the
good."

Therein, "eaten" means eating. That eating of mine does not decline whether afterwards or before, for afterwards too you are to be eaten by me. "When smokeless, cooked" means when the fire is smokeless and charred, the cooked meat is called well-done.

Having heard that, the Great Being, having thought "This man-eater is of bad character; having rebuked him a little and having shamed him, I shall speak," said -

426. "You are not righteous, you became a man-eater, and fallen from the kingdom
because of the belly;
And these verses assert the Teaching, where do the Teaching and what is not
the Teaching meet?

427. "For the unrighteous, the cruel one, always with bloody hands;

There is no truth, whence the Teaching? What will you do with learning?"

426-427. Therein, "and these the Teaching" means these verses assert the nine supramundane states. "Where do they meet" means where do they come together. For the Teaching causes one to reach a fortunate destination or Nibbāna, what is not the Teaching causes one to reach an unfortunate realm. "Whence the Teaching" means there is not even the mere truth of speech, whence the Teaching? "What with learning" means what will you do with this learning? For like an earthenware vessel is unsuitable for lion's fat, you are an unsuitable vessel for the Teaching.

He, even when spoken to thus, was indeed not angry. Why? Because of the greatness of the Great Being's development of friendliness. Then, having said to him "But, my dear Sutasoma, am I alone unrighteous?" he spoke a verse -

428. "He who would go hunting for the sake of meat, or he who would kill for the sake of a person;
Both of them, after death, become equal, why do you call me unrighteous?"

Therein, "why" means those kings on the surface of Jambudīpa, adorned and prepared, with a retinue of great power, having gone in excellent chariots, going hunting, having shot deer with sharp arrows, kill them - without mentioning them, why does he say "you consider me alone unrighteous?" He explains that if they are faultless, then I too am faultless.

Having heard that, the Great Being, breaking his view, spoke a verse -

429. "Five times five are not to be eaten, by a warrior who understands;
You ate what ought not to be eaten, O king, therefore you are not righteous."

Its meaning is - My dear man-eater, by a warrior who knows the duty of a warrior, five times five - that is, ten beings such as elephants and so on - are not to be eaten by way of their meat; they are indeed not fit to be eaten. Or the reading is "na kho" itself. Another method: by a warrior who knows the duty of a warrior, among five-clawed creatures, the hare, the porcupine, the iguana, the monkey, and the tortoise - these five beings only are fit to be eaten, not others; but you ate what ought not to be eaten - human flesh - therefore you are not righteous.

Thus he, having received the refutation, not seeing another escape, concealing his own evil, spoke a verse -

430. "You are released from the man-eater's hand, having gone to your own palace, one who desires sensual pleasures;
You have come again to the hand of an enemy, you are not skilled in the principles of the warrior class, O king."

Therein, "not skilled in the principles of the warrior class" means you are not skilled in the science of statecraft termed the principles of the warrior class, you do not know what is beneficial and what is harmful for yourself, without reason your fame as a wise one has spread in the world, but I do not see, I do not know your state of wisdom, you are exceedingly foolish - thus he says.

Then the Great Being said to him, "My dear, one who is skilled in the principles of the warrior class should indeed be one like me alone. For I know that, but I do not proceed for that purpose," and having said this, spoke a verse -

- 431.** "Those who become skilled in the principles of the warrior class, for the most part they become doomed to Niraya Hell;
Therefore I, having abandoned the principles of the warrior class, guarding the truth, have returned again;
Perform the sacrifice, devour me, O man-eater."

Therein, "skilled" means skilled in practising for that purpose. "For the most part" means mostly doomed to Niraya Hell. But those who are not reborn there, they are reborn in the remaining realms of misery.

The man-eater said -

- 432.** "Mansion dwellings, lands, cattle and horses, women of pleasure and Kāsi sandalwood;
All this you obtain there as master, what benefit do you see in truth?"

Therein, "mansion dwellings" means, my dear Sutasoma, your three dwelling mansions, suitable for the three seasons, resembling divine celestial palaces. "Lands, cattle and horses" means lands and cattle and horses in abundance. "Women of pleasure" means women who have become objects of sensual pleasure. "And Kāsi sandalwood" means Kāsi cloth and red sandalwood. "All there" means this and other things for use and enjoyment, all this you obtain there in your own city as master; having become master, you are able to enjoy as you wish; you, having abandoned all this, guarding the truth, coming here, what benefit do you see in truth?

The Bodhisatta said -

- 433.** "Whatever flavours there are on earth, truth is sweeter among those flavours; Ascetics and brahmins established in truth, cross to the far shore of birth and death."

Therein, "sweeter" - because all flavours too are sublime and sweet for beings only at the time of truth, therefore truth is sweeter among those flavours; or because those established in the truth of abstinence and the truth of speech cross over, attain, the far shore - the Deathless, the great Nibbāna - of the round of rebirths of the three planes, termed birth and death, therefore too it is "sweeter."

Thus the Great Being spoke of the benefit of truth. Thereupon the man-eater, having looked at his face which was resplendent like a blossomed lotus and a full moon, having thought "This Sutasoma sees the charcoal pyre, the bed, and the stake being pared, yet there is not even a measure of terror in his mind; is this the power of the verses worth a hundred, or of truth, or of something else?" having thought "Let me ask him," asking, spoke a verse -

- 434.** "You are released from the man-eater's hand, having gone to your own palace, one who desires sensual pleasures;
You have come again to the hand of an enemy, surely you have no fear of death, O lord of men;

You are of active mind, a speaker of truth."

The Great Being, explaining to him, said -

435. "Good deeds of various kinds have been done by me, sacrifices have been offered which are extensive and praised;
The path to the world beyond has been purified, established in the Dhamma, who would fear death?
436. "Good deeds of various kinds have been done by me, sacrifices have been offered which are extensive and praised;
Without remorse I shall go to the world beyond, perform the sacrifice, eat me, O man-eater.
437. "My father and mother have been attended to by me, my sovereignty has been praised through righteousness;
The path to the world beyond has been purified, established in the Dhamma, who would fear death?
438. "My father and mother have been attended to by me, my sovereignty has been praised through righteousness;
Without remorse I shall go to the world beyond, perform the sacrifice, eat me, O man-eater.
439. "Services have been done by me to relatives and friends, my sovereignty has been praised through righteousness;
The path to the world beyond has been purified, established in the Dhamma, who would fear death?
440. "Services have been done by me to relatives and friends, my sovereignty has been praised through righteousness;
Without remorse I shall go to the world beyond, perform the sacrifice, eat me, O man-eater.
441. "Giving has been given by me in many ways to many, ascetics and brahmins have been satisfied;
The path to the world beyond has been purified, established in the Dhamma, who would fear death?
442. "Giving has been given by me in many ways to many, ascetics and brahmins have been satisfied;
Without remorse I shall go to the world beyond, perform the sacrifice, eat me, O man-eater."

435-442. Therein, "good" means good deeds. "Of various kinds" means manifold by way of giving and so on. "Sacrifices" means sacrifices that are exceedingly extensive, praised by the wise, have also been offered and carried out by way of relinquishment of the tenfold bases of giving. "Established in the Teaching" means one like me, thus established in the Teaching, who indeed would fear death? "Without remorse" means not feeling remorse. "My sovereignty has been praised through righteousness" means

without disturbing the tenfold duty of a king, the kingdom has been governed by me through righteousness alone. "Services" means the duties towards relatives among relatives, and the duties towards friends among friends. "Giving" means volition together with its material basis. "In many ways" means in many manners. "To many" means not to five, not to ten, but given indeed to a hundred, to a thousand, and even to a hundred thousand. "Satisfied" means well satisfied by filling the vessels taken up one after another.

Having heard that, the man-eater, having become frightened and trembling, thinking "This Great King Sutasoma is a good person, accomplished in knowledge, a sweet speaker of the Teaching; if I were to eat him, my head would split into seven pieces, or else the earth would open up for me," having said "My dear, you are not one fit to be eaten by me," spoke a verse -

443. "A person knowing it to be poison would accept it, a venomous snake blazing with fierce heat;
His head would split into seven pieces, whoever would not accept such a speaker of truth."

Therein, "poison" means halāhala poison capable of killing right there. "Blazing" means blazing with the heat of its own poison, a venomous snake moving about like a mass of fire of fierce heat by that very power; or else he might grasp it by the neck.

Thus he, having said to the Great Being "You are like halāhala poison; who would consume you?" and being desirous of hearing the verses, having entreated him, even though rejected by him for the purpose of generating respect for the Teaching, saying "You are not a worthy vessel for such faultless verses," thinking "In the entire Indian subcontinent there is no wise man equal to this one; this one, having freed himself from my hand, having gone and having heard those verses, having shown honour to the speaker of the Teaching, has returned seizing Death by the forehead; the verses must be exceedingly of good dispositions," having become even more greatly filled with arisen esteem for hearing the Teaching, entreating him, spoke a verse -

444. "Having heard the Teaching, men understand what is good and evil;
Even having heard the verses, my mind delights in the Teaching."

Its meaning is - "My dear Sutasoma, men, having heard the Teaching, know both what is good and what is evil; it is well if, having heard those verses, my mind too might delight in the teachings of the wholesome course of action."

Then the Great Being, having thought "The man-eater is now desirous of hearing; I shall speak," having said "If so, my dear, listen well," having made him one with ears inclined, having offered praise of the verses in the very manner spoken by the brahmin Nanda, having created a single uproar among the six sensual-sphere gods, while the deities were giving applause, spoke the Teaching to the man-eater -

445. "Only once, great king, is there meeting with the virtuous;
That association protects one, not frequent meeting with the unvirtuous."

446. "One should associate only with the virtuous, one should make intimacy with the virtuous;

Having understood the Good Teaching of the virtuous, one becomes better, not worse.

447. "Royal chariots, beautifully decorated, indeed decay, and also the body approaches ageing;
But the teaching of the virtuous does not approach ageing, the virtuous indeed declare this among the virtuous."

448. "The sky is far and the earth is far, the far shore of the ocean, that they say is far;
Farther than that, indeed, they say, is the principle of the good and the bad, O king."

445-448. Because of that being well spoken by him and because of his own wisdom, as he was thinking "Those verses are as if spoken by the Omniscient Buddha," his entire body became filled with fivefold rapture, he became tender-hearted towards the Bodhisatta, and regarded him as a father who had given the white parasol. He, having thought "I do not see any gold and silver fit to be given to Sutasoma, but for each verse I shall give him one boon," spoke a verse -

449. "These verses are full of meaning, with good phrasing, well-spoken, having heard them, O lord of men;
Joyful, pleased, glad at heart, delighted, I give you, my dear, four boons."

Therein, "joyful" means one in whom joy has arisen. The remaining terms are synonyms of that very same thing. All four of these are indeed just expressions of satisfaction.

Then the Great Being, reproving him saying "What boon indeed will you give?" spoke a verse -

450. "You who do not understand your own death, what is beneficial and harmful, the nether world and heaven;
Greedy for flavour, devoted to misconduct, what boon will you give, O one of bad character?

451. "And I would say to you 'give a boon', and you too, having given, would not refuse;
This quarrel and contention visible here and now, what wise person, knowing, would go forth to it?"

450-451. Therein, "you who" means you who do not understand, do not know even your own death, thinking "I am subject to death," and you do only evil deeds. "What is beneficial and harmful" means you do not know "this action of mine is beneficial, this is harmful, this will lead to the nether world, this to heaven." "Flavour" means in the flavour of human flesh. "I would say" means I would speak. "Would not grant" means having given by speech, when being told "give me a boon," you would not grant, you would not give. "Would undertake" means what wise person would undertake this dispute?

Thereupon the man-eater, thinking "This one does not believe me; shall I make him believe?" spoke a verse -

- 452.** "A being does not deserve to give that boon, which having given, one would refuse;
Choose, my dear, unshaken, even giving up life, I will indeed give."

Therein, "unshaken" means not holding back.

Then the Great Being, having thought "This one speaks being exceedingly bold, he will do my bidding, I shall take a boon, but if I shall prevent the boon at the very first saying 'human flesh should not be eaten,' he will become exceedingly weary; having first taken the other three boons, afterwards I shall take this one," said -

- 453.** "Friendship of a noble one agrees with a noble one, of a wise one agrees with one endowed with wisdom;
May he see him healthy for a hundred years, this is the first of boons I choose."

Therein, "of a noble one" means of one noble in conduct. "Friendship" means the quality of companionship, the disposition of a friend. "One endowed with wisdom" means one accomplished in knowledge. "Agrees" means runs together, as the water of the Ganges with the water of the Yamunā. For beings run together according to element. "May he see him" means, as if wishing for a long life for the man-eater, Sutasoma first requests the boon of his own life. For it would be inappropriate for a wise person to say "Give me my life," but rather he spoke thus thinking "He will be pleased, thinking 'This one wishes for my very health.'"

He too, upon hearing that, with a satisfied mind, thinking "This one, having fallen from sovereignty, now wishes for the very life of me, the great doer of harm who wishes to eat flesh, the great thief - ah, he desires my welfare!" - not knowing that the boon had been taken by deception, granting that boon, spoke a verse -

- 454.** "Friendship of a noble one agrees with a noble one, of a wise one agrees with one endowed with wisdom;
May you see me healthy for a hundred years, this is the first of boons I give."

Therein, "of boons" means the first of four boons.

Then the Bodhisatta said -

- 455.** "Those warriors here who are protectors of the earth, anointed on the head, having received their names;
Such lords of the earth he did not devour, this is the second of boons I choose."

Therein, "having received their names" means because of being consecrated on the head, they received the name "anointed on the head." "Such" means he did not devour such warriors, did not consume them.

Thus he, taking the second boon, took the boon of life for more than a hundred warriors. Porisāda too, granting it to him, said -

456. "Those warriors here who are protectors of the earth, anointed on the head,
having received their names;
I do not give such lords of the earth, this is the second of boons I grant."

But do they hear their sound, or do they not hear? They do not hear all. For Porisāda, having stepped back from the tree out of fear of the danger of smoke and flames, made a fire, and the Great Being, having sat down in between the fire and the tree, spoke with him; therefore, not having heard all, they heard half and half. They consoled one another saying "Now Sutasoma will tame the man-eater; do not be afraid." At that moment the Great Being spoke this verse -

457. "More than a hundred warriors were seized by you, with hands bound, with
tearful faces, weeping;
Restore them to their own realm, this is the third of boons I choose."

Therein, "more than a hundred" means exceeding a hundred. "Were seized by you" means seized by you. "With hands bound" means bound at the palms of the hands.

Thus the Great Being, taking the third boon, took the boon of restoring those warriors to their own country. Why? He, even without eating them, through fear of enmity, might make them all slaves and keep them dwelling only in the forest, or having killed them might cast them away, or having taken them to the borderland might sell them; therefore he took the boon of restoring them to their own country. The other too, while granting it, spoke this verse -

458. "More than a hundred warriors were seized by me, with hands bound, with
tearful faces, weeping;
I restore them to their own realm, this is the third of boons I grant."

But the Bodhisatta, taking the fourth boon, spoke this verse -

459. "Your country is full of holes, people are shaken by fear, many men have
entered into hiding places;
Refrain from human flesh, O king, this is the fourth of boons I choose."

Therein, "full of holes" means not densely inhabited, with gaps, because of villages and so on here and there having been abandoned. "Shaken by fear" means shaken by fear of you, thinking "The man-eater will come now." "Have entered into hiding places" means having taken children in their hands, they have entered places of concealment such as grass thickets and so on. "Human flesh" means abandon the foul-smelling, contemptible, repulsive human flesh. Or the accusative is used in the sense of separation; the meaning is "I abstain from human flesh."

When this was said, the man-eater, clapping his hand, laughing, having said "My dear Sutasoma, what indeed is this you are speaking of? How could I give you this boon? If you wish to take something, take something else," spoke a verse -

460. "Certainly indeed that food is agreeable to me, because of this I have entered
the forest;
How then could I desist from this? Choose another, a fourth of boons."

Therein, "forest" means having abandoned the kingdom, he entered this forest.

Then the Great Being said to him: "You say 'Because of the greater dearness of human flesh, I am not able to abstain from that.' Whoever indeed does evil in dependence on what is dear, this one is a fool" - having said this, he spoke a verse -

- 461.** "Indeed, such a one as you, lord of men, does not abandon self to pursue dear things, saying 'this is dear to me';
Self is better, and the supreme is better, dear things can be obtained later by one whose purpose has been gathered."

Therein, "such a one" means a lord of men, such a one, a youth, handsome, of great fame, through greed for a dear object thinking "this indeed is dear to me," having abandoned self therein, having fallen away from all fortunate worlds and from special pleasures, having cast himself down into hell, does not indeed pursue dear things. "And the supreme is better" means for a person indeed, the supreme - self alone is more excellent than a dear object. Why? "Dear things can be obtained" means dear things, by way of domain and by merit, by one whose purpose has been gathered, whose purpose has been cultivated, having attained the success of gods and humans both in the present life and in the hereafter, can indeed be obtained.

When this was said, the man-eater, having become overcome with fear, thinking "I am unable either to relinquish the boon taken by Sutasoma or to refrain from human flesh; what indeed shall I do?" spoke a verse with eyes full of tears -

- 462.** "Human flesh is dear to me, Sutasoma, understand;
I am not able to be prevented, choose another boon, my dear."

Therein, "understand" means you too should know.

Then the Bodhisatta said -

463. "He who indeed, guarding what is dear, saying 'this is dear to me', abandons self to pursue dear things;
Like a drunkard having drunk a beverage mixed with poison, by that very deed he becomes afflicted in the hereafter.
464. "Whoever here, having considered, abandons dear things, and even with difficulty practises the noble teaching;
Like one afflicted having drunk medicines, by that very deed he becomes happy in the hereafter."

463-464. Therein, "whoever indeed" means: my dear man-eater, whatever man, through evil doing, having abandoned self thinking "this is dear to me," pursues dear objects, he, like a drunkard having drunk liquor mixed with poison through love of liquor, by that evil deed becomes afflicted in the hereafter in hell and so on. "Having reckoned" means having known, having weighed. "Having abandoned dear things" means having cast away dear things connected with what is not the Teaching.

When this was said, the man-eater, lamenting wretchedly, spoke a verse -

- 465.** "Having left my father and mother, and the five agreeable types of sensual pleasure;

Because of this I have entered the forest, how then could I give you that boon?"

Therein, "of this" means of human flesh. "How then could I" means having done what, I give that boon.

Then the Great Being spoke this verse -

466. "The wise do not speak a twofold word, the good are true to their acknowledgment;
'Choose, my dear,' thus you said to me, thus you spoke, but it does not agree with you."

Therein, "twofold" means: my dear man-eater, the wise indeed, having said one thing, deceiving that again, do not speak a second word. "Thus you said to me" means: "My dear Sutasoma, choose a boon" - thus you spoke to me. "Thus you spoke" means: therefore what you thus spoke, that does not agree with you now.

He, again weeping, spoke a verse -

467. "Acquisition of demerit, disgrace, ill repute, much evil, misconduct, defilement;
Because of human flesh I have approached, how then could I give you that boon?"

Therein, "evil" means what has not reached the course of action. "Misconduct" means what has reached the course of action. "Affliction" means suffering. "Because of human flesh" means on account of human flesh. "I have approached" means I have come. "That to you" means that boon I give to you, how could I? Do not obstruct me, show compassion and pity towards me, take another boon - thus he said.

Then the Great Being said -

468. "A being does not deserve to give that boon, which having given, one would refuse;
Choose, my dear, unshaken, even giving up life, I will indeed give."

Thus, having brought and shown the verse spoken by him previously, encouraging the granting of the boon, he spoke verses -

469. "The good give up life but not the Teaching, the good are true to their acknowledgment;
Having given a boon, quickly fulfil it, by this be accomplished, O foremost king of gods.

470. "One should abandon wealth for the sake of a limb, one should abandon a limb while protecting life;
Limb, wealth, and even all of life, a man should abandon, remembering the Teaching."

469-470. Therein, "life" (pāṇam) means life (jīvitam). The virtuous indeed give up even life, but not the Teaching. "Quickly fulfil it" (khippamavākarohi) means here the meaning is "quickly give to me." "By this" (etena) means by this Teaching and by this

truth, be accomplished, be endowed, be possessed. "O foremost king of gods" (surājasetṭhā) - he addresses him encouragingly. "One should give up wealth" (caje dhanam) means: my dear man-eater, a wise person, when a limb such as a hand or foot is being cut off, would give up even much wealth for the purpose of protecting it. "Remembering the Teaching" (dhammamanussaranto) means even while giving up limbs, wealth, and life, remembering the Teaching thus: "I shall not transgress the Teaching of the virtuous."

Thus the Great Being, having established him in truth by these reasons, now spoke a verse to show his own weighty nature -

471. "From whom a person would learn the Teaching, and the peaceful ones who remove his uncertainty;
He is indeed his refuge and ultimate goal, a wise one should not let friendship towards him decay."

Therein, "from whom" means from whichever person. "The Teaching" means the reason that illuminates what is wholesome and unwholesome. "Would learn" means would cognise. "He is indeed his" means that teacher's household is a refuge for this person in the meaning of being a support, and an ultimate goal in the meaning of being a place to go to when danger has arisen. "Not friendship towards him" means that wise person should not let decay, should not destroy, friendship with that teacher by any reason whatsoever.

And having said thus, he said "My dear man-eater, it is not proper to break the word of a virtuous teacher. And I, even in your youth, having become your assistant teacher, trained you in much training. Even now, with the Buddha's grace, I have spoken to you verses worth a hundred. Therefore you ought to do my bidding." Having heard that, the man-eater, thinking "This Sutasoma is indeed my teacher and a wise person, and a boon was given to him by me; what can be done? In one individual existence, death is indeed certain; I shall not eat human flesh; I shall give him the boon" - with streams of tears flowing, having risen, having fallen at the feet of King Sutasoma, granting the boon, spoke this verse -

472. "Certainly indeed that food is agreeable to me, because of this I have entered the forest;
And if you request me for this matter, this boon too I give to you, my dear."

Then the Great Being said to him thus - "My dear, for one established in morality, even death is better. I accept, great king, the boon given by you. From today onwards you are established in the noble path. Even this being so, I request you: if you have affection for me, take the five precepts, great king." "Good, my dear, give me the precepts." "Take them, great king." He, having paid homage to the Great Being with the fivefold prostration, sat down to one side. The Great Being too established him in the five precepts. At that moment, the terrestrial gods who had assembled there, having generated joy towards the Great Being, giving applause with a loud sound, making the forest resound, said "From Avīci up to the highest point of existence, there is no other able to prevent the man-eater from human flesh. Oh, a most difficult deed has been done by Sutasoma!" Having heard their sound, from the gods of the Four Great Kings, thus up to the Brahma world, there was a single uproar. The kings

too who were stuck on the trees heard that sound of applause of the deities. The tree-spirit too, standing right in her own mansion, gave applause. Thus only the sound of the deities was heard; their form was not seen. Having heard the sound of applause of the deities, the kings thought - "In dependence on Sutasoma, our lives were obtained. A difficult deed was done by Sutasoma in taming the man-eater" - thus they offered praise to the Bodhisatta. The man-eater, having paid homage at the feet of the Great Being, stood to one side. Then the Bodhisatta said to him - "My dear, release the warriors." He thought "I am the adversary of these; if these are released by me, they would harm me saying 'Seize our adversary.' Even by me giving up my life, it is not possible to break the morality taken from Sutasoma's presence. Having gone together with this one, I shall release them; thus there will be no fear for me." Then, having paid homage to the Bodhisatta, having said "Sutasoma, let us both go and release the warriors," he spoke a verse -

473. "You were a teacher to me and a friend to me, and I did your word, my dear;
You too, my dear, do my word, having gone, let us both set free."

Therein, "teacher" means a teacher because of having taught the path to heaven, and a friend from the time of youth onwards.

Then the Bodhisatta said to him -

474. "I am a teacher to you and a friend to you, and you did my word, my dear;
I too, my dear, do your word, having gone, let us both set free."

Having said thus, having approached them, he said -

475. "You were harassed by Kammāsapāda, with hands bound, with tearful faces,
weeping;
Never be treacherous to this king, promise me a truthful acknowledgment."

Therein, "by Kammāsapāda" - this the Great Being, having accepted saying "having gone, let us both set free," having thought "Warriors are indeed stubborn in conceit; as soon as they are released, thinking 'We have been harassed by this one,' they might strike or even kill the man-eater; but he will not be treacherous to them; I shall go alone first and obtain their promise," having gone there, saw them strung through the palms of their hands, with the tips of their toes touching the ground, hung on the branches of the tree, rolling about like garlands of kuraṇḍaka flowers hung on ivory pegs at the time when the wind strikes. They too, having seen him, cried out with a great uproar all at once saying "Now we are well." Then the Great Being, having consoled them saying "Do not be afraid," having said "The man-eater has been tamed by me, safety has been obtained for you; but you do my word," spoke thus. Therein, "never" (na jātu) means definitively you should not be treacherous.

They said -

476. "We have been harassed by Kammāsapāda, with hands bound, with tearful
faces, weeping;
We will never be treacherous to this king, we promise you a truthful
acknowledgment."

Therein, "we promise" means "Thus we consent to and accept the promise; but however, we are exhausted and are not able to speak; you are the refuge of all beings; you yourselves speak; we, having heard your word, shall give the promise."

Then the Bodhisatta, having said to them "If so, give the promise," spoke a verse -

477. "Just as a father or also a mother, compassionate, desiring the welfare of their offspring,
Just so may this king be to you, and may you be to him just as sons."

Then they too, accepting him, spoke this verse -

478. "Just as a father or also a mother, compassionate, desiring the welfare of their offspring;
Just so may this king be to us, and we too shall be to him just as sons."

Therein, "you and" (tumhe ca vo): the syllable "vo" is merely an indeclinable particle.

Thus the Great Being, having received their acknowledgment, having summoned the man-eater, said "Come, my dear, release the warriors." He, having taken a sword, cut the bond of one king. The king, having been without food for seven days, overcome by pain, together with the cutting of the bond, fainted and fell to the ground. Having seen that, the Great Being, showing compassion, said "My dear man-eater, do not cut thus," and having firmly grasped one king with both hands, having placed him on his chest, said "Now cut the bond." The man-eater cut with the sword. The Great Being, by virtue of his accomplishment in strength, having laid him on his chest, with a tender mind, like a legitimate son, having lowered him, laid him down on the ground. Thus having laid all of them down on the ground, having washed the wounds, having gently drawn out the ropes like a thread from the ears of children, having washed the pus and blood, having made the wounds faultless, having had one piece of tree bark brought, having had it rubbed on a stone, saying "My dear man-eater, bring one piece of tree bark, having rubbed it on a stone," having made a declaration of truth, he smeared their palms. At that very moment the wound became comfortable. The man-eater, having taken rice-grain, cooked gruel; the two persons made more than a hundred warriors drink. Thus all of them were satisfied, and the sun set. On the following day, in the morning and at midday and in the evening, having given them only gruel to drink, on the third day they gave them rice gruel with grains; by that much they became healthy.

Then the Great Being, having asked them "Will you be able to go?" when "We shall go" was said, said "Come, my dear man-eater, let us go to our own country." He, weeping, having fallen at his feet, said "You, my dear, take the kings and go; I shall stay right here eating forest roots and fruits." "My dear, what will you do here? Your country is delightful; exercise kingship in Bārāṇasī." "My dear, what are you saying? It is not possible for me to go there; for all the inhabitants of the city are my enemies. They will abuse me saying 'By this one my mother was eaten, my father, my brother'; saying 'Seize this thief,' with stick after stick or with clod after clod they will deprive me of life. And I, established in the precepts in your presence, am not able to kill another even for the sake of my life. Therefore I shall not go. Having abstained from human flesh, how long shall I live? Now there is no seeing of you for me." Having

wept, he said "Go, you." Then the Great Being, having rubbed his back, having said "My dear man-eater, do not worry; I am named Sutasoma; by me such a hard and harsh one has been disciplined; what is there to say about the inhabitants of Bārāṇasī? I shall establish you there; being unable, having divided my own kingdom in two, I shall give it," when it was said "In your city too there are indeed my enemies," having thought "By this one, doing my word, a difficult deed has been done; by whatever means, this one must be established by me in his former fame," praising the splendour of the city for the purpose of enticing him, he said -

479. "The meat of quadrupeds and also of birds, cooked by cooks, well made, well finished;
Having consumed it like ambrosia as Inda does, having left it, how can you alone delight in the forest?"
480. "Those warrior women, with slender waists like creepers, adorned, having surrounded you;
They delighted you like Indra among the gods, having left them, how can you alone delight in the forest?"
481. "On a copper-coloured pillow with many woollen carpets, on a beautiful sleeping place with all bedding, in a multi-storied mansion;
Having slept happily in the middle of the bed,
Having left it, how can you alone delight in the forest?"
482. "Hand-clapping, drums at night, and also indeed music composed entirely of women;
Much fine singing and fine music, having left it, how can you alone delight in the forest?"
483. "Endowed with parks, abundant with garlands, the delightful city connected with the Migājina;
Equipped with horses, elephants, and chariots, having left it, how can you alone delight in the forest?"

479-483. Therein, "well made" means well done in various ways. "Well finished" means well completed by the combination of various ingredients. "How alone" means how can one alone. "Delight" means how will you delight eating roots, fruits and so on? "Come, great king, let us go." "With slender waist amidst heaps" - here "vellī" means a heap; "with slender waist" means with a waist that is attached. It shows that they have the radiance of heaps of molten, compact gold and slender, long waists. "Among the gods" means in the heavenly worlds, nymphs formerly delighted you in the delightful city of Bārāṇasī like Inda among the gods; having left them, what will you do here? "Come, my dear, let us go." "With copper-coloured pillows" means on red pillows. "On every bed" means on a bed spread with every kind of covering. "Attachment" means having shown a multi-storeyed bed fitted with midnight accessories, the meaning is: there you formerly slept. "Happily" means having slept happily in the middle of such a bed, how will you now delight in the forest? "Come, let us go, my dear." "At midnight" means in the night-time. "Having left" means having abandoned such success. "Endowed with parks, abundant with garlands" means,

great king, your parks endowed with various kinds of flowers. "The delightful city connected with the Migājina" means that pleasure grove by name called Migājina; the city endowed with it is also thoroughly charming for you. "Having left" means having abandoned such a delightful city.

Thus the Great Being, thinking "Perhaps he, having remembered the flavour of enjoyments previously consumed, might wish to go," first enticed him with food, secondly with defilement, thirdly with bedding, fourthly with dancing, singing and music, and fifthly with the pleasure grove and the city. Having enticed him with these many things, he said: "Come, great king, I shall take you and go, having established you in Bārāṇasī, afterwards I shall go to my own country. If you do not obtain the kingdom of Bārāṇasī, I shall give you half the kingdom. What use is forest dwelling to you? Do my bidding." He, having heard his word, wishing to go, having thought "Sutasoma wishes my welfare and is compassionate; having first established me in what is good, he says 'Now I shall establish him in his former glory'; and he will be able to establish me; it is fitting to go together with this very one; what use is forest dwelling to me?" - with a gladdened mind, wishing to speak praise in dependence on his virtue, having said "My dear Sutasoma, there is nothing better than association with a good friend, or worse than association with an evil friend," he said -

484. "Just as the moon in the dark fortnight, diminishes day after day;
Like the dark fortnight, O king, is the meeting with the bad.
485. "Just as I, having come to a cook, a wretched, vile man;
I did an evil action, by which I go to an unfortunate realm.
486. "Just as the moon in the bright fortnight, grows day after day;
Like the bright fortnight, O king, is the meeting of the good.
487. "Just as I, having come to you, Sutasoma, understand;
I will do wholesome action, by which I go to a good destination.
488. "Just as water rained upon dry ground, O lord of men, does not endure the journey, is not long-lasting;
Even so is the meeting of the bad, not enduring the journey, like water on dry ground.
489. "Just as water rained upon a lake, O lord of men, is long-lasting, O foremost hero among men;
Thus indeed is the meeting of the good, long-lasting like water in a lake.
490. "The meeting of the good is enduring, however long it may last, it remains just so;
But quickly indeed the meeting of the bad disappears, therefore the principle of the good is far from the unvirtuous."

484-490. Therein, "day after day" means day after day. "Not fit for the journey" means not enduring the long course. "Flows" means in the ocean. "O foremost hero among men" means foremost among men by energy. "Water flows" means like water

rained into the ocean. "Enduring" means not departing. "However long it may last" means for however long a time life may last, for that long a time it remains just so; the disposition of friendship with good persons does not decay.

Thus the man-eater spoke the praise of the Great Being alone with seven verses. The Great Being too, having taken the man-eater and those kings, went to his own borderland village. The borderland villagers, having seen the Great Being, having gone to the city, informed the ministers. The ministers, having taken the army and gone, surrounded him. The Great Being went to the kingdom of Bārāṇasī with that retinue. On the way, the country-dwellers, having given presents to the Bodhisatta, followed him; there was a great retinue; together with them he arrived at Bārāṇasī. At that time the son of the man-eater was king, and the general was Kāḷaḥatthi himself. The citizens informed the king - "Great king, Sutasoma, it is said, having tamed the man-eater, is coming here having taken him; we shall not allow him to enter the city." Having quickly closed the city gates, they stood with weapons in hand. The Great Being, having known the state of the gates being closed, having left behind the man-eater and more than a hundred kings, having come together with a few ministers, said "I am King Sutasoma; open the gate." The men, having gone, reported to the king. He had them opened, saying "Open quickly." The Great Being entered the city. The king and Kāḷaḥatthi, having gone out to meet him, having taken him, escorted him up to the mansion.

He, having sat down on the royal divan, having had the man-eater's queen-consort and the remaining ministers summoned, said to Kāḷaḥatthi - "Kāḷaḥatthi, why do you not allow the king to enter the city?" "He, while exercising the kingdom, ate many human beings in this city, did what ought not to be done by warriors, brought disgrace upon the entire Indian subcontinent; he is of such bad character; for that reason." "Now do not think 'He will do such a thing'; I have tamed him and established him in the precepts; he will not vex anyone even for the sake of his life; there is no danger for you from him; do not act thus; parents should indeed be looked after by their sons; those who support their mother and father go to heaven, the others to hell." Thus he, having given exhortation to the prince-king seated on the low seat, having also instructed the general saying "Kāḷaḥatthi, you are both a friend and a servant of the king; you too have been established in great sovereignty by the king; it is fitting for you too to act for the king's welfare," having also given exhortation to the queen saying "Queen, you too, having come from a family home, having attained the position of queen-consort in his presence, having prospered with sons and daughters; it is fitting for you too to act for his welfare," expounding the Teaching in order to bring that very matter to its culmination, spoke verses -

491. "He is not a king who conquers the unconquerable, he is not a friend who conquers a friend;
She is not a wife who does not fear her husband, they are not sons who do not support the aged.
492. "That is no assembly where there are no peaceful ones, they are not peaceful ones who do not speak the Teaching;
Having abandoned lust and hate and delusion, those speaking the Teaching indeed become peaceful ones.

493. "They do not know one not speaking, a wise one mixed among fools;
But they know one speaking, teaching the Deathless state.
494. "One should speak, illuminate the Teaching, hold up the banner of the sages;
The sages have well-spoken words as their banner, for the Teaching is the
banner of the sages."

491-494. Therein, "the unconquerable" means the unconquerable are indeed one's mother and father; one who conquers them is not called a king. If you too, having obtained the kingdom that is your father's property, become his opponent, you will be called one who acts improperly. "Conquers a friend" means he conquers by fraudulent litigation. If you, Kāḷahatthi, do not fulfil the duty of friendship with the king, having become one established in what is not the Teaching, you will be reborn in hell. "Does not fear" means does not fear. If you do not fear the king, you are not called one established in the duty of a wife, you will be called one who acts improperly. "The aged" means the old. For at that time, sons who do not support are not called sons.

"Peaceful" means the wise. "Those who do not speak the Teaching" means those who, when asked, do not speak the intrinsic nature of truth, they are not called the wise. "Those speaking the Teaching indeed" means these, having abandoned lust and so on, having become compassionate for the welfare of others, speaking the intrinsic nature indeed, are called the wise. "Not speaking" means one who is not speaking. "The Deathless state" means they know one teaching the Deathless, the great Nibbāna, as "a wise one." By that very means, the man-eater, having known me, with a gladdened mind, having given four boons, became established in the five precepts. "Should speak" means a wise person should speak the Teaching, should illuminate it. Since for the sages beginning with the Buddha, the Teaching is their banner, therefore those whose banner is well-spoken words indeed uphold well-spoken words; but there are no such foolish ones who uphold well-spoken words.

Having heard this talk on the Teaching, the king and the general and the queen, being satisfied, having said "Let us go, great king, let us bring him," having had a drum circulated in the city, having assembled the citizens, having said "Do not fear; the king, it is said, is established in the Teaching; come, let us bring him," having taken the public, having put the Great Being in front, having gone to the king's presence, having paid homage, having set up barbers to attend, having had his hair and beard trimmed, bathed, anointed, and adorned, having placed the king on a heap of jewels, having consecrated him, they ushered him into the city. The man-eater, having become king, made great honour to more than a hundred warriors and to the Great Being. "By King Sutasoma, the lord of men, it is said, the man-eater was tamed and established in the kingdom" - a great uproar arose throughout the whole of Jambudīpa. The inhabitants of the city of Indapattha too sent a messenger saying "Let our king come." He, having dwelt there for just one month, exhorted the man-eater thus: "My dear, I am going; you be diligent; have five alms-halls built at the city gates and in the middle; without disturbing the ten duties of a king, avoid going to bias." From more than a hundred royal cities the army gathered together for the most part. He, surrounded by that army, departed from Bārāṇasī. The man-eater too, having departed, turned back from halfway along the path. The Great Being, having

given vehicles to the kings who had come by marriage arrangement, dismissed them. Those kings too, having exchanged friendly greetings with him, having performed paying homage and so on to the Great Being, went to their own respective provinces.

The Great Being too, having reached the city, having entered the city decorated like the city of the gods by the inhabitants of the city of Indapattha, having paid homage to his mother and father, having made a sweet friendly welcome, ascended the great terrace. He, exercising the kingdom righteously, thought - "The tree deity has been very helpful to me; I shall make her a recipient of oblations." He, having had a great lake built not far from that banyan tree, having sent many families, established a village. The village was great, adorned with about eighty thousand shops. He also had the tree-root made level from the space between the branches onwards, and made it fitted with an encircling railing, an arched gateway, and a door; the deity was greatly pleased. Because it was settled at the place where Kammāsapāda was tamed, that village became known as the market town of Kammāsadamma. All those kings too, standing firm in the Great Being's exhortation, having performed meritorious deeds such as giving and so on, at the end of their life span filled heaven.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, having said "Not only now, monks, do I tame Aṅgulimāla; in the past too he was indeed tamed by me," connected the Jātaka: "At that time the man-eater king was Aṅgulimāla, Kāḷahatthi was Sāriputta, the brahmin Nanda was Ānanda, the tree deity was Kassapa, Sakka was Anuruddha, the remaining kings were the Buddha's assembly, the mother and father were the great royal families, but King Sutasoma was myself."

The commentary on the Mahāsutasoma Jātaka is the fifth.

The Jātaka summary -

Sumukha and the Excellent Swan and the Great, Sudhābhojana and the Other Excellent One;
The one named Lord of Birds Kuṇāla, and the one named Sutasoma the Excellent and Supreme.

The commentary on the Chapter of Eighties is concluded.

The fifth part is concluded.

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



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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