

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

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

21. The Book of the Eighties (21. Asītinipāto)

[Ja 533-537, PTS 5.339-5.509]



PaliVerse

5. The Collection of Minor Texts

15. The Book of Birth Stories-2

21. The Book of the Eighties

533. The Lesser Swan Birth Story (1)

1. "Sumukha, not looking back, the birds depart;
Go, you too, do not doubt, there is no companionship with one who is bound."
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;
Come forth with speed, O enemy of birds, O lord 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."
- 25.** "Is this living together with you perhaps yielding happiness?
Will you perhaps approve of us, will you perhaps grant us life?"
- 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."
- 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 Dhataratthas, would be yours for life."
- 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 Dhatarattha, 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."
- 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."
- 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."
- 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 Dhataratthas, 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."
- 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."
- 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."
- 71.** Having satisfied the hunter with wealth, the lord of men;
Addressed the bent-necked one, speaking speech pleasant to the ear.
- 72.** "Whatever possession is dependent on the teaching, over which authority
exists;
All supremacy is yours, govern that 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."
- 74.** "And if this fair-faced wise one would address me,
Willingly, endowed with higher intelligence, that would be supremely dear to
me."
- 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."
- 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."
- 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."
- 85.** "Having said this, Dhatarat̥ṭha, 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."
- 88.** "Thus for those endowed with friends, all benefits become auspicious;
Just as the Dhatarat̥ṭha swans approached the congregation of kinsmen."

The Minor Swan Birth Story is first.

534. The Great Swan Birth Story (2)

- 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."
- 92.** "Not even when afflicted by suffering, Dhatarat̥ṭha, would I give you up;
Whether life or death for me, will be together with you."
- 93.** "Not even when afflicted by suffering, Dhatarat̥ṭha, 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."
- 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."
- 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."
- 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?"
- 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."
- 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."
- 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."

- 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."
- 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."
- 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."
- 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."
- 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 arises from 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."
- 126.** "So apply that exertion, proper and connected with the Teaching;
By your pure effort, seek my life."
- 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."
- 128.** "That hunter, with the swan-pole, approached the king's gate;
Announce me to the king, Dhataratṭha has come."
- 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."
- 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?"
- 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."
- 135.** "Huntsman, these are two birds, yet you speak of one;
Is your mind confused, or what indeed do you seek?"
- 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."
- 138.** "Then why now, Sumukha, do you stand with jaw clenched;
Or having reached my assembly, frightened by fear, do you not speak?"

- 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."
- 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."
- 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?"
- 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, one is reborn in suffering."
- 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."
- 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 Dhātaraṭṭha, the most excellent of swans."
- 157.** "Let them bring water, foot-ointment, and a very precious seat;
I will release from the cage the glorious Dhātaraṭṭha."
- 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."
- 160.** "And a chair entirely made of gold, with eight legs, delightful;
Polished, spread with Kāsi cloth, Dhātaraṭṭha sat down upon."
- 161.** "And a stool entirely made of gold, bordered with tiger skin;
Sumukha looked upon, right next to Dhātaraṭṭha."
- 162.** "With golden bowls, many people of Kāsi, having taken them;
Brought offerings to the swans, sent by the chief king."
- 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."
- 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."
- 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."
- 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 supremacy to you."
- 185.** "Surely we esteem you, and you are honoured, O bull among charioteers;
For those practising the teachings, be our teacher.
- 186.** "Teacher, approved by you, permitted by you, we;
Having circumambulated him, may we see our kinsman, O tamer of foes."
- 187.** "Having considered the whole night, having discussed according to truth;
The King of Kāsi gave permission to the most excellent of swans."

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

The Great Swan Birth Story is second.

535. The Ambrosia Food Birth Story (3)

- 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."
- 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."
- 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."
- 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."
- 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."

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

- 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."
- 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."
- 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?"
- 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."
- 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."
- 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."
- 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, 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, 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."
- 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."
- 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?"
- 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."
- 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."
- 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?"
- 250.** "I am Faith, 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, so distribute ambrosia to me, O one of excellent wisdom."
- 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."
- 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?"
- 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."
- 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."
- 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 padmaka 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 ketaka 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."
- 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 to her, '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 Inda and the gods, the excellent
celestial maiden;
She, with joined palms, honoured by gods and humans, when she sat down on
the new stool."
- 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?'"
- 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?"
- 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."
- 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."
- 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."
- 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."

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."

288. "Hirī was Uppalavaṇṇā, Kosiya was the monk master of giving;
Anuruddha was Pañcasikha, Ānanda was Mātali.

289. "The sun was the monk Kassapa, Moggallāna was the moon;
Nārada was Sāriputta, the Perfectly Enlightened One was Vāsava."

The Ambrosia Food Birth Story is third.

536. The Kuṇāla Birth Story (4)

Thus it is declared, thus it is proclaimed. 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, with many trees bearing clusters of non-intoxicating blossoms, delighted, with flower-touched tops, spread with many groups of trees, constantly resounding with flocks of intoxicated birds - ospreys, partridges, elephants, peacocks, parrots, jīvañjīvaka birds, celāvaka birds, bhiṅkāra birds, and Indian cuckoos, in a region adorned and decorated with hundreds of various minerals bound together - antimony, red arsite, 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 and 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."

Indeed, my dear, in the eastern region of that Himalaya, the king of mountains, originating from very fine and very subtle mountains - approaching the green vegetation.

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

In a thicket dense with kuravaka, mucalinda, ketaka, vedisa, vañjula, punnāga, bakula, tilaka, piyaka, hasana, sāla, saḷala, campaka, asoka, ironwood trees, tirīṭi, bhujapatta, lodda, sandalwood, abundant forests, various aloe woods, 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, tāliṣa, 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, 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 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 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 Puṇṇamukha the phussa cuckoo 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, not repaying what was 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 cuckoo Puṇṇamukha with his wings and beak, having raised him up, gave him various medicines to drink. Then indeed, my dear, that illness of the cuckoo Puṇṇamukha was allayed. 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 cripple, a headless trunk." 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, having left the mother of Brahmadata, 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."

"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.

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."
- 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.
- 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?
- 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.

- 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.'

Then indeed, my dear, Ānanda the vulture king, having understood the beginning, middle and conclusion of the talk of the bird Kuṇāla, 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."

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."

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 spoke 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;
For rebirth in the domain without 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."
- 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."

The Kuṇāla Birth Story is fourth.

537. The Great Sutasoma Birth Story (5)

- 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."

- 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."
- 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?"
- 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."
- 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."
- 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."
- 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."

- 386.** "Surely we shall obtain other heirs, sons, young man;
And you, wretch, perish, where you have gone may we not hear of that."
- 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."
- 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."
- 391.** "Just as those Dhatarat̥ṭhas, 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."
- 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?"
- 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."
- 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."
- 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."
- 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."
- 400.** "I do not lament for myself, nor for children and wife, nor for wealth, nor for country;
But the teaching of the virtuous practised of old, that pledge to the brahmin I regret.
- 401.** "A pledge was made by me with the brahmin, while standing in sovereignty in my own realm;
Having given that pledge to the brahmin, guarding the truth, I shall return again."
- 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?"
- 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."
- 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."
- 408.** "The pledge that was made by you with the brahmin, while standing in sovereignty in your own realm;
Having given that pledge to the brahmin, guarding the truth, return again."
- 409.** "The pledge that was made to me by the brahmin, while standing in

sovereignty in his own realm;
Having given that pledge to the brahmin, guarding the truth, I shall return again."

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

- 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."
- 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?"
- 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."
- 424.** "A pledge was made by me with the brahmin, while standing in sovereignty in my own realm;
Having given that pledge to the brahmin, guarding the truth, I have returned again;
Perform the sacrifice, devour me, O man-eater."
- 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."
- 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?"
- 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?"
- 429.** "Five five-clawed creatures are food, for a warrior who understands;
You ate what ought not to be eaten, O king, therefore you are not righteous."
- 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."
- 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."

- 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?"
- 433.** "Whatever flavours there are on earth, truth is the finest of those flavours;
Ascetics and brahmins established in truth, cross to the far shore of birth and death."
- 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."
- 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."
- 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."
- 444.** "Having heard the Teaching, men understand what is good and evil;
Even having heard the verses, my mind delights in the Teaching."
- 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."
- 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."
- 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?"
- 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."
- 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."

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."

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."

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."

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."

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."

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."

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."

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."

462. "Human flesh is dear to me, Sutasoma, understand;
I am not able to be prevented, choose another boon, my dear."

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."

- 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?"
- 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."
- 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?"
- 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."
- 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."
- 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.
- 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.
- 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."
- 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."
- 475.** "You were harassed by Kammāsapāda, with hands bound, with tearful faces, weeping;
Never be treacherous to this king, promise me a truthful acknowledgment."
- 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."

- 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."
- 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."
- 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?"
- 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."
- 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."

The Great Sutasoma Birth Story is fifth.

The Eighty Section is concluded.

Its 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.



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 (Ṭīkā), 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.

PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 15. The Book of Birth Stories-2. 21. The Book of the Eighties Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org