

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

5. The Collection of Minor Texts

15. Commentary on the Book of Birth Stories-2

22. The Great Book-1

538. The Commentary on the Mūgapakkha Jātaka

"Do not display wisdom" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the great renunciation. For one day the monks, seated together in the Teaching hall, sat praising the Blessed One's perfection of renunciation. The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," said "Monks, for me now, one whose perfections have been fulfilled, having abandoned kingship, the great renunciation is not wonderful. For formerly, even while fulfilling the perfections when knowledge was not yet fully matured, I, having abandoned kingship, went forth indeed," having said this, being requested by them, he brought up the past.

In the past, in the Kāsi country, in Bārāṇasī, a king named the King of Kāsi exercised kingship righteously. He had sixteen thousand women. Among them not even one obtained a son or a daughter. The citizens, having assembled in the royal courtyard, thinking "There is not even one son as a guardian of the lineage for our king," said to the king in the very manner that has come in the Kusa Jātaka: "Sire, aspire for a son." The king, having heard their words, commanded the sixteen thousand women: "You aspire for a son." They, having performed supplications, worship and so on of the moon and other deities, even though aspiring, did not obtain a son or a daughter. Now his queen-consort, a daughter of the King of Madda, named Queen Candā, was accomplished in morality. The king said: "Dear lady, you too aspire for a son." She, on the full moon day, having taken upon herself the Observance, while lying down on a small bed, having reviewed her own morality, made an act of truth: "If I am of unbroken morality, by this truth of mine may a son arise."

Through the power of her morality, Sakka's dwelling showed signs of heat. Sakka, reflecting, having known that reason, thinking "Queen Candā desires a son; come, let me give her a son," considering a son suitable for her, saw the Bodhisatta. The Bodhisatta too, at that time, having exercised kingship in Bārāṇasī for twenty years, having passed away from there, having been reborn in the Ussada hell, having been tormented there for eighty thousand years, having passed away from there, was reborn in the realm of the Thirty-three. There too, having remained as long as life lasted, having passed away from there, he wished to go to a higher heavenly world. Sakka, having gone to his presence, having said "Sir, when you are born in the human world, your perfections will be fulfilled, and there will be growth for the public. This queen-consort of the King of Kāsi named Queen Candā desires a son; arise in her womb," having obtained the acknowledgment of him and of five hundred other young gods who were subject to pass away, went to his own place. He, having accepted

saying "Very well," together with five hundred young gods, having passed away from the heavenly world, himself took conception in the womb of Queen Candā. The other young gods, however, took conception in the wombs of the ministers' wives.

At that time Queen Candā's womb was as if filled with a diamond. She, having known the established state of the embryo, informed the king. Having heard that, the king had care given for the embryo. She, with her pregnancy full-term, after the elapse of ten months, gave birth to a son endowed with the marks of good fortune and merit. On that very day, five hundred boys were born in the houses of the ministers. At that moment the king, surrounded by a company of ministers, was seated on the great terrace. Then they informed him: "A son has been born to you, Sire." Having heard their words, love for the son arose in the king, having cut through the skin and so on, having reached the bone marrow, it remained; joy arose within; the heart became cool. He asked the ministers: "Are you pleased that my son has been born?" "What are you saying, Sire? We were formerly without a protector, but now we have become those with a protector; a master has been obtained by us," they said. The king, having had Mahāsenagutta summoned, commanded: "It is fitting for my son to obtain a retinue. Go, look at how many boys have been born today in the houses of the ministers." He, having accepted saying "Very well," having gone to the houses of the ministers, looking, having seen five hundred boys, having come back again, informed the king.

The king, having sent adornments for the princes to the five hundred boys, also had five hundred nurses given. But for the Great Being, he gave sixty-four nurses with hanging breasts and sweet mother's milk, free from the faults of being excessively tall and so on. For when a child sits at the side of an excessively tall woman and drinks mother's milk, the child's neck becomes long; when a child sits at the side of an excessively short woman and drinks mother's milk, the child becomes one with compressed shoulder bones; when a child sits at the side of an excessively thin woman and drinks mother's milk, the child's thighs are hurt; when a child sits at the side of an excessively fat woman and drinks mother's milk, the child becomes lame; when a woman is excessively dark, the milk is excessively cold; when a woman is excessively fair, the milk is excessively hot; when a child sits at the side of a woman with hanging breasts and drinks mother's milk, the child becomes one with a compressed nose. Moreover, the milk of women who have consumption is excessively sour, and the milk of women who have asthma is of the variety of being excessively pungent and so on; therefore, having avoided all those faults, having given sixty-four nurses with hanging breasts and sweet mother's milk, having made a great honour, he also gave a boon to Queen Candā. She too, having accepted it, set it aside.

The king, on the name-giving day of the prince, having had the brahmins who were experts in interpreting signs summoned, having made them great honour, asked about the absence of any obstacle for the prince. They, having seen the excellency of his marks, said "Great king, this prince is endowed with the marks of fortune and merit; let alone one island, he is capable of exercising kingship over the four great continents attended by two thousand islands; no obstacle whatsoever is discerned for him." The king, having heard their words, being pleased, giving the prince a name - because on the day of the prince's birth the rain god rained in the entire Kāsi country, and because the hearts of the king and the ministers became cool, and because he

was born moistening - therefore gave him the name "Prince Temiya." Then the nurses, having adorned him at one month of age, brought him to the king's presence. The king, having embraced his dear son, having kissed him on the head, having caused him to sit on his lap, sat delighting in him.

At that moment four thieves were brought. The king, having seen them, commanded "For one of those thieves, give a thousand blows with thorny whips; for one, having bound him with a fetter, make entry into prison; for one, give spear-blows on the body; for one, carry out impalement." Then the Great Being, having heard his father's words, having become frightened and trembling, thought "Alas, my father, in dependence on kingship, performed excessively grave action leading to hell." On the following day, however, they made him lie down on a decorated royal couch beneath the white parasol. He, having slept a little, having awakened, having opened his eyes, looking at the white parasol, saw the great glory and wealth. Then for him, who was already by nature frightened and trembling, even more excessive fear arose. He, reflecting "From where indeed have I come to this thief's house?" having known by the knowledge of remembering past births the fact of having come from the heavenly world, looking further beyond, saw the state of having been cooked in the Ussada hell; looking further beyond, he understood the state of kingship in that very city.

Then for him, reflecting "I, having exercised kingship for twenty years in Bārāṇasī, was cooked in the Ussada hell for eighty thousand years; now again I have been reborn in this very thief's house; my father too, yesterday, when four thieves were brought, spoke such harsh talk conducive to hell; if I shall exercise kingship, again, having been reborn in hell, I shall experience great suffering" - great fear arose. The Bodhisatta's golden-coloured body, crushed by the hand, became withered and discoloured like a lotus. He, thinking "How indeed might I be freed from this thief's house?" lay down. Then a goddess who had formerly been his mother in one individual existence, dwelling in the parasol, having consoled him, said "Dear Temiya prince, do not fear, do not grieve, do not worry. If you wish to be freed from here, though not a cripple, be like a cripple; though not deaf, be like a deaf person; though not mute, be like a mute person; having determined these three factors, do not reveal your own state of wisdom" - having said this, she spoke the first verse -

1. "Do not display wisdom, be known as a fool to all living beings;
Let all the people despise you, thus will your welfare come to be."

Therein, "paṇḍiccaya" means wisdom (paṇḍicca); or this itself is the reading. "Known as a fool" (bālamata) means regarded as a fool. "All the people" (sabbo jano) means the whole, both the people within and the people outside. "Let them despise" (ocināyatu) means let them look down upon, saying "Take out this wretch"; the meaning is: let them despise, let them scorn.

He, having received comfort by her words -

2. "I shall do that word of yours, which you speak to me, O deity;
You are well-wishing to me, mother, you desire my welfare, O deity."

Having spoken this verse, he determined those three factors. And that goddess disappeared. The king, for the purpose of preventing the son's loneliness, placed those five hundred boys in his very presence. Those boys cry and lament for the sake

of mother's milk. But the Great Being, frightened by the fear of hell, thinking "It is better for me to wither and die than to rule," does not cry and does not lament. Then his nurses, having known that incident, informed Queen Candā. She too informed the king. The king, having had the sign-reading brahmins summoned, asked them. Then the brahmins said: "Sire, it is fitting to give the boy mother's milk having passed beyond the normal time; thus he, crying, having firmly grasped the breast, will drink by himself." From then on, the nurses give the boy mother's milk having passed beyond the normal time. And while giving, sometimes they give having skipped one turn, sometimes they do not give milk for the whole day.

The Chapter on Investigation

He, frightened by the fear of hell, even though withering, does not cry for the sake of mother's milk, does not lament. Then, having seen him not crying, either his mother, thinking "My son is hungry," gives him mother's milk to drink, or sometimes the nurses give him to drink. The remaining boys cry and lament at the very time of not having received mother's milk. But the Great Being, frightened by the fear of hell, does not cry, does not lament, does not sleep, does not bend his hands and feet, does not make a sound. Then his nurses, having thought "The hands and feet of cripples are not of such a form, the jaw-end of mute persons is not of such a form, the ear-passages of deaf persons are not of such a form; there must be a reason for this; shall we investigate or not?" thinking "Let us first investigate him by means of milk," do not give milk for the whole day. He, even though withering, does not make a sound for the sake of milk. Then his mother, thinking "My son is hungry," herself gives him mother's milk to drink. Thus, not giving milk now and then, even though investigating for one year, they did not see a gap in him.

Thereupon the ministers and others reported to the king: "One-year-old boys are fond of cake sweet-meat; let us investigate him by means of that." Having caused the five hundred boys to sit in his very presence, having brought various cake sweet-meats and having placed them not far from the Bodhisatta, saying "Take those cake sweet-meats as you please," they stand in a concealed place. The remaining boys, quarrelling, striking one another, having taken this and that, eat them. But the Great Being, having exhorted himself, "Dear Temiya prince, wishing for the fear of hell, desire cake sweet-meat!" frightened by the fear of hell, did not look at the cake sweet-meat. Thus, even with cake sweet-meat, even though investigating now and then for one year, they indeed did not see a gap in him.

Thereupon, thinking "Two-year-old boys are fond of various kinds of fruit; let us investigate him by means of that," having brought various fruits and having placed them not far from the Bodhisatta, they investigated. The remaining boys, having quarrelled, fighting, having taken this and that, eat them. He, frightened by the fear of hell, did not look at that either. Thus, even with various kinds of fruit, even though investigating now and then for one year, they indeed did not see a gap in him.

Thereupon, thinking "Three-year-old children indeed are fond of playthings; we shall investigate him by means of that," having had various golden figures of elephants, horses, and so on made, they placed them not far from the Bodhisatta. The remaining

children, snatching from one another, seized them. But the Great Being did not look at anything. Thus even with playthings too, investigating him now and then for one year, they indeed did not see a gap.

Thereupon, thinking "Four-year-old children indeed are fond of food; we shall investigate him by means of that," they offered various kinds of food. The remaining children, making it into lumps, eat it. But the Great Being, having exhorted himself, "Dear Temiya prince, there is simply no counting of your individual existences in which you did not obtain food," frightened by the fear of hell, did not look at that either. Then his mother herself, with a heart as if breaking, unable to bear it, fed him food with her own hand. Thus even with food too, investigating him now and then for one year, they indeed did not see a gap.

Thereupon, thinking "Five-year-old children indeed fear fire; we shall investigate him by means of that," having had a great house with many doors built in the royal courtyard, having covered it with palm leaves, having caused him, surrounded by the remaining children, to sit down in the middle of it, they set fire to it. The remaining children, having seen the fire, crying aloud, fled. But the Great Being thought, "Compared to the scorching of hell-fire, this very scorching by fire is a hundredfold, a thousandfold, a hundred-thousandfold more excellent," and remained quite motionless, like a great elder attained to cessation. Then, when the fire was approaching, they took him and removed him. Thus even with fire too, investigating him now and then for one year, they indeed did not see a gap.

Thereupon, thinking "Six-year-old children indeed fear rutted elephants; we shall investigate him by means of that," having had one elephant well-trained, having caused the Bodhisatta, surrounded by the remaining children, to sit down in the royal courtyard, they released that elephant. It comes trumpeting, striking the ground with its trunk, showing fearfulness. The remaining children, having seen it, frightened by the fear of death, fled in all directions. But the Great Being, having seen the rutted elephant approaching, thought, "Rather than being tormented in the fierce hell, death at the hands of a fierce elephant is better," and frightened by the fear of hell, sat down right there. The well-trained elephant, having lifted up the Great Being like a bunch of flowers, having moved him to and fro, goes away without becoming weary. Thus even with the elephant too, investigating him now and then for one year, they indeed did not see a gap.

Thereupon, thinking "Seven-year-old children indeed fear snakes; we shall investigate him by means of that," having caused the Bodhisatta to sit down together with the remaining children in the royal courtyard, they released snakes with their fangs extracted and their mouths bound. The remaining children, having seen them, crying aloud, fled. But the Great Being, having reflected upon the fear of hell, thinking "Destruction in the mouth of a fierce snake is indeed more excellent," remained quite motionless, like a great elder attained to cessation. Then a snake, having coiled around his entire body, having made a hood above his head, remained. Even then he remained quite motionless. Thus even with snakes too, investigating him now and then for one year, they indeed did not see a gap.

Thereupon, thinking "Eight-year-old children indeed are fond of theatrical displays; we shall investigate him by means of that," having caused him to sit down together with the five hundred children in the royal courtyard, they had a theatrical display performed. The remaining children, having seen that theatrical display, saying "Excellent! Excellent!" laugh a great laugh. But the Great Being, having reflected upon the fear of hell, thinking "At the time of being reborn in hell, there is not even a moment's laughter or pleasure for you," remained quite motionless and did not look at it. Thus even with the theatrical display too, investigating him now and then for one year, they indeed did not see a gap.

Thereupon, thinking "Nine-year-old children fear swords; by that we shall investigate him," having caused him to sit down in the royal courtyard together with the five hundred boys, at the time of the children's play, one man, having taken a sword of crystal colour, roaming about, roaring, shouting, frightening, leaping, clapping his hands, making a great noise, crying "The King of Kāsi, it is said, has one wretched son; where is he? I shall cut off his head!" charges forward. Having seen that man, the remaining children, being frightened and trembling, crying aloud, fled in all directions. But the Great Being, having reflected upon the fear of hell, sat as if not knowing. Then that man, having touched his head with the sword, even though frightening him, saying "I shall cut off your head," being unable to frighten him, departed. Thus even with the sword, for one year, investigating him now and then, they indeed did not see a gap.

Thereupon, at the time of his being ten years old, for the purpose of investigating his state of deafness, having caused him to sit on the royal bed, having had it surrounded with a curtain, having made holes on the four sides, without showing him, having caused conch-blowers to sit on a bed below, they had the conches blown all at once; there was a single reverberation. The ministers, having stood on the four sides, even though looking through the holes of the curtain, did not see in the Great Being even for one day any lapse of mindfulness or alteration of hands and feet or even so much as a trembling. Thus even with the conch sound, for one year, investigating him now and then, they indeed did not see a gap.

Thereupon, further, at the time of his being eleven years old, for one year, investigating him in the same way with the sound of a drum, they indeed did not see a gap.

Thereupon, at the time of his being twelve years old, thinking "We shall investigate him with a lamp," thinking "Does he move a hand or a foot in the darkness of the night-time, or not?" having lit lamps in pots, having extinguished the remaining lamps, having made him lie down for a short time in the darkness, having lifted up the lamps from the pots, having made light all at once, they observed his posture. Thus even with the lamp, for one year, investigating him now and then, they did not see even so much as a trembling.

Thereupon, at the time of his being thirteen years old, thinking "We shall investigate him with molasses," having smeared his entire body with molasses, they made him lie down in a place with many flies. Flies arose; they, having surrounded his entire body,

ate at it as if piercing with needles. He remained quite motionless, like a great elder attained to cessation. Thus even with molasses, for one year, investigating him now and then, they did not see even so much as a trembling.

Then, at the time of his being fourteen years old, thinking "Now this one has become old, desiring purity, disgusted by impurity; we shall investigate him with impurity," from then on they neither bathed him nor had him rinse his mouth. He, having defecated and urinated, lay right there, sunk into it. Due to the bad smell, it was as if it were the time of the bowels coming out for him; flies ate at him because of the smell of impurity. He remained quite motionless. Then the nurses, having surrounded him and standing there, said "Dear Temiya prince, you have become old; who will look after you always? Are you not ashamed? Why are you lying down? Having risen, look after your body!" - they revile and abuse him. He, even though submerged in such a repulsive heap of excrement, having reflected upon the bad smell of the excrement hell, which is capable of causing the hearts of those standing even at the top of a hundred yojanas to burst due to its bad smell, remained quite motionless. Thus even with impurity, for one year, investigating him now and then, they indeed did not see a gap.

Thereupon, at the time of his being fifteen years old, thinking "We shall investigate him with embers," they placed fire-pans underneath his small bed, thinking "Perhaps, being oppressed by the heat, unable to bear the painful feeling, he might show a sign of writhing." Then blisters arose on his body. The Great Being, having endured it, thinking "The heat of the Avīci hell pervades to the top of a hundred yojanas; compared to that suffering, this suffering is a hundredfold, a thousandfold, a hundred-thousandfold more excellent," remained quite motionless. Then his mother and father, as if with breaking hearts, having made the people withdraw, having removed him from that burning by fire, said "Dear Temiya prince, we know your state of not being a cripple and so on. For those of such a kind do not have hands, feet, ears, and ear-passages of such a form; you are a son obtained by us through wishing; do not ruin us; free us from the censure of the kings dwelling in the whole of Jambudīpa" - thus they entreated. Thus he, even though entreated by them, having become as if not hearing, lay down quite motionless. Then his mother and father, weeping and lamenting, withdrew. At one time the mother alone, having approached, entreats; at one time the father alone, having approached, entreats. Thus for one year, investigating him now and then, they indeed did not see a gap.

Then at the time of his sixteenth year, the ministers, brahmins, and others thought: "Whether he be a cripple or whether he be dumb or deaf, when maturity has ripened, there is no such thing as one who does not find pleasure in what is enticing, there is no such thing as one who does not become corrupted towards what leads to hate; for when the time has arrived, this is the natural order, like the opening of flowers. Having arranged dancing women for him, we shall investigate him by means of them." Thereupon, having summoned dancing women bearing the highest beauty, accomplished in charm like heavenly maidens, having said "Whichever one is able to make the prince laugh or to bind him with mental defilements, she shall become his queen-consort," having bathed the prince with scented water, having adorned him like a young god, having placed him on a well-prepared royal couch in a royal bedchamber resembling a heavenly mansion, having made the inner chamber filled

with a single fragrance by means of garlands of scent, garlands of flowers, incense, perfumed powder, and so on, they withdrew. Then those women, having surrounded him, strove to cause him to delight in various ways with dancing and singing and with sweet words and so on. He, through being endowed with higher intelligence, without looking at those women, having determined "May these women not perceive my bodily contact," restrained his in-breath and out-breath; then his body became rigid. They, not perceiving his bodily contact, having become frightened and trembling, thinking "This one has a rigid body; this is not a human being; he must be a demon," being unable to hold themselves, fled. Thus even by means of dancing women, investigating him now and then for one year, they did not see any gap in him.

Thus, even though investigating for sixteen years with sixteen great investigations and with many minor investigations, they were not able to ascertain his mind.

The Chapter on Investigation is concluded.

The Chapter on Requesting the Kingdom

Thereupon the king, having become remorseful, having had the brahmins who were experts in interpreting signs summoned, said: "You told me at the time of the prince's birth 'This prince is endowed with the marks of fortune and merit; no obstacle whatsoever is discerned for him.' But now he has become a cripple, dumb and deaf. Your words do not agree." The brahmins said: "Great king, there is nothing unseen by the teachers. But however, Sire, when it was to be said 'The son obtained by wishing from the royal family is a wretch,' thinking 'There would be displeasure for you,' we did not speak." Then the king said to them thus: "But now what is it fitting to do?" "Great king, while this prince dwells in this house, three obstacles will appear -either an obstacle to life, or an obstacle to the white parasol, or an obstacle to the queen-consort." "Therefore, Sire, without making delay, having yoked inauspicious horses to an inauspicious chariot, having laid him down therein, having taken him out through the western gate, having dug a four-walled pit in the charnel grove, it is fitting to bury him." The king, frightened by the fear of obstacles, accepted their word saying "Very well."

Then Queen Candā, having heard that news, very quickly, alone, having approached the king, having paid homage, entreated: "Sire, a boon was given by you to me, and it was accepted and set aside by me; now grant that to me." "Take it, queen." "Sire, give the kingdom to my son." "It is not possible, queen." "For what reason, Sire?" "Your son, queen, is a wretch." "If so, Sire, even if not giving it for life, give seven years." "It is not possible, queen." "If so, Sire, give six years." "It is not possible, queen." "If so, Sire, give five years." "It is not possible, queen." "If so, Sire, give four years." "It is not possible, queen." "If so, Sire, give three years." "It is not possible, queen." "If so, Sire, give two years." "It is not possible, queen." "If so, Sire, give one year of kingship." "It is not possible, queen." "If so, Sire, give seven months of kingship." "It is not possible, queen." "If so, Sire, give six months of kingship." "It is not possible, queen." "If so, Sire, give five months of kingship." "It is not possible, queen." "If so, Sire, give four months of kingship." "It is not possible, queen." "If so, Sire, give three months of kingship." "It is not possible, queen." "If so, Sire, give two months of kingship." "It is not possible, queen." "If so, Sire, give one month of kingship." "It is not possible, queen." "If so, Sire, give a fortnight of kingship." "It is not

possible, queen." "If so, Sire, give seven days of kingship." The king said "Very well, queen, take it." She, at that moment, having had her son adorned, having had a drum circulated in the city proclaiming "This is the kingdom of Prince Temiya," having had the whole city decorated, having placed her son upon the back of an elephant, having had a white parasol held over his head, having circumambulated the city, having come back again, having entered the inner city, having had him lie down on a royal couch, entreated her dear son the whole night: "Dear Temiya prince, in dependence on you, for sixteen years, not obtaining sleep, my eyes have become swollen from weeping, my heart seemed to break with sorrow; I know your state of not being a cripple and so on; do not make me destitute." She, by this very method, on the following day and the following day too - for five days she entreated.

The chapter on the request for kingship is completed.

Then on the sixth day the king, having summoned a charioteer named Sunanda, commanded: "Dear son, charioteer Sunanda, tomorrow right early, having yoked inauspicious horses to an inauspicious chariot, having laid the prince down therein, having taken him out through the western gate, having dug a four-walled pit in the charnel grove, having thrown him in there, having split his head with the back of a spade, having brought about the destruction of life, having put earth on top, having performed the earth-increasing rite, having bathed, come back." He accepted saying "Very well, Sire." Then on the sixth night too the queen, having entreated the prince, said "Dear Temiya prince, your father the King of Kāsi has commanded to bury you tomorrow right early in the charnel grove; tomorrow right early you will meet death, my son." Having heard that, within the Great Being who was thinking "Dear Temiya prince, the effort made by you for sixteen years has now reached its summit," joy arose. But for his mother, it was as if her heart was breaking; yet even so, thinking "My wish will reach its summit," he did not speak with his mother.

Then, after the passing of that night, right early, the charioteer Sunanda, while yoking the chariot, by the power of the deities and by the power of the Great Being's perfections, having yoked auspicious horses to an auspicious chariot, having placed the chariot at the royal gate, having ascended the great terrace, having entered the royal bedchamber, having paid homage to the queen, said thus - "Queen, do not be angry with me; it is the king's command" - having said this, having pushed aside with the back of his hand the queen who lay embracing her son, having lifted up the prince like a bunch of flowers, he descended from the mansion. Then Queen Candā, having struck her chest, having lamented with a loud voice, remained on the great terrace. Then the Great Being, having looked at her, although wishing to speak thinking "If I do not speak, my mother will die with a broken heart," endured it thinking "If I speak, the effort made for sixteen years will become vain for me; but if I do not speak, I shall become a condition for the welfare of myself and of my mother and father and of the public."

Then the charioteer, having placed him on the chariot, having thought "I shall drive the chariot facing the western gate," drove the chariot. Then, by the power of the Great Being's perfections, having become possessed by a deity, having turned the chariot back, he drove the chariot facing the eastern gate; then the chariot wheel struck against the threshold. The Great Being too, having heard that sound, thinking

"My wish has reached its summit," was even more gladdened in mind. The chariot, having departed from the city, went by the power of the deities to a place three yojanas distant. There a forest thicket appeared to the charioteer like a charnel grove. He, having observed "This place is convenient," having driven the chariot off the road, having placed it by the roadside, having descended from the chariot, having removed the Great Being's ornamental goods, having made a bundle and set it aside, having taken a spade, began to dig a four-walled pit at a place not far from the chariot.

Then the Bodhisatta thought "This is my time for effort; for I have not moved my hands and feet for sixteen years; do I indeed have strength, or not?" He, having risen, rubbing the right hand with the left hand and the left hand with the right hand, having massaged his feet with both hands, produced the thought to descend from the chariot. At that very moment, at the place where his feet would fall, the great earth, having risen up like a leather bellows filled with wind, struck against the rear end of the chariot and stood. The Great Being, having descended from the chariot, having walked up and down back and forth on several occasions, having known "By this very procedure I have the strength to go even a hundred yojanas in one day," reflecting "If the charioteer should oppose me, do I indeed have the power to oppose him?" having seized the rear end of the chariot, having lifted it up like a toy vehicle of boys, whirling the chariot around, he stood. Then, having observed "I have the power to oppose him," the thought arose for the purpose of adornment.

At that very moment Sakka's dwelling showed signs of heat. Sakka, reflecting, having known that reason, thinking "Prince Temiya's wish has reached its summit; now the thought has arisen for the purpose of adornment; what use is human adornment for him?" having had divine adornments brought, having summoned the young god Vissakamma, commanded "Dear son, young god Vissakamma, you go and adorn Prince Temiya, the son of the King of Kāśi." He, having accepted saying "Very well," having descended from the Tāvātīṃsa realm, having gone to his presence, having made a turban with ten thousand cloths, having adorned him with both divine and human ornaments like Sakka, went to his own place. He, with the grace of a king of gods, having gone to the place where the charioteer was digging, having stood at the edge of the pit, asking, spoke the third verse -

- 3.** "Why, as if in a hurry, do you dig a pit, charioteer?
Being asked by me, my dear, tell me, what will you do with the pit?"

Therein, "pit" means a hole.

Having heard that, the charioteer, digging the hole, without even looking up, spoke the fourth verse -

- 4.** "The king's son was born mute and crippled, mindless;
I have been commanded by the king to bury my son in the forest."

Therein, "crippled" means a cripple. By the very word "mute," his state of being deaf is also established, because indeed a deaf person is unable to give a reply. "Mindless" means born as if without consciousness. He spoke thus because of not having spoken for sixteen years. "Commanded" means ordered; the meaning is sent. "Bury in the forest" means you should bury him in the forest.

Then the Great Being said to him -

5. "I am not deaf nor am I dumb, not crippled nor defective;
Charioteer, you would do what is not the Teaching, if you were to bury me in the forest."
6. "See my thighs and arm, and listen to my words;
Charioteer, you would do what is not the Teaching, if you were to bury me in the forest."

5-6. Therein, "I am not deaf" - he said thus in order to explain that "My dear charioteer, if the king commanded to have such a son killed, I however am not of such a kind." "If you were to bury me in the forest" means if you were to bury in the forest such a one as me, who is devoid of deafness and so on, you would do an action that is not the Teaching - this is the meaning. "Thighs" - this he said having heard the previous verse yet having seen him not even looking at him, having thought "I shall show him my adorned body." Its meaning is - My dear charioteer, see these thighs resembling trunks of golden plantain trees, and see my golden-complexioned arm, and listen to my sweet words.

Then the charioteer thought thus: "Who now is this one? From the time of his arrival he has been praising only himself." He, having abandoned the digging of the pit, looking upward, having seen his beauty of form, not knowing "Who now is this person - a human being or a god?" spoke this verse -

7. "Are you a deity, a gandhabba, or Sakka, the first of givers?
Who are you, or whose son are you? How may we know you?"

Then the Great Being, having made himself known, expounding the Teaching, said -

8. "I am not a god nor a gandhabba, I am not Sakka, the first of givers;
I am the son of the King of Kāsi, whom you are burying in the pit.
9. "I am the son of that king, on whom you rightly depend for your livelihood;
Charioteer, you would do what is not the Teaching, if you were to bury me in the forest."
10. "In the shade of whatever tree one might sit or lie down,
One should not break a branch of that tree, for a betrayer of friends is evil.
11. "Just as the tree, so is the king; just as the branch, so am I;
Just as a man who has gone to the shade, so are you, charioteer;
Charioteer, you would do what is not the Teaching, if you were to bury me in the forest."

8-11. Therein, "nihaññasi" means "you will destroy." He explains that "the one whom you dig a pit here with the perception 'I will destroy him' - that is I." He, even when it was said "I am a prince," did not believe at all, but being captivated by his sweet speech, stood listening to the teaching. "Betrayal of friends" means one who breaks a leaf or a branch or a sprout of a tree whose shade one has enjoyed is a destroyer of

friends, an inferior person; how much more then one who destroys the son of one's master. "One who has gone to the shade" means he says "you are like a person who has gone to the shade for the purpose of use, living in dependence on the king."

He, even when the Bodhisatta spoke thus, did not believe at all. Then the Great Being, thinking "Shall I make him believe?" making the forest thicket resound with the applause of the deities and with his own voice, began the ten verses called the Verses on Honouring Friends -

12. "One with abundant food becomes, though dwelling away from one's own home;
Many depend on him, who is not treacherous to friends.
13. "Whatever country he goes to, to market towns and royal cities;
Everywhere he is venerated, whoever is not treacherous to friends.
14. "Thieves do not overpower him, warriors do not despise him;
He overcomes all enemies, who is not treacherous to friends.
15. "Free from anger, he goes to his own home, welcomed in the assembly;
He is the highest among relatives, whoever is not treacherous to friends.
16. "Having honoured, one is honoured; one who is respectful becomes respected;
One bears praise and fame, whoever is not treacherous to friends.
17. "One who venerates receives veneration, one who pays homage receives
homage in return;
He attains fame and renown, who is not treacherous to friends.
18. "Just as fire blazes up, he shines like a deity;
He is not forsaken by splendour, whoever is not treacherous to friends.
19. "His cattle multiply, what is sown in the field grows;
He enjoys the fruit of what is sown, who is not treacherous to friends.
20. "Whether fallen from a cleft or from a mountain, or from a tree;
Having passed away, he finds support, who is not treacherous to friends.
21. "Like the wind against a banyan tree with grown roots and continuous spread,
Enemies cannot overcome one who is not treacherous to friends."

12-21. Therein, "sakaṃ gharā" means "sakagharā" (one's own home); or this itself is the reading. "Na dubbhati" means does not become corrupted. "Mittānaṃ" means he is not treacherous to good friends such as the Buddha and so on. "Everywhere he is venerated" - this should be described by the story of Sīvali. "Na pasāhanti" means they are unable to use force against him. This should be illustrated by the story of the novice Saṃkicca. "Warriors do not despise him" - this should be illustrated by the story of the millionaire Jotika. "Tarati" means surpasses. "Sagharan" means one's own house. One who is treacherous to friends, even when coming to his own house, comes with a disturbed mind, as if angry; but this one goes to his own home free from anger.

"Paṭinandito" means at a place where many are assembled, they speak praise of the virtues of one who is not treacherous to friends; by that he is welcomed, with a delighted mind.

"Having honoured, one is honoured" means having honoured others, one is oneself honoured by others. "One who is respectful becomes respected" means one who is respectful towards others is oneself respected by others. "Vaṇṇakittibhato" means one who bears praise and renown; the meaning is that he is called one who goes about having raised up both virtue and the sound of fame. "Pūjako" means having become one who venerates friends, one oneself receives veneration. "Vandako" means having become one who pays homage to good friends such as the Buddha and so on, one obtains homage in return in a future existence. "Yasokittiñcā" means one attains both supremacy and retinue, and renown of virtues. By this verse, the story of the householder Citta should be told.

"Pajjalati" means he blazes with supremacy and retinue. "He is not forsaken by splendour" - here the story of Anāthapiṇḍika should be told. "Asnāti" means he consumes. "He obtains a support" - this should be illustrated by the Cūḷapaduma Jātaka. "Virūḷhamūlasantānan" means with grown roots and aerial roots. "Enemies do not overpower him" - here the story of the thief who entered the house of the mother of the Elder Soṇa of Kuraraghara should be told.

The charioteer Sunanda, even though he was expounding the Teaching with this many verses, not recognising him, thinking "Who indeed is this?" having abandoned the digging of the pit, having gone near the chariot, not seeing either him or the ornamental articles there - both - having come back again, looking, having recognised him, having fallen at his feet, having raised joined palms, entreating, spoke this verse -

- 22.** "Come, I will lead you back, prince, to your own house;
Exercise kingship, venerable sir, what will you do in the forest?"

Then the Great Being said to him -

- 23.** "Enough for me with that kingdom, with relatives or with wealth;
By which through unrighteous conduct, kingship would be obtained by me,
charioteer."

Therein, "enough" (alam) is a word of rejection.

The charioteer said -

24. "Grant me a gift, prince, when you have gone from here;
My father and mother would give to me, prince, when you have gone."
25. "Harem-ladies and princes, merchants and brahmins;
They too, delighted, would give, prince, when you have gone."
26. "Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
They too, delighted, would give, prince, when you have gone."
27. "The country-folk rich in grain, and the townspeople assembled;

They would give gifts to me, prince, when you have gone."

24-27. Therein, "a gift" means a gift of pleasure. "Would give" means they would give a gift of pleasure fulfilling my disposition, as if raining a shower of the seven jewels. This he said having thought "Perhaps he might go out of compassion for me." "Vesiyānā ca" means and merchants. "Upāyanāni" means presents.

Then the Great Being said to him -

28. "I have been given up by father and mother, by the country and the town;
And also by all the young men, there is no own house for me.

29. "I was permitted by my mother, given up by my father at the great festival;
Gone forth alone in the forest, I would not long for sensual pleasures."

28-29. Therein, "by father and mother" means I have been given up by the father and by the mother. The same method applies to the others as well. "By mother" means my dear charioteer, I have been permitted by the mother who, having limited the kingship to a week, was taking a boon. "Sañchatto" means well given up. "Gone forth" means the meaning is having gone forth, departed for the purpose of dwelling in the forest.

Thus, as the Great Being was speaking of his own virtues, joy arose; then, uttering an inspired utterance with the force of rapture, he said -

30. "Even for those who are unhurried, the hope for fruit succeeds;
I am one whose holy life has ripened, know this thus, charioteer.

31. "Even for those who are unhurried, the right purpose ripens;
I am one whose holy life has ripened, departed, free from fear from any quarter."

30-31. Therein, "the hope for fruit" - he said thus to show the successful fruit of intention of me who, being unhurried, made effort for sixteen years. "I am one whose holy life has ripened" means one whose aspiration has reached its goal. "The right purpose ripens" means the duty to be done succeeds through the right means and reason.

The charioteer said -

32. "Being thus a pleasant speaker, you were one of clear speech;
Why did you not speak then in the presence of father and mother?"

Therein, "pleasant speaker" means one who speaks kindly.

Then the Great Being said -

33. "I am not crippled due to lack of joints, nor deaf due to lack of ears;
I am not mute due to lack of tongue, do not consider me as mute.

34. "I remember a former birth, where I exercised kingship;
Having exercised kingship there, I fell into hell exceedingly.

35. "For twenty years, I exercised kingship there;
For eighty thousand years, I was cooked in hell.
36. "Frightened of that kingdom, lest they anoint me in kingship;
Therefore I did not speak then in the presence of father and mother.
37. "Having seated me on his lap, my father instructs on matters;
'Kill one, bind one, make one slashed with alkali;
Impale one on a stake,' thus he instructs on matters.
38. "Having heard those harsh words uttered;
Not dumb yet considered dumb in appearance, not crippled yet considered
crippled;
I dwelt immersed in my own urine and excrement.
39. "Difficult and small, and that is bound with suffering;
Having come to this life, who would make enmity with anyone?
40. "Through the lack of wisdom and through not seeing the Teaching;
Having come to this life, who would make enmity with anyone?
41. "Even for those who are unhurried, the hope for fruit succeeds;
I am one whose holy life has ripened, know this thus, charioteer.
42. "Even for those who are unhurried, the right purpose ripens;
I am one whose holy life has ripened, departed, free from fear from any
quarter."

33-42. Therein, "due to lack of joints" means due to the absence of joints. "Due to lack of ears" means due to the absence of ears. "Due to lack of tongue" means due to the absence of a tongue that can turn, I am not mute. "Where" means in which birth I exercised kingship in the city of Bārāṇasī. "Fell" means fallen. He says "I have fallen." "They consecrated in the kingdom" means they consecrated in the kingdom. "Having caused to sit" means having caused to sit down. "Instructs on matters" means he instructs on matters. "The lye-pickling torture" means having struck with spears, apply the lye-pickling treatment with alkali. "Impale" means fix upon. "Thus he instructs on matters" means thus he instructs him on matters. "Those, I" means those words, I. "Regarded as a cripple" means I was regarded as a cripple. "I remained" means I remained; the meaning is I dwelt. "Inundated" means surrounded, having been submerged - this is the meaning.

"Difficult" means suffering. "Small" means little. This is what is meant - My dear charioteer, even if the life of beings, though being painful, were to be long-lasting, it would be desirable; even if being small, if it were happy, it would be desirable; but this is both difficult and small, bound with the entire suffering of the round of rebirths, stored up, crushed. "Who this" means who this. "Enmity" means the fivefold enmity beginning with killing living beings. "By anything" means by any reason. "Of wisdom" means through the lack of insight wisdom. "Of the Teaching" means through not seeing the path of stream-entry. Again he spoke the inspired utterance verses for the purpose of showing his firmness, due to his unwillingness to go.

Having heard that, the charioteer Sunanda, having thought "This prince, having cast away such sovereignty like a corpse, having broken his own determination, has entered the forest thinking 'I shall go forth'; what use is this miserable life to me? I too shall go forth together with him," spoke this verse -

- 43.** "I too shall go forth, prince, in your presence;
Call me, venerable one, the going forth is pleasing to me."

Therein, "in your presence" means near you. "Call me" means summon me saying "Come, go forth."

Even though thus entreated by him, the Great Being, having thought "If I give him the going forth right now, his mother and father will not come here, and then there will be decline for them; these horses and chariot and ornamental articles will perish right here; the reproach 'He is a demon; surely the charioteer has been devoured by him' will arise for me" - and for the purpose of freeing himself from reproach and seeing the progress of his mother and father, showing the horses and chariot and ornamental articles as making them a debt to him, spoke this verse -

- 44.** "Having handed over the chariot, come free of debt, charioteer;
For the going forth is for one free of debt, this is praised by sages."

Therein, "this" means this act of going forth is praised, commended, and extolled by sages such as the Buddha and others.

Having heard that, the charioteer, thinking "If, when I have gone to the city, he should go elsewhere, and his father, having heard this news, having come again saying 'Show me my son,' should not see him, he would impose the royal punishment on me; therefore I, having spoken of my own virtue, shall obtain a promise for the purpose of not going elsewhere" - spoke a pair of verses -

45. "Whatever word I did for you, may there be good fortune for you;
That very word of mine, being entreated, you are worthy to do.
46. "Stay here for now, until I bring the king;
Perhaps your father, having seen you, would be delighted and glad at heart."

Then the Great Being said -

47. "I shall do that word of yours, which you speak to me, charioteer;
I too wish to see my father who has come here.
48. "Come, my dear, turn back, speak well-wishes to my relatives;
Having been instructed by me, pay homage to my mother and father."

45-48. Therein, "I do for you" means I do this word for you. "Come, my dear, turn back" means my dear charioteer, having gone there, come back, turn back quickly from right here. "Having been spoken, you should pay respect" means having been spoken by me, you should convey the homage "Your son Prince Temiya pays homage to you"; this is the meaning.

Having said thus, the Great Being, bending down like a golden plantain tree, having paid homage to his mother and father with the fivefold prostration facing towards the city of Bārāṇasī, gave the message to the charioteer. He, having received the message, having circumambulated the prince, having mounted the chariot, set out towards the city. Making known that meaning, the Teacher said -

- 49.** "Having taken hold of his feet, and having circumambulated him keeping him on my right;
The charioteer, having ascended the chariot, approached the king's gate."

Its meaning is - Monks, thus addressed, that charioteer, having taken hold of that prince's feet, having circumambulated him keeping him on his right, having ascended the chariot, approached the king's gate.

At that moment Queen Candā, having opened the latticed window, thinking "What indeed is the news of my son?" looking along the road of the charioteer's arrival, having seen him coming alone, having struck her breast, she lamented. Making known that meaning, the Teacher said -

50. "Having seen the empty chariot, with only the charioteer arrived;
With eyes full of tears, weeping, she looks at him.
51. "This charioteer comes, having slain my own son;
Surely my son is slain, the increaser of the earth on the ground.
52. "Surely enemies rejoice, surely foes are elated;
Having seen the charioteer arrived, having slain my own son.
53. "Having seen the empty chariot, with only the charioteer arrived;
With eyes full of tears, weeping, the mother questioned him.
54. "Was he mute or was he crippled, did he lament then;
Being struck down on the ground, tell me this, charioteer.
55. "How with hands and feet, did the mute cripple ward off;
Being struck down on the ground, tell me this when asked."

50-55. Therein, "mother" means the mother of Prince Temiya. "The increaser of the earth on the ground" means that son of mine, having been the increaser of the earth, is surely slain on the ground. "Weeping, she questioned him" means having set that chariot aside, having ascended the great terrace, having paid homage to Queen Candā, she questioned the charioteer standing to one side. "What indeed" means what indeed, is that son of mine truly mute, truly a cripple? "Then" means when you, having thrown him into the pit, struck him on the head with a spade, then. "Being struck down on the ground" means being struck down by you on the ground, what indeed did he lament? "That to me" means tell me all that without omitting anything. "Warded off" means how, flailing with hands and feet, saying "Go away, charioteer, do not kill me," did he push you away - tell me that: this is the meaning.

Thereupon the charioteer said -

- 56.** "I would tell you, lady, if you would grant me safety;
What I have heard or seen, in the presence of the prince."

Therein, "you would grant" means if you would grant safety. He, having thought "If I say 'Your son is neither mute nor crippled, but a sweet speaker, a speaker of the Teaching,' then the king, angry, might impose the royal punishment on me, saying 'Why did you not take him and come back?' - I shall first request safety," said this.

Then Queen Candā said to him -

57. "I give you safety, my dear, speak fearlessly, charioteer;
What you have heard or seen, in the presence of the prince."

Thereupon the charioteer said -

58. "He is not mute, he is not crippled, and he is one of clear speech;
Frightened of the kingdom, it seems, he made many attachments.
59. "He remembers a former birth, where he exercised kingship;
Having exercised kingship there, he fell into hell exceedingly.
60. "For twenty years, he exercised kingship there;
For eighty thousand years, he was cooked in hell.
61. "Frightened of that kingdom, lest they anoint me in kingship;
Therefore I did not speak then in the presence of father and mother.
62. "Endowed with major and minor limbs, with height and girth;
Of clear speech, wise, he stands on the path to heaven.
63. "If you wish to see the prince, your own son;
Come, I will bring you there, where Temiya is honoured."

57-63. Therein, "of free speech" means one whose talk is unhindered. "He made many attachments" means he made many deceptions of yours. "Wise" means one possessing wisdom. "If you" - having made the king the leader, both of them spoke thus. "Where Temiya is honoured" means where your son, having become one who has given his acknowledgment to me, remains, I will bring you there; now without making delay, it is proper to go quickly - thus he said.

But the prince, having sent the charioteer, was desirous of going forth. Then Sakka, having known his mind, at that moment, having summoned the young god Vissakamma, sent him saying "Dear son, young god Vissakamma, Prince Temiya is desirous of going forth; you, having built a hermitage and the requisites for one gone forth for him, come back." He, having accepted saying "Very well," having gone swiftly, having built a delightful hermitage by his own supernormal power in a jungle thicket of three yojanas, having made night-quarters and day-quarters, a pond, a pit, and trees accomplished with fruits in all seasons, having built a walking path of twenty-four cubits' measure near the hermitage, having scattered beautiful sand of crystal colour inside the walking path, having created all the requisites for one gone

forth, having inscribed the letters on the wall "Whoever wishes to go forth, let them take these and go forth," having driven away all the fierce and malicious ones, the disagreeable sounds, and all the beasts and birds, he went to his own place.

At that moment the Great Being, having seen that, having known it to be given by Sakka, having entered the hermitage, having removed his garments, having put on a red bark garment as a lower garment, having wrapped one as an upper garment, having placed a cheetah-skin leather on one shoulder, having tied the coil of matted hair, having placed the carrying pole on his shoulder, having taken a walking staff, having come out from the hermitage, bearing the splendour of one gone forth, having walked up and down back and forth, uttering the inspired utterance "Oh, what happiness! Oh, what happiness!" having entered the hermitage, seated on the wooden bed-spread, having produced the five direct knowledges and the eight meditative attainments, in the evening time, having come out from the hermitage, having taken leaves from a curry tree standing at the end of the walking path, having steeped them in water without salt, without buttermilk, without seasoning, in a vessel given by Sakka, having consumed it as if it were the Deathless, having developed the four divine abidings, he made his dwelling there.

The King of Kāsi too, having heard the words of the charioteer Sunanda, having summoned Mahāsenagutta, as if in a hurry, said to make preparations for the journey

64. "Let them harness the horses to the chariots, bind the girths on the elephants; Let the conches and small drums sound forth, let the single-headed drums be played.
65. "Let the fastened drums be played, let the lovely kettledrums be played; And let the townspeople follow me, as I go to advise my son.
66. "Harem-ladies and princes, merchants and brahmins; Let them quickly harness the vehicles, I go as the adviser of my son.
67. "Elephant riders, royal bodyguards, charioteers, and infantry soldiers; Let them quickly harness the vehicles, I go as the adviser of my son.
68. "The country-folk have assembled, and the townspeople have assembled; Let them quickly harness the vehicles, I go as the adviser of my son."

64-68. Therein, "let them sound forth" means let them emit sound. "Let them be played" means let them be sounded. "Single-headed drums" means drums with one face. "Armoured" means well bound. "Pleasant" means with sweet voices. "I go" means I shall go. "One who instructs the son" means having become an announcer and exhorter of the son, I go. He spoke thus with the intention: having exhorted him, having caused him to accept my word, having placed him right there upon a heap of jewels, having consecrated him, I go to bring him. "Townspeople" means householder folk. "Assembled" means having gathered together.

Thus commanded by the king, the charioteers, having harnessed the horses, having placed the chariots at the royal gate, reported to the king. Making known that meaning, the Teacher said -

- 69.** "And the charioteers, having yoked the horses, Sindh horses, swift vehicles;
Approached the king's gate, 'These horses are yoked, O lord.'"

Therein, "horses" means having taken horses that are Sindh horses, of Sindh breed, swift vehicles, endowed with speed. "Charioteers" means the charioteers. "Yoked" means harnessed to chariots. "Approached" means they, having taken the horses yoked to chariots, came; and having come, they reported "These horses are yoked, O lord."

Then, having heard the word of the charioteers, the king spoke a half-verse -

- 70.** "The fat ones fall behind in speed, the lean ones fall behind in strength."
Having heard that, the charioteers too spoke a half verse -
"Having avoided the lean and the fat, horses in company are yoked."

Its meaning is - Sire, not taking such horses as the lean and the fat, horses similar in age, beauty, speed, and strength are yoked.

Then the king, going to his son's presence, had the four castes, the eighteen guilds, and the entire army assembled. While he was assembling them, three days passed. Then on the fourth day, the King of Kāsi, having departed from the city, having had what was suitable to be taken brought along, having gone to the hermitage, greeted by his son, exchanged friendly greetings. Making known that meaning, the Teacher said -

71. "Then the king, hurrying, having mounted the yoked chariot;
Addressed the women's quarters, 'All of you follow me.'
72. "The hair-fan, the turban, the sword, and the white umbrella;
The sandals, having ascended the chariot, adorned with gold.
73. "Then that king set out, having put the charioteer in front;
He quickly approached, where Temiya is honoured.
74. "And having seen him coming, blazing as if with radiance;
Surrounded by a company of nobles, Temiya said this.
75. "Is it that you are well, dear son, is it that you are free from illness;
And all the princesses, are my mothers healthy?
76. "Is it well with me, son, and also, son, free from illness?
And all the princesses, your mothers are healthy.
77. "Are you one who abstains from intoxicants, dear son, is liquor unpleasant to you;
Does your mind delight in truth and in the teaching, and in giving?
78. "I am one who abstains from intoxicants, son, and also liquor is unpleasant to me;
And also in truth and in the teaching, my mind delights in giving.
79. "Are your draught animals healthy, does your vehicle carry well;

Are there no illnesses for you, that cause distress to the body?

80. "And also my draught animals are healthy, and also my vehicle carries well;
And also there are no illnesses for me, that cause distress to the body.
81. "Are your borders prosperous, and is your middle densely populated;
And your storehouse and treasury, are they well-stocked for you?
82. "And also my borders are prosperous, and my middle is densely populated;
And my storehouse and treasury, all is well-stocked for me.
83. "Welcome to you, great king, and also your coming is not unwelcome;
Let them set up a divan, where the king may sit down."

71-83. Therein, "the sandals, having ascended the chariot" means having placed the golden slippers onto the chariot - this is the meaning. The king said these three verses while commanding "Take the five regalia" for the purpose of performing the consecration of his son right there. "Adorned with gold" - this he said with reference to the slippers. "Approached" means he had approached. At what time? At the time when the Great Being was seated, having cooked Kāra leaves and cooling them. "As if blazing with radiance" means as if blazing with royal power. "Surrounded by a company of warriors" means surrounded by a company of ministers with whom conversation was pleasant, or surrounded by assemblies of warriors. "Said this" means having had the King of Kāsi set up camp outside, having come on foot to the leaf-hut, having paid homage to him, while making a friendly welcome to him who was seated, he said this utterance.

"Well and free from illness" - by both terms he asks about good health only. "One who does not drink intoxicants" - he asks whether you do not drink intoxicants. "Appamatto" is also a reading; the meaning is: you do not neglect wholesome mental states. "Finding liquor disagreeable" means the drinking of liquor is disagreeable. "Suramappiyā" is also a reading; the meaning is: intoxicating liquor is disagreeable. "In the principles" means in the tenfold duties of a king. "Draught animals" means your horses, oxen, and so on that are to be yoked to the yoke. "Does it carry well" means does it carry well, being healthy. "Vehicle" means all vehicles such as elephants, horses, and so on. "Causing distress to the body" means causing affliction to the body. "The borders" means the borderland provinces. "Flourishing" means prosperous, having plenty of food, or replete with garments and ornaments or with food and drink, with dense habitation. "And in the middle" means in the middle of the country. "Dense" means villages and market towns with compact habitation. "Spread" means covered, guarded, or complete. "Where the king may sit down" means on whichever divan the king will sit, he says "let them prepare that."

The king, out of respect for the Great Being, does not sit on the divan. Then the Great Being, having said "If he does not sit on the divan, prepare a mattress of leaves," inviting the king to sit on that which was prepared, spoke a verse -

- 84.** "Sit down right here, on the fixed mattress of leaves;
Having taken water from here, wash your feet."

Therein, "fixed" means well-spread. "From here" - he said, showing the water for use.

The king, out of respect for the Great Being, not sitting even on the mattress of leaves, sat down right on the ground. The Great Being too, having entered the hermitage, having brought out that cooked leaf-food, inviting the king with it, spoke a verse -

85. "This leaf-food of mine too, cooked, O king, unsalted;
Consume it, great king, you have come here as my guest."

Then the king said to him -

86. "I do not eat leaves, for this is not my food;
I would eat rice of fine grain, pure, with meat sauce."

85-86. Therein, "na cāha" is a word of rejection.

The king, having praised such royal food of his own, out of respect for that Great Being, having placed a little leaf-food on the palm of his hand, sat down speaking an affectionate talk together with his son, saying "Dear son, you eat such food." At that moment Queen Candā, surrounded by the harem ladies, having come by a single road, having reached the hermitage of the Bodhisatta, having seen her beloved son, fell down right there and became unconscious. Then, having regained her breath, having risen from the place where she had fallen, having come, having firmly grasped the feet of the Bodhisatta, having paid homage, having wept with eyes full of tears, having risen from the place of homage, she sat down to one side. Then the king, having said to her "Dear lady, see the food of your son," having placed a little leaf-food in her hand, gave a little each to the remaining women as well. They all, saying "Husband, you eat such food," having taken it, having placed it on their own respective heads, having said "You do what is exceedingly difficult, husband," paying homage, sat down. The king again, having said "Dear son, this appears to me as a wonder," spoke this verse -

- 87.** "A marvel appears to me, even one alone gone to a private place;
Of those eating such food, by what does their beauty become clear?"

Therein, "alone" means dear son, having seen you, even alone, gone to a private place, sustaining yourself with this food, it appears to me as a wonder. "Such" means he asked him: by what reason does the beauty become clear of those eating such unsalted, without buttermilk, unseasoned, cooked food received in the bowl?

Then he, describing it, said -

88. "Alone, O king, I lie down, on a fixed mattress of leaves;
By that solitary sleeping place of mine, O king, my beauty becomes clear.
89. "And no sword-bearers, no royal guards, attend upon me;
By that comfortable sleeping place of mine, O king, my beauty becomes clear.
90. "I do not bewail the past, nor do I crave for the future;
I sustain myself with the present, therefore my beauty becomes clear.

91. Through longing for the future, through sorrowing over the past,
By this fools wither away, like a green reed that is cut."

88-91. Therein, "bearing swords" means bearing swords. "King's guard" means one who protects the king. "I do not crave" means I do not aspire. "Green" means of green colour. "Cut" means like a reed that has been pulled out and thrown in the sun's heat.

Then the king, having thought "I shall consecrate him right here and take him away," inviting him with kingship, said -

92. "Elephant units, chariot units, horses, and infantry wearing armour;
Charming dwellings, I give to you, son.
93. "I give you also the women's quarters, adorned with all ornaments;
Proceed to them, son, you will be our king.
94. "Skilled in dancing and singing, trained, clever women;
They will delight you in sensual pleasures, what will you do in the forest?
95. "I will bring you maidens from rival kings, adorned;
Having begotten sons in them, then afterwards you will go forth.
96. "You are a youth and young, a boy in the first bloom of youth;
Exercise kingship, venerable sir, what will you do in the forest?"

92-96. Therein, "elephant units" means starting from ten elephants it is called an elephant unit; likewise a chariot unit. "Wearing armour" means valiant warriors bound with armour. "Skilled" means clever. "Trained" means trained in other womanly duties as well. "Clever women" means cunning, charming women; or cunning, urbane women; or cunning women called dancing women. "Maidens from rival kings for you" means I will bring princesses from other kings for you. "Youthful" means one who has reached youth. "Young" means of tender age. "In the first bloom of youth" means arisen from the arising of the first stage of life. "A child" means very young.

From here onwards there is a talk on the Teaching by the Bodhisatta -

97. "A youth should practise the holy life, a practitioner of the holy life should be a youth;
For the going forth is for the young, this is praised by sages.
98. "A youth should practise the holy life, a practitioner of the holy life should be a youth;
I shall practise the holy life, I am not desirous of kingship.
99. "I see a young one, calling 'mother, father';
A dear son obtained with difficulty, dead without even reaching old age.
100. "I see a young maiden, beautiful to behold;
Like a fresh bamboo shoot, crumbling, reaching the destruction of life.
101. "For even the young die, men and also women;
There, what man would trust in life, thinking 'I am young'?"

102. "For one whose life span becomes less at the end of each night;
Like fish in little water, what use is youth there?"
103. "The world is constantly afflicted, and constantly surrounded;
As the nights pass by not in vain, why do you consecrate me to kingship?"

The King of Kāsi said -

104. "By what is the world afflicted, and by what is it surrounded;
The days go not in vain, tell me this when asked."

The Bodhisatta said -

105. "By death is the world afflicted, by ageing is it surrounded;
The nights go not in vain, know this thus, O warrior.
106. "Just as when a loom is stretched out, whatever is woven upon it;
Little remains to be woven, so is the life of mortals.
107. "Just as a full water-stream, going, does not turn back;
So is the life of human beings, going, it does not turn back.
108. "Just as a full water-stream would carry away trees growing on the bank;
So by ageing and death, all living beings are carried away."

97-108. Therein, "a practitioner of the holy life should be a youth" means one practising the holy life should be a youth. "Praised by sages" means extolled and commended by sages such as the Buddha and others. "I am not desirous of kingship" means I am not desirous of kingship. "Calling 'mother, father'" means one calling "mother, father." "Falling apart" means seized by Death having pulled away. "For one whose life span at the end of each night" means, great king, for one whose life span becomes less by the passing of days and nights from the time of taking conception in the mother's womb. "What use is youth there" means what will the state of being young do at that stage of life?

"By what is afflicted" means by what is afflicted. This the king asks, not knowing the meaning of what was spoken briefly. "Ratyo" means nights. For they, consuming the life span and beauty and strength of these beings as they go, should be understood as "they go not in vain." "Whatever is woven" means whatever thread is woven. "To be woven" means just as when the thread has been woven, the remainder to be woven becomes little, so is the life of beings. "Does not turn back" means at each and every moment, what has gone is gone indeed; it does not turn back. "Would carry trees growing on the bank" means would carry away trees growing on the bank.

The king, having heard the talk on the Teaching of the Great Being, exceedingly dissatisfied, thinking "What use is the household life to me?" having become desirous of going forth, thinking "I shall not go back to the city for now; I shall go forth right here. But if my son were to go to the city, I would give him the white parasol," having thought thus, inviting him again with kingship in order to test him, he said -

109. "Elephant units, chariot units, horses, and infantry wearing armour;

Charming dwellings, I give to you, son.

110. "I give you also the women's quarters, adorned with all ornaments;
Proceed to them, son, you will be our king.
111. "Skilled in dancing and singing, trained, clever women;
They will delight you in sensual pleasures, what will you do in the forest?
112. "I will bring you maidens from rival kings, adorned;
Having begotten sons in them, then afterwards you will go forth.
113. "You are a youth and young, a boy in the first bloom of youth;
Exercise kingship, venerable sir, what will you do in the forest?
114. "Storehouse and treasury, vehicles and powers;
Charming dwellings, I give to you, son.
115. "Surrounded by a circle of cattle, attended by a group of female slaves;
Exercise kingship, venerable sir, what will you do in the forest?"

109-115. Therein, "surrounded by a circle of cattle" means honoured by a circle of princesses with beautiful limbs.

Then the Great Being, making known his lack of desire for kingship, said -

116. "What use is wealth which is exhausted, what use is a wife who will die;
What use is youth when one is old, which is overcome by ageing.
117. "What delight is there, what amusement, what pleasure, what search for
wealth;
What use are sons and wife to me, O king, I am freed from bondage.
118. "Thus I understand, Death does not neglect me;
For one overcome by the Ender, what pleasure, what search for wealth?
119. Just as for ripe fruits, there is always fear from falling;
So for mortals who are born, there is always fear from death.
120. "In the evening some are not seen, who in the morning were seen as many
people;
In the morning those are not seen, who in the evening were seen as many
people.
121. "Today itself the effort should be made with ardour, who knows death
tomorrow;
For there is no bargaining with that one, Death with his great army.
122. "Thieves desire wealth, O king, I am freed from bondage;
Come, O king, turn back, I am not desirous of kingship."

116-122. Therein, "which is exhausted" means: great king, why do you invite me with wealth which is exhausted, which would come to elimination? For either wealth abandons a man, or a man, having abandoned that wealth, departs - thus in every way it only leads to elimination; why do you invite me with that wealth? "What use is a wife" means: what shall I do with a wife, who will die even while I am still alive? "When one is old" means: one who is surrounded by ageing, one who has experienced it. "Is overcome" means: will be overcome. "There" means: in that world community which is thus subject to ageing and death. "What delight" means: what indeed is the pleasure? "Amusement" means: sport. "Delight" means delight in the five types of sensual pleasure. "From bondage" means: I am freed from the bondage of sensual pleasure, great king - he spoke thus because of the suppression by meditative absorption. "Death does not neglect me" means: my Death does not neglect me; it is always diligent for my murder. I who understand thus, for me who am afflicted by the Ender, who am slain, what indeed is delight, what is the search for wealth? "Always" means: from the time of birth onwards, fear of ageing and death always arises.

"Ardour" means: energy in wholesome action. "Duty" means: what should be done. "Who knows death tomorrow" means: who could know whether tomorrow or the day after tomorrow there will be death or life? "Agreement" means: rendezvous. "With his great army" means: by a manifold army by way of twenty-five fears, thirty-two modes of bodily punishment, ninety-six diseases as chief and so on. "Thieves desire wealth" means: thieves, giving up their lives for the sake of wealth, desire wealth indeed; but I am freed from the bondage reckoned as the longing for wealth; I have no need of wealth - this is the meaning. "Turn back" means: by my word, turn back rightly; having abandoned the kingdom, having made renunciation your refuge, go forth. But whatever you thought "I shall establish this one in the kingdom," do not think that; I am not desirous of kingship. Thus the Great Being's proclamation of the Teaching reached its summit with a connected conclusion.

Having heard that, beginning with the king and Queen Candā, the sixteen thousand harem-ladies and the ministers and others all became desirous of going forth. The king too had a drum beaten in the city: "Those who wish to go forth in the presence of my son, let them go forth." And having had the doors of all the gold storehouses and so on opened, having had letters inscribed on a golden slab saying "At such and such a place there are great treasure pots; let those who are desirous take them," he had it tied to a great pillar. Those townspeople, leaving their shops just as they had been spread out and their houses with doors just as they had been opened, having departed from the city, came to the king's presence. The king together with the great multitude went forth in the presence of the Great Being. The hermitage of three yojanas given by Sakka became full. The Great Being arranged the hermitages; the hermitages situated in the middle he had given to the women. Why? Because they are timid by nature. But to the men he had the outer hermitages given. All those hermitages were built by the young god Vissakamma himself. And those fruit-bearing trees too were created by the young god Vissakamma himself by his own supernormal power. They all, on the Observance day, having taken the fruits that had fallen and fallen on the ground from the fruit-bearing trees created by Vissakamma, having consumed them, practised the duties of an ascetic. Among them, whoever reflected on sensual thought or thought of anger or thought of violence, having

known his mind, the Great Being, having sat down in the sky, expounded the sweet Teaching. Those people, having heard the sweet Teaching of the Bodhisatta, having become one-pointed in mind, very quickly produced the direct knowledges and the meditative attainments.

Then a certain neighbouring king, having heard "The King of Kāsi, it is said, having departed from the city of Bārāṇasī, having entered the forest, has gone forth," having departed from his city thinking "I shall seize Bārāṇasī," having reached Bārāṇasī, having entered the city, having seen the decorated city, having ascended to the king's dwelling, having looked at the sevenfold excellent jewels, thinking "In dependence on this wealth of the King of Kāsi, there must be some danger," having had the drunkards summoned, asked "Has any danger arisen here in the city for your king?" "There is not, Sire." "Why?" "Our king's son, Prince Temiya, thinking 'I shall not exercise kingship in Bārāṇasī,' though not mute, having become like a mute, having departed from this city, having entered the forest, went forth in the going forth of sages. For that reason our king, together with the great multitude, having departed from this city, having gone to the presence of Prince Temiya, has gone forth," they reported. The neighbouring king, having heard their words, being pleased, having thought "I too shall go forth," asked "Dear sirs, through which gate did your king depart?" When it was said "Through the eastern gate, Sire," having departed through that very eastern gate together with his own assembly, he set out along the riverbank.

The Great Being too, having known of his coming, having come into the forest, having sat in the sky, expounded the sweet Teaching. He together with his assembly went forth in his very presence. Thus seven other kings too came thinking "I shall seize the city of Bārāṇasī." Those kings too, having abandoned seven kingdoms, went forth in the very presence of the Bodhisatta. The elephants too became forest elephants, the horses too became forest horses, the chariots too were destroyed right in the forest, and in the storehouses they scattered the coins, making sand in the hermitage. All of them too, having produced the direct knowledges and meditative attainments, at the end of life were heading for the Brahma world. The animals - elephants and horses too - having gladdened their minds towards the group of sages, were reborn in the six sensual-sphere heavenly worlds.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, having said "Not only now, monks; in the past too, having abandoned kingship, he went forth indeed," connected the Jātaka - "At that time the goddess dwelling in the parasol was Uppalavaṇṇā, the charioteer Sunanda was Sāriputta, the mother and father were the great royal families, the rest of the assembly was the Buddha's assembly, but the wise mute cripple was myself, the Perfectly Enlightened One."

The commentary on the Mūgapakkha Jātaka is the first.

539. Commentary on the Mahājanaka Jātaka

"Who is this one in the middle of the ocean" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the great renunciation. For one day the monks, seated together in the Teaching hall, sat praising the Truth-finder's great renunciation. The

Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too the Truth-finder went forth in the great renunciation indeed," being requested by them, brought up the past.

In the past, in the Videha country, in Mithilā, a king named Mahājanaka exercised kingship. He had two sons, Ariṭṭhajanaka and Polajanaka. Among them, the king gave the viceroyalty to the eldest son, and gave the position of general to the younger. Afterwards Mahājanaka died. Having performed the funeral rites for him, after the king's passing, Ariṭṭhajanaka, having become king, gave the viceroyalty to the other. One attendant of his, having gone to the king's presence, said "Sire, the viceroy wishes to have you killed." The king, having heard his talk again and again, having broken his affection for the younger, having had Polajanaka bound with fetters, having had him dwell in a house not far from the king's dwelling, set up a guard. The prince made an act of truth: "If I am an enemy of my brother, may the fetters not be released from my hands and feet, may the door not be opened; if I am not an enemy, may the fetters be released from my hands and feet, may the door be opened." At that very moment the fetters too broke into fragments, and the door too was opened. He, having departed, having gone to a borderland village, took up residence there.

The borderland villagers, having recognised him, attended on him. The king too was not able to have him seized. He, gradually having brought the borderland province into his possession, having become one of great retinue, surrounded by a great multitude, saying "I was formerly not an enemy of my brother, but now I am an enemy," having gone to Mithilā, having set up camp outside the city, took up residence there. The warriors dwelling in the city, having heard "The prince has come, it is said," for the most part, having taken elephants, horses, vehicles, and so on, came to his very presence; other citizens too came. He sent a message to his brother: "I was not formerly your enemy, but now I am an enemy; either give me the umbrella or give battle." The king, having heard that, wishing to make war, having addressed the queen-consort, having said "Dear lady, in war, victory and defeat cannot be known; if an obstacle befalls me, you should protect the child in the womb," surrounded by a great army, departed from the city.

Then in battle, Polajanaka's warriors brought him to the destruction of life. Then there was a single uproar throughout the entire city: "The king is dead." The queen too, having known the state of his death, very quickly having taken gold essence and other valuables, having put them into a hand-basket, having spread a soiled rag on top, having scattered rice-grain over it, having dressed in a soiled rag, having made her body ugly, having placed the basket on her head, she departed in broad daylight; no one recognised her. She, having gone out through the northern gate, because of never having gone anywhere before, not knowing the road, being unable to determine the direction, only because of having heard "There is a city named Kālacampā," asking "Is there anyone travelling to the city of Kālacampā?" sat down alone in a hall. But the being conceived in her womb was not just anyone; the Great Being who had fulfilled the perfections was born.

Through his power, Sakka's dwelling trembled. Sakka, reflecting, having known that reason, having thought "The being conceived in her womb is of great merit; it is fitting for me to go," having created a covered vehicle, having prepared a bed

therein, like an old man driving the vehicle, having stood at the door of the hall where she was seated, asked "Is there anyone travelling to the city of Kālacampā?" "I shall go, dear father." "If so, having ascended the vehicle, sit down, mother." "Dear father, I am with child full-term; it is not possible for me to climb up the vehicle; I shall walk behind, behind; but give room for this basket of mine." "Mother, what do you say? There is none equal to me who is capable of knowing how to drive a vehicle. Mother, do not fear; having ascended, sit down." She said "Dear father, very well." He, at the time of her climbing up, by his own power, having raised the earth like a leather bellows filled with wind, made it strike against the rear end of the vehicle. She, having ascended, having lain down on the bed, understood "This must be a deity." She, as soon as she had lain down on the divine bed, fell into sleep.

Then Sakka, having reached a certain river at a distance of thirty yojanas, having awakened her, said "Mother, having descended, having bathed in the river, at the pillow there is a suit of clothes; put that on; inside the vehicle there is a parcel of boiled rice; eat that." She, having done so, having lain down again, in the evening time, having reached the city of Kālacampā, having seen the gate-towers and walls, asked "Dear father, what is the name of this city?" "The city of Kālacampā, mother." "What do you say, dear father? Is not the city of Kālacampā at a distance of sixty yojanas from our city?" "Yes, mother, but I know the straight road." Then, having set her down near the southern gate, having said "Mother, our village is ahead; you, having gone, enter the city," as if having gone ahead, Sakka, having disappeared, went to his own place.

The queen too sat down alone in a hall. At that moment, a certain world-famed teacher, a resident of the city of Kālacampā, a brahmin who studied the sacred incantations, surrounded by five hundred young men, going for the purpose of bathing, having looked from afar, having seen her seated there, lovely and endowed with beauty, by the power of the Great Being in her womb, with the very seeing, having aroused the affection of a younger sister, having left the young men outside, having entered the hall alone, asked "Sister, of which village are you a resident?" "Dear father, I am the queen-consort of King Ariṭṭhajanaka in Mithilā." "Mother, why have you come here?" "Dear father, the king was killed by Polajanaka; then I, frightened, thinking 'I shall protect the embryo,' have come." "Mother, but in this city do you have any relative?" "There is not, dear father." If so, do not worry; I am a brahmin of the northern region, of great wealth, a world-famed teacher; I shall place you in the position of a sister and look after you. You, having said "Brother" to me, having taken hold of my feet, lament. She, having made a loud sound, having taken hold of his feet, lamented. They both lamented with each other.

Then his pupils, having heard the loud sound, having quickly run up, asked "Teacher, what has happened to you?" He said - "This is my younger sister, born at such and such a time without me." Then the young men said "From the time of seeing your sister, do not worry, teacher." He, having had the young men bring a covered vehicle, having caused her to sit there, having said "Dear sons, having gone, having told the brahmin woman of my younger sister status, tell her to do all the duties," sent them to the house. They, having gone, told the brahmin woman. Then the brahmin woman too, having bathed her with hot water, having prepared a bed, caused her to lie

down. Then the brahmin too, having bathed and come, at mealtime, having had her summoned saying "Summon my sister," having eaten together with her, looked after her within the dwelling itself.

She, before long, gave birth to a golden-coloured son, and gave him the name "Mahājanaka" after his grandfather's property. He, while growing up, playing with boys, those who irritated him, because of being born in an unbroken warrior-caste family, with great strength and stubbornness of pride, having firmly seized them, he struck them. Then they, crying with a loud voice, when asked "By whom were you struck?" say "By the widow's son." Then the boy thought "These repeatedly call me 'widow's son'; let it be, I shall ask my mother." One day he asked his mother "Mother, who is my father?" Then his mother deceived him saying "Dear son, the brahmin is your father." On the following day too, while striking the boys, when it was said "Widow's son," having said "Is not the brahmin my father?" when it was said "What is the brahmin to you?" he thought "These repeatedly say to me 'What is the brahmin to you?'; my mother does not tell me this reason as it really is; she will not tell me of her own accord; let it be, I shall make her tell." He, while drinking mother's milk, having bitten the breast with his teeth, said "Mother, tell me about my father; if you will not tell, I shall cut off your breast." She, being unable to deceive her son, said "Dear son, you are the son of King Ariṭṭhajanaka in Mithilā; your father was killed by Polajanaka; I, protecting you, came to this city; this brahmin, having placed me in the position of a sister, looks after me." He, having heard that, from then on, even when called "Widow's son," was not angry.

He, within sixteen years itself, learnt the three Vedas and all the crafts, and at the age of sixteen was one bearing the most excellent appearance. Then he, having thought "I shall take the kingdom belonging to my father," asked his mother "Mother, is there any wealth in your hand, or not? I, having engaged in trade, having produced wealth, shall take the kingdom belonging to my father." Then his mother said to him - "Dear son, I did not come empty-handed; there are three treasure-essences in my hand - a pearl-essence, a gem-essence, and a diamond-essence; among those, each one is sufficient for the taking of a kingdom; having taken that, take the kingdom; do not engage in trade." "Mother, give me just half of this wealth itself; having taken that, having gone to Suvaṇṇabhūmi, having brought back much wealth, I shall take the kingdom." He, having had the half brought, having made a bundle, having loaded the goods onto a boat together with merchants travelling to Suvaṇṇabhūmi, having turned back again, having paid homage to his mother, said "Mother, I shall go to Suvaṇṇabhūmi." Then his mother said to him - "Dear son, the ocean is of little success and has many dangers; do not go; you have sufficient wealth for the taking of the kingdom." He, having said "I shall go indeed, mother," having paid homage to his mother, having departed from the house, boarded the boat.

On that very day a disease arose in Polajanaka's body; he lay on a bed of non-rising. Then seven hundred persons boarded the boat. The boat travelled seven hundred yojanas in seven days. Having gone with excessively fierce speed, it was unable to carry itself; the planks were broken; water rose up from here and there; the boat sank in the middle of the ocean. The people cry and lament, and pay homage to various deities. But the Great Being neither cries nor laments, nor pays homage to deities; but having known the state of the boat's sinking, having crushed sugar with ghee,

having eaten a bellyful, having soaked two smooth cloths with oil, having firmly dressed himself, standing leaning against the mast, at the time of the boat's sinking, he climbed the mast. The people became food for fish and turtles; all around the water was blood for a distance of half an usabha. The Great Being, standing on the top of the mast, having determined the direction thinking "The city of Mithilā is in this direction," having flown up from the top of the mast, having passed beyond the fish and turtles, by great strength, he landed at the distance of an usabha. On that very day Polajanaka died. From then on the Great Being, rolling in the gem-coloured waves, like a mass of gold, crosses the ocean. Just as for one day, so for seven days he crosses; having looked at the time thinking "Now it is the full-moon day," having rinsed his mouth with salt water, he becomes an observer of the Observance.

At that time, a young goddess named Maṇimekhalā had been appointed by the four world-guardians as the guardian of the ocean, saying "Whatever beings who are endowed with virtues such as looking after one's mother and so on, who are unsuitable to die in the ocean, rescue them." She did not look at the ocean for seven days; it is said that her mindfulness had been forgotten while experiencing divine success. Some say "She had gone to the assembly of the gods." Then she, thinking "Today is my seventh day of not looking at the ocean; what indeed is the situation?" looking, having seen the Great Being, having thought "If Prince Mahājanaka perishes in the ocean, I shall not obtain entry to the assembly of the gods," having stood in the sky with an adorned body not far from the Great Being, investigating the Great Being, she spoke the first verse -

123. "Who is this one in the middle of the ocean, not seeing the shore, yet striving;
Having known what reason, do you thus strive so exceedingly?"

Therein, "not seeing the shore, yet striving" means while not seeing the shore, he strives, he makes energy.

Then the Great Being, having heard her words, thinking "Today is my seventh day crossing the ocean; no second being has ever been seen by me; who indeed is speaking to me?" looking up at the sky, having seen her, spoke the second verse -

124. "Having considered the way of the world, and of effort, O deity;
Therefore in the middle of the ocean, not seeing the shore, I strive."

Therein, "having considered the way of the world" means I dwell having seen and reflected upon the way of conduct of the world - this is the meaning. "And of effort" explains that he dwells having attended to the benefit of effort. "Therefore" means because I dwell having considered, I know that "manliness indeed does not perish, it establishes one in happiness," therefore even though not seeing the shore, I strive, I make energy, I do not feel discontent.

She, having heard his talk on the Teaching, having become desirous of hearing further, spoke a verse again -

125. "In the deep, immeasurable, whose shore is not seen;
Your human effort is vain, you will die without even reaching it."

Therein, "without reaching" means without reaching the shore indeed.

Then the Great Being, having said "O deity, what indeed is this you are speaking of? Even if I die having made effort, I shall be freed from censure," spoke a verse -

126. "He becomes free of debt to relatives, to gods and to father;
Doing a man's duties, he does not feel remorse afterwards."

Therein, "free of debt" means making effort, he becomes free of debt among relatives, deities, and Brahmā gods - unrepented and blameless. "Doing a man's duties" means just as that person, doing the actions that should be done by men, does not feel remorse afterwards, just as he does not bewail, so too I, making energy, do not feel remorse afterwards, do not bewail - this is the meaning.

Then the goddess spoke a verse to him -

127. "Whatever action is unattainable, fruitless, yielding only weariness;
What use is effort there, for one upon whom death has fallen?"

Therein, "unattainable" means not able to be brought to completion by effort. "Upon whom death has fallen" means for one whose making of effort is an impossibility, death itself has been produced; what use is effort there?

When the young goddess had spoken thus, rendering her bewildered, the Great Being spoke further verses -

128. "One who, having known it to be absolutely unattainable, O deity;
Would not protect one's own life, he would know if he should neglect it.

129. "Some in this world, O deity, expecting the fruit of their intention;
Undertake actions, those succeed or not.

130. "Do you not see the fruit of action visible here and now, O deity;
While others sank, I alone cross over, and I see that one near me.

131. "So I shall strive, according to my ability, according to my strength;
Going to the far shore of the ocean, I shall do what a man must do."

128-131. Therein, "absolutely" means one who, having understood "this work cannot be accomplished by exerting energy, it is absolutely unattainable," not avoiding fierce elephants and so on, does not protect one's own life. "He would know if he should neglect it" means if he should neglect energy in such situations, he would know the result of that state of laziness. It explains that you are speaking whatever this or that which is useless. But in the Pāṇi text "jaññā so yadi hāpaya" is written; that is not found in the commentaries. "The fruit of intention" means some men, seeing the fruit of their own intention, undertake works such as farming, trading, and so on; those succeed or do not succeed. But it shows that for one who exerts bodily and mental energy thinking "I shall go here, I shall learn this," that indeed succeeds; therefore it is indeed fitting to do that. "While others sank, I alone cross over" means other people, having sunk in the great ocean, not exerting energy, became food for fish and turtles; but I alone cross over. "And I see that one near me" means see this fruit of my energy; by me in this individual existence, deities had never been seen before; yet I

see that one standing near me in this divine form. "According to one's ability, according to one's strength" means in accordance with one's own ability and strength. "I shall do" means I shall do.

Thereupon the deity, having heard that firm word of his, offering praise, spoke a verse -

132. "You who, when the flood had thus arisen, in the immeasurable great ocean;
Accomplished in righteous effort, did not sink through your action;
You should go right there, where your mind delights."

Therein, "thus arisen" means in such a deep and extended great ocean. "Accomplished in righteous effort" means endowed with righteous effort. "Through action" means through one's own manly action. "Did not sink" means did not sink down. "Where you" means in whatever place your mind delights, go right there.

And having said thus, she asked "O wise one of great exertion, where shall I lead you?" When "The city of Mithilā" was said, she, having lifted up the Great Being like a bunch of flowers, having embraced him with both hands, having laid him on her breast, as if going carrying a dear son, sprang into the sky. The Great Being, his body having been afflicted by salt water for seven days, touched by divine contact, fell into sleep. Then she, having led him to Mithilā, having laid him down on his right side on the auspicious stone slab in the mango grove park, having had the park deities take up his protection, went to her own place.

At that time Polajanaka had no son. But he had one daughter; she was named Queen Sīvalī, wise and experienced. The ministers asked him as he lay on his deathbed "Great king, when you have passed away, to whom shall we give the kingdom?" Then the king said to them "Dear sons, give the kingdom to one who is able to please my daughter Sīvalī, or whoever knows the head-side of the four-cornered divan, or whoever is able to string the bow of a thousand men's strength, or whoever is able to bring forth the sixteen great treasures, give the kingdom to him." The ministers said "Sire, tell us the summary of those treasures." Then the king -

"A treasure at the sunrise, and also a treasure at the setting;
An inner treasure, an outer treasure, a neither inner nor outer treasure.

"A great treasure at the mounting, and also a treasure at the dismounting;
In the four great sāla trees, a treasure all around at a yojana.

"A great treasure at the tusk-tips, and at the tail-tips and at the water;
A great treasure at the treetops, these are the sixteen great treasures.

"The divan of a thousand men's strength, and the pleasing of Sīvalī."

He told the summary of the others too together with the great treasures. The king, having said this talk, died.

The ministers, after the king's passing, having performed the funeral rites for him, having assembled on the seventh day, deliberated "Sirs, by the king it was said 'The kingdom should be given to one able to please his own daughter'; who will be able to please her?" They, having said "The general is a favourite," sent a message to him.

He, having heard the message, having accepted saying "Very well," having gone to the king's gate for the purpose of the kingdom, had the fact of his arrival announced to the princess. She, having known the fact of his arrival, for the purpose of testing him, thinking "Does he indeed have the fortitude to bear the glory of the white parasol?" said "Let him come quickly." He, having heard her message, wishing to please her, having come with speed from the foot of the steps, stood in her presence. Then she, investigating him, said "Run with speed on the great terrace." He, thinking "I shall please the princess," charged forward with speed. Then she said to him "Come back again." He came back again with speed. She, having known his state of being devoid of fortitude, said "Come, my dear, massage my feet." He, having sat down for the purpose of pleasing her, massaged her feet. Then she, having struck him on the chest with her foot, having thrown him down on his back, gave a signal to the female slaves "Beat this blind foolish man devoid of fortitude, seize him by the neck and remove him." They did so. He, when asked by them "What happened, general?" said "Do not speak of it; she is indeed not a human woman, she is a demoness." Then the storekeeper went; she put him to shame in just the same way. Likewise the millionaire, the umbrella-bearer, and the sword-bearer - she put them all to shame as well.

Then the ministers, having assembled, said "There is no one able to please the princess; give the kingdom to one able to string the bow of a thousand men's strength," but no one was able to string it either. Thereupon they said "Give the kingdom to one who knows the head-side of the quadrangular divan," but no one knew that either. Thereupon they said "Give the kingdom to one able to take out the sixteen great treasures," but no one was able to take them out either. Thereupon they consulted "Hey, it is not possible to govern a country without a king; what indeed should be done?" Then the chaplain said to them - "My dears, do not worry; it is proper to send forth the state chariot, for indeed a king obtained by the state chariot is able to exercise kingship over the entire Indian subcontinent." They, having accepted saying "Good," having had the city decorated, having yoked four horses of the colour of white water lilies to the auspicious chariot, having spread the finest covering, having placed the five regalia upon it, surrounded it with a fourfold army. Having said "For a chariot with an owner, musical instruments are played in front; for one without an owner, they are played behind; therefore play all musical instruments behind," having consecrated the chariot shaft and the goad with a golden water-pot, saying "Let it go to the presence of one who has the merit to exercise kingship," they sent forth the chariot. Then the chariot, having circumambulated the king's palace, ascended the great highway with speed.

The general and others thought "Let the state chariot come to my presence." It, having passed by the houses of all, having circumambulated the city, having gone out through the eastern gate, set forth heading towards the park. Then, having seen it going with speed, they said "Turn it back." The chaplain said "Do not turn it back; if it wishes, let it go even a hundred yojanas; do not obstruct it." The chariot, having entered the park, having circumambulated the auspicious stone slab, having become ready for mounting, stood still. The chaplain, having seen the Great Being lying down, having addressed the ministers, said "Hey, one man is seen lying on the stone slab; whether he has steadfastness befitting the white parasol or not, we do not know. If he is one possessing merit, he will not look at us; if he is an unfortunate being, he will

rise up frightened and trembling and look at us trembling. Therefore quickly play all the musical instruments." At that very moment they played many hundreds of musical instruments. Then the sound of the musical instruments was like the roar of the ocean.

The Great Being, having awoken by that sound, having uncovered his head, looking, having seen the great multitude, having thought "The white parasol must have come for me," having covered his head again, having turned over, lay down on his left side. The chaplain, having uncovered his feet, examining the marks, having said "Let this one island stand; he is able to exercise kingship over the four great continents as well," again had the musical instruments played. Then the Great Being, having uncovered his face, having turned over, having lain down on his right side, looked at the great multitude. Then the chaplain, having cleared the assembly, having raised joined palms, bending forward, said "Rise up, Sire, the kingdom comes to you." Then the Great Being, having asked him "Where is your king?" when it was said "He is deceased, Sire," having asked "Has he no son or brother?" when it was said "There is not, Sire," having said "If so, good, I shall exercise kingship," having risen, sat down cross-legged on the stone slab. Then they consecrated him right there. He was the king named Mahājanaka. He, having ascended the excellent chariot, having entered the city with great splendour and glory, ascending to the king's dwelling, having decided "Let the general and others have those very same positions," ascended the great terrace.

But the princess, by the very same former signal, for the purpose of testing him, commanded one man "Dear son, you go, having approached the king, say thus 'Sire, Queen Sīvalī summons you; please come quickly.'" He, having gone, reported thus. The king, being wise, even having heard his word, as if not hearing, praised the mansion itself saying "Oh, how beautiful indeed is this mansion!" He, being unable to make him hear, having gone, reported that matter to the princess "Lady, the king does not listen to your word; he praises the mansion itself; he does not count your word even as grass." She, having heard his word, having thought "He must be a man of great disposition," sent for the second time and for the third time as well. The king too, at his own preference, with his natural gait, rousing himself like a lion, ascended the mansion. As he approached, the princess, being unable to remain in her own state due to his power, having come, offered a hand-support.

He, having held on to her hand, having ascended the great terrace, having sat down on the royal divan beneath the raised white parasol, having addressed the ministers, having asked "Hey, was any exhortation given to you by the king when he was dying?" when it was said "Yes, Sire," said "If so, tell it." "Sire, 'Give the kingdom to one who is able to please Queen Sīvalī' - thus was said by him." Queen Sīvalī, having come, gave a hand-support; this one is thus pleased. Tell another. "Sire, 'Give the kingdom to one who is able to know the pillow of the quadrangular divan' - thus was said by him." The king, having thought "This is difficult to know; it is possible to know by a method," having taken out a golden needle from his head, placed it in Queen Sīvalī's hand saying "Place this." She, having taken it, placed it at the pillow of the divan. Some say "He gave her a sword." He, having known by that sign "This is the pillow," as if not hearing their talk, having said "What are you saying?" when they said the same again, having said "This is not difficult to know; that is the pillow," said "Tell

another." "Sire, 'Give the kingdom to one who is able to string the bow of a thousand men's strength' - thus was said by him." "If so, bring it" - and having had it brought, he, just as he was seated on the divan, having strung the bow like a women's cotton-ginning bow, said "Tell another." "Sire, 'Give the kingdom to one who is able to bring out the sixteen great treasures' - thus was said by him." Having asked "Is there any summary of them?" when it was said "Yes, Sire," he said "If so, tell it." They recited the summary beginning with "At the sunrise, a treasure." Even as he was hearing it, that meaning became manifest to him like a full moon in the sky.

Then the king said to them - "Today, my good man, there is no time; tomorrow I shall take the treasures." He, on the following day, having convoked the ministers, asked "Did your king feed the Individually Enlightened Ones?" "Yes, Sire." He thought "By 'sun' this is not the sun; but because of being similar to the sun, the Individually Enlightened Ones are called 'suns'; there must be a treasure at the place of going out to meet them." Then the king, having asked "When those Individually Enlightened Ones were coming, going out to meet them, to which place did he go?" when it was said "To such and such a place, Sire," had the treasure taken out, saying "Dig up that place and take out the treasure." Having asked "At the time of their departure, following them, where did he stand and send them off?" when it was said "At such and such a place," had the treasure taken out, saying "Take out the treasure from there too." Then the public, raising thousands of acclamations, because it was said "At the sunrise, a treasure," went about digging in the direction of the sunrise. And because it was said "At the setting, a treasure," they went about digging in the direction of the sunset. "But this wealth is right here - oh, how marvellous!" - they gave rise to joy and pleasure. "The inner treasure" means he had the treasure taken out from inside the threshold of the great door of the king's palace. "The outer treasure" means he had the treasure taken out from outside the threshold. "Neither inner nor outer treasure" means he had the treasure taken out from beneath the threshold. "The treasure at the mounting" means he had the treasure taken out from the place where the golden ladder was spread at the time of mounting the state elephant. "And the treasure at the dismounting" means he had the treasure taken out from the place of dismounting from the elephant's back. "At the four great sal trees" means the four bed-legs of the royal bed at the place of attendance made on the ground were made of sal wood; he had four treasure-pots taken out from beneath them. "The treasure at a yojana all around" means a yojana is the measure of a chariot pole; he had the treasure taken out from the measure of a chariot pole all around the royal bed. "The great treasure at the tusk-tips" means he had the treasure taken out from the place facing the two tusks of the state elephant at its station. "At the tail-tips" means he had the treasure taken out from the place facing the tail of the state elephant at its station. "Kepuka" means kepuka is called water; having had the water removed from the royal bathing pond, he showed the treasure. "The great treasure at the treetops" means he had the treasure taken out from within the circular tree-shadow of a great sal tree at the root in the park at the time when the midday had stood still. Having thus had the sixteen great treasures taken out, he asked "Is there anything else?" "There is not, Sire," they said. The public was full of mirth.

Then the king, thinking "I shall scatter this wealth through giving," having had five alms-halls built at five places - in the middle of the city and at the four city gates -

established a great giving, and having had his own mother and the brahmin summoned from the city of Kālacampā, made a great offering of honour. While his kingship was still young, the entire Videha country was stirred up for the purpose of seeing him, saying "The son of King Ariṭṭhajanaka, a king named Mahājanaka, it is said, exercises kingship; he is, it is said, wise and clever in means; shall we see him or not?" From here and there, having taken many presents, they came; the citizens too prepared a great festival. In the king's residence, having spread coverings and so on, having brought in garlands of scented strings and strings of flower garlands and so on, having made the appearance of strewn parched corn, flowers, perfumes, incense smoke and fragrance, they provided various kinds of drink and food. For the purpose of presents for the king, having taken manifold solid foods, soft foods, honey, molasses, fruits and so on in silver and golden vessels, having surrounded them here and there, they stood. On one side the circle of ministers sat, on one side the group of brahmins, on one side the millionaires and others sat, on one side dancing women bearing the highest beauty sat; the brahmins too recited auspicious blessings by way of benediction; those skilled in dancing, singing and so on performed dancing, singing and so on; many hundreds of musical instruments were played. Then the king's residence was a single reverberation, like the belly of the ocean struck by the force of the Yugandhara wind. Every place he looked at trembled.

Then the Great Being, while still seated on the royal throne beneath the white parasol, having looked at the great splendour of glory resembling the glory of Sakka, remembered the effort he had made in the great ocean. As he remembered that effort, thinking "Energy is indeed fit to be exerted; if I had not exerted energy in the great ocean, I would not have obtained this success," joy arose in him. He, uttering an inspired utterance with the force of rapture, said -

133. "A person should indeed hope, a wise one should not become weary;
I see myself, as I wished, so it came to be.
134. "A person should indeed hope, a wise one should not become weary;
I see myself lifted from the water to dry land.
135. "A person should indeed strive, a wise one should not become weary;
I see myself, as I wished, so it came to be.
136. "A person should indeed strive, a wise one should not become weary;
I see myself lifted from the water to dry land.
137. Even a wise man brought to suffering should not cut off hope for the coming of happiness;
For many contacts, harmful and beneficial, come upon a mortal unthought of.
138. "The unthought-of comes to be, the thought-out perishes;
For wealth is not made of thought, whether for woman or man."

133-138. Therein, "should indeed hope" means without performing the act of cutting off hope, one should indeed make one's own action a hope. "Should not become weary" means one making energy should not become weary, should not become lazy. "As I wished" means just as I wished for the state of kingship, so indeed I have

become a king. "Withdrawn" means removed. "Brought to suffering" means the meaning is: even though touched by bodily and mental suffering. "Harmful and beneficial" means painful contacts are harmful, pleasant contacts are beneficial. "Unthought of" means those who have not reflected, those who have not considered. This is what is meant - Among those contacts, beings touched by harmful contact, without considering "There is also beneficial contact; those making energy attain it," do not make energy. They, not having reflected on this meaning, without obtaining beneficial contact, approach death, they reach death. Therefore energy should indeed be exerted.

"Even the unthought-of" means for these beings even the unthought-of comes to be, and even the thought-out perishes. For by me too, "I shall obtain the kingdom without even fighting" - this was unthought-of; but "Having brought wealth from Suvaṇṇabhūmi, having fought, I shall take the kingdom belonging to my father" - this was thought out. Now what was thought out by me has been lost, and the unthought-of has come to be. "For wealth is not made of thought" means for the wealth of these beings, since it is not produced by thought, is not called made of thought. Therefore energy alone should be exerted. For one possessed of energy, even the unthought-of comes to be.

He, from then on, without disturbing the ten duties of a king, exercised kingship righteously and impartially, and attended upon the Individually Enlightened Ones. Afterwards Queen Sīvalī gave birth to a son endowed with the marks of good fortune and merit; they gave him the name "Prince Dīghāvu." When he had come of age, the king, having given him the viceroyalty, exercised kingship for seven thousand years. One day, when various fruits and diverse flowers had been brought by the park keeper, having seen those, being pleased, having had honour shown to him, he said "My dear park keeper, I shall visit the park; you adorn it, will you not?" He, having accepted saying "Very well, Sire," having done so, announced to the king. He, mounted on the excellent back of an elephant, having departed from the city with a great retinue, reached the park gate. And there were two mango trees with blue radiance. One was fruitless, one was bearing fruit. That one was exceedingly sweet, but because the choicest fruit had not been consumed by the king, no one from there dared to take a fruit. The king, while still mounted on the excellent back of the elephant, having taken one fruit from there, consumed it. The moment it was placed on the tip of his tongue, it appeared to him like divine nutriment. He thought "At the time of returning I shall eat many." Having known "The choicest fruit has been consumed by the king," beginning with the viceroy, at least even the elephant keepers and horse keepers and so on, having taken fruit, consumed it. Others, not obtaining fruit, having broken the branches with sticks, laid them flat. The tree stood broken and shattered, but the other stood resplendent like the Jewel Mountain.

The king, having departed from the park, having seen that, asked the ministers "What is this?" They said "Because the choicest fruit was consumed by Your Majesty, it was plundered by the public, Sire." "But tell me, for this one neither the leaves nor the beauty are diminished?" "Because of its fruitlessness it is not diminished, Sire." Having heard that, the king, having gained a sense of urgency, thought: "This tree, because of its fruitlessness, stands with blue radiance; but this one, because of its fruitfulness, stands broken and shattered. This kingdom too is like a fruit-bearing

tree, but the going forth is like a fruitless tree. Fear is only for one who has possessions, not for one who owns nothing. Therefore I, without being like a fruit-bearing tree, shall become like a fruitless tree; having given up this success, having gone forth, I shall go forth into homelessness." Having made a firm undertaking, having determined his mind, having entered the city, while standing right at the mansion door, having had the general summoned, having said "Great general, from today onwards, apart from one attendant who brings food and gives water for the face and a wooden toothbrush, let no others get to see me. Having taken the ministers of ancient judgment, instruct the kingdom. I, from now on, shall practise the ascetic duty on the upper storey of the mansion," having ascended the mansion, alone he practised the ascetic duty. When time had thus passed, the public, having assembled in the royal courtyard, not seeing the Great Being, having said "Our king is not as he was formerly," spoke a pair of verses -

139. "Unprecedented indeed, dear sir, the king, lord of all the earth, ruler of the land;
Today he does not attend to dancing, nor does he set his mind on singing.

140. "He does not look at the deer nor at the park, nor at the swans;
Sitting silent like a mute, he does not instruct on what is beneficial."

139-140. Therein, "deer" is an all-inclusive term; the meaning is: formerly he makes elephants fight, makes rams fight, but today he does not even look at them. "Park" means he does not even experience park amusement. "Swans" means he does not look at the flocks of swans in the park ponds covered with five kinds of lotuses. "Like a mute" means they asked the food-bearer and the attendant "Does the king discuss any matter together with you?" They said "He does not discuss." Therefore they spoke thus.

The king, with a mind not clinging to sensual pleasures, slanting towards seclusion, having recollected the Paccekabuddhas who were dependent on his family, uttered an inspired utterance with three verses: "Who indeed will tell me the dwelling place of those possessionless ones endowed with virtues beginning with morality?" -

141. "Desiring happiness, of secluded conduct, abstaining from killing and imprisonment;
In whose park today do the young and the old dwell?

142. "The wise ones who have gone beyond craving, homage to those great sages;
Who in this zealous world, dwell without zeal.

143. "Having cut through Death's net, spread out firm by the deceitful one;
With attachment cut off, they go - who could lead them to any destination?"

141-143. Therein, "desiring happiness" means desiring the happiness of Nibbāna. "Of secluded conduct" means of concealed morality, not making known their own virtues. "The young and the old" means the young as well as the elderly. "Dwell" means they live.

As he thus recollected their virtues, great joy arose in him. Then the Great Being, having risen from the divan, having opened the northern lion-window, facing the

northern direction, having placed joined palms upon his head, paying homage thus "The Individually Enlightened Ones are endowed with such virtues," said beginning with "who have gone beyond craving." Therein, "who have gone beyond craving" means those who have abandoned craving. "Great sages" means of those who stand having sought the great virtues such as the aggregate of morality and so on. "In the zealous" means in the world that has fallen into zealousness through lust and so on. "Death's net" means the net of craving spread out by Māra as mental defilement. "Spread out by the deceitful one" means by the exceedingly deceitful one. "Who could lead them to any destination" means who could bring me to the dwelling place of those Individually Enlightened Ones, who could take me and go - this is the meaning.

While he was practising the ascetic duty in the very mansion, four months passed. Then his mind inclined exceedingly towards the going forth, the house seemed like a world-interstice hell, the three existences appeared as if ablaze. He, with a mind directed towards the going forth, having thought "When indeed will the time come for me to abandon this Mithilā, adorned and prepared like Sakka's abode, and having entered the Himalayas, to take on the appearance of one gone forth?" began the description of Mithilā -

144. "When shall I, having abandoned Mithilā, prosperous, divided into sections,
measured;
Go forth, when indeed will that be?
145. "When shall I, having abandoned Mithilā, prosperous, extensive, radiant from
all sides;
Go forth, when indeed will that be?
146. "When shall I, having abandoned Mithilā, prosperous, with many walls and
gateways;
Go forth, when indeed will that be?
147. "When shall I, having abandoned Mithilā, prosperous, with firm watchtower
and porch;
Go forth, when indeed will that be?
148. "When shall I, having abandoned Mithilā, prosperous, well arranged, with great
highways;
Go forth, when indeed will that be?
149. "When shall I, having abandoned Mithilā, prosperous, with a well-arranged
market place;
Go forth, when indeed will that be?
150. "When shall I, having abandoned Mithilā, prosperous, thronged with cattle,
horses, and chariots;
Go forth, when indeed will that be?
151. "When shall I, having abandoned Mithilā, prosperous, garlanded with parks and
forests,
Go forth, when indeed will that be?

152. "When shall I, having abandoned Mithilā, prosperous, garlanded with pleasure groves and forests;
Go forth, when indeed will that be?
153. "When shall I, having abandoned Mithilā, prosperous, garlanded with mansions and groves;
Go forth, when indeed will that be?
154. "When shall I, having abandoned Mithilā, prosperous, with three walls, full of royal kinsmen;
Created by Somanassa, the famous Videha;
Go forth, when indeed will that be?
155. "When shall I, having abandoned Videha, prosperous, accumulated, protected by the Dhamma;
Go forth, when indeed will that be?
156. "When shall I, having abandoned Videha, prosperous, invincible, protected by the Dhamma;
Go forth, when indeed will that be?
157. "When shall I, having abandoned the charming inner palace, divided into sections, measured;
Go forth, when indeed will that be?
158. "When shall I, having abandoned the charming inner palace, plastered with lime and clay;
Go forth, when indeed will that be?
159. "When shall I, having abandoned the charming inner palace, fragrant and delightful;
Go forth, when indeed will that be?
160. "When shall I, having abandoned the pinnacle building, divided into sections, measured;
Go forth, when indeed will that be?
161. "When shall I, having abandoned the pinnacle building, plastered with lime and clay;
Go forth, when indeed will that be?
162. "When shall I, having abandoned the pinnacle building, sweet-smelling and delightful;
Go forth, when indeed will that be?
163. "When shall I, having abandoned the pinnacle building, smeared and sprinkled with sandalwood;
Go forth, when indeed will that be?
164. "When shall I, having abandoned the golden divan, the woollen carpet with

variegated rug;
Go forth, when indeed will that be?

165. "When shall I, having abandoned the jewel divan, the woollen carpet with
variegated rug;
Go forth, when indeed will that be?
166. "When shall I, having abandoned cotton and silk, linen and Koṭumbara cloth;
Go forth, when indeed will that be?
167. "When shall I, having abandoned delightful ponds, resounding with the singing
of ruddy geese;
Covered with mandālaka flowers, and with lotuses and waterlilies;
Go forth, when indeed will that be?
168. "When shall I, the troops of elephants, adorned with all ornaments;
With golden trappings, the great elephants, clothed in golden caparisons.
169. "Mounted by village headmen, with spears and goads in hand;
Go forth, when indeed will that be?
170. "When shall I, the troops of horses, adorned with all ornaments;
Of good breed by birth, Sindh horses, swift vehicles.
171. "Mounted by elephant trainers, bearing short swords and bows;
Go forth, when indeed will that be?
172. "When shall I, the chariot troops, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
173. "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
174. "When shall I, in golden chariots, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
175. "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
176. "When shall I, in silver chariots, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
177. "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
178. "When shall I, in horse-chariots, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
179. "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?

180. "When shall I, in camel chariots, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
181. "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
182. "When shall I, in ox-drawn chariots, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
183. "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
184. "When shall I, in goat-drawn chariots, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
185. "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
186. "When shall I, in ram chariots, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
187. "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
188. "When shall I, in deer-drawn chariots, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
189. "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
190. "When shall I, the elephant riders, adorned with all ornaments;
Wearing blue armour, valiant, holding spears and goads in hand;
Go forth, when indeed will that be?
191. "When shall I, the horse riders, adorned with all ornaments;
Wearing blue armour, valiant, bearing swords and bows;
Go forth, when indeed will that be?
192. "When shall I, the chariot warriors, adorned with all ornaments;
Wearing blue armour, valiant, holding bows in hand, bearing quivers;
Go forth, when indeed will that be?
193. "When shall I, the archers, adorned with all ornaments;
Wearing blue armour, valiant, holding bows in hand, bearing quivers;
Go forth, when indeed will that be?
194. "When shall I, the princes, adorned with all ornaments;
Wearing variegated armour, valiant, bearing golden garlands;
Go forth, when indeed will that be?
195. "When shall I, having abandoned the noble company, observant of religious

- duties, adorned;
With limbs anointed with golden sandalwood, wearing the finest Kāsi cloth;
Go forth, when indeed will that be?
196. "When shall I, the company of ministers, adorned with all ornaments;
Wearing yellow armour, valiant, going before me with garlands;
Go forth, when indeed will that be?
197. "When shall I, having abandoned seven hundred wives, adorned with all
ornaments;
Go forth, when indeed will that be?
198. "When shall I, having abandoned seven hundred wives, with good perception,
slender-waisted;
Go forth, when indeed will that be?
199. "When shall I, having abandoned seven hundred wives, loyal, speaking
pleasantly;
Go forth, when indeed will that be?
200. "When shall I, having abandoned the golden plate of a hundred palas, with a
hundred streaks,
Go forth, when indeed will that be?
201. "When indeed will troops of elephants, adorned with all ornaments;
Mātaṅgas with golden trappings, clothed in golden adornments.
202. "Mounted by village headmen, with spears and goads in hand;
When they will not follow me, when indeed will that be?
203. "When indeed will troops of horses, adorned with all ornaments;
Thoroughbreds by birth, Sindh horses with swift conveyance.
204. "Mounted by village headmen, bearing short swords and bows;
When they will not follow me, when indeed will that be?
205. "When indeed will the chariot army, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
206. "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
207. "When indeed will golden chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
208. "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
209. "When indeed will silver chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.

210. "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
211. "When indeed will horse-chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
212. "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
213. "When indeed will camel chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
214. "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
215. "When indeed will ox-drawn chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
216. "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
217. "When indeed will goat-chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
218. "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
219. "When indeed will ram-chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
220. "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
221. "When indeed will deer-chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
222. "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
223. "When indeed will elephant riders, adorned with all ornaments;
Brave, wearing blue armour, with spears and goads in hand;
When they will not follow me, when indeed will that be?
224. "When indeed will horse riders, adorned with all ornaments;
Brave, wearing blue armour, bearing short swords and bows;
When they will not follow me, when indeed will that be?
225. "When indeed will chariot warriors, adorned with all ornaments;
Brave, wearing blue armour, with bows in hand and quivers;
When they will not follow me, when indeed will that be?

226. "When indeed will archers, adorned with all ornaments;
Brave, wearing blue armour, with bows in hand and quivers;
When they will not follow me, when indeed will that be?
227. "When indeed will princes, adorned with all ornaments;
Wearing variegated armour, brave, bearing golden garlands;
When they will not follow me, when indeed will that be?
228. "When indeed will the noble groups, observant of religious duties, adorned;
With limbs anointed with golden sandalwood, wearing the finest Kāsi cloth;
When they will not follow me, when indeed will that be?
229. "When indeed will the groups of ministers, adorned with all ornaments;
Brave ones wearing yellow armour, going before me with garlands;
When they will not follow me, when indeed will that be?
230. "When indeed will seven hundred wives, adorned with all ornaments;
When they will not follow me, when indeed will that be?
231. "When indeed will seven hundred wives, with good perception, slender-
waisted;
When they will not follow me, when indeed will that be?
232. "When indeed will seven hundred wives, loyal, speaking pleasantly;
When they will not follow me, when indeed will that be?
233. "When shall I, having taken the bowl, shaven-headed, wrapped in the double
robe;
Walk for almsfood, when indeed will that be?
234. "When shall I, of rag robes, cast away on the highway;
Wear the double robe, when indeed will that be?
235. "When shall I, in a week-long rain, head bowed, with wet robe;
Walk for almsfood, when indeed will that be?
236. "When shall I, having gone everywhere, from tree to tree, from forest to forest;
Without attachment I shall go, when indeed will that be?
237. "When shall I, in the mountain fastnesses, fear and dread abandoned;
Without a companion I shall go, when indeed will that be?
238. "When shall I, like a lute player, the seven-stringed, delightful;
Make the mind straight, when indeed will that be?
239. "When shall I, like a chariot-maker, cutting leather for sandals;
Cut off the fetters of sensuality, both divine and human."

144-239. Therein, "when" is a reflection on time. "Prosperous" means fully adorned with garments, ornaments and so on. "Divided into sections, measured" means divided by skilful city planners according to the king's dwelling and so on, and measured by portions according to the gate-streets. "When indeed will that be" means when indeed will my going forth be, having abandoned such a city. "Radiant from all sides" means endowed with the splendour of decoration all around. "With many walls and gateways" means endowed with a thick and broad wall and with gate-arches. "With firm watchtowers and gate-houses" means endowed with firm watchtowers and gate-porches. "Crowded" means filled. "Three-citied" means endowed with three cities; the meaning is "with three walls." Or alternatively, "three-citied" means thrice full. "Of royal kinswomen" means full of those of royal lineage only. "By Somanassa" means by the Videha king of that name.

"Heaped up" means accomplished with accumulations of wealth, grain and so on. "Invincible" means not to be conquered by enemies. "Sprinkled with sandalwood" means sprinkled with red sandalwood. "Koṭumbara cloths" means cloths produced in the Koṭumbara country. "Elephant troops" means groups of elephants. "With golden caparison garments" means endowed with caparison made of gold, reckoned as a head ornament, and with a golden net. "Gāmaṇīyehi" means with elephant trainers. "Of good breed by birth" means of good breed indeed through the ability to know what should and should not be done by birth; troops of such horses. "Gāmaṇīyehi" means with horse trainers. "Illiyācāpadhāribhī" means with those bearing short swords and bows. "Chariot ranks" means groups of chariots. "Well-bound" means well tied. "With leopard skins and also tiger skins" means fenced with leopard and tiger skins. "Gāmaṇīyehi" means with chariot drivers. "Silver chariot" means a chariot made of silver. Goat-chariots, ram-chariots and deer-chariots are yoked for the purpose of beautification.

"Noble groups" means groups of brahmins. It is said that they at that time were of noble conduct; therefore he spoke of them thus. "With limbs anointed with golden sandalwood" means with bodies smeared with sandalwood of golden colour. "Seven hundred wives" is said with reference to the beloved wife only. "Well-trained" means well disciplined. "Loyal" means one who acts upon the husband's word. "Of a hundred palas" means made of gold weighing a hundred palas. "Kaṃsa" means a bowl. "With a hundred streaks" means endowed with a hundred streaks on the back. "When they me" means when indeed will they not follow me, going alone into a forest thicket free from the scent of women. "With a week-long rain cloud" means when a great rain cloud has arisen for seven days; the meaning is a week-long downpour. "Rained upon" means with bowed head. "Everywhere" means in every direction. "Rujjaka" means a lute player. "Sensual fetter" means the mental fetter of sensuality. "Divine" means divine. "Human" means human.

He, it is said, was born at the time when the life span was ten thousand years, and having exercised kingship for seven thousand years, went forth when three thousand years of his life span remained. When going forth, from the time of seeing the mango tree at the park gate, having dwelt in the house for four months, having thought "The appearance of one gone forth is more excellent than this royal appearance; I shall go forth," he commanded his attendant in secret "Dear son, without letting anyone know, having bought ochre robes and a clay bowl from the market place, bring them."

He did so. The king, having summoned a barber, having had his hair and beard shaved off, having given the barber an excellent village, having dismissed the barber, having put on one ochre robe as a lower garment, having wrapped one as an upper garment, having placed one on his shoulder, having put the clay bowl too into a bag, hung it on his shoulder. Then, having taken a walking staff, he walked up and down back and forth on the great flat roof several times in the manner of an Individually Enlightened One. He, having dwelt right there that day, on the following day at the time of sunrise began to descend from the mansion.

Then Queen Sīvalī, having summoned those seven hundred beloved women, having said "For a long time we have not seen the king, four months have passed, today we shall see him; having adorned yourselves with all ornaments, according to your strength, having displayed the charms of feminine coquetry, laughter and grace, you should endeavour to bind him with the bondage of mental defilement," together with those adorned and prepared women, thinking "We shall see the king," while ascending the mansion, even having seen him descending, did not recognise him. With the perception "He must be an Individually Enlightened One who has come to give exhortation to the king," having paid homage, she stood to one side. The Great Being too descended from the mansion. She too, having ascended the mansion, having seen on the surface of the royal couch the bee-coloured hair and the ornamental articles, thinking "He is not an Individually Enlightened One; he must be our dear husband; come, having entreated him, I shall make him turn back," having descended from the great flat roof, reached the royal courtyard. And having reached there, together with all of them, having loosened her hair, having scattered it on her back, having beaten her breast with both hands, most piteously lamenting "Why do you do such a deed, great king?" she followed the king; the whole city was stirred up. They too, weeping "Our king, it seems, has gone forth; but where shall we obtain such a righteous king?" followed the king. Therein, making manifest both the lamentation of those women and the going of the king who, even though they were lamenting, abandoned them, the Teacher said -

- 240. "Those seven hundred wives, adorned with all ornaments;
Having raised their arms, they cried out, 'Why will you abandon us?'
- 241. "Those seven hundred wives, with good perception, slender-waisted;
Having raised their arms, they cried out, 'Why will you abandon us?'
- 242. "Those seven hundred wives, loyal, speaking pleasantly;
Having raised their arms, they cried out, 'Why will you abandon us?'
- 243. "Those seven hundred wives, adorned with all ornaments;
Having left them, the king went forth, intent on going forth.
- 244. "Those seven hundred wives, with good perception, slender-waisted;
Having left them, the king went forth, intent on going forth.
- 245. "Those seven hundred wives, loyal, speaking pleasantly;
Having left them, the king went forth, intent on going forth.
- 246. "Having abandoned the golden plate of a hundred palas, with a hundred

streaks,

He took up a clay bowl - that is his second consecration."

240-246. Therein, "having raised their arms" means having lifted up their arms. "Went forth" means, monks, that King Mahājanaka, having abandoned those seven hundred wives who were lamenting "Why do you go leaving us, Sire? What is our fault?" went forth; the meaning is that he went as if being urged "Go to the going forth," having gone forward with it placed before him. "That second consecration" means, monks, that king departed having made that taking up of the clay bowl his second consecration.

Queen Sīvalī too, lamenting, being unable to make the king turn back, having thought "There is this stratagem," having had Mahāsenagutta summoned, commanded "Dear son, set fire to dilapidated houses, dilapidated halls and so on in the direction of the king's path ahead, and having gathered grass and leaves, produce smoke at each and every place." He did so. She, having gone to the king's presence, having fallen at his feet, reporting the state of Mithilā being ablaze, spoke a pair of verses -

247. "Fearsome flames like fire, treasures are burning in parts;
Silver and gold, many pearls and lapis lazuli.

248. "Jewels and conch-shell pearls, cloth and yellow sandalwood;
Antelope skin and ivory goods, copper and much iron;
Come, O king, turn back, let not this wealth of yours perish."

247-248. Therein, "fearsome" means frightful. "Flames like fire" means fire seized the houses of those various people; the meaning is that this is a great conflagration. "Treasures" means storehouses of gold, silver, and so on. "In parts" means even though well divided by portions, these are being burnt by fire, Sire. "Metal" means copper and so on. "Let not this wealth of yours perish" means let not this wealth of yours be destroyed; come and extinguish it; you will go afterwards. "Mahājanaka departed without even looking at the city being burnt" - there will be reproach for you; because of that there will be shame and remorse for you. Come, having commanded the ministers, extinguish the fire, Sire.

Then the Great Being, explaining "Queen, what are you saying? For those who have possessions, those things are burnt; but we own nothing," spoke a verse -

249. "Very happily indeed we live, we who have nothing;
When Mithilā was burning, nothing of mine was burnt."

Therein, "possession" means for us who have no possession reckoned as obstructing defilements, we, by that state of owning nothing, very happily indeed we live. For that very reason, when Mithilā was burning, nothing of mine was burnt; he says that he does not see even a trifle of his own goods being burnt.

And having said thus, the Great Being went out through the northern gate. His seven hundred wives too went out. Again, Queen Sīvalī, having devised a strategy, commanded the ministers "Show something resembling the appearance of village slaughter and country plundering." At that very moment, they showed the king men with weapons in hand, as if rushing here and there, running about, and plundering,

having sprinkled lac-colouring on their bodies, as if having received blows, having caused them to lie down on planks, as if being carried away, and as if dead. The public reproached "Great king, while you are still living, they are plundering the country and slaying the people." Then the queen too, having paid homage to the king, spoke a verse for the purpose of his turning back -

250. "Forest dwellers have arisen, they destroy that country;
Come, O king, turn back, do not destroy this country."

Therein, "forest dwellers" means great king, while you are still living, forest thieves have arisen and emerged; they destroy that country of yours protected by righteousness.

Having heard that, the king, having thought "While I am still living, there is no such thing as thieves having risen up and destroying the country; this must be the doing of Queen Sīvalī," rendering her bewildered, said -

251. "Very happily indeed we live, we who have nothing;
When the realm was being plundered, nothing of mine was taken away.

252. "Very happily indeed we live, we who have nothing;
We shall be feeders on rapture, like the radiant gods."

251-252. Therein, "vilumpamānamhī" means "when being plundered." "Like the radiant gods" means just as those brahmā gods, being feeders on rapture, spend their time with the happiness of attainment, so "we shall spend our time."

Even though this was said, the public followed the king closely indeed. Then this occurred to him: "This public does not wish to turn back; shall I turn them back?" He, when about half a league had been traversed, having turned back, standing right on the highway, having asked the ministers "Whose is this kingdom?" when it was said "Yours, Sire," saying "If so, impose the royal punishment on whoever crosses this line," drew a line across with his walking staff. No one was able to cross the line drawn by that majestic king. The public, having placed the line at their pillow, lamented with excessive lamentation. The queen too, being unable to cross that line, having seen the king going with his back turned, being unable to hold back the sorrow, having struck her chest, having fallen across the highway, went rolling about. The public, having said "The line has been broken by the owners of the line," went by the very path traversed by the queen. Then the Great Being too went facing the northern Himalayas. The queen too, having taken the entire army and vehicles, went together with him indeed. The king, being quite unable to turn back the public, went a distance of sixty yojanas.

At that time, a hermit named Nārada, having dwelt in a golden cave in the Himalayas, possessing the five direct knowledges, having spent time in the happiness of meditative absorption, having passed seven days, having emerged from the happiness of meditative absorption, uttered the inspired utterance "Oh, what happiness! Oh, what happiness!" He, looking with the divine eye thinking "Is there indeed anyone on the surface of Jambudīpa seeking this happiness?" having seen the Mahājanaka Buddha-sprout, having thought "The king, even though he has gone forth in the great renunciation, is not able to turn back the public headed by Queen Sīvalī;

it might even create an obstacle for him; now, having gone, I shall give exhortation for the purpose of firm undertaking to an even greater degree," having gone by the power of supernormal power, standing right in the sky before the king, in order to generate enthusiasm in him, spoke this verse -

253. "What is this great sound, what indeed is this play as in a village?
We ask you, ascetic, for what purpose has this crowd gathered?"

Having heard that, the king said -

254. "Me, having left, going, here this crowd has gathered;
Going beyond the boundary, for the attainment of the sage's wisdom;
Going mixed with delights, knowing what do you ask?"

253-254. Therein, "what is this" means for what, by what reason, is this sound of a great multitude in the form of an elephant corps and so on. "What indeed is this play as in a village" means what indeed is this play as in a village of those coming together with you. "For what purpose has this crowd" means he asked for what purpose has this great multitude gathered together, assembled, and comes surrounding him. "Me" means the one whom I am, leaving behind these people, going - that me, leaving behind, going. "Here" means in this place this great multitude has gathered, following, and come. "Going beyond the boundary" means do you ask knowing or not knowing that me who, having gone beyond the boundary of defilements, is going for the attainment of wisdom termed the knowledge of the sage of homelessness, going mixed with delights arising moment by moment, not having abandoned the delight "I am indeed one gone forth." Has it not been heard by you that Mahājanaka, it is said, having abandoned the Videha country, has gone forth?

Then he, for the purpose of firm undertaking, spoke a verse again -

255. "Do not think yourself one who has crossed over, while bearing this body;
This is not to be crossed over, for many are the obstacles."

Therein, "do not think yourself one who has crossed over" means while bearing this shaven-headed, ochre-robed body, do not think "by merely adopting the outward sign of one gone forth, I have crossed over, I have gone beyond the boundary of mental defilements." "This is not to be crossed over" means this mass of mental defilements is not to be finished off by this much. "For many are the obstacles" means having obstructed the path to heaven, many are your obstacles of mental defilements standing in the way.

Then the Great Being, having heard his words, questioning about the obstacles, said -

256. "Who indeed could be an obstacle to me, dwelling thus as I do;
I who long not for sensual pleasures either in the seen or the unseen."

Therein, "who indeed not in the seen or the unseen" means: I who indeed not in the seen, the human world, nor in the unseen, the heavenly world, long for sensual pleasures - he says, who indeed could be an obstacle to me, thus dwelling alone?

Then he, showing the obstacle to him, spoke a verse -

257. "Sleep, weariness, yawning, discontent, drowsiness after a meal;
Deposited in the body they dwell, for many indeed are the obstacles."

Therein, "sleep" means monkey-sleep. "Weariness" means laziness. "Discontent" means longing. "Drowsiness after a meal" means fever after eating. This is what is meant - When it is said "Ascetic, you are pleasing, golden-coloured, having abandoned the kingdom, you have gone forth," they will give you sublime, nourishing almsfood; you, having taken a bowlful, having eaten as much as you like, having entered the hermitage, having lain down on the wooden bed-spread, snoring, having fallen into sleep, having awakened in between, having turned over again and again, having stretched out your hands and feet, having risen, having taken the bamboo pole for robes, having put on the hanging robe, having become lazy, you will indeed not take a broom and sweep, you will not bring drinking water, having lain down again you will sleep, you will reflect on sensual thought, then you will be dissatisfied with the going forth, there will be fever after eating for you. "Deposited in the body they dwell" shows that these so many obstacles, having become deposited in your body, dwell therein; they arise in the very body itself.

Then the Great Being, offering praise to him, spoke a verse -

258. "Indeed, good sir, you instruct me well, brahmin;
Brahmin, I ask you, who indeed are you, dear sir?"

Therein, "brahmin, you instruct" means: brahmin, indeed you instruct me well, good sir.

Thereupon the hermit said -

259. "Nārada is my name, the wise know me as Kassapa;
I have come to your presence, good is the meeting with the virtuous.

260. "May all joy and abiding arise for you;
Whatever is lacking, fulfil that, with patience and peace.

261. "Stretch out what is bent, and stretch out what is raised;
Honouring action, true knowledge, and the Teaching, wander forth."

259-261. Therein, "the wise know" means they know me by clan as "Kassapa." "With the virtuous" means I have come thinking that meeting together with wise persons is indeed good. "Joy" means let there be joy, pleasure, and pleasure alone in this going forth of yours; do not be dissatisfied. "Abiding" means the fourfold divine abiding. "Let it arise" means let it be produced. "Whatever is lacking in you" means whatever is lacking in you regarding morality, kasiṇa preliminary work, and meditative absorption, fulfil that with these beginning with morality. "With patience and peace" means without generating conceit thinking "I am one gone forth from royalty," be endowed with the patience of endurance and with the peace of mental defilements. "Stretch out" means do not raise up, do not spread out; the meaning is: abandon. "What is bent and what is raised" means the inferiority complex occurring by the method beginning with "Who indeed am I?" and the arrogance occurring by the method beginning with "I am accomplished in birth." "Action" means the ten wholesome courses of action. "True knowledge" means the knowledge of the five

direct knowledges and the eight meditative attainments. "The Teaching" means the ascetic practice reckoned as kasiṇa preliminary work. "Having honoured, wander forth" means having honoured these virtues, conduct yourself accordingly; or having honoured these virtues, having firmly accepted them, wander forth; protect the going forth; do not be dissatisfied - this is the meaning.

Thus he, having exhorted the Great Being, went through space to his own place. When he had gone, another ascetic too, named Migājina, having likewise emerged from his attainment and looking around, having seen the Bodhisatta, thinking "I shall give him exhortation for the purpose of turning back the public," having come to that very place, showing himself in the sky, said -

262. "Many elephants and horses, cities and provinces;
Having left them, Janaka, gone forth, found delight in a bowl.

263. "Did your country-folk, friends, colleagues and relatives perhaps;
Plot against you, Janaka, why did that not please you?"

262-263. Therein, "bowl" - he said with reference to a clay bowl. This is what is meant - Great king, you, having abandoned such sovereign lordship, gone forth, found delight in this bowl, attained it - asking the reason for going forth, he said thus. "Were treacherous" means did these commit some offence against you, why, having given up such happiness of sovereignty, did you find delight in just this bowl?

Then the Great Being said -

264. "O Migājina, surely never, I anyone at any time;
Would conquer a relative by what is not the Teaching, nor would relatives conquer me."

Therein, "na migājina" means: hey Migājina, surely never, definitively I would not conquer any relative at any time, at whatever time, by what is not the Teaching. And those relatives too do not conquer me by what is not the Teaching; thus no one whatsoever plotted treachery against me - this is the meaning.

Having thus rejected his question, now showing the reason by which he went forth, he said -

265. "Having seen the world's round of rebirth, being devoured and made muddy;
They are killed and bound here, where the worldling is attached;
Having made this simile for myself, I am a mendicant, O Migājina."

Therein, "having seen the world's round of rebirth" explains: I saw the practice, the tradition, the lineage of the foolish world following the round of rebirths; having seen that, I have gone forth. "Being devoured and made muddy" means having seen the world being devoured by mental defilements and made muddy by those very same defilements. "Where the worldling is attached" means in whatever basis of mental defilements the worldling is attached, stuck, there many beings who are stuck are killed and are bound with fetters and bonds and so on. "This" means: if I too were to be bound here, like these beings I would be killed and bound - thus, having made this very reason as a simile for oneself, having seen the world made muddy, one has

become a mendicant - this is the meaning. "Migājina" - he addresses him by name. But how was his name known by him? Because it had been asked at the very first during the time of friendly welcome.

The hermit, wishing to hear that reason in detail, spoke a verse -

- 266.** "Who then is your Blessed One, your Teacher, whose word is this pure;
For not having rejected either a cosmic cycle or true knowledge, O bull among
charioteers;
They say an ascetic practising, how there is the overcoming of suffering."

Therein, "whose is this" means this pure word spoken by you, whose word is it by name. "Cosmic cycle" means a hermit who believes in action, an obtainer of direct knowledge and meditative attainments that have been produced by contriving and contriving. "True knowledge" means an Individually Enlightened One endowed with the true knowledge of the knowledge of the elimination of mental corruptions. This is what is meant - O bull among charioteers, great king, indeed without having rejected either an ascetic of the cosmic cycle or an ascetic of true knowledge, without his exhortation, it is not possible to proceed thus. They say an ascetic practising how there is the overcoming of suffering. But having heard their word, it is possible to proceed thus; therefore tell, who then is your Blessed One, your Teacher.

The Great Being said -

- 267.** "O Migājina, surely never, I anyone at any time;
Ascetic or brahmin, having honoured, approached."

Therein, "having honoured" means having venerated for the purpose of asking about the virtues of the going forth. "Approached" means he says: I have never previously approached anyone, no other ascetic has ever been previously asked by me. For by this, even while listening to the Teaching in the presence of the Individually Enlightened Ones, never had the virtue of the going forth been previously asked about in a restricted manner; therefore he spoke thus.

And having said thus, explaining from the beginning the reason by which he went forth, he said -

268. "And with great power, going blazing with splendour;
While songs were being sung, while pleasant instruments were being played.
269. "In the garden resounding with musical instruments and cymbals, furnished
with cymbals and palm trees;
I, Migājina, saw a fruiting mango tree, covering beyond the wall;
Being struck by people, by creatures desiring fruit.
270. "So I, having abandoned that glory, having descended, O Migājina;
I approached the root of the mango tree, of the fruitful and the fruitless.
271. "Having seen a fruiting mango tree destroyed, demolished, rendered useless;
Then another mango tree, with dark-blue lustre, delightful.
272. "Just so surely for us too, being lords with many thorns;

Enemies will kill us, just as the mango tree bearing fruit was destroyed.

273. "The leopard is killed for its hide, the elephant is killed for its tusks;
Wealth destroys the wealthy, but who can destroy one without abode, without intimacy?
The mango with fruit and the one without fruit - both of those are my teachers."

268-273. Therein, "while pleasant instruments" means while musical instruments of sweet sound were being played. "Resounding with the striking of musical instruments" means in the park resounding with the striking of musical instruments. "Furnished with cymbals and palm-leaf clappers" means endowed with cymbals and palm-leaf clappers. "He, Migājina" means O Migājina, he, I, saw. "A fruiting mango" means a mango tree bearing fruit - this is the meaning. "Covering beyond" means a mango tree standing inside the park, beyond the wall, grown in dependence on the outer wall. "Being killed" means being beaten. "Having descended" means having descended from the elephant's back. "Rendered useless" means made into a fallen reed.

"Just so" means just so. "Bearing fruit" means accomplished in fruit. "For its hide" means because of leather, by the leather-workers. "For its tusks" means by its own tusks; it is killed - the meaning is: it is killed on account of its tusks. "Kills" means is killed. "Without abode, without intimacy" means whoever, having abandoned his abode and gone forth, is thus called without abode, and due to the absence of the intimacy of craving based on the seven activities, is called without intimacy - who will kill that one who is without abode and without intimacy? This is the intention. "Those as teachers" - he says: those two trees were my teachers.

Having heard that, Migājina, having given exhortation to the king saying "Be heedful," went to his own place. When he had gone, Queen Sīvalī, having fallen at the king's feet, said -

274. "All the people are distressed, 'The king has gone forth,' thus;
Elephant riders, royal bodyguards, charioteers, and infantry soldiers.
275. "Having reassured the populace, having set aside the covering;
Having established your son in the kingdom, then afterwards you will go forth."

274-275. Therein, "distressed" means frightened, terrified. "The covering" means having set up an obstruction, a protection for the distressed public who think "Even when we are being burnt, even when we are being plundered, the king does not look at us," having established his son, Prince Dīghāvu, in the kingdom, having consecrated him, afterwards you will go forth - this is the meaning.

Then the Bodhisatta said -

- 276.** "The country-folk have been abandoned by me, friends, colleagues and relatives;
There are sons of the Videhas, Dīghāvu, the increaser of the realm;
They will rule the kingdom, in Mithilā, O wife."

Therein, "there are sons" means: O Sīvalī, ascetics have no sons; but the sons of the inhabitants of the Videha country, Dīghāvu, there is; they will rule the kingdom. "O wife" - he addresses the queen.

The queen said "Sire, when you have gone forth, what should I do?" Then he, having said to her "Dear lady, I will instruct you, do as I say," spoke a verse -

277. "Come, I will instruct you, the word which is pleasing to me;
You exercise kingship, much evil misconduct;
By body, speech, and mind, by which you go to an unfortunate realm.

278. "Sustain yourself with almsfood given by others, prepared by others - that is the principle of the wise."

277-278. Therein, "you" means you, having raised the parasol for your son, instructing in the kingship saying "the kingdom is for my son," will do much evil. "You go" means by which much evil done by body and so on, you will go to an unfortunate realm. "That is the principle of the wise" means one should sustain oneself on morsels of almsfood; this is the principle of the wise.

Thus the Great Being gave her exhortation. While they were conversing with each other and walking, the sun set. The queen had a camp set up in a suitable place. The Great Being too went to the root of a tree. He, having dwelt there at night, on the following day, having attended to his toilet, set out on the road. The queen too, having said "Let the army come from behind," was right behind him. They reached a city named Thūṇa at the time for the alms round. At that moment, inside the city, a certain man, having bought a large piece of meat from the butcher's block, having had it roasted on embers on a stake, having placed it on the edge of a plank for the purpose of cooling, stood there. While he was thinking about something else, a dog, having taken it, ran away. He, having known, pursuing it, having gone as far as the outer southern gate, being wearied, turned back. The king and the queen, going in front of the dog, separated in two directions. It, out of fear, having dropped the piece of meat, ran away.

The Great Being, having seen that, thought "This dog, having dropped it, has run away without attachment; no other owner of it is evident either; there is nothing called such a faultless rag-robe almsfood; shall I not consume it?" He, having taken out his clay bowl, having taken that piece of meat, having wiped it clean, having put it in the bowl, having gone to a place convenient for water, began to consume it. Thereupon the queen, having thought "If he were desirous of kingship, he would not eat such a loathsome thing, smeared with dust, the leavings of a dog. If he were to eat it, now he will not be our husband," having thought thus, said "Great king, you eat such a loathsome thing." Having said "Queen, you, through blind foolishness, do not know the distinction of this almsfood," having reviewed the very place where it had fallen, having consumed it as if it were the Deathless, having rinsed his mouth, he washes his hands. At that moment the queen, disparaging, said -

279. "Even if one would not eat at the fourth mealtime, and would die from hunger like one dying without support;

Yet a son of good family, a good person, would not resort to almsfood that is stirred up and ignoble;
This is not good, this is not well, you eat the leavings of dogs, Janaka."

Therein, "like one dying without support" means a helpless death indeed. "Stirred up" means smeared with dust. "Ignoble" means ugly. "Would not resort to" - the syllable "na" is an indeclinable particle in the sense of interrogation. This is what is meant - if one would not eat even at the fourth mealtime, and would die from hunger, would not a son of good family, a good person, even this being so, indeed not resort to such almsfood? "This" means that this.

The Great Being said -

280. "And nor is that inedible for me, Sīvali, what is discarded by a householder or by a dog;
Whatever wealth here is righteously obtained, all that is edible and complete, so it is said."

Therein, "inedible" means that almsfood is not inedible for me. "What is" means whatever is discarded by a householder or by a dog, that is called a rag-robe, and because it is ownerless, it is blameless only. "Whatever" means therefore also others, whatever wealth obtained righteously, all that is edible. "Complete" means not lacking; even when examined again and again, it is not lacking, of perfect qualities, faultless; but what is unrighteously obtained, even if worth a thousand, is disgusting only.

Thus, while they were conversing with each other, they reached the gate of the city of Thūṇa. There, while girls were playing, one young girl was patting sand with a small trowel. On one of her hands there was one bracelet, on the other two bracelets. Those clashed against each other; the other was silent. The king, having known that reason, thought: "Queen Sīvalī walks behind me; a woman is indeed a stain for one gone forth; they will censure me saying 'This one, even having gone forth, is not able to give up his wife.' If this young girl is wise, she will speak of the reason for Queen Sīvalī to turn back; having heard her talk, I shall dismiss Queen Sīvalī" - having thought thus, he said -

281. "Young girl Upaseni, always adorned without a gap;
Why does one arm of yours make noise, while one arm of yours does not make noise?"

Therein, "Upaseni" means having approached her mother, in the guild. "Adorned without a gap" means one who has the habit of adorning with uninterrupted adornment, he says. "Makes noise" means produces a sound.

The young girl said -

282. "On this hand of mine, ascetic, two bracelets are fastened;
From their knocking together a sound arises, that is the destination of one with a companion.

283. "On this hand of mine, ascetic, one bracelet is fastened;

It, without a companion, does not make noise, it remains as if become a sage.

284. "The second one has reached contention, with whom will one alone dispute?
For you who desire heaven, may solitude be pleasing."

282-284. Therein, "two bracelets" means two bangles. "From their knocking together" means from the joining together, from the striking against each other; this is the meaning. "Destination" means rebirth. For indeed such a rebirth occurs for one with a companion; this is the meaning. "He" means that bracelet. "Having become a sage" means he stands like a noble person who has abandoned all defilements. "Having reached contention" means an ascetic who has a companion engages in contention, makes dispute, takes up diverse views. "With whom will one alone" means but with whom will one alone dispute? "Let solitude please" means let the state of being alone be pleasing to you. Ascetics do not go about taking even a sister; why then do you go about taking such a wife bearing the most excellent form? She will create an obstacle for you; having removed her, practise the work of an ascetic alone - thus she exhorts him.

He, having heard the word of that maiden, having obtained a reason, speaking together with the queen, said -

285. "Listen, Sīvali, to the talk declared by the maiden;
As a servant you have censured me, that is the destination of one with a companion.
286. "This is a crossroad, dear lady, frequented by travellers;
Of these you take one, and I another once again.
287. "Do not say to me 'you are my husband', nor shall I again say 'my wife'."
285-287. Therein, "declared by the maiden" means spoken by the girl. "As a servant" means if I were to exercise kingship, she would be my servant, one who acts upon my word; she would not even dare to look at me. But now she regards me as if her servant, and exhorts me saying "that is the destination of one with a companion." "Frequented" means traversed along. "By travellers" means by wayfarers. "One" means take one path of your choosing, and I shall take the other one remaining after what you have taken. "Do not say to me, you" means Sīvalī, from now on do not again say to me "you are my husband," nor shall I say to you "my wife."
She, having heard his word, having said "Sire, you are the highest, take the right path, I shall take the left path," having gone a little way, being unable to hold back the sorrow, having come back again, speaking with the king, entered the city together with him. Making known that meaning, the Teacher spoke a half-verse -
"While saying this very thing, they approached the city to the post."

Therein, "approached the city" means they entered the city.

And having entered, the Great Being, walking about for the purpose of almsfood, arrived at the door of the arrow-maker's house. Queen Sīvalī too stood to one side. At that time the arrow-maker, having heated an arrow on a charcoal pan, having

moistened it with rice-gruel, having closed one eye, looking with one eye, makes it straight. Having seen that, the Great Being thought "If this one is wise, he will tell me one reason; shall I ask him?" He, having approached, asks. Making known that meaning, the Teacher said -

288. "At the porch of the arrow-maker, when mealtime had arrived;
And there that arrow-maker, having made one stick straight;
And closing one eye, looks at the crooked one with the other."

Therein, "at the porch" means, monks, that king, when his own mealtime had arrived, stood at the porch of the arrow-maker. "And there" means and in that porch. "Closing" means having shut. "The crooked one with the other" means with one eye he looks at the crooked arrow.

Then the Great Being said to him -

289. "Do you thus see well, arrow-maker, listen to me;
Why, closing one eye, do you look at the crooked one with the other?"

Its meaning is - My dear arrow-maker, do you thus see well, in that having closed one eye, with one eye you look at the crooked arrow?

Then he, explaining to him, said -

290. "With two eyes, ascetic, it appears as if broad;
Not having reached the furthest mark, it is not allowable for straightness.

291. "And closing one eye, looking at the crooked one with the other;
Having reached the furthest mark, it is allowable for straightness.

292. "The second one has reached contention, with whom will one alone dispute?
For you who desire heaven, may solitude be pleasing."

290-292. Therein, "as if broad" means having been as if extended, it appears. "Not having reached the furthest mark" means not having reached the crooked place beyond. "Not for straightness" means not for straightness. This is what is meant - when it appears broad, one could not reach the straight place or the crooked place beyond; when that is not reached and not visible, the function for straightness is not allowable, does not succeed. "Having reached" means having reached with the eye, having seen - this is the meaning. "Having reached contention" means just as when the second eye is opened, the mark is not evident, even the crooked place appears straight, even the straight place appears crooked - thus there is contention; so too for an ascetic, one called a companion engages in contention, makes dispute, takes up diverse views. "With whom will one alone" means but with whom will one alone dispute? "Let solitude please" means let the state of being alone be pleasing to you. Ascetics do not go about taking even a sister; why then do you go about taking such a wife bearing the most excellent form? She will create an obstacle for you; having removed her, practise the ascetic duty alone - thus he exhorts him.

Thus he, having given him exhortation, remained silent. The Great Being too, having walked for almsfood, having collected mixed food, having departed from the city, having sat down in a place convenient for water, having finished the meal duty,

having rinsed his mouth, having put the bowl into the bag, having addressed Queen Sīvalī, said -

293. "Listen, Sīvali, to the talk made known by the arrow-maker;
As a servant you have censured me, that is the destination of one with a companion.
294. "This is a crossroad, dear lady, frequented by travellers;
Of these you take one, and I another once again.
295. "Do not say to me 'you are my husband', nor shall I again say 'my wife'."
293-295. Therein, "suṇāsī" means listen, you, to the talk. "Pesiya ma" - but this he said with reference to the exhortation to the maiden.
It is said that she, even though told "Do not say to me 'you are my husband'," followed the Great Being closely indeed. The king was unable to make her turn back. The public too followed. But from there the forest was not far. The Great Being, having seen the dark line of forest, wishing to make her turn back, while going along, saw muñja grass near the road. He, having pulled out a reed from that, having said "Do you see, Sīvalī, this cannot be joined together here again; just so, living together with you again cannot be joined together," spoke this half-verse -
"The reed has been drawn out from the sheath, dwell alone, Sīvalī."

Therein, "dwell alone" means I shall dwell in solitude; you too dwell alone - thus he gave her exhortation.

Having heard that, Queen Sīvalī, thinking "From now on there is no living together for me with King Mahājanaka," being unable to hold back the sorrow, having struck her chest with both hands, fell on the highway. The Great Being, having known her state of unconsciousness, having diverted his step, entered the forest. The ministers, having come, having sprinkled her body with water, having rubbed her hands and feet, caused her to regain consciousness. She asked "Fathers, where is the king?" "Do you not yourselves know?" "Investigate, fathers." They, having run here and there, even searching, did not see the Great Being. The queen, having lamented with great lamentation, having had a shrine built at the place where the king had stood, having venerated it with scents, garlands, and so on, turned back. The Great Being too, having entered the Himalayas, within just seven days, having produced the five direct knowledges and the eight meditative attainments, did not come again to the path of humans. The queen too, having had shrines built at all places - at the place where he spoke with the arrow-maker, at the place where he spoke with the maiden, at the place of meat consumption, at the place where he spoke with Migājina, and at the place where he spoke with Nārada - having venerated them with scents, garlands, and so on, surrounded by the divisions of the army, having reached Mithilā, having had the consecration of her son performed in the mango grove park, having sent him surrounded by the divisions of the army to the city, herself having gone forth in the going forth of sages, dwelling right there in the park, having performed the preliminary work on a circular meditation object, having produced meditative absorption, was one heading for the Brahma world. The Great Being too, not having fallen away from his meditative absorption, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too the Truth-finder went forth in the great renunciation indeed," connected the Jātaka - "At that time the goddess guardian of the ocean was Uppalavaṇṇā, Nārada was Sāriputta, Migājina was Moggallāna, the maiden was the nun Khemā, the arrow-maker was Ānanda, Queen Sīvalī was Rāhula's mother, Prince Dīghāvu was Rāhula, the mother and father were the great royal families, but King Mahājanaka was myself, the Perfectly Enlightened One."

The commentary on the Mahājanaka Jātaka is the second.

540. The Commentary on the Suvaṇṇasāma Jātaka

"Who indeed shot me with an arrow" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who supported his mother. It is said that in Sāvattihī there was an only son of a certain millionaire's family with a fortune of eighteen crores, dear and agreeable to his mother and father. He, one day, having gone to the top of the excellent mansion, having opened the lattice window, looking at the street, having seen the great multitude going to Jeta's Grove for the purpose of hearing the Teaching with scents, garlands, and so on in their hands, thinking "I too shall hear the Teaching," having paid homage to his mother and father, having had scents, garlands, and so on taken up, having gone to the monastery, having had cloth, medicine, drinks, and so on given to the Community of monks, having venerated the Blessed One with scents, garlands, and so on, seated to one side, having heard the Teaching, having seen the danger in sensual pleasures, having observed the benefit in the going forth, when the assembly had risen, having requested the going forth from the Blessed One, having heard "Truth-finders do not give the going forth to a son not permitted by his mother and father," having paid homage to the Blessed One, having gone home again, having paid homage to his mother and father respectfully, said thus - "Mother and father, I shall go forth in the presence of the Truth-finder." Then his mother and father, having heard his word, as if with hearts breaking into seven pieces because of his being an only son, trembling with affection for their son, said thus: "Dear beloved little son, dear sprout of the family, dear eye, dear heart, dear one like life itself, without you how shall we live? Our life is bound to you. For we indeed, dear son, are feeble and decrepit with age, old, elderly; today or tomorrow or the day after tomorrow we shall meet death; therefore do not go leaving us behind. Dear son, the going forth is extremely difficult to do; when there is need for warmth, one gets cold; when there is need for cold, one gets warmth; therefore, dear son, do not go forth."

Having heard that, the son of good family, afflicted, unhappy, with bowed head, sat brooding for seven days without food. Then his mother and father thought thus: "If our son is not permitted, he will certainly die; we shall not see him again. But if he is living through the going forth, we shall see him again." And having thought, they gave permission: "Dear beloved little son, we permit you for the going forth; go forth." Having heard that, the son of good family, having become satisfied in mind, having bowed down his entire body, having paid homage to his mother and father, having gone to the monastery, requested the going forth from the Blessed One. The Teacher, having had a certain monk summoned, commanded "Give this boy the going forth." He gave him the going forth. From the time of his going forth, great material

gain and honour arose. He, having pleased his teachers and preceptors, having obtained full ordination, having learnt the Teaching thoroughly for five years, wishing to fulfil the charge of insight thinking "I dwell here crowded; this is not befitting for me," having taken a meditation subject in the presence of his preceptor, having paid homage to his preceptor, having departed from Jeta's Grove, dwelt in the forest in dependence on a borderland village. He, having developed insight there, even though striving and endeavouring for twelve years, was unable to produce a distinction. His mother and father too, as time went on and on, became destitute. For those who managed their fields or trade, thinking "In this family there is no son or brother to demand and collect debts," having taken whatever had come into their own hands, fled as they pleased. In the house, slaves, labourers and others too, having taken unwrought gold, gold and so on, fled.

Afterwards, the two, having become poor, not even obtaining water poured on their hands, having sold the house, having become homeless, having reached a state of wretchedness, having put on rags, with bowls in hand, wandered for almsfood. At that time a certain monk, having departed from Jeta's Grove, gradually went to his dwelling place. He, having performed the duties for visitors for him, when they were comfortably seated, having asked "Venerable sir, where have you come from?" when it was said "I have come from Jeta's Grove, friend," having asked about the health of the Teacher and the great disciples and others, he asked about the news of his mother and father: "What, venerable sir, is the health of such and such a millionaire's family in Sāvattthī?" "Friend, do not ask about the news of that family." "What, venerable sir?" "Friend, that family, it is said, has one son; he has gone forth in the Buddha's Dispensation. From the time of his going forth, that family has been exhausted. Now the two, having reached a state of utmost wretchedness, wander for almsfood." He, having heard his word, being unable to remain in his own state, began to weep with eyes full of tears. "Friend, why are you weeping?" "Venerable sir, they are my mother and father; I am their son." "Friend, your mother and father, in dependence on you, have met with destruction. Go, look after them."

He, having thought "I, even though striving and endeavouring for twelve years, was not able to produce either the path or the fruit. I must be incapable. What is the use of my going forth? Having become a layman, having supported my mother and father, having given gifts, I shall become one destined for heaven," having handed over the forest dwelling to that elder, on the following day, having departed from the forest, gradually going along, reached the monastery behind Jeta's Grove, not far from Sāvattthī. There were two roads there. Of those, one road goes to Jeta's Grove, one to Sāvattthī. He, standing right there, having thought "Shall I first see my mother and father, or the One of Ten Powers?" having thought "My mother and father have been seen by me a long time ago. But henceforth, seeing the Buddha will be rare for me. Therefore, having seen the Perfectly Enlightened One this very day and having heard the Teaching, right early tomorrow I shall see my mother and father," having abandoned the road to Sāvattthī, entered Jeta's Grove in the evening. On that day, however, the Teacher, towards the break of dawn, surveying the world, saw the achievement of decisive support of this son of good family. He, at the time of his arrival, praised the virtues of mother and father by means of the Discourse on Supporting One's Mother. That monk, however, standing at the edge of the assembly, listening to the Teacher's talk on the Teaching, thought: "I thought 'Having become a

layman, I am able to look after my mother and father,' but the Teacher says 'Even one gone forth, being one who has looked after them, is a helper to mother and father.' If I had gone without seeing the Teacher, I would have fallen away from such a going forth. But now, without becoming a layman, being one gone forth itself, I shall support my mother and father."

He, having gone to the ticket hall, having taken both ticket meal and ticket rice gruel, became like a monk who had lived twelve years in the forest and had incurred expulsion. He, having entered Sāvattṥi right early, having thought "Shall I first take rice gruel, or shall I see my mother and father?" having thought "It is inappropriate to go empty-handed to the presence of my destitute mother and father," having taken rice gruel, went to the door of their former house. His mother and father too, having wandered for rice gruel and almsfood, were dwelling leaning against another's wall. He, having approached, having seen them seated, with sorrow arisen, stood not far from them with eyes full of tears. They, even having seen him, did not recognise him. Then the mother, with the perception "He must be standing for the purpose of almsfood," said "Venerable sir, there is nothing fit to be given to you; please pass by." He, having heard her words, having taken sorrow filling his heart, stood right there with eyes full of tears. Even though being told for the second time and the third time "Please pass by," he just stood there. Then his father said to the mother - "Go, dear lady, find out whether this is indeed our son." She, having risen, having approached, looking, having recognised him, having fallen at his feet, lamented; his father too did likewise; there was great grief.

He too, having seen his mother and father, being unable to remain in his own nature, shed tears. He, having endured the sorrow, having consoled his mother and father saying "Mother and father, do not worry, I shall support you," having given them rice gruel to drink, having caused them to sit to one side, having brought almsfood again, having fed them, having sought almsfood for his own use, having gone to their presence, having again asked permission regarding the meal, afterwards he himself ate. He, from then on, looked after his mother and father in this manner. Having given the fortnightly meals and so on obtained by himself to them alone, he himself went for almsfood; when obtaining, he ate; when not obtaining, he did not eat; even the rains-residence gift and whatever else he obtained, he gave to them alone. Having taken the worn-out rags used by them, having patched them, having dyed them, he himself used them. But the days on which he did not obtain almsfood were more numerous than the days on which he obtained almsfood. Then his inner robe and outer robe became exceedingly rough.

Thus he, while looking after his mother and father, afterwards became lean, become quite pale, with veins showing all over the body. Then monks who were his intimate friends asked him "Friend, formerly your bodily appearance was beautiful, but now you are lean, become quite pale, with veins showing all over the body; has an illness arisen in you?" He reported that matter saying "There is no illness in me, friends, but however there is an impediment for me." Then those monks said to him "Friend, the Blessed One does not allow offerings given in faith to be wasted, but you, having taken offerings given in faith, giving them to laypeople, are doing what is inappropriate." He, having heard their words, being ashamed, withdrew. They, not satisfied even by that much, having gone to the presence of the Blessed One,

reported to the Teacher "Venerable sir, the monk named so-and-so, having wasted offerings given in faith, supports laypeople." The Teacher, having had that monk summoned, having asked "Is it true, monk, that you, having taken offerings given in faith, support laypeople?" when it was said "It is true, venerable sir," wishing to praise that action and wishing to make known his own former conduct, asked "Monk, supporting laypeople, whom do you support?" When it was said "My mother and father, venerable sir," the Teacher, in order to generate enthusiasm in him, having given applause three times saying "Good, good, monk," said "You are standing on the path I have gone; I too, while practising the former conduct, supported my mother and father." He obtained consolation. The Teacher, being requested by those monks for the purpose of making known that former conduct, brought up the past.

In the past, not far from the city of Bārāṇasī, on the near shore of a river there was a hunters' village, and on the far shore there was a hunters' village. In each village five hundred families lived. In both villages the two chief hunters were companions. They, while still young, made an agreement "If one of us has a daughter and the other has a son, we shall arrange their marriage." Then a son was born in the house of the village chief on the near shore; because he was received with fine cloth at the very moment of birth, they gave him the name "Dukūla." In the other's house a daughter was born; because she was born on the far shore, they gave her the name "Pārikā." They were both lovely, pleasing, and gold-coloured. They, even though born in a hunter's family, did not commit the killing of living beings.

Afterwards, when the boy Dukūla was at the age of sixteen years, his mother and father said to him "Son, we shall bring a young woman for you." But he, a pure being who had come from the Brahma world, having covered both ears, having said "I have no need of the household life, mother and father; do not say such a thing," even though being told up to the third time, simply did not wish it. Pārikā too, when told by her mother and father "Dear daughter, our friend has a son; he is handsome, golden-coloured; we shall give you to him," having said in the same way, covered both ears. She too, having come from the Brahma world, did not desire the household life. But the boy Dukūla sent a message to her in secret: "If Pārikā is desirous of sexual intercourse, let her go to another's house; I have no desire for sexual intercourse." She too sent a message to him in the same way.

Then the parents, even though those two were unwilling, arranged the marriage. Both of them, without descending into the ocean of mental defilements, dwelt together like two Great Brahmā gods. But the boy Dukūla did not kill fish or deer; he did not even sell meat that had been brought. Then his mother and father said to him "Dear son, even though you have been born in a hunter's family, you do not even desire the household life, you do not practise the destruction of life; what work indeed will you do?" "Mother and father, if you give permission, we shall go forth." Having heard that, the mother and father gave permission to the two persons saying "If so, go forth." They, satisfied and joyful, having paid homage to their mother and father, having departed from the village, gradually, along the bank of the Ganges, having entered the Himalayas, having gone to the place where the river named Migasammātā, having descended from the Himalayas, reached the Ganges, having left the Ganges, ascended facing towards the Migasammātā.

At that moment, Sakka's dwelling showed signs of heat. Sakka, looking, having known

that reason, having addressed Vissakamma, said "Dear son Vissakamma, two great men, having departed from the village, have entered the Himalayas; it is fitting for them to obtain a dwelling place. Having built a hermitage and the requisites for those gone forth for them within half a kosa of the Migasammatā river, come back." He, having accepted saying "Very well," having arranged everything in the very manner stated in the Mūgapakkha Jātaka, having driven away the beasts and birds with disagreeable sounds, having built a single-track footpath, went to his own place. They too, having seen that path, having gone by that path, reached that hermitage. The wise Dukūla, having entered the hermitage, having seen the requisites for those gone forth, having known the state of being given by Sakka, thinking "These were given to me by Sakka," having taken off his cloth, having put on a red bark garment, having wrapped one as an upper garment, having placed a cheetah-skin leather on his shoulder, having tied the coil of matted hair, having assumed the guise of a sage, gave the going forth to Pārikā too. Both of them, having developed sensual-sphere friendliness, dwelt there. Through the power of their friendliness, all the beasts and birds too obtained minds of friendliness towards one another; no one troubled anyone. Pārikā, from then on, brought drinking water and water for washing, swept the hermitage, and performed all duties. Both of them, having brought various kinds of fruit, having eaten, having entered their own respective hermitages, practising the ascetic duty, made their dwelling there.

Sakka came to attend upon them. One day, looking ahead, having seen an obstacle, thinking "Their eyes will decline," having approached the wise Dukūla, having paid homage, having sat down to one side, he said thus - "Venerable sir, an obstacle to you is evident; it is fitting to obtain a son to look after you; practise the worldly way." Then the wise Dukūla said to him - "Sakka, what indeed is this you are speaking of? Even while dwelling in the midst of a house, we were disgusted with this worldly way as with a heap of dung full of worms; now, having entered the forest, having gone forth in the going forth of sages, how shall we do such a thing?" Then Sakka said to him - "Venerable sir, if you do not do thus, during the fertile period of the female ascetic Pārikā, you should touch her navel with your hand." The wise Dukūla accepted, saying "This is possible to do." Sakka, having paid homage to him, went to his own place.

The wise Dukūla too, having told that reason to Pārikā, during her fertile period touched her navel with his hand. Then the Bodhisatta, having passed away from the heavenly world, took conception in her womb. She, after the elapse of ten months, gave birth to a golden-coloured son; therefore they gave him the name "Suvaṇṇasāma." When Pārikā had gone to the forest for the purpose of gathering various kinds of fruit, kinnarī women in the mountain caves performed the nursing function. Both of them, having bathed the Bodhisatta and having caused him to lie down in the hermitage, go to the forest for the purpose of gathering various kinds of fruit. At that moment the kinnaras, having taken the boy, having bathed him in mountain grottoes and so on, having ascended to the mountain top, having adorned him with various flowers, having rubbed yellow orpiment, red arsenic and so on on a stone, having made a tilaka mark on his forehead, having brought him back again, caused him to lie down in the hermitage. Pārikā too, having come, gave her son breast milk to drink. Afterwards, when he had grown up, even though he was of the age of sixteen years, his mother and father, protecting him, having caused him to sit

in the hermitage, themselves went to the forest for the purpose of forest roots and various kinds of fruit. The Great Being, having thought "Some obstacle might at some time befall my mother and father," observed the path they had gone by.

Then one day, as they were returning in the evening time having taken forest roots and various kinds of fruit, a great rain cloud arose not far from the hermitage grounds. They, having entered under the root of a tree, stood on the top of an ant-hill. And inside it there was a venomous snake. Water mixed with sweat and odour from their bodies, having descended, entered its nostrils. It, having become angry, struck with the breath from its nose. Both having become blind, they could not see each other. The wise Dukūla, having addressed Pārikā, said "Pārikā, my eyes have declined; I cannot see you." She too said likewise. They, thinking "There is no life for us now," not seeing the path, lamenting, stood there. "But what was their former deed?" It is said that they were formerly in a physician's family. Then that physician looked after the eye disease of a certain man of great wealth. He did not give him any wealth. Then the physician, having become angry, having gone to his own house, having informed his wife, said "Dear lady, I look after his eye disease; now he does not give me wealth; what shall we do?" She too, having become angry, said "We have no need of his possessions; having given him one preparation of medicine, make his eyes blind." He, having accepted saying "Very well," having gone to his presence, did just so. Before long he became blind. For both of them too, by this deed, their eyes became blind.

Then the Great Being, having thought "My mother and father come at this time on other days; now I do not know the news of them; I shall go along the return path," having gone along the path, made a sound. They, having recognised his sound, having made a response, out of affection for their son, said "Dear Suvaṇṇasāma, there is danger here; do not come." Then he gave them a long staff saying "Then take this end of the staff and come to my presence." They, having taken the end of the staff, came to his presence. Then he asked them "By what reason have your eyes been destroyed?" Then his mother and father said to him "Dear son, while the sky was raining, we stood here at the root of a tree on the top of an ant-hill; by that reason." He, having merely heard the words of his mother and father, understood "There must have been a venomous snake there; the breath from the nose must have been released by that angry one." He, having seen his mother and father, both cried and laughed. Then they asked him "Why, dear son, do you both cry and laugh?" Mother and father, I cried thinking "Your eyes have been destroyed thus even in your young age," and I laughed thinking "Now I shall be able to look after you." Mother and father, do not worry; I shall look after you.

He, having consoled his mother and father, having brought them to the hermitage, tied cords at all places - at their night-quarters and day-quarters, at the walking path, in the hermitage, at the toilet, at the urinal place and so on. From then on, having left them at the hermitage, having himself brought forest roots, various kinds of fruit and so on, having placed them in the hermitage, right early having swept their dwelling place, having paid homage to his mother and father, having taken a pot, having gone to the river honoured by the deer, having brought drinking water and water for washing, he sets them out, having given wooden toothbrushes, water for washing the face and so on, he gives sweet various kinds of fruit; when they had eaten and rinsed

their mouths, having himself eaten, having paid homage to his mother and father, surrounded by a herd of deer, he entered the forest for the purpose of gathering various kinds of fruit. At the foot of the mountain, surrounded by kinnaras, having taken various kinds of fruit, having come in the evening time, having brought water with a pot, having done bathing or foot-washing for them with hot water according to their liking, having brought a charcoal pan, having warmed their hands and feet, having given various kinds of fruit to them as they sat and having caused them to eat, at the conclusion, having himself eaten, he set aside the remainder. In this very manner he looked after his mother and father.

At that time in Bārāṇasī a king named Pīliyakha exercised kingship. He, out of greed for deer meat, having handed over the kingdom to his mother, armed with five weapons, having entered the Himalayas, having killed deer, eating meat, having reached the river honoured by the deer, gradually having arrived at Sāma's water-fetching ford, having seen the deer footprints, having made a porch with branches of crystal colour, having taken his bow, having fitted a poison-dipped arrow, he remained concealed. The Great Being too, in the evening time, having brought various kinds of fruit, having placed them at the hermitage, having paid homage to his mother and father, having taken a pot saying "I shall bring drinking water," surrounded by a herd of deer, having brought two deer together, having placed the water-pot on their backs, having taken it by hand, went to the river ford. The king, standing right at the porch, having seen him coming thus, thought "A human being has never been seen before by me wandering about in this manner for so long a time. Is this a god or a serpent? If I were to approach and ask him, if he is a god, he will fly up into space. If a serpent, he will enter the ground. But I shall not wander in the Himalayas for all time; I shall go to Bārāṇasī. There they will ask me 'Have you, great king, while dwelling in the Himalayas, ever seen anything wonderful?' There I shall say 'A being of such a form was seen by me before.' When it is said 'What is his name?' if I say 'I do not know,' then they will censure me; therefore, having shot him and having made him weak, I shall ask him" - thus he thought.

Then, when those deer, having first descended and drunk water, had come out, the Bodhisatta, like a great elder who has learnt the duties, slowly descended, and having come out with his disturbance calmed, having put on a red bark garment, having wrapped one as an upper garment, having placed a cheetah-skin leather on his shoulder, having lifted up the water-pot, having wiped the water, he placed it on his left shoulder. At that time, thinking "Now is the time to shoot," the king, having lifted up a poison-dipped arrow, shot the Great Being on the right side; the arrow came out through the left side. Having known his state of being shot, the herds of deer, frightened, fled. But the wise Suvaṇṇasāma, though shot, without letting the water-pot drop in any way whatsoever, having established mindfulness, having gently lowered it, having heaped up sand, having placed it, having determined the direction, having turned his head towards the direction of his parents' dwelling place, having lain down on the sand of the colour of a silver plate like a golden image, having established mindfulness, having spat out blood from his mouth saying "In this Himalayan region I have no enemy whatsoever, nor do my mother and father have any enemy whatsoever," without even having seen the king, spoke the first verse -

296. "Who indeed shot me with an arrow, the heedless water-carrier;

A warrior, a brahmin, a merchant, who, having shot me, do you hide?"

Therein, "heedless" means one whose mindfulness was not established through the development of friendliness. For with reference to this, at that moment he called himself heedless. "Having shot" means having pierced.

And having said thus, again, in order to show that his own body's flesh was not considered fit to be eaten, he spoke the second verse -

297. "My flesh is not to be eaten, no use is found for my hide;
Then for what reason did you think me one to be pierced?"

Having spoken the second verse, questioning that very one by way of name and so on, said -

298. "Who are you, or whose son are you? How may we know you?
Being asked by me, my dear, tell me, why, having shot me, do you hide?"

Therein, "he did not think" means this person did not think "for what reason should I be shot" - this is the meaning.

And having said thus, he remained silent. Having heard that, the king, having thought "This one, though shot by me with a poison-dipped dart and felled, neither reviles me nor abuses me, but behaves towards me with endearing speech as if massaging my heart; I shall go to his presence," having gone and standing in his presence, spoke two verses -

299. "I am the king of the Kāsis, they know me as Pīḷiyakkha;
Out of greed, having left the country, I wander seeking deer.

300. "I am skilled in archery, and renowned as one with a strong bow;
Even an elephant would not escape me, having come within arrow range."

299-300. Therein, "I am a king" - thus indeed this thought arose in him: "Even gods and serpents speak in human speech; I do not know whether this one is a god or a serpent or a human being. If he should become angry, he might destroy me; but when 'king' is said, there is no one indeed who does not fear." Therefore, in order to make known his own kingship, he first said "I am a king." "Out of greed" means out of greed for deer meat. "Seeking deer" means seeking a deer. "I wander" means I wander. But wishing to show his own power, he spoke the second verse thus. Therein, "in archery" means in the art of the bow. "One with a strong bow" means one able to unstring and string a strong bow, a bow of a thousand men's strength.

Thus the king, having praised his own power, asking his name and clan, said -

301. "Who are you, or whose son are you? How may we know you?
Declare the name and clan of your father and of yourself."

Therein, "declare" means tell.

Having heard that, the Great Being, having thought "If I were to say 'I am one among devas, nāgas, kinnaras, warriors, and so on,' he would indeed believe it, but it is fitting to tell him only the truth," spoke thus -

302. "Son of a hunter, venerable one, my relatives called me Sāma;
They addressed me while living, but today I have gone to lie down.
303. "I am pierced by a broad arrow, like a deer with poison;
See, O king, I lie submerged in my own blood.
304. "The dart has gone through to the left side, see, I spit out blood;
Being sick, I ask you, why, having shot me, do you hide?
305. "The leopard is killed for its hide, the elephant is killed for its tusks;
Then for what reason did you think me one to be pierced?"

302-305. Therein, "living" means relatives addressed me, who was living before this, saying "Come, Sāma, go, Sāma." "Today I have gone" means the meaning is: that I have today thus gone, arrived at the mouth of death, entered. "Saye" means I lie down. "Paripluta" means submerged. "Paṭivāmagata" means the meaning is: having entered through the right side and gone out through the left side. "Passa" means look at me. "Dhimhāmī" means I spit out; this he said having established mindfulness, without trembling at all, having spat out blood from his mouth. "Being sick, I ask you" means having become severely ill, I ask you. "Nilīyasī" means you remain hidden in this cluster of trees. "Viddheyya" means should be shot. "Amaññathā" means he thought.

The king, having heard his word, without telling the truth, speaking a falsehood, said

- 306.** "A deer had arrived, having come within arrow range;
Having seen that, Sāma was frightened, therefore wrath entered me."

Therein, "entered" means overpowered. It explains that "for that reason wrath arose in me."

Then the Great Being, having said to him "What are you saying, great king, in this Himalaya there is no deer that flees having seen me," said -

307. "Since I remember myself, since I have attained discretion;
Beasts do not fear me, nor even wild animals in the forest.
308. "Since I have worn the bark garment, since I have attained youth;
Beasts do not fear me, nor even wild animals in the forest.
309. "The timid kinnara people, O king, on Mount Gandhamādana;
Being joyful we go, through mountains and forests.
310. "Beasts do not fear me, nor even wild animals in the forest;
Then for what reason are beasts frightened of me?"

307-310. Therein, "beasts do not fear me" means: my dear great king, from the time since I remember myself, from the time since I have attained the state of intelligence, from that time onwards, having seen me, beasts do not fear me. "Nor even wild animals" means even beasts of prey. "Since I have worn the bark garment" means

from the time since I wore the bark garment. "The timid kinnara people" means: great king, let the deer stand aside for now; kinnara people are exceedingly timid. Those who dwell on this Mount Gandhamādana, even they, having seen me, are not frightened; rather, we go about exchanging friendly greetings with one another. "Are beasts frightened of me" explains: beasts would be frightened having seen me - by what reason will you make me believe this?

Having heard that, the king, having thought "By me, having shot this innocent one, lying has been spoken; I shall speak only the truth," said -

311. "The deer did not tremble at that, Sāma, why should I speak falsehood to you; Overcome by wrath and greed, I released that arrow at you."

Therein, "did not tremble at that" means the deer did not tremble having seen that; the meaning is: was not frightened. "Why should I to you" means why should I speak falsehood to you, one of such handsome appearance, in your presence. "Overcome by wrath and greed, I" means having been overpowered by wrath and by greed, I. For he, at first, with wrath arisen towards the deer, having strung the bow thinking "I shall shoot the deer," standing thus, afterwards having seen the Bodhisatta, not knowing his state as being one among deities and so on, gave rise to greed thinking "Shall I ask him?" Therefore he spoke thus.

And having said thus, having thought "This Suvāṇṇasāma will not dwell alone in this forest; there must be relatives of his too; shall I ask him?" he spoke the other verse -

312. "Whence have you come, dear one, or by whom were you sent;
'Go to the river to fetch water' - you have come to the one honoured by the deer."

Therein, "sāma" - he addresses the Great Being. "Having come" means having come from what region to this forest, "go to the river to fetch water for us" - or by whom, by what person, having been sent, you have come to this one honoured by the deer; this is the meaning.

He, having heard his talk, having endured the great painful feeling, having spat out blood from his mouth, spoke a verse -

313. "My mother and father are blind, I support them in the great forest;
I am their water-fetcher, I have come to the one honoured by the deer."

Therein, "I support" means having brought roots, fruits and so on, I nourish them.

And having said thus, the Great Being, lamenting referring to his mother and father, said -

314. "They have just enough food, and also life for a thousand days;
Through the lack of water, methinks the blind ones will die.

315. "This is not so much suffering to me, for this can be obtained by a man;
But that I do not see my mother, that is more painful to me than this.

316. "This is not so much suffering to me, for this can be obtained by a man;
But that I do not see my father, that is more painful to me than this.

317. "That wretched mother, surely, will grieve for a long time;
At midnight or in the night, like a river she will dry up.
318. "That wretched father, surely, will grieve for a long time;
At midnight or in the night, like a river she will dry up.
319. "By industriousness in attending to their feet, and by massaging their feet;
Lamenting 'Dear Sāma,' they will wander in the great forest.
320. This too is a second dart, it causes my heart to tremble;
And that I do not see the blind ones, methinks I will give up life."

314-320. Therein, "just enough food" (usāmatṭaṃ) means just enough to eat. For "usā" is a name for food, and because of its existence. "Life for a thousand days" (sāhassa jīvitaṃ) means life for about six days - this is the meaning. He said this with reference to the various kinds of fruit that had been brought and stored. Or alternatively, "usā" means heat (usmā). Thereby this shows - there is just enough heat in their bodies, and also through the various kinds of fruit brought by me there is life for a thousand days. "Will die" (marissare) means I think they will die. "By a man" (pumunā) means by a man; for such suffering is indeed to be obtained by a man - this is the meaning. "Will grieve for a long time" (cirarattāya rucchatī) means she will weep for a long time. "At midnight or" (aḍḍharatte vā) means at the middle of the night or. "In the night or" (ratte vā) means at the end of night or. "Dries up" (avasucchatī) means will dry up like a rivulet - this is the meaning. "By rising up and attending on foot" (uṭṭhānapādacariyāyā) means great king, I, both by night and by day, rising up two or three times, by my own industriousness and energy, perform the service of attending to them on foot, I massage their hands and feet; now, not seeing me, for my sake, those who have lost their sight, lamenting "Dear Sāma," as if being pierced by thorns, will wander about and roam in this forest region - this is the meaning. "A second dart" (dutiyaṃ sallaṃ) means this second dart of sorrow from not seeing them is more painful by a hundredfold, a thousandfold, a hundred-thousandfold than the dart first struck and dipped in poison.

The king, having heard his lamentation, having thought "This one is an absolute practitioner of the holy life, established in the Teaching, he supports his mother and father; now even though afflicted with such suffering, he laments only for them; against one so accomplished in virtues, an offence has been committed by me; how indeed might I console him?" and having made the conclusion "When suffering in hell, what will the kingdom do? By the very same manner in which this one looked after them, I shall look after his mother and father; even the death of this one will be as if it were not death," he said -

321. "Do not lament excessively, Sāma of lovely appearance;
Having become a labourer, I shall support you in the great forest.
322. "I am skilled in archery, and renowned as one with a strong bow;
Having become a labourer, I shall support you in the great forest.
323. "Seeking the scraps of beasts, and the roots and fruits of the forest;

Having become a labourer, I shall support you in the great forest.

324. "Which is that forest, Sāma, where your mother and father are;
I shall support them just as you supported them."

321-324. Therein, "I shall support you" means I shall support your mother and father. "Of beasts" means seeking the scraps of food of beasts such as lions and so on. This he said having said "I am skilled in archery, so having killed large and massive beasts, I shall support your mother and father with sweet meat," and when it was said "Do not, great king, practise the destruction of life in dependence on us," he spoke thus. "As you" means just as you supported them, so too I shall support them.

Then the Great Being, having said to him "Good, great king, then indeed support my mother and father," pointing out the path, said -

- 325.** "This is a single path, O king, which is at my head;
Having gone from here half a league, there is their little house;
Where my mother and father are, support them, I have gone from here."

Therein, "a single path" means a single-foot path. "At my head" means which is this, at the place of my head. "Half a league" means within half a league.

Thus he, having pointed out the road to him, having endured such feeling through strong affection for his mother and father, having raised joined palms for the purpose of their maintenance, entreating, again spoke thus -

326. "Homage to you, King of Kāsi, homage to you, increaser of Kāsi;
My mother and father are blind, support them in the great forest.
327. "I raise my joined palms to you, King of Kāsi, homage to you;
Having been instructed by me, pay homage to my mother and father."

326-327. Therein, "having been spoken, you should pay respect" means "Your son Suvaṇṇasāma, pierced by a dart dipped in poison on the riverbank, lying on his right side on the sandy bank resembling a silver plate, having raised joined palms, pays homage at your feet" - thus, great king, having been spoken by me, you should convey my homage to my mother and father; this is the meaning.

The king received it saying "Good!" The Great Being too, having sent the homage to his mother and father, became unconscious. Making known that meaning, the Teacher said -

- 328.** Having said this, that Sāma, a youth handsome to behold;
Fainted from the force of the poison, he became unconscious.

Therein, "became unconscious" means he became unconscious.

For he, while speaking that much below, was as if without breath. But now, crushed by the force of the poison, the continuity of the unconscious mind-consciousness operated in dependence on the material phenomenon of the heart, his speech was cut short, his mouth was closed, his eyes were shut, his hands and feet reached a state of rigidity, and his entire body was smeared with blood. The king, thinking "This

one was just now speaking together with me, what could this be?" examined his in-breath and out-breath. But those had ceased, and his body had become rigid. He, having seen that, being unable to hold back the sorrow thinking "Sāma has now ceased," having placed both hands on his head, lamented with a loud voice. Making known that meaning, the Teacher said -

329. That king lamented, much filled with compassion;
"I was free from ageing and death, today I know this, not before;
Having seen Sāma deceased, there is no non-coming of death."
330. "He who, pierced by a poisoned arrow, addresses me;
He today, when time has thus passed, says nothing to me.
331. "Surely I go to hell, here there is no doubt for me;
For evil was done then, wrong-doing for a long time.
332. "There are those who speak of him, the wrongdoer in the village;
In the forest devoid of humans, who is worthy to speak to me?"
333. "Deeds indeed remind one, when young men gather in the village;
In the forest devoid of humans, who indeed will remind me?"

329-333. Therein, "I was" means I was one with the perception "For so long a time I am free from ageing and death." "Today I know this" means he laments thus: today, having seen this Sāma deceased, that there is no non-coming of death for me and for others - that coming of death I know today; before this I did not know. "He today, when time has thus passed" means he who, pierced by a poisoned arrow, was just now addressing me, he today, when time has thus passed, when the time of death has arrived, does not speak even anything trifling. "For then" means at that moment evil was done by me while shooting Sāma. "Wrong-doing for a long time" means that, however, is cruel and harsh, capable of ripening for a long time.

"His" means of him who goes about having done such an evil deed. "Those who speak" means there are those who blame him, saying "Where in the village, what sort of wrongdoer?" But in this forest devoid of humans, who is worthy to speak to me? For if there were someone, he would speak - thus he laments. "They remind" means in villages or in market towns and so on, when young men gather, here and there many men, having assembled, saying "Hey, you killer of men, a cruel deed was done by you; you have indeed incurred such and such a punishment" - thus they remind of deeds, they accuse. But in this uninhabited forest, who will remind me - thus accusing himself, he laments.

At that time there was a young goddess named Bahusundarī, dwelling on Mount Gandhamādana, who had formerly been the mother of the Great Being in his seventh individual existence. She, through affection for her son, constantly attended to the Bodhisatta, but on that day, experiencing heavenly success, she did not attend to him. Some say "She had gone to the assembly of the gods." She, at the time when he had become unconscious, reflecting "What indeed is the news of my son?" saw "This king named Pīliyakka, having shot my son with a poison-dipped arrow, having struck him down on the sandy bank on the shore of the river honoured by the deer, laments

with a loud voice. If I do not go, my son Suvaṇṇasāma will die right here, the king's heart too will burst, and Sāma's mother and father too, without food, not obtaining even drinking water, having withered, will die. But when I have gone, the king, having taken the water pot, will go to the presence of his mother and father, and having gone, will say 'Your son was killed by me.' And having said thus, having heard their words, he will bring them to the presence of their son. Then they and I will make a declaration of truth; by the power of truth, Sāma's poison will be destroyed. Thus my son will obtain life, and his mother and father will obtain their eyes, and the king, having heard Sāma's proclamation of the Teaching, having gone to the city, having given a great gift, will become one destined for heaven; therefore I shall go there." She, having gone, on the shore of the river honoured by the deer, with an invisible body, having stood in the sky, spoke with the king. Making known that meaning, the Teacher said -

334. "That deity, having vanished, on Mount Gandhamādana;
Out of compassion for the king, spoke these verses.
335. "It seems, great king, you committed an offence, a deed of wrong-doing;
Innocent father and sons, three were destroyed by a single arrow.
336. "Come, I will instruct you, so that there may be a good destination for you;
Support the blind ones in the forest righteously, I imagine there will be a good destination for you through that."

334-336. Therein, "raññovā" means for the king only. "Āguṃ kirā" means great king, you committed a great offence, a great evil. "Dukkaṭaṇ" means whatever is done that is wrong-doing, that inferior action he did. "Adūsakā" means faultless. "Pitāputtā" means the mother, the father, and the son - these three persons were destroyed by a single arrow. For when he was destroyed, those dependent on him, his mother and father too, are as if destroyed. "Anusikkhāmī" means I train, I instruct. "Posā" means having stood in the place of Sāma, having set up affection, support those two blind ones just as Sāma did. "Maññehaṃ sugatī tayā" means thus I think that a good destination is indeed to be reached by you.

He, having heard the words of the deity, having believed "I, it seems, having supported his mother and father, shall go to heaven," having firmly determined "What use is kingship to me? I shall support those very ones," lamenting with intense lamentation, having made his sorrow thin, thinking "Suvaṇṇasāma must be dead," having venerated his body with various flowers, having sprinkled it with water, having circumambulated three times, having paid homage at four places, having taken the water pot filled by him, overcome with displeasure, he went facing the southern direction. Making known that meaning, the Teacher said -

- 337.** "That king, having lamented, much filled with compassion;
Having taken a water-pot, departed facing south."

The king, by nature of great strength, having taken the water-pot, going along, having entered as if pounding the hermitage ground, reached the door of the leaf-hut of the wise Dukūla. The wise Dukūla, while seated just inside, having heard the sound

of his footsteps, asking "This is not the sound of Sāma's footsteps, whose indeed is it?" spoke a pair of verses -

338. "Whose is this sound of footsteps, come as if of a human being;
This is not the sound of Sāma, who indeed are you, sir?

339. "For Sāma goes peacefully, he guides his feet peacefully;
This is not the sound of Sāma, who indeed are you, sir?"

338-339. Therein, "as if of a human being" means this is not of lions, tigers, panthers, demons, serpents or kinnaras, but this sound of footsteps is indeed of a human being approaching, "this is not of Sāma." "Peaceful indeed" means endowed with peace only. "Goes" means walks up and down. "Leads" means establishes.

Having heard that, the king thought: "If I, without having spoken of my own kingship, say 'Your son has been killed by me,' these, having become angry, will speak harshly with me. Thus wrath will arise in me towards them, then I shall vex them, that will be unwholesome for me. But when it is said 'a king,' there are none who are not afraid; therefore I shall first speak of my kingship" - having thus considered, having placed the water-pot in the drinking-water hall, having stood at the door of the leaf-hut, he said -

340. "I am the king of the Kāsis, they know me as Pīḷiyakkha;
Out of greed, having left the country, I wander seeking deer.

341. "I am skilled in archery, and renowned as one with a strong bow;
Even an elephant would not escape me, having come within arrow range."

The wise Dukūla too, making friendly welcome together with him, said -

342. "Welcome to you, great king, and also your coming is not unwelcome;
You have arrived as lord, declare whatever is here."

343. Tinduka fruits, piyāla fruits, madhuka fruits and kasumāra fruits;
Small fruits, enjoy, O king, the choicest of the choicest.

344. "This drinking water too is cool, brought from the mountain cave;
Drink from it, great king, if you so wish."

340-344. Its meaning has been related in the Sattigumba Jātaka. But here "girigabbharā" is said with reference to the one honoured by the deer. For that river, because of having come out from a mountain cave, came to be called "Girigabbharā."

Thus, when the friendly welcome had been exchanged by him, the king, having thought "It would be inappropriate to say first 'Your son was killed by me'; as if not knowing, having raised a discussion, I shall speak," said -

345. "The blind are not able to see in the forest, who indeed brought you fruit?
This fodder appears to me rightly as if of one who is not blind."

Therein, "nāla" means you, being blind, are not able to see anything in this forest. "Who indeed brought you fruit" means who indeed brought these various kinds of fruit for you. "Fodder" means this accumulation of pure various kinds of fruit, fit to be eaten, rightly made by method, by means, by reason, appears, is evident, presents itself to me as if of one who is not blind.

Having heard that, the wise Dukūla, showing "Great king, we do not bring various kinds of fruit, but our son brings them," spoke a pair of verses -

346. "A young youth, not too tall, dark-skinned, handsome to behold;
His long hair was black, and also curled at the tips.

347. "He indeed, having brought fruit, having taken the water-pitcher from here;
Has gone to the river to fetch water, methinks he has not come far."

346-347. Therein, "not too tall" means not too long, not too short. "Curled at the tips like a butcher's block" means bent like the tip of a meat-pounding block, which is called a butcher's block. "Water-pitcher" means a pot. "Has not come from far" means he has not come far now; the meaning is: I think he will have come to a nearby place.

Having heard that, the king said -

348. "I myself killed him, who was your attendant;
The boy whom you would speak of, Sāma, the handsome one.

349. "His long hair was black, and also curled at the tips;
Smeared with blood on those, Sāma lies slain, great one."

348-349. Therein, "I killed" means I killed by shooting with a poison-dipped arrow. "You would speak of" means you would tell. "Lies" means he lies on the sandy bank on the shore of the river honoured by the deer.

Now not far from the wise Dukūla was the hermitage of Pārikā. She, while seated right there, having heard the king's word, wishing to hear that news, having come out from her own hermitage, having gone to the presence of the wise Dukūla with the perception of a rope, said -

350. "By whom, Dukūla, were you told, by one saying 'Sāma has been killed';
Having heard 'Sāma has been killed', my heart trembles.

351. "Like a young sprout of the holy fig tree, stirred by the wind;
Having heard 'Sāma has been killed', my heart trembles."

350-351. Therein, "by one saying" means by one saying "Sāma was killed by me." "Coral" means a sprout. "Stirred by the wind" means struck by the wind.

The wise Dukūla, exhorting, said -

352. "O Pārikā, this king of Kāsi, he himself at the deer-frequented place;
Shot with an arrow through wrath, may we not wish evil upon him."

Therein, "deer-frequented" means on the shore of the river Migasammata. "Through wrath" means with wrath arisen towards the deer. "May we not wish evil" means may we both not wish evil upon him.

Again Pārikā said -

353. "A dear son obtained with difficulty, who supported me in the blind forest;
That only son I slew, how could the mind not be agitated?"

Therein, "I slew" means the slayer.

The wise Dukūla said -

354. "A dear son obtained with difficulty, who supported me in the blind forest;
That only son I slew, non-wrath the wise have said."

Therein, "non-wrath" means wrath is conducive to hell, therefore not having produced that wrath towards the slayer of one's son, non-wrath alone should be practised - thus the wise have said, they speak.

And having said thus, they, having struck their chests with both hands, having praised the virtues of the Great Being, lamented exceedingly. Then the king, reassuring them, said -

355. "Do not lament excessively, by one saying 'Sāma has been killed';
Having become a labourer, I shall support you in the great forest.

356. "I am skilled in archery, and renowned as one with a strong bow;
Having become a labourer, I shall support you in the great forest.

357. "Seeking the scraps of beasts, and the roots and fruits of the forest;
Having become a labourer, I shall support you in the great forest."

355-357. Therein, "by one saying" means having said such things as "By you our son accomplished in virtues has been killed; now who will support us?" together with me who am saying "Sāma has been killed," do not lament excessively; I, having become a labourer, shall support you just as Sāma did.

Thus the king consoled them saying "Do not worry; I have no need of a kingdom; I shall support you for the length of my life." They, conversing with him, said -

358. "This is not the principle, great king, this is not allowable for us;
You are our king, we pay homage at your feet."

Therein, "principle" means intrinsic nature or reason. "This is not allowable for us" means this service of yours is not allowable for us, is not fitting. "We pay homage at your feet" - but this they said even though standing in the mark of those gone forth, being both afflicted by sorrow for their son and having their conceit put down. Some say "They said thus in order to produce trust in the king."

Having heard that, the king, being exceedingly pleased, having thought "Oh, how wonderful! In me who have done them wrong, there is not even so much as a harsh word; they only encourage me" - spoke a verse -

359. "Speak the Teaching, O hunter, esteem has been shown by you;
You are a father to us, you are a mother, O Pārikā."

Therein, "by you" - addressing each one individually, he spoke thus. "Father" means O wise Dukūla, from today onwards stand in the place of a father to me; mother Pārikā, you too stand in the place of a mother to me; I, however, having stood in the place of a son, of Sāma, to you, shall perform all duties such as washing of feet and so on; do not regard me as a king, but regard me as Sāma.

They, having raised joined palms, having paid homage, said "Great king, there is no task of doing work for us by you; but rather, having taken us by the tip of a staff, having brought us, show us Sāma" - thus requesting, they spoke two verses -

360. "Homage to you, King of Kāsi, homage to you, increaser of Kāsi;
We raise our joined palms to you, lead us to where Sāma is.

361. "Stroking his feet, and his face of beautiful appearance;
Beating ourselves, we shall await the time of death."

360-361. Therein, "lead us to where Sāma is" means lead us to where Sāma is, to that place. "Of lovely appearance" means handsome, beautiful. "Beating themselves" means striking. "We shall await death" means we shall await death.

While they were thus still speaking, the sun set. Then the king, having thought "If I lead them there right now, upon seeing that their hearts will burst; thus at the time of death of all three of them I would indeed be one arising in hell; therefore I shall not allow them to go," spoke four verses -

362. "Lofty, strewn with beasts of prey, it appears like the interior of the sky;
Where Sāma lies slain, like the moon fallen to the ground.

363. "Lofty, strewn with beasts of prey, it appears like the interior of the sky;
Where Sāma lies slain, like the sun fallen to the ground.

364. "Lofty, strewn with beasts of prey, it appears like the interior of the sky;
Where Sāma lies slain, covered with dust.

365. "Lofty, strewn with beasts of prey, it appears like the interior of the sky;
Where Sāma lies slain, right here dwell in our hermitage."

362-365. Therein, "lofty" means very high. "Like the interior of the sky" means this forest appears as if being the interior of the sky. Or alternatively, "ākāsantaṃ" means shining forth; the meaning is illuminating. "Chamā" means on the ground; the meaning is on the earth. "Chama" is also a reading; the meaning is as if fallen to the earth. "Patikunthita" means surrounded; the meaning is enveloped.

Then, in order to show the absence of fear of beasts of prey towards themselves, they spoke a verse -

366. "If there be thousands, hundreds, and tens of thousands;
Indeed no fear for us exists anywhere, among the wild beasts in the forest."

Therein, "anywhere" (kocī) means in this forest, even in any single place, there is no fear whatsoever for us among the wild beasts.

The king, being unable to refuse them, having taken them by the hands, led them there. Making known that meaning, the Teacher said -

367. "Then having taken the blind ones, the King of Kāsi in the great forest;
Having taken them by the hands, departed to where Sāma was slain."

Therein, "tato" means then. "Andhānan" means the blind ones. "Ahū" means was. "Where" means in whatever place he lay fallen, he led them there - this is the meaning.

He, having brought them and having placed them near Sāma, informed them "This is your son." Then his father, having lifted up his head, and his mother, having taken his feet and having placed them on her thighs, having sat down, they lamented. Making known that meaning, the Teacher said -

368. "Having seen Sāma fallen, the little son covered with dust;
Thrown aside in the great forest, like the moon fallen to the ground.

369. "Having seen Sāma fallen, the little son covered with dust;
Thrown aside in the great forest, like the sun fallen to the ground.

370. "Having seen Sāma fallen, the little son covered with dust;
Thrown aside in the great forest, the wretched ones lamented.

371. "Having seen Sāma fallen, the little son covered with dust;
Having raised their arms, they cried out, 'Not the Teaching indeed, friend!'

372. "You are indeed very heedless, Sāma of lovely appearance;
You who, now when time has thus passed, say nothing to me.

373. "You are indeed very arrogant, Sāma of lovely appearance;
You who, now when time has thus passed, say nothing to me.

374. "You are indeed very angry, Sāma of lovely appearance;
You who, now when time has thus passed, say nothing to me.

375. "You are indeed very deeply asleep, Sāma of lovely appearance;
You who, now when time has thus passed, say nothing to me.

376. "You are indeed very displeased, Sāma of lovely appearance;
You who, now when time has thus passed, say nothing to me.

377. "The matted hair, wrinkled, gone to dust, who now will arrange it;
This Sāma has deceased, the attendant of the blind.

378. "Who, taking the broom for me, will sweep the hermitage;
This Sāma has deceased, the attendant of the blind.

379. "Who now will bathe us, with cold and hot water;

This Sāma has deceased, the attendant of the blind.

380. "Who now will feed us, with the roots and fruits of the forest;
This Sāma has deceased, the attendant of the blind."

368-380. Therein, "thrown aside" means thrown away by the king as useless. "Not the Teaching indeed, friend" means inappropriate indeed, friend, prevails today in this world. "Heedless" means intoxicated as if having drunk sharp liquor, heedless, fallen into negligence. "Blazing" means arrogant. "You are angry, you are displeased" - they speak all this by way of lamentation. "Matted hair" means dear son, our coil of matted hair. "Wrinkled, gone to dust" means when it will become entangled and seized by stain. "Who now" means now who will arrange it, having cleaned it, will make it straight.

Then his mother, having lamented much, having placed her hand on his chest, considering the torment, having thought "The torment of my son continues indeed; he must have become unconscious from the force of the poison; I shall make a declaration of truth for the purpose of rendering the poison harmless," made a declaration of truth. Making known that meaning, the Teacher said -

381. "Having seen Sāma fallen, the little son covered with dust;
Distressed by sorrow for her son, the mother spoke the truth.
382. "By which truth this Sāma, was a practiser of the Teaching before;
By this speaking of truth, may the poison of Sāma be destroyed.
383. "By which truth this Sāma, was a practitioner of the holy life before;
By this speaking of truth, may the poison of Sāma be destroyed.
384. "By which truth this Sāma, was a speaker of truth before;
By this speaking of truth, may the poison of Sāma be destroyed.
385. "By which truth this Sāma, was a supporter of his mother and father;
By this speaking of truth, may the poison of Sāma be destroyed.
386. "By which truth this Sāma, was one who respected elders in the family;
By this speaking of truth, may the poison of Sāma be destroyed.
387. "By which truth this Sāma, is more dear to me than life;
By this speaking of truth, may the poison of Sāma be destroyed.
388. "Whatever merit has been made, by me and by your father;
By all that wholesome deed, may the poison of Sāma be destroyed."

381-388. Therein, "by which truth" means by which factual intrinsic nature. "A practiser of the Teaching" means one who practises the Teaching of the ten wholesome courses of action. "A speaker of truth" means he does not speak lying even by way of jest. "A supporter of his mother and father" means having been not lazy, he supported his mother and father night and day. "One who respected elders in the family" means he is one who makes honour to his elder mother and father.

Thus, when the declaration of truth had been made by the mother with seven verses, Sāma turned over and lay down. Then his father, thinking "My son lives, I too shall make a declaration of truth for him," made a declaration of truth in the same way. Making known that meaning, the Teacher said -

389. "Having seen Sāma fallen, the little son covered with dust;
Distressed by sorrow for his son, the father spoke the truth.
390. "By which truth this Sāma, was a practiser of the Teaching before;
By this speaking of truth, may the poison of Sāma be destroyed.
391. "By which truth this Sāma, was a practitioner of the holy life before;
By this speaking of truth, may the poison of Sāma be destroyed.
392. "By which truth this Sāma, was a speaker of truth before;
By this speaking of truth, may the poison of Sāma be destroyed.
393. "By which truth this Sāma, was a supporter of his mother and father;
By this speaking of truth, may the poison of Sāma be destroyed.
394. "By which truth this Sāma, was one who respected elders in the family;
By this speaking of truth, may the poison of Sāma be destroyed.
395. "By which truth this Sāma, is more dear to me than life;
By this speaking of truth, may the poison of Sāma be destroyed.
396. "Whatever merit has been made, by me and by your mother;
By all that wholesome deed, may the poison of Sāma be destroyed."

389-396. Thus, while the father was making a declaration of truth, the Great Being, having turned round, lay down on the other side. Then a deity made a third declaration of truth for him. Making known that meaning, the Teacher said -

397. "That deity, having vanished, on Mount Gandhamādana;
Out of compassion for Sāma, spoke this truth.
398. "I, on Mount Gandhamādana, dwelling for a long time;
No one more dear to me than Sāma is found;
By this speaking of truth, may the poison of Sāma be destroyed.
399. "All the forests, fragrant, on Mount Gandhamādana;
By this speaking of truth, may the poison of Sāma be destroyed.
400. While they were lamenting, much filled with compassion;
Quickly Sāma arose, a youth handsome to behold."

397-400. Therein, "on the mountain, I" means on the mountain, I. "All the forests, fragrant" means all the trees are fragrant. For there is no tree there whatsoever that is without fragrance. "Of them" means monks, while those two were still lamenting, at the conclusion of the deity's declaration of truth, quickly Sāma arose; like water from

a lotus petal, having rolled off, the poison departed, the illness was gone; "Was he pierced here? Was he pierced there?" - even the place where he was pierced could not be discerned.

Thus the Great Being's state of being free from illness, and the mother and father's regaining of sight, and the break of dawn, and the becoming manifest of those four at the very hermitage by the power of the deity - all occurred at the very same moment. The mother and father were exceedingly delighted, saying "Our eyes have been regained, and Suvaṇṇasāma has become healthy." Then the wise Sāma spoke a verse to them -

401. "I am Sāma, may you be blessed, I have arisen in safety;
Do not lament excessively, address me with sweet words."

Therein, "I have arisen in safety" means I have got up in safety, in happiness; I am. "With sweet" means address me with a sweet voice.

Then he, having seen the king, making friendly welcome, said -

402. "Welcome to you, great king, and also your coming is not unwelcome;
You have arrived as lord, declare whatever is here."

403. Tinduka fruits, piyāla fruits, madhuka fruits and kasumāra fruits;
Small fruits, enjoy, O king, the choicest of the choicest.

404. "There is my drinking water, cool, brought from the mountain cave;
Drink from it, great king, if you so wish."

The king too, having seen that marvel, said -

405. "I am bewildered, I am confused, all directions are confusing to me;
I myself saw you as a ghost, how then do you, Sāma, live?"

402-405. Therein, "departed" means I myself saw him dead. "Who are you" - he asked "how do you obtain life?"

The Great Being, having thought "This king has considered me as 'dead'; I shall make known to him the state of not being dead," said -

406. "Even a living person, great king, with severe feeling;
Whose mental thought has been brought to cessation, though living, one imagines him dead.

407. "Even a living person, great king, with severe feeling;
Him, gone to cessation, being peaceful, though living, one imagines dead."

406-407. Therein, "even living" means even a living one. "Whose mental thought has been brought to cessation" means whose conduct of consciousness has descended into the life-continuum. "Though living" means one imagines the very one who is living as "he is dead." "Gone to cessation" means the world thus imagines me, who has attained the cessation of in-breath and out-breath, who is peaceful, who is existing, as if dead, though actually living.

And having said thus, the Great Being, wishing to connect the king with the meaning, expounding the Teaching, spoke two verses again -

408. "Whoever supports mother or father, a mortal, righteously;
Even the gods treat him medically, the man who supports his mother and father.

409. "Whoever supports mother or father, a mortal, righteously;
They praise him right here, and after death he rejoices in heaven."

408-409. Having heard that, the king, raising joined palms and entreating, said "Wonderful indeed, friend, even the deities treat medically the arisen illness of a being who supports his mother and father; exceedingly does this Sāma shine" -

410. "I am exceedingly confused, all directions are confusing to me;
I myself go to you for refuge, and may you be my refuge."

Therein, "exceedingly" means because I offended against you who are such, accomplished in pure morality and virtue, therefore I am excessively bewildered. "And may you be my refuge" means for me who goes for refuge, be my refuge, be my support, make the path leading to the heavenly world.

Then the Great Being, expounding the Teaching to him, saying "If, great king, you wish to go to the heavenly world, if you wish to enjoy great heavenly success, conduct yourself in these ten duties of a king," spoke the ten verses on the practice of the duties of a king -

411. "Practise the Teaching, great king, towards mother and father, O warrior;
Having practised the Teaching here, O king, you will go to heaven.

412. "Practise the Teaching, great king, towards children and wife, O warrior;
Having practised the Teaching here, O king, you will go to heaven.

413. "Practise the Teaching, great king, towards friends and colleagues, O warrior;
Having practised the Teaching here, O king, you will go to heaven.

414. "Practise the Teaching, great king, towards vehicles and forces;
Having practised the Teaching here, O king, you will go to heaven.

415. "Practise the Teaching, great king, in villages and towns;
Having practised the Teaching here, O king, you will go to heaven.

416. "Practise the Teaching, great king, in countries and provinces;
Having practised the Teaching here, O king, you will go to heaven.

417. "Practise the Teaching, great king, towards ascetics and brahmins;
Having practised the Teaching here, O king, you will go to heaven.

418. "Practise the Teaching, great king, towards beasts and birds, O warrior;
Having practised the Teaching here, O king, you will go to heaven.

419. "Practise the Teaching, great king, the Teaching practised brings happiness;

Having practised the Teaching here, O king, you will go to heaven.

420. "Practise the Teaching, great king, the gods with Indra, including the Brahmā realm;
By well-practised deeds they attained heaven, do not be negligent in the Teaching, O king."

411-420. The meaning of those has been explained in detail in the Tesakuṇa Jātaka. Thus the Great Being, having taught him the ten duties of a king and having exhorted him further, gave the five precepts. He, having accepted his exhortation upon his head, having paid homage to the Great Being, having asked his forgiveness, having gone to Bārāṇasī, having performed meritorious deeds such as giving and so on, became one destined for heaven. The Bodhisatta too, having attended to his mother and father for the length of his life, together with his mother and father, having produced the five direct knowledges and the eight meditative attainments, was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having said "Monks, the nourishing of mother and father is the lineage of the wise," having made known the truths, connected the Jātaka; at the conclusion of the truths, the monk who supported his mother attained the fruition of stream-entry.

At that time the king was Ānanda, the goddess was Uppalavaṇṇā, Sakka was Anuruddha, the wise Dukūla was Mahākassapa, Pārikā was the nun Bhaddā Kāpilānī, but the wise Suvaṇṇasāma was myself, the Perfectly Enlightened One.

The commentary on the Suvaṇṇasāma Jātaka is the third.

541. Commentary on the Nimi Jātaka

"Wonderful indeed in the world" - this the Teacher spoke while dwelling in dependence on Mithilā in the Maghadeva mango grove, referring to the manifestation of a smile. For one day the Teacher, in the afternoon, while walking on a journey together with several monks in that mango grove, having seen a certain delightful piece of land, wishing to speak of his former conduct, having manifested a smile, being asked by the Venerable Elder Ānanda the reason for the manifestation of the smile, having said "Ānanda, this piece of land was formerly inhabited by me at the time of King Maghadeva, while sporting in the play of meditative absorption," being requested by him, having sat down on the prepared seat, brought up the past.

In the past, in the Videha country, in the city of Mithilā, a king named Maghadeva exercised kingship. He played the amusements of a boy for eighty-four thousand years, exercised viceroyalty for eighty-four thousand years, and while exercising kingship for eighty-four thousand years, said "When you, my dear barber, should see grey hairs on my head, then you should inform me." Afterwards the barber, having seen grey hairs, informed the king. The king, having had the grey hair pulled out with golden tweezers, having had it placed on the palm of his hand, having looked at the grey hair, seeing death as if it had come with the King of Death and stuck on his forehead, thinking "Now it is the time for me to go forth," having given an excellent village to the barber, having had his eldest son summoned, having said "Dear son, accept the kingdom; I shall go forth," when it was said "Why, Sire?" -

"The hairs on my head, these have arisen as snatchers of life;
Divine messengers have appeared, it is time for my going forth."

Having said this, having consecrated his son in the kingdom, having exhorted him "Dear son, you too, having seen such grey hair, should go forth," having departed from the city, having gone forth in the going forth of sages in the mango grove, having developed the four divine abidings for eighty-four thousand years, he was reborn in the Brahma world. His son too, having gone forth by this very same means, was one heading for the Brahma world. Likewise his son, likewise his son - thus eighty-four thousand warriors of the warrior caste, less two, having seen grey hair on their heads, having gone forth in this mango grove, having developed the four divine abidings, were reborn in the Brahma world.

King Maghadeva, who was reborn the very first among them, while standing right there in the Brahma world, looking at his own lineage, having seen eighty-four thousand warriors of the warrior caste, less two, who had gone forth, having become satisfied in mind, looking to see "Will it continue beyond this or will it not continue?" having known the state of non-continuation, having thought "I myself shall unite my lineage," having passed away from there, having taken conception in the womb of the queen-consort of the king in the city of Mithilā, after the elapse of ten months, he emerged from his mother's womb. The king, on the name-giving day, having had the sign-reading brahmins summoned, asked them. They, having examined his marks, said "Great king, this prince has arisen uniting your lineage. For your lineage is a lineage of those gone forth; after this one it will not continue." Having heard that, the king, having thought "This prince, like the rim of a chariot wheel, has been born uniting my lineage; therefore I shall give him the name 'Prince Nimi,'" gave him the name "Prince Nimi."

He, from childhood onwards, was delighting in giving, morality, and the Observance practice. Then his father, having seen grey hair by the former method itself, having given an excellent village to the barber, having handed over the kingdom to his son, having gone forth in the mango grove, was one heading for the Brahma world. King Nimi, however, because of his disposition towards giving, having had five alms-halls built at five places - at the four city gates and in the middle of the city - carried on a great giving. Having allocated a hundred thousand for each alms-hall, he gave away five hundred thousand coins daily, constantly observed the five precepts, took upon himself the Observance on the fortnight days, encouraged the public too in meritorious deeds such as giving and so on, and having pointed out the path to heaven, having threatened with the fear of hell, expounded the Teaching. People who stood firm in his exhortation, having performed meritorious deeds such as giving and so on, having passed away from there, were reborn in the heavenly world; the heavenly world became full, and hell was as if hollow. At that time the hosts of gods in the Tāvātimsa realm, having assembled in the Sudhammā assembly hall of the gods, having said "Alas, indeed King Nimi is our teacher; in dependence on him we experience this divine success that cannot be delimited even by the Buddha's knowledge," praised the virtues of the Great Being. In the human world too, the talk of the Great Being's virtues spread like oil poured on the surface of the great ocean. The Teacher, having made that matter manifest, speaking to the community of monks, said -

421. "Marvellous indeed in the world, the discerning arise;
When there was King Nimi, wise, seeking what is wholesome.

422. "The king of all the Videhas, the tamer of enemies, gave a gift;
As he was giving that gift, a thought arose in him;
Giving or the holy life, which is of great fruit?"

421-422. Therein, "when there was" means monks, when the wise one, seeking what is wholesome for himself and others, King Nimi, was, then gods and humans spoke his praise thus: "Marvellous indeed, friend, such ones by name, when Buddha-knowledge has not arisen, accomplishing the function of a Buddha for the public, the discerning arise in the world." This is the meaning. "Yathā ahū" is also a reading. Its meaning is - Just as King Nimi was wise, seeking only what is wholesome, so such ones, accomplishing the function of a Buddha for the public, the discerning arise. That they have arisen, that is marvellous indeed in the world. Thus the Teacher himself, having become astonished, spoke thus. "Of all the Videhans" means of all the inhabitants of the Videha country. "Which" means of these two, which indeed is of great fruit - this is the meaning.

He, it is said, on the fifteenth-day Observance day, having become an observer of the Observance, having taken off all his ornaments, having lain down on the surface of the royal couch, having fallen into sleep for two watches, having awakened in the last watch, folding his legs crosswise, having thought "I give immeasurable giving to the public, and I observe morality too; is giving indeed of great fruit, or the holy life?" he was not able to cut off his own uncertainty. At that moment, Sakka's dwelling showed signs of heat. Sakka, reflecting, having seen him thus considering, having come quickly alone, thinking "I shall cut off his uncertainty," having made the entire dwelling a single radiance, having entered the royal bedchamber, having pervaded with light, having stood in the sky, when asked by him, answered. Making known that meaning, the Teacher said -

423. "Having understood his thought, Maghavā, elephant among gods;
The thousand-eyed one appeared, dispelling darkness with his beauty.

424. "With hair standing on end, the lord of men, Nimi, said to Vāsava:
Are you a deity, a gandhabba, or Sakka, the first of givers?

425. "Yet such beauty has not been seen or heard by me;
Tell me, venerable one, how may we know you?

426. "Having known him to be with hair standing on end, Vāsava said to Nimi:
I am Sakka, the lord of gods, I have come into your presence;
Without hair standing on end, lord of men, ask whatever question you wish.

427. "And he, having been given permission, Nimi said to Vāsava:
I ask you, great king, lord of all beings;
'Giving or the holy life, which is of great fruit?'

428. "He, when asked by the king, Vāsava said to Nimi:
The result of the holy life, knowing, he declared to the unknowing.

429. "By the inferior holy life, one is reborn in a warrior family;
By the middling, to divinity, and by the highest, one becomes pure.

430. "These classes of beings are not easily obtained by anyone through begging;
Those who are reborn in such classes are homeless austere ascetics."

423-430. Therein, "with hair standing on end" means, monks, that King Nimi, having seen the radiance, looking up at the sky, having seen him adorned with divine ornaments, having become one with hair standing on end through fear, asked by the method beginning with "Are you a deity or a gandhabba?" "Without hair standing on end" means having become fearless, with hair not bristling, ask, great king. "Said to Vāsava" means having become satisfied in mind, he said to Sakka. "Knowing, he declared to the unknowing" means, monks, that Sakka, knowing the result of the holy life which he had previously seen for himself directly in the past, declared it to him who did not know.

In the passage beginning with "by the inferior" and so on, in the various sectarian doctrines, mere abstinence from sexual intercourse as morality is called inferior; by that one is reborn in a warrior-caste family. The mere access of meditative absorption is called the middling; by that one is reborn in divinity. But the production of the eight attainments is called the highest; by that one is reborn in the Brahma world; outsiders call that Nibbāna. Therefore he said "becomes pure." But in this Buddha's Dispensation, for a monk of pure morality who aspires to a certain order of gods, the volition of the holy life is called inferior because of its inferiority; by that one is reborn in the heavenly world as aspired to. For a monk of pure morality, the production of the eight attainments is called the middling; by that one is reborn in the Brahma world. For one of pure morality, having developed insight, the attainment of arahantship is called the highest; by that one becomes pure. Thus Sakka praises: "Great king, the abiding by the holy life alone, compared to giving, is of great fruit a hundredfold, a thousandfold, a hundred-thousandfold." "Body" means a group of Brahmā gods. "Accessible to begging" means by one connected with begging, or by one connected with sacrifice - in both meanings this is the name of the donor alone. "Austere ascetics" means those dependent on austere asceticism.

Having explained by this verse the state of being of great fruit of the abiding by the holy life alone, now showing those kings who, having given a great gift in the past, were unable to transcend the sensual sphere of existence, he said -

431. "Dudīpa, Sāgara, Sela, Mujakinda, Bhagīrasa;
Usindara and Kassapa, and Asaka the worldling.

432. "These and other kings, many nobles and brahmins;
Having performed various sacrifices, did not transcend the state of ghosts."

431-432. Its meaning is - Great king, formerly in Bārāṇasī, a king named Dudīpa, having given gifts, cut down by the wheel of death, was reborn only in the sensual-sphere of existence. "Likewise Sāgara and the others, eight" means these and other numerous kings, nobles, and brahmins, having performed various sacrifices, having given manifold gifts, did not transcend the state of ghosts, which is reckoned as the sensual-sphere plane - this is the meaning. For the sensual-sphere deities, because of

the basis of mental defilements such as material form and so on, because of expecting something further, are called "ghosts" on account of their wretchedness. And this too was said -

"Those who without a companion do not delight alone, those who do not obtain the joy born of seclusion;
Even though their enjoyments are equal to Indra's, they are indeed wretched ones whose happiness depends on others."

Having thus shown the greatness of the fruit of the holy life compared to the fruit of giving, now showing the ascetics who, by living the holy life, having transcended the realm of ghosts, were reborn in the Brahma world, he said -

433. "Then these went beyond, homeless austere ascetics;
Sattisaya, Yāmahanu, Somayāma, swift as thought.

434. "Samudda, Māgha, and Bharata, the sage Kāla honoured;
Aṅgīrasa and Kassapa, Kisavaccha and Akatti."

433-434. Therein, "went beyond" means they transcended the sensual sphere of existence. "Austere ascetics" means those based upon both the austere asceticism of morality and the austere asceticism of meditative attainment. "Sattisaya" - he said this with reference to the seven brothers, namely Yāmahanu and so on. Together with the four beginning with Aṅgīrasa, these eleven went beyond, transcended - this is the meaning.

Having thus far, by the power of learning alone, praised the greatness of fruit of the abiding by the holy life alone compared to the fruit of giving, now bringing forth what was previously seen by himself, he said -

435. "To the north is the river Sīdā, deep and difficult to cross;
With the colour of reed-fire they shine, the golden mountains always.

436. "Marshlands overgrown with fragrant shrubs, marshlands overgrown with forests and mountains;
There were ten thousand ancient sages before.

437. "I am foremost in giving, in self-control and in taming;
Having undertaken the unsurpassed religious duty, I wandered alone among the concentrated.

438. "One of good birth or low birth, I, an upright man;
For a protracted time I venerated, for beings are bound to their actions, young men.

439. "All castes established in unrighteousness fall down to hell below;
All castes become purified, having practised the highest Teaching."

435-439. Therein, "to the north" means: great king, in the past, in the northern Himalayas, between two golden mountains, there flowed a river named Sīdā, deep and difficult to cross even by boats. Why? For it had exceedingly fine water; because

of the fineness of the water, even something as small as a peacock feather fallen there does not remain, but having sunk, goes right to the bottom. For that very reason it was named Sīdā. But on its banks those golden mountains, always having the colour of reed-fire, shine and illuminate. "Marshlands overgrown with fragrant shrubs" means on the banks of that river the marshlands were overgrown with fragrant shrubs, fragrant with the scent of tagara. "Marshlands overgrown with forests and mountains" means whatever other mountains were there too, in between them the marshlands were overgrown with forests; the meaning is covered with trees bearing flowers and fruits. "There were" means in that thus delightful piece of ground there were ten thousand sages. All of them were attainers of direct knowledge and meditative attainments. Among them, at the time for the alms round, some went to Uttarakuru, some brought rose-apple fruits from the great Indian subcontinent, some brought and ate various kinds of sweet fruit right in the Himalayas, some went to this or that city on the surface of the Indian subcontinent. Not even one was overcome by craving for flavour; they spent their time in the happiness of meditative absorption alone. Then one hermit, having gone through the sky to Bārāṇasī, well dressed and well adorned, walking for almsfood, arrived at the house door of the chaplain. He, having been pleased with his peacefulness, having brought him inside the dwelling, having fed him, tending to him for a few days, when trust had arisen, asked "Venerable sir, where do you dwell?" "At such and such a place, friend." "But do you dwell there alone, or are there others as well?" "What are you saying, friend? In that region ten thousand sages dwell, all attainers of direct knowledge and meditative attainments." Having heard of their virtues, his mind inclined towards the going forth. Then he said to him - "Venerable sir, having led me too there, give me the going forth." "Friend, you are a king's man; it is not possible to give you the going forth." "If so, venerable sir, today I shall ask permission of the king; you should come again tomorrow." He consented.

The other too, having eaten his morning meal, having approached the king, said "I wish, Sire, to go forth." "Why will you go forth?" "Having seen the danger in sensual pleasures and the benefit in renunciation." "If so, go forth; but even when gone forth, you should come to see me." He, having accepted saying "Very well," having gone to his own house, having instructed his children and wife, having shown all his property, having taken his own requisites for one gone forth, sat looking at the road of the hermit's arrival. The hermit too, likewise having come through the sky, having entered the inner city, entered his house. He, having served him carefully with food, said "Venerable sir, what should be done by me?" He, having led him outside the city, having taken him by the hand, having led him there by his own power, having given him the going forth, on the following day, having left him right there, having brought food and given it, taught him the preliminary work on the circular meditation object. He, within just a few days, having produced the direct knowledges and meditative attainments, went for almsfood by himself.

He afterwards, having thought "I gave a promise to show myself to the king; I shall show him myself," having paid homage to the hermits, having gone through space to Bārāṇasī, walking for almsfood, reached the king's gate. The king, having seen him, having recognised him, having ushered him inside the dwelling, having shown him honour, asked "Venerable sir, where do you dwell?" "On the bank of the river Sīdā that flows in the northern Himalayan region, in between the golden mountains, great

king." "But, venerable sir, do you dwell there alone, or are there others as well?" "What are you saying, great king? There ten thousand sages dwell, all attainers of direct knowledge and meditative attainments." The king, having heard of their virtues, wished to give almsfood to all of them. Then the king said to him - "Venerable sir, I wish to give almsfood to those sages; what should I do?" "Great king, those sages are without greed for flavours cognisable by the tongue; it is not possible to bring them here." "Venerable sir, in dependence on you I shall feed them; tell me the means." "If so, great king, if you wish to give a gift to them, having departed from here, dwelling on the bank of the river Sīdā, give a gift to them."

He, having accepted saying "Very well," having had all provisions brought, having departed together with the fourfold army, reached the boundary of his own kingdom. Then the hermit, by his own power, having led him together with the army to the bank of the river Sīdā, having had a camp set up on the riverbank, having gone through space to his own dwelling place, returned on the following day. Then the king, having fed him carefully, said "Tomorrow, venerable sir, having taken the ten thousand sages, come right here." He, having accepted saying "Very well," having gone, on the following day at the time for the alms round, informed those sages "Sirs, the king of Bārāṇasī, having come saying 'I shall give you almsfood,' seated on the bank of the river Sīdā, invites you for tomorrow; out of compassion for him, having gone to the camp, accept almsfood." They, having accepted saying "Very well," having gone through space, descended not far from the camp. The king, having seen them, having gone out to meet them, having ushered them into the camp, having caused them to sit on the prepared seats, having satisfied the group of sages with superior food, being confident in their deportment, invited them for the morrow as well. By this method he gave gifts to ten thousand hermits for ten thousand years. And while giving, having built a city in that very region, he had agriculture carried out. Now, great king, that king at that time was none other; rather, I am the foremost in giving. For I indeed at that time, having been the foremost in giving, having given that great gift, having transcended this realm of ghosts, was not able to be reborn in the Brahma world. But having consumed the gift given by me, all those hermits, having transcended the sensual sphere of existence, were reborn in the Brahma world. By this too it should be known: "The abiding by the holy life alone is of great fruit."

Having thus made known his own state of being foremost by giving, he makes known the virtues of those sages by the other three terms. Therein, "by self-control" means by morality. "By taming" means by sense-faculty control. "Unsurpassed" means having continuously practised the undertaking of the highest religious duty with these virtues. "One who wanders apart" means having scattered, rejected, and abandoned the group, one who wanders alone; the meaning is one who has gone to solitude. "Concentrated" means with minds concentrated through access and absorption concentration. He shows: "I attended upon austere ascetics of such kind." "I, the upright one" means: I, great king, among those ten thousand sages, even a single man who is upright through the absence of crookedness of body and so on, whether he be of low birth or accomplished in birth, without investigating his birth, having become one with a gladdened mind in their virtues, I shall venerate all of them for a protracted time; I shall venerate them constantly - thus he says. Why? "For beings are

bound to their actions, young men" means: beings indeed are by name bound to their actions, having their actions as their refuge; for that very reason all classes should be known.

And having said thus: "Although, great king, the holy life alone is of greater fruit than giving, yet both of these are indeed reflections of a great man; therefore, having been diligent in both, give gifts and guard morality" - having exhorted him thus, he went to his own place. Making known that meaning, the Teacher said -

440. "Having said this, Maghavā, the king of gods, husband of Sujā;
Having instructed the Videhan, departed to the heavenly assembly."

Therein, "departed" means he went away; he showed himself already seated in the Sudhammā assembly hall of the gods - this is the meaning.

Then the company of gods said to him "Great king, were you not noticed? Where have you been?" Having said "Sirs, in Mithilā an uncertainty arose in King Nimi; having answered his question and having made that king free from doubt, I have come," in order to tell that reason again in verse, he said -

441. "Listen to this, sirs, as many as are assembled here;
The praise of righteous human beings, much high and low.

442. "Just as this King Nimi, wise, seeking what is wholesome;
The king of all the Videhas, the tamer of enemies, gave a gift.

443. As he was giving that gift, a thought arose in him;
Giving or the holy life, which is of great fruit?"

441-443. Therein, "this" means: listen to, hear, this much praise of righteous human beings of good character, being spoken by me, high by way of morality and low by way of giving - this is the meaning. "Just as this" means this King Nimi, "just as" means exceedingly wise.

Thus he, without omitting anything, spoke the praise of the king. Having heard that, the hosts of gods, wishing to see the king, said "King Nimi is our teacher; standing firm in his exhortation, in dependence on him, this divine success was obtained by us; we wish to see him; have him summoned, great king." Sakka, having accepted saying "Very well," having had Mātali summoned, said "My dear Mātali, having yoked the Vejayanta chariot, having gone to Mithilā, having placed King Nimi upon the divine vehicle, bring him here." He, having accepted saying "Very well," having yoked the chariot, set out. But while Sakka was speaking together with the gods, and commanding Mātali, and yoking the chariot, a month by human reckoning had passed. Thus, for King Nimi, who was observing the uposatha on the full-moon day, having opened the eastern lattice window, having sat down on the great terrace, surrounded by a company of ministers, reviewing his morality, that chariot appeared together with the disc of the moon rising from the eastern world system. The people, having eaten their supper, having sat down at the house-doors, speaking pleasant talk, said "Today two moons have risen." Then, while they were still conversing, the chariot became clearly visible. The great multitude, having said "This is not the moon; it is a chariot," when gradually the Vejayanta chariot yoked with a thousand Sindh

horses and driven by Mātali the charioteer became clearly visible, having thought "For whom indeed does this divine vehicle come?" having thought "Not for anyone else; our king is righteous; the Vejayanta chariot must have been sent by Sakka; it is suitable for our king alone" - satisfied and delighted, spoke a verse -

444. "Wonderful indeed in the world, terror arose;
A divine chariot appeared, for the famous Videhan."

Therein, "wonderful" means not become before. "Marvellous" - they spoke thus by way of astonishment.

But while that great multitude was speaking thus, Mātali, having come with the force of the wind, having turned the chariot around, having placed it from behind at the threshold of the latticed window, having made it ready for mounting, invited the king for the purpose of mounting. Making known that meaning, the Teacher said -

445. "The young god of great supernormal power, Mātali, the charioteer of the gods;
Invited the king, the Videhan, dwelling in Mithilā.

446. "Come, having ascended this chariot, O foremost king, lord of the land;
The gods of the Thirty-three with Inda wish to see you;
For those gods, remembering you, are gathered in Sudhammā."

445-446. Therein, "dwelling in Mithilā" means one whose house is established in Mithilā, or one who supports Mithilā by the four ways of supporting others. "Samacchare" means they were sitting speaking praise of his virtues.

Having heard that, the king, having thought "I shall see the world of the gods never seen before, and hospitality will have been shown to Mātali by me; I shall go," having addressed the inner palace and the public, having said "I shall return before long; you, being diligent, perform meritorious deeds such as giving and so on," mounted the chariot. Making known that meaning, the Teacher said -

447. "Then the king, hurrying, the Videhan, lord of Mithilā;
Having risen from his seat, the chief one mounted the chariot.

448. "When he had ascended the divine chariot, Mātali said this:
'By which path shall I drive you, O foremost king, lord of the land;
By which those of evil actions, and those men of meritorious actions?'"

447-448. Therein, "the chief one" means the highest, or facing forward; the meaning is: having given his back to the public, he mounted. "By which" means having gone by which path where those of evil actions dwell, it is possible to see that place, or having gone by which way where those men of meritorious actions dwell, it is possible to see their place - by which of these two paths shall I drive you. This he said, even without being commanded by Sakka, for the purpose of showing the distinction of his messenger role.

Then the king, having thought "Two places not previously seen by me - I shall see both," said -

449. "Take me by both ways, Mātali, charioteer of the gods;
By which those of evil actions, and those men of meritorious actions?"

Then Mātali, thinking "Both cannot be shown all at once; shall I ask him?" asking, spoke a verse again -

450. "By which shall I drive you first, O foremost king, lord of the land;
By which those of evil actions, and those men of meritorious actions?"

The chapter on hell.

Then the king, having thought "I shall inevitably go to the heavenly world, let me first see hell," spoke the next verse -

451. "First I see in hell, the abodes of evil-doers;
The states of those of cruel deeds, and whatever is the destination of the immoral."

Therein, "whatever is the destination" means whatever is the rebirth of these, and that too I see.

Then he first showed him the Vetaraṇī river. Making known that meaning, the Teacher said -

452. "Mātali showed the king the difficult Vetaraṇī river;
Boiling, mixed with lye, red-hot, like a flame of fire."

Therein, "Vetaraṇī" means monks, Mātali, having heard the king's words, having sent the chariot towards hell, first showed him the Vetaraṇī river arisen through temperature on account of kamma. There the guardians of hell, having taken blazing weapons such as swords, spears, lances, javelins, and clubs, strike, pierce, and harass the beings doomed to hell. They, unable to bear that suffering, fall into the Vetaraṇī. It is covered above with thorny cane creepers the size of javelins. They were tormented there for many thousands of years. On those blazing thorns, sharp as razor blades, they are cut into fragments. Beneath them, blazing iron stakes the size of palm tree trunks arise. The beings doomed to hell, having spent a long stretch of time, having trickled down from the cane creepers, having fallen upon the stakes, with pierced bodies, like fish strung on stakes, are tormented for a long time. Those stakes too blaze, and the beings doomed to hell too blaze. Beneath the stakes, on the surface of the water, there are blazing, sharp iron lotus leaves resembling razor blades. They, having trickled down from the stakes, having fallen upon the iron lotus leaves, experience unpleasant feeling for a long time. From there they fall into the caustic water, the water blazes, the beings doomed to hell too blaze, and smoke too arises. But beneath the water, the river bed is covered with razor blades. They, having dived into the water thinking "What is it like below?" are cut into fragments on the razor blades. They, being unable to endure that great suffering, crying out a great terrifying cry, wander about. Sometimes they are carried downstream, sometimes upstream. Then the guardians of hell standing on the bank, having raised up arrows, spears, lances, and so on, pierce them like fish. They, overcome by unpleasant feeling, cry out with a great uproar. Then, having pulled them out with blazing iron hooks, having dragged them, having made them lie down on the blazing iron ground,

they throw red-hot iron balls into their mouths.

Thus King Nimi, having seen the beings doomed to hell afflicted by great suffering in the Vetaraṇī, having become frightened, trembling, with a shaking heart, asked Mātali "What evil deed did these beings do?" And he explained to him. Making known that meaning, he said -

453. "Nimi indeed spoke to Mātali, having seen the people falling into the difficult passage;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that these people fall into the Vetaraṇī?
454. Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
455. "Those powerful ones who harm the weak in the world of the living, who irritate them, being of very bad character;
Those of cruel deeds, having produced evil, these people fall into the Vetaraṇī."

453-455. Therein, "finds me" means I have become as if without power over myself, as if belonging to fear. "Having seen" means having seen those falling. "Knowing" means, monks, that Mātali, himself knowing, declared to him who did not know. "The weak" means those devoid of bodily power, power of wealth, and power of command. "The powerful" means those endowed with those powers. "They harm" means they torment with blows of the hand and so on. "They irritate" means they revile and strive against them with the grounds for reviling in various ways. "Having produced" means having generated, having done - this is the meaning.

Thus Mātali, having answered his question, when the Vetaraṇī hell had been seen by the king, having made that region disappear, having sent the chariot forward, having shown the place of being devoured by dogs and so on, when asked a question by the king who was frightened having seen that, he answered. Making known that meaning, the Teacher said -

456. "Brown dogs and spotted vultures, flocks of ravens eat, frightful;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that these people flocks of ravens eat.
457. Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
458. "Those who are stingy here, miserly, abusive to ascetics and brahmins;
They harm and irritate, being of very bad character, those of cruel deeds, having produced evil;
These people flocks of ravens eat."

456-458. In the remaining questions and answers beyond this, the same method applies. Therein, "brown" means of red colour. "Dogs" means hounds. "And spotted" means of variegated colour, and of white, black, yellow, and red colour - thus he shows dogs of five colours. They, it is said, the size of great elephants, having pursued the beings doomed to hell on the blazing iron ground like deer, having bitten into their buttocks, having cast their bodies measuring three leagues down onto the blazing iron ground, having trampled the chests of those crying out with a great roar with their two front feet, having left only the bones, having torn off the flesh, they eat. "Vultures" means vultures with iron beaks, the size of great merchandise carts. These, having broken their bones with beaks resembling spears, eat the bone marrow. "Flocks of ravens" means groups of crows with iron beaks. They, exceedingly frightful, eat at each and every sight. "These people" means he asked: "Those beings doomed to hell whom flocks of ravens eat, what evil indeed did these mortals do?" "Stingy" means non-givers to others. "Miserly" means those who prevent even others from giving, obstinately stingy. "Of ascetics and brahmins" means of those who have calmed and warded off evil.

459. "Ablaze they tread upon the earth, and they are beaten with heated masses;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;

What evil did these mortals do, that these people lie struck by masses.

460. Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.

461. "Those in the world of the living who are of very evil character, who harm men and women of blameless character;
They harm and irritate, being of very bad character, those of cruel deeds, having produced evil;
These people lie struck by masses."

459-461. Therein, "ablaze" means with blazing bodies. "The earth" means the blazing iron ground, nine yojanas thick. "They tread" means they step upon. "And they are beaten with masses" means the guardians of hell, having pursued them, having struck them on the calves and so on with blazing iron masses the size of palm trees, having knocked them down, beat them with those very masses, crushing them to bits. "Of very evil nature" means having themselves become thoroughly of evil character. "Of non-evil character" means one accomplished in morality, good conduct and so on, or one who is innocent.

462. "Others scatter the charcoal pit, men weeping with bodies completely burnt;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that these people scatter the charcoal pit?"

463. Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.

464. "Whoever for the sake of a guild's wealth, having made false witness, cause debts to be lost;

Having ruined the populace, O lord of men, those of cruel deeds, having produced evil;
These people scatter the charcoal pit."

462-464. "Therein, the charcoal pit" means my dear Mātali, who indeed are these others who, like cattle entering a cattle pen, having been surrounded by the guardians of hell and being beaten with blazing iron balls, fall into the charcoal pit. And there, having taken up with great iron baskets, they pour embers upon those who are submerged up to the measure of the hip; then they, being unable to receive the embers, weeping, with burnt bodies, scatter and shake them off; or by the power of action they scatter and pour embers upon their own heads - this is the meaning. "Of a guild's wealth" means on account of wealth belonging to a guild that had been collected and deposited thinking "When there is an opportunity, we will give a gift, or we will carry on an offering, or we will build a monastery." "Cause to be lost" means having consumed that wealth as they pleased, having given a bribe to the guild elders, having made false witness saying "At such and such a place so much went to expenditure, at such and such a place so much was given by us," they cause that debt to be lost, they destroy it.

465. "Ablaze, burning, flaming forth, a great copper cauldron is seen;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that these people fall headlong into the copper cauldron.
466. Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
467. "Those who harm and irritate a virtuous ascetic or brahmin, being of very bad character;
Those of cruel deeds, having produced evil, these people fall headlong into the copper cauldron."

465-467. Therein, "flamed forth" means blazing. "Great" means the size of a mountain, filled with molten copper liquid established for a cosmic cycle. "Headlong" means being thrown by frightful guardians of hell, having made their feet upward and heads downward, they fall into that copper cauldron. "Virtuous" means accomplished in the qualities of morality and good conduct.

468. "They pull out the neck and then having wrapped it, having soaked it in hot water;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that these people lie with severed heads?
469. Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
470. "Those in the world of the living who are of very evil character, having seized birds, they torment them;

Having tormented the bird, O lord of men, those of cruel deeds, having produced evil;
These people lie with severed heads."

468-470. Therein, "they pull out" means they tear off. "Then having wrapped" means having wrapped face down with blazing copper strings. "In hot water" means in copper water established for a cosmic cycle. "Having soaked" means having moistened and thrown in. This is what is meant - My dear Mātali, those whose necks these guardians of hell, having wrapped with blazing copper strings, having bent down the body measuring three leagues, having twisted that neck round and pulled it out, having taken it up with blazing iron rods, having thrown it into a single blazing copper liquid, are satisfied and joyful; and when that neck has been pulled out, the neck arises again together with the head. What deed did these do? For having seen these, fear arises in me. "Having seized birds, they torment them" means, great king, those who in the world of the living, having caught birds, having pulled out their wings, having twisted their necks, having brought about the destruction of life, either eat or sell them - these lie with severed heads.

471. "With abundant water and banks not deep, this river flows with good fords;
Men scorched by heat drink, and what they have drunk becomes chaff for them.

472. "For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that what they have drunk becomes chaff for them?

473. Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.

474. "Those of impure deeds who give to buyers pure grain mixed with chaff;
For those scorched by heat and thirsty, what they have drunk becomes chaff for them."

471-474. Therein, "with banks not deep" means with shores that are not deep. "With good fords" means endowed with beautiful fords. "Becomes chaff" means it becomes rice chaff. "Drink" means drinking water. In that place, it is said, a delightful river with abundant water flows; the beings doomed to hell, scorched by the heat of fire, being unable to endure the thirst, having raised their arms, trampling the blazing copper earth, descend into that river; at that very moment the banks blaze up, and the drinking water, having assumed the state of chaff and leaves, blazes up. They, being unable to endure the thirst, eat that blazing chaff and leaves. That, having burnt their entire body, comes out from the lower part. They, being unable to endure that suffering, having raised their arms, cry out. "Pure grain" means pure grain of seven kinds beginning with paddy. "Mixed with chaff" means having made it mixed with leaves or chaff or sand, clay, and so on. "Of impure deeds" means those of defiled bodily, verbal, and mental actions. "To buyers" means saying "I shall give pure grain," having taken payment from the buyer's hand, they give such impure grain.

475. "With arrows and spears and lances, they pierce both sides of those crying;

For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that these people lie slain by spears?

476. Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
477. "Those in the world of the living who are of unwholesome deeds, who make their livelihood by taking what is not given;
Grain, wealth, silver, gold, and also goats, sheep, cattle, and buffaloes;
Those of cruel deeds, having produced evil, these people lie slain by spears."

475-477. Therein, "dubhayāni" means both. "Tudanti" means they pierce. "Kandataṃ" means of those crying. The harsh guardians of hell, having surrounded them like hunters surround a deer in the forest, pierce both sides with various weapons such as arrows and so on; the body, full of holes large and small, appears like an old leaf. "Adinnamādāya" means having taken what belongs to others, both animate and inanimate, by housebreaking and so on and by deception, they earn their livelihood.

478. "Bound by the neck, why are these some, others cut open lie in portions;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that these people lie in portions.
479. Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
480. "Sheep-butchers, pig-butchers, and fishermen, cattle, buffaloes, and goats and sheep;
Having killed, they displayed in butcher shops, those of cruel deeds, having produced evil;
These people lie in portions."

478-480. Therein, "bound by the neck" means having bound them by the neck with great blazing copper strings, having dragged them, having cast them down upon the iron ground, having seen them being beaten with various weapons, he asked. "Others cut open" means others, however, were cut into fragments. "In portions" means having placed them on blazing iron plates, having beaten them like meat with a mallet, having become heaped up, they lie. "Fishermen" means fish-killers. "Beast" means a cow. "They displayed in butcher shops" means having sold meat, they placed it in butcher-shop stalls for the purpose of making a livelihood.

481. "This lake is full of urine and excrement, foul-smelling in appearance, impure, it blows a putrid odour;
Overcome by hunger, men eat, for fear finds me, charioteer, having seen;
I ask you, Mātali, charioteer of the gods, what evil did these mortals do,
That these people feed on urine and excrement?"
482. Asked, he explained, Mātali, the charioteer of the gods;

The result of evil deeds, knowing, he declared to the unknowing.

483. "Those who are torturers here, causing anger, always devoted to the injury of others;
Those of cruel deeds, having produced evil, betrayers of friends, these fools eat excrement."

481-483. Therein, "overcome by hunger, men eat" means those beings doomed to hell, touched by famine, being unable to endure hunger, making old excrement - boiling, smoking, blazing, established for a cosmic cycle - into lumps, eat and consume it. "Torturers" means those who inflict torture. "Hostile ones" means those who harass even friends and companions. "Betrayers of friends" means those who, having eaten and consumed in the very houses of those same friends, having sat down on prepared seats, having slept, again cause them to bring coins and money, take bribes - those foolish betrayers of friends eat such excrement, great king.

484. "This lake is full of blood and pus, foul-smelling in appearance, impure, it blows a putrid odour;
Men scorched by heat drink, for fear finds me, charioteer, having seen;
I ask you, Mātali, charioteer of the gods, what evil did these mortals do,
That these people feed on blood and pus.

485. Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.

486. "Those who in the world of the living kill mother or father, expelled ones, kill Worthy Ones;
Those of cruel deeds, having produced evil, these people feed on blood and pus."

484-486. Therein, "scorched by heat" means oppressed by torment. "Expelled" means defeated; having killed their mother and father who were feeble and decrepit with age, they incurred expulsion while still in the lay state. "Worthy Ones" means those befitting special veneration. "They kill" means they slay their mother and father who were difficult to care for. Moreover, by the term "Worthy Ones" he also includes the disciples of the Buddha.

In yet another subsidiary hell too, the guardians of hell, having pierced the tongues of the beings doomed to hell with a blazing iron hook the size of a palm tree and having dragged them out, having cast those beings onto the blazing iron ground, having spread them out like a bull's hide, they strike them with a hundred stakes. They tremble like fish thrown on dry land, and being unable to endure that suffering, crying and lamenting, they emit spittle from their mouths. When that was shown by Mātali, the king said -

487. "And see the tongue pierced by a hook, beaten like hide with a hundred stakes;
They tremble like fish thrown on dry land, they emit spittle, weeping - why are these?

488. "For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that these people lie having swallowed the hook?"
489. Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
490. "Whatever humans have come to the marketplace, they reduce the price by the price of the purchase;
Fraud by fraud, because of greed for wealth, concealed, like killing a water-creature.
491. "For there are no shelters for the fraudulent one, put forward by his own actions;
Those of cruel deeds, having produced evil, these people lie having swallowed the hook."

487-491. Therein, "why are these" means for what reason are these. "Having swallowed the hook" means having swallowed the fish-hook. "Gone to the marketplace" means gone to the boundary, the limit; the meaning is standing at the place of valuation. "They reduce the price by the price" means having taken this or that price as a bribe, they reduce the price of this or that animate or inanimate thing, whether of elephants, horses and so on, or of gold, silver and so on. "The purchase" means reducing that, they reduce the purchase of the buyers; when a hundred is to be given, they cause fifty to be given, and take the remainder having divided it with them. "Fraud by fraud" means this or that fraud among false weighing and so on. "Because of greed for wealth" means through greed for wealth they do this fraudulent action. "Concealed, like killing a water-creature" means even while doing that action, having concealed the fact of it having been done thus with sweet speech, just as those approaching to kill a water-creature, a fish, having concealed the hook with bait, kill it, so having concealed it, they do that action. "For there are no shelters for the fraudulent one" means for the fraudulent one who thinks "My action is concealed, no one knows it," there are indeed no shelters. He, put forward by those actions, does not obtain a support.

492. "These women with bodies completely broken, having raised their arms, cry out, ill-born;
Smeared, stained with blood and pus, like cattle cut open at the slaughter house;
They are always buried in a piece of ground, ablaze, masses pass over them.
493. "For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these women do, who are always buried in a piece of ground;
Ablaze, masses pass over them.
494. Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.

495. "Women of good families here in the world of the living, of impure deeds, practised what was bad and unpleasant;
They, of deceitful appearance, having abandoned their husbands, went to another for the sake of sensual delight and amusement;
They, having delighted in the world of the living, ablaze, masses pass over them."

492-495. Therein, "women" means females. "With bodies completely broken" means with bodies well broken all around. "Ill-born" means of bad birth, deformed, loathsome. "At the slaughter house" means at the place of cattle slaughter. "Cut open" means having become smeared with pus and blood, like cattle with severed heads. "Always buried" means standing as if constantly placed and buried up to the waist, having been made to enter the blazing iron ground. "Masses pass over them" means my dear Mātali, these mountain masses pass over those women. It is said that when they are standing thus, having entered up to the measure of the waist, from the eastern direction a blazing iron mountain, having arisen, crying out like a thunderbolt, having come, goes crushing the body as if with a grinding stone. When that has passed over and stands on the western side, again their body appears. They, being unable to endure the suffering, having raised their arms, cry out. The same method applies also to the blazing mountains arisen in the remaining directions. Two mountains, having arisen, crush them like a sugar-cane press, and boiling blood flows. Sometimes three mountains, having arisen, crush them. Sometimes four mountains, having arisen, crush their bodies. Therefore he said "masses pass over them."

"Women of the family" means daughters of the family established in a family.
"Practised what is bad and unbecoming" means they performed unrestrained actions.
"Of blazing appearance" means having become of fraudulent appearance, of a wanton nature. "Having abandoned the husband" means having forsaken one's own husband. "Practised" means they went. "For the sake of delight and play" means for the sake of sensual delight and for the sake of amusement. "Having delighted" means having delighted one's own mind together with other men, they were reborn here. Then these masses pass over their bodies, ablaze.

496. "Having seized by the feet, why do these some, headlong into hell they throw;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that these people headlong into hell they throw.

497. Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.

498. "Those in the world of the living who are of unwholesome deeds, who transgress with another's wife;
Such ones are thieves of the highest treasure, these people headlong into hell they throw.

499. "They for many years there, in the hells experience painful feeling;

For there are no shelters for the evil-doer, put forward by his own actions;
Those of cruel deeds, having produced evil, these people headlong into hell
they throw."

496-499. Therein, "hell" means in a great pit filled with blazing embers. They, it is said, like cattle entering a cattle pen, being shot at and beaten by the guardians of hell who have seized various weapons, when they approach that hell, then those guardians of hell, having made their feet upward, throw and cast them there. Having seen them being thus thrown, asking, he said thus. "Thieves of the finest goods" means thieves of excellent goods held dear by human beings.

And having said thus, the charioteer Mātali, having caused that hell to disappear, having sent the chariot forward, showed the hell which is the place of suffering for those of wrong view. Asked by him, he explained.

500. "These various high and low afflictions are seen in the hells, of very terrible form;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that these people experience exceeding suffering, sharp,
Severe, bitter feelings.

501. Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.

502. "Those in the world of the living who hold very evil views, through delusion do deeds on trust;
And they instigate others in views, having produced evil through evil view;
These people experience exceeding suffering, sharp, severe, bitter feelings."

500-502. Therein, "uccāvacāme" means "these high and low," the meaning is both small and great. "Upakkamā" means applications of causes. "Supāpaditṭhino" means those of thoroughly evil view through the wrong view of ten bases beginning with "there is not what is given." "Vissāsakammāni" means through trust in that view, having become dependent upon it, they perform various kinds of evil deeds. "Teme" means these people experience such suffering.

Thus he told the king the hell of suffering for those of wrong view. In the heavenly world too, the company of gods, looking at the road of the king's arrival, sat down just so in the Sudhammā assembly hall of the gods. Sakka too, reflecting "Why indeed, Mātali, is he tarrying?" having known that reason, thinking "Mātali, in order to display the distinction of his mission, goes about showing the hells, saying 'Great king, having done such and such a deed, they are tormented in such and such a hell'; but King Nimi's life span would be exhausted in just a little while, and the showing of hells would not reach its end," sent a young god of great speed, saying "You tell Mātali 'Take the king quickly and come.'" He, having accepted saying "Very well," having gone with speed, reported. Mātali, having heard his words, thinking "It is not possible to tarry," having shown the king many hells in the four directions all at once, spoke a verse -

503. "Known to you, great king, are the abodes of evil-doers;
The states of those of cruel deeds, and whatever is the destination of the
immoral;
Drive on now, royal sage, near the king of gods."

Its meaning is - Great king, having seen this residence of evil-doing beings, the states of those of cruel deeds are known by you. And whatever is the destination, the rebirth, of the immoral, that too is known to you. Now, for the purpose of seeing the divine success near the king of gods, drive on, go, great king.

The chapter on hell is completed.

The chapter on heaven.

And having said thus, Mātali drove the chariot in the direction of the heavenly world. The king, while going to the heavenly world, having seen the mansion standing in the sky of the young goddess Bīraṇī - twelve yojanas in extent, made of jewels, with five spires, adorned with all ornaments, endowed with pleasure gardens and ponds, surrounded by wish-fulfilling trees - and having seen that young goddess seated on the back of the bed inside the pinnacle building, surrounded by a thousand nymphs, having opened the jewelled lion-lattice window and looking out, asking Mātali, spoke a verse. The other also explained to him.

504. "This mansion appears with five spires, adorned with garlands in the midst of the bed;
There dwells a woman of great majesty, displaying supernormal powers high and low.

505. "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What good did this woman do, she who rejoices in the mansion, having attained heaven?

506. Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.

507. "If you have heard of Bīraṇī in the world of the living, she was a slave born in the house of a brahmin;
She, having known a guest at the proper time, rejoiced in him once like a mother in her son;
Through self-control and sharing, she rejoices in this mansion."

504-507. Therein, "with five spires" means endowed with five pinnacle buildings. "Adorned with garlands" means adorned with all ornaments such as garlands and so on - this is the meaning. "There dwells" means she dwells in that mansion. "Displaying supernormal powers high and low" means displaying divine power of various kinds. "Having seen" means having seen this, joy finds me standing there, obtains me; the meaning is: I become as if possessed of joy, because of being overcome by contentment. "A slave born of a slave woman" means a slave born in the womb of a household slave. "She was of a brahmin" means she, it is said, was a

female slave of a certain brahmin in the time of Kassapa, the One of Ten Powers. "She at the proper time" means eight ticket meals had been relinquished by that brahmin to the Community. He, having gone home, said to the brahmin wife: "From tomorrow onwards, making each one worth one kahāpaṇa for each monk, you should prepare eight ticket meals." She refused, saying "Master, monks are cheats; I shall not be able to." His daughters too refused. He said to the female slave: "Will you be able, mother?" She, having accepted saying "I shall be able, sir," having carefully prepared rice gruel, sweet-meats, food and so on, having obtained the ticket, having known a guest who had come at the proper time, having caused him to sit down on a well-prepared seat in a place smeared with fresh cow-dung and with flower offerings arranged, just as a mother rejoices once in a son who has come from being away, so she constantly rejoices, carefully serves food, and gives something of her own property too. "Through self-control and sharing" means she was virtuous and generous; therefore through that morality and that generosity she rejoices in this mansion. Or alternatively, "through self-control" means through the subjugation of the faculties.

And having said thus, Mātali, having sent the chariot forward, showed the seven golden mansions of the young god Soṇadinnā. He, having seen those and his splendid achievement, asked about the deed done by him. The other also explained to him.

508. "Shining brightly they illuminate, seven mansions created;
There a demon of great supernormal power, adorned with all ornaments;
Goes round about on all sides, attended by a group of women.
509. "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What good did this mortal do, he who rejoices in the mansion, having attained heaven?
510. Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
511. "Soṇadinnā the householder, he was a master in liberality;
He, for the sake of those gone forth, had seven dwelling-places made.
512. "He attended upon them attentively, the monks dwelling there;
Clothing and food, lodging and lamps;
He gave to the upright, with a clear mind.
513. "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors.
514. "He observed the Observance, always restrained in morality;
Through self-control and sharing, he rejoices in this mansion."

508-514. Therein, "shining brightly" means blazing. "They illuminate" means they shine like a young sun. "There" means in those seven mansions standing in succession. "Demon" means one young god. "Soṇadinnā" means: great king, this one formerly, in the time of Kassapa, the One of Ten Powers, in a certain market town in

the Kāsi country, was a householder named Soṇadinnā, a master in liberality. He, having had seven monastery huts built for those gone forth, attended carefully upon the monks dwelling there with the four requisites, and he observed the Observance, and was always restrained in morality. He, having passed away from there, was reborn here and rejoices - this is the meaning. And herein, "the extra holiday" means this was said with reference to the seventh and ninth days by way of going out to meet and following on from the eighth-day Observance, and the thirteenth and the first day of the fortnight by way of going out to meet and following on from the fourteenth and fifteenth.

Thus, having spoken of the deed done by Soṇadinnā, having sent the chariot forward, he showed the crystal mansion. That was twenty-five yojanas in height, endowed with many hundreds of pillars made of the seven precious things, adorned with many hundreds of pinnacle buildings, surrounded by nets of tinkling bells, with raised banners made of gold and silver, decorated with pleasure groves and forests variegated with various flowers, endowed with delightful ponds, and surrounded by nymphs skilled in dancing, singing, music, and the like. Having seen that, the king asked about the deed done by those nymphs, and the other answered for him too.

515. "This divine mansion shines, well-fashioned with crystal walls;
Crowded with groups of excellent women, adorned with excellent pinnacle buildings;
Endowed with food and drink, and with both dancing and singing.
516. "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What good did these mortals do, they who rejoice in the mansion, having attained heaven?
517. Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
518. "Whatever women here in the world of the living, virtuous female lay followers;
Delighting in giving, always with confident minds, established in truth, diligent on the Observance day;
Through self-control and sharing, they rejoice in this mansion."

515-518. Therein, "divine mansion" (byamhaṃ) means a mansion; "palace" is what is said. "With crystal walls" (phalikāsu) means on crystal walls. "Crowded with groups of excellent women" (nārīvaragaṇākīṇṇaṃ) means crowded with groups of excellent women. "Adorned with excellent pinnacle buildings" (kūṭāgāraavarocitaṃ) means gathered and collected with excellent pinnacle buildings; the meaning is "increased." "Both" (ubhayaṃ) means with both. "Whatever women" - although this was said without specifying anyone in particular, they should be understood as having been female lay followers in Bārāṇasī in the Dispensation of the Buddha Kassapa, and having performed meritorious deeds of the aforesaid kinds through co-operation, they attained that divine success.

Then he, having sent the chariot forward, showed him one delightful jewel mansion. That stands established on a level piece of ground, accomplished in height, shining like a jewel mountain, resounding with divine singing and music, surrounded by many young gods. Having seen that, the king asked about the deed done by those young gods, and the other answered for him too.

519. "This divine mansion shines, fashioned with lapis lazuli walls;
Endowed with pieces of land, divided into sections, measured.
520. "Large drums and small drums, dancing, singing, and well-played music;
Divine sounds emanate, pleasant to hear, delightful.
521. "Never before have I known such a sound, so gone, so very beautiful;
Whether seen or whether heard.
522. "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the
gods;
What good did these mortals do, they who rejoice in the mansion, having
attained heaven?
523. Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
524. "Whatever mortals here in the world of the living, virtuous lay followers;
Parks and wells, wayside water-sheds and bridges;
To Worthy Ones who are calmed, they attentively provided.
525. "Robes and almsfood, requisites and lodgings;
They gave to the upright, with a clear mind.
526. "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors.
527. "They observed the Observance, always restrained in morality;
Through self-control and sharing, they rejoice in this mansion."

519-527. Therein, "with lapis lazuli walls" means on the lapis lazuli walls. "With pieces of land" means endowed with delightful pieces of land. "Large drums and small drums" means these two are played here. "Dancing, singing, and well-played music" means various kinds of dances and songs, and the well-played music of other musical instruments too take place here. "Gone thus" means gone to such a delightful state. "Whatever" - although this too was said without specifying anyone in particular, they should be understood as having been lay followers residing in Bārāṇasī in the time of the Buddha Kassapa, and having performed these meritorious deeds through co-operation, they attained that success. Therein, "they provided" means they provided, they gave to them - this is the meaning. "Requisite" means requisite for the sick. "They gave" means thus they gave gifts of many kinds.

Thus he, having told of the deed done by them, having sent the chariot forward, showed yet another crystal mansion. That was adorned with numerous pinnacle buildings, encircled by a river of pure water whose banks were adorned with divine young groves covered with various flowers, resounding with various birds - the abode of one meritorious being surrounded by a group of nymphs. Having seen that, the king asked about the deed done by him, and the other answered for him too.

528. "This divine mansion shines, well-fashioned with crystal walls;
Crowded with groups of excellent women, adorned with excellent pinnacle buildings.
529. "Endowed with food and drink, and with both dancing and singing;
And a river flows around it, adorned with trees of various flowers.
530. "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What good did this mortal do, he who rejoices in the mansion, having attained heaven?
531. Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
532. "In Mithilā a householder, he was a master in liberality;
Parks and wells, wayside water-sheds and bridges;
To Worthy Ones who are calmed, he attentively provided.
533. "Robes and almsfood, requisites and lodgings;
He gave to the upright, with a clear mind.
534. "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors.
535. "He observed the Observance, always restrained in morality;
Through self-control and sharing, he rejoices in this mansion."

528-535. Therein, "a river" is an inversion of expression; the meaning is that one river, having encircled that mansion, flowed. "Adorned with trees of various flowers" means that river was adorned with trees of various flowers. "In Mithilā" means: this one, great king, in the time of the Buddha Kassapa, in the city of Mithilā, was a certain householder, a master in liberality. He, having performed these meritorious deeds such as planting parks and so on, attained this success.

Thus, having told of the deed done by him, having sent the chariot forward, he showed yet another crystal mansion. That was endowed with a cluster of young woodland, surpassing the former mansion, covered with various flowers and fruits. Having seen that, the king asked about the deed done by the young god endowed with that success, and the other answered for him too.

536. "This divine mansion shines, well-fashioned with crystal walls;
Crowded with groups of excellent women, adorned with excellent pinnacle buildings.

537. "Endowed with food and drink, and with both dancing and singing;
And a river flows around it, adorned with trees of various flowers.
538. "Rājāyatana trees and wood-apple trees, mango trees and sal trees and rose-apple trees;
Tinduka trees and piyāla trees, many trees with perpetual fruit.
539. "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What good did this mortal do, he who rejoices in the mansion, having attained heaven?"
540. Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
541. "In Mithilā a householder, he was a master in liberality;
Parks and wells, wayside water-sheds and bridges;
To Worthy Ones who are calmed, he attentively provided.
542. "Robes and almsfood, requisites and lodgings;
He gave to the upright, with a clear mind.
543. "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors.
544. "He observed the Observance, always restrained in morality;
Through self-control and sharing, he rejoices in this mansion."

536-544. "In Mithilā" means: this one, great king, in the time of the Buddha Kassapa, in the Videha country, in the city of Mithilā, was a certain householder, a master in liberality. He, having performed these meritorious deeds, attained this success.

Thus, having told of the deed done by him, having sent the chariot forward, having shown yet another lapis lazuli mansion just as the former one, when asked about the deed done by the young god experiencing success there, he told.

545. "This divine mansion shines, fashioned with lapis lazuli walls;
Endowed with pieces of land, divided into sections, measured.
546. "Large drums and small drums, dancing, singing, and well-played music;
Divine sounds emanate, pleasant to hear, delightful.
547. "Never before have I known such a sound, so gone, so very beautiful;
Whether seen or whether heard.
548. "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What good did this mortal do, he who rejoices in the mansion, having attained heaven?"
549. Asked, he explained, Mātali, the charioteer of the gods;

The result of meritorious deeds, knowing, he declared to the unknowing.

550. "In Bārāṇasī a householder, he was a master in liberality;
Parks and wells, wayside water-sheds and bridges;
To Worthy Ones who are calmed, he attentively provided.
551. "Robes and almsfood, requisites and lodgings;
He gave to the upright, with a clear mind.
552. "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors.
553. "He observed the Observance, always restrained in morality;
Through self-control and sharing, he rejoices in this mansion."

Then, having sent the chariot forward before him, having shown a golden mansion resembling the young sun, when asked about the success of the young god dwelling there, he told.

554. "Just as the rising sun, is red and great;
So too this divine mansion, fashioned of gold.
555. "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What good did this mortal do, he who rejoices in the mansion, having attained heaven?"
556. Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
557. "In Sāvattthī a householder, he was a master in liberality;
Parks and wells, wayside water-sheds and bridges;
To Worthy Ones who are calmed, he attentively provided.
558. "Robes and almsfood, requisites and lodgings;
He gave to the upright, with a clear mind.
559. "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors.
560. "He observed the Observance, always restrained in morality;
Through self-control and sharing, he rejoices in this mansion."

545-560. Therein, "the rising sun" means the sun rising up. "At Sāvattthī" means in the time of the Buddha Kassapa, in the city of Sāvattthī, there was a certain householder, a master in liberality. He, having performed these meritorious deeds, attained this success.

Thus, when he had spoken about these eight mansions, Sakka, the king of gods, thinking "Mātali is tarrying exceedingly long," sent yet another young god of great speed. He, having gone quickly, informed him. He, having heard his words, thinking

"It is not possible to tarry now," showed many mansions in the four directions all at once. And when asked by the king about the deed done by the young gods experiencing success there, he told.

561. "Many are my sky-palaces, fashioned of gold;
Shining brightly they illuminate, like lightning amidst a mass of clouds.
562. "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What good did these mortals do, they who rejoice in the mansion, having attained heaven?
563. Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
564. "Through faith well established, when the Good Teaching is well proclaimed;
They did the Teacher's word, in the teaching of the Perfectly Enlightened One;
These are their states, which you, O king, see."

561-564. Therein, "my sky-palaces" means these sky-palaces are established just in the air. He says "these are mansions situated in the sky." "Like lightning amidst a mass of clouds" means like lightning blazing amidst dense rain clouds. "Of one well established" means of one firmly established because of having come by the path. This is what is meant - Great king, these, having formerly gone forth in the Dispensation of the Buddha Kassapa which leads to liberation, of pure morality, practising the ascetic duty, having realised the fruition of stream-entry, being unable to produce arahantship, having passed away from there, were reborn in these golden mansions. Those are the states of these disciples of the Buddha Kassapa, which you, great king, see.

Thus, having shown him the mansions situated in the sky, making an effort for the purpose of going to the presence of Sakka, he said -

- 565.** "Known to you, great king, are the abodes of evil-doers;
And also the states of those of good deeds are known to you;
Drive on now, royal sage, near the king of gods."

Therein, "abodes" means: great king, having first seen the residence of those doomed to hell, the states of evil-doers are known by you; but now, by one seeing the mansions situated in the sky, the states of those of good deeds are also known; now, drive on, go, to see the success near the king of gods.

And having said thus, having sent the chariot forward, he showed the seven surrounding mountains standing encircling Sineru. Making manifest the fact of having been asked by the king about those, having seen them, the Teacher said -

- 566.** "Having mounted a divine vehicle drawn by horses, yoked with a thousand;
The great king, travelling, saw mountains in the midst of the Sīda ocean;
Having seen, he addressed the charioteer, 'What are these mountains called?'"

Therein, "drawn by horses" means being drawn by horses. "Having mounted a divine vehicle" means having stood upon the divine vehicle. "Addā" means he saw. "In the midst of the Sīda" means in the midst of the Sīda great ocean. In that great ocean, it is said, the water is subtle; even a peacock's tail-feather thrown in is not able to find a footing but just sinks; therefore it is called "the Sīda great ocean." In the midst of that. "Nage" means mountains. "What are they called" means what indeed by name are these mountains.

Thus asked by King Nimi, Mātali the young god said -

568. "Sudassana, Karavīka, Īsadhara, Yugandhara;
Nemindhara, Vinataka, Assakaṇṇa - lofty mountains.

569. "These mountains in the midst of the Sīda ocean, gradually risen;
The residences of the great kings, which you, O king, see."

568-569. Therein, "Sudassana" means this, great king, is the outermost of all these, a mountain named Sudassana; next to it is one named Karavīka, which is higher than Sudassana. But in between both of them there is also one intervening great ocean. Next to Karavīka is one named Īsadhara, which is higher than Karavīka. In between them too there is one intervening great ocean. Next to Īsadhara is one named Yugandhara, which is higher than Īsadhara. In between them too there is one intervening great ocean. Next to Yugandhara is one named Nemindhara, which is higher than Yugandhara. In between them too there is one intervening great ocean. Next to Nemindhara is one named Vinataka, which is higher than Nemindhara. In between them too there is one intervening great ocean. Next to Vinataka is one named Assakaṇṇa, which is higher than Vinataka. In between them too there is one intervening great ocean. "Progressively risen" means these seven mountains, with the intervening great oceans, having risen in succession, stood like steps. "Which" means those mountains which you, great king, see, these are the residences of the four great kings.

Having thus shown him the world of the gods ruled by the four great kings, having sent the chariot forward, he showed the images of Inda standing surrounding the Cittakūṭa gateway of the realm of the Tāvatiṃsa. Having seen that, the king asked, and the other answered for him too.

570. "Of many forms, beautiful, variegated in diverse ways, it shines forth;
Crowded with those resembling Indra, well-guarded as if by tigers.

571. "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
This door, what name do they call it, delightful it appears even from afar.

572. Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.

573. "'Citrakūṭa' is what they call it, the entrance of the king of gods;
This shines forth as the door of the mountain Sudassana.

574. "Of many forms, beautiful, variegated in diverse ways, it shines forth;

Crowded with those resembling Indra, well-guarded as if by tigers;
Enter by this way, royal sage, tread upon the dustless ground."

570-574. Therein, "of many forms" means of many kinds. "Variegated in diverse ways" means variegated with diverse jewels. "Shines forth" means what indeed is this that appears. "Crowded" means completely filled. "Well-guarded as if by tigers" means just as a great forest by tigers or lions, so well-guarded by those resembling Indra. But the fact that those images of Indra were placed for the purpose of protection should be understood according to the method stated in the Kulāvaka Jātaka in the Book of Ones. "What name do they call it" means what name do they say. "Entrance" means fashioned for the purpose of going out and entering. "Of Sudassana" means of the mountain Sineru, beautiful to behold. "This is indeed the door" means this shines forth as the door of the city of the gods, ten thousand yojanas in extent, established on the summit of Sineru; the meaning is that the gateway is evident. "Enter by this way" means enter the city of the gods by this door. "Tread upon the dustless ground" means tread upon the dustless divine ground, made of gold, silver, and gems, strewn with various flowers, by means of the divine vehicle, O great king.

And having said thus, Mātali ushered the king into the city of the gods. Therefore it was said -

575. "Having mounted a divine vehicle drawn by horses, yoked with a thousand;
The great king, travelling, saw this assembly hall of the gods."

He, while standing on the divine vehicle and going along, having seen the Sudhammā assembly hall of the gods, asked Mātali, and he told him.

576. "Just as in the autumn sky, a blue radiance is seen;
So too this divine mansion, fashioned of lapis lazuli.

577. "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
This divine mansion, what name do they call it, delightful it appears even from afar.

578. Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.

579. "'Sudhammā' is what they call it, behold this assembly hall appears;
Resplendent with lapis lazuli, variegated, well-fashioned pillars support it.

580. "The pillars are octagonal, well-made, all made of lapis lazuli;
Where the gods of the Thirty-three, all attend upon Indra.

581. "Thinking of the welfare of gods and humans, they gathered together;
Enter by this way, royal sage, for the thanksgiving of the gods."

575-581. Therein, "idaṃ" is merely an indeclinable particle; the meaning is: he saw the assembly hall of the gods. "Passesā" means "look, this one." "Lapis lazuli, beautiful" means beautiful lapis lazuli. "Variegated" means adorned with various

kinds of jewels. "They support" means these well-made pillars of octagonal and other shapes support this assembly hall. "Attending upon Inda" means having made Inda, the chaplain, the forerunner, having surrounded him and standing there, they dwell thinking of the welfare of gods and humans. "Enter by this way" means by this path, enter that place, the thanksgiving of the gods, where the gods dwell rejoicing with one another.

The gods too sat just looking along the path of his coming. They, having heard "The king has come," with divine scents, perfumes, and flowers in their hands, having gone out to meet him as far as the Cittakūṭa gateway, venerating the Great Being with divine scents, garlands, and so on, brought him to the Sudhammā assembly hall of the gods. The king, having descended from the chariot, entered the assembly hall of the gods. The gods invited him with a seat. Sakka too invited him with a seat and with sensual pleasures. Making known that meaning, the Teacher said -

582. The gods welcomed him, having seen the king arrived;
"Welcome to you, great king, and also your coming is not unwelcome;
Sit down now, royal sage, near the king of gods."
583. "Sakka too welcomed the Videhan, dwelling in Mithilā;
Vāsava invited him with sensual pleasures and with a seat."
584. "Good! You have arrived, at the abode of those who wield power;
Dwell among the gods, royal sage, endowed with all sensual pleasures;
Among the Tāvatiṃsa gods, enjoy non-human sensual pleasures."

582-584. Therein, "welcomed" means they were devoted to him; having been full of mirth, they received him. "Endowed with all sensual pleasures" means in those endowed with the prosperity of all sensual pleasures.

Thus invited by Sakka with divine sensual pleasures and with a seat, the king, rejecting, said -

585. "Just as a borrowed vehicle, just as borrowed wealth;
Such is this accomplishment, which is due to another's giving."
586. "And I do not desire this, which is due to another's giving;
Meritorious deeds done by oneself, that is my own wealth."
587. "Having gone among human beings, I will do much wholesome;
By giving, by righteous conduct, by self-control and by taming;
Which having done one is happy, and does not feel remorse afterwards."

585-587. Therein, "which is due to another's giving" means whatever is obtained because of that other's giving, because it was given by him, that is like a borrowed thing; therefore I do not desire this. "Done by oneself" means but whatever meritorious deeds were done by me myself, that alone, because of not being shared with others, is my own wealth, wealth that follows one. "By righteous conduct" means by righteous conduct through the three doors. "By self-control" means by the protection of morality. "By taming" means by sense-faculty control.

Thus the Great Being expounded the Teaching to the gods in a sweet voice. While expounding the Teaching itself, having stayed for seven days by human reckoning, having assembled the troop of gods, while still standing in the midst of the troop of gods, speaking of the virtues of Mātali, he said -

588. "Your lordship has been very helpful to us, Mātali, charioteer of the gods; You who showed me the states of those of good deeds and of evil deeds."

Therein, "you who showed me the states of those of good deeds and of evil deeds" means he who showed me the states of the gods of those of good deeds and the evil states of those doomed to hell of those of evil deeds - this is the meaning.

The chapter on heaven is completed.

Then the king, having addressed Sakka, said "I wish, great king, to go to the human world." Sakka said "If so, my dear Mātali, take King Nimi back to Mithilā right there." He, having accepted saying "Very well," prepared the chariot. The king, having exchanged friendly greetings with the hosts of gods, having turned the gods back, mounted the chariot. Mātali, driving the chariot, reached Mithilā by way of the eastern direction. The public, having seen the divine chariot, was greatly delighted, saying "Our king has come." Mātali, having circumambulated Mithilā, having brought the Great Being down at that very window, having asked permission saying "I am going, great king," went to his own place. The public too, having surrounded the king, asked "What is the heavenly world like, Sire?" The king, having described the success of the deities and of Sakka, the king of the gods, expounded the Teaching to the public: "You too should perform meritorious deeds such as giving and so on; thus you will be reborn in that heavenly world."

He afterwards, when the barber reported the arising of grey hair, having had the grey hair pulled out with golden tweezers, having placed it on his hand, having given the barber an excellent village, having become desirous of going forth, handed over the kingdom to his son. And when he said "Why, Sire, will you go forth?" -

"The hairs on my head, these have arisen as snatchers of life;
Divine messengers have appeared, it is time for my going forth."

Having spoken this verse, having gone forth like the former kings, dwelling in that very mango grove, having developed the four divine abidings, he was reborn in the Brahma world. Making manifest his state of having thus gone forth, the Teacher spoke the concluding verse -

589. "Having said this, King Nimi, the Videhan, lord of Mithilā;
Having performed various sacrifices, undertook self-control."

Therein, "having said this" means having said this verse "The hairs on my head."
"Having performed various sacrifices" means having given a great gift. "He undertook self-control" means he undertook the self-control of morality.

But his son named Kālārajanaka cut off that lineage.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too the Truth-finder went forth in the great renunciation indeed," connected the Jātaka: "At that time Sakka was Anuruddha, Mātali was Ānanda, the eighty-four thousand warriors were the Buddha's assembly, but King Nimi was myself, the Perfectly Enlightened One."

The commentary on the Nimi Jātaka is the fourth.

542. Commentary on the Umaṅga Jātaka

"Pañcāla with his entire army" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the perfection of wisdom. For one day the monks, seated together in the Teaching hall, sat praising the Truth-finder's perfection of wisdom: "Of great wisdom, friends, is the Truth-finder, of broad wisdom, of profound wisdom, of joyful wisdom, of swift wisdom, of sharp wisdom, of penetrative wisdom, a crusher of others' doctrines; by the power of his own wisdom, having tamed brahmins such as Kūṭadanta, wandering ascetics such as Sabhiya, thieves such as Aṅgulimāla, demons such as Āḷavaka, gods such as Sakka, and Brahmā gods such as Baka, he rendered them free from agitation; having given the going forth to a great multitude of people, he established them in the paths and fruits. Thus of great wisdom, friends, is the Teacher." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, is the Truth-finder wise; in the past too, when knowledge was not yet fully matured, even while practising the conduct for the purpose of the knowledge of enlightenment, he was wise indeed," being requested by them, brought up the past.

In the past, in the Videha country, in Mithilā, a king named Vedeha exercised kingship. He had four wise ones as advisers on matters of welfare and the Teaching: Senaka, Pukkusa, Kāminda, and Devinda. Then the king, towards the break of dawn on the day of the Bodhisatta's taking of conception, saw such a dream - In the royal courtyard, at the four corners, four masses of fire the size of the great rampart arose and blazed. In their midst, a mass of fire the size of a firefly, having arisen, at that very moment, having surpassed the four masses of fire, having risen up as far as the Brahma world, having illuminated the entire world-circle, stood there; fallen on the ground, even as much as a mustard seed is visible. The worlds with their gods, with their Māras, with their Brahmās venerate it with scents, garlands, and so on; the great multitude walks right amidst the flames, and does not receive even a pore's worth of heat. The king, having seen this dream, frightened and trembling, having risen, thinking "What will become of me?" while remaining seated let the dawn rise.

The four wise ones too, having come early in the morning, asked about sleeping happily: "Did you, Sire, sleep happily?" He, having said "How could I have obtained a happy sleep?" told everything: "Such a dream was seen by me." Then the wise Senaka, having said "Do not fear, great king; this is an auspicious dream; there will be growth for you," when it was said "For what reason, teacher?" having said "Great king, surpassing us four wise ones, another, a fifth wise one, will arise for you; for we four wise ones are like four masses of fire; like a mass of fire arisen in their midst, another, a fifth wise one, will arise; he will be incomparable in the world including the gods," when it was said "But where is he now?" declared as if seen by the divine eye

through the power of his own craft: "Great king, today there must be either his taking of conception or his emergence from the mother's womb." The king too, from then on, remembered those words.

Now in Mithilā, at the four gates, there were four villages: Pācīnayavamajjhaka, Dakkhiṇayavamajjhaka, Pacchimayavamajjhaka, and Uttarayavamajjhaka. Among them, in Pācīnayavamajjhaka, a millionaire named Sirivaḍḍhana dwelt; his wife was named Sumanadevī. The Great Being, on that day, at the time the dream was seen by the king, having passed away from the Tāvatiṃsa realm, took conception in her womb. At that very time, a thousand other young gods too, having passed away from the Tāvatiṃsa realm, took conception in the families of the foremost and next foremost millionaires in that very village. Sumanadevī too, after the elapse of ten months, gave birth to a golden-coloured son. At that moment, Sakka, looking at the human world, having known the state of the Great Being's emergence from the mother's womb, thinking "It is fitting to make this Buddha-sprout well known in the world including the gods," at the moment of the Great Being's emergence from the mother's womb, having gone with an invisible body, having placed one medicinal ball in his hand, went to his own place. The Great Being, having made a fist, seized it. But when he emerged from the mother's womb, not even a trifle of pain arose for the mother; he emerged with ease, like water from a water-pot.

She, having seen the small bowl of medicine in his hand, said "Dear son, what has been obtained by you?" "Medicine, mother" - he placed the divine medicine in his mother's hand. And having placed it, he said "Mother, give this medicine to those afflicted with whatever illness." She, satisfied and delighted, informed the millionaire Sirivaḍḍhana. Now he had a seven-year headache. He, being satisfied and delighted, having thought "This one, being born from his mother's womb, came having taken medicine; at the very moment of birth he spoke together with his mother; medicine given by one so meritorious will be of great power," having taken that medicine, having rubbed it on a grindstone, smeared a little on his forehead. At that moment his seven-year headache, like water from a lotus petal, having rolled off, departed. He, thinking "The medicine is of great power," was filled with pleasure. The fact of the Great Being having come having taken medicine became well-known everywhere. Whoever were sick, all went to the millionaire's house and requested medicine. For all of them, having rubbed it on a grindstone, having taken a little, having mixed it with water, he gave it. Merely by the divine medicine being smeared on the body, all illnesses were appeased. The happy people, praising "Great is the power of the medicine in the house of the millionaire Sirivaḍḍhana," departed. Now on the name-giving day of the Great Being, the great millionaire, having said "There is no need for my son to have a name of grandfathers and so on; because he came having taken medicine while being born, let him be named after medicine," gave him the name "Prince Mahosadha."

And this occurred to him: "My son is of great merit; he will not have been reborn alone; there must be boys born together with him." He, having had inquiries made, having heard of the birth of a thousand boys, having given ornaments to all the young boys, had nurses given to them, thinking "They will be attendants of my son." Together with the Bodhisatta himself, he had the blessing ceremony performed for them at the place of blessing. Having adorned the boys, they bring them to attend

upon the Great Being. The Bodhisatta, playing together with them, having grown up, at the age of seven was handsome like a golden image. Then, while he was playing together with them in the middle of the village, when elephants, horses and so on came, the playground was broken up. At the time of wind and sun's heat striking, the boys became weary. And one day, while they were still playing, an unseasonable storm cloud arose. Having seen that, the Bodhisatta, strong as an elephant, having run, entered a certain hall. The other boys, running behind, having struck each other's feet, having stumbled and fallen, suffered broken knees and so on. The Bodhisatta too, having thought "It is fitting to build a play-hall in this place; thus when wind or rain or sun's heat comes, we shall not become weary," said to those boys - "My dears, in this place we shall build a hall suitable for standing, sitting and lying down when wind or rain or sun's heat comes; bring one coin each." They did so.

The Great Being, having had a master carpenter summoned, gave a thousand saying "Build a hall in this place." He, having accepted saying "Very well," having taken the thousand, having beaten down the stumps and thorns, having had the ground made level, stretched out the string. The Great Being, not being pleased with his method of stretching the string, said "Teacher, having removed it thus, stretch it properly." "Master, I stretched it according to my own craft; I do not know anything other than this." "Not knowing even this much, having taken our money, how will you build the hall? Bring it; having stretched the string, I shall show you" - having had it brought, he himself stretched the string. It was as if stretched by the divine son Vissakamma. Then he said to the carpenter "Will you be able to stretch it thus?" "I shall not be able." "But will you be able to build it according to my planning?" "I shall be able, master." The Great Being planned the hall so that in one section of that hall there would be a dwelling place for the destitute, in one a birthing place for destitute women, in one a dwelling place for visiting ascetics and brahmins, in one a dwelling place for visiting people, in one a place for visiting merchants to store their goods, thus having made all the sections facing outward. Right there he had a playground made, right there a court of judgment, right there a hall of the Teaching. In just a few days, when the hall was completed, having had painters summoned, having himself planned it, he had delightful decorative work done. The hall was comparable to the Sudhammā assembly hall of the gods.

Then, thinking "The hall is not beautiful by this much alone; it is fitting to have a pond made," having had a pond dug, having summoned a brick-layer, having planned it himself, he had a pond made with a thousand bends and a hundred landing places. It was like the Nandā pond covered with five kinds of lotuses. On its banks, having had various trees bearing flowers and fruit planted, he had a park made resembling the Nandana grove. And in dependence on that very hall, he established the practice of constant giving to righteous ascetics and brahmins as well as to visitors, travellers, and so on. That deed of his became well known everywhere. Many people came together. The Great Being, having sat down in the hall, spoke to those who had arrived and arrived about what has a reason and what has no reason, what is proper and improper, established judgment; it was as if it were the time for a Buddha's arising.

King Vedeha too, after the lapse of seven years, having remembered "The four wise ones told me 'A fifth wise one will arise surpassing us'; where is he now?" sent four ministers through the four gates, saying "Find out his dwelling place." The ministers who went out through the remaining gates did not see the Great Being. But the minister who went out through the eastern gate, having seen the hall and so on, having thought "This must have been made or caused to be made by a wise person," asked the people "By which carpenter was this hall built?" The people said "This was not built by a carpenter; it was planned by the power of his own wisdom and built by Mahosadha the wise one, the son of the millionaire Sirivaḍḍhana." "But how many years old is the wise one?" "A full seven years old." The minister, having counted the years from the day the dream was seen by the king, thinking "It agrees with the dream seen by the king; this is indeed that wise one," sent a messenger to the king: "Sire, in the village of Pācīnayavamajjhaka, the son of the millionaire Sirivaḍḍhana, the wise one named Mahosadha, while being only seven years old, has planned such a hall, and has had a pond and a park made. I shall take this wise one and bring him." The king, having merely heard that talk, with a gladdened mind, having had Senaka summoned, having reported that matter, asked "What, teacher, shall we bring the wise one?" He, being stingy about his material gain, said "Great king, one is not called wise merely by having had halls and so on built; anyone has these built; this is a trifle." He, having heard his talk, having remained silent thinking "There must be a reason for this," sent back a message to the minister: "Let him, dwelling right there, investigate the wise one." Having heard that, the minister, dwelling right there, investigated the wise one.

The question of the seven boys.

Here is the summary of the investigation:

"Meat, bull, knot, thread, son, ox, and by chariot;
Stick, head, snake too, cock, gem, giving birth;
Cooked rice and sand too, lake, park, donkey, gem."

Therein, "meat" means: one day, while the Bodhisatta was going to the playground, a hawk, having seized a slice of flesh from a butcher's block, plunged into the sky. Having seen that, the boys, saying "We shall make him drop the slice of flesh," chased after the hawk. The hawk runs here and there. They, having looked up, going behind and behind him, stumbling on stones and so on, became wearied. Then the wise one said to them "Shall I make him drop it?" "Make him drop it, master." "Then watch" - he, without even looking up, having run with the speed of the wind, having stepped on the hawk's shadow, having clapped his hands, cried out with a great roar. By his power, that sound was as if it had pierced through the hawk's belly and been emitted. He, frightened, dropped the meat. The Great Being, having known the state of its being dropped, while looking at the shadow, without allowing it to fall to the ground, caught it right in the air. Having seen that marvel, the public, roaring, shouting, and clapping, made a great noise. The minister, having known that event, sent a messenger to the king: "The wise one, by this means, made him drop the slice of flesh; let the king know this." Having heard that, the king asked Senaka "What, Senaka, shall we bring the wise one?" He thought "From the time of his coming here, we shall become without lustre; the king will not even know of our existence; it is not

fitting to bring him." He, out of strong stinginess regarding material gain, said "Great king, one is not called wise by this much; this is some trifle." The king, being just neutral, sent again saying "Let him investigate him right there."

"The bull" means a certain man dwelling in the village of Pācīnayavamajjhaka, thinking "When the rains have fallen, I shall plough," having bought oxen from between the villages, having brought them and caused them to dwell at home, on the following day, having brought them to the grass ground for the purpose of grazing, seated on the back of a bull, being of a wearied appearance, having descended, having lain down at the foot of a tree, he fell into sleep. At that moment, a certain thief, having taken the oxen, fled. He, having awoken, not seeing the oxen, having looked here and there, having seen the thief who had taken the oxen and was fleeing, having sprung forward with speed, said "Where are you taking my oxen?" "I am taking my oxen to my own desired place." Having heard their contention, the public gathered together. The wise one, having heard the sound of them going past the hall doorway, having had both summoned, having seen their conduct, knew "This one is the thief, this one is the owner of the oxen." Even though knowing, he asked "Why do you quarrel?" The owner of the oxen said - "Master, these I bought from the hand of so-and-so by name from such and such a village, having brought them and caused them to dwell at home, I led them to the grass ground for the purpose of grazing. There, having seen my negligence, this one, having taken the oxen, fled. I, looking here and there, having seen this one, having pursued, seized him. The inhabitants of such and such a village know that these were bought and taken by me." But the thief said "These are mine, born in my house; this one speaks falsely."

Then the wise one, having asked them "I shall judge your case righteously; will you abide by my judgment?" when it was said "Yes, master, we shall abide," thinking "It is fitting to win the minds of the public," first asked the thief "What were these oxen fed by you and what were they given to drink?" "They were given rice gruel to drink and fed sesame flour and beans." Then he asked the owner of the oxen. He said - "Master, where would a poor man like me obtain rice gruel and so on? They were fed only grass." The wise one, having made the assembly witness to their talk, having had piyaṅgu leaves brought, having had them pounded and mixed with water, gave it to the oxen to drink. The oxen vomited up only grass. The wise one, having shown the public "Look at this," asked the thief "Are you a thief or not?" He said "I am a thief." He exhorted him "Then from now on do not do such a thing." But the Bodhisatta's assembly beat him with hands and feet and made him weak. Then the wise one, having said to him "In this very present life you receive this suffering; but in the future life you will experience great suffering in hell and so on. My dear, from now on abandon this deed," gave him the five precepts. The minister had the news reported to the king as it really was. The king asked Senaka "What, Senaka, shall we bring the wise one?" When it was said "A case about oxen, great king - anyone at all can judge that; wait for now," the king, being neutral, again sent a message in the same way. In all the cases too, it should be understood thus. From here onwards, however, we shall show only the summary divided up.

"The knot" means a certain destitute woman, having removed from her neck a thread-knotted ornament made by tying knots with threads of various colours, having placed it on top of her cloth, descended into the pond made by the wise one in order

to bathe. Another young woman, having seen it, having aroused greed, having picked it up, having said "Mother, this is exceedingly beautiful; for how much was it made by you? I too shall make such a one for myself; let me just try it on by adorning my neck to check the size," when the other, out of her straightforward nature, said "Try it on," having adorned her neck, departed. The other, having seen that, having quickly come out, having put on her cloth, having run after her, seized her cloth saying "Where will you flee having taken my ornament?" The other said "I am not taking your property; the ornament is on my own neck." The public, having heard that, gathered together. The wise one, playing with the boys, having heard the sound of them quarrelling and going past the hall doorway, having asked "What is this sound?" having heard the cause of the quarrel of both, having had them summoned, even though knowing by their appearance alone who was the thief and who was not, having asked about that matter, having said "I shall judge your case righteously; will you abide by my judgment?" when it was said "Yes, we shall abide, master," first asked the female thief "When you wear this ornament, what perfume do you anoint yourself with?" "I always anoint myself with sabbasaṃhāraka." Sabbasaṃhāraka is a perfume made by combining all fragrances. Then he asked the other. She said "Where, master, would a poor woman like me obtain sabbasaṃhāraka? I always anoint myself only with the fragrance of piyaṅgu flowers." The wise one, having had a water bowl brought, having had that ornament placed therein, having had a perfumer summoned, said "Having sniffed this fragrance, determine what kind of fragrance it is." He, while sniffing, having known it to be of piyaṅgu flowers, spoke this verse in the Book of Ones -

"There is no all-compiler, pure millet diffuses its fragrance;
This cheat speaks falsehood, the old woman spoke truth."

Therein, "cheat" means a female cheat. "They have said" means she said; or this itself is the reading.

Thus the Great Being, having made the public know that reason, having asked "Are you a thief or not a thief?" caused her to acknowledge her thief-nature. From that time onwards, the wise nature of the Great Being became well-known.

"Thread" means a certain woman who guarded a cotton field, while guarding the cotton field, right there having taken pure cotton, having spun fine thread, having made it into a ball, having placed it on her hip, while coming to the village, thinking "I shall bathe in the wise one's pond," having gone to the bank, having removed her cloth, having placed the ball of thread on top of the cloth, having descended, she bathes in the pond. Another, having seen it, through greediness of mind, having taken it, saying "Oh, what agreeable thread, mother, made by you," as if snapping her fingers and looking at it, having placed it on her hip, departed. The remainder should be expanded by the former method. The wise one first asked the thief "When you were making the ball, what did you put inside?" "Only cotton-fruit seeds, master." Then he asked the other. She said "Timbaru seeds, master." He, having made the assembly witness to the words of both, having had the ball of thread unwound, having seen the timbaru seeds, caused her to acknowledge her thief-nature. The public, full of mirth, saying "The case has been well judged," uttered thousands of acclamations.

"Son" means one day a certain woman, having taken her son, having gone to the wise one's pond for the purpose of washing her face, having bathed her son, having caused him to sit on her own cloth, descended to wash her own face. At that moment a certain demoness, having seen that child, wishing to eat him, having assumed the guise of a woman, having asked "Dear companion, this child indeed shines, is he your son?" when "Yes" was said, having said "Shall I suckle him?" when "Suckle him" was said, having taken him, having played with him a little, having taken him up, fled. The other, having seen that, having run, seized her saying "Where are you taking my son?" The demoness said "From where was a son obtained by you? This is my son." They, quarrelling, go through the hall doorway. The wise one, having heard that sound of quarrelling, having summoned them, asked "What is this?" They reported that matter to him. Having heard that, the Great Being, even though knowing "This is a demoness" by the unwinking nature of the eyes, by the redness, by the fearlessness, and by the absence of a shadow, having said "Will you abide by my judgment?" when "Yes, we shall abide" was said, having drawn a line on the ground, having caused the child to lie down in the middle of the line, having caused the demoness to hold the hands and the mother to hold the feet, said "Both of you pull and take him; the son belongs to the one who is able to pull him."

Both of them pulled. The child, being pulled, having become afflicted with pain, cried aloud. The mother, as if with a broken heart, having released her son, stood weeping. The wise one asked the public "Hey, regarding the child, is a mother's heart soft, or a non-mother's?" "A mother's heart is soft." "Now then, is the one who has taken the child and stands the mother, or the one who has let go and stands?" "The one who has let go and stands, O wise one." "But do you know this child-thief?" "We do not know, O wise one." Then the wise one said to them - "She is a demoness; she seized him to eat him." "How do you know, O wise one?" "By the unwinking nature of the eyes, by the redness, by the fearlessness, by the absence of a shadow, and by the mercilessness." Then he asked her "Who are you?" "I am a demoness, master." "Why did you seize this child?" "I seize him to eat him, master." Having said "You blind fool, formerly too, having done evil deeds, you were born as a demoness; now again you do evil; alas, you are a blind fool," having established her in the five precepts, having said "From now on, do not do such evil deeds," he dismissed her. The mother of the child too, having obtained her child, having praised the wise one saying "Long may you live, master," having taken her son, departed.

"The ox" means it is said that a certain man, being a dwarf, was called "Goto," and being of dark complexion, was called "Kāḷa" - thus a man named Gotakāḷa, having worked for seven years, obtained a wife. She was named Dīghatālā. He, one day, having addressed her, having said "Dear lady, cook cakes and solid food; we shall go to see my mother and father," even though rejected by her saying "What have you to do with your mother and father?" having said it up to the third time, having had cakes and solid food cooked, having taken provisions and a present, having set out on the road together with her, on the way he saw a certain river flowing shallowly. But both of them were of a nature fearful of water, therefore, being unable to cross it, they stood on the bank. At that time a certain poor man named Dīghapiṭṭhi, wandering about, reached that place. Then they, having seen him, asked "My dear, is this river deep or shallow?" He, having heard their talk, having known their state of being fearful of water, said "My dear, this river is deep and teeming with many fierce fish."

"My dear, how will you cross?" He said - "We have acquaintance with crocodiles and sea-monsters; therefore they do not trouble us." "If so, my dear, take us across too." He accepted, saying "Very well." Then they gave him solid food and soft food. He, having finished his meal, asked "My dear, whom shall I take across first?" He said - "Take your companion across first; take me across afterwards." He, having accepted saying "Very well," having placed her on his shoulders, having taken the provisions and the present, having descended into the river, having gone a little way, having squatted down, departed.

Gotakāḷa, standing right there on the bank, thought "This river is indeed deep; even for one as tall as him it is of such a kind; for me, however, it will be quite insurmountable." The other too, having taken her to the middle of the river, said "Dear lady, I shall support you; adorned with fine clothes and ornaments, surrounded by male and female slaves, you shall go about. What will this dwarfish little man do for you? Do my bidding." She, upon hearing his word, having broken her affection for her own husband, at that very moment having become one with her mind bound to him, accepted saying "Husband, if you will not abandon me, I shall do your bidding." "Dear lady, what do you say? I shall support you." They, having gone to the far bank, both united, being joyful, having said "Abandon Gotakāḷa and stay here," while he was watching, eating the solid food, departed. He, having seen, thinking "These two, having joined together, having abandoned me, are running away, I imagine," running back and forth, having descended a little, having turned back out of fear, again, out of anger towards them, thinking "Whether I live or die," having leapt in, having fallen into the river, having known its shallow state, having crossed the river, having reached him with speed, said "Hey, you wicked thief, where are you taking my wife?" The other too, having said to him "I say, you wicked dwarf, where is your wife? This is my wife," having seized him by the neck, threw him. He, having seized Dīghatālā by the hand, having said "Stop! Where are you going? She is my wife obtained by working for seven years," quarrelling with him, reached the vicinity of the hall. The great multitude gathered together.

The wise one, having asked "What is this sound?" having had both of them summoned, having heard the statements and counter-statements, having said "Will you abide by my judgment?" when it was said "Yes, we shall abide," first having had Dīghapiṭṭhi summoned, asked "What is your name?" "Dīghapiṭṭhika by name, master." "What is the name of your wife?" He, not knowing her name, said something else. "What are the names of your mother and father?" "Such and such by name." "But what are the names of your wife's mother and father?" He, not knowing, said something else. Having made the assembly witness to his talk, having removed him, having had the other summoned, he asked the names of all in the very same manner as before. He, knowing the truth, spoke without error. Having removed him too, having had Dīghatālā summoned, he asked "What is your name?" "Dīghatālā by name, master." "What is the name of your husband?" She, not knowing, said something else. "What are the names of your mother and father?" "Such and such by name, master." "But what are the names of your husband's mother and father?" She too, babbling, said something else. Having had the other two summoned, he asked the great multitude "Does her account agree with the words of Dīghapiṭṭhi, or with those of Gotakāḷa?" "With those of Gotakāḷa, wise one." "This one is her husband; the other is a thief." Then he asked him "Are you a thief, or are you not a thief?" "Yes,

master, I am a thief" - he accepted his state of being a thief. By the judgment of the wise one, Gotakāḷa, having obtained his own wife, having praised the Great Being, having taken her, departed. The wise one said to Dīghapīṭṭhi "Do not do thus again."

"And by a chariot" means one day a certain man, having sat down in a chariot, went out for the purpose of washing his face. At that moment Sakka, reflecting, having seen the wise one, having thought "I shall make manifest the power of wisdom of Mahosadha, the sprout of a Buddha," having come in the guise of a human being, having taken hold of the rear part of the chariot, he drove off. The man seated in the chariot, having asked "Dear son, for what purpose have you come?" when it was said "To attend upon you," having accepted saying "Very well," having descended from the vehicle, he went for the purpose of bodily functions. At that moment Sakka, having mounted the chariot, drove it away with speed. But the owner of the chariot, having attended to his bodily functions, having come out, having seen Sakka taking the chariot and fleeing, having gone with speed, having said "Stop, stop! Where are you taking my chariot?" when it was said "Your chariot must be another one; this one is my chariot," quarrelling with him, he arrived at the door of the hall. The wise one, having asked "What is this about?" having had them summoned, having seen them coming, by his fearlessness and by the unwinking nature of his eyes, he understood "This is Sakka, this is the owner of the chariot." Even so, having asked the cause of the dispute, having said "Will you abide by my judgment?" when it was said "Yes, we shall abide," having said "I shall drive the chariot; you two, both of you, hold the chariot from behind and go along; the owner of the chariot will not let go, the other will let go," he commanded a man "Drive the chariot." He did so.

The other two also held on from behind and went along. The owner of the chariot, having gone a little way, let go and stood still; but Sakka went along together with the chariot and turned back together with the chariot itself. The wise one informed the people: "This man, having gone a little way, let go of the chariot and stood still; but this one, having run together with the chariot, turned back together with the chariot itself. There is not even so much as a drop of sweat on his body, nor is there any in-breathing and out-breathing; he is fearless, with unwinking eyes - this is Sakka, the king of gods." Then, having asked him "Are you Sakka, the king of gods?" when it was said "Yes, wise one," having said "Why have you come?" when it was said "For the purpose of making manifest your wisdom, wise one," he exhorts him "If so, do not do thus again." Sakka too, displaying the power of Sakka, standing in the sky, having offered praise to the wise one saying "The case has been well judged by the wise one," went to his own place. Then that minister, having gone himself to the presence of the king, said "Great king, the chariot case has been thus well judged by the wise one; even Sakka was defeated by him. Why do you not recognise this distinguished man, Sire?" The king asked Senaka "What, Senaka, shall we bring the wise one?" He, out of selfishness regarding gain, said "Great king, by this much one is not called a wise one; wait, having investigated, we shall know."

The question of the seven boys is concluded.

The donkey question.

"The stick" means then one day the king, thinking "We shall investigate the wise one," having had a stick of acacia wood brought, having taken a span from it, having

summoned turners, having had it well planed, sent it to the village of Pācīnayavamajjhaka: "The inhabitants of the village of Pācīnayavamajjhaka are wise, it is said; let them know 'this is the top of this acacia stick, this is the base'; for those who do not know, a fine of a thousand." The villagers, having assembled, being unable to know, told the millionaire: "Perhaps the wise one Mahosadha might know; having summoned him, ask him." The millionaire, having summoned the wise one from the playground, having reported that matter, asked "Dear son, we are unable to know; will you be able?" Having heard that, the wise one thought: "The king has no use for the top or the base of this; it must have been sent for the purpose of testing me." And having thought, having said "Bring it, dear son, I shall know," having had it brought, having taken it in his hand, even though he knew "This is the top, this is the base," for the purpose of winning the hearts of the public, having had a water bowl brought, having tied a thread around the middle of the acacia stick, having taken hold of the end of the thread, he placed the acacia stick on the surface of the water. The base, being heavier, sank first in the water. Then he asked the public: "Is the base of a tree heavier, or the top?" "The base, wise one." "If so, see which end of this sank first; that is the base." By this sign he pointed out both the top and the base. The villagers sent word to the king: "This is the top, this is the base." The king, having asked "Who knows this?" having heard "The son of the millionaire Sirivaḍḍhana, the wise one Mahosadha," asked "What, Senaka, shall we bring the wise one?" "Be patient, Sire; we shall investigate him by yet another means."

"The heads" means then one day, having had two heads brought, one of a woman and one of a man, they sent them: "Let them know 'this is a woman's head, this is a man's head'; for those who do not know, a fine of a thousand." The villagers, not knowing, asked the wise one. He, having merely seen them, understood. How does he know? In a man's head, it is said, the suture is straight; in a woman's head, the suture is crooked, it turns and goes. He, by this distinguishing mark, pointed out: "This is the head of a woman, this is the head of a man." The villagers too sent word to the king. The remainder is just as before.

"Snake" means: then one day, having had a male snake and a female snake brought, having said "Let them know 'this is the male snake, this is the female snake'; for those not knowing, a fine of a thousand," they sent them to the villagers. The villagers, not knowing, asked the wise one. He knew just by seeing them. For a male snake's tail is thick, a female snake's is thin; a male snake's head is broad, a female snake's is thin; a male snake's eyes are large, a female snake's are small; a male snake's svastika mark is continuous, a female snake's is broken. He, by these distinguishing marks, declared "This is the male snake, this is the female snake." The remainder is according to the method already stated.

"Cock" means: then one day they sent word "Let the inhabitants of the Eastern Barley-Middle village send us an all-white bull with horns on its feet, a hump on its head, bellowing without exceeding the three times; if they do not send it, a fine of a thousand." They, not knowing, asked the wise one. He said - "The king has had you bring an all-white cock; for because of the sharpness of its foot-claws it is called 'horned-footed,' because of the crest on its head it is called 'head-humped,' because it crows three times without exceeding the three times it is called 'bellowing without exceeding the three times'; therefore send such a cock," he said. They sent it.

"Gem" means: the tremendous jewel given by Sakka to King Kusa was crooked in eight places. Its old thread was broken, and no one was able to take out the old thread and insert a new thread; therefore one day they sent word "Let them take out the old thread from this tremendous jewel and insert a new thread." The villagers, being unable to take out the old thread and insert a new thread, informed the wise one. He, having said "Do not worry, bring honey," having had it brought, having smeared the hole on both sides of the gem with honey, having twisted a woollen thread, having smeared the tip with honey, having inserted a little into the hole, placed it at the place where the ants come out. The ants, having come out attracted by the scent of honey, eating the old thread in the gem, having gone and bitten the tip of the woollen thread, dragging it, took it out through one side. The wise one, having known that it had been threaded, gave it to the villagers saying "Give it to the king." They sent it to the king. He, having heard the method by which it had been threaded, was pleased.

"Giving birth" means: then one day, having fed the king's auspicious bull many months of beans, having made it big-bellied, having washed its horns, having anointed them with oil, having bathed it with turmeric, they sent it to the villagers saying "You are said to be wise, and this is the king's auspicious bull with an established pregnancy; having made it give birth, send it together with its calf; for those who do not send, a fine of a thousand." The villagers, saying "This cannot be done; what indeed shall we do?" asked the wise one. He, having thought "This must be met with a counter-question," asked "Will you be able to find one man who is capable of speaking with the king and is confident?" "That is not difficult, wise one." "Then summon him." They summoned him. Then the Great Being said to him "Come, good man, you, having scattered your hair on your back, lamenting with various kinds of intense lamentation, go to the king's gate; even when asked by others, without saying anything, just lament; but when summoned by the king and asked the reason for your lamentation, having said 'My father, Sire, is unable to give birth; today is the seventh day; be my refuge; devise a means for his giving birth,' when the king says 'What are you babbling? This is impossible; there are no men who give birth,' you should say 'If, Sire, it is thus that there are not, then why will the inhabitants of the Eastern Barley-Middle village make the auspicious bull give birth?'" He, having accepted saying "Very well," did so. The king, having asked "By whom was this counter-question devised?" having heard "By Mahosadha the wise one," was pleased.

"Cooked rice" means: on another day, thinking "We shall test the wise one," they said "Let the inhabitants of the Eastern Barley-Middle village cook and send us sour rice endowed with eight factors. Here are these eight factors - not with rice grains, not with water, not with a pot, not with an oven, not with fire, not with firewood, not by a woman, not by a man, not by a road." For those who do not send, a fine of a thousand" - they sent word. The villagers, not knowing that matter, asked the wise one. He, having said "Do not worry," said "'Not with rice grains' means having had broken rice taken; 'not with water' means having had ice taken; 'not with a pot' means having had another new earthenware vessel taken; 'not with an oven' means having had stakes pounded in; 'not with fire' means having abandoned ordinary fire, having had fire from fire-sticks taken; 'not with firewood' means having had leaves taken; having had sour rice cooked, having put it in a new vessel, having sealed it; 'not by a woman, not by a man' means having had a eunuch carry it; 'not by a road'

means having abandoned the main road, send it to the king by a footpath." They did so. The king, having asked "By whom then was this question understood?" having heard "By Mahosadha the wise one," was pleased.

"Sand rope" means on another day, for the purpose of testing the wise one, they sent word to the villagers: "The king wishes to play on a swing; in the royal family the old rope has been cut; let them twist one sand rope and send it; for those who do not send, a fine of a thousand." They asked the wise one. The wise one, having consoled the villagers saying "This too must be dealt with by a counter-question," having summoned two or three men skilled in speech, said: "Go, you, and say to the king: 'Sire, the villagers do not know the measure of that rope, whether thin or thick; send a piece of a span's length or four finger-breadths' length from the old sand rope; having examined that, they will twist one of that measure.' If the king says to you 'A sand rope has never been heard of in our house,' then you should say to him 'If, great king, such a thing cannot be done by you, how will the villagers of Pācīnayavamajjhaka do it?'" - thus he sent them. They did so. The king, having asked "By whom was the counter-question devised?" and having heard "By the wise Mahosadha," was pleased.

"Lake" means on another day, for the purpose of testing the wise one, they sent word to the villagers: "The king wishes to play water-sport; let them send a pond covered with five kinds of lotuses; for those who do not send, a fine of a thousand." They informed the wise one. He, having thought "This too must be dealt with by a counter-question," having summoned several men skilled in speech, said: "Come, you, having played water-sport, having made your eyes red, with wet hair, wet clothes, bodies smeared with mud, with ropes, sticks and clods of earth in hand, having gone to the king's gate, having had your standing at the gate announced to the king, having been given leave, having entered, say: 'Great king, we were sent by you saying that the villagers of Pācīnayavamajjhaka should send a pond; we have come having brought a great pond befitting you. But she, being a forest-dweller, having seen the city, having looked at the gates, walls, moats, watchtowers and so on, frightened and trembling, having broken the ropes, having fled, entered the forest itself; we, even though striking with clods of earth, sticks and so on, were not able to turn her back. Send your old pond brought from the forest; having yoked her together with that, we shall carry her.' And when the king says 'Never has there been a pond brought from the forest for me, nor has a pond ever been sent by me to anyone for the purpose of yoking and bringing,' you should say 'If, Sire, such a thing cannot be done by you, how will the villagers of Pācīnayavamajjhaka send a pond?'" - having said this, he sent them. They did so. The king, having heard that it had been understood by the wise one, was pleased.

"Park" means on yet another day, they sent word: "We wish to play park-sport, and our old park has become worn out and broken down; let the villagers of Pācīnayavamajjhaka send a new park covered with fully blossoming young trees." The villagers informed the wise one. The wise one, having consoled them saying "This too must be dealt with by a counter-question," having sent men, had them speak in the same manner as before.

On that occasion too, the king, having been pleased, asked Senaka: "Well, Senaka, shall we bring the wise one?" He, through stinginess regarding gain, said: "By this

much one is not called wise; wait, Sire." Having heard that word of his, the king thought: "The wise Mahosadha won my heart with the seven boy-questions; in such secret question-answerings and counter-questions too, his explanation is like that of a Buddha; Senaka does not allow such a wise one to be brought; what use is Senaka to me? I shall bring him." He set out for that village with a great retinue. As he was going, having mounted the state horse, the horse's foot entered a crack in the ground and broke. The king turned back from that very place and entered the city. Then Senaka approached him and asked: "Great king, did you go to the Pācīnayavamajjhaka village to bring the wise one?" "Yes, wise one." "Great king, you regard me as one who wishes you harm; even though I said 'Wait for now,' you departed too hastily; on the very first going, the state horse's foot was broken."

He, having heard his word, remained silent, and on another day consulted with him: "Well, Senaka, shall we bring the wise one?" "Sire, without going yourself, send a messenger: 'Wise one, when we were coming to your presence, the horse's foot was broken; let him send either a mule or something more excellent.'" "If he sends a mule, he will come himself. If he sends something more excellent, he will send his father; this will be one question for us." The king, having accepted saying "Very well," having done so, sent a messenger. The wise one, having heard the messenger's word, having thought "The king wishes to see both me and my father," having gone to his father's presence and having paid homage, said: "Father, the king wishes to see both you and me. You go first, surrounded by a thousand merchants, and when going, do not go empty-handed but go taking a sandalwood casket filled with fresh ghee. The king, having exchanged friendly welcome with you, will say 'Householder, having ascertained a suitable seat, sit down.' Then you should sit down, having ascertained such a seat. While you are seated, I shall come. The king, having exchanged friendly welcome with me too, will say 'Wise one, having ascertained a seat befitting you, sit down.' Then I shall look at you; you, by that signal, having risen from the seat, should say 'Dear Mahosadha, sit down on this seat.' Today one question of ours will reach its conclusion." He, having accepted saying "Very well," having gone in the manner already stated, having had his standing at the gate announced to the king, when told "Let him enter," having entered, having paid homage to the king, stood to one side.

The king, having exchanged friendly welcome with him, asked "Householder, where is your son, the wise Mahosadha?" "He is coming from behind, Sire." The king, having heard "He is coming from behind," having become satisfied in mind, said "Great millionaire, having known your suitable seat, sit down." He, having known his suitable seat, sat down to one side. The Great Being too, decorated and prepared, surrounded by a thousand boys, having sat down upon a decorated chariot, while entering the city, having seen a donkey roaming on the back of the moat, sent young men accomplished in strength: "Hey, having followed that donkey, so that it does not make a sound, having thus bound its mouth, having wrapped it with a mat, having covered it therein with a single covering, having taken it on your shoulders, come." They did so. The Bodhisatta too entered the city with a great retinue. The public, praising the Great Being saying "This, it is said, is the son of the millionaire Sirivaḍḍhana, the wise Mahosadha by name; this one, it is said, was born having taken a medicine-pot in his hand while being born; by this one, it is said, the counter-answers to so many test-questions were known," even while looking did not reach

satisfaction. He, having gone to the king's gate, announced. The king, having merely heard, full of mirth, said "Let my son, the wise Mahosadha, come quickly." He, surrounded by a thousand boys, having ascended the mansion, having paid homage to the king, stood to one side. The king, having seen him, having become filled with pleasure, having made a sweet friendly welcome, said "Wise one, having known a suitable seat, sit down." Then he looked at his father. Then his father too, by the sign of being looked at, having risen, said "Wise one, sit down on this seat." He sat down on that seat.

Having seen him seated there, Senaka, Pukkusa, Kāmindā, and Devindā, and other blind fools, having struck their hands together, having laughed a great laugh, made mockery saying "They called this blind fool 'wise one'; he, having made his father rise from the seat, sits down himself; it is inappropriate to call this one 'wise one.'" The king too was sad-faced and displeased. Then the Great Being asked him "What, great king, is the reason for your sad face?" "Yes, wise one, I am sad-faced; merely hearing about you is agreeable, but seeing you has become disagreeable." "Why, great king?" "Because of having made your father rise from the seat and having sat down." "But do you, great king, think that 'in all cases fathers are the highest compared to sons'?" "Yes, wise one." Then the Great Being, having said "Was it not, great king, that a message was sent by you to us saying 'Let him send either a mule or something more excellent'?" having risen from the seat, having looked at those young men, having commanded "Bring the donkey taken by you," having had it laid down at the feet of the king, asked "Great king, what is this donkey worth?" "Wise one, if it is useful, it is worth eight coins." "What is a mule born dependent on this one, arisen in the womb of a thoroughbred mare, worth?" "Priceless, wise one." "Sire, why do you speak thus? Was it not just now said by you 'in all cases fathers are the highest compared to sons'? If that is true, according to your doctrine, the donkey alone is higher than the mule. But, great king, your wise ones, being unable to know even this much, strike their hands together and laugh. Oh, the achievement in wisdom of your wise ones! Where were these obtained by you?" - having thus ridiculed the four wise ones, he addressed the king with this verse in the Book of Ones -

"If you think thus, O foremost king, that a father is better than a son;
Well then, here is your mule, for the father of a mule is a donkey.

Its meaning is - If you, O foremost king, think thus that in all cases a father is better than a son, then let this donkey be better than your mule. Why? Because the father of a mule is indeed a donkey.

And having said thus, the Great Being said - "Great king, if a father is better than a son, take my father. If a son is better than a father, take me for your benefit." The king was filled with pleasure. The entire royal assembly too, shouting "Well explained is the question by the wise one," gave thousands of acclamations, and snapping of fingers and waving of garments took place. The four wise men too were dejected and sat brooding. Is there not none equal to the Bodhisatta in knowing the virtues of mother and father? Then why did he do thus? It was not for the purpose of disrespecting his father, but the king had sent the message "Let him send either a

mule or something more excellent." Therefore, for the purpose of making manifest that very question, and for the purpose of making known his own state of being wise, and for the purpose of rendering the four wise men without inspiration, he did thus.

The donkey question is concluded.

The nineteenth question.

The king, being pleased, having taken a golden pitcher full of scented water, having poured water onto the millionaire's hands saying "Let him enjoy the village of Pācīnayavamajjhaka by royal revenue," having said "Let the remaining millionaires be attendants of this one alone," having sent all ornaments to the Bodhisatta's mother too, being pleased with the donkey question, wishing to take the Bodhisatta by making him his son, said to the millionaire - "Householder, having made Mahosadha the wise one my son, give him to me." "Sire, this one is too young; even now the smell of milk wafts from his mouth; when he is older, he will be in your presence." "Householder, you, from now on, be free from attachment to him; from this day forth he is my son; I shall be able to support my son. Go" - thus he dismissed him. He, having paid homage to the king, having embraced the wise one, having laid him on his breast, having kissed him on the head, gave him the exhortation "Dear son, be heedful." He too, having paid homage to his father, having consoled him saying "Dear father, do not worry," dismissed his father. The king asked the wise one "Dear son, will you be one who eats inside, or one who eats outside?" He, having thought "My retinue is large; therefore it is fitting for me to be one who eats outside," said "I shall be one who eats outside, Sire." Then the king, having had a suitable house given to him, beginning with the thousand boys, having had expenses given, had all provisions given. Thenceforth he attended upon the king.

The king too wished to test him. At that time, not far from the southern gate of the city, on the shore of a pond, in a certain palmyra tree, in a crow's nest, there was a jewel gem. Its reflection appeared in the pond. The public informed the king "There is a gem in the pond." He, having addressed Senaka, having asked "It is said that a jewel gem appears in the pond; how shall we have it taken?" when it was said "Great king, it is fitting to have the water removed and take it," saying "If so, teacher, do thus," he placed the burden on him alone. He, having assembled many people, having had the water and mud removed, even having broken up the ground, did not see the gem. When the pond was full again, the reflection of the gem appeared. He, having done likewise again, did not see it. Then the king, having addressed the wise one, asked "Dear son, a gem appears in the pond; Senaka, having had the water and mud removed, even having broken up the ground, did not see it; when the pond is full again, it appears. Will you be able to have that gem taken?" He said "This is not difficult, great king; come, I shall show you." The king, being pleased with his words, thinking "Today I shall see the power of the wise one's knowledge," surrounded by the public, went to the shore of the pond.

The Great Being, standing on the shore, looking at the gem, having known "This gem is not in the pond; it must be a gem in a crow's nest in a palmyra tree," having said "There is not, Sire, a gem in the pond," when it was said "Is it not apparent in the water?" having had a water bowl brought saying "Then bring a water bowl," having said "See, Sire, this gem is not apparent only in the pond; it is apparent in the bowl

too," when it was said "Wise one, where then must the gem be?" he said "Sire, in both the pond and the bowl only a shadow appears, not a gem; but the gem is in a crow's nest in a palmyra tree; command a man and have it brought." The king, having done so, had the gem brought. He, having brought it, gave it to the wise one. The wise one, having taken it, placed it in the king's hand. Having seen that, the public, having given applause to the wise one, rebuking Senaka, saying "The jewel gem is in a crow's nest in a palmyra tree; the fool Senaka had many people dig up the pond itself; one should be a wise one like Mahosadha," offered praise to the Great Being. The king too, being satisfied with him, having given the pearl necklace that was an ornament on his own neck, had strings of pearls given to the thousand boys as well. He allows attendance upon the Bodhisatta and his retinue with this privilege.

The nineteenth question is concluded.

The chameleon question.

On another day the king went to the park together with the wise one. At that time a certain chameleon was dwelling on the top of the gateway. He, having seen the king coming, descended and lay down on the ground. The king, having looked at that action of his, asked "Wise one, what is this chameleon doing?" The Great Being said "Great king, he is paying homage to you." "If he thus pays homage to us, let it not be fruitless for him; have wealth given to him." "Sire, he has no need of wealth; just enough food is sufficient for him." "But what does he eat?" "Meat, Sire." "How much is it fitting to obtain?" "To the value of a farthing, Sire." The king commanded one man "A royal gift of merely a farthing is not fitting; regularly bring and give him meat to the value of half a māsa." He, having accepted saying "Very well," from then on did so. One day, on the Observance day, during the non-killing order, not having obtained meat, he pierced that very half māsa coin, strung it on a thread, and adorned it on his neck. Then conceit arose in him on account of that. On that very day the king again went to the park together with Mahosadha. He, even having seen the king coming, through the power of conceit arisen in dependence on wealth, comparing himself with the king thinking "Vedeha, are you indeed of great riches, or am I indeed?" without descending, right on the top of the gateway, shaking his head, lay down. The king, having looked at that action of his, asking "Wise one, this one does not descend today as before; what indeed is the reason?" spoke this verse -

"This chameleon did not rise up before, on the top of the gateway;
Mahosadha, understand, by what is the chameleon obstinate."

Therein, "rises up" means just as today, without descending, right on the top of the gateway, shaking his head, he rises up; thus before he did not rise up. "By what obstinate" means by what reason has he reached a state of obstinacy.

The wise one, having heard his word, having known "Great king, it must be on account of his conceit in dependence on the half māsa coin bound on his neck by the king's man who did not obtain meat on the Observance day during the non-killing order," spoke this verse -

"Having obtained what was not obtained before, a half-māsa coin, the
chameleon;

Despises the king, the Videhan, lord of Mithilā."

The king, having heard his word, having had that man summoned, asked. He reported to the king as it really was. The king, having heard that account, having become exceedingly confident thinking "Without asking anyone at all, the disposition of the chameleon was known by the wise one as if by an omniscient Buddha," had the toll at the four gates given to the wise one. But having become angry with the chameleon, he began to withdraw its duty. But the wise one restrained him saying "Do not withdraw it, great king."

The chameleon question is concluded.

The question of Sirī and Kāḷakaṇṇī.

Then a certain resident of Mithilā, a young man named Piṅguttara, having gone to Takkasilā, while learning the craft in the presence of a world-famed teacher, learnt it very quickly. He, having given a reply, asked permission from the teacher saying "I shall go." Now in that family there was the practice that "If there is a daughter who has come of age, she should be given to the chief pupil." Therefore that teacher had one daughter who had come of age; she was lovely, comparable to a celestial nymph. Then the teacher said to him "I shall give you my daughter, dear son; you shall take her and go." But that young man was unfortunate, a wretch, while the maiden was of great merit. Having seen her, his mind did not cling to her. He, even while reporting this, accepted thinking "I shall not break the teacher's word." The teacher gave his daughter to him. He, at night-time, lying on the decorated royal bed, when she came and had merely ascended the bed, being troubled, being ashamed, being disgusted, trembling, descended and lay down on the ground. She too, having descended, having gone to his presence, lay down; he, having risen, ascended the bed. She too again ascended the bed; he again, having descended from the bed, lay down on the ground. A wretch indeed does not accord with fortune. The maiden lay down right on the bed; he slept on the ground.

Thus, having spent seven days, having taken her, having paid homage to the teacher, he departed; on the way there was not even the slightest conversation. Unwilling, both arrived at Mithilā. Then Piṅguttara, having seen a fig tree accomplished with fruit not far from the city, oppressed by hunger, having climbed it, ate the fruits. She too, internally hungry, having gone to the foot of the tree, said "Husband, drop down some fruits for me too." "Do you not have hands and feet? Climb up yourself and eat." She climbed up and ate. He, having known that she had climbed up, having quickly descended, having surrounded the tree with thorns, having said "I am freed from the wretched woman," ran away. She too, being unable to descend, sat right there. Then the king, having sported in the park, seated on the elephant's back, entering the city in the evening time, having seen her, with his mind bound in love, had it asked "Is she with a husband or without a husband?" She too said "I have, husband, a husband given by the family; but he, having made me sit here, having abandoned me, has fled." The minister reported that reason to the king. The king, saying "Ownerless property indeed comes to the king," having brought her down, having placed her on

the elephant's back, having led her to the dwelling, having consecrated her, placed her in the position of queen-consort. She was dear and agreeable to him. Because she was obtained on a fig tree, they recognised her by the name "Udumbaradevī."

Then one day they had the road maintained by the villagers living at the gate for the purpose of the king's going to the park. Piṅguttara too, doing wage-labour, having tied his loin-cloth, planed the road with a spade. While the road was not yet finished, the king, having sat down in a chariot together with Queen Udumbarā, went out. Queen Udumbarā, having seen the wretch planing the road, looking at him, laughed, thinking "This wretch was not able to bear such fortune." The king, having seen her laughing, having become angry, asked "Why do you laugh?" Sire, this man planing the road is my former husband; he, having made me climb an udumbara tree and having surrounded it with thorns, went away. I, having looked at this one, having thought "This wretch was not able to bear such fortune," laughed. The king, saying "You speak a lie; having seen some other man, you must have laughed; I shall kill him," seized a sword. She, overcome with fear, said "Sire, ask the wise one first." The king asked Senaka "Senaka, do you believe this woman's word?" "I do not believe it, Sire; who indeed would go away abandoning such a woman treasure?" She, having heard his talk, became even more frightened. Then the king, having thought "What does Senaka know? I shall ask the wise one," asking him, spoke this verse -

"A woman might be beautiful, and she might be virtuous;
A man might not desire her - do you believe this, Mahosadha?"

Therein, "virtuous" means accomplished in the quality of good conduct.

Having heard that, the wise one spoke a verse -

"I believe, great king, a man might be unfortunate;
Fortune and misfortune never come together."

Therein, "they do not come together" means they do not meet, like the near shore and the far shore of the ocean, and like the surface of the sky and the surface of the earth.

The king, having heard that reason by his word, was not angry with her; his heart was cooled. He, being pleased with him, had an offering made with a hundred thousand, thinking "If the wise one had not been there, today I would have been deprived of such a woman treasure through the talk of the foolish Senaka; in dependence on him, she was obtained by me." The queen too, having paid homage to the king, said "Sire, in dependence on the wise one, life was obtained by me; I ask a boon to place him in the position of a younger brother." "Good, queen, take it; I give you a boon." "Sire, from today onwards I shall not eat any sweet delicacy without my younger brother; from now on I take the boon of being able to have the door opened, whether at the proper time or at an improper time, and to send sweet delicacies to him." "Good, dear lady, take this boon too."

The question of Sirī and Kāḷakaṇṇī is concluded.

The Dilemmas

On the following day, the king, having finished his morning meal, while walking up

and down in the long corridor of the mansion, looking through the window, saw a goat and a dog making a friendly association. That goat, it is said, having gone to the elephant stable, ate the untouched grass thrown down before the elephant. Then the elephant keepers, having beaten it, drove it out. It, having cried aloud, ran away. Then one man, having come quickly, struck it across the back with a stick. It, having bent its back, overcome by pain, having gone, lay down with its back against the great wall of the king's palace. On that very day, a dog that had been reared in the king's kitchen by eating bones, hides, and so on, when the cooks, having prepared the meal, were standing outside cooling the sweat on their bodies, having smelled the scent of fish and meat, being unable to endure the craving, having entered the kitchen, having knocked off the lid of a vessel, ate the meat. Then the cook, having entered because of the sound of the vessel, having seen it, having shut the door, beat it with clods of earth, sticks, and so on. It, having spat out the eaten meat from its very mouth, having cried aloud, came out. The cook too, having known its state of having come out, having pursued it, struck it across the back with a stick. It, overcome by pain, having bent its back, having lifted up one foot, entered the very place where the goat was lying. Then the goat asked it "My dear, why do you come with your back bent? Is wind piercing you?" The dog too asked "You too are lying down with your back bent; is wind piercing you?" They reported their own experiences to each other.

Then the goat asked him "But will you be able to go to the food-house again, my dear?" "I shall not be able, my dear; if I go, there is no life for me." "But will you be able to go to the elephant stable again?" "It is not possible for me either to go there; if I go, there is no life for me." They thought of a means, "How indeed shall we live now?" Then the goat said to him - "If we are able to live in harmonious living, there is one stratagem." "Then speak." "My dear, you go henceforth to the elephant stable; thinking 'This one does not eat grass,' the elephant keepers will not make any suspicion towards you; you should bring grass for me. I too shall enter the food-house; thinking 'This one is not a meat-eater,' the cook will not make any suspicion towards me; I shall bring meat for you." They both accepted, saying "An excellent stratagem." The dog, having gone to the elephant stable, having gripped a bundle of grass with his teeth, having come back, placed it at the back of the great wall. The other too, having gone to the food-house, having gripped a piece of meat, a mouthful, with his teeth, having brought it, placed it right there. The dog ate the meat; the goat ate the grass. They, by this means, being united, being joyful, dwelt at the back of the great wall. The king, having seen their friendly association, thought "Indeed a thing never seen before has been seen by me; these, though being enemies, live in harmonious living. Having taken this matter, having made it into a question, I shall ask the five wise ones; the one not knowing this question I shall banish from the country; to the one knowing it, I shall make great honour, saying 'There is no wise one of such a kind.' Today is an improper time; tomorrow when they have come to the audience, I shall ask." He, on the following day, when the wise ones had come and were seated, asking a question, spoke this verse -

"Those who never once in the past had friendship of even seven steps in this world;
Born as enemies, the two companions, having reconciled, they wander - for what reason?"

Therein, "having reconciled" means having trusted and having become united.

And having said this, he again spoke thus -

"If today at breakfast time, you are not able to answer this question;
I will banish you all from the country, for I have no use for those born of poor
wisdom."

At that time, however, Senaka was seated on the best seat, while the wise one was seated at the end. He, reflecting on that question, not seeing that meaning, thought "This king is of slow temperament, unable to think up and compose this question; something indeed must have been seen by him. If I obtain one day's leave, I shall resolve this question; let Senaka by some means cause him to be patient for just one day." The other four wise ones too, as if having entered a dark chamber, saw nothing at all. Senaka looked at the Bodhisatta, thinking "What indeed is Mahosadha's situation?" He too looked at him. Senaka, knowing his intention by the very manner of the Bodhisatta's looking, having thought "It does not occur even to the wise one; therefore he wishes one day's leave; I shall fulfil his wish," having laughed a great laugh with the king through familiarity, said "What, great king, will you banish us all from the country as those unable to answer the question? You consider even this as 'a single knotty question'; it is not that we are unable to answer it; but please be patient for a little. This is a knotty question; we are not able to answer it amidst the public. Having considered it in private, we shall tell you afterwards; give us leave" - and having looked at the Great Being, spoke this pair of verses -

"In the terrible assembly of the great multitude, when the tumultuous
gathering of people has arisen;
With distracted minds, with various thoughts, we are not able to answer this
question.

"With fully focused minds, each one, having gone to a secret place, having
reflected on the meaning;
Having meditated in solitude, the wise, then they will speak, O lord of men,
this matter."

Therein, "having meditated" means these wise ones, established in seclusion of body and mind, having meditated on this question, then they will speak to you this matter.

The king, having heard his talk, although displeased, merely threatened them saying "Very well, having thought it over, speak; but if you do not speak, I shall banish you." The four wise ones descended from the mansion. Senaka said to the others - "My dears, the king has asked a subtle question; if it is not answered, there will be great danger. Having eaten suitable food, reflect upon it properly." They went to their own respective houses. The wise one too, having risen, having gone to the presence of Queen Udumbarā, asked "Queen, today or yesterday, where did the king stand for a long time?" "Father, he walks up and down looking through the window in the long gallery." Then the wise one thought "Something must have been seen by the king from this side." He, having gone there, looking outside, having seen the behaviour of the goat and the dog, having made the conclusion "Having seen these, the question

was devised by the king," went home. The other three too, having thought, not seeing anything, went to the presence of Senaka. He asked them "Has the question been seen by you?" "It has not been seen, teacher." "If so, the king will banish you; what will you do?" "But has it been seen by you?" "I too do not see it." "When you do not see it, what can we see? But in the king's presence, having roared the lion's roar 'We shall think it over and speak,' we have come; if we do not speak, the king will be angry with us. What shall we do? This question cannot be seen by us; but by the wise one it will have been thought out a hundredfold, a thousandfold, a hundred-thousandfold. Come, let us go to his presence." Those four wise ones, having announced their arrival at the Bodhisatta's house door, when it was said "Let the wise ones enter," having entered the house, having exchanged friendly greetings, standing to one side, asked the Great Being "But, wise one, has the question been thought out?" "Yes, it has been thought out. If I do not think it out, who else will think it out?" "Then, wise one, tell us too."

The wise one, having thought "If I do not tell these, the king will banish them from the country, but will honour me with seven treasures. Let these blind fools not perish; I shall tell them," having caused all four to sit on low seats, having caused them to raise their joined palms, having made known to them what had been seen by the king, saying "When asked by the king, you should answer thus," having composed four verses for the four of them, having taught them the text itself, dismissed them. They, on the second day, having gone to the royal audience, sat down on the prepared seats. The king asked Senaka "Is the question known to you, Senaka?" "Great king, when I do not know, who else will know?" "Then speak." "Listen, Sire" - he spoke a verse in just the manner he had learnt -

"For the sons of the princes and the daughters of kings, the meat of a ram is dear and agreeable;
They do not give meat to the dog, then there would be friendship between the ram and the dog.

Therein, "of the sons of nobles and princes" means of the sons of eminent ministers and of princes.

Even having spoken the verse, Senaka does not know the meaning. But the king understands because of having seen it himself; therefore, thinking "It is known by Senaka for now," he asked Pukkusa. He too, having said "Am I too not a wise person?" spoke a verse in just the manner learnt -

"They flay the hide of a goat, for the sake of the comfort of a horse-back rug;
And they do not spread one for the dog, then there would be friendship between the ram and the dog."

The meaning of that too was just as unclear. But the king, because it was obvious to himself, thinking "It is known by this Pukkusa too," asked Kāminda. He too spoke a verse in just the manner learnt -

"For the ram has curved horns, but the dog has no horns;
One feeds on grass, the other eats meat, then there would be friendship between the ram and the dog."

The king, thinking "It is known by this one too," asked Devinda. He too spoke a verse in just the manner learnt -

"The ram eats grass and eats foliage, but the dog does not eat grass nor foliage;
The dog would catch a hare or a cat, then there would be friendship between the ram and the dog."

Therein, "eats grass and eats foliage" means one who eats grass and one who eats leaves. "Nor foliage" means it does not eat even leaves.

Then the king asked the wise one - "Dear son, do you too know this question?" "Great king, from Avīci up to the highest point of existence, apart from me, who else will know this?" "Then speak." "Listen, great king" - thus, making known that the question was obvious to himself, he spoke a pair of verses -

"The eight-and-a-half-footed one of the quadruped, the ram with eight claws, not being visible;
This one brings the hide for this one, this one brings the meat for that one.

"The chief of Videha, having gone to the excellent mansion, the exchange of mutual foods;
The lord of men, it is said, saw with his own eyes this, of the one who barks and the one with a full face."

Therein, "eight-and-a-half-footed" - he said this with reference to the four feet of the goat, through skill in phrasing. "Ram" means a goat. "Eight-clawed" - this is said by way of two hooves on each foot. "Not being visible" means not being apparent at the time of bringing the meat. "Roofing" means the covering of a house. The meaning is grass. "This one for this one" means the dog for the goat. "Exchange" means the carrying across. "Of mutual foods" means of the foods of each other. For the ram carries the food of the dog, he exchanges for that one; the dog too carries for that one, the other exchanges. "He saw" means he saw that exchange of mutual foods as a witness, having made it evident to himself. "Of the one who barks" means of the dog that makes the sound "bhubhū." "Of the one with a full face" means of the ram. The king himself saw this friendly association of these two.

The king, not knowing that the others had known the answer in dependence on the Bodhisatta, imagining "The five wise ones knew by the power of their own knowledge," having become filled with pleasure, spoke this verse -

"It is indeed a great gain for me, that such wise ones are in my family;
The wise penetrate the profound and subtle meaning of the question with well-spoken words."

Therein, "penetrate" means having understood through well-spoken words, they speak.

Then, doing what should be done by one who is pleased, namely showing a pleased demeanour, he spoke this verse -

"And a mule-drawn chariot to each one, and a prosperous excellent village to

each one;
I give to all of you wise ones, supremely pleased in mind by the well-spoken words."

Having said thus, he had all that given to them.

The dilemmas in the Book of Twelves is concluded.

The Sirimanta question.

But Queen Udumbarā, having known that the others had known the answer in dependence on the wise one, having thought "Just as one making green peas and beans equal without distinction, the king has made equal honour to all five; is it not fitting to make a special honour for my younger brother?" having gone to the king's presence, asked "Sire, by whom was the question answered?" "By the five wise ones, dear lady." "Sire, in dependence on whom did the four persons know that question?" "I do not know, dear lady." "Great king, what do they know? The wise one, thinking 'Let not these fools perish,' taught them the question. You make equal honour to all; this is inappropriate. It is fitting to make a special honour for the wise one." The king, being pleased with the wise one thinking "He did not speak of the state of being known in dependence on himself," wishing to make an even greater honour, thought "Let it be; having asked my son one question, at the time it is answered, I shall make a great honour." He, thinking about a question, having thought of the question on glory, one day, having come to the attendance of the five wise ones, when they were comfortably seated, said to Senaka - "Senaka, I shall ask a question." "Ask, Sire." The king, regarding the question on glory, spoke the first verse -

"One endowed with wisdom but lacking in glory, or one famous but devoid of wisdom;

I ask you, Senaka, about this matter, which here do the skilled say is better?"

Therein, "which here is better" means which of these two do the wise say is better.

And this question, it is said, was handed down in Senaka's lineage; therefore he answered it quickly -

"The wise and the foolish indeed, O lord of men, those possessed of craft and those without craft;

Even those of good birth become weavers for one of no birth who is famous;
Having seen this too, I declare: one who is wise though low is better than one who is merely glorious."

Therein, "the wise one though low" means the wise one is low; the lord alone is the highest - this is the meaning.

The king, having heard his word, without asking the other three, said to the wise Mahosadha who was seated as the most junior in the assembly -

"I ask you too, of superior wisdom, Mahosadha, consummate one who sees the Teaching;

A fool with fame, a wise one with little wealth, which here do the skilled say is better?"

Therein, "consummate one who sees the Teaching" means one who sees all things.

Then the Great Being, having said "Listen, great king," spoke -

"The fool does evil deeds, imagining 'this alone is better';
Seeing this world, not seeing the world beyond, the fool in both places sought
the path of misfortune;
Having seen this too, I declare: one who is wise is better, not the fool though
glorious."

Therein, "this alone is better" means imagining "sovereignty alone in this world is the best for me." "Sought the path of misfortune" means the fool, having done evil deeds through the conceit of sovereignty, being reborn in hell and so on in the world beyond, and again having come from there, having reached the state of suffering in a low family, being reborn in this world too - thus in both places he takes only defeat. Having seen this reason too, I declare that one accomplished in wisdom alone is the highest, but the sovereign who is a fool is not the highest.

When this was said, the king, having looked at Senaka, said "Does not Mahosadha declare that the wise one alone is the highest?" Senaka, having said "Great king, Mahosadha is young; even today the smell of milk wafts from his mouth; what does this one know?" spoke this verse -

"Neither craft nor this arranges wealth, nor kinsmen, nor whoever has bodily
beauty;
See the drooling idiot thriving in happiness, for fortune attends him, the lord of
cattle;
Having seen this too, I declare: one who is wise though low is better than one
who is merely glorious."

Therein, "drooling idiot" means one whose mouth drips with saliva. "Goravinda" means he was, it is said, a millionaire in that very city, possessing wealth of eighty ten millions, who was ugly. He had no son and no daughter, and did not know any craft. Even while he was speaking, streams of saliva flowed from both sides of his jaw. Two women, adorned with all ornaments like celestial nymphs, having taken fully blooming blue water-lilies, standing on both sides, having caught that saliva with the blue water-lilies, threw the blue water-lilies out through the window. Even drunkards, when entering the tavern, when they had need of blue water-lilies, having gone to his house door, would say "Master Goravinda, millionaire." He, having heard their call, standing at the window, would say "What is it, dear ones?" Then streams of saliva flowed from him. Those women, having caught it with the blue water-lilies, threw the blue water-lilies into the middle of the street. The drunkards, having taken those, having washed them with water, having adorned themselves, entered the tavern. Thus he was endowed with fortune. Senaka, having made that example, showing it, said thus.

Having heard that, the king said "What is it like, dear son, Mahosadha the wise one?" The wise one, having said "Sire, what does Senaka know? Like a crow at a place where rice grains are discarded, like a dog that has begun to drink curds, he sees

only fame but does not see the great club falling on his head; listen, Sire," spoke this verse -

"Having obtained happiness, the one lacking wisdom becomes intoxicated, and even when touched by suffering, he becomes deluded;
Touched by adventitious suffering and happiness, he trembles like a water creature in the heat;
Having seen this too, I declare: one who is wise is better, not the fool though glorious."

Therein, "happiness" means having obtained the happiness of sovereignty, the fool becomes negligent; being negligent, he does evil. "By suffering" means by bodily and mental suffering. "By adventitious" means not by internal. For the happiness and suffering of beings is merely adventitious, not permanently occurring. "In the heat" means like a fish pulled out of the water and thrown in the sun's heat.

Having heard that, the king said "What is it like, teacher?" Senaka, having said "Sire, what does this one know? Let alone human beings, even among trees grown in the forest, many birds resort only to one rich in fruit," spoke this verse -

"Just as birds flock together from all around to a tree with sweet fruit in the forest;
Thus too many people associate with one who is wealthy, with riches, with possessions, for the sake of benefit;
Having seen this too, I declare: one who is wise though low is better than one who is merely glorious."

Therein, "many people" means the public.

Having heard that, the king said "What is it like, dear son?" The wise one, having said "What does this big-bellied one know? Listen, Sire," spoke this verse -

"A powerful fool is not good, by force he finds wealth;
They drag this weeping fool to hell exceedingly;
Having seen this too, I declare: one who is wise is better, not the fool though glorious."

Therein, "by force" means by violence, having done a violent deed, having oppressed the people, he finds wealth. Then the guardians of hell drag that weeping fool to hell of intense suffering.

Again, when the king said "What say you, Senaka?" Senaka spoke this verse -

"Whatever rivers flow into the Ganges, all of them give up their name and clan;
The Ganges proceeding to the ocean, even one who is wise does not appear with supernormal power in the world;
Having seen this too, I declare: one who is wise though low is better than one who is merely glorious."

Therein, "rivers" means flowing downward, even rivulets at the very least flow into the Ganges. "Give up" means they come to be reckoned simply as the Ganges; they give up their own name and clan. "Does not appear" means that Ganges too,

proceeding to the ocean, is not discernible; it obtains the name simply as the ocean. Just so, even one of great wisdom, having reached the presence of a lord, does not appear, is not discernible; he is like the Ganges that has entered the ocean.

Again the king said "What say you, wise one?" He, having said "Listen, great king," spoke this pair of verses -

"Into which great ocean the rivers flow at all times innumerable;
That sea, the great ocean, with constantly lofty force, does not transgress its boundary.

"Thus too are the prattlings of a fool, glory never surpasses wisdom;
Having seen this too, I declare: one who is wise is better, not the fool though glorious."

Therein, "into which you have declared" means which this you have declared, you have said. "Innumerable" means incalculable. "Does not transgress its boundary" means even though having lofty force, even though raising up a thousand waves, it is not able to transgress its boundary; having reached the boundary, inevitably all waves are broken. "Thus too are the prattlings of a fool" means the words of a fool likewise are not able to surpass one who is wise; having reached him, they are broken. "Does not surpass wisdom" means one who is glorious does not surpass one who is wise. For no human being, having a doubt arisen regarding what is beneficial and what is harmful, for the purpose of resolving it, passes by one who is wise and goes to the feet of a foolish lord; but at the very feet of one who is wise, judgment is obtained.

Having heard that, the king said "What about it, Senaka?" He, having said "Listen, Sire," spoke this verse -

"Even if an unrestrained famous one, having come to an agreement, speaks for the benefit of others;
That very thing grows for him among relatives, for fortune causes him to act, not wisdom;
Having seen this too, I declare: one who is wise though low is better than one who is merely glorious."

Therein, "even if unrestrained" means a lord, even if unrestrained in body and so on, immoral. "Having come to an agreement" means having stood in judgment, he speaks for the benefit of others; in that judgment hall, even though one surrounded by a great retinue speaks falsehood, making an owner into one having no sponsor, that very word of his is valid. For fortune causes him to act thus, not wisdom; therefore one who is wise though low is better than one who is merely glorious - thus I declare.

Again, when the king said "What about it, dear?" the wise one, having said "Listen, Sire, what does the foolish Senaka know?" spoke this verse -

"For the sake of another or even for oneself, the fool speaks falsely, lacking wisdom;

He is blamed in the midst of the assembly, and afterwards too he goes to an unfortunate realm;
Having seen this too, I declare: one who is wise is better, not the fool though glorious."

Then Senaka spoke this verse -

"Even if one of extensive wisdom speaks what is beneficial, being without wealth, with little property, poor;
That does not grow for him among relatives, and fortune does not belong to the one endowed with wisdom;
Having seen this too, I declare: one who is wise though low is better than one who is merely glorious."

Therein, "even what is beneficial" means even if he speaks what is reasonable. "Among relatives" means in the midst of the assembly. "Of the one endowed with wisdom" means great king, having gone to the presence of one endowed with wisdom who has attained the splendour of fortune, even fortune that exists by nature does not exist in name. For he, in the presence of that one, appears like a firefly at sunrise - thus he shows.

Again, when the king said "What is it like, dear?" the wise one, having said "What does Senaka know? He looks only at this world, not at the world beyond," spoke this verse -

"For the sake of another or even for oneself, the one of extensive wisdom does not speak falsehood;
He is venerated in the midst of the assembly, and afterwards too he goes to a fortunate realm;
Having seen this too, I declare: one who is wise is better, not the fool though glorious."

Then Senaka spoke a verse -

"Elephants, cattle and horses, jewelled earrings, and women born in prosperous families;
All of these become enjoyments for the prosperous man, while those without prosperity have none;
Having seen this too, I declare: one who is wise though low is better than one who is merely glorious."

Therein, "of the prosperous one" means of the lord. "Those without prosperity" means not only those women alone, but indeed all beings without prosperity become enjoyments for him.

Then the wise one, having said "What does this one know?" bringing forth and showing one reason, spoke this verse -

"One whose activities are not arranged, a fool, an imprudent counsellor;
Fortune gives up the imprudent, as a snake its worn-out skin;
Having seen this too, I declare:

One who is wise is better, not the fool though glorious."

Therein, the meaning of the term "fortune gives up" should be described by the Cetiya Jātaka.

Then when the king said "What like?" Senaka, having said "Sire, what does this young boy know? Listen!" having thought "I shall render the wise one bewildered," spoke this verse -

"We five wise ones, venerable sir, all stand with joined palms;
You, having overcome us, are lord, like Sakka, the lord of beings, the king of gods;
Having seen this too, I declare: one who is wise though low is better than one who is merely glorious."

Having heard this, it is said, the king, having thought "A fitting reason has been brought by Senaka; will my son be able to break his argument and bring another reason?" said "What like, wise one?" When this reason had been brought by Senaka, it is said, apart from the Bodhisatta there was no other able to break that argument; therefore the Great Being, breaking his argument by the power of his own knowledge, having said "Great king, what does this fool know? He looks only at glory, he does not know the distinction of wisdom. Listen!" spoke this verse -

"A fool though glorious is but a slave to the wise, when such needs arise;
What the wise one skilfully arranges, therein the fool falls into confusion;
Having seen this too, I declare: one who is wise is better, not the fool though glorious."

Therein, "in needs" means when duties have arisen. "Arranges" means prepares.

Thus the Great Being showed the method and reason as if pulling up golden sand from the foot of Sineru, as if raising up a full moon in the sky. When the Great Being had thus shown the power of wisdom and spoken, the king said to Senaka - "What like, Senaka? If you are able, speak further." He, having exhausted what he had learnt like grain stored in a granary, sat bewildered, downcast, brooding, without response. For if he had brought another reason, this Jātaka would not have been concluded even with a thousand verses. But while he stood without response, the Great Being, as if bringing a deep flood, praising wisdom even further, spoke this verse -

"Surely indeed wisdom alone is praised by the good; lovely is fortune, humans are delighted in wealth;
And the knowledge of the Buddhas is of incomparable form; glory never surpasses wisdom."

Therein, "of the good" means of good persons such as the Buddhas and others. "Delighted in wealth" means, great king, since blindly foolish people are merely delighted in wealth, therefore for them fortune is lovely. That glory is censured by the wise and lovely to fools - this meaning should be described by the Bhisa Jātaka. "Of the Buddhas" means and the knowledge of the Omniscient Buddhas. "At any time" means at no time whatsoever does fortune surpass one possessed of knowledge, Sire.

Having heard that, the king, satisfied by the Great Being's answering of the question, as if raining a heavy downpour, honouring the Great Being with wealth, spoke this verse -

"What we asked you, you declared to us, Mahosadha, seer of the consummate teaching;
A thousand cattle and a leading bull, an elephant, and these ten chariots yoked with thoroughbreds;
Satisfied by the explanation of the question, I give you sixteen excellent villages."

Therein, "and a leading bull, an elephant" means: making a leading bull for that thousand cattle, I give a decorated and prepared riding elephant.

The Sirimanta question in the Book of Twenties is concluded.

The concealed path question.

From then on the Bodhisatta's fame was great. All that was managed by Queen Udumbarā herself. She, when he was sixteen years old, thought "My younger brother has become old, and his fame too is great; it is fitting to arrange a marriage for him." She reported that matter to the king. The king said "Good, inform him, will you not?" She, having informed him, when he had accepted, said "If so, dear son, I shall bring a young woman for you." Then the Great Being, having thought "Perhaps one brought by these might not please me; let me first look for one myself," spoke thus - "Queen, for a few days do not say anything to the king; I shall search for a young woman myself and tell you of one agreeable to my mind." "Do thus, father." He, having paid homage to the queen, having gone to his own house, having given a signal to his friends, in the guise of an unknown person, having taken a tailor's implements, alone, having gone out through the northern gate, set out for Uttarayavamajjhaka. Now at that time there was a certain ancient merchant family there that was exhausted. The daughter of that family, named Amarādevī, was lovely, beautiful, pleasing, endowed with all auspicious marks, and possessed of merit. She, on that day, right early, having cooked rice gruel and having taken it, having gone out thinking "I shall go to my father's ploughing place," set out on that very road. The Great Being, having seen her coming, thought "This woman is endowed with all auspicious marks; if she is without a husband, it is fitting for her to become my wife."

She too, having seen him, thought "If I were in the house of such a man, I could establish the household."

Then the Great Being - "I do not know whether she has a husband or not; I shall ask her by means of a closed fist. If she is wise, she will know. If not, she will not know; I shall abandon her right here and go" - having thought thus, while standing at a distance, he made a closed fist. She too, having known "This one is asking whether I have a husband or not," stretched out her hand. He, having known her state of being without a husband, having gone near, asked "Dear lady, what is your name?" "Master, I am named after that which does not exist in the past, or in the future, or at present." "Dear lady, in the world there is nothing called immortal; you must be named Amarā." "Yes, master." "Dear lady, for whom will you carry the rice gruel?"

"For the former deity, master." "Dear lady, former deities means mother and father; you will carry the rice gruel to your father, I imagine." "Yes, master." "Dear lady, what does your father do?" "Master, he makes one into two." "Making one into two is called ploughing; your father ploughs." "Yes, master." "But in which place does your father plough?" "In the place where those who have gone once do not come back, master." "The place of no return for those who have gone once is called a cemetery; he ploughs near the cemetery, dear lady." "Yes, master." "Dear lady, will you come back today itself?" "If it comes, I shall not come back. If it does not come, I shall come back, master." "Dear lady, your father, I imagine, ploughs on the other side of the river; when the water comes you will not come back; when it does not come, you will come back." "Yes, master." Such was the conversation that the Great Being had.

Then Amarādevī invited him saying "Will you drink rice gruel, husband?" The Great Being, having thought "To refuse at the very first is indeed inauspicious," said "Yes, I shall drink." She then brought down the rice gruel pot. The Great Being thought "If she will give it without washing the bowl and without giving water for washing hands, I shall abandon her right here and go." She, however, having washed the bowl, having brought water in the bowl, having given water for washing hands, having placed the empty bowl on his hand, having placed it on the ground, having stirred the pot, filled it with rice gruel; therein, however, the grains of rice were large. Then the Great Being said to her "Why, dear lady, is the rice gruel so very thick?" "Water was not obtained, husband." "Water must not have been obtained in the paddy field, I think." "Yes, master." She, having set aside the rice gruel for her father, gave it to the Bodhisatta. He, having drunk the rice gruel, having rinsed his mouth, said "Dear lady, I shall go to your mother's house; tell me the way." She, having said "Very well," explaining the way, spoke this verse in the Book of Ones -

"By which there is flour and vinegar, and the double-leaved tree in bloom;
By which I give, by that I speak; by which I do not give, by that I do not speak;
This is the path of the barley-middler, know this as the concealed way."

Its meaning is - "Husband, having entered the inner village, you will see a flour shop, then a rice-gruel shop; in front of them a double-leaved coral tree fully in bloom; therefore you, by which there is flour and vinegar and the coral tree in bloom, having gone by that, having stood at the foot of the coral tree, take the right and leave the left; this is the path of the barley-middler, of our house situated in the barley-middler village; this, thus concealed, was spoken by me as the hidden way, the concealed way, or the hidden way, know this as the concealed reason." Herein, "by which I give" means by which hand I give; this was said with reference to the right hand; the other is the left hand. Thus she, having told him the way, having taken the rice gruel for her father, departed.

The concealed path question is concluded.

The search for Queen Amarā.

He too went to that house by the very way told by her. Then Amarādevī's mother, having seen him, having given a seat, said "Will you drink rice gruel, husband?" "Mother, a little rice gruel was given to me by my younger sister Amarādevī." Having heard that, she understood "He must have come for the sake of my daughter." The

Great Being, even though knowing their state of poverty, asked "Mother, I am a tailor; is there anything suitable to be sewn?" "There is, husband, but there is no payment." "Mother, there is no need for payment; bring them, I shall sew them." She, having brought old garments, gave them. The Bodhisatta completed each one as it was brought. For indeed the work of one with merit succeeds. Then he said to her "Mother, you should announce it along the street." She announced it to the entire village. The Great Being, having done tailoring work, earned a thousand coins in a single day. The old woman too, having cooked and given him the morning meal, said "Dear son, how much shall I cook for the evening meal?" "Mother, in the measure of however many eat in this house." She cooked food with many curries and vegetables in abundance. Amarādevī too, in the evening, having taken a bundle of firewood on her head and leaves in her lap, having come from the forest, having put down the bundle of firewood at the front door of the house, entered the house through the back door. Her father too came somewhat later. The Great Being ate food of various excellent flavours. The other one, having fed her mother and father, having afterwards eaten herself, having washed the feet of her mother and father, washed the feet of the Great Being.

He, discerning her, dwelt right there for a few days. Then, investigating her, one day he said - "Dear lady, having taken half a nāḷika of rice-grain, from that cook rice gruel, cake, and a meal for me." She, having accepted saying "Very well," having pounded the rice-grain, cooked a meal with the coarse grains, rice gruel with the middle grains, and cake with the fine powder, and having prepared lentil curry and vegetables conforming with that, gave the Great Being rice gruel with vegetables. That rice gruel, merely placed in the mouth, having pervaded seven thousand taste conductors, remained. He, for the very purpose of testing her, as if angry, saying "Dear lady, not knowing how to cook rice gruel, for what purpose have you ruined my rice-grain?" spat it out together with the spittle and threw it on the ground. She, without becoming angry at all, saying "Husband, if the rice gruel is not good, eat the cake," gave him the cake. He did the same with that too. "If, husband, the cake is not good, eat the meal" - she gave him the meal. Having done the same with the meal too, as if angry, saying "Dear lady, not knowing how to cook, for what purpose have you ruined my property?" he crushed all three together, smeared it over her entire body beginning from the head, and said "Go, sit down at the door." She, without becoming angry at all, saying "Very well, husband," having gone, did so. He, having known her state of humbled pride, said "Dear lady, come." She, without becoming angry, came at just a single word. But the Great Being, when coming, had come having placed a pair of cloths together with a thousand coins in a betel-purse. Then he, having taken out that cloth and having placed it in her hands, said "Dear lady, having bathed together with your female companions, having put on this cloth, come." She did so.

The wise one, having given both the earned wealth and the brought wealth, all of it, to her mother and father, having consoled them, having asked permission of his father-in-law, taking her, set out facing the city. On the way, for the purpose of testing her, having given her an umbrella and sandals, he said thus - "Dear lady, having taken this umbrella, shelter yourself; having put on the sandals, go." She, having taken them, not doing so, without holding the umbrella in the open air in the sun's heat, held it at the forest's edge and went; having taken off the sandals on dry ground, when she reached a watery place, having put them on, she went. The

Bodhisatta, having seen that reason, asked "Why, dear lady, having taken off the sandals on dry ground, do you put them on and go at a watery place, and not holding the umbrella in the sun's heat, holding it at the forest's edge?" She said - "Husband, on dry ground I can see thorns and so on; at a watery place I cannot see the thorns of fish, turtles, and so on; if my feet were to enter those, there would be unpleasant feeling. In the open air there are no dry tree thorns and so on; but for those who have entered the interior of the forest, if dry tree branches and so on were to fall on the head, there would be unpleasant feeling. Therefore, for the purpose of warding those off, I do thus."

The Bodhisatta, having heard her talk on these two reasons, being pleased, while going, having seen at a certain place a single jujube tree accomplished with fruit, sat down at the foot of the jujube tree. She, having seen the Great Being seated at the foot of the jujube tree, said "Husband, having climbed up and having taken jujube fruits, eat them; give some to me too." "Dear lady, I am weary; I am not able to climb up; you yourself climb up." She, having heard his word, having climbed the jujube tree, having sat down among the branches, picked the fruit. The Bodhisatta said to her - "Dear lady, give me the fruit." She, having thought "I shall test whether this man is wise or unwise," said to him "Husband, will you eat hot fruit, or cool fruit?" He, as if not knowing that reason, said thus - "Dear lady, I have need of hot fruit." She, having thrown the fruits on the ground, said "Husband, eat." The Bodhisatta, having taken them, ate them while blowing. Again, investigating her, he said thus - "Dear lady, give me cool ones." Then she threw the jujube fruits onto the grassy ground. He, having taken and eaten them, having thought "This girl is exceedingly wise," was pleased. Then the Great Being said to her - "Dear lady, come down from the jujube tree." She, having heard the Great Being's word, having descended from the tree, having taken a pot, having gone to the river, having brought water, gave it to the Great Being. The Great Being, having drunk, having rinsed his mouth, having risen from there, while going, arrived at the city itself.

Then he, for the purpose of testing her, having placed her at the doorkeeper's house, having informed the doorkeeper's wife, having gone to his own dwelling, having addressed his men, having given a thousand saying "Having placed a woman at such and such a house, I have come; taking this thousand, go and test her," sent them forth. They did so. She said - "This is not worth even the dust of my husband's feet." They, having come, reported to the wise man. Again, having sent up to the third time, on the fourth occasion the Great Being said to those very ones "Then take her by the hand and bring her dragging." They did so. She did not recognise the Great Being established in great prosperity, but having looked at him, she both laughed and cried. He asked the reason for both. Then she said to her - "Master, I, while laughing, having looked at your prosperity, laughed thinking 'This was not obtained without reason; it was obtained by doing wholesome deeds in a former existence. Oh, the fruit of merits indeed!' But while crying, I cried out of compassion for you, thinking 'Now, having offended against another's guarded and protected property, he will go to hell.'"

He, having tested her, having known her pure nature, having said "Go, take her back to that very place," having sent them, again having taken the guise of a tailor, having gone, having slept together with her, on the following day, right early, having entered the king's palace, informed Queen Udumbarā. She, having informed the king, having

adorned Amarādevī with all ornaments, having seated her in a great carriage, having led her to the Great Being's house with great honour, performed the marriage ceremony. The king sent a present worth a thousand to the Bodhisatta. Beginning with the doorkeeper, all the inhabitants of the entire city sent presents. Amarādevī too, having divided the present sent by the king into two parts, sent one portion to the king. By this method, having sent presents to all the inhabitants of the entire city too, she won over the city. From that time onwards the Great Being, dwelling in harmonious living together with her, instructed the king in what is beneficial and what is right.

The search for Queen Amarā is concluded.

The commentary on the thief of all jewels.

Then one day Senaka addressed the other three who had come to his presence: "Hey, we are no match for the householder's son Mahosadha alone, and now an even more experienced wife has been brought by him; how might we cause a rift between him and the king?" "Teacher, what do we know? You yourself should know." "Let it be, do not worry; there is one stratagem. I shall steal the king's crest-jewel and bring it; Pukkusa, you bring the golden garland; Kāmindā, you the woollen blanket; Devindā, you the golden slippers. Thus we four too shall bring those by a stratagem, then having placed them in our houses, we shall send them to the householder's son's house." Then indeed those four too did so. Among them, Senaka first, having put the crest-jewel into a pot of buttermilk, having placed it in the hand of a female slave, sent her saying "Without giving this pot of buttermilk to others who would buy it, if someone at Mahosadha's house buys it, give it together with the pot." She, having gone to the wise man's house door, went back and forth calling "Buy buttermilk, buy buttermilk."

Amarādevī, standing at the door, having seen her behaviour, by the sign of her gesture, thinking "This one does not go elsewhere; there must be a reason for this," having made the female slaves withdraw, having herself summoned her saying "Mother, come, I shall buy the buttermilk," at the time of her arrival, having given a signal to the female slaves, when they did not come, having sent that very one saying "Go, mother, summon the female slaves," having lowered her hand into the pot of buttermilk, having seen the jewel, she asked that female slave "Mother, whose property are you?" "Lady, I am a female slave of the wise man Senaka." Thereupon, having asked her name and her mother's name too, when it was said "She is named so-and-so," she asked "Mother, how much is this buttermilk?" "Lady, four nāḷikas." Having said "Then, mother, give me this buttermilk," when it was said "Lady, when you are buying, what need have I of the price? Take it together with the pot," having dismissed her saying "Then go," she, having written on a document "In such and such a month, on such and such a day, the teacher Senaka sent the king's crest-jewel for the purpose of a present, through the hand of the daughter of a female slave named so-and-so, named so-and-so," took the buttermilk. Pukkusa too, having placed the golden garland in a jasmine flower casket, having covered it with jasmine flowers, sent it in the same way. Kāmindā too, having placed the woollen blanket in a leaf-basket, having covered it with leaves, sent it. Devindā too, having tied the golden

slippers inside a bundle of barley, sent them. She, having taken all of those, having inscribed the letters on documents, having informed the Great Being, stored them away.

Those four wise ones too, having gone to the king's palace, said "What, Sire, do you not wear the crest-jewel?" The king said to his men "I shall wear it; bring it." They did not find the jewel, and they did not find the other ornaments either. Then those four wise ones turned him against the householder's son, saying "Sire, your ornaments are in Mahosadha's house; he uses them himself. The householder's son is your enemy, great king." Then his well-wishers quickly went and informed him. He, thinking "I shall know by seeing the king," went to the royal audience. The king, having become angry, thinking "Who will know, what will happen, what will he do?" did not allow him to see him. The wise one, having known the king's angry state, went to his own dwelling. The king commanded "Seize him." The wise one, having heard the words of the well-wishers, thinking "It is fitting for me to depart," having given a signal to Amarādevī, having departed from the city in the guise of an unknown person, having gone to the Dakkhiṇayavamajjhaka village, did the potter's craft there. In the city a single uproar arose: "The wise one has fled."

Senaka and the other four persons too, having known the state of his having fled, having reassured one another saying "Do not worry, are we not wise?" sent presents to Amarādevī. She, having taken the presents sent by those four, having said "Let him come at such and such a time," having had a pit dug, having filled it there with heaps of excrement together with water, having covered the upper surface of the excrement pit with mechanical planks, having concealed it with mats, completed everything. Then Senaka, in the evening time, having bathed, having adorned himself, having eaten food of various excellent flavours, went to the Bodhisatta's house. He, having stood at the house door, made known the fact of his arrival. She said "Come, teacher." He, having gone, stood near her. She spoke thus - "Husband, now I have come under your control; it is inappropriate to lie down without having bathed one's body." He, having heard her words, accepted saying "Very well." She, having gone out, having taken a pot full of water, as if pouring it, having said "Come, teacher, ascend the planks for the purpose of bathing," when he had ascended the planks and was standing, having entered the house, having stepped on the edge of the planks, she felled him into the excrement pit.

Pukkusa too, in the evening time, having bathed, having adorned himself, having eaten food of various excellent flavours, having gone to the Bodhisatta's house, having stood at the house door, made known the fact of his arrival. One attendant woman informed Amarādevī. She, having heard her words, said "Come, teacher, it is inappropriate to lie down without having bathed one's body." He accepted, saying "Very well." She, having gone out, having taken a pot full of water, as if pouring it, said "Come, teacher, ascend the planks for the purpose of bathing." When he had ascended the planks and was standing, she, having entered the house, having pulled away the planks, felled him into the excrement pit. Senaka asked Pukkusa "Who is this?" "I am Pukkusa." "And who are you, pray?" "I am Senaka" - having asked each other, they stood there. Likewise she felled the other two also right there. All of them stood in the loathsome excrement pit. She, when the night became light, having had them pulled out from there, having had all four persons shaved bald, having had rice

grains taken, having moistened them with water, having had them pounded, having had a thick gruel of the powder cooked, having kneaded it, having had their entire bodies smeared from the head downwards, having had cotton tufts taken, having had them scattered likewise from the head downwards, having brought them to great suffering, having had them laid down in the bellies of mats, having wrapped them, wishing to inform the king, having had the four jewels taken together with them, having gone to the king's presence, having paid homage to the king, having sat down to one side - having said "Sire, please accept a great present called white monkeys," she had four mats placed at the king's feet. Then the king, having had them unwrapped, saw all four persons resembling white monkeys. Then all the people, having said "Oh, never seen before! Oh, great white monkeys!" laughed a great laugh. All four of them were greatly ashamed.

Then Amarādevī, speaking of her own husband's faultless state, said to the king - "Sire, the wise Mahosadha is not a thief; these four alone are thieves. Among them, Senaka is the gem-thief, Pukkusa the golden garland-thief, Kāmindā the woollen blanket-thief, Devindā the golden slipper-thief. These thieves send these jewels in such and such a month, on such and such a day, through the hands of such and such daughters of such and such slave women. Look at this document, take back your own property, and, Sire, deal with the thieves." She, having brought those four persons to great humiliation, having paid homage to the king, went to her own home. The king, because of the Bodhisatta's having fled, through suspicion of him, and because of the absence of other wise counsellors, without saying anything to them, sent word "Wise ones, having bathed, go to your own homes." The four persons, having undergone great humiliation, having paid homage to the king, went to their own homes.

The thief of all jewels is concluded.

The firefly question.

Then the deity dwelling in his parasol, not hearing the Bodhisatta's proclamation of the Teaching, reflecting "What indeed is the reason?" having known that reason, having thought "I shall create a cause for bringing the wise one back," in the night-time, having opened the knob of the parasol, asked the king four questions beginning with "He strikes with hands and feet" as found among the questions asked by a deity in the Book of Fours. The king, not knowing, having requested one day's leave saying "I do not know; I shall ask the other wise men," on the following day sent a message to the four wise men saying "Let them come." When they said "We are shaven-headed and are ashamed to go down into the street," the king sent four tube-shaped headbands saying "Let them put these on their heads and come." At that time, it is said, those tube-shaped headbands originated. They, having come, sat down on the prepared seats. Then the king, having said "Senaka, today in the night-time the deity dwelling in the parasol asked me four questions; but I, not knowing, said 'I shall ask the wise men'; tell me those questions," spoke this verse -

"He strikes with hands and feet, and wipes the mouth;
He indeed, O king, is dear; what do you see by that?"

Senaka, not knowing, having rambled on about "What does he strike? How does he strike?" saw neither end nor limit. The rest too were bewildered. Then the king, having become remorseful, when asked again in the night-time by the deity "Is the question known to you?" said "Four wise men were asked by me; they too did not know." The deity said "What will they know? Setting aside the wise Mahosadha, there is no one else whatsoever able to answer these questions. If, having summoned him, you do not have these questions answered, I shall split your head with this blazing iron hammer." Having threatened the king, having said "Great king, when fire is needed, it is not fitting to blow on a firefly; when milk is needed, it is not fitting to milk a horn," she recited this firefly question in the Book of Fives -

"Who now, when a lamp exists, wandering in search of fire;
Saw a firefly at night, and thought it to be fire.

"He had cow-dung powder and grass for churning;
With wrong perception, he was not able to kindle a fire.

"Thus too, by wrong means, the fool does not obtain his purpose;
Milking a cow from the horn, where one does not find milk.

"By various means, young men attain their purpose;
By refutation of enemies, and by support of friends.

"By obtaining the fruit of the army commanders, and by the method of
favourites;
The protectors of the world, the kings, dwell on the earth, the ground.

Therein, "when a lamp exists" means when fire exists. "Wandering" means while walking. "He saw" means he perceived; and having seen, due to the similarity of colour, he thought the firefly "This must be fire." "For him" means on top of that firefly of his, fine cow-dung powder and grass. "Churning" means rubbing with his hands, scattering, establishing himself on the ground on his knees, blowing with his mouth, thinking "I shall kindle it," even though striving with wrong perception, he was not able to kindle it. "A deer" means a blind fool resembling a deer, thus seeking the goal by wrong means, does not obtain it. "Where" means in whatever horn there is simply no milk, milking a cow from that, as it were, he does not find the goal. "By obtaining the fruit of freedom through the army" means by obtaining the army commanders, the ministers. "Of favourites" means and by the method of dear, agreeable, trustworthy ministers. "The earth" means the kings, the protectors of the world, dwell on the earth which has obtained the name "vasundharā" because of bearing wealth, that is to say, treasures.

They are not like you; even when fire exists, they blow on a firefly. Great king, but you, like one blowing on a firefly when fire exists, like one weighing by hand having abandoned the scales, and like one milking from the horn when the need for milk has arisen, you ask Senaka and the others; what do they know? These are like fireflies. Mahosadha, like a mass of fire, blazes with wisdom; having had him summoned, ask him. Having threatened the king, saying "For one not knowing these questions, there is no life," she disappeared.

The firefly question is concluded.

The Bhūri question.

Then the king, frightened by the fear of death, on the following day, having had four ministers summoned, commanded "Dear ones, you four, standing in four chariots, having departed through the four city gates, wherever you see my son, the wise Mahosadha, having shown him honour right there, bring him quickly." Those four too departed, each through a separate gate. Among them, three persons did not see the wise one. But the one who departed through the southern gate saw the Great Being in the village of Dakkhiṇayavamajjhaka, having brought clay, having turned his teacher's wheel, with a clay-smeared body, seated on a straw mat, eating barley food with little curry, making it into fistful after fistful. But why did he do this work? The king, it seems, suspected "Without doubt the wise one will seize the kingdom." Having thought "He, having heard 'He lives by the potter's craft,' will be free from suspicion," he did thus. He, having seen the minister, having known the fact of his having come to his presence, having thought "Today my fame will become normal again; I shall eat only the food of various excellent flavours prepared by Amarādevī," having thrown away the lump of barley food he had taken, having risen, having rinsed his mouth, sat down. At that moment, that minister approached him. But he was a partisan of Senaka; therefore, pressing him, having said "Wise one, the word of teacher Senaka is leading to liberation; when your fame has declined, such wisdom was not able to be a support; now, smeared with clay, seated on a straw mat, you eat such food," he spoke the first verse in the Bhūripaṇha of the Book of Tens -

"Is it true, you of extensive wisdom, that with such glory, steadfastness and wisdom;
You do not protect what is brought under the power of non-existence, you who eat barley with little curry?"

Therein, "is it true" means what teacher Senaka said, that indeed is true. "Glory" means supremacy. "Steadfastness" means uninterrupted energy. "Does not protect what is brought under the power of non-existence" means what is brought under the power of non-existence, of decline, it does not protect, does not guard; it is not able to be a support. "Barley" means barley food.

Then the Great Being, having said to him "You blind fool, I, desirous of making that fame of mine normal again by the power of my own wisdom, am doing thus," spoke this pair of verses -

"Ripening happiness through suffering, selecting from time to time, covered by desire;
Opening the doors of meaning, by that I am satisfied with barley rice.

"And having known the time for exertion, having developed the purpose through stratagems;
I shall display lion-like displays, by that supernormal power you will see me again."

Therein, "with suffering" means ripening and increasing one's own former happiness by the restoration to its original state through this bodily and mental suffering. "From time to time" means this is the time for acting concealed, this is the time for acting unconcealed - thus, discriminating between the proper time and the improper time, having known that when the king is angry one should act in a concealed manner, by desire, by one's own preference, being covered, concealed, living by the potter's craft, I dwell opening the doors reckoned as the means of one's own purpose; for that reason I am satisfied with barley rice - this is the meaning. "For exertion" means for the making of energy. "Having developed the purpose through stratagems" means having increased my fame by the power of my own knowledge, I shall display like a lion rousing himself on a slab of red arsenic; by that supernormal power you will see me again.

Then the minister said to him - "Wise one, a deity dwelling in the umbrella asked the king a question. The king asked the four wise ones. Among them not even one was able to answer that question; therefore the king sent me to your presence." "This being so, why do you not see the power of wisdom? For at such a time, sovereignty is not a support; only one accomplished in wisdom is a support" - thus the Great Being praised the power of wisdom. The minister placed in the Great Being's hands the thousand coins given by the king saying "Having shown honour to the wise one at the very place where he is seen, bring him." The potter became afraid, thinking "The wise Mahosadha, it is said, was made to do weaver's work by me." Then the Great Being, having consoled him saying "Do not fear, teacher, you have been of great help to us," having given a thousand, having sat in the chariot with his body still smeared with clay, entered the city. The minister, having informed the king, when it was said "Dear son, where was the wise one seen?" said "Sire, he lives doing the potter's craft in the village of Dakkhiṇayavamajjhaka; having heard that you summon him, without even bathing, he has come with his body still smeared with clay." The king, having thought "If he were my enemy, he would conduct himself by the method of sovereignty; this one is not my enemy," said "Tell my son 'Having gone to your own house, having bathed, having adorned yourself, come by the procedure given by me.'" Having heard that, the wise one, having done so, having come, when told "Let him enter," having entered, having paid homage to the king, stood to one side. The king, having exchanged friendly welcome, investigating the wise one, spoke this verse -

"Some who are happy do not do evil, others again through fear of association with blame;
Being able, thinking of great benefit, why do you not cause me suffering?"

Therein, "happy" means: wise one, some, thinking "We are happy, accomplished in sovereignty, enough for us with this much," do not do evil for the further reason of sovereignty; some, thinking "For those offending against such a master who is a giver of fame, there will be disrepute," do not do evil through fear of association with blame. One is not capable, one is of dull wisdom; but you are both capable and one who thinks of great benefit, and if wishing, you could even exercise kingship over the whole Indian subcontinent. Why do you not seize my kingdom and cause me suffering?

Then the Bodhisatta said to him -

"The wise do not practise evil actions for the sake of their own happiness;
Touched by suffering, even when stumbling, they do not give up the Teaching
through desire or hate."

Therein, "even when stumbling" means even having stumbled from success and being of the nature of standing in misfortune. "Do not give up the Teaching" means they do not give up either the traditional teaching or the teaching of good conduct.

Again the king, for the purpose of investigating him, speaking about the special knowledge of the warriors, spoke this verse -

"By whatever reason, whether soft or harsh;
One should lift up one's wretched self, afterwards one should practise the
Teaching."

Therein, "wretched" means having lifted up one's destitute self, one should establish it in success.

Then the Great Being, showing him the simile of the tree, spoke this verse -

"In the shade of whatever tree one might sit or lie down,
One should not break a branch of that tree, for a betrayer of friends is evil."

And having said thus - "Great king, if even one who breaks a branch of a tree one has used is a betrayer of friends, when by you my father was established in lofty sovereignty, and I was helped with great help, offending against you, how indeed would I not be a betrayer of friends?" - having thus in every way spoken of his own state of not being a betrayer of friends, and urging the king regarding the conduct of his mind, he spoke this verse -

"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
friendliness towards him decay."

Its meaning is - Great king, from whatever teacher a person would learn even a trifle of the Teaching, the reason, and the peaceful ones who remove his arisen uncertainty, that one is indeed his refuge and ultimate goal in the meaning of being a support; with such a teacher a wise one should not let the state of friendship decay or be destroyed.

Now, exhorting him, he spoke this pair of verses -

"A lazy householder enjoying sensual pleasures is not good, an unrestrained
one gone forth is not good;
A king not acting considerately is not good, whoever is a wise one prone to
wrath, that is not good.

"A warrior should act considerately, a lord of the land not inconsiderately;
For a king who acts considerately, fame and renown increase."

Therein, "not good" means not excellent. "Not acting considerably" means one who, having heard something, without reflecting upon it, without making it evident to oneself, acts. "Fame and renown" means the retinue of sovereignty and the reputation of virtues certainly increase.

The Bhūri question is concluded.

The deity question.

When this was said, the king, having caused the Great Being to sit on the royal divan beneath the raised white parasol, himself having sat down on a low seat, said - "O wise one, a deity dwelling in the white parasol asked me four questions; those I do not know. The four wise ones too did not know them; tell me, dear, those questions." Great king, whether it be a deity dwelling in the parasol, or whether they be the Cātumahārājika gods and so on, whatever question asked by anyone, I am able to answer. Speak, great king, the question asked by the deity. Then the king, speaking in the very manner in which it was asked by the deity, spoke the first verse -

"He strikes with hands and feet, and wipes the mouth;
He indeed, O king, is dear; what do you see by that?"

Therein, "strikes" means hits. "Wipes" means hits indeed. "He indeed" means he, doing thus, is dear. "What do you see by that" means by that reason of striking, which person as dear do you, O king, see?

Upon hearing that talk of the Great Being, the meaning became obvious like a full moon in the sky. Then the Great Being said "Listen, great king, when indeed a young boy lying in his mother's lap, full of mirth, playing, strikes his mother with hands and feet, pulls her hair, strikes her face with his fist, then his mother, having said such things as 'You little thief, how dare you strike us thus' and so on, merely by the force of love and affection, being unable to hold back her love, having embraced him, having laid him down between her breasts, covers his face with kisses. Thus he is more dear to her at such a time, and likewise to his father too" - thus, as if raising up the sun in the midst of the sky, having made it manifest, he answered the question. Having heard that, the deity, having opened the knob of the parasol, having come out, having shown half her body, having given applause with a sweet voice saying "Well answered is the question by the wise one," having filled a jewelled casket, having venerated the Bodhisatta with divine flowers, scents, and perfumes, she disappeared. The king too, having venerated the wise one with flowers and so on, having requested the other question, when it was said "Speak, great king," spoke the second verse -

"He reviles as he wishes, and desires his coming;
He indeed, O king, is dear; what do you see by that?"

Then the Great Being said to him - "Great king, a mother, having said such things as 'Dear son, go to the field, go to the market place' and so on to a seven or eight year old son capable of carrying out an errand, when he says 'Mother, if you will give me such and such solid food and soft food, I shall go,' having said 'Very well, son, take it,' she gives. That boy, having eaten that, having gone outside, having played with the boys, does not go on his mother's errand. When his mother says 'Dear son, go now,'

he says to his mother 'Mother, you sit in the cool shade of the house; why then should I do your outside errand work? I am deceiving you,' and having made hand gestures and facial gestures, he goes. She, having seen him going, having become angry, having taken a stick, threatening 'You have eaten my property and do not wish to do the work in the field,' having pursued the one running away with speed, being unable to catch up, having said such things as 'May thieves cut you to pieces' and so on, she reviles and abuses as she wishes. But whatever she says with her mouth, she does not wish even a trifle of that in her heart, and she desires his coming; he, having played for the daytime, in the evening, not daring to enter the house, goes to the presence of his relatives. His mother too, looking along the road of his arrival, having seen him not coming, thinking 'He does not dare to enter, I suppose,' having filled her heart with sorrow, with eyes full of tears, searching at the relatives' house, having seen her son, having embraced him, having kissed him on the head, having firmly grasped him with both hands, saying 'Dear beloved little son, you have placed my word in your heart,' she produced even greater love. Thus, great king, at the time when the mother is angry, the son is indeed more dear" - thus he answered the second question. The deity venerated in the same way.

The king too, having venerated, having requested the third question, when it was said "Speak, great king," spoke the third verse -

"He slanders with what is untrue, he would accuse with falsehood;
He indeed, O king, is dear; what do you see by that?"

Then the Great Being said to him "O king, when both husband and wife, having gone to a private place, playing the sport of worldly delight, thus accuse each other with what is untrue, saying 'Dear lady, you have no love for me, your heart has gone outside,' they remind and accuse with falsehood, then they hold each other even more dear. Thus you should know the meaning of this question," he said. The deity venerated in the same way.

The king too, having venerated, having requested the other question, when it was said "Speak, great king," spoke the fourth verse -

"Carrying food and drink, cloth and lodgings;
Being peaceful ones who carry away for other purposes, they indeed are dear
to the king;
Whom do you see by that?"

Then the Great Being said to him "Great king, this question is spoken with reference to righteous ascetics and brahmins. For faithful families, having believed in this world and the world beyond, give and are desirous of giving; those, having seen such ascetics and brahmins even requesting, even carrying away what is received, even consuming, thinking 'They request from us alone, they consume our own food, drink, and so on,' they show even greater love towards them. Thus indeed, great king, being ones who carry away for other purposes, absolutely requesting and carrying away what is received, being such, they are dear," he said. But when this question was answered, the deity, having venerated in the same way, having given applause, having filled a jewelled casket with the seven kinds of precious things, threw it at the

feet of the Great Being saying "Take it, O great wise one." The king too, making even greater veneration for him, having become exceedingly confident, gave him the position of general. From then on the Great Being's fame was great.

The deity question is concluded.

The five wise men question.

Again those four wise ones consulted: "Hey, the householder's son has now become greater; what shall we do?" Then Senaka said to them - "Let it be, I have seen a stratagem. We shall approach the householder's son and ask 'To whom is it proper to tell a secret?' He will say 'It should not be told to anyone.' Then we shall cause a rift between them, saying 'The householder's son has become your enemy, Sire.'" All four wise ones, having gone to his house, having exchanged friendly welcome, having said "Wise one, we wish to ask a question," when it was said "Ask," Senaka asked "Wise one, wherein should a man be established?" "He should be established in truth." "Having been established in truth, what should be produced?" "Wealth should be produced." "Having produced wealth, what should be done?" "Counsel should be taken." "Having taken counsel, what should be done?" "One's own secret should not be told to another." They, having said "Good, wise one," having become satisfied in mind, thinking "Now we shall see the back of the householder's son," having gone to the king's presence, said "Great king, the householder's son has become your enemy." "I do not believe your words; he will not become my enemy." "It is true, great king, believe it; but if you do not believe, then ask him himself 'Wise one, to whom should one's own secret be told?' If he will not be an enemy, he will say 'It should be told to so-and-so by name.' If he will be an enemy, he will say 'It should not be told to anyone; it should be told when one's wish is fulfilled.' Then, having believed our words, you should become free from doubt." He, having accepted saying "Very well," one day when all had come together and were seated, spoke the first verse in the question of the five wise ones in the Twentieth Nipāta -

"Five wise ones have assembled here, a question occurs to me, listen to that;
Whether a blameworthy matter or a praiseworthy one, to whom would one
reveal a secret matter?"

When this was said, Senaka, having thought "I shall put even the king within our fold," spoke this verse -

"You make it known, O protector of the earth, you are the husband, the
burden-bearer, you speak that;
Having considered your desires and preferences, then the five wise ones will
speak, O lord of men."

Therein, "husband" means you are our master and the bearer of the burden that has arisen; first, you yourself speak this. "Your desires and preferences" means afterwards, having considered your desire and the reasons for your liking, these five wise ones will speak.

Then the king, because of being subject to his own defilements, spoke this verse -

"She who is virtuous, not to be stolen by another, obedient to her husband's

desire and will, dear and agreeable;
Whether a blameworthy matter or a praiseworthy one, to a wife one would
reveal a secret matter."

Therein, "not to be stolen by another" means not to be stolen by another through the
power of defilements.

Thereupon Senaka, being pleased thinking "Now we have placed the king within our
fold," explaining the very reason done by himself, spoke this verse -

"Whoever becomes a refuge, a destination and an ultimate goal for one who
has fallen into distress, for one who is afflicted;
Whether a blameworthy matter or a praiseworthy one, would reveal to a friend
alone a secret matter."

Then the king asked Pukkusa "How, Pukkusa, do you see it? Whether blameworthy or
praiseworthy, to whom should a secret be told?" He, speaking, spoke this verse -

"Whether the eldest, the middle, or the youngest, whoever is concentrated in
morality, of established self;
Whether a blameworthy matter or a praiseworthy one, would reveal to a
brother a secret matter."

Therein, "of established self" means of stable intrinsic nature, one who has ceased
associating with defilements.

Then the king asked Kāmindā "How, Kāmindā, do you see it? To whom should a
secret be told?" He, speaking, spoke this verse -

"He who indeed is a follower of his father's heart, born after his father, of
superior wisdom;
Whether a blameworthy matter or a praiseworthy one, would reveal to his son
a secret matter."

Therein, "follower" means a servant, one who performs his father's errands, who
comes under the control of his father's mind, who is patient of exhortation - this is the
meaning. "Born after" means there are three sons: one who surpasses, one who
follows, and one who is lowborn. One who produces unarisen fame is one who
surpasses; a burden to the family is one who is lowborn; but a guardian of the family
tradition is one who follows. With reference to that he said thus.

Then the king asked Devindā - "How, Devindā, do you see it? To whom should a
secret be told?" He, speaking of the very reason done by himself, spoke this verse -

"A mother, O best lord of the two-footed people, who nourishes him with desire
and love;
Whether a blameworthy matter or a praiseworthy one, would reveal to his
mother a secret matter."

Therein, "O best lord of the two-footed people" means O foremost of the two-footed,
O lord of men. "With desire and love" means with desire and with affection.

Having thus asked them, the king asked the wise one "How do you see it, wise one?"

To whom should a secret be told?" "Great king, as long as one's wish is not accomplished, so long a wise person should endure and should not tell anyone" - thus he spoke this verse -

"For a secret, secrecy alone is good, for a secret, disclosure is not praised;
While unaccomplished, the wise one should endure, only when accomplished
should he speak as he pleases."

Therein, "while unaccomplished" means great king, as long as one's wish is not accomplished, so long a wise person should endure and should not tell anyone.

But when the wise one had spoken thus, the king was displeased. Senaka looked at the king, and the king too looked at Senaka's face. The Bodhisatta, having seen their conduct, knew "These four persons have already turned the king against me beforehand; the question must have been asked by way of testing." But while they were still speaking, the sun set and the lamps were lit. The wise one, thinking "Royal affairs are indeed weighty; it is not clear what will happen; it is fitting to depart quickly," having risen from his seat, having paid homage to the king, having departed, thought "Among these, one said 'It is fitting to tell a friend,' one said 'a brother,' one 'a son,' one said 'It is fitting to tell one's mother.' This must have been done by them; I think they have spoken of what they have seen. Let it be; this very day I shall find out." Now those four, on other days, having departed from the royal palace, would sit on the back of a food-bench at the door of the king's dwelling, and having discussed their duties and tasks, would go to their homes. Therefore the wise one, having thought "I could find out the secrets of these four by lying down beneath the bench," having had that bench lifted up, having had a covering spread, having entered beneath the bench, gave a signal to his men "When the four wise ones have finished consulting and gone, come and take me away." They, having accepted saying "Good," departed. Senaka too said to the king - "Great king, you do not believe our word; now what will you do?" He, having accepted his word, without even considering, being frightened and trembling, asked "Now what shall we do, Senaka, wise one?" "Great king, without delay, without letting anyone know, it is fitting to kill the householder's son." The king said "Senaka, apart from you there is no other who wishes my welfare; you, having taken your own trusted friends, having stood in the doorway, cut off the head with a sword of the householder's son as he comes right early for attendance" - and gave his own sword-jewel. They, having said "Very well, Sire, do not fear; we shall kill him," having departed, having sat on the back of the food-bench thinking "The back of our adversary has been seen." Then Senaka said "Hey, who will kill the householder's son?" The others said "You yourselves, teacher, kill him" - and placed the burden upon him alone.

Then Senaka asked them "You say 'A secret should be told to such and such a person'; was this done by you, or was it seen or heard?" "This was done by us, teacher." You say "A secret should be told to a friend"; was this done by you, or was it seen or heard? "This was done by me." "Tell us, teacher." "If this secret were known by the king, there is no life for me." "Do not fear, teacher; here there is no one to break your secret; tell us." He tapped the bench with his fingernail and said "Is the householder's son underneath this?" "Teacher, the householder's son, by his own sovereignty, would not enter such a place; now he will be intoxicated by his fame;

you tell us." Senaka, for his part, telling his own secret, said - "Do you know a certain prostitute by name in this city?" "Yes, teacher." "Is she seen now?" "She is not seen, teacher." "I, having done a man's deed with her in the Sāla grove park, out of greed for her ornaments, having killed her, having made a bundle with her very own cloth, having brought it, hung it on an ivory peg in a certain room on a certain floor in our house. I do not dare to use them; I look at their old state. Having done such a criminal deed, it was told by me to one friend; it was never previously told by him to anyone. For this reason, 'A secret should be told to a friend' was said by me." The wise one, having thoroughly determined and considered his secret, took note of it.

Pukkusa too, telling his own secret, said - "There is leprosy on my thigh; my younger brother, right early, without letting anyone know, having washed it, having anointed it with medicine, having placed a rag on top, binds it. The king, being of tender heart towards me, having summoned me saying 'Come, Pukkusa,' for the most part lies down on my very thigh. But if the king were to know this, he would kill me. Apart from that younger brother of mine, there is no one else who knows. For that reason, 'A secret should be told to a brother' was said by me." Kāminda too, telling his own secret, said - "On the Observance day of the dark fortnight, a demon named Naradeva seizes me; I cry aloud like a mad dog. I told that matter to my son. He, having known my state of being seized by the demon, having laid me down in an inner room of the house, having shut the door, having gone out, arranged a festive performance at the door for the purpose of concealing my sound. For this reason, 'A secret should be told to a son' was said by me." Then the three also asked Devinda. He, telling his own secret, said - "While I was doing the work of polishing gems, the auspicious jewel treasure belonging to the king, given by Sakka to King Kusa, the jewel for invoking fortune, having been stolen by me, was given to my mother. She, without letting anyone know, at the time of my entering the royal palace, gives it to me; I, having invoked fortune with that jewel, go to the king's dwelling. The king, without speaking together with you, speaks together with me first. Daily he gives eight, sixteen, thirty-two, or sixty-four coins for my expenses. If the king were to know the concealed state of that jewel treasure, there is no life for me. For this reason, 'A secret should be told to one's mother' was said by me."

The Great Being made the secrets of all of them evident to himself. But they, as if splitting open their own bellies and bringing the intestines outside, having told their secrets to one another, saying "You, being diligent, come right early; we shall kill the householder's son," having risen, departed. At the time when they had gone, the wise one's men, having come, having lifted up the bench, having taken the Great Being, departed. He, having gone home, having bathed, having adorned himself, having eaten excellent food, having known "Today my sister Udumbaradevī will send a message from the royal palace," stationed a trustworthy man at the door saying "Having quickly ushered in anyone who has come from the royal palace, you should show them to me." And having said thus, he lay down on the back of the bed. At that moment the king too, while lying down on the back of the bed, having remembered the virtues of the wise one, thought "The wise Mahosadha, from the time of being seven years old, attending upon me, has not done any harm to me; even regarding the questions asked by the deity, had the wise one not been present, my life would not have been obtained. Having taken the words of hostile enemies, by giving the sword saying 'Kill the incomparable wise one,' an inappropriate thing was done by

me; tomorrow now I shall not be able to see him" - he gave rise to sorrow. Sweat was released from his body. He, given over to sorrow, did not find mental delight. Udumbaradevī too, having gone to the same bed together with him, having seen that demeanour, thinking "Is there perhaps some offence of mine, or has some cause of sorrow arisen for the king? Let me ask him," spoke this verse -

"Why are you displeased, O foremost king, O lord of two-footed people, let me hear this word;
Thinking of what are you unhappy, surely, O king, there is an offence of mine."

Then the king, explaining, spoke a verse -

"Mahosadha is to be executed for the questions, the one of extensive wisdom has been commanded by me for murder;
Thinking of that I am unhappy, for indeed, O queen, there is no offence of yours."

Therein, "being commanded" means: dear lady, the four wise ones said "Mahosadha is my enemy." Without having investigated the truth by me, the one of extensive wisdom was commanded for murder, saying "Kill him." Thinking of that reason, I am unhappy.

Upon merely hearing his words, sorrow the size of a mountain arose in her out of affection for the Great Being. Then she thought "Having consoled the king by some means, at the time when the king falls into sleep, I shall send a message to my younger brother." Then she consoled the king saying "Great king, this was done by you yourself, by establishing the householder's son in great sovereignty; he was placed by you in the position of general; now, it is said, he has become your very own enemy; but there is no such thing as a small enemy; he should indeed be killed; do not worry." He, with sorrow diminished, fell into sleep. The queen, having risen, having entered the inner room, having written a letter saying "Dear Mahosadha, the four wise ones have turned the king against you; the king, being angry, has commanded your murder tomorrow in the doorway; tomorrow do not come to the royal palace; but if coming, having brought the city into your possession, having become capable, you should come" - having placed it inside a sweet-meat, having wrapped the sweet-meat with thread, having put it in a new vessel, having covered and sealed it, she gave it to a maidservant who attended to her needs, saying "Having taken this sweet-meat, give it to my younger brother." She did so. One should not think "How did she go out at night?" The king had already previously granted a boon to the queen; therefore no one prevented her. The Bodhisatta, having taken the present, dismissed her. She, having come back again, reported the fact of its having been given. At that moment the queen, having come, lay down together with the king. The Great Being too, having broken open the sweet-meat, having read the letter, having known that matter, having considered the duty to be done, lay down on the bed.

The other four persons too, right early, having taken the sword, having stood in the doorway, not seeing the wise one, having become unhappy, having gone to the king's presence, when it was said "Well, wise ones, has the householder's son been killed by you?" they said "We do not see him, Sire." The Great Being too, at the very break of

dawn, having brought the city into his own possession, having set up protection here and there, surrounded by the public, having mounted a chariot, went to the king's gate with a great retinue. The king, having opened the lattice window, stood looking outside. Then the Great Being, having descended from the chariot, having paid homage to the king, stood there. The king, having seen him, thought "If this one were my enemy, he would not pay homage to me." Then, having had him summoned, the king sat down on a seat. The Great Being too sat down to one side. The four wise ones too sat down right there. Then the king, as if not knowing anything, having said "Dear son, you went yesterday and come now; are you abandoning me?" spoke this verse -

"Having gone last evening, now you come, having heard what, about what is your mind uncertain?

Who said what to you, O one of extensive wisdom, come, let us hear the word, tell me this."

Therein, "having gone last evening" means having gone yesterday in the first watch, now having come. "About what is uncertain" means about what does he suspect. "Who said what" means did someone say to him "Do not go to the king's presence."

Then the Great Being, accusing him "Great king, having taken the word of the four wise ones, my murder has been commanded by you; therefore I did not come," spoke this verse -

"Mahosadha is to be executed for the questions, if that is your counsel, O lord of men, a fault;

Gone to a private place with his wife, he told her, this secret of mine heard has been made manifest."

Therein, "if you" means because by you. "Counselled" means spoken. "Fault" means last evening; the meaning is the night-time. To whom was it spoken? To the wife. For you yesterday, having gone to a private place with her, told her this matter. "The secret made manifest" means such a secret of one's own made manifest to her. "Heard by me this" means but this was heard by me at that very moment.

The king, having heard that, thinking "By her a message must have been sent at that very moment," angry, looked at the queen. Having known that, the Great Being said "Why, Sire, are you angry with the queen? I know everything past, future, and present. Sire, let your secret have been told to the queen; but the secret of the teacher Senaka and Pukkusa and the others, by whom was it told to me? I know the secret of even these indeed" - and speaking first of Senaka's secret, he spoke this verse -

"That which Senaka did in the sal grove, an evil deed, an improper act;

Gone to a private place with a friend, he told him, this secret of mine heard has been made manifest."

Therein, "unseemly" means he committed an unwholesome action of an ignoble kind, inferior. For in this very city, having done a man's deed with a certain prostitute in the Sal grove park, having killed her, having taken her ornaments, having made a bundle with her very own cloth, having hung it on an ivory peg at a certain place in his own

house, he placed it there. "To a friend" means then, great king, having gone to a private place with a certain companion, he told him; that too was heard by me. I am not Your Majesty's enemy; it is Senaka himself. If you have business with an enemy, have Senaka seized.

The king, having looked at Senaka, having asked "Is it true, Senaka?" when it was said "True, Sire," commanded his entry into prison. The wise one, telling Pukkusa's secret, spoke this verse -

"In your man Pukkusa, O lord of men, a disease has arisen, not befitting a king;
And gone to a private place with his brother, he told him; this secret of mine heard has been made manifest."

Therein, "not befitting a king" means great king, leprosy has arisen in this one; he is not fit to reach the king; touching him is not befitting. And you, thinking "Pukkusa's thigh is soft," mostly lie upon his thigh. But this one is in contact with the wound-binding rag, Sire.

The king, having looked at him too, having asked "Is it true, Pukkusa?" when it was said "True, Sire," had him too entered into prison. The wise one, telling Kāminda's secret too, spoke this verse -

"This illness is unseemly; Kāminda is afflicted by a demon king;
Gone to a private place with his son, he told him; this secret of mine heard has been made manifest."

Therein, "unseemly" means the illness by which he is afflicted, by which he howls like a mad dog, that demon-king affliction is of an ignoble kind, inferior, not fit to enter the royal palace, great king - thus he says.

The king, having looked at him too, having asked "Is it true, Kāminda?" when it was said "True, Sire," had him too entered into prison. The wise one, telling Devinda's secret too, spoke this verse -

"The lofty jewel gem with eight bends, Sakka gave to your grandfather;
That has today come into the hand of Devinda, and gone to a private place with his mother, he told her;
This secret of mine heard has been made manifest."

Therein, "grandfather" means your grandfather, King Kusa. "That today into the hand" means that jewel gem deemed auspicious has today come into the possession of Devinda, great king.

The king, having looked at him too, having asked "Is it true, Devinda?" when it was said "True, Sire," had him too entered into prison. Thus, having thought "We shall slay the Bodhisatta," all of them entered prison. The Bodhisatta, having said "Great king, for this reason I say 'One's own secret should not be told to another'; but those who told have reached great destruction," expounding the Teaching further, spoke these verses -

"For a secret, secrecy alone is good; for a secret, disclosure is not praised;

While unaccomplished, the wise one should endure, only when accomplished should he speak as he pleases.

"One should not reveal a secret matter, one should guard it like a treasure;
For a secret matter made manifest is not good for one who understands.

"A wise person should not share secrets with a woman, nor with an enemy;
Whoever is won over by material gains, and whoever is a man who is a thief of the heart.

"Whatever man enlightens one who has not understood a secret matter;
Out of fear of betrayal of counsel, he endures as one who has become a slave.

"As many as know a man's secret, the counsellor's hidden matter;
So many are his fears, therefore one should not divulge a secret.

"One should speak in secret during the day in private, at night one should not utter a word excessively;
For eavesdroppers hear the counsel, therefore the counsel quickly comes to ruin."

Therein, "and with an enemy" means one should not tell it to a woman and to an adversary. "Won over" means whoever is won over, cajoled, brought under influence by whatever material gains, to him too one should not share secrets. "A thief of the heart" means whoever is an enemy disguised as a friend, who says one thing with his mouth and thinks another in his heart, to him too one should not share secrets. "Not understood" means unknown by others. "Asambodha" is also a reading; the meaning is not proper to make others understand. "Endures" means he endures his reviling, his censure, and his blows, having become like a slave. "Of the counsellor" means what has been counselled; or the meaning is as many as know among the counsellors. "So many" means dependent on those who know the secret, that many fears and terrors arise for him. "Should not divulge" means should not give up, should not let another know. "In private" means if one wishes to discuss a secret during the day, having made a secluded place, one should discuss it in a well-concealed location. "Not excessively" means however, when speaking a secret at night, one should not utter a word excessively, making a great noise that transgresses the limit. "For eavesdroppers" means those who listen, having approached the place of discussion and having stood behind walls and so on. "Therefore" means, great king, for that reason that counsel quickly comes to ruin.

The king, having heard the words of the Great Being, having become angry thinking "These themselves, having become enemies of the king, are making the wise one my enemy," commanded "Go, having led them out from the city, either impale them on stakes or cut off their heads." As they were being led away with their hands bound behind their backs, having been given a thousand blows with whips at each and every crossroad, the wise one asked the king's forgiveness saying "Sire, these are your former ministers; forgive their offence." The king, having heard his word, having summoned them saying "Very well," made them his very slaves and gave them to him. He however made them freemen right there. The king commanded the act of

banishment saying "Then let them not dwell in my realm." The wise one, having asked forgiveness saying "Forgive, Sire, the faults of these blind fools," restored their positions again to their original state. The king, thinking "If he has such friendliness even towards adversaries, how would it not be towards other people?" became exceedingly devoted to the wise one. From then on the four wise men, like snakes with their fangs drawn, having become poisonless, were unable to say anything.

The five wise men question is concluded.

And the discourse on division is completed.

The chapter on defeat in battle.

From then on, the wise one alone instructs the king in what is beneficial and what is right. He thought: "The king has only the white parasol; but I myself administer the kingdom. It is fitting for me to be diligent." He had built in the city a great rampart, and likewise a secondary rampart, gate-towers, intermediate towers, a water moat, a mud moat, and a dry moat - three moats he had built. Within the city he had dilapidated houses restored. Having had great ponds built, he had water stored in them. He had all the granaries in the city filled with grain. He had hermits who frequented families bring kudrūsaka and white water lily seeds from the Himalayan region. Having had the water drains cleaned, he had them planted there. Outside the city too he had the work of restoring dilapidated halls carried out. Why? For the purpose of warding off future dangers. He also asked merchants who had come from here and there "My dears, where have you come from?" and when it was said "From such and such a place," he asked "What is dear to your king?" and when it was said "Such and such by name," having had them honoured and having dismissed them, having summoned his own one hundred warriors, he said "My dears, having taken the presents given by me, having gone to the one hundred royal capitals, having given these presents to those kings out of your own desire for their affection, while attending upon those very ones, having known their actions or their counsels, sending me messages, dwell right there; I shall support your children and wives." Having engraved letters on some earrings, on some slippers, on some swords, on some golden garlands, having determined "When I have need, let them be recognised," having given them into their hands, he sent them. They, having gone here and there, having given presents to those various kings, when it was said "For what purpose have you come?" having said "We have come to attend upon you yourselves," when asked "Where have you come from?" without mentioning the place from which they had come, having pointed out other places, when it was accepted "If so, very well," attending upon them, they became their confidants.

At that time, in the Kapila country, a king named Saṅkhabalaka had weapons prepared and gathered an army. The man placed near him sent a message to the wise one: "Master, we do not know the news here, what he will do; he is having weapons prepared and is gathering an army. Having sent distinguished men, know this news as it truly is." Then the Great Being, having addressed the young parrot, said "My dear, in the Kapila country a king named Saṅkhabalaka has had weapons prepared. You, having gone there, having known as it truly is what he is doing, having wandered throughout the whole of Jambudīpa, bring me the news." Having had him eat honey-parched corn, having given him honey-water to drink, having anointed the

spaces between his wings with oils medicated a hundred times and a thousand times, having stood at the eastern lattice window, he released him. He too, having gone there, having known as it truly is the news of that king from that man, while surveying the whole of Jambudīpa, arrived at the city of Uttarapañcāla in the Kapila country. At that time, a king named Cūḷanī Brahmadatta exercised kingship there. A brahmin named Kevaṭṭa instructs him in what is beneficial and what is right - wise and experienced. He, having awoken towards the break of dawn, looking at the royal bedchamber adorned and prepared by the light of lamps, having seen his own great fame, having thought "This fame of mine, to whom does it belong?" having thought "It belongs to none other than Cūḷanī Brahmadatta. It is fitting to make such a fame-giving king the foremost king in the whole of Jambudīpa, and I shall become the chief priest," right early, having bathed, having eaten, having adorned himself, having gone to the king's presence, having asked about his comfortable sleep "Great king, did you sleep well?" when it was said "Yes, wise one," he said to the king "Sire, there is a matter to be discussed." "Speak, teacher." "Sire, within the city a secret place cannot be obtained; let us go to the park." "Very well, teacher." The king, having gone together with him to the park, having stationed the army outside, having had a guard set up, having entered the park together with the brahmin, sat down on the auspicious stone slab.

At that time, the young parrot too, having seen that action, thinking "There must be a reason for this; today I shall hear something fitting to be reported to the wise one," having entered the park, having hidden among the leaves of the auspicious sāla tree, sat down. The king said "Speak, teacher." "Great king, turn your ear this way; the counsel will be just between four ears. If, great king, you would do as I say, I shall make you the foremost king in the whole of Jambudīpa." He, through great greediness, having heard his word, having become filled with pleasure, said "Speak, teacher; I shall do your bidding." "Sire, having gathered our army, we shall first besiege and seize a small city. For I, having entered the city through a small gate, shall say to the king - 'Great king, you have no need for battle; simply become subject to our king. Your kingdom will remain yours alone; but if you fight, because of the greatness of our forces and vehicles, you will certainly be defeated.' If he will do my bidding, we shall treat him kindly. If not, having fought, having brought about the destruction of his life, having taken the two armies, we shall seize another city, then another - by this method, having taken the kingdom over the whole of Jambudīpa, having said 'Let us drink the victory drink,' having brought the one hundred kings to our city, having had a drinking pavilion built in the park, having made those seated there drink liquor mixed with poison, having brought about the destruction of the lives of all those kings too, the kingdom in the one hundred royal capitals will come into our hands. Thus you will become the foremost king in the whole of Jambudīpa." He too says "Very well, teacher, I shall do so." "Great king, this is a counsel between four ears; for this counsel cannot be known by another. Therefore, without making delay, depart quickly." The king, being pleased, accepted saying "Very well."

The young parrot, having heard that, at the conclusion of their counsel, as if lowering a pendulum on the branch, having dropped a lump of dung on Kevaṭṭa's head, when he opened his mouth saying "What is this?" and looked upward, having dropped another in his mouth too, crying aloud making the sound "kiri kirī," having flown up from the branch, having said "Kevaṭṭa, you think it is a four-eared counsel; now it has

already become six-eared, and again having become eight-eared, it will become many-hundred-eared too," even while they were saying "Seize it, seize it!" having gone to Mithilā with the speed of the wind, he entered the dwelling of the wise one. Now this was his practice - if a message brought from somewhere was to be told to the wise one alone, then he descended on his shoulder; if it was fitting for Queen Amarā too to hear, he descended on her lap; if it was to be heard by the public, he descended on the ground. On that occasion he descended on the shoulder of the wise one. By that signal, the public withdrew, thinking "There must be a secret matter." The wise one, having taken him, having ascended to the upper floor of the mansion, asked "What have you seen or heard, dear son?" Then he said to him "I, Sire, wandering about the whole of Jambudīpa, do not see any secret in the presence of any other king; but in the city of Uttarapañcāla, the chaplain of Cūḷanī Brahmadatta, a brahmin named Kevaṭṭa, having led the king to the park, took a four-eared counsel. Then I, having sat down among the branches, having heard their counsel, at the conclusion of the counsel, having dropped a lump of dung on his head and in his mouth, I have come" - having said this, he related everything. When asked "Was it accepted by the king?" he said "He accepted, Sire."

Then the wise one, having shown him fitting honour, having made him lie down well on a soft bed-sheet in a golden cage, having thought "Kevaṭṭa does not know the wisdom of my Mahosadha, methinks; I shall now not let him reach the summit of his counsel," having had the destitute families removed from the city, he made them dwell outside; having brought prosperous and powerful families from the gate-villages of the country and provinces, he made them dwell inside the city, and had much wealth and grain produced. Cūḷanī Brahmadatta too, having taken Kevaṭṭa's word, surrounded by the divisions of the army, having gone, besieged one small city. Kevaṭṭa too, having entered there in the manner already stated, having convinced that king, made him his own subject. Having combined the two armies together, from there he besieges another city. By this method, in succession, he took all those cities. Thus Cūḷanī Brahmadatta, standing firm in Kevaṭṭa's exhortation, except for King Videha, made the remaining kings in the whole of Jambudīpa his own subjects. But the Bodhisatta's planted agents constantly sent the message "So many cities have been taken by Cūḷanī Brahmadatta; be heedful." He too sent back to them "I dwell here heedful; you too, without being anxious, having become heedful, dwell there."

Cūḷanī Brahmadatta, in seven years plus seven days and seven months, except for the Videha kingdom, having taken the kingdom over the rest of the whole of Jambudīpa, said to Kevaṭṭa - "Teacher, let us take the Videha kingdom in Mithilā." "Great king, we shall not be able to take the kingdom in the city where the wise Mahosadha dwells. For he is thus accomplished in knowledge, thus clever in means" - thus he, having elaborated, as if raising up the disc of the moon, spoke of the virtues of Mahosadha. For he himself too was clever in means; therefore, by means of a stratagem itself, he made the king perceive thus: "The city of Mithilā, Sire, is a trifle; the kingdom over the whole of Jambudīpa suffices for us; what use is that to us?" The remaining kings too say "We shall drink the victory drink only after having taken the Mithilā kingdom." Kevaṭṭa, having restrained them too, awakened them by a stratagem itself: "Having taken the Videha kingdom, what shall we do? That king too is our own subject; therefore turn back." They, having heard his word, turned back. The Great Being's planted agents sent the message "Brahmadatta, surrounded by

one hundred kings, having turned back even while coming to Mithilā, has gone to his own city." He too sent back to them "Henceforth let them know his actions."

Brahmadatta too, having consulted with Kevaṭṭa "What shall we do now?" when it was said "Let us drink the victory drink," commanded his servants "Having adorned the park, store liquor in hundreds of jars and thousands of jars, and bring various kinds of fish, meat and so on." The planted agents reported that news to the wise one. But they did not know "He wishes to kill the kings by mixing poison with the liquor." But the Great Being, because of having heard from the young parrot, having known it as true, sent a counter-message "Having ascertained as true the day of their liquor-drinking, send word to me." They did so.

The wise one, having thought "While one like me is still living, the death of so many kings is inappropriate; I shall be a support for them," having had the thousand warriors born at the same time summoned, said "My dears, Cūḷanī Brahmadatta, it is said, having had the park decorated, surrounded by one hundred kings, is desirous of drinking liquor. You, having gone there, when the seats for the kings have been prepared, before even sitting down on any of them, saying 'Give us a very precious seat next to Cūḷanī Brahmadatta for our king alone,' having taken it, when their men say 'Whose men are you?' you should say 'Of the Videha king.' They, together with you, saying 'We, seizing the kingdom for seven years plus seven months and seven days, have not seen the Videha king even for one day; what kind of king is he? Go, take a seat at the far end,' will make a dispute. Then you, having escalated the dispute saying 'Apart from Brahmadatta, there is no one here more superior than our king,' not obtaining even a seat for our king, roaring, shouting, making a great uproar, generating terror in them, saying 'We shall not now allow you to drink liquor or eat fish and meat,' having broken all the jars with great clods and sticks, having scattered the fish and meat, having made it unfit for use, having entered swiftly into the midst of the army, having raised a commotion like titans who have entered the city of the gods, having made known your arrival saying 'We are the men of the wise Mahosadha in the city of Mithilā; if you are able, seize us,' come back" - thus he sent them. They, having accepted his word saying "Good," having paid homage, having armed themselves with the five weapons, having departed, having gone there, having entered the park decorated like the Nandana grove, having seen the splendour and glory adorned and prepared, beginning with the one hundred royal divans beneath the raised white parasols, having done everything in the very manner stated by the Great Being, having thrown the public into commotion, they departed towards Mithilā. The king's men too reported that news to those kings. Cūḷanī Brahmadatta too was angry, thinking "An obstacle has been made to such a scheme of mine." The kings too were angry, saying "He did not allow us to drink the victory drink." The army too was angry, saying "We did not get to drink free liquor."

Cūḷanī Brahmadatta, having addressed those kings, having said "Come, friends, having gone to Mithilā, having cut off the head of the Videha king with a sword, having trampled him with our feet, seated, we shall drink the victory drink; prepare the army for the march," again, having gone to a private place, having told this matter to Kevaṭṭa too, said "We shall seize the enemy who has caused an obstacle to such a plan of ours; surrounded by the army numbering eighteen akkhobhaṇīs of one hundred kings, let us go; come, teacher." The brahmin, by his own wisdom, thought "It is not possible to defeat the wise Mahosadha; it will only be a cause of shame for

us; shall I make him turn back or not?" Then he said to him thus - "Great king, this is not the strength of the Videha king; this is the arrangement of the wise Mahosadha; and he is of great might; Mithilā protected by him, like a cave guarded by a lion, cannot be taken by anyone; it will only be a cause of shame for us; enough with going there." But the king, intoxicated by warrior-caste pride and the vanity of sovereignty, having said "What will he do?" surrounded by one hundred kings, departed together with the army numbering eighteen akkhobhaṇīs. Kevaṭṭa too, being unable to make him accept his counsel, thinking "Acting in opposition to the king is indeed inappropriate," departed together with him. Those warriors too, having reached Mithilā in just one night, told the wise one of the task accomplished by them. First, his planted agents too had sent a message. "Cūḷanī Brahmadatta, surrounded by one hundred kings, is coming, saying 'I shall seize the Videha king'; let the wise one be heedful; today he has reached such and such a place, today such and such a place, today he will reach the city" - thus they kept sending constantly to the wise one. Having heard that, the Great Being was heedful. But the Videha king heard by the successive spreading of the report that "Brahmadatta, it is said, is coming to seize this city."

Then Brahmadatta, at the very first watch of the night, having come with a hundred thousand torches being held aloft, surrounded the entire city. Then, having had it encircled with elephant ramparts, chariot ramparts and so on, he stationed troops of soldiers at those various places. Men, shouting, clapping, cheering, dancing, roaring, threatening, making a great uproar, stood. By the light of the lamps and by the radiance of the decorations, the entire Mithilā of seven yojanas was of one radiance. With the sound of elephants, horses, chariots and musical instruments, it was as if it were the time for the earth to split. The four wise men, having heard the sound of the commotion, not knowing, having gone to the king's presence, said "Great king, a sound of commotion has arisen; but we do not know what this is; it is fitting to investigate." Having heard that, the king, thinking "Could Cūḷanī Brahmadatta have come?" having opened the latticed window and looking out, having known of his arrival, frightened and trembling, saying "There is no life for us; he will bring us all to the destruction of life," sat down conversing with them. But the Great Being, having known of his arrival, undaunted like a lion, having arranged protection throughout the entire city, thinking "I shall reassure the king," having ascended to the king's dwelling, stood to one side. The king, having seen him, having regained his composure, having thought "Apart from my son, the wise Mahosadha, there is no other able to release me from this suffering," conversing with him, said -

590. "Pañcāla with his entire army, this Brahmadatta has come;
This evening the Pañcāla army, immeasurable, O Mahosadha.
591. "Possessing streets, possessing infantry, skilled in all battles;
Carrying downstream, possessing sounds, awakened by drums and conches.
592. "With metal crafts and ornaments, an army mounting from the left;
Well accomplished with craftsmen, well established with heroes.
593. "Ten wise ones are here, they say, of extensive wisdom, going to secret
places;

The mother is the eleventh of the king, she governs the Pañcāla army.

594. "Here then one hundred warriors, following the famous one;
Their kingdom seized, shaken, they have come under the control of the
Pañcāla.
595. "Those who speak what he says, doers thereof for the king, unwillingly
speaking pleasantly;
They follow Pañcāla, unwillingly gone under his control.
596. "By that army Mithilā, surrounded by three connections;
The royal city of the Videhas, is being dug up all around.
597. "Like a cluster of stars above, surrounded on all sides;
Mahosadha, understand, how will there be release?"

590-597. Therein, "with his entire army" - he says: he has come, it is said, together with the entire army numbering eighteen akkhobhaṇīs, led by one hundred kings, dear one. "Pañcāla" means belonging to the king of Pañcāla. "Possessing streets" means endowed with a company of carpenters going about having taken building materials brought along the street. "Possessing infantry" means endowed with an army of foot soldiers. "Skilled in all battles" means skilled in all battles. "Carrying downstream" means able to enter into the midst of the enemy army and, without being noticed, to carry off the heads of the enemy. "Possessing sounds" means never free from ten sounds. "Awakened by drums and conches" means such commands as "come, go, fight" and so on cannot there be made known by verbal expression; but such duties there are made known by the sounds of drums and conches alone - thus "awakened by drums and conches." "Shining with metal crafts and ornaments" - here "metal crafts" means metal arts. This is the name for armour, leather chain-mail, helmets, elephant frontlets and so on, adorned with the seven kinds of precious things. "Ornaments" means the ornaments of the king, the prime minister and so on. Therefore, it shines with metal crafts and with ornaments - thus "shining with metal crafts and ornaments" - this is the meaning here. "An army with banners" means endowed with banners raised upon chariots and so on, adorned with gold and so on, resplendent with various cloths. "Mounting from the left" means those mounting elephants and horses mount from the left side; therefore they are called "mounting from the left"; endowed with those - the meaning is crowded with unlimited elephants and horses. "With craftsmen" means well endowed with, well crowded with, those who have attained accomplishment in the eighteen crafts such as the art of elephant training, the art of horse training and so on. "With heroes" means, dear one, this army, it is said, is firmly established with heroic warriors whose valour is equal to that of lions.

"They have said" means they say there are, it is said, ten wise men here in the army. "Of extensive wisdom" means endowed with wisdom extensive like the earth. "Going to secret places" means habitually going to secret places, habitually sitting in private and deliberating. They, it is said, if given a day or two to think, are able to turn the

earth over and to seize the sky. "The eleventh" means, it is said, the mother of the king of Pañcāla, whose wisdom exceeds that of those wise men. She, being the eleventh of them, governs and instructs the Pañcāla army.

One day, it is said, a certain man, having taken one measure of rice-grain, food in a container, and a thousand coins, having descended thinking "I shall cross the river," having reached the middle of the river, being unable to cross, spoke thus to the people standing on the bank - "Hey, in my hands there is one measure of rice-grain, food in a container, and a thousand coins; from these, whichever pleases me, that I shall give. Whoever is able, let him rescue me." Then one man endowed with strength, having dressed himself tightly, having plunged into the river, having taken him by the hand, having brought him across to the far bank, said "Give me what is to be given." "Take either the measure of rice-grain or the food in the container." "My dear, I rescued you without counting my own life; I have no need of those; give me the coins." I said "From these, whichever pleases me, that I shall give"; now whichever pleases me, that I give; if you wish, take it. He told one person standing nearby. He too said to him "This one gives you what is pleasing to himself; take it." He, saying "I shall not take it," having taken him, having gone to the judgment, reported to the ministers of judgment. They too, having heard everything, said likewise. He, dissatisfied with their judgment, having gone to the king's presence, reported that matter. The king too, having had the ministers of judgment summoned, having heard the words of both in their presence, not knowing how to judge, ruled in favour of the one who had entered the river having given up his own life.

At that moment the king's mother, a queen named Calākā, was seated nearby. She, having known the king's state of having judged poorly, said "Dear son, having understood this case, judge it well." "Mother, I know this much. If you know further, you yourselves should judge." She, having said "I shall do so," having had that man summoned, having had him place all three things that were in his hands on the ground in order, saying "Come, dear son, place on the ground the three things that came into your hands," having asked "Dear son, what did you say to this man while you were floating in the water?" when it was said "It is such and such, my lady," said "If so, take what is pleasing to you." He took the bag containing a thousand pieces of gold coins. Then she, having had him summoned when he had gone a short distance, having asked "Dear son, does the thousand please you?" when it was said "Yes, it pleases me," having asked "Dear son, was it said by you to this man 'From these, whatever pleases me, that I shall give,' or not said?" when it was said "It was said, O queen," having said "If so, give this thousand to him," she had him give it. He gave it while crying and lamenting. At that moment the king and the ministers, being pleased, uttered applause. From that time onwards, her wise nature became well-known everywhere. With reference to that, the Videha king said "The mother is the eleventh of the king."

"Khatyā" means of the warrior caste. "Acchinnaraṭṭhā" means those whose kingdom was seized, having been taken by force by Cūḷanī Brahmadatta. "Byathitā" means frightened by the fear of death, not seeing anything acceptable to seize. "Pañcāliyaṃ vasaṃ gatā" means the meaning is they have come under the control of this Pañcāla king. For this is an accusative expression used in the sense of the genitive case. "Yaṃvadā takkarā" means those who are able to do for the king whatever they say

with their mouths. "Vasino gatā" means the meaning is formerly self-governing, but now they have come under his control. "Tisandhī" means first fenced by a wall of elephants, then by a wall of chariots, then by a wall of horses, then by a wall of foot-soldiers and warriors - thus surrounded by three connections in these four divisions. For the interval between elephants and chariots is one connection, the interval between chariots and horses is one connection, the interval between horses and foot-soldiers is one connection. "Parikhaññatī" means is being dug. For now they dig all around as if wishing to uproot and seize this. "Uddhaṃ tārakajātāvā" means dear son, the army by which we are surrounded on all sides, that with its many hundreds of thousands of torches on poles, appears like a cluster of stars above. "Vijānāhī" means dear son, wise Mahosadha, from Avīci up to the highest point of existence there is no other wise one clever in means equal to you; the nature of being wise becomes evident in such situations; therefore you yourself should know how there will be deliverance from suffering for us from here.

Having heard this talk of the king, the Great Being thought "This king is exceedingly frightened by the fear of death; for one who is sick, a physician is the shelter; for one who is hungry, food; for one who is thirsty, drinking water; for this one too, apart from me, there is no other shelter; I shall console him." Then the Great Being, like a lion roaring on the red arsenic slab, said "Do not fear, great king, enjoy the happiness of kingship; I, a clod of earth

having taken, like a crow, having taken a bow, like a monkey, this army numbering eighteen akkhobhaṇīs, having made even the loin-cloths on their bellies ownerless, shall put them to flight" - having said this, he spoke the ninth verse -

598. "Stretch out your feet, O lord, enjoy sensual pleasures and delight;
Having abandoned the Pañcāla army, Brahmadatta flees."

Its meaning is - "O lord, you stretch out your feet, which are termed the happiness of your own kingdom, comfortably; and while stretching them out, without directing your mind to the battle, enjoy, and delight in sensual pleasures; this Brahmadatta, having abandoned this army, will flee."

Thus the wise one, having consoled the king, having paid homage, having departed from the king's abode, having had the festival drum circulated in the city, said to the citizens - "Hey, do not worry; for seven days, having prepared garlands, perfumes, ointments, beverages, food and so on, begin the festival amusement. Here and there let people drink whatever great beverages they wish, let them make music, let them play instruments, let them prance, let them shout, let them roar, let them dance, let them sing, let them clap their hands; but let the expenditure be from my own property; I am the wise Mahosadha by name; you shall see my power." They did so. Then those standing outside the city hear the sounds of singing, music and so on; people enter the city through the small gate. Except for the enemy, they do not seize anyone seen; therefore movement is not cut off; people who have entered the city see the populace engaged in festival amusement.

Cūḷanī Brahmadatta too, having heard the uproar in the city, said thus to his ministers - "Hey, while we stand having surrounded the city with an army of eighteen unshakeable divisions, there is neither fear nor timidity among the city-dwellers;

delighted, filled with pleasure, they clap their hands, roar, shout, dance, and sing - what is the meaning of this?" Then the planted agents, having committed lying, said thus to him: "Sire, we, on one errand, having entered the city through the small gate, having seen the great multitude engaged in the festival, asked 'Hey, the kings of the entire Jambudīpa, having come, stand having encircled your city, yet you are exceedingly heedless - what is the meaning of this?' They said thus: 'Hey, our king, in his youth, had one wish - "When the city is surrounded by the kings of the entire Jambudīpa, I shall hold a festival" - today his wish has reached its summit; therefore, having had the festival drum circulated, he himself drinks at a great drinking feast on the great flat roof.'"

The king, having heard their account, having become angry, commanded the army - "Sirs, go, quickly having overwhelmed the city from here and there, having broken the moat, trampling the wall, breaking the gate-towers, having entered the city, take the heads of the great multitude like pumpkins on carts; bring the head of the king of Videha." Having heard that, the valiant warriors, with various weapons in hand, having gone near the gate, troubled by the wise one's men with the showering of gravel, sand, and mud, and the falling of stones and so on, retreat. Even those who descended into the moat thinking "We shall break the wall," those standing in the intermediate towers, shooting with arrows, spears, lances and so on, bring them to great destruction. The wise one's warriors, having shown hand gestures and so on to Cūḷanī Brahmadatta's warriors, revile, abuse, and threaten them in various ways. "You, becoming weary, not obtaining food, will drink and eat but little" - having displayed liquor and rice-cakes and skewers of fish and meat, they themselves drink and eat, and walk about on the secondary rampart. The others, being unable to do anything, having gone to Cūḷanī Brahmadatta's presence, said "Sire, except for those possessing supernormal power, it is not possible to overcome them by others."

The king, having stayed for four or five days, not seeing any prospect of taking it, asked Kevaṭṭa: "Teacher, we are not able to take the city; not even one person is able to approach; what should be done?" Kevaṭṭa said: "Let it be, great king; a city by its nature depends on water from outside; we shall take it by cutting off the water; people, becoming weary from lack of water, will open the gates." He accepted, thinking "There is this stratagem." From then on they do not allow water to enter. The wise one's planted agents, having written a letter, having tied it to an arrow, sent that news. By him too it had been commanded from the very first: "Whoever sees a letter on an arrow, let him bring it to me." Then one man, having seen it, showed it to the wise one. He, having known that news, thinking "They do not know my state of wisdom," having split a bamboo sixty cubits long in two, having had it thoroughly cleaned, having joined it together again, having bound it with leather, having smeared it above with mud, having had kudrūsaka and white water lily seeds brought by hermits possessing supernormal power from the Himalayas planted in the mud on the shore of the pond, having placed the bamboo on top, he had it filled with water. Having grown in just one night, the flower, having risen above the top of the bamboo, stood the height of one cubit.

Then, having uprooted it, he had it given to his own men, saying "Give this to Cūḷanī Brahmadatta." They, having made its stalk into a loop, having said "Hey, servants of Brahmadatta, do not die of famine; take this waterlily, having adorned yourselves, eat

the stalk to fill your bellies," threw it. One of the wise one's planted men, having risen, took it; then, having brought it to the king's presence, having said "See, Sire, the stalk of this; such a long-stalked one has never been seen by us before," when it was said "Measure it," the wise one's men measured the sixty-cubit stalk, having made it eighty cubits. Again, when the king said "Where was this grown?" one, having committed lying, said thus - "Sire, one day, having become thirsty, thinking 'I shall drink liquor,' I entered the city through the small gate; I saw a great pond made for the purpose of water-sport for the townspeople; the public, having sat in boats, gathers flowers. This one grew in the shore region; but the stalk of one grown in a deep place would be a hundred cubits."

Having heard that, the king said to Kevaṭṭa - "Teacher, it is not possible to take this by exhaustion of water; bring another stratagem." "Then, Sire, we shall take it by exhaustion of grain; a city, by its nature, depends on grain from outside." "Let it be so, teacher." The wise one, having known that news by the former method itself, thinking "The Kevaṭṭa brahmin does not know my state of wisdom," having made mud on the top of the secondary wall, had paddy planted there. The intention of Bodhisattas indeed succeeds - the paddy, having sprouted in just one night, appeared green on the top of the rampart. Having seen that, Cūḷanī Brahmadatta asked "Hey, what is this that appears green on the top of the rampart?" The wise one's planted man, as if snatching the king's word from his mouth by the tongue, said "Sire, the householder's son, the wise Mahosadha, having seen the future danger, had grain brought from the country beforehand, having filled the granaries and so on, had the remaining grain deposited beside the rampart. Those paddy grains, it is said, drying in the heat and being moistened by the rain, produced a crop right there. One day, on an errand, having entered through the small gate, I saw them taking paddy by hand from the heap of paddy on the top of the rampart and throwing it into the street. Then they, mocking me, said 'You are hungry, I think; tie the paddy in the hem of your cloth, carry it to your house, pound it, have it cooked, and eat it'" - thus he reported.

Having heard that, the king said to Kevaṭṭa "Teacher, it is not possible to take it by exhaustion of grain either; this too is a failed stratagem." "Then, Sire, we shall take it by exhaustion of firewood; a city, by its nature, depends on firewood from outside." "Let it be so, teacher." The wise one, having known that news by the former method itself, had a heap of firewood made that was visible beyond the paddy on the top of the rampart. The wise one's men, making mockery with Cūḷanī Brahmadatta's men, threw exceedingly great pieces of firewood, saying "If you are hungry, cook rice gruel and food and eat." The king, having asked "Firewood is visible on the top of the rampart; what is this?" having heard the word from the planted men themselves - "Sire, the householder's son, the wise Mahosadha, it is said, having seen the future danger, having had firewood brought, having had it stored in the back quarters of the families' houses, had the surplus deposited leaning against the rampart" - said to Kevaṭṭa - "Teacher, it is not possible for us to take it by exhaustion of firewood either; bring another stratagem." "Do not worry, great king, there is another stratagem." "Teacher, what kind of stratagem is this? I do not see the end of your stratagems. It is not possible for us to take Videha; we shall go to our own city." "Sire, 'Cūḷanī Brahmadatta together with a hundred and one warriors was not able to take Videha' - this will be a cause of shame for us. Is only Mahosadha a wise one? I too am a wise one indeed; I shall devise a trick." "What trick, teacher?" "We shall wage a righteous

battle, Sire." "What is this righteous battle?" "Great king, the armies will not fight; but the two wise ones of the two kings will be in one place. Among them, whoever pays homage, his will be the defeat. Mahosadha, however, does not know this plan; I am old, he is young; having seen me, he will pay homage; then Videha will be defeated; then, having defeated Videha, we shall go to our own city; thus there will be no cause of shame for us. This is what is called a righteous battle."

The wise one, having known that secret too by the former method itself, thought "If I am defeated by Kevaṭṭa, I am not a wise one." Cūḷanī Brahmadatta too, having said "That is a beautiful stratagem, teacher," said "Tomorrow there will be a righteous battle, and for both wise ones there will be victory and defeat by righteousness. Whoever will not engage in the righteous battle, he too will be named defeated" - having had a letter written, he sent it through the small gate to Videha. Having heard that, Videha, having had the wise one summoned, informed him of that matter. Having heard that news, the wise one said "Very well, Sire, tomorrow right early they will prepare the righteous battle arena at the western gate; send word 'Let them come to the righteous battle arena.'" Having heard that, the king gave the letter into the hand of the very messenger who had come. On the following day, the wise one, thinking "Let there be defeat for Kevaṭṭa himself," had the righteous battle arena prepared at the western gate. Those one hundred and one men too, thinking "Who knows what will happen?" surrounded Kevaṭṭa for the purpose of protecting the wise one. Those one hundred and one kings too, having gone to the righteous battle arena, stood looking towards the eastern direction, and likewise the brahmin Kevaṭṭa too.

The Bodhisatta, however, right early, having bathed with scented water, having put on a Kāśi cloth worth a hundred thousand, adorned with all ornaments, having eaten food of various excellent flavours, having gone to the king's gate with a great retinue, when it was said "Let my son enter," having entered, having paid homage to the king, having stood to one side, when it was said "Where will you go, dear son?" he said "I shall go to the righteous battle arena." "What is needed to fetch it?" "Sire, I wish to deceive the brahmin Kevaṭṭa with a jewel gem; it is fitting to obtain the jewel gem with eight bends." "Take it, dear son." He, having taken it, having paid homage to the king, having descended from the king's abode, surrounded by a thousand warriors born at the same time, having mounted an excellent chariot yoked with white Sindh horses worth ninety thousand kahāpaṇas, at the time of the morning meal he reached near the gate. Kevaṭṭa, however, stood looking out for his arrival, thinking "Now he will come, now he will come"; by looking he was as if he had attained a long neck; sweat poured forth from the heat of the sun. The Great Being too, overwhelming like the great ocean with his great retinue, undaunted like a maned lion, with hairs not standing on end, having had the gate opened, having come out from the city, having descended from the chariot, rousing himself like a lion, he set forth. The one hundred and one kings too, having seen his personal splendour, raised thousands of acclamations: "This, it is said, is the son of the millionaire Sirivaḍḍhana, the wise Mahosadha, without a second in wisdom in the whole of Jambudīpa."

He too, like Sakka surrounded by a company of deities, with incomparable splendour and glory, having taken that jewel gem in his hand, went facing towards Kevaṭṭa. Kevaṭṭa too, having seen him, being unable to remain in his own composure, having gone out to meet him, said thus - "Wise Mahosadha, we are two wise ones; while we

have been dwelling in dependence on you for so long a time, not even a mere present has been sent by you before; why did you act thus?" Then the Great Being said to him "Wise one, while looking for a present befitting you, today we have obtained this jewel gem; come, take this jewel gem; there is no other jewel gem of such a kind." He, having seen the jewel gem shining in his hand, having thought "He will wish to give it to me," stretched out his hand saying "If so, wise one, give it." The Great Being, having tossed it saying "Take it, teacher," dropped it onto the fingers of his outstretched hand. The brahmin was not able to hold the heavy jewel gem with his fingers. The jewel gem, having slipped away, fell at the feet of the Great Being. The brahmin, out of greed, thinking "I shall take it," was bent down at his feet. Then the Great Being, not allowing him to rise, having seized with one hand the shoulder-bone and with the other the armpit of his back, saying "Rise, teacher, rise, teacher, I am very young, merely the age of your grandson; do not pay homage to me," having turned him to and fro, having rubbed his face on the ground, having made it smeared with blood, having seized him by the neck, saying "You blind fool, you expected homage from my presence," he threw him. He, having fallen at a place the distance of one usabha, having risen, fled. But the jewel gem was taken by the Great Being's men themselves.

But the Bodhisatta's vocal utterance "Rise, teacher, rise, teacher, do not pay homage to me," having pervaded the entire assembly, remained. "The brahmin Kevaṭṭa pays homage at the feet of Mahosadha" - his men too, all at once, raised shouts and so on. Beginning with Brahmadatta, all those kings too indeed saw Kevaṭṭa bent down at the feet of the Great Being. They, thinking "Mahosadha has been paid homage to by our wise one; now we are defeated; he will not spare our lives," having mounted their own respective horses, began to flee facing towards Uttarapañcāla. Having seen them fleeing, the Bodhisatta's men again raised an outcry: "Cūḷanī Brahmadatta, having taken the one hundred and one warriors, is fleeing." Having heard that, those kings, frightened by the fear of death, fleeing even more, broke the divisions of the army. The Bodhisatta's men too, roaring and shouting, made an even greater uproar. The Great Being, surrounded by the divisions of the army, entered the city itself. Cūḷanī Brahmadatta's army too charged forward a distance of three yojanas.

Kevaṭṭa, having mounted a horse, wiping the blood on his forehead, having reached the army, while still seated on the horse's back, said "Sirs, do not flee, sirs, do not flee; I do not pay homage to the householder's son; stand, stand." The army, not believing, having stood still, reviling and abusing Kevaṭṭa as he approached, saying "One of bad character, wicked brahmin, having said 'I shall make a righteous battle,' he pays homage even to one not worth being a grandson; there is nothing to be done by you," as if not hearing the talk, went on indeed. He, having gone with speed, having reached the army, having made all those kings understand by various reasons, saying "Sirs, believe my word; I do not pay homage to him; he deceived me with the jewel gem," having caused them to accept his own talk, he made the army that had thus broken apart turn back. But that great army, if each one had taken a single fistful of dust or a single clod of earth and thrown it towards the city, having filled the moat, it would have become a heap the size of the wall. But the intention of Bodhisattas indeed succeeds; therefore there was not even one who threw a fistful of dust or a clod of earth towards the city. All of them, having turned back, returned to their own respective camp sites.

The king asked Kevaṭṭa "What shall we do, teacher?" "Sire, without allowing anyone to go out through the small gate, we shall cut off movement; the people, being unable to go out, having become dissatisfied, will open the gates; then we shall seize the adversary." The wise one, having known that news by the former method itself, thought "While these dwell right here for a long time, there is no comfort whatsoever. It is fitting to put them to flight by a stratagem only." He, thinking "I shall put them to flight by a stratagem," looking out for one skilled in stratagems, having seen a brahmin named Anukevaṭṭa, having had him summoned, said "Teacher, it is fitting to accomplish one task for us." "What shall we do, wise one? Tell me." "Teacher, you, having stood on the rampart, having watched for the negligence of our people, now and then having thrown cakes, fish, meat, and so on to Brahmadatta's people, should say 'Hey, eat this and that, do not be dissatisfied, strive to dwell for another few days; the city-dwellers, dissatisfied like cocks bound in a cage, before long will open the gates for you. Then you will seize both Vedeḥa and the wicked householder's son,' you should say. Our people, having heard that talk, having reviled and threatened you, while Brahmadatta's people are watching, having seized you by the hands and feet, as if striking with bamboo splints and so on, having shaved off your hair, having had five top knots made, having had you sprinkled with brick powder, having put an oleander garland on your ears, having given several blows, having shown streaks on your back, having hoisted you onto the wall, having put you into a pingo-basket, having lowered you with a rope, saying 'Go, counsel-breaker, thief,' they will show you to Cūḷanī Brahmadatta's people. They will bring you to the king's presence. The king, having seen you, will ask 'What is your offence?' Then you should say to him thus: 'Great king, formerly my fame was great; the householder's son, being angry with me saying "He is a counsel-breaker," having reported to the king, confiscated all my wealth. Saying "I shall have the head of the householder's son, the destroyer of my fame, taken," by way of relieving the dissatisfaction of your people stationed here, I give them solid food or soft food. For this much, having placed an ancient enmity in his heart against me, he brought me to this disaster. Your people know all that, great king.' Having made him believe by various ways, when trust has arisen, you should say 'Great king, from the time of obtaining me, do not worry. Now there is no life for Vedeḥa and the householder's son. I know the strong places and the weak places of the wall in this city, and the places where crocodiles and so on are and are not in the moat. Before long, having taken the city, I shall give it to you.' Then that king, having believed, will show honour to you, and will have the army brought down. Then you should bring his army down at the very places where the fierce crocodiles are. His army will not descend out of fear of the crocodiles. Then you, having approached the king, should say 'A bribe has been given by the householder's son to your army, Sire; beginning with all the kings and the teacher Kevaṭṭa, there is no one by whom a bribe has not been taken. They merely surround you and go about; but all are the property of the householder's son alone. I alone am your man. If you do not believe me, send word that all the kings, having adorned themselves, should come for an audience with me.' Then you should say 'Having seen the letters on the garments, ornaments, swords, and so on given by the householder's son, having inscribed his own name and appearance, you should come to a conclusion.' He, having done so, having seen those, having come to a conclusion, frightened and trembling, having dismissed those kings, will ask you 'Now what shall we do, wise one?' You should say to him thus: 'Great king, the householder's son is full of deceit. If

you dwell for another few days, having brought your entire army into his own possession, he will seize you. Therefore, without making delay, this very day, immediately after the middle watch of the night, having sat on horseback, let us flee; let not death come to us at the hands of others.' He, having heard your word, will do accordingly. You, at the time of his flight, having turned back, should inform our people."

Having heard that, the Anukevaṭṭa brahmin said "Excellent, wise one, I shall do your bidding." "If so, it is fitting to endure several blows." "Wise one, setting aside my life and hands and feet, do the rest according to your own preference." He, having had honour shown to the people in his house, having brought Anukevaṭṭa to a state of alteration by the method stated, having lowered him by a rope, had him given to Brahmadatta's men. Then they, having taken him, showed him to him. The king, having investigated him, having believed him, having shown him honour, entrusted the army to him. He too led them down at the very places of fierce crocodiles. The men, being devoured by crocodiles, being shot at with arrows, spears, and lances by the men standing on the watchtowers, reached great destruction. From then on, no one was able to approach out of fear. Anukevaṭṭa, having approached the king, said "There are none who fight for your benefit; a bribe has been taken by all. If you do not believe, having had them summoned, look at the letters on their worn garments and so on." The king, having done so, having seen letters on the garments and so on of all, having come to the conclusion "Certainly a bribe has been taken by these," having asked "Teacher, now what should be done?" "Sire, there is nothing else to be done. If you delay, the householder's son will seize you. Even the teacher Kevaṭṭa merely goes about having made a wound on his forehead; but a bribe has been taken by him too. For this one, having taken the jewel gem, caused you to flee three yojanas, then having made you believe again, made you turn back; this one too is nothing but a saboteur. Even a single night's stay does not please me; it is fitting to flee immediately after the middle watch. Apart from me, there is no other friend of yours." When this was said, he said "If so, teacher, you yourselves harness a horse for me and prepare the vehicle."

The brahmin, having known by his determination his intention to flee, having reassured him saying "Do not fear, great king," having gone outside, having given the instruction to the planted agents "Today the king will flee; do not sleep," having harnessed the king's horse in such a way that when pulled it would flee even more effectively, immediately after the middle watch, said "The horse is harnessed, Sire; know the time." The king, having mounted the horse, fled. Anukevaṭṭa too, having mounted a horse, as if going together with him, having gone a little way, turned back. The horse harnessed by the contrivance, even though being pulled back, took the king and fled. Anukevaṭṭa, having entered into the midst of the army, raised the shout "Cūḷanī Brahmadatta has fled!" The planted agents too cried out together with their own men. The remaining kings, having heard that, thinking "The wise Mahosadha, having opened the gate, must have come out; he will not spare our lives now," frightened and trembling, without even looking at their goods for use and consumption, fled here and there. The men cried out even more loudly "The kings are fleeing!" Having heard that, even those standing on the gate-towers and so on raised a clamour and clapped their hands. Thus at that moment, as if the earth were breaking apart, as if the ocean were agitated, the whole city, both inside and outside,

became one single reverberation. The men numbering eighteen akkhobhaṇīs, thinking "By the wise Mahosadha, it is said, Brahmadatta and the one hundred kings have been seized," frightened by the fear of death, having thrown away even the cloths tied around their bellies, fled. The camp became empty. Cūḷanī Brahmadatta, having taken the one hundred warriors, went to his own city. On the following day, however, right early, having opened the city gates, the army, having gone out from the city, having seen the great plunder, informed the Great Being "What shall we do, wise one?" He said - "The wealth abandoned by them comes to us. The property of all the kings belongs to our king; give it. And bring to us the property of the millionaires and of the Kevaṭṭa brahmin. But let the city-dwellers take the remainder." A fortnight passed while they were bringing just the very costly jewels and goods. But the remainder they brought in four months. The Great Being showed great honour to Anukevaṭṭa. And from then on, it is said, the inhabitants of Mithilā became rich in gold and unwrought gold. For Brahmadatta too, dwelling together with those kings in the city of Uttarapañcāla, one year passed.

The chapter on Brahmadatta's defeat in battle is completed.

The parrot chapter.

Then one day Kevaṭṭa, looking at his face in a mirror, having seen the wound on his forehead, having thought "This is the work of the householder's son; by him I have been put to shame among so many kings," having become one with arisen wrath, thinking "When indeed shall I be able to see his back?" thinking "There is a means; our king's daughter named Pañcālacandī is one bearing the highest beauty, comparable to a celestial nymph; let us give her to the Videha king," having said "Having enticed the Videhan with sensual desire, like a fish that has swallowed a hook, having brought him together with Mahosadha, having killed them both, we shall drink the victory drink," having made this conclusion, having approached the king, said - "Sire, there is one counsel." "Teacher, in dependence on your counsel we have become owners not even of a cloth tied around the belly; now what will you do? Be silent." "Great king, there is no other equal to this stratagem." "If so, speak." "Great king, it is fitting for us two alone to be together." "Let it be so." Then the brahmin, having taken him up to the upper floor of the mansion, said - "Great king, having enticed the Videha king with defilement and having brought him here, together with the householder's son we shall kill them." "Excellent, teacher, is the stratagem; but how shall we entice and bring him?" "Great king, your daughter Pañcālacandī is one bearing the highest beauty; having had poets compose songs with skilful charm about her beauty of form, having had those poems sung in Mithilā, having known his state of being enamoured merely through the association of hearing 'What use is the kingdom to the Videha lord of men who does not obtain such a woman treasure?' I, having gone there, shall fix the day. He, when I have fixed the day and come, like a fish that has swallowed a hook, having taken the householder's son, will come; then we shall kill them."

The king, having heard his word, being pleased, accepted saying "Excellent is the stratagem, teacher; we shall do so." But that counsel, Cūḷanī Brahmadatta's myna-bird, the guardian of the bedchamber, having heard, made it evident. The king, having had skilled verse-makers summoned, having given much wealth, having

shown his daughter to them, said "Dear ones, compose a poem based on her beauty of form." They, having composed exceedingly captivating songs, had the king hear them. The king, being pleased, gave them much wealth. Actors, having learnt from the poets, sang at the festive arena. Thus those became widely spread. When those had become widely spread among the people, the king, having had the singers summoned, said - "Dear ones, having taken large birds, in the night-time, having climbed a tree, having sat there and sung, towards the break of dawn, having tied bronze cymbals on their necks, having released them, come down." He, it is said, had it done so for the purpose of making it well-known that "Even the deities sing of the bodily beauty of the Pañcāla king's daughter." Again the king, having had the poets summoned, said "Dear ones, now you, having praised both the king's sovereignty and her beauty, saying 'Such a maiden on the surface of Jambudīpa is not suitable for any other king; she is suitable for the Videha king in Mithilā,' compose songs." They, having done so, reported to the king.

The king, having given them wealth, again having had the singers summoned, sent them saying "Dear ones, having gone to Mithilā, sing there by this very same method." They, singing those, gradually having gone to Mithilā, sang at the festive arena. Having heard those, the public, having raised thousands of acclamations, gave them much wealth. They, having sung even in the trees at night-time, towards the break of dawn, having tied bronze cymbals on the necks of the birds, come down. Having heard the sound of bronze cymbals in the sky, there was a single uproar throughout the entire city: "Even the deities sing of the bodily beauty of the Pañcāla king's daughter." The king, having heard, having had the singers summoned, having arranged a festive performance within the inner dwelling, being pleased that "It is said that King Cūṣanī wishes to give me his daughter bearing the highest beauty of such a form," gave them much wealth. They, having come, reported to Brahmadatta. Then Kevaṭṭa said to him - "Now, great king, I shall go for the purpose of fixing the day." "Very well, teacher; what is needed to fetch?" "A small present." "If so, take it" - he had it given. He, having taken it, with a great retinue, reached the Videha country. Having heard of his coming, a single uproar arose in the city: "It is said that King Cūṣanī and the Videhan will establish a friendly association; King Cūṣanī will give his own daughter to our king; Kevaṭṭa comes to fix the day." King Videha too heard, and the Great Being too; and having heard, this occurred to him: "His coming does not please me; I shall ascertain it as true." He sent a message to the men placed in Cūṣanī's presence: "Having ascertained this matter as true, let them send word." Then they sent back word: "We do not know this as true; the king and Kevaṭṭa, having sat down in the bedchamber, take counsel; but the king's myna-bird, the guardian of the bedchamber, a little bird, might know this matter."

Having heard that, the Great Being thought: "So that there is no opportunity for the enemies, having made the well-arranged and well-adorned city, I shall not allow Kevaṭṭa to see it." He, from the city gate as far as the royal palace, and from the royal palace as far as his own house, having had the pathway enclosed on both sides with mats of rushes, having had it covered on top also with mats of rushes, having had decorative work done, having scattered flowers on the ground, having had full pitchers placed, having had plantain trees tied, had banners raised. Kevaṭṭa, having entered the city, not seeing the well-arranged city, having thought "The king has had the road decorated for me," did not know the fact of it having been done for the

purpose of concealing the city. He, having gone, having seen the king, having had the present accepted, having exchanged friendly greetings, having sat down to one side, honoured by the king with hospitality, reporting the reason for his coming, spoke two verses -

599. "The king, desiring intimacy with you, offers jewels;
Let messengers come from here, charming ones speaking pleasantly.

600. "Let soft words be spoken, speech that is welcomed;
Pañcāla and Videha, may both become one for you."

599-600. Therein, "desiring intimacy" means: great king, our king is desirous of making a friendly association with you. "Jewels" means: beginning with the woman treasure, his own daughter, he will give you all jewels. "Let them come" means: henceforth, it is said, let messengers, having taken presents from the city of Uttarapañcāla, sweet-spoken ones speaking pleasantly, come here, and from here let them go there. "Let them become one" means: flowing together like the water of the Ganges with the water of the Yamunā, let them become exactly alike.

And having said thus, he said: "Great king, our king, although wishing to send another chief minister, sent me thinking 'Another will not be able to make it agreeable and report the message,' saying 'Teacher, having thoroughly awakened the king, having taken him, come back.' Go, O foremost king, and you shall obtain a lovely maiden, and the disposition of a friend with our king will be established." He, having heard his word, with a satisfied mind, being captivated through the association of hearing, thinking "I shall truly obtain a maiden bearing the most excellent form," said: "Teacher, it is said that between you and the wise Mahosadha there was a contention in a battle of wits; go, see my son, and let both wise ones, having asked each other's forgiveness and having consulted, come back." Having heard that, Kevaṭṭa, saying "I shall see the wise one," went to see him. The Great Being too, on that day, thinking "Let there be no conversation with that one of bad character," right early drank a little ghee, had his house plastered with thick wet cow-dung, smeared the pillars with oil, and except for his own bed for lying down, had the remaining beds, chairs, and so on removed.

He gave the signal to the people: "Dear ones, when the brahmin has begun to speak, you should say thus: 'Brahmin, do not speak with the wise one; today he has drunk pungent ghee.' And even when I am making the appearance of conversation with him, you should restrain me saying 'Sire, you have drunk pungent ghee; do not speak.'" Having thus planned, the Great Being, having put on a red cloth, having stationed people at the seven gateways, lay down on a cloth-covered bed at the seventh gateway. Kevaṭṭa too, having stood at the first gateway of his house, asked "Where is the wise one?" Then those people said to him: "Brahmin, do not make a sound; even if you wish to come, having been silent, come; today the wise one has drunk pungent ghee; it is not possible to make a great sound." At the remaining gateways too they said to him in just the same way. He, having passed beyond the seventh gateway, went to the wise one's presence. The wise one showed the appearance of conversation. Then the people, having said "Sire, do not speak; you have drunk pungent ghee; what use is speaking with this wicked brahmin?" restrained him. Thus he, having gone to his presence, was unable either to sit down or to obtain a standing

place by relying on a seat; having stepped on the wet cow-dung, he stood.

Then, having looked at him, one closed his eyes, one raised his eyebrow, one scratched his elbow. He, having looked at their action, being downcast, having said "I am going, wise ones," when another said "I say, you wicked brahmin, told 'Do not make a sound,' you make a sound indeed; I shall break your bones," being frightened and trembling, having turned back, he looked. Then another struck him on the back with a bamboo stick, another having seized him by the neck threw him, another struck him on the back with the palm of his hand. He, frightened and trembling like a deer released from the jaws of a leopard, having gone out, went to the king's palace. The king thought: "Today my son, having heard this news, will be pleased; there should be a great discussion of the Teaching between the two wise ones; today both will ask each other's forgiveness; it is indeed a gain for me." He, having seen Kevaṭṭa, asking about the manner of meeting with the wise one, spoke a verse -

601. "How then, Kevaṭṭa, was the meeting with Mahosadha? Please tell us that;
Was he satisfied with you, was Mahosadha pleased?"

Therein, "was he satisfied" means: for the purpose of appeasing the strife that had arisen on the battlefield of righteous contest, were you by him, and he by you, satisfied and asked for forgiveness. "Was he pleased" means: was he pleased having heard the news sent by your king.

Having heard that, Kevaṭṭa said "Great king, you go about taking him as 'a wise one,' there is no one worse than that bad person" - he spoke the verse -

602. "A man of ignoble form, O lord of men, unfriendly, obstinate, of unseemly character;
As if mute and deaf, he spoke nothing at all."

Therein, "of unseemly character" means of unwise birth. "He spoke nothing at all" means he did not speak any matter together with me; for that very reason I consider him unwise - thus he spoke of the Bodhisatta's faults.

The king, neither delighting in nor protesting against his words, having had expenses and a dwelling house given to him and to those who had come together with him, having dismissed him saying "Go, teacher, rest," having himself raised up a discussion: "My son is wise and skilled in hospitality; yet it is said that with this one he neither offered hospitality nor declared his pleasure. Something must have been seen by him as a future danger" -

603. "Certainly this spell passage is very difficult to see, the pure meaning was seen through human energy;
For thus my body trembles violently, having abandoned oneself, who will go into another's hand?"

Therein, "idaṃ" means that which was seen by my son; certainly this spell passage is very difficult to see by another, an ordinary person. "Through human energy" means the pure meaning will have been seen by the energetic wise Mahosadha. "Sayam" means having abandoned one's own country, who will go into another's hand?

"The fault in the brahmin's coming will have been seen by my son. For this one

coming will not come for the purpose of friendly intimacy, but it must be that he has come for the purpose of enticing me with sensual pleasure, leading me to the city, and seizing me. That future danger will have been seen by the wise one" - having reflected on that meaning, while he was sitting frightened and trembling, the four wise ones arrived. The king asked Senaka "Senaka, does it please you to go to the city of Uttarapañcāla and bring the daughter of King Cūḷanī?" What are you saying, great king? Indeed it is not fitting to strike fortune coming to one with a stick and put it to flight. If you, having gone there, take her, apart from Cūḷanī Brahmadatta, no other on the surface of Jambudīpa will be equal to you. Why? Because of having taken the eldest king's daughter. For he, thinking "The remaining kings are my subjects; the Videhan alone is equal to me," has become desirous of giving you his daughter bearing the highest beauty in the whole of Jambudīpa; do his bidding. We too, in dependence on you, shall obtain garments and ornaments. The king asked the rest too. They too spoke in the same way. While he was speaking with them, the Kevaṭṭa brahmin, having come out from his own dwelling house, having come thinking "Having addressed the king, I shall go," said "Great king, we are not able to make delay; we shall go, lord of men." The king, having shown him honour, dismissed him. The Great Being, having known his intention to depart, having bathed, having adorned himself, having come to the royal audience, having paid homage to the king, sat down to one side. The king thought "My son, the wise Mahosadha, is a great counsellor, one who has reached the far shore of counsel; he knows matters past, future, and present. The wise one will know whether it is appropriate or inappropriate for us to go there." He, without saying what he had first thought himself, having become infatuated with lust and deluded by delusion, asking him, spoke a verse -

604. "For the wise ones who have attained the highest wisdom, their understanding agrees as one;
Whether to go or not to go, or also to stay, Mahosadha, you too should form an opinion."

Therein, "of the six" means O wise one, of the Kevaṭṭa brahmin and of myself and of these four - of the six of us, the understanding is one only, the disposition is one only; like the water of the Ganges with the water of the Yamunā, it runs together, it agrees. We who are six persons, wise ones who have attained the highest wisdom, for all six of us, the bringing of the daughter of King Cūḷanī is pleasing. "To stay" means dwelling right here. "You should form an opinion" means our liking is indeed immeasurable; you too should consider whether there should be going there for the purpose of our marriage, or not going, or whether dwelling right here is pleasing.

Having heard that, the wise one, having thought "This king is exceedingly greedy for sensual pleasure; through the state of blind foolishness he takes the word of these four; having spoken of the fault in going, shall I turn him back?" spoke four verses -

605. "You know indeed, O king, of great might, of great power is Cūḷanī
Brahmadatta;
And the king desires you for the purpose of killing, like a hunter a deer with a decoy.

606. "Just as a fish, greedy for bait, does not know the hook, the bent thing covered

with meat;
The fish does not know its own death.

607. "Just so you, O king, the daughter of Cūḷaneya;
Greedy for sensual pleasure, you do not know, like a fish, your own death.

608. "If you go to Pañcāla, you will quickly abandon yourself;
Like a deer followed on the path, great fear will come."

605-608. Therein, "O king" - he addresses Videha. "Of great might" means of great fame. "Of great power" means endowed with power reckoned as eighteen akkhobhaṇīs. "For the purpose of killing" means for the purpose of killing. "With a decoy" means with a tethered doe. For a hunter, having trained one doe, having tied her with a rope, having led her to the forest, placed her at the feeding ground of the deer. She, wishing to bring the foolish deer to her own presence, generating lust by the perception of her as one's own, cries aloud. Having heard her sound, the foolish deer, surrounded by a herd of deer, lying in a cluster of trees, without making any perception of the other does, bound by the association of hearing her sound, having risen, having gone out, having lifted up his neck, under the power of mental defilements, having approached that doe, having given his flank to the hunter, stands. He, having pierced him with a sharp spear, brings about the destruction of his life. Therein, King Cūḷanī is like the hunter, his daughter is like the tethered doe, the Kevaṭṭa brahmin is like the weapon in the hunter's hand. Thus, just as a hunter desires a deer for the purpose of killing with a decoy, so too that king desires you - this is the meaning.

"Greedy for bait" means even though dwelling in water a hundred fathoms deep, being greedy for the bait - that is, the material gains placed there concealing the crooked part of the hook - he swallows the hook; he does not know his own death. "The daughter" is like the bait, placed there concealing the word-hook of the Kevaṭṭa brahmin, the fisherman of Cūḷanī. Being greedy for sensual pleasure for that king's daughter, you do not know, like a fish, the bait that is reckoned as your own death. "Pañcāla" means the city of Uttarapañcāla. "Atta" means oneself. "Followed on the path" means just as a deer following the road to the village entrance will encounter great fear - for when people come out having taken weapons for the purpose of killing that deer, whoever sees it, they kill it - so too, even while going to the city of Uttarapañcāla, that great fear of death will come upon you, will approach you.

Thus the Great Being, having rebuked the king with four verses, spoke. That king, being exceedingly rebuked by him, having become angry, thinking "This one regards me as his own slave, does not even pay heed to me as a king; knowing that I was sent to his presence by the chief king saying 'I shall give my daughter,' without speaking even a single word connected with a blessing, he says to me 'Like a foolish deer, like a fish that has swallowed a hook, like a deer followed on the path, you will meet death,'" spoke the next verse -

609. "We ourselves are foolish idiots, we who spoke of the highest goods to you;
How can you, raised at the plough's tip, know the meanings just as others do?"

Therein, "we are foolish" (bālamhase) means "we are fools" (bālāmha). "Idiots" (eḷamūgā) means "saliva-mouthed" (lālamukhā) - we ourselves. "The highest goods" (uttamatthāni) means the causes for obtaining the highest jewel of a woman. "Spoke to you" (tayī lavimhā) means we spoke in your presence. "How" (kimeva) is an indeclinable particle in the sense of reproach. "Raised at the plough's tip" (naṅgalakoṭivaḍḍho) means a householder's son grows up from childhood carrying the plough's tip; with reference to that meaning, he spoke thus with the intention: "You know only the work of a householder, not the blessing ceremony of warriors." "Others" (aññe) means just as Kevaṭṭa or Senaka and the others or other wise ones know these matters of blessings of warriors, do you likewise know those? Only the knowledge of householder's work is befitting for you.

Thus, having reviled and abused him, in order to have him removed, saying "The householder's son creates an obstacle to my blessing, take him away," he spoke a verse -

610. "Having seized this one by the throat, remove him from my kingdom;
He who speaks as an obstacle to my obtaining the jewel."

He, having known the king's angry state, thought "If indeed anyone, having taken the king's word, should fondle me by the hand or by the neck, that would be enough for me to be ashamed for the length of my life; therefore I shall depart by myself," and having paid homage to the king, went to his own house. The king too spoke only under the power of wrath, but out of respect for the Bodhisatta he did not command anyone to do so. Then the Great Being thought "This king is a fool; he does not know what is beneficial and harmful for himself. Being greedy for sensual pleasure, thinking 'I shall indeed obtain his daughter,' not knowing the future danger, going thus he will reach great destruction. It is not fitting to take his talk to heart; he is of great service to me, a giver of great fame; it is fitting for me to be a support to him. But first, having sent the young parrot and having known the truth, afterwards I shall go myself." Having thought thus, he sent the young parrot. Making known that meaning, the Teacher said -

611. "Then he, having departed, from the presence of the Videhan;
Then he addressed the messenger, Mādhara, the wise parrot.

612. "Come, my dear green-winged one, perform service for me;
There is a myna-bird, guardian of the bedchamber, belonging to the king of Pañcāla.

613. "Ask her through bondage, for she is skilled in everything;
She knows all of theirs, both of the king and of Kosiya.

614. "Yes!" he, having replied, the wise parrot Mādhara;
The green-winged one went to the presence of the myna-bird.

615. "Then having gone from there, the wise parrot Mādhara;
Addressed the myna-bird, the sweet-voiced one in her fine dwelling.

616. "Is it bearable for you in the fine house, is it that you are free from illness,

merchant;

Is parched corn with honey obtained for you in the fine house, you?

617. "It is well with me, my dear, and also, my dear, free from illness;
And also parched corn with honey is obtained for me, O wise parrot."

618. "Whence have you come, my dear, or by whom were you sent;
Never before have you been seen or heard by me."

611-618. Therein, "green-winged" means having wings similar to green leaves. "Service" means when he said "Come, my dear," having come and seated on his lap, he said "My dear, do one service for me that cannot be done by any other human being."

When he said "What shall I do, Sire?" he said "My dear, apart from the reason for which the Kevaṭṭa brahmin came on a messenger's errand, others do not know about the king and Kevaṭṭa; both of them alone, seated in the king's bedchamber, consulted. But he, the king of Pañcāla, has a myna-bird, a guardian of the bedchamber. It is said that she knows that secret; you, having gone there, having established intimacy connected with sexual intercourse with her, ask her that secret of theirs through bondage. Ask that myna-bird in a concealed place in such a way that no one knows of it. For if anyone hears your sound, your life is forfeit; therefore ask softly in a concealed place." "She of theirs, all" means she knows all the secrets of both persons - of the king and of the fisherman of the Kosiya clan.

"Yes" means, monks, that young parrot, having been shown honour by the wise one in the same manner as before and sent, having replied "Yes" to him, having paid homage to the Great Being, having circumambulated him, having departed through the open latticed window, having gone with the speed of the wind to a city named Ariṭṭhapura in the Sivi country, having observed the situation there, went to the presence of the myna-bird. How? For he, having sat down on the golden pinnacle of the king's dwelling, cried a sweet cry based on passion. Why? Having heard this sound, the myna-bird will call back; by that sign I shall go to her presence. She too, having heard his sound, seated in a golden cage near the king's bedchamber, having become one whose mind was infatuated with lust, called back three times. He, having gone a little way, having made sounds again and again, following the sounds made by her, gradually having stood at the threshold of the latticed window, having looked to see the absence of danger, went to her presence. Then she said to him "Come, my dear, sit down in the golden cage." He, having gone, sat down. "Addressed" means thus he, having gone, wishing to establish intimacy connected with sexual intercourse, addressed her. "Fine house" means a beautiful house because of dwelling in a golden cage. "Merchant" means of the merchant class, of merchant birth. It is said that the myna-bird is called one of merchant birth among birds; therefore he addresses her thus. "You" means in the fine house I ask you "Is parched corn with honey obtained for you?" "Having come" means she asks "My dear, having come from where have you entered here?" "Or whose" means "Or by whom sent have you come here?"

He, having heard her words, thought "If I say 'I have come from Mithilā,' she, even if facing death, will not establish trust with me. But I have come having observed Ariṭṭhapura in the Sivi country; therefore, having committed lying, having been sent by the Sivi king, I shall tell of the fact of having come from there" - having thought thus, he said -

619. "I was the bed-keeper in the mansion of King Sivi;
Then that righteous king freed the captives from bondage."

Therein, "the captives" means through his own righteousness he freed all captives from bondage. While thus freeing them, having believed me too, he had me released saying "Release him." I, having gone out from the opened golden cage, even outside the mansion, wherever I wish, having taken food there, I dwell in the golden cage itself. Unlike you, I do not remain constantly in the cage alone.

Then she, having given him honey-parched corn and honey-water placed on golden trays for his own use, asked "My dear, you have come from afar; for what purpose have you come here?" He, having heard her words, wishing to hear the secret, having committed lying, said -

620. "She was my one companion, a myna-bird, sweet-voiced;
A hawk killed her there, while I looked on in my fine house."

Therein, "my one" means one of mine. "Was a companion" means she was a former wife.

Then she asked him: "How then did a hawk kill your wife?" He, telling her, said: "Listen, dear lady, one day our king, going for water-sport, summoned me too. Then I, having taken my wife, having gone together with him, having played, in the evening having returned together with him, having ascended the mansion together with the king, for the purpose of drying our bodies, having taken my wife, having gone out through the latticed window, I sat down in the interior of the pinnacle chamber. At that moment a hawk, having come out from the pinnacle chamber, charged forward to seize us. I, frightened by the fear of death, fled with haste. She, however, was then pregnant, therefore she was not able to flee with haste. Then he, while I was watching, having killed her, took her and went. Then our king, having seen me weeping with sorrow for her, having asked 'My dear, why do you weep?' and having heard that matter, having said 'Do not weep excessively, my dear, seek another wife,' when it was said 'What, Sire, is the use of another wife being brought, one of misconduct, immoral? Rather than that, it is better to live alone,' he said 'My dear, I have heard of a certain she-bird accomplished in morality and good conduct, similar indeed to your wife. For King Cūḷanī's myna-bird, the guardian of the bedchamber, is of such a kind. You, having gone there, having asked her mind, having asked for permission, if it pleases you, having come, tell us. Then I, having arranged the marriage for you, shall bring her with a great retinue,' having said this, he sent me here; for that reason I have come," having said this, he spoke a verse -

621. "Intoxicated by sensual pleasures for her, I have come into your presence;
If you would give permission, both of us shall dwell together."

She, having heard his word, was filled with pleasure. Even this being so, without

letting him know of her own state of dearness, as if unwilling, she said -

622. "A parrot would desire a parrot, and a myna-bird a myna-bird;
What kind of communion would there be between a parrot and a myna-bird?"

Therein, "parrot" means my dear wise parrot, a parrot would desire a parrot. "What kind" means what kind of communion is there for those of unequal birth. For a parrot, having seen a female parrot of equal birth, will abandon even a myna-bird of long-standing intimacy; that separation from the beloved will be for great suffering; communion for those of unequal birth does not agree.

The other, having heard that, having thought "This one does not reject me, but only makes avoidance; surely she will desire me; I shall make her believe by means of various similes," said -

623. "Whoever desires sensual pleasures, even a caṇḍāla woman;
For everyone is similar, there is no one incomparable in sensual pleasures."

Therein, "even a caṇḍāla woman" means a caṇḍāla woman even. "Similar" means by the similarity of mind, all communion is indeed similar. For in sensual pleasure, mind alone is the measure, not birth.

And having said thus, now for the purpose of showing the equality of those of different births among human beings, having brought up the past, showing it, he spoke the next verse -

624. "There is one named Jampāvatī, mother of King Sivi;
She is the wife of Vāsudeva, the dear chief queen of Kaṇha."

Therein, "Jampāvatī" - the mother of King Sivi was a caṇḍāla woman named Jampāvatī. She was the dear chief queen of Vāsudeva, the eldest of the ten brothers of the Kaṇhāyana clan. It is said that he, one day, having departed from Dvāravatī, while going to the park, having seen a certain beautiful caṇḍāla woman entering the city, standing to one side, with his mind bound in love, having had it asked "Of what birth is she?" even having heard "Of caṇḍāla birth," due to the state of having a bound mind, having had it asked whether she was without a husband, having heard "She is without a husband," having taken her, having turned back from there, having led her to his dwelling, made her his queen-consort. She gave birth to a son named Sivi. He, upon the passing of his father, exercised kingship in Dvāravatī. With reference to that, this was said.

Thus he, having brought forth this example, having said "Even such a warrior indeed lived together with a caṇḍāla woman; what is there to say about us who are animals? Mutual delight in living together alone is the measure," bringing forth yet another example, said -

625. "Raṭṭhavatī the kimpurī woman, she too desired a calf;
A human being together with a hind - there is no one incomparable in sensual pleasures."

Therein, "Vaccha" means the hermit so named. But how did she desire him? For in the past, one brahmin, having seen the danger in sensual pleasures, having abandoned great fame, having gone forth in the going forth of sages, having built a hermitage in the Himalayas, dwelt there. Not far from his hermitage, in a certain cave, many kinnaras dwelt. Right there, one spider dwelt at the entrance. It, having spread its web, having split their heads, drank their blood. Kinnaras are by nature weak and fearful. That spider too was exceedingly large. They, being unable to do anything to it, having approached that hermit, having exchanged friendly greetings, when asked the reason for their coming, said: "Sire, one spider is destroying our lives; apart from you, we see no other refuge for us; having killed it, bring about safety for us." Having heard that, the hermit rebuked them: "Go away, those like me do not commit the killing of living beings." Among them, there was a kinnara woman named Raṭṭhavatī, lovely, pleasing, and without a husband. They, having adorned her, having led her to the presence of the hermit, said: "Sire, let this one be your wife; kill our enemy." The hermit, having seen her, with his mind bound in love, having lived together with her, having stood at the cave entrance, having struck the spider that had come out for the purpose of foraging with a mallet, brought it to the destruction of life. He, dwelling in harmonious living together with her, having prospered with sons and daughters, died right there. Thus she desired him. The young parrot, having brought forth this example, "The hermit Vaccha, being a human being, lived together with a kinnara woman who was an animal; how much more then for us? For we are both just birds, animals" - thus explaining, he said "a human being together with a hind." Thus human beings dwell in harmonious living together with animals; there is no one called incomparable in sensual pleasures; the mind alone is the measure - thus he spoke.

She, having heard his word, said: "Master, the mind is not the same at all times; I fear separation from the beloved." That young parrot too was skilled in women's wiles; therefore, testing her, he spoke a verse again -

626. "Well then, I shall go, O sweet-speaking myna-bird;
Having rejected the gift, surely you despise me."

Therein, "having rejected the gift" means what you say, all this is a step towards rejection, a reason for rejection, and this is a portion of rejection. "Surely you despise me" means "surely this one desires me" - thus you think, having passed beyond me; you do not know my substance. For I am honoured by the king; a wife is not difficult to obtain for me; I shall seek another wife.

She, upon hearing his word, although as if with a breaking heart, as if being consumed by the amorous delight that had arisen with the very seeing of him, yet through her own woman's deceit, as if unwilling, spoke a verse and a half -

627. "Fortune is not for one who hurries, O mother, O wise parrot;
Stay here for now, until you see the king;
You will hear the sound of drums, and the splendour of the king."

Therein, "fortune is not" means my dear wise parrot, for one who hurries there is no such thing as fortune; a deed done by one who hurries does not shine; "the household life is exceedingly burdensome" - having thought and having weighed this,

it should be undertaken. Stay here for now, until you see our king who is endowed with great fame. "You will hear" means in the evening time you will hear the sound of drums being played by women bearing the highest beauty, with graces resembling those of kinnarī maidens, and the sound of other songs and music, and you will see the great splendour of glory, the power of the king. "My dear, why are you in a hurry? Do you not know even a trifle? Stay for now; we shall find out afterwards."

Then, immediately after the evening, they engaged in sexual intercourse; united, being joyful, they dwelt in dear companionship. Then the young parrot, having thought "Now she will not conceal my secret; now it is fitting to ask her and go," said "O myna-bird." "What is it, master?" "I wish to say something to you." "Speak, master." "Let it be; today is our auspicious day; I shall find out on some other day." "If it will be a talk connected with a blessing, speak. If not, do not speak, master." "This is indeed a talk about a blessing, dear lady." "Then speak." Then, having said to her "Dear lady, if you will be willing to hear, I shall tell you," asking that secret, he spoke a verse and a half -

628. "This piercing sound indeed, heard beyond the countryside;
The daughter of the king of Pañcāla, beautiful like the healing star;
He will give her to the Videhas, that will be the marriage arrangement."

Its meaning is - whatever this sound, piercing and dense, heard beyond the countryside, renowned, recognised, well-known, and widely spread in foreign countries and provinces. How? The daughter of the king of Pañcāla, shining like the healing star, of equal beauty to it, exists; he will give her to the Videhas, that will be the marriage arrangement. Whatever that widely spread sound was, having heard it, I thought: "This maiden bears the highest beauty, and the king of Videha was an enemy of King Cūḷanī. Many other kings are under the control of Cūḷanī Brahmadatta; without giving to them, why will he give his daughter to the Videha?"

She, having heard his word, spoke thus - "Master, why do you speak of ill omen on a festive day?" "I, dear lady, speak of 'a blessing'; you speak of 'ill omen'; what indeed is this?" "Master, may such an auspicious ceremony not occur even for their enemies!" "Tell me then, dear lady." "Master, it is not possible to tell." "Dear lady, from the time the secret known by you is not told to me, there is no harmonious living together for us." She, being pressured by him, having said "If so, master, listen," spoke this verse -

629. "May such a marriage arrangement not be for enemies, O mother;
As will be between the king of Pañcāla and the Videha."

Having spoken this verse, when he again said "Dear lady, why do you speak such talk?" having said "If so, listen, I shall tell you the fault in this," he spoke this verse -

630. "Having brought the Videhan, the bull among charioteers of the Pañcālas;
Then he will have him killed, he will not be his friend."

Therein, "then he will have him killed" means when he will have come to this city, then he will not establish friendship with him, the duty of friendship, and he will not even give his daughter to be seen by him. There is, it is said, one adviser on

beneficial principles named the wise Mahosadha; together with him he will have him killed. "Having killed those two persons, we shall drink the victory drink" - thus Kevaṭṭa, having consulted with the king, went to take him and bring him.

Thus she, having made the secret counsel entirely without remainder, told the wise parrot. Having heard that, the wise parrot, having praised Kevaṭṭa saying "The teacher Kevaṭṭa is clever in means; wonderful is the killing of that king by such a method," having said "What use is such an ill omen to us? Let us remain silent and lie down," having known the accomplishment of the task of coming, having dwelt together with her that night, in order to have her grant permission for his departure, saying "Dear lady, having gone to the Sivi country, I shall report to the King of Sivi and the queen the fact of having obtained an agreeable wife," said -

631. "Well then, permit me, for about seven nights;
While I inform King Sivi, the great sage;
And a public rest-house has been obtained by me, near the myna-bird."

Therein, "the great sage" means and of his queen-consort. "Public rest-house" means a dwelling place. "Near" means then, having said to them "Come, let us go to her presence," on the eighth day, having brought them here, I shall take her with a great retinue and go; until my arrival, do not be dissatisfied.

Having heard that, the myna-bird, although not wishing separation from him, being unable to reject his word, spoke the next verse -

632. "Well then, I allow you, for about seven nights;
If you do not come near me within seven nights;
Methinks you will come to me, fallen into attachment, when I am dead."

Therein, "methinks, fallen into attachment, me" means this being so, I consider me as one whose life has departed. So you, not coming on the eighth day, will come when I am dead; therefore do not make delay.

The other too, having said by speech "Dear lady, what do you say? For me too, not seeing you on the eighth day, whence is there life?" but having thought in his heart "Whether you live or whether you die, what are you to me?" having risen, having gone a little way facing towards the Sivi kingdom, having turned back, having gone to Mithilā, having descended on the wise one's shoulder, but having been led up to the upper mansion by the Great Being with that perception, when asked, he reported all that incident to the wise one. And he too showed him all honour in the same manner as before. Making known that meaning, the Teacher said -

633. "Then having gone from there, the wise parrot Mādhara;
Declared to Mahosadha this word of the myna-bird."

Therein, "this word of the myna-bird" means "this word of the myna-bird" - he related everything in detail.

The parrot section is completed.

The great tunnel chapter.

Having heard that, the Great Being thought: "The king will go even against my wishes, and having gone, he will reach great destruction. Then reproach will arise for me thus: 'Having placed in his heart the word of such a king, a giver of fame, he did not show favour to him.' When a wise one like me exists, for what reason should he perish? I, having gone before the king, having seen Cūḷanī, having made a well-arranged plan, having built a city for the purpose of dwelling for the king of Videha, having constructed a foot-tunnel of a league in extent and a great tunnel of half a yojana, having consecrated the daughter of King Cūḷanī and made her a wife for our king, having surrounded him with forces numbering eighteen akkhobhaṇī while the one hundred and one kings stood there, having freed our king like the moon from the mouth of Rāhu, bringing him back - this indeed is my burden." As he was thinking thus, joy arose in his body. He, uttering an inspired utterance with the force of rapture, spoke this half-verse -

634. "In whose house one would consume wealth, for that very one's benefit a person should act."

Its meaning is - In whose king's presence a person, having obtained great authority, would consume wealth, even if he reviles, even if he strikes, even if he seizes by the throat and throws out, for that very one's benefit, welfare and growth, a wise person should act through the three doors beginning with the body door. For the deed of betraying a friend should not be done by the wise.

Having thought thus, he, having bathed, having adorned himself, having gone to the royal family with great glory, having paid homage to the king, standing to one side, said - "What, Sire, will you go to the city of Uttarapañcāla?" "Yes, dear, what is the use of kingship to me who does not obtain Pañcālacandī? Do not abandon me; come together with me. There, by reason of our going, two purposes will be accomplished: I shall obtain the jewel of a woman, and friendliness with the king will be established for me." Then the wise one, saying to him "If so, Sire, I shall go ahead and build dwellings for you; you should come when a message is sent by me," spoke two verses -

"Come, I shall go to the city, O lord of men, to the delightful city of the Pañcāla king;
To build dwellings, for the famous Videhan.

635. "Having built the dwellings, for the famous Videhan;
When I send for you, then you should come, O warrior."

Therein, "for the Videhan" means for your Videha king. "You should come" means you should arrive.

Having heard that, the king, being full of mirth thinking "The wise one does not indeed abandon me," said - "Dear son, what is needed to fetch for you who are going ahead?" "The soldiers and vehicles, Sire." "However much you wish, that much take, dear son." "Having had the four prisons opened and having had the chain-bonds of the thieves broken, send them too together with me, Sire." "Do as you please, dear son." The Great Being, having had the prison doors opened, having brought out the valiant great warriors who were capable of accomplishing work in the place where

they had gone, having said "Attend upon me," having shown them honour, having taken the eighteen guilds skilled in various crafts - carpenters, smiths, tanners, brick-makers, stone-workers, painters, and so on - having had them take many implements such as adzes, hatchets, spades, pick-axes, and so on, surrounded by a great army, departed from the city. Making known that meaning, the Teacher said -

636. "Then Mahosadha set out to the city, to the delightful city of the Pañcāla king; To build dwellings, for the famous Videhan."

The Great Being too, while going, having established one village at every yojana interval, having stationed one minister at each, having said "You, having taken the king's Pañcālacandī, at the time of returning, having harnessed elephants, horses, and chariots, having taken the king, warding off the enemies, should quickly bring him to Mithilā," stationed them. But having reached the bank of the Ganges, having had Prince Ānanda summoned, he sent him saying "Ānanda, you, having taken three hundred carpenters, having gone up the Ganges, having had heartwood timbers obtained, having built about three hundred boats, having had them planed right there for the purpose of the city, having filled the boats with light timbers, you should come back quickly." But he himself, having crossed the Ganges by boat, beginning from the place where he had disembarked, having counted by footsteps alone, having determined "This is the half-yojana place; here the great tunnel will be; in this place the king's dwelling city will be; from here as far as a league's distance from the royal palace, the foot-tunnel will be," he entered the city. King Cūḷanī, having heard of the Bodhisatta's arrival, reached the highest satisfaction, thinking "Now my wish will reach its summit; I shall see the backs of my enemies; when this one has arrived, Videha too will come before long; then, having killed them both, I shall exercise sovereign power over the entire surface of Jambudīpa." The whole city was stirred: "This, it is said, is the wise Mahosadha; by this one, it is said, one hundred kings were put to flight like crows with a clod of earth."

The Great Being, while the citizens were looking at his own beauty of form, having gone to the king's gate, having reported to the king, when told "Let him enter," having entered, having paid homage to the king, sat down to one side. Then the king, having exchanged friendly welcome with him, asked "Dear son, when will the king come?" "At the time I send for him, Sire." "But for what purpose have you come?" "To build a dwelling for our king, Sire." "Good, dear son." Then, having had expenses given for his army, having had great honour done to the Great Being, having had a dwelling house given, he said "Dear son, as long as your king does not come, so long, without being discontented, dwelling here, do what is fit to be done for us too." He, it is said, while ascending the king's dwelling itself, having stood at the foot of the great staircase, observed "Here the foot-tunnel door will be." Then this occurred to him: "The king says 'Do what is fit to be done for us too'; while the tunnel is being dug, it is fitting to do it in such a way that this staircase does not shift." Then he said thus to the king - "Sire, I, while entering, having stood at the foot of the staircase, while inspecting the new construction work, saw a defect in the great staircase. If it pleases you, I, obtaining timbers, having made it agreeable, would relay it." "Good, wise one, relay it." He, having observed "Here the tunnel door will be," having removed that old staircase, where the tunnel door would be, there having had a plank covering made

for the purpose of preventing the falling of soil, having made it motionless so that the staircase does not shift, he relaid the staircase. The king, not knowing that reason, thought "He does it out of affection for me."

Thus, having spent that day with that very new construction work, on the following day he said to the king - "Sire, if we could know the dwelling place of our king, we would look after it, having made it agreeable." Good, wise one, apart from my own dwelling, in the whole city whatever dwelling you wish, take that. Great king, we are visitors; you have many dear warriors; when their own houses are being taken, they will make a quarrel with us. "Then, Sire, what shall we do with them?" "Do not heed their words. Whatever place you wish, have that very place taken." "Sire, they, coming again and again, will tell you; thereby you will not obtain happiness of mind. But if you would wish, as long as we are taking the dwellings, so long let our own men alone be the doorkeepers. Then they, not obtaining the door, will not come. This being so, you too will obtain happiness of mind." The king received it saying "Good!"

The Great Being, having placed his own men only everywhere - at the foot of the steps, at the top of the steps, and at the great gate - having said "Do not allow anyone to enter," then having gone to the dwelling of the king's mother, commanded the men "Show the appearance of demolishing." They began to remove bricks and clay starting from the veranda of the gateway. The king's mother, having heard that news, having come, said "Why, dear sons, are you demolishing my house?" "The wise Mahosadha, having had it demolished, wishes to build a dwelling for his own king." "If so, dwell right here." "Our king has a great army with vehicles; this is not sufficient; we shall build another great house." "You do not know me; I am the king's mother; now, having gone to the presence of my son, I shall find out." "We are demolishing by the king's word; if you are able, prevent it." She, having become angry, thinking "Now I shall find out what is to be done about you," went to the king's gate. Then the doorkeepers prevented her, saying "Do not enter." "I am the king's mother." "We do not know you; we have been commanded by the king 'Do not allow anyone to enter.' Go you." She, not seeing anything acceptable to seize, having turned back, stood looking at her own dwelling. Then one man, having seized her by the neck, saying "What are you doing here? Are you going or not going?" felled her to the ground.

She thought "Surely these must have been commanded by the king; otherwise they would not be able to do thus; I shall go to the presence of the wise one himself." She, having gone, said "Dear Mahosadha, why have you had my dwelling demolished?" He did not speak with her, but a man standing nearby said to her "Queen, what do you say?" "Dear, why does the wise Mahosadha have my house demolished?" "To build a dwelling place for the Videha king." "What, dear, does he think that in such a great city a dwelling place cannot be obtained elsewhere?" "Take this hundred thousand as a bribe and have the house built elsewhere." "Very well, queen, I shall have your house released; do not tell anyone about the fact that the bribe has been taken. Let not others too, having given a bribe, wish to have their houses released." Very well, dear, "The king's mother gave a bribe" - that is indeed shameful even for me; therefore I shall not tell anyone. He, saying "Very well," having taken a hundred thousand from her, having had the house released, went to the house of the fisherman. He too, having gone to the door, having received a tearing of the skin of his back with bamboo scrapers, not seeing anything acceptable to seize, having gone

back to the house, gave a hundred thousand. By this method, by the one taking house sites throughout the entire city, having taken bribes, apart from the coins obtained, nine crores arose.

The Great Being, having wandered throughout the entire city, went to the royal palace. Then the king asked him "What, wise one, have you obtained a dwelling place?" "Great king, there is no one who does not give; but however, when their houses are being seized, they become distressed. To cause them separation from what is dear is inappropriate for us. Outside the city, at a place about a league away, between the Ganges and the city, at such and such a place, I shall build a dwelling city for our king." Having heard that, the king thought "It is difficult to fight even inside the city; neither one's own army nor the enemy army can be distinguished. But outside the city it is easy to make war; therefore we shall beat and kill them just outside the city" - having been pleased, he said "Excellent, wise one, have it built at the very place observed by you." "Great king, I shall have it built; but your people should not come to our construction site for the purpose of timber, leaves, and so on. For those coming will make disputes; because of that very thing, there will be no happiness of mind for either you or us." "Excellent, wise one, have a prohibition of passage made on that side." "Sire, our elephants are fond of water and will play in the water itself. When the water has become muddy, if the citizens become angry saying 'From the time of Mahosadha's arrival we cannot get clear water to drink,' that too must be endured." The king, having said "Let your elephants play without worry," had a drum beaten in the city - "Whoever, having gone out from here, goes to the place where Mahosadha is building the city, for him a fine of a thousand."

The Great Being, having paid homage to the king, taking his own following, having gone out, began to build a city at the place marked out. Having established a village named Vagguli on the far side of the Ganges, having placed elephants, horses, chariots, vehicles, cattle, and oxen there, planning the building of the city, having divided all the tasks saying "Let this many do this," he started the tunnel work. The entrance to the great tunnel was at the landing place on the Ganges. About sixty hundred warriors dig the great tunnel. Having carried the sandy soil in large leather bags, they throw it into the Ganges. The elephants trample each load of soil as it is thrown down; the Ganges flows muddy. The city-dwellers say "From the time of Mahosadha's arrival we have not been able to drink clear water; the Ganges flows muddy; what indeed is this?" Then the wise one's planted agents inform them "Mahosadha's elephants, it is said, playing in the water, make mud in the Ganges; therefore the Ganges flows muddy."

The intention of Bodhisattas indeed succeeds; therefore in the tunnel, roots or stumps or pebbles or stones - all sank into the ground. The entrance to the foot-tunnel was in that very city. Three hundred men dig the foot-tunnel, having carried the soil in leather bags, they throw it down in that city. Having had each load trampled with water, they pile up the wall, or do other tasks. The entrance to the great tunnel was in the city, endowed with a machine-connected door of eighteen cubits in height. For that, when one peg is stepped upon, it closes; when one peg is stepped upon, it opens. On both sides of the great tunnel, having piled up with bricks, he had plastering work done; having had the top covered with planks, having had the ceiling smeared with clay, having had whitewashing done, he had decorative painting

done. Now therein there were altogether eighty great doors and sixty-four small doors, all connected with machines. When one peg is stepped upon, all close; when one peg is stepped upon, all open. On both sides there were many hundreds of lamp-holders; they too were connected with machines. When one is opened, all open; when one is closed, all close. On both sides there were one hundred bedchambers for one hundred warriors. In each chamber there was one great bed spread with coverings of various colours, with a raised white parasol; beside each great bed one female figure bearing the most excellent form was placed. Without touching it with the hand, it was not possible to know "It is a human figure." Moreover, on both sides of the tunnel, skilled painters did decorative painting of various kinds. They displayed in the tunnel itself all the splendour of Sakka, the beauty of Sineru, the seven surrounding mountains, the world-circle, the ocean, the seven great lakes, the four great continents, the Himalayas, Lake Anotatta, the red arsenic plateau, the moon and sun, and the prosperity of the six sensual-sphere heavens beginning with the Cātumahārājika. On the ground they scattered sand of the colour of silver plate; above they displayed ceiling lotuses. On both sides they displayed various kinds of shops as well. In those various places, having hung garlands of scent, garlands of flowers, and so on, they adorned the tunnel like the Sudhammā assembly hall of the gods.

Those three hundred carpenters too, having built three hundred boats, having filled them with building materials whose preparation was completed, having brought them along the Ganges, reported to the wise one. He, having put those to use in the city, having said "You should bring them on the very day commanded by me," had the boats placed in a concealed place. In the city he had three moats built: a water moat, a mud moat, and a dry moat. The wall of eighteen cubits, the gateway towers, the royal dwellings, the elephant stables and so on, and the ponds - all this came to completion. Thus the great tunnel, the foot-tunnel, and the city - all this was completed in four months. Then the Great Being, after the elapse of four months, sent a messenger for the purpose of the king's coming. Making known that meaning, the Teacher said -

637. "Having built the dwellings, for the famous Videhan;
Then he sent a messenger to him, to the Videhan, dwelling in Mithilā;
Come now, great king, your dwelling has been built."

Therein, "sent" means he dispatched.

The king, having heard the messenger's word, with a gladdened mind, departed from the city with a great retinue. Making known that meaning, the Teacher said -

638. "Then the king set out, with his fourfold army;
To see the flourishing city of Kapiliya, with its infinite vehicles."

Therein, "with infinite vehicles" means with unlimited vehicles such as elephants, horses, and so on. "The city of Kapiliya" means the city built in the Kapila country.

He, gradually having gone, reached the bank of the Ganges. Then the Great Being, having gone out to meet him, ushered him into the city built by himself. He there, having gone to the excellent mansion, having eaten food of various excellent flavours, having rested a little, in the evening time, sent a messenger to King Cūḷanī

to make known the fact of his arrival. Making known that meaning, the Teacher said -

639. "Then having gone from there, he sent word to Brahmadatta;
'I have come, great king, to pay homage at your feet.

640. "Give me now my wife, the woman beautiful in every limb;
Covered with gold, attended by a group of female slaves."

639-640. Therein, "to pay homage" - Videha is old; King Cūḷanī is not even equal to his son or grandson, but having become infatuated through the power of defilements, having thought "A father-in-law should indeed be venerated by a son-in-law," not knowing his mind, he sent a message of homage. "Give now" means I was summoned by you saying "I shall give my daughter"; he sent word saying "Give her to me now." "Covered with gold" means adorned with golden ornaments.

King Cūḷanī, having heard the messenger's word, having attained pleasure, having thought "Now where will my adversary go? Having cut off the heads of both of them, we shall drink the victory drink," showing nothing but pleasure, having shown honour to the messenger, spoke the next verse -

641. "Welcome to you, O Videha, and also your coming is not unwelcome;
Just inquire about the auspicious day, I give you the maiden;
Covered with gold, attended by a group of female slaves."

Therein, "O Videha" - having heard the message of the Videhan, he addresses him as if standing before him. Or alternatively, commanding the messenger "Tell the Videhan 'Thus was said by Brahmadatta,'" he said thus.

Having heard that, the messenger, having gone to the presence of the Videhan, said "Sire, ascertain an auspicious day befitting the wedding ceremony, it is said; the king gives you his daughter." He sent the messenger back again saying "This very day the constellation is auspicious." Making known that meaning, the Teacher said -

642. "Then the king, the Videhan, inquired about the constellation;
Having inquired about the constellation, he sent word to Brahmadatta.

643. "Give me now my wife, the woman beautiful in every limb;
Covered with gold, attended by a group of female slaves."

Cūḷanī the king too -

644. "I give you now a wife, a woman beautiful in every limb;
Covered with gold, attended by a group of female slaves." -

642-644. Having spoken this verse, having committed lying saying "Now I shall send, now I shall send," he gave a signal to the one hundred kings: "Together with the army numbering eighteen akkhobhaṇīs, let all go forth prepared for battle; today, having cut off the heads of both enemies, tomorrow we shall drink the victory drink." They all went forth. But he himself, having departed, having caused his mother Queen Calākā, the queen-consort, Queen Nandā, his son Pañcālacanda, and his daughter Pañcālacandīm - these four persons together with the harem ladies - to dwell in the mansion, departed. The Bodhisatta too showed great honour to the Videha king and

to the army that had come with him. Some people drank liquor, some ate fish, meat, and so on, some, being weary from having come a long distance, slept. But the Videha king, having taken the four wise ones headed by Senaka, surrounded by a company of ministers, sat down on the decorated great terrace.

King Cūḷanī too, with the army numbering eighteen akkhobhaṇīs, having encircled the entire city with three cordons and four abridgements, while many hundreds of thousands of torches were being held, just as dawn was rising, having become ready for seizure, stood there. Having known that, the Great Being sent three hundred of his own warriors: "You, having gone through the foot-tunnel, having brought the king's mother and queen-consort and son and daughter through the foot-tunnel, having led them through the great tunnel, without taking them outside from the tunnel entrance, having placed them right inside the tunnel, standing there guarding them until our arrival, at the time of our arrival, having brought them out from the tunnel, place them in the great spacious pavilion at the tunnel entrance." They, having accepted his word, having gone through the foot-tunnel, having removed the plank covering at the foot of the staircase, at the foot of the staircase, at the top of the staircase, and on the great terrace - in that many places, having bound the guard men and the hunchbacked and other female attendants by the hands and feet, and having gagged their mouths, having placed them here and there in concealed places, having eaten some of the solid and soft food prepared for the king, having broken some, having crushed it to bits, having made it unfit for use, having thrown it away, they ascended to the upper mansion. At that time Queen Calākā, having taken Queen Nandā and the prince and the princess, thinking "Who knows what will happen?" made them sleep together with herself on one and the same bed. Those warriors, having stood at the door of the inner room, called out. She, having come out, said "What is it, dear ones?" "Queen, our king, having brought about the destruction of the lives of both Videha and Mahosadha, having established sovereign power over the whole of Jambudīpa, surrounded by one hundred kings, with great glory, today drinking the great victory drink, has sent us saying 'Take those four persons and bring them.'"

They too, having believed their words, having descended from the mansion, went to the foot of the staircase. Then, having taken them, they entered the foot-tunnel. They said "We, having dwelt here for so long a time, have never before descended by this passage." "Queen, they do not descend by this passage always; this is called the auspicious passage; today, it being an auspicious day, the king commanded that you be brought by this route." They believed their words. Then some, having taken those four, went on. Some, having turned back, having opened the jewel chamber in the king's residence, having taken the essence of jewels as they wished, came back. The other four nobles too, having reached the great tunnel ahead, having seen the tunnel like a decorated assembly hall of the gods, held the perception "It has been prepared for the king's sake." Then, having led them to a place not far from the Ganges, having caused them to sit down in a decorated chamber right inside the tunnel, some, having taken up protection, remained there. Some, having gone to make known the fact of their having been brought, reported to the Bodhisatta. He, having heard their report, filled with joy thinking "Now my wish will reach its summit," having gone to the king's presence, stood to one side. The king too, through affliction by mental defilements, thinking "Now he will send my daughter, now he will send my daughter,"

having risen from the divan, looking through the window, having seen the city become one radiance with many hundreds of thousands of torches, surrounded by a great army, suspicious and apprehensive, consulting together with the wise ones thinking "What indeed is this?" spoke a verse -

645. "Elephants, horses, chariots, infantry, the army stands armoured;
Torches blazing forth burn - what indeed do the wise think?"

Therein, "what indeed do the wise think" means: is King Cūḷanī pleased with us, or angry? What indeed do the wise think? - thus he asked.

Having heard that, Senaka said - "Do not worry, great king, exceedingly many torches are visible; the king is coming having taken his daughter to give to you, methinks." Pukkusa too said "He must be standing having taken up protection in order to make an honour for you as a visitor." Thus whatever pleased each of them, that they said. But the king, having heard the sound of those saying "Let the army stand at such and such a place, take up protection at such and such a place, be diligent," looking, having seen the army armed with the five weapons, having become frightened by the fear of death, hoping for the words of the Great Being, spoke the other verse -

646. "Elephants, horses, chariots, infantry, the army stands armoured;
Torches blazing forth burn - what indeed will the wise do?"

Therein, "what indeed will the wise do" means: O wise one, what indeed did you think, what will these armies do to us?

Having heard that, the Great Being, having thought "Having frightened this blind fool a little, afterwards having shown my power of wisdom, I shall reassure him," said -

647. "He protects you, great king, Cūḷaneyya of great power;
Corrupted by Brahmadata, in the morning he will have you killed."

Having heard that, all became frightened by the fear of death. The king's throat withered, the spittle in his mouth dried up, a burning arose in his body. He, frightened by the fear of death, lamenting, spoke two verses -

648. "My heart swells up, and my mouth dries up;
I do not attain peace, like one burnt by fire in the sun's heat.

649. "Just as a smith's forge, the inside burns, not outside;
So too my heart burns within, not outside."

648-649. Therein, "swells up" means dear son, wise Mahosadha, my heart trembles like a sprout struck by a great wind. "Burns within" means he laments thus: "Like a torch, the flesh of my heart burns within, but outwardly it does not burn."

The Great Being, having heard the sound of his lamentation, having thought "This blind fool on other days did not heed my word; I shall rebuke him further," said -

650. "Heedless, having gone beyond counsel, your counsel is broken, O warrior;
Now let the wise, the counsellors, the people protect you.

651. "Not heeding the word of the councillor, who seeks welfare and benefit;

The king, delighting in self-gratification, is laid down like a deer in a trap.

652. "Just as a fish, greedy for bait, does not know the hook, the bent thing covered with meat;
The fish does not know its own death.
653. "Just so you, O king, the daughter of Cūḷaneya;
Greedy for sensual pleasure, you do not know, like a fish, your own death.
654. "If you go to Pañcāla, you will quickly abandon yourself;
Like a deer followed on the path, he will encounter great fear."
655. "A man of ignoble form, O lord of men, like a snake gone into the lap, would bite;
A wise one should not make friendship with him, painful indeed is association with a contemptible person.
656. "Whatever person one should know, O lord of men, this one is moral and very learned;
With that very one the wise should make friendship, happy indeed is association with a good person."

650-656. Therein, "heedless" means great king, you are heedless through sensual pleasure. "Having gone beyond counsel" means going beyond the counsel that was counselled, having seen the future danger and having determined it with wisdom by me. "Your counsel is broken" means your counsel is broken precisely because of having gone beyond counsel; or whatever counsel was taken by you together with Senaka and the others, that is broken - thus too you have become one whose counsel is broken. "The wise" means let these four persons headed by Senaka now protect you; he explains "I see their power." "Not heeding the minister" means not heeding the word of me, the highest minister. "Delighting in self-gratification" means having been indulging in the joy of one's own mental defilements. "Laid down like a deer in a trap" means just as a deer that has come lured by the greed for bait is caught in a hidden snare, so not heeding my word, having come through the greed of mental defilements thinking "I shall obtain Pañcālacandī," you have now become like a deer bound in a hidden snare.

The pair of verses beginning with "Just as a mortal" was spoken to show "At that time this simile was brought by me." The verse beginning with "If you go" was also spoken to show "Not only this much, I brought this too." "Of ignoble form" means a shameless person of bad character, similar to the fisherman-brahmin. "Not friendship with him" means one should not make the bond of friendship with such a one; but you, having made the bond of friendship with the fisherman, heeded his word. "Suffering" means association with one of such form, even done once, is called suffering because it brings great suffering both in this world and in the world beyond. "Yadeva" means yaṃ eva; or this itself is the reading. "Happiness" means happiness indeed both in this world and in the world beyond.

Then, rebuking him more thoroughly thinking "He will do such a thing again," bringing forth and showing the conversation previously spoken by the king -

657. "You are a foolish idiot, O king, who spoke of the highest goods to me;
How can I, raised at the plough's tip, know the meanings just as others do?
658. "Having seized this one by the throat, remove him from my kingdom;
He who speaks as an obstacle to my obtaining the jewel."

657-658. Having spoken these two verses, "Great king, I am a householder's son; just as your other wise ones such as Senaka know the meanings, how could I likewise know? This is outside my own resort; I know only the householder's craft. This matter is well-known to the wise ones such as Senaka. Today let Senaka and the others be the support for you who are surrounded by an army numbering eighteen akkhobhaṇīs. But you commanded to seize me by the neck and throw me out; why do you now ask me?" - thus he thoroughly rebuked him.

Having heard that, the king thought: "The wise one speaks only of the fault spoken by me. For he knew this future danger beforehand; therefore he rebukes me exceedingly. But surely this one will not have remained inactive for so long a time; inevitably by him my safety will have been secured." Then, discerning him, he spoke two verses -

659. "Mahosadha, with the past, the wise do not pierce;
Why do you pierce me like a bound horse, with a goad?
660. "If you see release, or else if you see security;
Instruct me by that very means, why do you pierce me with the past?"

659-660. Therein, "do not pierce" means having taken up a past fault, they do not pierce with verbal daggers. "Like a bound horse" means because of being surrounded by the enemy's army, why do you pierce me like a horse that has been well bound and placed? "By that very means, me" means "thus there will be release for you, thus security" - by that very means of safety, instruct me, console me; for apart from that, there is no other shelter for me.

Then the Great Being, having thought "This king is exceedingly blind and foolish, he does not recognise a distinguished man; having wearied him a little, afterwards I shall become his support," said -

661. "The human deed is past, difficult to do, difficult to endure;
Even Sakka is not able to release you from that, you should understand, O warrior.
662. "There are sky-going elephants, possessing supernormal power, famous;
They too, having taken, would go, for one who has such ones.
663. "There are sky-going horses, possessing supernormal power, famous;
They too, having taken, would go, for one who has such ones.
664. "There are sky-going birds, possessing supernormal power, famous;
They too, having taken, would go, for one who has such ones.
665. "There are sky-going demons, possessing supernormal power, famous;

They too, having taken, would go, for one who has such ones.

666. "The human deed is past, difficult to do, difficult to endure;
I am not able to release you from that through the sky, O warrior."

661-666. Therein, "the deed" means great king, this so-called releasing of you from here is past; the work to be done by human beings is past. "Difficult to do, difficult to endure" means it is possible neither to do nor to bring about. "I am not able to release you from that" means I am not able to release you from here. "You should understand, O warrior" means great king, you yourself should know what is to be done here. "Aerial" means able to travel through space. "Serpents" means elephants. "For whom" means for whichever king. "Of such a kind" means elephants born in the Chaddanta clan or the Uposatha clan; they would take that king and go. "Horses" means horses born in the Valāhaka horse-king clan. "Birds" - he said this with reference to the garuḷa. "Demons" means demons such as Sātāgira and others. "Through the sky" means I am not able to release through the sky; the meaning is I am not able to take you and lead you through space to Mithilā.

The king, having heard that, sat bewildered. Then Senaka thought "Now, apart from the wise one, there is no other shelter for the king and for us; but the king, having heard his talk, frightened by the fear of death, is not able to say anything; I shall request the wise one." He, requesting, spoke two verses -

667. "A man not seeing the shore, in the great ocean;
Where he finds a footing, there he finds happiness.

668. "Thus for us and for the king, you are the support, O Mahosadha;
You are indeed the foremost of counsellors, release us from suffering."

667-668. Therein, "not seeing the shore" means one whose ship has broken up in the ocean, not seeing the shore. "Where" means wandering about, struck by the force of the waves, in whatever place he finds a footing. "Release" means he requested: "In the past too, when they stood having surrounded Mithilā, we were released by you alone; now too, you yourself release us from suffering."

Then the Great Being, rebuking him, addressed him in verse -

669. "The human deed is past, difficult to do, difficult to endure;
I am not able to release you from that, you should understand, Senaka."

Therein, "you should understand, Senaka" means: Senaka, I am not able; but you take this king through space to Mithilā.

The king, not seeing anything acceptable to seize, frightened by the fear of death, being unable to converse with the Great Being, thinking "Perhaps Senaka too might know some stratagem; let me ask him," asking, spoke a verse -

670. "Hear this word of mine, see the army of great fear;
Now I ask Senaka, what task do you think should be done here?"

Therein, "what task" means what do you think is fitting to be done here; I have been abandoned by Mahosadha; if you know, tell me.

Having heard that, Senaka, having thought "The king asks me for a stratagem; whether it be good or not, I shall tell one stratagem," spoke a verse -

671. "Either we give fire from the door, or we take up a knife;
Having killed each other, we shall quickly abandon life;
May King Brahmadatta not kill us with suffering for a long time."

Therein, "from the door" means having shut the door, we give fire there. "A knife" means we take up a knife for cutting each other. "We shall abandon" means we shall quickly give up life; the decorated mansion itself will be our funeral pyre of wood.

Having heard that, the king, displeased, having said "Make such a funeral pyre for your own children and wife," asked Pukkusa and the others. They too spoke only foolish talk befitting themselves. Therefore it was said -

672. "Hear this word of mine, see the army of great fear;
Now I ask Pukkusa, what task do you think should be done here?

673. "Having eaten poison, let us die, quickly we shall abandon life;
May King Brahmadatta not kill us with suffering for a long time.

674. "Hear this word of mine, see the army of great fear;
Now I ask the Lord of Sensual Pleasures, what task do you think should be done here?

675. "Having bound with a rope let us die, from the precipice let us fall;
May King Brahmadatta not kill us with suffering for a long time.

676. "Hear this word of mine, see the army of great fear;
Now I ask the lord of gods, what task do you think should be done here?

677. "Either we give fire from the door, or we take up a knife;
Having killed each other, we shall quickly abandon life;
Mahosadha is not able to release us easily."

672-677. Moreover, among those, the lord of the gods, having thought "What is this king doing? When fire exists, he blows on a firefly. Apart from Mahosadha, there is no one else here able to bring about safety. He, without having asked him, asks us - what do we know?" and not seeing any other means, having spoken just what was spoken by Senaka, praising the Great Being, spoke two verses. Therein this is the intention - "Great king, we all request the wise one only. But if, even when being requested, Mahosadha is not able to release us easily, then we shall do as Senaka says."

Having heard that, the king, having remembered the fault previously spoken against the Bodhisatta, being unable to converse with him, lamenting even as he was listening, said -

678. "Just as one searching does not find substance in a plantain tree;
Thus we, searching for it, did not find the question.

679. "Just as one searching does not find substance in a silk-cotton tree;

Thus we, searching for it, did not find the question.

680. "Indeed we have dwelt in an unsuitable place, like elephants in a forest without water;
In the presence of wicked people, of the foolish who do not understand.

681. "My heart swells up, and my mouth dries up;
I do not attain peace, like one burnt by fire in the sun's heat.

682. "Just as a smith's forge burns within, not outside;
So too my heart burns within, not outside."

678-682. Therein, "of a plantain tree" means just as, because of the unsubstantiality of the trunk of a plantain tree, a man seeking substance, even searching, does not find substance from it, thus we, having asked five wise ones the question of the means of release from this suffering, even searching, did not find the question. They became as if not knowing, not hearing the means asked by us; we did not find that question. In the second verse too, the same method applies. "Of elephants in a forest without water" means just as for elephants, dwelling in a waterless place is called dwelling in an unsuitable place, for indeed they, dwelling in such a waterless jungle thicket region, quickly come under the control of enemies, thus by us too, dwelling near these wicked people, these fools, it is dwelling in an unsuitable place. Indeed, among this many wise ones, not even one is now a shelter for me - thus he laments in various ways.

Having heard that, the wise one thought: "This king is wearied very much. If I do not console him, he will die with a broken heart" - having thought thus, he consoled him. Making known that meaning, the Teacher said -

683. "Then that wise one, the prudent, intent upon the good, Mahosadha;
Having seen Vedeha suffering, spoke these words.

684. "Do not fear, great king, do not fear, O bull among charioteers;
I will release you, like the moon from Rāhu's grip.

685. "Do not fear, great king, do not fear, O bull among charioteers;
I will release you, like the sun from Rāhu's grip.

686. "Do not fear, great king, do not fear, O bull among charioteers;
I will release you, like an elephant stuck in the mud.

687. "Do not fear, great king, do not fear, O bull among charioteers;
I will release you, like a serpent bound in a box.

688. "Do not fear, great king, do not fear, O bull among charioteers;
I will release you, like a bird bound in a cage.

689. "Do not fear, great king, do not fear, O bull among charioteers;
I will release you, like fish caught in a net.

690. "Do not fear, great king, do not fear, O bull among charioteers;

I will release you, together with your yokes, forces and vehicles.

691. "Do not fear, great king, do not fear, O bull among charioteers;
I will drive away Pañcāla, like a crow-army with a clod.
692. "What is the purpose of wisdom, or even such a minister;
Who would not release from suffering one who has leapt into confinement?"

683-692. Therein, "idaṃ" means as if causing a heavy downpour to rain upon a forest burnt by a forest fire, consoling him, he spoke this utterance beginning with "Do not fear, great king." Therein, "sanna" means stuck. "Bound in a box" means a snake that has gone inside a box. "Pañcāla" means this army of the king of Pañcāla, even though so great. "I shall drive away" means I shall put to flight. "Adu" is an indeclinable particle in the sense of a noun; the meaning is: what is the purpose of wisdom? "Or even such a minister" means what is the purpose of even such a minister accomplished in wisdom, who would not release from suffering one who has thus reached the confinement of death. Great king, for what purpose do you think I, coming first of all, have come? Do not fear; I shall release you from this suffering - thus he consoled him.

He too, having heard his word, obtained consolation thinking "Now my life has been obtained." When the Bodhisatta made the lion's roar, all were delighted. Then Senaka asked him: "Wise one, taking all of us and going, by what means will you go?" Having said "I shall lead you through the decorated tunnel; be prepared for the journey," commanding the warriors for the purpose of opening the tunnel door, he spoke a verse -

- 693.** "Come, young men, arise, clean the entrance of the tunnel;
The Videhan together with his ministers, will go through the tunnel."

Therein, "young men" is a designation for the young. "Clean the entrance" means open the tunnel door. "Of the tunnel" means clean the door of the house connections, open the doors of the one hundred bedchambers, open the doors of the many hundreds of lamp chambers.

They, having risen, opened the tunnel door. The entire tunnel, being one radiance, shone like a decorated assembly hall of the gods. Making known that meaning, the Teacher said -

- 694.** "Having heard that word of his, the followers of the wise one;
They opened the tunnel door, and the machine-connected bolts."

Therein, "followers" means stewards. "Machine-connected bolts" means doors and shutters equipped with needle-latches.

They, having opened the tunnel door, informed the Great Being. He gave the signal to the king: "It is time, Sire, descend from the mansion." Having heard that, the king descended. Then Senaka, having removed the turban-cloth from his head, having taken off his cloak, firmly tied his loin-cloth. Then the Great Being, having seen him, asked "Senaka, what are you doing?" "Wise one, those going through a tunnel should release their wrapping, firmly tie their loin-cloth, and then go." "Senaka, do not form

the notion 'Entering the tunnel, having stooped down, establishing myself on my knees, I shall enter.' If you wish to go by elephant, mount an elephant and go. If you wish to go by horse, mount a horse and go. The tunnel is high, eighteen cubits in height, with a broad door; you, adorned and prepared according to your preference, go ahead of the king," he said. The Bodhisatta, it is said, having arranged Senaka's going in front, having placed the king in the middle, himself remained behind. Why? Lest the king, looking at the decorated tunnel, should go slowly. In the tunnel there were immeasurable quantities of rice gruel, meals, solid food, and so on for the public. Those people, eating and drinking, looking at the tunnel, went along. The Great Being, urging "Go on, great king, go on, great king," went behind. The king, looking at the tunnel as if at a decorated assembly hall of the gods, went along. Making known that meaning, the Teacher said -

695. "Senaka goes in front, and Mahosadha behind;
And in the middle the king, the Videhan, surrounded by ministers."

Having known of the king's arrival, those young men, having brought out the king's mother and the queen and the son and the daughter from the tunnel, placed them in the great spacious pavilion. The king too went forth from the tunnel together with the Bodhisatta. They, having seen the king and the wise one, frightened by the fear of death, cried out with a great uproar: "Without doubt we have fallen into the enemy's hands; these must be the wise one's men who have come and seized us." King Cūḷanī too, it is said, out of fear of the Videha king's fleeing, stood at a place about a league from the Ganges. He, when the night had become quiet, having heard their cry, even though wishing to say "It sounds like Queen Nandā," out of fear of mockery thinking "Where will you see Queen Nandā?" said nothing. But the Great Being, at that place, having placed the maiden Pañcālacandī on a heap of jewels, having consecrated her, said "Great king, you have come for the sake of this one; let her be your queen-consort." They provided three hundred boats; the king, having descended from the spacious pavilion, boarded the decorated boat. Those four warriors too boarded the boat. Making known that meaning, the Teacher said -

696. "Having gone forth from the tunnel, the Videhan mounted the boat;
And having known him as mounted, Mahosadha instructed him.

697. "This is your father-in-law, O lord, this is your mother-in-law, O king of people;
As is the practice towards a mother, so let it be for you towards your mother-in-law.

698. "Just as one's own brother, born of the same womb, of one mother;
So Pañcālacanda should be cherished by you, O bull among charioteers.

699. "This Pañcālacandī is for you, the king's daughter desired;
Do as you please with her, she is your wife, O bull among charioteers."

696-699. Therein, "instructed" means thus indeed it occurred to him: "Perhaps this one, having become angry, might kill the mother of King Cūḷanī, might live together with the beautiful Queen Nandā, or might kill the prince; I shall obtain his acknowledgment." Therefore, saying "This is your" and so on, he instructed him. Therein, "this is your father-in-law" means this is the son of your father-in-law King

Cūḷani, the youngest brother of Pañcālacandī; this is now your father-in-law. "This is your mother-in-law" means this one's mother, named Queen Nandā, is your mother-in-law. "As towards a mother" means just as sons perform all kinds of duties towards a mother, so let it be for you towards her; having set up a strong perception of her as a mother, do not ever look at her with a mind of greed. "One's own" means an internal one, born of the same father. "Of one mother" means born of the same mother. "To be cherished" means to be held dear. "Wife" means this is your wife; do not show contempt towards her - thus he obtained the acknowledgment from the king.

The king too accepted saying "Very well." But regarding the king's mother, he did not say anything. Why? Because of her being old, indeed. But all this the Bodhisatta spoke while standing right there on the bank. Then the king, wishing to go because of being freed from great suffering, having said "Dear son, you speak while standing right there on the bank," spoke a verse -

700. "Having mounted the boat, crossing over, why indeed do you stand on the shore;
With difficulty we are freed from suffering, let us go now, Mahosadha."

The Great Being, having said "Sire, going together with you is indeed inappropriate for me," said -

701. "This is not the principle, great king, that I, being the leader of the army,
Having neglected a part of the army, should release myself.

702. "In your dwelling, O lord, a part of the army has been neglected;
That was given by Brahmadata, I will bring it, O bull among charioteers."

701-702. Therein, "custom" means intrinsic nature. "In the dwelling" - he said this with reference to that city. "Should release" means should release. "Having neglected" means having abandoned. For among those people, because of having come a long road, some were exhausted and had fallen asleep, some were eating and drinking and did not even know of our departure, some were ill. Many people here who have done work for four months together with me are my helpers; it is not possible for me to go having abandoned even a single person. But I, having turned back, shall bring back all that army of yours, given by Brahmadata, unharmed. You, great king, without lingering anywhere, go quickly. Elephants, vehicles and so on have been stationed by me on the road; having left behind the exhausted ones, enter Mithilā itself quickly with the able ones.

Thereupon the king spoke a verse -

703. "With a small army against a great army, how will you stand having quarrelled?
Weak against the powerful, you will suffer hardship, wise one."

Therein, "having quarrelled" means having surrounded. "You will suffer hardship" means you will be destroyed.

Then the Bodhisatta said -

- 704.** "Even if a counsellor with a small army, against a great army without a counsellor;
A king conquers kings, like the sun at its rising dispels darkness."

Therein, "a counsellor" means one endowed with wisdom, wise, clever in means. "Without a counsellor" means he conquers one not clever in means; the wise one conquers the unwise. "A king conquers kings" means even a single king of such a kind conquers even many unwise kings. In what way? "Like the sun at its rising dispels darkness" means just as the sun, rising, having destroyed the darkness, shows light, so he conquers and shines like the sun.

Having said this, the Great Being, having paid homage to the king saying "Go, you," dismissed him. He, having reflected on the virtues of the Bodhisatta, thinking "I am indeed freed from the hands of enemies, and because of having obtained her, my wish too has reached its summit," with joy and gladness having arisen, explaining the virtues of the wise one to Senaka, spoke a verse -

- 705.** "Very happy indeed is communion with the wise," said Senaka;
"Like birds bound in a cage, like fish caught in a net;
Gone into the hands of enemies, Mahosadha released us."

Therein, "very happy indeed" means very exceedingly happy indeed is this, whatever communion with the wise. "Thus" is an indeclinable particle in the sense of cause. This is what is meant - Because Mahosadha released us who had gone into the hands of enemies, therefore, Senaka, I say: "Very happy indeed is this, whatever this communion with the wise."

Having heard that, Senaka too, speaking of the virtues of the wise one, said -

- 706.** "So it is, great king, for the wise bring happiness;
"Like birds bound in a cage, like fish caught in a net;
Gone into the hands of enemies, Mahosadha released us."

Then the king of Videha, having crossed the river, at every yojana interval arrived at a village constructed by the Great Being. There the people stationed by the Bodhisatta gave him elephants, vehicles and so on, as well as food and drink and so on. He, having left behind the exhausted elephants, horses, chariots and so on, having taken the others, together with them reached another village. By this method, having traversed the road of a hundred yojanas, on the following day, right early, he entered Mithilā. The Great Being too, having gone to the tunnel entrance, having unfastened the sword armed upon himself, having cleared away the sand at the tunnel entrance, placed it there. And having placed it, he entered the tunnel, having gone through the tunnel, having entered the city, having ascended the mansion, having bathed with scented water, having eaten food of various excellent flavours, having gone to an excellent bed, reflecting "My wish has reached its summit," he lay down. Then, after the passing of that night, King Cūḷanī, inspecting the divisions of the army, approached that city. Making known that meaning, the Teacher said -

- 707.** "Having guarded the entire night, Cūḷaneyya of great power;
At the break of dawn, approached the bastion."

708. "Having mounted the excellent elephant, powerful, sixty years old;
The king Pañcāla spoke, Cūḷaneya of great power.
709. "Armoured with a jewelled coat of mail, having taken an arrow in hand;
He addressed the servant, when the various troops had assembled."

707-709. Therein, "the entire" means whole, without remainder. "Rising" means at the rising. "The bastion" means he approached that city which had received the name "Upakārī" because it was built by the Great Being with reference to the city of Pañcāla. "He said" means he said to his own army. "The servant" means his own messengers. "Addressed" means spoke over, spoke beforehand; "skilled in many fields" means established in many crafts, one who knows numerous crafts.

Now, in order to show them in their own nature, he said -

- 710.** "Elephant riders, royal guards, charioteers, infantry builders;
Trained in archery, skilled in piercing a hair, assembled."

Therein, "in archery" means in the art of the bow. "Skilled" means accomplished in hands through the ability of piercing without missing.

Now the king, commanding to capture the Videhan alive, said -

711. "Send forth the tusked elephants, powerful, sixty years old;
Let the elephants trample the city, well built by the Videha.
712. "White, with tips like calf's teeth, sharp-pointed, bone-piercing;
Propelled by the force of the bow, let them fly one after another.
713. "Young men wearing armour, brave, with weapons fitted with colourful shafts;
Charging warriors, great warriors, let them be face to face with the elephants.
714. "Spears washed with oil, flaming and luminous;
Let them stand shining, like the sun among the stars.
715. "Of those possessing weapon-strength, wearing armour and bracelets;
Of such warriors, who do not flee in battle;
Whence will the Videhan escape, even if he acts like a bird?
716. "Thirty thousand and ninety men are mine, all selected one by one;
Whose equal I do not see, wandering the entire earth.
717. "And elephants prepared, tusked, powerful, sixty years old;
On whose backs shine princes, lovely to behold.
718. "With yellow ornaments, yellow garments, yellow upper and inner robes;
They shine on elephant backs, like sons of gods in Nandana.
719. "Swords the colour of shad fish, washed with oil, luminous;
Finished by wise men, with even edges, well sharpened.
720. "Gleaming, stainless, made firm with vulture-feather bindings;

Held by powerful ones, by those who strike sure blows.

721. "Furnished with golden hilts, covered with red sheaths;
Turning about they shine, like lightning amidst a mass of clouds.
722. "Bearing banners, wearing armour, brave, skilled in sword and shield;
Archers well-trained, striking upon the shoulders of elephants.
723. "Fenced in by such as these, there is no release for you from here;
I do not see your power, by which you would go to Mithilā."

711-723. Therein, "tusked" means having accomplished tusks. "With mouths like calves' teeth" means with mouths like chisels. "Sent forth" means released. "Let them fall one upon another" means let such arrows fall one upon another, let them come together. He commanded "Rain a shower of arrows like a dense cloud rain." "Young men" means young warriors. "Wearing armour" means having armour in hand. "With weapons fitted with variegated shafts" means endowed with weapons fitted with variegated shafts. "Charging warriors" means those who charge into battle. "Great warriors" means warriors able to stand motionless even when great elephants come trumpeting, and able to seize their tusks and pull them out. "Like the sun among the stars" means like the sun, like the morning star. "Of those mighty in weapons" means of those endowed with, possessed of the power of weapons. "Wearing armour and arm-bracelets" means *guṇi* is called armour; of those wearing armour and arm-bracelet ornaments; or of those wearing arm-bracelets reckoned as armour. "Even if he acts like a bird" means even if he leaps into the sky like a bird, even so how will he be freed - thus he says.

"Thirty thousand and ninety men are mine" means thirty thousands and ninety hundreds of men are called thirty thousand and ninety. "All selected one by one" shows that so many are my warriors, having taken weapons from the hands of others, able to strike off the heads of enemies, selected one by one, taken as warriors who do not turn back. "Wandering the entire earth" shows that even wandering this entire earth, I do not see their equal or like, how much less what surpasses them; those very ones are my warriors, so many. "Lovely to behold" means *cāru* is called gold; the meaning is gold-coloured. "With yellow ornaments" means with ornaments of yellow-coloured gold. "With yellow garments" means with garments of yellow-coloured gold. "With yellow upper and lower robes" means with yellow upper robes and lower garments. "Of the colour of the *pāṭhīna* fish" means similar to the stone-fish. "Nettiṃsa" means swords. "By wise men" means by wise persons. "Well-whetted" means well-sharpened, exceedingly sharp.

"Shining brightly" means shining like the sun standing at midday. "Made with trained iron" means made with trained iron obtained by having heron birds eat it seven times. "By warriors of strong blows" means by warriors of firm blows. "Upheld with red silk" means endowed with a sheath of red colour. "Banners" means able to turn about in the sky. "Brave" means brave by birth. "Skilled in sword and shield" means skilled in the handling of these. "Archers" means bow-bearers. "Well-trained" means exceedingly trained in this bow-handling. "Striking upon the shoulders of elephants" means able to cut down and fell upon the backs of elephants with a sword. "There is

no escape" means he says: hey, Vedeha, you were first freed by the power of the householder's son, but now there is no escape for you. "Your power" means now I do not see your royal power, by which you would go to Mithilā quickly; you have become like a fish entered into a net.

King Cūḷanī, threatening the Vedeha, "Now I shall seize him," urging the elephant with a diamond goad, commanding the army "Seize them, break them, pierce them," approached as if overwhelming the bastion city. Then the Great Being's planted agents, thinking "Who knows what will happen?" having taken their own attendants, surrounded him. At that moment, the Bodhisatta, having risen from the royal bed, having attended to his toilet, having eaten his morning meal, adorned and prepared, having put on a Kāsi cloth worth a hundred thousand, having arranged a red woollen blanket on one shoulder, having taken a walking stick decorated with the seven jewels, having mounted golden slippers, being fanned with a yak-tail fan by a woman adorned like a celestial nymph, having opened the latticed window in the adorned mansion, showing himself to King Cūḷanī, walked up and down back and forth with the grace of Sakka, the king of gods. King Cūḷanī too, having looked at his personal splendour, was not able to gladden his mind, and thinking "Now I shall seize him," sent the elephant very quickly. The wise one thought "This one, with the perception 'The Vedeha has been obtained by me,' comes very quickly; he does not know the fact that our king has gone, having taken his children and wife; having shown my face like a golden mirror, I shall speak with him." He, standing right at the window, having uttered a sweet voice, speaking together with him, said -

724. "Why, as if in a hurry, did you send the elephant, the tusker?
You rush in with a delighted appearance, do you think 'I have accomplished my purpose'?

725. "Take off that bow and bow, withdraw the hoof-tipped arrow;
Take off that beautiful armour, spread with lapis lazuli and gems."

724-725. Therein, "tusker" means the foremost. "With a delighted appearance" means with a joyful and delighted mind, filled with joy. "You rush in" means you come. "I have accomplished my purpose" means my purpose has been fulfilled, you think "my wish has reached its summit." "Put down" means put down this bow, that is to say the bow called a cāpa, take it away, throw it away; what use is it to you? "Withdraw" means having removed it, either give it to another, or place it in a concealed place; what will you do with a hoof-tipped arrow? "Armour" means remove this armour too. This will have been fastened on by you yesterday; throw it away; let not your body become pallid; without wearying yourself, right early enter the city - thus he made sport with the king.

He, having heard his word, threatening him thinking "The householder's son makes sport with me; today I shall find out what is to be done to you," spoke a verse -

726. "Your facial complexion is serene, and you speak with a smile first;
Such accomplishment in beauty occurs indeed at the time of death."

Therein, "with a smile first" means having first smiled and then speaking, you speak with a smile first; you do not regard me as anything at all. "Occurs indeed" means at the time of death, accomplishment in beauty indeed occurs; therefore you shine; today, having cut off your head, I shall drink the victory drink.

Thus, while he was conversing with him, the great army, having seen the personal splendour of the Great Being, saying "Hey, our king is consulting with the wise Mahosadha; what indeed is he saying? Let us hear their discussion," went to the very presence of the king. The wise one too, having heard his talk, said "You do not know me as 'the wise Mahosadha.' I shall not give myself up to be killed. Your counsel, Sire, is broken. What was thought in the heart by Kevaṭṭa and by you has not come about; only what was spoken by mouth has come about" - thus making known, he said:

727. "Your thundering is vain, O king, your counsel is broken, O warrior;
You are hard to manage, O king, like a Sindh horse by an inferior horse.

728. "Yesterday the king crossed the Ganges, together with his ministers and
retinue;
Like a crow after the king of swans, you will fall back without speed."

727-728. Therein, "your counsel is broken" means the counsel that was taken by you together with Kevaṭṭa in the bedchamber - do not perceive that he does not know that counsel; even before, that was known by me; you have become one whose counsel is broken. "You are hard to manage by you" means great king, by you our king is hard to manage, like a Sindh horse by an inferior horse; the meaning is that it is not possible to catch him, like one mounted on an inferior horse going after having mounted a thoroughbred endowed with speed. For Kevaṭṭa is like the inferior horse, you are like the man mounted on it, I am like the Sindh horse endowed with speed, and our king is like the man mounted on it - thus he shows. "Crossed over yesterday" means he crossed over yesterday itself. And he, the minister, together with his retinue; he did not go having fled alone. "If you pursue" means but if you will pursue him, will follow after him, then just as a crow pursuing the golden king of swans will fall along the way, so you will fall; you will meet with destruction along the way - thus he says.

Now he, like an unshaken maned lion, bringing forth an example, said -

729. "Jackals during the night-time, having seen the kiṃsuka tree in full bloom;
Thinking it was a slice of flesh, the lowest of beasts surrounded it.

730. "When the nights had passed, when the sun had risen;
Having seen the kiṃsuka tree in full bloom, the lowest of beasts with hopes
cut off.

731. "Just so you, O king, having surrounded the Videhan;
With hope cut off you will go, like jackals with the kiṃsuka tree."

729-731. Therein, "having seen" means having looked at by the light of the moon. "Surrounded" means they surrounded it and stood, thinking "Right early we shall eat the slice of flesh and go." "When had passed" means when those nights had passed, during whichever nights they stood thus. "Having seen" means having seen the

kiṃsuka tree by the light of the sun, having known "This is not meat," being without hope, they fled. "Jackals" explains: just as the jackals, having surrounded the kiṃsuka tree, departed with hopes cut off, so you too, having known the absence of the Videha king here, with hope cut off, will go; you will flee, taking your army.

The king, having heard his fearless words, thought "This householder's son, having become exceedingly brave, spoke; without doubt the Videhan must have escaped." He, having become very much angry, thinking "Formerly, in dependence on the householder's son, we became without an owner even of a belly-cloth; now by him our adversary who had come into our possession has been put to flight; he is indeed the doer of much harm to us; the punishment to be done to both I shall do to this one alone" - commanding to carry out the punishment upon him, said -

732. "Cut off his hands and feet, and his ears and nose;
He who freed the Videhan, my enemy who had come into my possession."

733. "Let them cook this one on a stake, like meat to be cooked;
He who freed the Videhan, my enemy who had come into my possession."

734. "Just as a bull's hide is stretched out on the earth;
Of a lion and also of a tiger, it is struck with stakes.

735. "Having thus stretched him out, I will pierce him with a spear;
He who freed the Videhan, my enemy who had come into my possession."

732-735. Therein, "to be cooked" means ought to be cooked, suitable to be cooked; like the meat of deer and so on, let them cook this householder's son having fixed him on a stake. "Of a lion and also of a tiger" means and just as their hide is struck with stakes, so let it be. "I will pierce" means I will cause to be pierced.

Having heard that, the Great Being, having laughed, having thought "This king does not know the fact that his queen and relatives have been sent by me to Mithilā; therefore he plans this torture for me. But through the power of anger he might either shoot me with an arrow or do something else pleasing to himself. In order to make this one stricken with sorrow, having brought him to a state of pain, to cause him to lie down unconscious right on the elephant's back, I shall tell him that reason," said -

736. "If you cut off my hands and feet, and my ears and nose;
Thus the Videhan will cut off Pañcālacanda's.

737. "If you cut off my hands and feet, and my ears and nose;
Thus the Videhan will cut off Pañcālacandī's.

738. "If you cut off my hands and feet, and my ears and nose;
Thus the Videhan will cut off Queen Nandā's.

739. "If you cut off my hands and feet, and my ears and nose;
Thus the Videhan will cut off your children and wife's.

740. "If like meat to be cooked, having put on a stake you will cook;
Thus the Videhan will cause Pañcālacanda to be cooked.

741. "If like meat to be cooked, having put on a stake you will cook;
Thus the Videhan will cause Pañcālācandī to be cooked.
742. "If like meat to be cooked, having put on a stake you will cook;
Thus the Videhan will cause Queen Nandā to be cooked.
743. "If like meat to be cooked, having put on a stake you will cook;
Thus the Videhan will cause your children and wife to be cooked.
744. "If, having stretched me out, you will pierce me with a spear;
Thus the Videhan will pierce Pañcālācanda's.
745. "If, having stretched me out, you will pierce me with a spear;
Thus the Videhan will pierce Pañcālācandī's.
746. "If, having stretched me out, you will pierce me with a spear;
Thus the Videhan will pierce Queen Nandā.
747. "If, having stretched me out, you will pierce me with a spear;
Thus the Videhan will pierce your children and wife;
Thus it was discussed in secret by us, by the Videhan together with me.
748. "Just as a hide of a hundred palas, well-finished with a lance-head,
Approaches for thin protection, to ward off arrows.
749. "Bringer of happiness, dispeller of suffering, of the famous Videhan;
I shall strike down your intention, with an arrow or a hundred palas."

736-749. "Will cut off there" means having merely heard "It is said that the wise one's hands and feet have been cut off by Cūḷanī," he will cut off. "Of children and wife" means on account of cutting off me alone, our king will cut off your two sons and the queen-consort as well - thus three persons. "Thus it was discussed in secret by us" means, great king, by me and by the Videhan king it was thus discussed in secret: "Whatever King Cūḷanī does to me here, that same thing should be done there to his children and wife." "A hundred palas" means leather of a hundred palas in measure, brought to a state of softness by having it treated with much alkaline substance. "Well finished with a kontimantā" means kontimantā is called a tanner's knife; because of being made by means of cutting and scraping with it, it is well finished. "For thin protection" means just as that leather serves as bodily shelter for warding off arrows in battle, having warding off arrows, it protects the body. "Bringing happiness" means, great king, I too, for the purpose of warding off our king's enemies, am one who brings happiness, like that leather shield for protection against arrows. "Dispelling suffering" means I bring both bodily happiness and mental happiness, and I dispel suffering. "Wisdom" means therefore I shall ward off your wisdom, your intelligence, your arrow, with my own wisdom, as with that leather of a hundred palas.

Having heard that, the king thought: "What is the householder's son saying? It seems that just as I shall do to him, so the Videhan king will inflict bodily punishment on my children and wife. He does not know the well-arranged state of the protection of my

children and wife. Thinking 'He will kill me now,' he laments out of fear of death. I do not believe his word." The Great Being, having thought "This one imagines that I speak out of fear of death; I shall make him know," said -

750. "Come now, see, great king, your inner palace is empty;
Harem-ladies and princes, and your mother, O warrior;
Having taken them out through the tunnel, they have been offered to the
Videhan."

Therein, "through the tunnel" means: great king, having sent my own young men, having had them descend from the mansion, having had them brought through the foot-tunnel, having taken them out through the great tunnel, your relatives have been offered to the Videhan.

Having heard that, the king thought: "The wise one speaks exceedingly firmly; and in the night-time, by the side of the Ganges, a sound like that of Queen Nandā was heard by me; the wise one of great wisdom might perhaps be speaking the truth." He, though powerful grief had arisen, having established mindfulness, as if not grieving, having had a certain minister summoned, sending him for the purpose of knowing, spoke this verse -

751. "Come now, having gone to my inner palace, investigate it;
Whether this one's word is true or false."

He, together with his retinue, having gone to the king's dwelling, having opened the door, having entered inside, having bound the hands and feet and having gagged the mouths of the inner palace guards hung on ivory pegs, and the hunchbacks, dwarfs, and others, and having seen the vessels broken, the solid and soft food scattered here and there, the doors of the jewel houses opened, the plundering of jewels done, the royal bed chamber with its door open, and a flock of crows having entered through the windows just as they had been left open, roaming about, and the king's dwelling resembling an abandoned village and miserable like a cemetery ground, having come back again, reporting to the king, said -

752. "So it is, great king, as Mahosadha has said;
The entire inner palace is empty, like a crow's port."

Therein, "like a crow's port" means like an abandoned village on the ocean shore, crowded with flocks of crows that have come attracted by the smell of fish.

Having heard that, the king, trembling with sorrow arising from separation from the four dear persons, thinking "This suffering of mine has arisen in dependence on the householder's son," was exceedingly angry with the Bodhisatta, like a venomous snake struck with a stick. The Great Being, having seen his demeanour, thought "This king of great fame might sometimes, through the power of anger, with warrior-caste pride thinking 'What use are they to me?' vex me. What if I, making Queen Nandā appear as if never seen before by him, were to praise the beauty of her body. Then he, having recollected that, will think 'If I kill Mahosadha, I shall not obtain such a woman treasure; not killing him, I shall obtain her again' - out of affection for his own wife, he will do nothing to me" - having thought thus, for the purpose of his own

protection, while still standing on the mansion, having stretched out his golden-coloured arm from between the red blankets, praising her by way of indicating the path by which she had gone, he said -

753. "From here she has gone, great king, a woman beautiful in all her limbs;
With hips like a golden plank of Kosamba, speaking with the sweet voice of swans.
754. "From here she was led away, great king, a woman beautiful in all her limbs;
Dressed in silk, dark-complexioned, with a beautiful girdle of gold.
755. "With well-reddened feet, beautiful, with a girdle of gold and jewels;
With pigeon-like eyes, slender-bodied, with bimba-fruit lips, slender-waisted.
756. Well-born, like a tender creeper, like a platform, slender-waisted;
Her long hair was black, slightly curled at the tips.
757. "Well-born, like a young deer, like a flame of fire in winter;
Like a river in mountain fastnesses, covered with small bamboos.
758. "With a nose like an elephant's, beautiful, supreme like a timbaru tree;
Not too long, not too short, not hairless, not too hairy."

753-758. Therein, "from here" shows the tunnel. "With hips like a Kosamba plank" means with beautiful hips like a broad golden plank. "Speaking with the sweet voice of swans" means endowed with a sweet, melodious voice like that of young swans wandering about for the purpose of foraging. "Wearing silk" means wearing silk garments inlaid with gold. "Sāmā" means gold-complexioned. "With pigeon eyes" means with eyes like those of a pigeon bird in the red parts of the five sense faculties. "With slender body" means with a beautiful body. "With bimba lips" means ending with well-reddened, smooth lips like a bimba fruit. "Slender-waisted" means with a measured, slender waist. "Well born, like an arm-creeper" means she shines like a well-born arm-creeper, beautiful with red sprouts stirred by the wind, at the time of stretching. "Like a railing" means slender-waisted like a golden railing. "Slightly curled at the tips" means slightly bent at the tips. Or "slightly curled at the tips" means bent like the tip of a sword.

"Like a deer-fawn" means endowed with graceful coquetry like a one-year-old tigress cub well born on a mountain plateau. "Like a flame of fire in winter" means she shines like a flame of fire in winter by reason of being accomplished in radiance. "With small water-reeds" means just as a river covered with small water-bamboos looks beautiful, so she looks beautiful with a line of fine, delicate hair. "Beautiful" means endowed with fivefold beauty by way of skin, flesh, hair, sinews, and bones. "Supreme, with timbaru-like breasts" means "with timbaru-like breasts" is supreme, the highest; her pair of breasts, well-formed, close together, is like a pair of gold-coloured timbaru fruits placed on a golden plank.

Thus, while the Great Being was describing her splendour of beauty, she became as if never seen before by him, and it aroused strong affection in him. Then, having known the state of the arising of his affection, the Great Being spoke the next verse -

759. "Surely you rejoice at Nandā's death, Sirivāhana;
Surely both I and Nandā will go to the same destination."

Therein, "Sirivāhana" means: O great king whose vehicle is accomplished in glory, surely you thus rejoice at the death of Nandā who bears the highest beauty - he says. "We will go" means: if indeed you will kill me, most certainly our king will kill Nandā. Thus both Nandā and I will go to the presence of Yama; Yama, having seen us both, will give Nandā to me alone; for you, having killed me and not obtaining such a woman treasure, what use is the kingdom? I do not see any loss in my own death, Sire.

Thus the Great Being in this many passages praised only Nandā, not the other three persons. Why? For beings do not make attachment to the rest as they do to their beloved wives; one remembering the mother will also remember the sons and daughters - therefore he praised her alone; but the king's mother he did not praise because of her being an old woman. While the Great Being, accomplished in knowledge, was praising with a sweet voice, Queen Nandā appeared as if she had come and was standing before the king. Thereupon the king thought: "Apart from Mahosadha, there is no other able to bring my wife." Then, as he was remembering her, sorrow arose in him. Then the Great Being consoled the king saying: "Do not worry, great king, your queen and son and mother - all three will come; my going alone is the measure here; therefore take comfort, lord of men." Then the king thought: "I, having had my own city well-protected and well-guarded, stood having surrounded this bastion city with this much of a force of soldiers and vehicles. But this wise one, even from my city thus well-guarded, having brought my queen and my son and my mother, gave them to the Videhan. And while we stood thus surrounding, without even one knowing, he caused the Videhan to flee together with his army and vehicles. Does he know divine magic, or eye-deluding illusion?" Then, asking him, he said -

760. "You have studied divine magic, you made an eye-deluding illusion;
He who freed the Videhan, my enemy who had come into my possession."

Having heard that, the Great Being, having said "I know divine magic, for the wise indeed, having learnt divine magic, when danger has arrived, free both themselves and others from suffering," said -

761. "The wise here study divine magic, great king;
They free themselves, the wise, the counsellors, the people.

762. "I have young men, skilled housebreakers;
By whose made path, the Videhan went to Mithilā."

761-762. Therein, "dibbamāyidhā" means divine magic here. "Māṇavaputtā" means attendant young warriors. "Yesam katena" means by whom done. "Maggena" means by the decorated tunnel.

Having heard that, the king, thinking "He went, it is said, through the decorated tunnel; what kind indeed is the tunnel?" wished to see the tunnel. Then, having known his wish, the Great Being, showing "The king wishes to see the tunnel; I shall

show him the tunnel," said -

763. "Come now, see, great king, the tunnel well created;
For elephants and also for horses, for chariots and also for infantry;
Standing as a source of light, the tunnel well created."

Therein, "for elephants" means see, Sire, the tunnel adorned with rows of these elephants and so on made by means of brickwork and painting, resembling a decorated assembly hall of the gods, having become one radiance, standing.

And having said thus, "Great king, see the eighty great gates, the sixty-four minor gates, the one hundred bedchambers, and the many hundreds of lamp chambers in the decorated tunnel created by my wisdom, well known like the place where the moon and the sun have risen; having been united and joyful together with me, enter the bastion city together with your army, Sire" - he had the city gate opened. The king, attended by one hundred and one kings, entered the city. The Great Being, having descended from the mansion, having paid homage to the king, having taken him together with his retinue, entered the tunnel. The king, having seen the tunnel as if a decorated assembly hall of the gods, praising the virtues of the Bodhisatta, said -

764. "It is indeed a gain for the Videhas, for whom such wise ones as these;
Dwell in the home in the realm, as you are, Mahosadha."

Therein, "for the Videhas" means it is indeed a gain for the country of the Videhas, which has become the place of rising, the source of such wise ones. "For whom such as these" means for whoever has such wise ones, clever in resources, dwelling near or in the same house or in the same country or in the same realm, for him too it is indeed a gain. "As you are" means as you are; they obtain to live in the same realm or in the same country or in the same city or in the same house together with such a wise one. He says it is indeed a gain for those inhabitants of the Videha country and those inhabitants of the city of Mithilā who obtain to live together with you.

Then the Great Being shows him the one hundred bedchambers. When one door is opened, all are opened. When one door is closed, all are closed. The king goes in front looking at the tunnel, but the wise one goes behind. The entire army entered the tunnel itself. The king came out from the tunnel. The wise one, having known his state of having departed, having come out himself, without allowing the others to come out, closing the tunnel door, stepped on the peg. At that very moment the eighty great gates, the sixty-four minor gates, the one hundred bedchamber gates, and the many hundreds of lamp chamber gates all closed at a single stroke. The entire tunnel became dark like the inter-world hell. The great multitude was frightened and trembling. The Great Being, having taken the sword which he had placed in the sand yesterday while entering the tunnel, having leapt up eighteen cubits in height from the ground into the sky, having descended, having seized the king by the hand, having brandished the sword, having frightened him, asked "Great king, in the whole of Jambudīpa, whose is the kingdom?" He, frightened, having said "It is yours alone, wise one," said "Give me safety." "Do not be afraid, great king; I did not grasp the sword with the desire to kill you; I grasped it to show the power of my wisdom" - and he gave the sword to the king. Then, to him standing having taken the sword, "Great king, if you wish to kill me, kill me right now with this sword. If you wish

to give safety, give me safety," he said. "Wise one, safety has already been given by me to you too; do not worry" - having put aside the sword, both of them took an oath of non-treachery towards each other.

Then the king said to the Bodhisatta - "Wise one, being thus accomplished in the power of knowledge, why do you not seize the kingdom?" "Great king, if I wished, today itself, having killed the kings in the whole of Jambudīpa, I could seize the kingdom; but the seizing of fame by killing others is not praised by the wise." "Wise one, the great multitude, not finding the door, laments; having opened the tunnel door, give the gift of life to the great multitude." He opened the door; the entire tunnel became one radiance. The great multitude obtained consolation. All the kings, having come out together with their own armies, came to the wise one's presence. He stood with the king in the spacious pavilion. Then those kings said to him "Wise one, in dependence on you life was obtained; if for a moment the tunnel door had not been opened, there would have been death for all of us right there." "Not only now, great kings, has life been obtained in dependence on me alone by you; in the past too it was obtained indeed." "When, wise one?" "Except for our city, having taken the kingdom in the whole of Jambudīpa, having gone to the city of Uttarapañcāla, do you remember the time when liquor was prepared to drink the victory drink in the park?" "Yes, wise one." At that time this king, together with Kevaṭṭa, by an evil counsel, undertook the task of killing you with liquor mixed with poison and with fish and meat. Then I, thinking "While a wise one like me is still living, let these not die a helpless death," having sent my own warriors, having had all the vessels broken, having broken their plot, gave you the gift of life.

They all, having become agitated in mind, asked King Cūḷani: "Is it true, great king?" "Yes, having taken up the fisherman's talk, it was done by me; the wise one speaks only the truth." They all, having embraced the Great Being, saying "Wise one, you have become the support of us all; in dependence on you we obtained our lives," made an offering to the Great Being with all ornaments. The wise one said to the king - "Great king, do not worry; this is the fault of association with an evil friend alone; ask forgiveness of these kings." The king asked forgiveness: "In dependence on a wicked person, such a thing was done by me to you; this is my fault; forgive my fault; I shall not do such a thing again." They, having confessed their transgressions to one another, were united, being joyful. Then the king, having had abundant solid food, soft food, perfumes, garlands, and so on brought, having sported in the tunnel itself together with all of them for seven days, having entered the city, having made great honour for the Great Being, surrounded by one hundred kings, having sat down on the great terrace, wishing to make the wise one dwell in his presence, said -

765. "Both livelihood and protection, double food and wages;
I give extensive wealth, enjoy sensual pleasures and delight;
Do not return to Videha, what will Videha do?"

Therein, "livelihood" means livelihood dependent on fame. "Protection" means the gift of villages and market towns. "Food" means fodder. "Wages" means expenses. "Wealth" means I give you other extensive wealth also.

The wise one, rejecting that, said -

766. "Whoever would abandon, great king, a husband for the sake of wealth;
One becomes blameworthy to both, to oneself and to the other;
As long as the Videhan would live, one should not be another's man.

767. "Whoever would abandon, great king, a husband for the sake of wealth;
One becomes blameworthy to both, to oneself and to the other;
As long as the Videhan would remain, one should not dwell in another's realm."

766-767. Therein, "to oneself and to the other" means for such a one indeed, even oneself censures oneself thus: "Evil was done by me in abandoning my own husband for the sake of wealth." Others too censure thus: "By this one, his own husband was abandoned for the sake of wealth; this one is of bad character." Therefore, while he is still living, it is not possible for me to dwell in the realm of another.

Then the king said to him - "If so, wise one, give a promise to come here at the time of your king's passing away." He said "Very well, Sire, while living I shall come." Then the king, having made great honour for him for a week, at the time of taking leave again after the elapse of the week, saying "I, wise one, will give you this and that," spoke a verse -

768. "I give you a thousand gold coins, and eighty villages in Kāsi;
Four hundred female slaves, and I give you a hundred wives;
Taking all the army divisions, go safely, Mahosadha."

Therein, "a thousand gold coins" means a thousand gold coins, each gold coin being worth five gold pieces. "Villages" means those villages which yield a thousand thousands year after year - those villages I give you. "In Kāsi" means in the Kāsi country. That was near the Videha country, therefore he gave him eighty villages there.

He too said to the king - "Great king, do not worry about your relatives. At the very time of my king's departure, having said 'Great king, you should place Queen Nandā in the position of mother, and Pañcālacanda in the position of younger brother,' having had the consecration of your daughter performed, I dismissed the king. I shall send the mother and the queen and the son very quickly." He, saying "Good, wise one," having entrusted to the Great Being the female slaves, male slaves, cloth, ornaments, gold, silver, decorated elephants, horses, chariots, and so on that were to be given to his own daughter, saying "You should give these to her," planning the duties to be done for the army and vehicles, said -

769. "Let them give double portions to the elephants, and to the horses;
Let them satisfy with food and drink the charioteers and infantry builders."

Therein, "as far as" means not merely double only; as far as is sufficient, that much of barley, wheat and other kinds give to the elephants and horses - thus he says. "Let them satisfy" means giving them as much as they need so that they go on the road unwearied, let them satisfy them with that much.

And having said thus, sending off the wise one, he said -

770. "With elephants, horses, chariots, and infantry, go taking the wise one;
May the great king see him, the Videhan, gone to Mithilā."

Therein, "gone to Mithilā" means may he see him who has safely arrived at that city of Mithilā.

Thus he, having made a great honour to the wise one, sent him off. Those one hundred and one kings too, having shown honour to the Great Being, gave many presents. The planted agents near them too surrounded the wise one only. He, surrounded by a great retinue, having set out on the road, right on the way, having sent men to bring income from the villages given by King Cūḷanī, reached the Videha country. Senaka too stationed his own man on the road at a certain point, saying "Having found out whether King Cūḷanī is coming again or not coming, and the coming of anyone whatsoever, you should inform me." He, having seen the Great Being at a distance of just three yojanas, having come, informed Senaka saying "The wise one is coming with a great retinue." He, having heard that, went to the royal palace. The king too, standing on the upper floor of the mansion, looking through the window, having seen a great army, frightened and trembling, asking about that matter, saying "The army of the wise Mahosadha is small; this army appears exceedingly great; could it be that King Cūḷanī has come?" said -

771. "Elephants, horses, chariots, infantry, a great army appears;
Fourfold, of fearsome form - what do you think, wise one?"

Then Senaka, reporting that matter to him, said -

772. "Joy appears to you, great king, as the highest;
Having taken all the army divisions, Mahosadha has arrived safely."

Having heard that, the king said - "Senaka, the wise one's army is small, but this one is great." "Great king, King Cūḷanī will have been inspired to confidence by him, and having been pleased, it will have been given by him." The king had a drum beaten in the city: "Having decorated the city, let them go out to meet the wise one." The citizens did so. The wise one, having entered the city, having gone to the royal family, having paid homage to the king, sat down to one side. Then the king, having risen, having embraced him, having gone to the excellent divan, making friendly welcome, said -

773. "Just as four people, having abandoned a ghost in the cemetery;
So we, having abandoned Kapila, have come here.

774. "Then by what beauty, or else by what reason;
Or by what benefit arising, did you free yourself?"

773-774. Therein, "four people" - O wise one, just as four people, having carried a dead person on a small bed to the cemetery and having abandoned it there, go away without concern, so having abandoned him in the country of Kapila, we have come here - this is the meaning. "By what beauty" means by what reason. "By cause" means by condition. "By a purpose arisen" means by purpose. "Delivered oneself" - having fallen into the hands of an enemy, by what reason, by what condition, for what purpose did you deliver yourself? - he asks.

Then the Great Being said -

775. "Purpose with purpose, O Vedeha, counsel with counsel, O warrior;
I surrounded the king, as the ocean surrounds the Indian subcontinent."

Its meaning is - I, great king, surrounded the purpose thought out by him with a purpose thought out by myself, and the counsel counselled by him with counsel counselled by myself. And not only this much alone, but with a retinue of one hundred kings they will surround that king, as the ocean surrounds the Indian subcontinent. He spoke having elaborated all the deeds done by himself.

Having heard that, the king was exceedingly pleased. Then the wise one, explaining to him the present given to himself by King Cūḷanī, said -

776. "A thousand gold coins were given to me, and eighty villages in Kāsi;
Four hundred female slaves, and a hundred wives were given to me;
Taking all the army divisions, I have come here in safety."

Then the king, exceedingly satisfied and delighted, praising the virtues of the Great Being, uttered that very inspired utterance -

777. "Very happy indeed is communion with the wise," said Senaka;
"Like birds bound in a cage, like fish caught in a net;
Gone into the hands of enemies, Mahosadha released us."

Senaka too, accepting his word, spoke that very verse -

778. "So it is, great king, for the wise bring happiness;
"Like birds bound in a cage, like fish caught in a net;
Gone into the hands of enemies, Mahosadha released us."

Then the king, having had the festival drum circulated in the city, commanding "Let them celebrate a great festival for a week; all those who have affection for me, let them show honour and respect to the wise one," said -

779. "Let all the lutes be struck, the drums and kettledrums too;
Let the Magadhan conch shells be blown, let the lovely kettledrums resound."

Therein, "let them be struck" means let them be played. "Magadhan conch shells" means conch shells produced in the country of Magadha. "Kettledrums" means great drums.

Then those citizens and country-folk, who were even by nature desirous of showing honour to the wise one, having heard the sound of the drum, did so even more excessively. Making known that meaning, the Teacher said -

780. "Harem-ladies and princes, merchants and brahmins;
They brought much food and drink to the wise one.

781. "Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
They brought much food and drink to the wise one.

782. "The country-folk have assembled, and the townspeople have assembled;
They brought much food and drink to the wise one.
783. "Many people were pleased, having seen the wise one arrived;
When the wise one had not yet arrived, the waving of garments did not occur."

780-783. Therein, "harem-ladies" means the ladies of the inner palace, beginning with Queen Udumbarā. "They brought" means they had offerings brought, the meaning is they sent them. "Many people" means, monks, the city-dwellers, the dwellers of the four-gated villages, and the country-dwellers - thus many people were pleased. "Having seen the wise one arrived" means having seen the wise one arrived at Mithilā. "Occurred" means when the wise one had not yet arrived at Mithilā, the waving of garments occurred, set in motion by the people with gladdened minds, thinking "This one, having first freed the king who had fallen into the power of the enemy and having sent him back, afterwards having made the one hundred kings ask forgiveness of one another, having united them, having gladdened Cūḷanī, having taken the great fame given by him, has come."

Then the Great Being, at the conclusion of the festival, having come to the royal palace, said "Great king, it is fitting to send King Cūḷanī's mother, queen, and son quickly." "Good, dear son, send them." He, having made a great honour for those three persons, having had honour and respect shown also to the army that had come with him, sent those three persons together with his own men with a great retinue. He sent the hundred wives given by the king to himself and the four hundred female slaves together with Queen Nandā; the army that had come with him too he sent together with them. They arrived at the city of Uttarapañcāla with a great retinue. Then the king asked his mother "Was hospitality shown to you by the Videha king, mother?" "What are you saying, dear son? Having placed me in the position of a deity, he showed me honour; he placed Queen Nandā too in the position of a mother; he placed Pañcālacanda in the position of a younger brother." Having heard that, the king, being exceedingly pleased, sent many presents. Thenceforth the two of them lived together in unity, being joyful.

The great tunnel section is completed.

The water-sprite question.

Pañcālacandī was dear and agreeable to the Videha king. She gave birth to a son in the second year. In his tenth year, the Videha king died. The Bodhisatta, having raised the parasol over him, asked permission saying "Sire, I shall go to the presence of your grandfather, King Cūḷanī." "Wise one, do not abandon me, a young one, and go; I shall place you in the position of a father and show you honour." Pañcālacandī too entreated him "Wise one, at the time when you have gone, there is no other refuge for us; do not go." He too, saying "A promise has been given by me to the king; it is not possible not to go," having taken his own attendants, while the great multitude was lamenting piteously, departed from the city and went to the city of Uttarapañcāla. The king, having heard of his coming, having gone out to meet him, having ushered him into the city with great honour, having given him a great house and established him, apart from the eighty villages given previously, did not give any other wealth. He attended upon that king.

At that time a female wandering ascetic named Bherī ate in the king's palace; she was wise and experienced. By her the Great Being had not been seen before; he only heard the report "The wise Mahosadha, it is said, attends upon the king." By him too she had not been seen before; he only heard the report "A female wandering ascetic named Bherī eats in the king's palace." But Queen Nandā was displeased with the Bodhisatta, thinking "Having caused separation from the beloved, he made us suffer." She commanded five hundred beloved women "Having noted a single fault of Mahosadha, strive to cause a rift between him and the king." They went about looking for an opportunity against him.

Then one day that female wandering ascetic, having eaten, while departing from the royal palace, saw the Bodhisatta coming to attend upon the king in the royal courtyard. He, having paid homage to her, stood there. She, thinking "This one is, it is said, a wise person; I shall first find out whether he is wise or unwise," asking a question by hand-gesture, having looked at the Bodhisatta, stretched out her hand. She, it is said, asked the question with her mind alone: "In what manner, wise one, does the king, having brought you from a foreign country, now look after you or not look after you?" The Bodhisatta, having known "This one is asking me a question by hand-gesture," answering the question, made a fist. He, it is said, answered the question with his mind alone: "Lady, the king, having taken my promise and summoned me, has now become as if tight-fisted; he does not give me anything new." She, having known that reason, having raised her hand, touched her own head. By that she shows this: "Wise one, if you are wearied, why do you not go forth as we have?" Having known that, the Great Being touched his own belly. By that he shows this: "Lady, my children and wife to be supported are many; therefore I do not go forth." Thus she, having asked the question by hand-gesture, went to her own residence. The Great Being too, having paid homage to her, went to attend upon the king.

The beloved women, employed by Queen Nandā, standing at the latticed window, having seen that action, having gone to the presence of King Cūḷanī, turned him against the wise one saying "Sire, Mahosadha, having joined together with the female wandering ascetic Bherī, wishes to seize your kingdom; he is your enemy." The king said - "What has been seen or heard by you?" Great king, the female wandering ascetic, having eaten, while descending, having seen Mahosadha, making the king level like the palm of the hand and like a threshing floor, stretched out her hand saying "You are able to bring the kingdom into your own possession." Mahosadha too, showing the appearance of grasping a sword, made a fist saying "After the lapse of a few days, having cut off his head, I shall bring the kingdom into my own possession." She, saying "Just cut off the head," having raised her own hand, touched her head. Mahosadha, saying "I shall cut him right in the middle," touched his belly. Be diligent, great king; it is fitting to have Mahosadha killed. He, having heard their talk, thought "It is not possible for the wise one to offend against me; I shall ask the female wandering ascetic."

He, on the following day, at the time when the female wandering ascetic had eaten, having approached her, asked "Lady, has the wise Mahosadha been seen by you?" "Yes, great king, yesterday he was seen by me while departing from here after eating." "But was there any friendly conversation between you?" "Great king, there

was no conversation; but having heard 'He is a wise person,' thinking 'If he is wise, he will know this,' asking him a question by hand-gesture, I stretched out my hand saying 'Wise one, is the king open-handed towards you, not tight-fisted? Does he treat you kindly?' The wise one - 'The king, having taken my promise and summoned me, now gives nothing' - made a fist. Then I - 'If you are wearied, why do you not go forth as we have?' - touched my head. He 'My children and wife to be supported are many; therefore I do not go forth' - touched his own belly." "Is Mahosadha wise, lady?" "Yes, great king, on the surface of the earth there is none equal to him in wisdom." The king, having heard her talk, having paid homage to her, dismissed her. When she had gone, the wise one entered to attend upon the king. Then he asked him "Have you, wise one, seen the female wandering ascetic named Bherī?" "Yes, great king, yesterday I saw her departing from here; she asked me a question by hand-gesture in this manner, and I answered her in just the same way" - he related it in the very same manner as told by her. The king, having gained confidence on that day, gave the wise one the position of general, and entrusted all duties to him alone. His fame was great.

Immediately after the fame given by the king, he thought: "The king has given me very great sovereignty all at once. But kings, even when wishing to kill, do just thus. What if I were to investigate the king, whether he is my friend or not? No one else will be able to know. The female wandering ascetic Bherī is accomplished in knowledge; she will know by some means." He, having taken many perfumes, garlands, and so on, having gone to the residence of the female wandering ascetic, having venerated and paid homage to her, said: "Lady, from the day on which you spoke to the king in praise of my virtues, the king, having overwhelmed me, gives me very great fame. But whether he gives it by his intrinsic nature or not, I do not know. It would indeed be good if by some means you could know the king's state of affection towards me." She, having assented "Very well," on the following day, while going to the king's palace, thought of what is called the water-sprite question. Thus, it is said, this occurred to her: "Having become like a spy, having asked the king a question by a stratagem, I shall know whether he is a friend of the wise one or not." She, having gone, having completed her meal duty, sat down. The king too, having paid homage to her, sat down to one side. This occurred to her: "If the king is ill-disposed towards the wise one, when asked a question, he will speak of his own ill-disposed state right in the midst of the public. That would be inappropriate. I shall ask him the question in private." She said: "I wish to speak in private, great king." The king had the people withdraw. Then she said to her - "Great king, I ask you a question." "Ask, lady; knowing, I shall speak." Then she, in the water-sprite question, spoke the first verse -

"If, while you seven were floating on the ocean,
A demon seeking human sacrifice should seize the boat;
Having given them up one by one, how would you release yourself from the
water-sprite?"

Therein, "of the seven" means of these seven: your mother, Queen Nandā, Prince Tikhiṇamantī, the companion Dhanusekha, the chaplain, Mahosadha, and you. "On the ocean" means in deep and wide water. "Seeking human sacrifice" means seeking a human offering. "Should seize" means a water-sprite endowed with strength, having parted the water in two, having come out, should seize that boat, and having seized

it, should say: "Great king, give me these six persons in my order of succession; I shall release it." Then you, having given them up one by one, how would you release yourself from the water-sprite? Having given whom first - etc. having given whom as sixth, would you release yourself from the water-sprite?

Having heard that, the king, speaking according to his own disposition, spoke this verse -

"I would give my mother first, having given my wife, then my brother;
Then having given my companion, I would give a brahmin as fifth;
Sixth I would give myself, but I would never give Mahosadha."

Therein, "sixth I" means: lady, when the fifth has been devoured, then I, having said "Ho, water-sprite, open your mouth," when he has opened his mouth, having firmly tied my loin-cloth, not counting this sovereignty of kingship, saying "Now devour me," I would fall into his mouth, but while living I would never give the wise Mahosadha. By this much this question is concluded.

Thus the king's friendship towards the Great Being was known by the female wandering ascetic. But by just this much the virtue of the wise one does not become manifest like the moon. Therefore this occurred to her: "I shall speak of their virtues amidst the public. The king, having spoken of their faults, will speak of the wise one's virtues. Thus the virtue of the wise one will become manifest like a full moon in the sky." She, having assembled all the people of the inner palace, from the beginning again having asked the king that very same question, when he spoke in just the same way, said: "Great king, you say 'I shall give my mother first.' A mother is indeed of great virtue, and your mother is not like the mothers of others. She has been very helpful to you." Speaking of her virtues, she spoke a pair of verses -

"Your mother who nurtured you, compassionate for a long time;
The wise one, seeing the benefit, wrongs you with six;
Having made another likeness, she freed him from murder.

"Such a one who gives life, your own mother who bore you in her womb;
For what fault would you give your mother to the water demon?"

Therein, "nurtured" means in childhood, having bathed, given drink, and fed you two or three times, she nourished you. "Compassionate for a long time" means compassionate for a long period with a soft and welfare-minded heart. "When Chambhī wronged you" means when the brahmin named Chambhī wronged you, then she, the wise one seeing the benefit, having made another likeness of you, freed you from murder.

Cūḷani's father, it is said, was named Mahācūḷanī. She, during his childhood, having engaged in sexual intercourse with the chaplain, having had the king killed with poison, having raised the parasol for the brahmin, having become his queen-consort, one day, when the son said "Mother, I am hungry," she had a cake sweet-meat with molasses given to him. Then flies surrounded him. He, thinking "Having made this free from flies, I shall eat it," having stepped back a little, having dropped drops of molasses on the ground, having swatted and chased away the flies near him. They, having gone, surrounded the other molasses. He, having made it free from flies,

having eaten the sweet-meat, having washed his hand, having rinsed his mouth, departed. The brahmin, having seen that action of his, thought "This boy even now eats molasses free from flies; when he comes of age, he will not give me the kingdom; I shall kill him right now." He reported that matter to the queen.

She, having deceived the brahmin saying "Very well, Sire, out of affection for you I killed even my own husband; what use is this one to me? Great king, without letting anyone know, I shall kill him in secret," thinking "There is a means," having had a wise cook skilled in means summoned, having said "My dear, my son Prince Cūḷani and your son Prince Dhanusekha were born on the same day, raised together with the care of princes, and are dear friends; the brahmin Chambhī wishes to kill my son; you give him the gift of life," when it was said "Very well, queen, what should I do?" "Let my son frequently be in your house, and you and they should sleep for a few days in the kitchen itself, for the purpose of creating a state of unsuspectingness. Then, having known the state of unsuspectingness, having placed goat bones at your sleeping place, having set fire to the kitchen at the sleeping time of people, without letting anyone know, having taken my son and your son, having departed through the main gate itself, having gone to a foreign country, without revealing my son's status as a prince, protect his life," she said.

He accepted, saying "Very well." Then she gave him the essence of jewels. He, having done so, having taken the prince and his son, having gone to the city of Sāgala in the Madda country, attended upon the king. He, having removed the former cook, gave him that position. Both princes went to the king's dwelling together with him indeed. The king asked "Whose sons are these princes?" The cook said "They are my sons." "Are the two not dissimilar?" "They are the sons of two women, Sire." They, as time went on, having become intimate, played together with the Madda king's daughter in the king's dwelling itself. Then Prince Cūḷani and the king's daughter, through frequent seeing, became enamoured of each other. At the playing place, the prince made the king's daughter bring both a ball and a die. When she did not bring them, he struck her on the head; she wept. Then, having heard her cry, the king said "By whom has my daughter been struck?" The nurses, having come, asked. The maiden, thinking "If I say 'I was struck by this one,' my father will impose the royal punishment on him," out of affection did not tell, and said "I was not struck by anyone."

Then one day the Madda king saw him striking her. Having seen this, this occurred to him: "This boy is not similar to the cook; he is handsome, pleasing, and exceedingly fearless; he cannot be a son of this one." From then on he kept watch over him. The nurses, having brought solid food to the playing place, give it to the princess; she gives it to the other children too. They, having knelt down on their knees, stooping, take it. But Prince Cūḷanī, while still standing, having snatched it from her hand, takes it. The king too saw that action. Then one day Prince Cūḷanī's ball went under the king's small bed. The prince, while taking it, out of his lordly pride, thinking "I shall not go under the bed of this borderland king," having drawn it out with a stick, took it. The king, having seen that action too, thinking "Certainly this one is not the cook's son," having had him summoned, asked "Whose son is this one?" "My son, Sire." "I know both your son and your non-son; tell me the truth; if you do not tell, your life is forfeit" - he brandished his sword. He, frightened by the fear of death, having said "I shall tell, Sire, but I wish for a private audience," when the opportunity was given by

the king, having begged for safety, reported it as it really was. The king, having known it as true, having adorned his own daughter, having made her a wife for him, gave her.

But on the day of their flight, there was a single uproar throughout the entire city: "The cook and Prince Cūḷanī and the cook's son have been burnt right in the kitchen while it was ablaze." Queen Calākā too, having heard that news, informed the brahmin: "Sire, your wish has reached its summit; those three, it is said, have been burnt right in the food-house." He was satisfied and joyful. Queen Calākā too, having had the bones of a goat brought, saying "These are Prince Cūḷanī's bones," having shown them to the brahmin, had them thrown away. With reference to this meaning, the female wandering ascetic said "Having made another likeness, she freed him from murder." For she, having shown the bones of a goat as "human bones," freed him from murder. "Own" means she by whom you were reared, having placed you on her breast; that own one, dear and agreeable. "Bearer of the embryo" means she by whom you were borne in the womb; for what fault would you give such a mother to the water-sprite?

Having heard that, the king, saying "Lady, many are my mother's virtues, and I know her beneficial nature towards me, but my own virtues are even more numerous than hers," speaking of his mother's faults, spoke this pair of verses -

"Like a young girl she wears ornaments, without adornment;
At the doorkeeper and the royal guard, she laughs loudly for too long a time.

"And also to hostile kings, she herself sends messengers;
For that fault, I would give my mother to the water demons."

Therein, "like a young girl" means even though being old, like a young woman. "Wears without adornment" means she wears ornaments that are inappropriate to put on. It is said that she, having put on a golden girdle filled with diamonds, at the time when the king's ministers were seated together on the great flat roof, walks up and down back and forth; by the sound of the girdle, the king's dwelling resounds with a single reverberation. "Laughs loudly" means she, having addressed the doorkeepers and the royal guards such as elephant trainers and so on - those who are not even of a form suitable to eat her leftovers - even them having addressed, together with them laughs a great laugh for too long a time. "Of hostile kings" means of other kings. "She herself sends messengers" means in my name, having herself written a letter, she sends even messengers, saying "My mother is still at the age of enjoying sensual pleasures; let such and such a king come and take her." They send reply letters, saying "We are the king's attendants; why do you speak to us thus?" When those are being read in the midst of the assembly, it is as if it were the time for cutting off my head. For that fault I would give my mother to the water-sprite.

Then the female wandering ascetic, speaking of her virtues, said "Great king, give your mother for now for this fault, but your wife is very helpful to you" and spoke two verses -

"The excellent one among the group of women, speaking pleasantly
exceedingly;
Virtuous, following along, like a shadow that does not depart.

"Not prone to wrath, possessing merit, wise, seeing the benefit;
For what fault would you give Ubbarī to the water demons?"

Therein, "of the group of women" means of the company of women. "Following along" means having followed from childhood. With "not prone to wrath" and so on, however, he speaks of her virtues. When dwelling in the city of Sāgala in the Madda country, even though struck, out of affection for you, through fear of your punishment, she did not tell her mother and father; thus she is not prone to wrath, possessing merit, wise, seeing the benefit. This was said with reference to the state of being without wrath and so on in childhood. "Ubbarī" means the harem-lady. She says: for what fault would you give Queen Nandā, thus accomplished in virtues, to the water-sprite?

He, speaking of her faults, said -

"Engrossed in playful delight, come under the sway of harm;
She requests wealth from me, who does not request, for her own sons.

"I, filled with lust, give much wealth, high and low;
Having given up what is very difficult to give up, afterwards I grieve, unhappy;
For that fault, I would give Ubbarī to the water demons."

Therein, "come under the sway of harm" means having known me as one who has come under the control of defilements that cause harm through that playful delight, through sensual play. "She me" means that Queen Nandā me. "For her own sons" means whatever ornaments have been given by me to my own sons and daughters and wives, those which ought not to be requested, she requests saying "Give them to me." "Afterwards I grieve" means she, on the second day, saying "These ornaments were given to me by the king, bring them," takes them off from them while they are weeping. Then I, having seen them weeping and having come to my presence, afterwards grieve. Thus she is a maker of faults. For this fault I would give her to the water-sprite.

Then the female wandering ascetic, asking "Give this one for now for this fault, but your younger brother Prince Tikhiṇamanti is helpful; for what fault would you give him?" said -

"By which the countries were gathered, and brought as a receptacle;
Conveyed from foreign kingdoms, having amassed much wealth.

The excellent among archers, the hero with sharp counsel;
For what fault would you give your brother to the water demons?"

Therein, "gathered" (ocitā) means reared. "To the receptacle" (paṭiggahaṃ) means by which you, dwelling in a foreign country, were brought back home. "Having amassed" (abhiṭṭhāya) means having overpowered. "Of sharp counsel" (tikhiṇamantī) means of sharp wisdom.

He, it is said, was born during the time his mother was living together with the brahmin. Then, when he had come of age, the brahmin, having given a sword into his hand, said "Take this and attend upon me." He attended upon the brahmin with the perception "He is my father." Then one minister said to him "Prince, you are not his son. When you were in the womb, Queen Calākā, having killed the king, raised the umbrella for this one. You are the son of King Mahācūḷanī." He, being angry, thinking "I shall kill him by a stratagem," while entering the royal palace, having given that sword to a certain servant, having said to another "You should make a dispute with this one at the king's gate, saying 'This is my sword,'" entered. They made a quarrel. He sent one man, saying "What is this quarrel?" He, having come, said "On account of a sword." The brahmin, having heard that, asked "What is this?" It is said, the sword given by you to me is another's property. He said "What are you saying, dear? If so, have it brought; I shall recognise it, shall I not?" He, having had it brought, having drawn it out from the sheath, as if approaching to have him identify it, saying "Look," with a single stroke cut off his head and felled it at his own feet. Thereupon, having taken charge of the royal palace, having decorated the city, when his consecration was being arranged, the mother revealed the fact of Prince Cūḷanī's dwelling in the Madda country. Having heard that, the prince, surrounded by the divisions of the army, having gone there, having brought his brother, made him accept the kingdom. Thenceforth they recognised him as "Tikhiṇamantī" (the sharp-witted one). The female wandering ascetic asked him "For what fault would you give such a brother to the water-sprite?"

The king, speaking of his fault, said -

"By which the countries were gathered, and brought as a receptacle;
Conveyed from foreign kingdoms, having amassed much wealth.

"The foremost of archers, a hero with sharp counsel;
This king, made happy by me, the boy despises.

"Even my attendance, lady, he does not come as before;
For that fault, I would give my brother to the water demons."

Therein, "from foreign kingdoms" (pararajjebhi) means much wealth was conveyed from his foreign kingdom, and this one, while dwelling in a foreign kingdom, having been brought back to this house, says "This one was established by me in great fame." "As before" (yathā pure) means formerly he used to come right early, but now he does not come thus. For this fault I would give her to the water-sprite.

Then the female wandering ascetic, speaking of his virtues, said: "Let whatever fault of the brother be; but the archery student prince is endowed with the virtue of affection for you and very helpful" -

"In one night both, you and the archery student;
Both born here as Pañcālas, friends well united.

"By conduct he has been devoted to you, sharing one suffering and happiness with you;
Zealous for you day and night, appointed in all duties;

For what fault would you give your companion to the water demons?"

Therein, "and the archery student" means the archery student, and the archery student prince - this is the meaning. "Here" means in this very city. "Pañcālas" means they are so called because of being born in the city of Uttarapañcāla. "Well united" means well combined together. "By conduct he has been devoted to you" means in his youth, when you had departed on a journey through the country, he followed you and did not forsake you like a shadow. "Zealous" means zealous in your duties day and night, with desire arisen, constantly appointed. For what fault would you give him to the water-sprite?

Then the king, speaking of his fault, said -

"By conduct this one, lady, laughed loud together with me;
Even today with that beauty, she laughs loudly for too long a time.

"Even with Ubbarī, lady, I consult gone to a private place;
Without being invited he enters, not having been announced before.

"Having gained access, having been given permission, the shameless,
disrespectful one;
For that fault, I would give that companion to the water demons."

Therein, "even today in that same manner" means just as formerly, while following me by conduct, eating and sleeping together with me who was destitute, he struck his hands together and laughed a great laugh; even today he laughs in just the same way and regards me as if in times of hardship. "Without being invited" means even when I am consulting in private together with Queen Nandā, without informing me, he enters suddenly. For this fault I would give that shameless, disrespectful one to the water-sprite.

Then the female wandering ascetic, speaking of his virtues, said: "Great king, let that be the fault of your companion; but the chaplain is very helpful to you" -

"Skilled in all signs, knowing sounds, one who has learnt the collections;
Engaged in omens and dreams, in departures and in entrances.

"Versed in the earth and sky, skilled in the constellations and their courses;
For what fault would you give the brahmin to the water demons?"

Therein, "of all signs" means skilled in all signs thus: "By this sign this will happen, by this sign this." "Knowing sounds" means he knows all cries. "In omens" means in omens such as lunar eclipses, solar eclipses, falling of meteors, burning of the quarters, and so on. "Engaged in dreams" means engaged in dreams by way of knowing their results. "In departures and in entrances" means he knows "by this constellation one should depart, by this one should enter." "Versed" means clever, competent, able to know the faults and virtues of the earth and the sky. "Skilled in the constellations and their courses" means clever in the twenty-eight divisions of the constellations. For what fault would you give him to the water-sprite?

The king, speaking of his fault, said -

"Even in the assembly, lady, having opened his eyes, he looks at me;
Therefore I would give the cruel one who has gone beyond the eyebrow to the
water demons."

Its meaning is - Lady, this one, even while looking at me in the midst of the assembly,
having opened his eyes, looks at me as if angry; therefore I shall give that one, who
has thus gone beyond the eyebrow, with a disagreeable raised eyebrow, as it were,
cruel and frightening, to the water-sprite.

Then the female wandering ascetic, asking "Great king, you say 'Beginning with my
mother, I give these five to the water-sprite,' and you say 'Not counting such glory
and wealth, I give even my own life to Mahosadha' - what virtue of his do you see?"
spoke these verses -

"The earth with its surrounding ocean, girdled by the sea;
He dwells on the earth, surrounded by ministers.

"A great kingdom bounded by four quarters, victorious, of great power;
You were the sole king on earth, your fame has spread far and wide.

"Sixteen thousand women, adorned with jewelled earrings;
Ladies from various countries, beautiful like heavenly maidens.

"Thus accomplished in all qualities, endowed with all sensual pleasures;
Dear to the happy is long life, they say, O warrior.

"Then by what beauty, or else by what reason;
Guarding the wise one, do you give up life, hard to give up?"

Therein, "with its surrounding ocean" means endowed with the encirclement of the
ocean reckoned as the ocean's boundary. "Girdled by the sea" means having become
an earring of the ocean standing having encircled it. "Victorious" means victorious in
battle. "The sole king" means he alone is king because of the absence of another king
equal to himself. "Endowed with all sensual pleasures" means of those endowed with
the prosperity of all sensual pleasures both as objects of desire and as defilements of
desire. "Of the happy" means the wise say that for such happy beings, life thus
accomplished in all qualities is dear only when long; they do not wish for a short life.
"Life" means why do you give up such a life of your own while guarding the wise one?

The king, having heard her talk, speaking of the virtues of the wise one, spoke these
verses -

"From when the great medicine came into my hand, lady;
I do not directly know of even the slightest wrong-doing by the wise one.

"And if at any time, death should come to me before;
He, Mahosadha, would bring happiness to my sons and grandsons.

"He sees the future and the present, and every purpose too;
One whose actions are faultless should not be given to the water demons."

Therein, "kismici" means at whatever time. "Sukhāpeyya" means he would establish in happiness only. "Sabbamatthan" means he sees all matters - future, present, and past - like an Omniscient Buddha. "Anāparādhakammanta" means free from offence in bodily action and so on. "Na dajja" means: lady, such an incomparable wise one I would not give to the water-sprite. Thus he spoke, raising up the virtues of the Great Being as if lifting up the disc of the moon.

Thus this Jātaka as it has reached its connection. Then the female wandering ascetic thought "Even by this much the virtues of the wise one do not become well-known; I shall make his virtues well-known in the midst of all the city's inhabitants, like spreading oil on the surface of the ocean." Having taken the king, having descended from the mansion, having prepared a seat in the royal courtyard, having caused him to sit there, having assembled the citizens, having again asked the king the question about the water-sprite from the beginning, when he had spoken in the very same manner as told below, having addressed the citizens, she said -

"Hear this, Pañcālas, the saying of Cūḷaneya;
Guarding the wise one, he gives up life, hard to give up.

"For mother, wife, and brother, for friend and brahmin;
And also for himself, Pañcāla abandons the life of six.

"Thus wisdom is of great benefit, subtle, thinking of what is good;
For the welfare and benefit in this present life, and for happiness in the future."

Therein, "of great benefit" means having taken hold of a great meaning and standing. "For the welfare and benefit in this present life" means it is for the purpose of welfare in this very individual existence and for the purpose of happiness in the world beyond.

Thus she, like taking the pinnacle of a jewel house with a mass of gems, took the pinnacle of the teaching with the virtues of the Great Being.

The water-sprite question is concluded.

The Teacher, having brought this proclamation of the Teaching, connecting the Jātaka saying "Not only now, monks, is the Truth-finder wise; in the past too he was wise indeed," spoke the concluding verses -

"Bherī was Uppalavaṇṇā, the father was Suddhodana;
The mother was Mahāmāyā, Amarā was Bimbisāradarī.

"The parrot was Ānanda, and Sāriputta was Cūḷani;
Devadatta was Kevaṭṭa, and Calākā was Thullanandī.

"Pañcālācandī was Sundarī, the myna-bird was Mallikā;
Ambaṭṭha was Kāminda, and Poṭṭhapāda was Pukkusa.

"Pilotika was Devinda, and Senaka was Kassapa;
Udumbarā was Maṅgalikā, Vedeha was Kāḷudāyaka;
Mahosadha was the Lord of the World, thus remember the Jātaka."

The commentary on the Ummagga Jātaka, the fifth.

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



ABOUT THIS TRANSLATION

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

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