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 - Aṭṭhakathā)

15. Commentary on the Book of Birth Stories-2 (15. Jātaka-aṭṭhakathā-2)

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5. The Collection of Minor Texts

15. Commentary on the Book of Birth Stories-2

22. The Great Book-2

543. Commentary on the Bhūridatta Jātaka

The City Chapter

"Whatever jewel there is" - this the Teacher spoke while dwelling at Jeta's Grove in dependence on Sāvatthī, referring to lay followers who were observers of the Observance. It is said that they, on the Observance day, right early, having determined the Observance, having given a gift, after the meal, with scents, garlands, and so on in their hands, having gone to Jeta's Grove, at the time for hearing the Teaching, sat down to one side. The Teacher, having come to the Teaching hall, having sat down on the decorated Buddha-seat, having surveyed the Community of monks, having known that the Truth-finders converse with those concerning whom a talk on the Teaching arises among monks and so on, and therefore today a talk on the Teaching connected with former conduct will arise concerning the lay followers, conversing with the lay followers, having asked the lay followers "Are you observers of the Observance, lay followers?" when it was said "Yes, venerable sir," "Well done, lay followers, a good thing has been done by you. However, it is not wonderful that you, obtaining a Buddha such as me, a teacher who gives exhortation, should observe the Observance. But the wise ones of old, even without a teacher, having abandoned great fame, observed the Observance indeed." Having said this, being requested by them, he brought up the past.

In the past, in Bārāṇasī, a king named Brahmadatta, while exercising kingship, having given the viceroyalty to his son, having seen his great fame, with suspicion arisen that "He might seize my kingdom too," said "Dear son, having departed from here, having dwelt wherever pleases you, after my passing, take the kingdom belonging to the family." He, having accepted saying "Very well," having paid homage to his father, having departed, having gone gradually to the Yamunā, having built a hermitage in between the Yamunā, the ocean, and the mountain, subsisting on forest roots and fruits, he dwelt there. At that time, in the lower nāga realm beneath the ocean, a certain Nāga maiden whose husband had died, having looked at the fame of other Nāga maidens who had husbands, in dependence on defilement, having departed from the nāga realm, wandering on the ocean shore, having seen the footprint of the prince, having gone following the footprints, she saw that hermitage. At that time the prince had gone for the purpose of gathering fruits. She, having entered the hermitage, having seen the wooden bed-spread and the remaining requisites, thought "This is the dwelling place of one gone forth; I shall investigate him as to whether 'He has gone forth through faith or not.' If indeed he will be one gone forth through faith, intent upon renunciation, he will not consent to my adorned bed. If he will be one delighting in sensual pleasures, not one gone forth through faith, he will lie down on my bed itself. Then, having taken him, having made him my husband, I shall dwell right here." She, having gone to the nāga realm, having

brought divine flowers and divine scents, having prepared a divine flower-bed, having made a flower offering in the hermitage, having scattered scented powder, having adorned the hermitage, went to the nāga realm itself.

The prince, having come in the evening, having entered the hermitage, having seen that occurrence, having eaten various kinds of fruit, thinking "By whom indeed was this bed prepared?" and "Oh, fragrant flowers! Indeed a bed has been laid down making it agreeable!" - not being one gone forth through faith, filled with joy, having rolled about on the flower-bed, having lain down, having fallen into sleep, on the following day, having risen at sunrise, without sweeping the hermitage, he went for the purpose of gathering fruits. The Nāga maiden, having come at that moment, having seen the withered flowers, having known "This one is intent upon sensual pleasures, not one gone forth through faith; it is possible to take him," having removed the old flowers, having brought other flowers, having prepared a new flower-bed in the same way, having adorned the hermitage, having scattered flowers on the walking path, went to the nāga realm itself. He, having slept on the flower-bed on that day too, on the following day thought "Who indeed adorns this hermitage?" He, without going for the purpose of gathering fruits, stood concealed not far from the hermitage. The other one too, having taken many scents and flowers, went to the hermitage. The prince, having seen the Nāga maiden bearing the most excellent form, with his mind bound in love, without showing himself, having entered her hermitage, having entered at the time of preparing the bed, asked "Who are you?" "I am a Nāga maiden, master." "Do you have a husband or are you without a husband?" "Master, I formerly had a husband, but now I am without a husband, a widow.""But where are you a resident of?" "I am the son of the king of Bārāṇasī, named Prince Brahmadatta." "Why have you abandoned the nāga realm and wander about here?" "Master, I, having looked at the fame of Nāga maidens who had husbands there, in dependence on defilement, having become dissatisfied, having departed from there, seeking a husband, I wander about." "If so, dear lady, good; I too have not gone forth through faith, but because I was banished by my father I dwell here. Do not worry; I shall be your husband; we shall both dwell here in harmonious living." She accepted, saying "Very well." From then on, they both dwelt right there in harmonious living. She, by her own power, having built a very precious house, having brought a very precious divan, prepared a bed. From then on, he did not eat roots and various kinds of fruit, but having eaten only divine food and drink, he earned his living.

Afterwards, the Nāga maiden, having conceived an embryo, gave birth to a son; because of being born on the ocean shore, they gave him the name "Sāgarabrahmadatta." At the time of his walking on foot, the Nāga maiden gave birth to a daughter; because of her being born on the ocean shore, they gave her the name "Samuddajā." Then a certain resident of Bārāṇasī, a forester, having reached that place, having exchanged friendly welcome, having recognised the prince, having dwelt there for a few days, having said "Sire, I shall report to the royal family the fact of your dwelling here," having paid homage to him, having departed, went to the city. At that time the king died.The ministers, having performed the funeral rites for him, having assembled on the seventh day, deliberated "A kingdom without a king does not endure; we do not know the dwelling place or the existence of the prince; let us send forth the state chariot and find a king." At that moment the forester, having reached the city, having heard that discussion, having gone to the presence of the

ministers, reported that news saying "I have come having dwelt for three or four days in the presence of the prince." The ministers, having shown him honour, having gone there together with him as guide of the way, having exchanged friendly welcome, having reported the state of the king's death, said "Sire, take charge of the kingdom."

He, thinking "I shall ascertain the mind of the Nāga maiden," approached her and said "Dear lady, my father is deceased, the ministers have come to raise the umbrella for me; let us go, dear lady, we shall both exercise kingship over Bārāṇasī extending twelve yojanas; you will be the foremost of sixteen thousand women." "Master, it is not possible for me to go." "For what reason?" "We are of deadly venom and quick to anger; we become angry even by a trifle, and the anger of a co-wife is indeed weighty. If I, having seen or heard something, were to look with anger, it would scatter like a handful of ashes. For this reason it is not possible for me to go."The prince entreated her on the following day too. Then she said to him thus -"I shall not go by any method whatsoever, but these sons of mine are Nāga princes; because of being born through your lineage, they are of human birth. If you have affection for me, be heedful regarding them. These indeed are water-born and delicate; going along the road, they might become exhausted by wind and heat and die. Therefore, having had a boat dug out and having had it filled with water, having the two little sons play water-sports in it, and even in the city, right within the premises, you should have a pond made; thus they will not become exhausted."

And having said thus, having paid homage to the prince, having circumambulated him, having embraced the little sons, having laid them down between her breasts, having kissed them on the head, having handed them over to the prince, having wept and lamented, right there having disappeared, she went to the Nāga realm. The prince too, overcome with displeasure, having gone out from the dwelling with eyes full of tears, having wiped his eyes, approached the ministers. They, having consecrated him right there, said "Sire, let us go to our city." "If so, quickly dig a boat, load it onto a cart, fill it with water, and scatter various flowers endowed with beauty and fragrance on the surface of the water; my sons are water-born, and playing there, they will travel comfortably." The ministers did so. The king, having reached Bārāṇasī, having entered the decorated city, surrounded by sixteen thousand dancing women and ministers and others, having sat down on the great terrace, having drunk at a great drinking feast for a week, had a pond made for the sake of his sons. They regularly played there.

Then one day, when water was being let into the pond, a certain tortoise entered and, not seeing a place to get out, lay down on the bottom of the pond; at the time of the children's play, having risen from the water, having put out its head, having looked at them, it plunged into the water again. They, having seen it, frightened, having gone to their father's presence, said "Father, a demon in the pond is frightening us." The king commanded his men "Go and seize it." They, having cast a net, having taken the tortoise, showed it to the king. The princes, having seen it, cried out "This, father, is a goblin." The king, out of affection for his sons, having become angry with the tortoise, commanded "Go and inflict bodily punishment upon it." Thereupon some said "This is an enemy of the king; it is fitting to crush it to bits with pestles in a mortar." Some said "To cook it in three types of cooking and eat it." Some said "To roast it on embers." Some said "It is fitting to cook it right inside a cauldron." But one minister

who was afraid of water said "It is fitting to throw this one into the whirlpools of the Yamunā; he will meet with great destruction there. There is no bodily punishment of such a kind for him." The tortoise, having heard his talk, having put out its head, said thus - "Hey, what offence has been committed by me against you? Why do you plan such bodily punishment for me? I am indeed able to endure the other bodily punishments, but this one is exceedingly harsh; do not speak thus." Having heard that, the king, thinking "It is fitting to do this very thing to it," had it thrown into the whirlpools of the Yamunā. The man did so. It, having reached a water-current leading to the Nāga realm, went to the Nāga realm.

Then the young serpent men, the sons of the serpent king Dhataraṭṭha, playing in that water-channel, having seen him, said "Seize him, slaves." He thought "I, having been freed from the hand of the king of Bārāṇasī, have fallen into the hand of such harsh serpents; by what means indeed might I be freed?" He, thinking "There is this stratagem," having committed lying, said "Being the subjects of the serpent king Dhataraṭṭha, why do you speak thus? I am a tortoise named Cittacūḷa, a messenger of the king of Bārāṇasī, come to the presence of Dhataraṭṭha. Our king, wishing to give his daughter to Dhataraṭṭha, sent me. Present me to him." They, being joyful, taking him, having gone to the presence of the king, reported that matter. The king, having had him summoned saying "Bring him," having seen him, being displeased, said "One with such an inferior body is not able to perform the work of a messenger." Having heard that, the tortoise said "But, great king, must messengers be the size of palm trees? For the body, whether small or great, is immeasurable; the accomplishment of the task wherever one has gone is the measure. Great king, our king has many messengers. On land, humans perform the work; in the sky, birds; in the water, I alone. For I am a tortoise named Cittacūḷa, one who has attained a position of rank, a king's favourite; do not abuse me" - thus he praised his own virtues. Then Dhataraṭṭha asked him "For what purpose were you sent by the king?" "Great king, the king said to me thus: 'By me the duty of friendship has been established with kings throughout the whole of Jambudīpa; now, to establish the duty of friendship with the serpent king Dhataraṭṭha, I give my daughter Samuddajā' - having said this, he sent me. Without making delay, send a man together with me, fix the day, and take the maiden." He, being pleased, having shown him honour, sent four young serpent men together with him, saying "Go, having heard the king's word, having fixed the day, come back." They, having said "Very well," having taken the tortoise, departed from the serpent realm.

The tortoise, having seen a lotus pond in between the Yamunā and Bārāṇasī, wishing to escape by some means, spoke thus - "My dear young serpent men, our king's children and wife, having seen me come to the king's dwelling from foraging in the water, request 'Give us lotuses, give us lotus roots.' I shall take those for their sake. Having released me here, even without seeing me, go ahead to the presence of the king; I shall see you right there." They, having believed him, released him.He hid there to one side. The others too, not seeing him, thinking "He must have gone to the presence of the king," in the appearance of young men, approached the king. The king, having extended a friendly welcome, asked "Where have you come from?" "From the presence of Dhataraṭṭha, great king." "For what reason have you come

here?" "Great king, we are his messengers; Dhataraṭṭha enquires about your health.If there is anything you wish, tell us. Give, it is said, your daughter Samuddajā, having made her a wife for our king" - making known this matter, they spoke the first verse -

784. "Whatever jewel there is, in the dwelling of Dhataraṭṭha;
Let all of them come to you, give your daughter to the king."

Therein, "let all of them come to you" means let all the jewels in his dwelling come to your dwelling.

Having heard that, the king spoke the second verse -

785. "A marriage arrangement with serpents has never been done by us before;
That marriage arrangement being unconnected, how should we make it?"

Therein, "unconnected" means inappropriate, an unsuitable bonding together with animals. "We" means how can we, being of human birth, make a connection with animals?

Having heard that, the young serpent men said: "If a connection with Dhataraṭṭha is unsuitable for you, then why did you send to our king your own attendant, the tortoise named Cittacūḷa, saying 'I give my daughter named Samuddajā to you'? Having sent thus, now we shall know what is fit to be done to you who show contempt to our king. For we are young serpent men" - having said this, threatening the king, they spoke two verses:

786. "Surely your life has been given up, or your country, O lord of men;
For when the serpent is angered, such ones do not live long.

787. "You who are without supernormal power, whether you are a god or a human being, despise one possessing supernormal power;
Varuṇa's own son, the Yāmuna."

786-787. Therein, "or your country" means definitely by you either life or country has been given up. "Such ones" means those like you are unable to live long when serpents of such great majesty are angered; they disappear along the way. "You who are a human being, Sire" means Sire, you who are a human being. "Of Varuṇa" means of Varuṇa, the king of serpents. "Own son" means one's personal son. "Yāmuna" means born beneath the Yamunā.

Then the king spoke two verses -

788. "I do not look down upon the king, the glorious Dhataraṭṭha;
For Dhataraṭṭha is the lord of many serpents.

789. "Even a snake of great majesty is not worthy of my daughter;
And a warrior of the Videhas, well-born, born of the sea."

788-789. Therein, "of many even" - he said thus with reference to the state of lordship over the serpent realm of five hundred yojanas. "Is not worthy of my daughter" - thus, even though he is of great majesty, yet because of being of snake birth, he is not worthy of my daughter. "And a warrior of the Videhas" - this he said

showing the relatives on the mother's side. "Born of the sea" - he, the son of the Videha king, and my daughter Samuddajā - both are well-born. They are worthy of communion with each other. For she is not suitable for a frog-eating snake - thus he said.

The young serpent men, although wishing to kill him right there with the breath from their noses, thinking "We were sent for the purpose of determining a day; it is not proper to kill this one and go; having gone and having informed the king, we shall know," vanished right there. When asked by the king "Well, dear sons, have you obtained the king's daughter?" having become angry, "Why, Sire, do you send us without reason here and there? Even if you wish to kill us, kill us right here. He reviles you and abuses you, and raises up his own daughter with pride of birth" - thus, having said both what was said and what was not said by him, they aroused the king's wrath. He, commanding to convene his own assembly, said -

790. "Let Kambala and Assatara rise up, announce to all the serpents;
Let them proceed to Bārāṇasī, and let them not vex anyone."

Therein, "let Kambala and Assatara rise up" means Kambala and Assatara are the serpents on his mother's side dwelling at the foot of Sineru; let them rise up. And whatever others in the four directions and intermediate directions are obedient to my word, announce to all those serpents, go and inform them, commanding "Assemble quickly indeed," he said thus. Thereupon, when all had assembled quickly and it was said "What shall we do, Sire?" he said "Let all those serpents too proceed to Bārāṇasī." And when it was said "Having gone there, what is to be done, Sire? Shall we reduce it to ashes with a blast of our nostrils' breath?" being unwilling for her destruction due to the state of having an enamoured mind towards the king's daughter, he said "Let them not vex anyone"; the meaning is: let none among you vex anyone. Or this itself is the reading.

Then the serpents said to him "If no human being is to be vexed, having gone there, what shall we do?" Then, telling them "Do this and that, and I too shall do this," he spoke a pair of verses -

791. "In dwellings and in pools, in roads and in courtyards;
And on treetops let them hang, spread out on archways too.

792. "I too, with an all-white, great, very great city;
I shall encircle with coils, causing fear to the Kāsis."

791-792. Therein, "in pools" means in ponds. "In roads" means on the road. "Spread out" means having become ones with spread-out bodies, with great bodies, let them hang in these dwellings and so on and on door-archways; let the serpents do this much; and while doing so, in the dwellings first, beneath and above the beds and chairs, in the inner rooms and outer rooms and so on, in the pond, on the surface of the water, on the sides and on the dry ground of the roads and so on, having created great bodies, having made great hoods, blowing like a blacksmith's bellows, making the sound "susū," hang and lie down. But do not show yourselves to these four: young children, those decrepit with age, pregnant women, and the one born from the ocean.

I too, having gone with an all-white, great body, shall encircle the very great city of Kāsi seven times with my coils; having covered it with my great hood, having made complete darkness, generating fear in the Kāsis, I shall emit the sound "susū."

Then all the serpents did so. Making known that meaning, the Teacher said -

793. "Having heard that word of his, the serpents of many colours;
Proceeded to Bārāṇasī, and did not vex anyone.

794. "In dwellings and in pools, in roads and in courtyards;
And on treetops they hung, spread out on archways too.

795. "Having seen them hanging there, many women cried out;
Having seen the serpent coiled, breathing out moment by moment.

796. "Bārāṇasī was afflicted, the distressed ones approached;
Having raised their arms, they cried out, 'Give your daughter to the king.'"

793-796. Therein, "of many colours" means of many colours by way of blue and so on. For indeed they created such forms. "Proceeded" means they entered at the time of midnight. "Hung" means they, in the very manner stated by Dhataraṭṭha, having cut off the movement of people in all places, hung down. But the four young serpent men who had come as messengers, having encircled the four feet of the king's bed, having made great hoods above his head, as if striking his head with their beaks, having opened their fangs, breathing out, stood. Dhataraṭṭha too concealed the city in the manner stated by himself. The men, awakening, wherever they stretched out a hand or a foot, there touching snakes, cried out "A snake, a snake!" "Many cried out" means in whichever houses lamps were burning, in those the women, having awoken, having looked at the door-archways and roof-beams, having seen the serpents hanging, many cried out all at once. Thus the whole city was in one uproar. "With hoods raised" means with hoods made.

"Rushed forth" means when the night became light, the people, frightened as if the whole city and the king's residence were being shaken by the breath-wind of the serpents, having said "O kings of serpents, why do you vex us?" - your king, having sent a messenger to Dhataraṭṭha saying "I shall give my daughter," but then his messengers, having come again, when told "Give her," reviles and abuses our king. When it was said "If he does not give the daughter to our king, there is no life for the whole city," having said "If so, master, give us permission; we, having gone, shall request the king," requesting, having obtained permission, having gone to the king's gate, they rushed forth with a great cry. His wives too, while still lying down in their own respective chambers, cried out all at once "Sire, give the daughter to King Dhataraṭṭha!" Those four young serpent men too, as if striking his head with their beaks saying "Give her," having opened their fangs, breathing out, stood.

He, while still lying down, having heard the sound of lamentation of both the city-dwellers and his own wives, and because of being threatened by the four young serpent men, frightened by the fear of death, said three times "I give my daughter Samuddajā to Dhataraṭṭha." Having heard that, all the kings of serpents too, having stepped back a distance of three leagues, having built a city like the city of the gods,

standing there, sent a present saying "Let him send the daughter to us, it seems." The king, having taken the present brought by them, having dismissed them saying "You go; I shall send the daughter into the hands of the ministers," having had the daughter summoned, having taken her up to the upper mansion, having opened the latticed window, having convinced her saying "Dear, look at this decorated city; you will be the queen-consort of this king here; that city is not far from here; even at a time of longing it is possible to come here; you should go there," having bathed her head, having adorned her with all ornaments, having caused her to sit in a covered carriage, having given her into the hands of the ministers, he sent her. The kings of serpents, having gone out to meet them, showed great honour. The ministers, having entered the city, having given her to him, having taken much wealth, returned. They, having taken the princess up to the mansion, caused her to lie down on a decorated divine bed. At that very moment the Nāga maidens, having assumed the guise of hunchbacks and so on, surrounded her like human female attendants. She, as soon as she had lain down on the divine bed, having experienced divine contact, fell into sleep.

Dhataraṭṭha, having taken her, together with the assembly of serpents, vanished from there and appeared in the serpent realm itself. The princess, having awoken, having seen the decorated divine bed and other golden mansions, jewelled mansions and so on, parks, ponds, the serpent realm like a decorated city of the gods, asked the hunchbacked and other female attendants "This city is exceedingly decorated, not like our city; whose is this?" "It belongs to your husband, queen; those of little merit do not obtain such success; through your great merit this has been obtained." Dhataraṭṭha too had the drum beaten in the serpent realm measuring five hundred yojanas: "Whoever shows the appearance of a snake to the one born from the ocean, there will be royal punishment for him." Therefore not even one was able to show her the appearance of a snake. She, with the very perception of the human world, dwelling there together with him, being joyful, lived in dear companionship.

The city chapter is completed.

The Observances Chapter

She, afterwards, dependent on Dhataraṭṭha, having conceived an embryo, gave birth to a son; because of his being pleasant to behold, they gave him the name "Sudassana." Again she gave birth to another son; they gave him the name "Datta." He was the Bodhisatta. Again she gave birth to one more son; they gave him the name "Subhoga." She gave birth to yet another son; they gave him the name "Ariṭṭha." Thus she, even having given birth to four sons, did not know the nature of the serpent realm. Then one day young serpents told Ariṭṭha "Your mother is a human woman, not a she-serpent." Ariṭṭha, thinking "I shall investigate," one day, while still suckling at the breast, having created a serpent body, struck his mother's back of the feet with the tip of his tail. She, having seen his serpent body, frightened and trembling, having cried out with a great roar, while throwing him to the ground, broke his eye with her fingernail. From that, blood flowed forth. The king, having heard her cry, having asked "Why is she crying out?" having heard the deed done by Ariṭṭha, came threatening "Seize him; having taken that slave, bring him to the destruction of life." The princess, having known his angry state, through affection for her son, said

"Sire, my son's eye has been broken; forgive his offence." The king, when she spoke thus, saying "What can be done?" forgave. On that day she understood "This is the serpent realm." And from then on Ariṭṭha became known as Kāṇāriṭṭha (One-eyed Ariṭṭha). All four sons too attained discretion.

Then their father, having made portions of a hundred yojanas each, gave them the kingdom; there was great fame. Sixteen thousand nāga maidens each surrounded them. For the father, the kingdom was only one hundred yojanas. The three sons came month by month to see their mother and father, but the Bodhisatta came fortnightly. The Bodhisatta alone answered questions that arose in the nāga realm. He went together with his father to attend upon the great king Virūpakkha also, and he alone answered questions that arose in his presence too. Then one day, when Virūpakkha together with the assembly of nāgas had gone to the city of the gods and was seated surrounding Sakka, a question arose among the gods. No one was able to answer it, but having gone to the excellent divan, the Great Being himself answered it. Then the king of gods, having venerated him with divine scented flowers, said "Datta, you are endowed with wisdom extensive like the earth; from now on you shall be named Bhūridatta," and gave him the name "Bhūridatta." He, from then on, while going to attend upon Sakka, having seen the decorated Vejayanta mansion crowded with divine nymphs, the exceedingly captivating success of Sakka, having developed fondness for the heavenly world, having thought "What use is this frog-eating individual existence to me? Having gone to the nāga realm, having observed the Observance residence, I shall create the cause for rebirth in this heavenly world," having gone to the nāga realm, asked his mother and father "Mothers and fathers, I will perform the Observance." "Good, dear son, do it, but without going outside, do it right here in the nāga realm in an empty mansion, for there is great danger for nāgas who have gone outside."

He, having assented "Very well," observed the Observance residence right there in an empty mansion in the royal garden. Then nāga maidens with various musical instruments in hand surrounded him. He, having thought "The Observance practice will not reach its summit for me dwelling here; I shall go to the path of humans and perform it," without informing his mother and father out of fear of being prevented, having addressed his own wives, "Dear ladies, I, having gone to the human world - on the bank of the Yamunā there is a banyan tree - not far from that, on the top of an ant-hill, having coiled my coils, having determined the Observance endowed with four factors, having lain down, I will perform the Observance. When the Observance practice has been performed by me, having lain down the whole night, at the very time of the break of dawn, you, taking ten women each, by turns, with musical instruments in hand, having come to my presence, having venerated me with scents and flowers, having sung and danced, having taken me, come back to the nāga realm itself." Having said this, having gone there, having coiled his coils on the top of the ant-hill, having determined the Observance endowed with four factors, saying "Whoever desires my hide or sinews or bones or blood, let him take them," having created a body the size of a ploughshare, lying down, he performed the Observance. At the very break of dawn, the nāga maidens, having come, having proceeded in accordance with the advice, brought him to the nāga realm. As he was performing the Observance in this manner, a long period of time passed.

The Observance section is completed.

The Chapter on Garuḷas

At that time a certain brahmin dwelling in a village at the gate of Bārāṇasī, together with his son named Somadatta, having gone to the forest, having set out stakes, traps, snares, nets and so on, having killed deer, having brought the meat on a carrying pole, earned his livelihood by selling it. One day, not having obtained even so much as an iguana, having said "Dear Somadatta, if we go empty-handed, your mother will be angry; let us take something and go," having gone towards the place where the Bodhisatta lay on the ant-hill, having seen the footprints of deer descending into the Yamunā to drink water, having said "Dear son, a deer track is evident; you step back and stand; I shall shoot a deer that has come for the purpose of water," having taken his bow, looking for deer, he stood at the root of a certain tree. Then one deer came in the evening time to drink water.He shot it. The deer, not falling there, frightened by the force of the arrow, with blood flowing, fled. The father and son, having pursued it, having taken the meat at the place where it had fallen, having come out from the forest, at the time of sunset, having reached that banyan tree, saying "Now it is not the right time; it is not possible to go; let us stay right here," having placed the meat to one side, having climbed the tree, they lay down among the branches. The brahmin, having awoken towards the break of dawn, applied his ear to listen for the sound of deer.

At that moment the nāga maidens, having come, prepared a flower seat for the Bodhisatta. He, having made the serpent body disappear, having created a divine body adorned with all ornaments, with divine grace sat down on the flower seat. The nāga maidens too, having venerated him with scents, garlands and so on, having played divine musical instruments, began dancing and singing. The brahmin, having heard that sound, having thought "Who indeed is this? I shall find out," even having called "Son, son!" being unable to awaken his son, saying "Let him sleep; he must be weary; I myself shall go," having descended from the tree, went to his presence. The nāga maidens, having seen him, together with the musical instruments, having dived into the earth, went to their own nāga realm itself. The Bodhisatta was all alone. The brahmin, having gone to his presence, asking, spoke a pair of verses -

797. "In the midst of the forest of flower offerings, who is this red-eyed one with space between shoulders exposed?
Who are these ten women wearing conch-shell bracelets and armlets, well-clothed, standing and paying homage?

798. "Who are you with mighty arms in the midst of the forest, you shine like fire sprinkled with ghee;
Are you an influential demon, or are you a serpent of great might?"

797-798. Therein, "of the flower offering" means endowed with the divine flower offering brought for the purpose of venerating the Bodhisatta. "Who" means who indeed are you by name. "Red-eyed" means with red eyes. "With space between shoulders exposed" means with broad space between the shoulders. "Wearing conch-shell bracelets and armlets" means wearing golden ornaments. "With mighty arms" means great-armed.

Having heard that, the Great Being, having thought "Even if I were to say 'I am one among Sakka and the others,' this brahmin would indeed believe it, but today it is fitting for me to speak only the truth," telling of his own state as king of the nāgas, said -

799. "I am a serpent, possessing supernormal power, radiant, difficult to surpass;
Angered, I could burn with my heat even a prosperous country.

800. "For my mother was born of the sea, and Dhataraṭṭha is my father;
I am the youngest brother of Sudassana, they know me as Bhūridatta."

799-800. Therein, "radiant" means possessing the power of poison. "Difficult to surpass" means unable to be surpassed by another. "I could burn" means he says: if I, angered, were to burn even a prosperous country, with merely the falling of my fang upon the earth, together with the earth, by my power that entire country would become ashes. "I am the younger brother of Sudassana" means I am the younger brother of my brother Sudassana. "The wise" means thus they know me in the serpent realm measuring five hundred yojanas.

And having said this, the Great Being thought: "This brahmin is fierce and harsh; having informed a snake-charmer, he might even cause an obstacle to my Observance practice. What if I were to lead him to the serpent realm and, having given him great glory, make my Observance practice last long." Then he said to him: "Brahmin, I will show you great glory, the delightful serpent realm; come, let us go there." "Master, I have a son; when he comes, I will come." Then the Great Being, having said "Go, brahmin, bring him," pointing out his own residence, said -

801. "That deep lake with constant whirlpools, fearsome, which you see;
This is my divine abode, of the height of many hundreds of men.

802. "Resounding with peacocks and herons, with blue waters from the midst of the forest;
Enter the Yamunā, do not be frightened, secure for those who keep their duties, safe."

801-802. Therein, "sadāvaṭṭaṃ" means a whirlpool that is always occurring. "Bhesmaṃ" means frightful. "Pekkhasī" means which such lake you see. "Mayūrakoñcābhirudaṃ" means resounded with, sung to by, peacocks and herons dwelling in the forest thickets on both banks. "Nīlodaṃ" means with blue water. "Vanamajjhato" means flowing through the middle of the forest. "Pavisa mā bhīto" means enter such a Yamunā having become fearless. "Vattavataṃ" means enter the dwelling ground of those who are dutiful, who are possessed of good conduct; go, brahmin, bring your son.

The brahmin, having gone, having reported that matter to his son, brought his son. The Great Being, having taken both of them, having gone to the bank of the Yamunā, standing on the bank, said -

803. "Having arrived there with your attendant, together with your son, brahmin;
Venerated by me with sensual pleasures, you shall live happily, brahmin."

Therein, "having arrived there" means you, having arrived at our nāga realm."By me" means venerated with my own sensual pleasures. "You shall live" means he will live happily there in the nāga realm.

Having said thus, the Great Being brought both those father and son to the nāga realm by his own power. A divine individual existence appeared for them there.Then the Great Being, having given them divine success, gave four hundred nāga maidens to each. They experienced great success. The Bodhisatta too, heedful, performed the Observance practice. Fortnightly, having gone to attend upon his mother and father, having spoken a talk on the Teaching, and from there having gone to the brahmin's presence, having asked about his health, having said "Whatever you have need of, you should say it; be content and delight," having exchanged friendly welcome with Somadatta too, he went to his own dwelling. The brahmin, having dwelt for one year in the nāga realm, became dissatisfied due to his meagre merit and wished to go to the human world. The nāga realm appeared to him like a world-interstice hell, the decorated mansion like a prison, the decorated nāga maidens attended upon him like demonesses. He, thinking "I am dissatisfied for the time being; I shall find out Somadatta's mind too," having gone to his presence, said "What, dear son, are you dissatisfied?" "Why should I be dissatisfied? I am not dissatisfied. But are you dissatisfied, father?" "Yes, father." "For what reason?" "I am dissatisfied through not seeing your mother and brothers and sisters. Come, dear son Somadatta, let us go." He, even though having said "I shall not go," being entreated by his father again and again, accepted saying "Very well."

The brahmin thought "My son's consent has been obtained for the time being. But if I tell Bhūridatta 'I am dissatisfied,' he will give me even more fame, and thus my departure will not happen. But by one means, having praised his success, having asked 'Having abandoned such success, why do you go to the human world to perform the Observance practice?' when it is said 'For the sake of heaven,' I shall convince him saying 'You, having abandoned such success, perform the Observance practice for the sake of heaven; far less then should we ourselves earn our livelihood on another's wealth. I too, having gone to the human world, having seen my relatives, having gone forth, shall practise the ascetic duty.' Then he will permit my departure." Having thought thus, one day, when he came and was asked "What, brahmin, are you dissatisfied?" having said "Nothing is lacking for us from your presence," without saying anything connected with departure, to begin with, praising his success, he said -

804. "Level all around, the earth abounds with fragrant shrubs;
Covered with red insects, it shines with the finest green vegetation.

805. "Charming are the sacred forests, charming are those resounding with the song of swans;
Covered with blossoming lotuses they stand, well-fashioned lotus ponds.

806. "The pillars are octagonal, well-made, all made of lapis lazuli;
The mansions have a thousand pillars, full of maidens, they shine.

807. "You have been reborn in a mansion, divine, through your own merits;
Unconfined, safe, charming, endowed with perpetual happiness.

808. "Methinks you do not long for the mansion of the thousand-eyed one;
For this supernormal power of yours is extensive, like that of Sakka the radiant."

804-808. Therein, "level all around" means all around in all directions, this earth in your nāga realm is strewn with gold, silver, gems, pearls and sand, and is level. "The earth abounds with fragrant shrubs" means endowed with many fragrant shrub plants. "Covered with red insects" means covered with golden red insects."It shines with the finest green vegetation" means covered with green-coloured dabba grass, it shines - this is the meaning. "Sacred forests" means forest groves. "Covered with blossomed flowers" means the water surfaces covered with lotus petals that have blossomed and fallen. "Well-fashioned" means well created by the achievement of your merit. "Octagonal" means in your dwelling mansions there are octagonal, well-made pillars made of lapis lazuli. With those pillars, your mansions of a thousand pillars, full of nāga maidens, shine. "You have arisen" means you have been reborn in such a mansion - this is the meaning. "The mansion of the thousand-eyed one" means the Vejayanta mansion of Sakka. "For this supernormal power of yours is extensive" means because this supernormal power of yours is extensive, therefore I think that by that Observance practice you do not aspire even for the mansion of Sakka, but aspire for another position greater than that.

Having heard that, the Great Being, having said "Do not speak thus, brahmin; compared with the fame of Sakka, our fame is like a mustard seed beside Sineru; we are not even worth being his attendants," spoke a verse -

809. "The power of the radiant one cannot be attained even by mind;
Of those who wield power, including Indra, while indulging themselves."

Its meaning is - Brahmin, the fame of Sakka cannot be attained even by one thinking in mind for one, two, three, or four days "It would be this much." Even those four great kings who attend upon him - compared with the fame of those four guardians of the world, those kings of gods, who while attending, conduct themselves having made Indra their leader, including Indra, wielding power - the fame of us who are born as animals is not worth a sixteenth fraction.

And having said thus, having heard the words "This, methinks, is the mansion of the thousand-eyed one," I recollected that. Explaining his own aspiration, saying "For I, aspiring for Vejayanta, perform the Observance practice," he said -

810. "Longing for that mansion of the deathless ones, seeking happiness;
Observing the Observance, I lie on the top of the ant-hill."

Therein, "longing for" means having aspired. "Of the deathless ones" means of the long-lived gods. "Seeking happiness" means of those whose happiness has been sought, of those established in happiness.

Having heard that, the brahmin, having attained pleasure thinking "Now an opportunity has been obtained by me," asking permission to go, spoke a pair of verses -

811. "And I, seeking deer, together with my son, entered the forest;

Whether I am dead or alive, my relatives do not inform about me.

812. "I would address Bhūridatta, the son of Kāsi, the famous one;
Approved by you, may we see our relatives."

811-812. Therein, "do not inform" means they do not know; there is no one even speaking about them. "I address" means I address. "Son of Kāsi" means the son of the daughter of the king of Kāsi.

Then the Bodhisatta said -

813. "This indeed is my desire, that you dwell near me;
For such sensual pleasures are not easily obtained among humans.

814. "If you wish for a site, venerated by me with sensual pleasures;
You are approved by me, may you see your relatives in safety."

813-814. The Great Being, having said the pair of verses, thought -"This one, living happily in dependence on the gem, will not tell anyone; I shall give him the gem that grants all desires." Then, giving it to him, he said -

815. "Wearing this divine gem, one gains cattle and sons;
One becomes healthy and happy, go taking it, brahmin."

Therein, "one gains cattle and sons" means one wearing this gem, by its power, gains cattle and sons and whatever else one wishes, one obtains all that.

Then the brahmin spoke a verse -

816. "I gladly accept your wholesome word, Bhūridatta;
I shall go forth, I am old, I would not long for sensual pleasures."

Its meaning is - Bhūridatta, your word is wholesome and blameless; that I gladly accept, I do not reject. But I am old, therefore I shall go forth, I do not long for sensual pleasures - what use is the jewel to me?

The Bodhisatta said -

817. "If there is dissolution of the holy life, there is business to be done with wealth;
Come unshaken, I will give you much wealth."

Therein, "if there is dissolution" means abiding by the holy life is indeed difficult to do; if for one not taking delight in it there is dissolution of the holy life, then for one who has become a householder there is business to be done with wealth; at such a time you, having become free from suspicion, should come to my presence; I will give you much wealth.

The brahmin said -

818. "I gladly accept your wholesome word, Bhūridatta;
Again I will come, if there should be need."

Therein, "punapi" means "puna api"; or this itself is the reading.

Then, having known his wish to remain there, the Great Being, having commanded the young nāga men, brought the brahmin to the human world. Making known that meaning, the Teacher said -

819. "Having said this, Bhūridatta sent four people;
Come, go, arise, quickly bring the brahmin.

820. "Having heard that word of his, four people having risen;
Sent by Bhūridatta, quickly brought the brahmin."

819-820. Therein, "brought" means having brought them across from the Yamunā, they caused them to reach the road to Bārāṇasī, and having caused them to reach it, having said "You go," they returned to the nāga realm itself.

The brahmin too, telling his son "Dear Somadatta, in this place we shot a deer, in this one a boar," having seen a pond on the way, having said "Dear Somadatta, let us bathe," when it was said "Very well, father," both of them, having taken off the divine ornaments and divine garments, having made a bundle, having placed it on the bank of the pond, having descended, bathed. At that moment those disappeared and went to the nāga realm itself. The ochre rags that had been formerly worn fastened themselves upon their bodies, and the bows, arrows, and spears too became just as before. Somadatta lamented "We have been ruined by you, father."Then his father consoled him "Do not worry; as long as there are deer in the forest, having killed deer, we shall earn our livelihood." Somadatta's mother, having heard of their coming, having gone out to meet them, having led them to the house, satisfied them with food and drink. The brahmin, having eaten, fell into sleep. The other woman asked her son "Dear son, for so long a time where have you been?" "Mother, we were taken to the nāga realm by Bhūridatta the king of serpents; having become dissatisfied there, we have now come back." "But has any jewel been brought by you?" "Nothing was brought, mother." "Was nothing given to you by him?" "Mother, a gem that grants all desires was given by Bhūridatta to my father, but it was not taken by this one." "For what reason?" "He will go forth, it seems."She, having become angry thinking "For so long a time, making the children my burden, having dwelt in the nāga realm, now it seems he will go forth," striking his back with a rice-husking ladle, threatened him "I say, you wicked brahmin, it seems you do not take the jewel gem because you will go forth; then why have you come here without going forth? Get out of my house quickly!" Then, having said to her "Dear lady, do not be angry; as long as there are deer in the forest, I shall support you," having gone to the forest together with his son, he earned his livelihood in the former manner itself.

At that time, in the region of the southern great ocean, a certain garuḷa dwelling in the silk-cotton tree, having scattered the water in the ocean with the winds of his wings, seized a king of serpents by the head. For at that time the supaṇṇas did not know how to seize a serpent; afterwards they learnt in the Paṇḍara Jātaka. But he, even having seized him by the head, without submerging in the water, having lifted him up, having taken him hanging down, flew over the summit of the Himalayas. At that time a certain brahmin, an inhabitant of the Kāsi country, having gone forth in the going forth of sages, having built a hermitage in the Himalayan region, was dwelling there. At the end of his walking path there is a great banyan tree.He spends

the day residence at its root. The supaṇṇa carries the serpent over the top of the banyan tree. The serpent, hanging down, for the purpose of release, wrapped a branch of the banyan tree with his tail. The supaṇṇa, not knowing that, by his great strength, sprang forward into the sky itself. The banyan tree was uprooted together with its root. The supaṇṇa, having led the serpent to the silk-cotton tree forest, having struck with his beak, having split open the belly, having eaten the serpent fat, threw the body into the depths of the ocean. The banyan tree, falling, made a great sound. The supaṇṇa, looking down thinking "What is this sound?" having seen the banyan tree, having thought "From where was this uprooted by me?" having known as true "This is the banyan tree at the end of the hermit's walking path," thinking "This was of great help to him; 'Has unwholesomeness been produced by me, or not?' - having asked him that very question, I shall find out," went to his presence in the guise of a young man.

At that moment the hermit was levelling that place.The king of the supaṇṇas, having paid homage to the hermit, seated to one side, as if not knowing, asked "What is this place for, venerable sir?" "Lay follower, a certain supaṇṇa, carrying away a serpent for the purpose of food, even though the serpent had wrapped a banyan branch with its tail for the purpose of release, having sprung forward by its own great strength, went; then the banyan tree was uprooted; this is the place where it was uprooted." "But, venerable sir, does unwholesome action accrue to that supaṇṇa, or not?""If he does not know, an action without volition is not unwholesome." "But what about the serpent, venerable sir?" "He did not seize this one to destroy it; he seized it for the purpose of release; therefore for him too there is none indeed." The supaṇṇa, being pleased with the hermit, said "Venerable sir, I am that king of the supaṇṇas; I am satisfied by your answering of questions. You dwell in the forest; I know a certain Ālampāyana spell; the spell is priceless. That I give to you, making it the teacher's share; accept it, will you not?" "I have no need of a spell; go, you."He, having entreated him again and again, having caused him to accept, having given the spell, having explained the medicines, departed.

The garuḷa chapter is completed.

The Chapter on Play

At that time in Bārāṇasī a certain poor brahmin, having taken on much debt, being accused by the creditors, thinking "What use is my dwelling here? Having entered the forest, it is better to die," having departed, having entered the forest, gradually having reached that hermitage, pleased the hermit through the accomplishment of duties. The hermit, having thought "This brahmin is exceedingly helpful to me; I shall give him the divine spell given by the king of the supaṇṇas," having said "Brahmin, I know the Ālampāyana spell; that I give to you; take it, will you not?" even when it was said "Enough, venerable sir, I have no need of a spell," having spoken again and again, having pressed, having caused him to accept, gave it indeed. And he told him everything - the medicines suitable for that spell and the spell procedures. The brahmin, thinking "A means of livelihood has been obtained by me," having dwelt for a few days, having made the pretext "A wind illness afflicts me, venerable sir," being

dismissed by the hermit, having paid homage to him, having asked his forgiveness, having departed from the forest, gradually having reached the bank of the Yamunā, reciting that spell, goes along the highway.

At that time about a thousand attendant nāga maidens of Bhūridatta, having taken that jewel gem that grants all desires, having departed from the nāga realm, having placed it on a heap of sand on the bank of the Yamunā, having played water-sport the whole night by its radiance, at the break of dawn, having adorned themselves with every ornament, having surrounded the jewel gem, invoking fortune, sat down. The brahmin too, reciting the spell, reached that place.They, upon hearing the sound of the spell, thinking "This must be a supaṇṇa," frightened by the fear of death, not having taken the jewel gem, having dived into the earth, went to the nāga realm. The brahmin too, having seen the jewel gem, with a satisfied mind thinking "Just now my spell has succeeded," having taken the jewel gem, set out. At that moment the hunter-brahmin, entering the forest together with Somadatta for the killing of deer, having seen that jewel gem in his hands, said to his son "Dear son, is this not the gem given to us by Bhūridatta?" "Yes, father, that is the gem." "Then let us speak of its faults and, having deceived this brahmin, take this jewel gem." "Father, formerly when it was being given by Bhūridatta you did not take it; now this brahmin will deceive you in the same way; be silent." The brahmin said "Let it be, dear son; you will see the deceptive nature of either this one or of me" - and conversing with the Ālampāyana spell-reciter, he said -

821. "Having held up a jewel, auspicious, of good wealth, delightful;
A rock endowed with characteristics, who obtained this jewel?"

Therein, "auspicious" means deemed auspicious, granting all desires."Who this" means where did you obtain this jewel.

Then Alampāyana spoke a verse -

822. "Surrounded all around by thousands of red-eyed ones;
Today, going along the path at the proper time, I obtained this gem."

Its meaning is - I, today, right early, going along the path, the road, obtained this gem surrounded all around by red-eyed nāga maidens numbering about a thousand. For having seen me, all of them, frightened by fear, having abandoned this, fled.

The hunter-brahmin, wishing to deceive him, making known the faults of the jewel gem, wishing to take it himself, spoke three verses -

823. "This rock, well attended to, honoured and revered always;
Well maintained and well deposited, it would accomplish every purpose.

824. "For one who has failed in conduct, in discarding or in bearing in mind;
This rock has been attended to unwisely, for destruction.

825. "An unwholesome one is not worthy to wear this divine gem;
Proceed with a hundred gold coins, give me this jewel of mine."

823-825. Therein, "every purpose" means whoever knows how to well attend to this rock, to honour it, to cherish it as one's own life, to well maintain it, and to well

deposit it, for him alone this rock, well attended to, honoured, revered, well maintained, and well deposited, accomplishes every purpose - this is the meaning. "For one who has failed in attendance" means but whoever has failed in attendance, for him this, attended to by wrong means, brings about destruction itself - so he says. "Worthy to hold" means worthy of holding."Proceed with a hundred gold coins" means there are many gems in our house, we know how to take this one. I shall give you a hundred gold coins; proceed with that; give this jewel gem to me. For in his house there was not even one gold coin. But he knew the nature of that gem as a giver of all desires. Therefore this occurred to him: "I, having bathed up to the head, having sprinkled the gem with water, shall say 'Give me a hundred gold coins'; then he will give to me; that I shall give to this one." Therefore, being bold, he spoke thus.

Then Alampāyana spoke a verse -

826. "And this gem of mine is not to be bought, with cattle or with jewels;
This rock endowed with characteristics, indeed this gem of mine is not to be bought."

Therein, "na ca myāya" means this gem, being my own, is not to be sold by anyone. "Neva keyyo" means and this gem of mine is endowed with auspicious signs, therefore it is indeed not to be bought, not to be sold by anyone for any thing whatsoever.

The hunter-brahmin said -

827. "If this gem of yours is not to be bought, with cattle or with jewels;
Then by what can the gem be bought? Tell me this when asked."

Alampāyana said -

828. "He who would point out to me the great elephant, powerful, difficult to pass over;
To him I would give this rock, blazing as if with radiance."

Therein, "blazing as if with radiance" means as if blazing with light.

The hunter-brahmin said -

829. "Who indeed, with the appearance of a brahmin, a supaṇṇa, the excellent among birds;
Seeking to devour a serpent, searching for his own prey."

Therein, "who indeed" - this the hunter-brahmin, having thought "it must be a garuḷa searching for its own prey," spoke thus.

Alampāyana spoke thus -

830. "I am not the lord of the twice-born, nor has a Garuḷa been seen by me;
By a venomous snake my wealth was obtained, so they know me as a physician, brahmin."

Therein, "they know me" means they know me as "this is the physician named Alampāyana whose wealth was obtained by a venomous snake."

The hunter-brahmin said -

831. "What fruit do you have, what craft is found in you;
Or in what are you so obstinate, that you do not respect the snake?"

Therein, "or in what are you so obstinate" means: having been supported by what, having made what as a support, you do not respect the snake, the venomous serpent, not treating it as foremost, you despise it - thus he asks.

He, explaining his own power, said -

832. "To the forest-dwelling sage, the long-practising ascetic;
The supaṇṇa declared to the Kosiya, the unsurpassed knowledge of poison.

833. "That one among those with developed selves, meditating in the mountain caves;
I attended on him attentively, unwearied day and night.

834. "He was then attended upon by me, dutiful and living the holy life;
He manifested the divine hymn, willingly the Blessed One for me.

835. "I am obstinate in the charms, I do not fear the snake;
Teacher of poison-destroyers, they knew me as 'Sufficient-drink'."

832-835. Therein, "declared to the Kosiya" means the supaṇṇa told the sage of the Kosiya clan. The reason declared by him, however, should be told having expanded it all in detail. "A certain one with a developed self" means a certain one among the sages with developed selves. "Sammanta" means dwelling. "Of his own wish" means by one's own desire. "To me" means he made known that charm to me."I in the charms, obstinate" means I am supported by and dependent on your charms. "Of the hooded ones" means of the serpents. "Of the poison-destroyers" means of the physicians who destroy poison.

Having heard that, the hunter-brahmin thought "This Alampāyana, whoever shows him a serpent, he will give that one a jewel gem; having shown him Bhūridatta, I shall take the gem." Then, consulting together with his son, he spoke a verse -

836. "Let us take the gem, dear son, Somadatta, understand;
Let us not willingly abandon the glory obtained, through punishment."

Therein, "let us take" means let us take. "Willingly" means by one's own preference, having struck with a stick, let us not give up.

Somadatta said -

837. "One who has come to his own dwelling, who honoured you, brahmin;
Why through delusion do you wish to betray such a doer of good?

838. "If you desire wealth, Bhūridatta will give;
Having gone to him, request, he will give you much wealth."

837-838. Therein, "honoured" means he honoured with divine sensual pleasures."Do you wish to betray" means: why do you wish to do an act of betrayal against such a

friend, dear son?

The brahmin said -

839. "What has come into the hand, what has come into the bowl, scattered about, is better to eat;
May the benefit visible here and now not pass us by, Somadatta."

Therein, "come into the hand" means dear son Somadatta, you are young and do not know the way of the world. For whatever has come into the hand or has come into the bowl or has been scattered and placed in front, that alone is better for me to eat, not what stands far away.

Somadatta said -

840. "He suffers in the terrible hell, and even opens up for the buffalo;
The betrayer of friends, the abandoner of welfare, withers away even while alive.

841. "If you desire wealth, Bhūridatta will give;
Methinks the enmity self-made, before long you will experience."

840-841. Therein, "even opens up for the buffalo" means, dear, the earth splits and gives an opening for the betrayer of friends while he is still alive. "The abandoner of welfare" means one who abandons one's own welfare. "Withers away even while alive" means he withers while still living, he becomes a human ghost. "Self-made enmity" means evil done by oneself. "Before long" means I think you will experience it before long indeed.

The brahmin said -

842. "Having performed the great sacrifice, thus brahmins are purified;
We shall perform the great sacrifice, thus we shall be freed from evil."

Therein, "are purified" means dear son Somadatta, you are young and do not know anything; showing that brahmins, having done whatever evil, are purified through sacrifice, he said thus.

Somadatta said -

843. "Well then, now I shall depart, I shall not today with you;
Go even a single step, with such a wrongdoer."

Therein, "I shall depart" means I go away; the meaning is I run away.

And having said thus, the wise young man, being unable to make his father accept his own word, having made the deities look down upon him with a loud voice, saying "I shall not go together with such an evildoer," while his father was watching, having run away, having entered the Himalayas, having gone forth, having produced the direct knowledges and the meditative attainments, with his meditative absorption not fallen away, was reborn in the Brahma world. Making known that meaning, the Teacher said -

844. Having said this to his father, Somadatta, the very learned one;
Having made the beings look down upon him, from that place he departed."

The hunter-brahmin, thinking "Where will Somadatta go, setting aside his own house?" having seen Alampāyana slightly displeased, having said "Alampāyana, do not worry, I shall show you Bhūridatta," having taken him, having gone to the place where the king of serpents performed the Observance, having seen the king of serpents lying on the top of the ant-hill having coiled his coils, standing not far away, having stretched out his hand, spoke two verses -

845. "Seize this great serpent, bring me that gem;
He has the colour of a red insect, whose head is red.

846. "Like a heap of cotton fluff, this body is seen;
Gone to the top of an ant-hill he lies, take that, brahmin."

845-846. Therein, "having the colour of a red insect" means he shines like the colour of a red insect. "Like a heap of cotton" means like a heap of well-prepared cotton.

Then the Great Being, having opened his eyes, having seen the hunter-brahmin, thinking "This one would create an obstacle to my Observance," led him to the nāga realm and established him in great prosperity. He did not wish to take the jewel being given by me. But now he comes having taken a snake-catcher.If I were to become angry with this betrayer of friends, my morality will be broken. But the Observance endowed with four factors was determined by me from the very first; let it remain just as determined. Whether Alampāyana cuts me or roasts me or pierces me with a stake, I will indeed not be angry with him" - having thus reflected, "If indeed I were to look at these, they would become ashes. Even though he beats me, I will not be angry, I will not look" - having closed his eyes, having made the perfection of determination the forerunner, having placed his head between his coils, having become quite motionless, he lay down. The hunter-brahmin too said "Dear Alampāyana, take this serpent, give me the jewel." Alampāyana, having seen the serpent, satisfied, not counting the jewel as anything, threw it into his hands saying "Take it, brahmin." It, having slipped from his hand, fell upon the earth.As soon as it had fallen, it entered the earth and went to the nāga realm itself.

The brahmin fell away from three things: the jewel gem, the friendship with Bhūridatta, and the sonship. He, lamenting "I have become without support; my son's word was not heeded," went home. Alampāyana too, having smeared his own body with divine medicines, having chewed a little, having sprinkled his own body, muttering a divine spell, having approached the Bodhisatta, having seized him by the tail, having dragged him, grasping firmly on the head, having opened his mouth, having chewed the medicine, he applied spittle into his mouth. The king of serpents, of a clean nature, not being angry out of fear of breach of morality, did not even open his eyes. Then, having performed the medicine-spell on him, having seized him by the tail, having made him head-downwards, having shaken him, having caused him to disgorge the food he had taken, having made him lie down at full length on the ground, having trampled him with his feet as if crushing lentils, the bones were as if

being ground to powder. Again, having seized him by the tail, he beat him as if beating a cloth. The Great Being, even though experiencing such suffering, was indeed not angry. Making known that meaning, the Teacher said -

847. "Then with divine medicines, muttering and spell-verses;
Thus she was able to heal him, having made protection for herself."

Therein, "asakkhi" means was able. "Satthuṃ" means to take.

Thus he, having made the Great Being weak, having prepared a box with creepers, put the Great Being in there, but due to the largeness of his body, he does not fit in there. Then, having pushed him in by striking with his heel, having taken the box, having gone to a village, having set it down in the middle of the village, he called out "Let those wishing to see the dancing of the serpent come!" The entire village inhabitants assembled. At that moment Ālampāyana said "Come out, great serpent!" The Great Being thought "Today it is fitting for me to perform, pleasing the assembly. Thus Ālampāyana, having obtained much wealth, satisfied, will release me.Whatever he makes me do, that I shall do." Then he, having taken him out of the box, said "Be large!" He became large. "Be small, round, armoured, one-hooded, two-hooded, three-hooded, four-hooded, five, six, seven, eight, nine, ten, twenty, thirty, forty, fifty-hooded, a hundred-hooded, tall, short, with visible body, with invisible body, with half body visible, blue, yellow, red, white, crimson, emit a flame of fire, emit water, emit smoke!" The Great Being, having created the individual existences in each and every form as it was spoken, displayed a dance. Having seen that, no one was able to hold back tears.

People gave abundant gold, silver, cloths, ornaments and so on.Thus in that village he obtained about a thousand. Although he, when seizing the Great Being, had said "Having obtained a thousand, I shall release him," but having obtained that wealth, out of greed for wealth he did not release him, thinking "Even in a small village so much wealth has been obtained by me; in a city, it is said, I shall obtain much." He, having established a household in that village, having had a box made of jewels constructed, having put the Great Being in there, having mounted a comfortable carriage, having departed with a great retinue, making him perform in villages, market towns and so on, gradually arrived at Bārāṇasī. He gives the serpent king honey-parched corn, and having killed frogs, gives them; he does not take food out of fear of not being released. Even though he was not taking food, again, beginning with the four gate-villages, he made him perform here and there for about a month at each place. On the fifteenth-day Observance day, however, he had it announced to the king "Today I shall make him perform in your presence." The king, having had a drum circulated in the city, had the public assembled. In the royal courtyard they tied beds upon beds.

The sport section is completed.

The Chapter on Entering the City

On the very day the Bodhisatta was seized by Ālampāyana, the Great Being's mother saw in a dream him being led away by a dark man with red eyes, having cut off his right arm with a sword, with blood flowing forth. She, frightened and trembling, having risen, having touched her right arm, knew the state of being a dream. Then

this occurred to her: "A harsh evil dream has been seen by me; there must be danger either for my four sons, or for King Dhataraṭṭha, or for me." But however, she thought excessively about the Great Being in particular. Why? The rest dwell in their own serpent realm, but the other, due to his disposition towards morality, having gone to the human world, performs the Observance practice. Therefore she thought excessively about him alone: "Could it be that a snake-catcher or a supaṇṇa has seized my son?" Then, when a fortnight had passed, she became overcome by displeasure, thinking "My son cannot carry on without me beyond a fortnight; surely some danger must have arisen for him." With the passing of a month, however, on account of her sorrow, there was no time whatsoever when tears were not flowing; her heart withered, her eyes became swollen. She sat looking at the very path of his coming, thinking "Now he will come, now he will come." Then her eldest son Sudassana, after the lapse of a month, came together with a great assembly for the purpose of seeing his mother and father, having left the assembly outside, having ascended the mansion, having paid homage to his mother, stood to one side. She, bewailing Bhūridatta, did not converse anything with him. He thought "My mother, when I came before, is pleased, makes a friendly welcome; but today she is overcome by displeasure; what indeed is the reason?" Then, asking him, he said -

848. "Having seen me coming, endowed with all sensual pleasures;
Your faculties are not joyful, your face has become tearful.

849. "Just as a lotus held in the hand, crushed by the palm;
Your face has become tearful, having seen me in such a state."

848-849. Therein, "not joyful" means not very clear. "Tearful" means your face, which was of the colour of a golden mirror, has become yellowish-dark. "Held in the hand" means cut by the hand. "Such" means of such a form, having seen me who has come with great splendour and glory for the purpose of seeing you.

Even though this was said, she did not speak at all.Sudassana thought: "Could she be angry with someone or troubled by someone?" Then, asking her, he spoke the other verse -

850. "Are you perhaps not breathing well, is there perhaps pain for you;
That your face is tearful, having seen me come?"

Therein, "are you perhaps not breathing well" - he asks whether anyone perhaps harms you by reviling or by abuse. "Your" means formerly, having seen me come, your face was not like this. But by whatever reason today your face has become tearful, tell me that - he asks.

Then she, explaining to him, said -

851. "Dear son, I saw a dream, a month ago from now;
'As if my right arm, having been cut off, smeared with blood;
A man, having taken it, departed, while I was crying.'

852. "Since I saw the dream, Sudassana, understand;
From then, neither by day nor by night, is happiness found by me."

851-852. Therein, "a month ago from now" means a month having passed below from now. It shows that "today it is a month since my dream was seen.""A man" means one black, red-eyed man. "While I was crying" means while she was weeping. "Happiness is not found by me" means my happiness indeed does not exist.

And having said thus, lamenting, she said "Dear son, my beloved little son, your younger brother, is not seen; there must be fear arisen for him" -

853. "Whom formerly surrounded, maidens of beautiful form;
Covered with a golden net, Bhūridatta is not seen.

854. "Whom formerly surrounded, bearers of excellent swords;
Like fully-bloomed kaṇikāra flowers, Bhūridatta is not seen.

855. "Well then, now we shall go, to Bhūridatta's dwelling;
Let us see your brother, who is righteous, accomplished in morality."

853-855. Therein, "full-blown" means like full-blown kaṇikāra trees, because of wearing golden garments and ornaments. "Well then" is an indeclinable particle used in the sense of release; she says "Come, dear son, let us go to Bhūridatta's dwelling."

And having said thus, she went there together with both his and her own assembly. But Bhūridatta's wives, not seeing him on the top of the ant-hill, were not occupied, thinking "He will be staying at his mother's dwelling." They, having heard "Our mother-in-law, it seems, not seeing her son, is coming," having gone out to meet her, lamenting with great lamentation "Lady, today a month has passed since your son has not been seen," fell at her feet. Making known that meaning, the Teacher said -

856. "And having seen her coming, the mother of Bhūridatta;
Having raised their arms, they cried out, the women of Bhūridatta.

857. "Dear lady, we do not know your son, who went below a month ago from now;
Whether dead or alive, the famous Bhūridatta."

856-857. Therein, "Dear lady, your son" - this is their talk of lamentation.

Bhūridatta's mother, having lamented together with her daughters-in-law in the middle of the street, having taken them, having ascended his mansion, having looked at her son's bed and seat, lamenting, said -

858. "Like a she-bird whose young have been killed, having seen the empty nest;
For a long time I shall grieve with suffering, not seeing Bhūridatta.

859. "Like an osprey whose young have been killed, having seen the empty nest;
For a long time I shall grieve with suffering, not seeing Bhūridatta.

860. "She, surely, like a cakkavākī bird, in a small lake without water;
For a long time I shall grieve with suffering, not seeing Bhūridatta.

861. "Just as a smith's forge burns within, not outside;
Thus I burn with sorrow, not seeing Bhūridatta."

858-861. Therein, "apassatī" means "not seeing." "Hatachāpāvā" means "like one whose young have been killed."

Thus, as Bhūridatta's mother was lamenting, Bhūridatta's dwelling was like the belly of the ocean, a single mass of sound. Not even one was able to remain in his own nature. The entire dwelling was like a Sāla grove struck by the wind of Yugandhara. Making known that meaning, the Teacher said -

862. "Like sal trees crushed down, trampled by the wind;
Sons and wife lie in Bhūridatta's dwelling."

Ariṭṭha and Subhoga, both brothers, going to attend upon their mother and father, having heard that sound, having entered Bhūridatta's dwelling, consoled their mother. Making known that meaning, the Teacher said -

863. "Having heard this proclamation, in Bhūridatta's dwelling;
Ariṭṭha and Subhoga ran forth without delay.

864. "Mother, be confident, do not grieve, for such is the nature of living beings;
They pass away and are reborn, this is their transformation."

863-864. Therein, "this is their transformation" means this death and rebirth is the transformation of this world, for thus indeed that world transforms. They say there is no one who is free from these two factors.

Samuddajā said -

865. "I too know, dear son, for such is the nature of living beings;
And being overcome by sorrow, not seeing Bhūridatta.

866. "If today this night for me, Sudassana, understand;
Not seeing Bhūridatta, methinks I will give up life."

865-866. Therein, "if today for me" - dear Sudassana, if today this night Bhūridatta will not come to see me, then I, not seeing him, think I shall give up life.

The sons said -

867. "Mother, be confident, do not grieve, we will bring back our brother;
We shall go in every direction, wandering in search of our brother.

868. "On mountains, in mountain fastnesses, in villages and towns;
Within seven nights, see your brother has come."

867-868. Therein, "wandering" - "Mother, we three persons, wandering in search of our brother, shall go in every direction" - thus they consoled her.

Then Sudassana thought: "If all three of us go in one direction, there will be delay; it is proper for the three to go to three places - one to the heavenly world, one to the Himalayas, one to the human world. But if Kāṇāriṭṭha goes to the human world, wherever he sees Bhūridatta, he will burn that village or market town and come back; he is hard and harsh; it is not possible to send him there." And having thought, he sent Ariṭṭha to the heavenly world saying "Dear Ariṭṭha, you go to the heavenly world;

if Bhūridatta has been taken to the heavenly world by deities wishing to hear the Teaching, bring him back from there." But he sent Subhoga to the Himalayas saying "Dear son, you, having gone to the Himalayas, having searched for Bhūridatta in the five great rivers, come back." But he himself, wishing to go to the human world, thought - "If I go in the appearance of a young man, people will not hold me dear; it is proper for me to go in the guise of a hermit, for those gone forth are dear and agreeable to people." He, having assumed the guise of a hermit, having paid homage to his mother, departed.

Now the Bodhisatta had a half-sister named Ajamukhī. She had exceeding affection for the Bodhisatta. She, having seen Sudassana going, said - "Brother, I am exceedingly wearied; I too shall go together with you." "Dear sister, it is not possible for you to go; I am going in the manner of one gone forth." "But I, having become a small she-frog, having lain down among your matted hair, shall go." "If so, come." She, having become a young she-frog, lay down among his matted hair.Sudassana, thinking "I shall go searching from the very beginning," having asked the Bodhisatta's wives about his place of Observance practice, having first gone there, having seen the blood at the place where the Great Being was seized by Ālampāyana and the place of the box made of creepers, having known "Bhūridatta has been seized by a snake-catcher," with sorrow arisen, with eyes full of tears, having gone by the very path traversed by Ālampāyana to the first village where he had caused the serpent to perform, he asked the people "Was a serpent of such a form caused to perform here by some snake-catcher?" "Yes, it was caused to perform by Ālampāyana, a month ago from now." "Was any wealth obtained by him?" "Yes, right here about a thousand was obtained by him." "Where has he gone now?" "To such and such a village." He, from then on, asking, gradually went to the king's gate.

At that moment Ālampāyana, well-bathed, well-anointed, having put on a smooth polished cloth, having had the jewel box carried, had gone to the king's gate itself. The public gathered together; a seat was prepared for the king.He, while still standing inside the dwelling, sent word "I am coming; let the king of serpents be made to perform." Ālampāyana, having placed the jewel box on the patterned covering, having opened it, gave the signal "Come, great serpent!" At that time Sudassana too was standing in the midst of the assembly. Then the Great Being, having put out his head, looked at the entire assembly. For serpents look at the assembly for two reasons - to see whether there is a supaṇṇa as an obstacle or relatives. Having seen a supaṇṇa, frightened, they do not dance; or having seen relatives, being ashamed, they do not dance. But the Great Being, while looking, saw his brother in the midst of the assembly. He, having taken tears filling his eyes, having come out from the box, set forth facing towards his brother. The public, having seen him coming, frightened, drew back; only Sudassana stood firm. He, having gone, having placed his head on the top of his feet, wept; Sudassana too lamented. The Great Being, having wept, having turned back, entered the box itself. Ālampāyana too, thinking "The hermit must have been bitten by this serpent; I shall console him," having approached, said -

869. "The snake released from your hand fell upon your foot exceedingly;
Did it perhaps bite you, dear son? Do not fear, be happy."

Therein, "do not fear" means dear son, hermit, I am named Alampāyana, do not fear, your care is indeed my burden.

Sudassana, from the wish to speak with him, spoke a verse -

870. "This serpent is indeed not mine, it is able to cause suffering to anyone;
As far as there is a snake-catcher, none greater than me is found."

Therein, "to anyone" means this one is unable to cause even the slightest suffering to me. For there is no snake-catcher equal to me.

Alampāyana, not knowing "this is so-and-so by name," being angry, said -

871. "Who indeed, with the appearance of a brahmin, bloated, has come to the assembly;
Let them challenge with a good fight, let the assembly hear me."

Therein, "bloated" means arrogant, a fool, blind in knowledge."Avhāyantu" means challenging; or this itself is the reading. This is what is meant - this one, what fool, like a mad man, challenging me with a good fight, making himself equal with me, has come to the assembly; let the assembly hear my word, there is no fault of mine, do not be angry with me.

Then Sudassana addressed him in verse -

872. "You challenged me with a serpent, I with a frog's young;
Let there be a bet between us there, for five thousand."

Therein, "with a serpent" means you fight with me with a serpent, I will fight with you with a frog's young. "For five thousand" means in that battle of ours, let there be a bet for up to five thousand.

Alampāyana said -

873. "For I am wealthy and rich, you are poor, young man;
Who then is your surety, and what could be your stake?"

874. "And let there be a stake for me, and such a surety;
Let there be a bet between us there, for five thousand."

873-874. Therein, "who then is your" means who indeed is your surety, you who have gone forth. "And what could be your stake" means in this gambling, what wealth of yours indeed could there be as a deposit - he says "show me." "And let there be a stake for me" means but there is such deposit-wealth to be given by me, or such a surety to be kept; therefore let there be a bet between us for up to five thousand.

Sudassana, having heard his talk "let there be a bet between us for five thousand," fearless, having ascended to the king's dwelling, standing near his maternal uncle the king, spoke a verse -

875. "Listen to me, great king, may there be good fortune for you;
For my five thousand, I am indeed the famous surety."

Therein, "famous" means accomplished in the fame of virtues, accomplished in the

fame of various virtuous conduct.

The king, having thought "This hermit requests too much wealth from me, what indeed?" spoke a verse -

876. "Whether the debt is paternal, or whether it is self-made;
Why do you thus request so much wealth from me, brahmin?"

Therein, "whether paternal" means a debt is either taken and consumed by the father, or made by oneself; is there anything taken by my father from your hand, or by me? For what reason do you request so much wealth from me thus?

When this was said, Sudassana spoke two verses -

877. "The snake-charmer indeed with a serpent, seeks to defeat me;
I with a frog's young, shall cause the brahmin to be bitten.

878. "To see that, great king, today, O growth of the realm;
Surrounded by a company of warriors, go out to see the serpent."

877-878. Therein, "seeks to defeat" means he wishes to conquer in battle.Therein, if he is defeated, he will give me five thousand. If I am defeated, I will give him; therefore I request that much wealth. "That" means therefore you, great king, go out today to see the serpent show.

The king, saying "Then let us go," departed together with the hermit. Having seen him, Alampāyana, frightened, thinking "This hermit, having gone, has come having taken the king; he will become an attendant of the royal family," conforming to him, spoke a verse -

879. "I do not despise you, young man, by talk of craft;
You are too much with craft, you do not respect the snake."

Therein, "by talk of craft" means: young man, I do not despise you by my own craft, but you, being too much with craft, do not venerate this snake, you do not show esteem to the serpent.

Then Sudassana spoke two verses -

880. "I too do not despise you, brahmin, by talk of craft;
But with a poisonless serpent, you greatly deceive the people.

881. "If people knew it thus, as I know it;
You do not obtain, O torch, even a handful of chaff, whence wealth?"

880-881. Then his Alampāyana, being angry, said -

882. "Wearer of rough hide, matted-hair ascetic, unkempt one, bloated, come to the assembly;
You who thus despise a serpent gone to such a state, as 'poisonless.'

883. "Having approached him, you would know the full power of the fierce one;
Methinks he will quickly make you like a heap of ashes."

882-883. Therein, "unkempt one" means one whose eyes are unadorned. "Without poison, you despise" means without venom, you look down upon. "Having approached" means having gone up to. "You would know" means you should know.

Then Sudassana, engaging in sport with him, spoke a verse -

884. "There may be poison in the rat-snake, in the water-snake that feeds on stones;
But indeed no poison is found in the red-headed serpent."

Therein, "of the rat-snake" means of the house-snake. "Of the water-snake" means of the water-snake. "That feeds on stones" means of the blue-coloured snake. Thus, having shown the poisonless snakes, he said: there may be poison in these, but indeed not in the red-headed snake.

Then Alampāyana addressed him with two verses -

885. "This has been heard from the Worthy Ones, from the restrained austere ascetics;
Having given gifts here, donors go to heaven;
While living, give gifts, if you have something to give.

886. "This serpent is of great supernormal power, radiant, difficult to surpass;
With it I shall cause you to be bitten, it will reduce you to ashes."

885-886. Therein, "something to give" means if you have anything that should be given, give that.

887. "I too have heard this, my dear, from the restrained austere ascetics;
Having given gifts here, donors go to heaven;
You yourself give while living, if you have something to give.

888. "This one named Goat-face, full of fierce power;
With her I shall cause you to be bitten, she will reduce you to ashes.

889. "She who is the daughter of Dhataraṭṭha, my half-sister;
She, Goat-face, will bite you, full of fierce power."

887-889. These verses are the words of Sudassana. Therein, "full of fierce power" means full of fierce poison.

And having said thus, having called his sister in the very midst of the public saying "Mother Goat-face, having come out from among my matted hair, stand on my palm," he stretched out his hand. She, having heard his voice, while seated among the matted hair, having uttered the frog's cry thrice, having come out, having sat on his shoulder, having flown up, having dropped three drops of poison on the palm of his hand, entered again into his matted hair itself. Sudassana, having taken the poison, while just standing, uttered a great sound thrice: "This country will perish, this country will perish." That sound of his, having pervaded the twelve-yojana Bārāṇasī, remained. Then the king, having heard that sound, asked: "For what purpose will the

country perish?" "Great king, I do not see a place to pour out this poison.""Dear son, this earth is great; pour it out on the earth." Then, rejecting him saying "It is not possible to pour it on the earth, great king," he spoke a verse -

890. "If I were to pour it on the ground, Brahmadatta, understand;
Grasses, creepers, and medicinal plants would dry up without doubt."

Therein, "grasses and creepers" means grasses dependent on the earth, and creepers, and all medicinal plants would dry up; therefore it is not possible to pour it on the earth.

"Then, dear son, throw it upwards into the sky." Showing that there too it is not possible, he spoke a verse -

891. "If I were to cast it upward, Brahmadatta, understand;
For seven years the sky would not rain and snow would not fall."

Therein, "snow would not fall" means for seven years not even a drop of snow would fall.

"Then, dear son, sprinkle it with water." To show that there too it is not possible, he spoke a verse -

892. "If I were to pour it in the water, Brahmadatta, understand;
Whatever living beings are water-born, fish and turtles would die."

Then the king said to him - "Dear son, we know nothing; you yourself know the means by which our country does not perish." "If so, great king, have three pits dug in succession in this place." The king had them dug. Sudassana had the first pit filled with various medicines, the second with cow-dung, the third with divine medicines only. Then he dropped the poison drops into the first pit. At that very moment, having smouldered, a flame arose. It, having gone, seized the pit of cow-dung. From there too, a flame having arisen, having taken hold of the other one full of divine medicines, having burnt up the medicines, was extinguished. Alampāyana stood not far from that pit. Then the heat of the poison struck him, having stripped off his bodily skin, departed; he became a white leper. He, frightened by fear, uttered the words "I release the king of serpents" thrice. Having heard that, the Bodhisatta, having come out from the jewel box, having created a body adorned with all ornaments, stood with the grace of a king of gods. Sudassana too and Ajamukhī too stood there likewise. Then Sudassana said to the king - "Do you know, great king, whose sons these are?" "I do not know." "You do not know so far, but do you know that the daughter of the King of Kāsi, Samuddajā, was given to Dhataraṭṭha?" "Yes, I know; she is my younger sister." "We are her sons; you are our maternal uncle."

Having heard that, the king, trembling, having embraced them, having kissed them on the head, having wept, having led them up to the mansion, having shown great honour, making friendly conversation with Bhūridatta, asked "Dear son, how did Alampāyana seize you who are of such risen potency?" He, having related everything in detail, exhorting the king, expounded the Teaching to his maternal uncle saying "Great king, it is fitting for a king to exercise kingship in this manner." Then Sudassana said to him - "Maternal uncle, my mother, not seeing Bhūridatta, is

wearied; it is not possible for us to make delay." "Good, dear sons, you go for now. But I wish to see my sister; how shall I see her?""Maternal uncle, but where is our grandfather, the King of Kāsi?" "Dear son, being unable to live without my sister, having abandoned the kingdom, having gone forth, he dwells in a certain jungle thicket." "Maternal uncle, my mother wishes to see both you and our grandfather. You go on such and such a day to the presence of our grandfather; we, having taken our mother, shall come to our grandfather's hermitage. There you too shall see her." Thus they, having fixed the day for their maternal uncle, descended from the king's abode. The king, having sent off his nephews, having wept, turned back.They too, having dived into the earth, went to the nāga realm.

The city-entrance section is completed.

he Chapter on the Quest of the Great Being

When the Great Being arrived, the entire nāga realm was filled with one sound of lamentation. He too, being weary from having dwelt in the box for a month, lay down on a sick-bed. There was no measure of the nāgas coming to his presence.He is wearied speaking together with them. Kāṇāriṭṭha, having gone to the world of the gods and not seeing the Great Being, came back first. Then they made him the doorkeeper at the place where the Great Being was seated, thinking "This one is fierce and harsh; he will be able to keep back the assembly of nāgas." Subhoga too, having wandered through the whole of the Himalayas, and from there having searched the great ocean and the remaining rivers, comes approaching while searching the Yamunā. The hunter-brahmin too, having seen Alampāyana as a leper, thought "This one, having tormented Bhūridatta, has become a leper; but I showed him, who was so very helpful to me, to Alampāyana out of greed for the jewel; that evil will come upon me. Before that comes, I shall go at once to the Yamunā and perform the washing away of evil at the landing place of Payāga." He, having gone there, having said "By me the deed of betraying a friend was done towards Bhūridatta; I shall wash away that evil," performs the practice of immersion in water. At that moment Subhoga arrived at that place.Having heard that word of his, thinking "By this wicked one indeed my brother, the giver of so great fame, was shown to Alampāyana for the sake of the jewel treasure; I shall not give him his life," having wrapped around his feet with his tail, having dragged him, having caused him to sink in the water, at the time when he was without breath, he loosened a little. He raised his head. Then having dragged him again, he caused him to sink.Thus, being made weary many times by him, the hunter-brahmin, having raised his head, spoke a verse -

893. "The water embracing the world, established at Payāga;
Who, the spirit, swallowed me, having plunged into the Yamunā river."

Therein, "embracing the world" means acknowledged by the world as being capable of washing away evil thus. "Embracing" means sprinkling over with such water. "At Payāga" means at the landing place of Payāga.

Then Subhoga addressed him in verse -

894. "He who is the famous lord of the world, having surrounded Bārāṇasī on all sides;

I am the son of that bull among serpents, they call me Subhoga, brahmin."

Therein, "he who is this" means he who is this one."Having surrounded on all sides" means having scattered all around from all sides, by the ability to be difficult to strike by enemies, having encircled everything, he covered it above with his hood.

Then the brahmin, having thought "This is Bhūridatta's brother; he will not give me my life; what if I, having made him tender-hearted by praising the virtues of both this one and his parents, were to request my own life" - spoke a verse -

895. "For if you are the son of the bull among serpents, the king of Kāsi, the lord of the immortals;
Your father is a certain influential one, and your mother is unequalled among mortals;
Such a one of great might does not deserve to remove even a slave from a brahmin."

Therein, "of Kāsi" means of one so named by another name.Some read "of the king of Kāsika" as well. Because he had taken the daughter of the king of Kāsi, he describes even the kingdom of Kāsi as being his own property. "Lord of the immortals" means the lord of the serpents reckoned as immortals by reason of their longevity. "Influential" means of great might. "A certain one" means a certain one among the influential. "Even a slave" means such a one of great might does not deserve to remove even a slave of a brahmin devoid of power into the water, how much less a brahmin of great might.

Then Subhoga, making known the deed done by him, said "I say, you wicked brahmin, having deceived me, you think 'I shall be released'; I will not give you your life" -

896. "Having shot while depending on a tree, at an antelope that had come to drink;
That one, pierced, ran far away, swiftly by the arrow's force.

897. "You saw that fallen one, in the forest in a great wood;
He, taking a carrying pole of meat, in the evening approached the banyan tree.

898. "Resounding with parrots and myna-birds, tawny, spread with rugs;
Charming, cried out by cuckoos, constantly with green grass.

899. "There he appeared to you, blazing with supernormal power and fame;
My brother of great might, surrounded by maidens.

900. "You were attended upon by him, satisfied with all sensual pleasures;
You betrayed one who was not hateful, that enmity of yours has come here.

901. "Quickly stretch out your neck, I will not give you your life;
For the enmity surrounding my brother, I will cut off your head."

896-901. Therein, "in the evening you approached the banyan tree" means you went to the banyan tree at the improper time. "Tawny" means tawny by the colour of its ripe fruits. "Spread with rugs" means surrounded by aerial roots. "Cried out by cuckoos" means resounded with by cuckoos. "Constantly with green grass" means a piece of land constantly with green grass because of being grown on watery ground. "Appeared" means when you were standing at that banyan tree, that brother of mine became manifest. "By supernormal power" means by the fire of merit. "He by that" means he, you, having been led by that one to his own nāga realm, were attended upon. "Surrounding" means surrounding, recollecting the enmity, the evil deed done by you against my brother. "I will cut off your head" means I shall cut off your head.

Then the brahmin, having thought "He will not give me my life, but it is fitting to strive for the purpose of release by saying something," spoke a verse -

902. "A reciter, one devoted to sacrifice, and a brahmin who tends the sacred fire;
By these three grounds, a brahmin is not to be killed."

Therein, "by these" means by these three reasons beginning with being a reciter, a brahmin is not to be killed; it is not possible to kill a brahmin. What are you saying? For whoever kills a brahmin, he is reborn in hell.

Having heard that, Subhoga, having plunged into doubt, having thought "Having led this one to the nāga realm and having asked my brothers in return, I shall know," spoke two verses -

903. "That which is the city of Dhataraṭṭha, having plunged into the Yamunā river;
It shines entirely made of gold, having reached the Yāmuna mountain.

904. "There those tigers among men, my brothers born of the same mother;
As they will speak there, so you will be, brahmin."

903-904. Therein, "city" means the serpent city. "Plunged into" means entered into. "Having reached the Yāmuna mountain" means it shines having reached the Himalayas standing not far from the Yamunā. "There they" means in that city those brothers of mine dwell; when you are taken there, as they will speak, so you will be. For if indeed you spoke the truth, your life exists. If not, right there I shall cut off your head.

Having said thus to him, Subhoga, having seized him by the neck, throwing, reviling, and abusing, went to the door of the Great Being's mansion.

The chapter on the quest for the Great Being is completed.

The Chapter on Wrong Views

Then Kāṇāriṭṭha, who was sitting as the doorkeeper, having seen him being brought thus wearied, having gone out to meet him, said "Subhoga, do not vex him; brahmins are indeed sons of the Great Brahmā. For if the Great Brahmā finds out, having become angry thinking 'They are vexing my son,' he will destroy our entire serpent realm. For in the world brahmins are indeed the foremost, of great majesty; you do not know their power, but I indeed know it." Kāṇāriṭṭha, it is said, in the immediately preceding past existence was a brahmin who performed sacrifices; therefore he

spoke thus. And having said this, however, by the force of what he had previously experienced, being one disposed to sacrificing, having addressed Subhoga and the serpent assembly, having said "Come, friends, I shall describe to you the virtues of those who perform sacrifices," beginning the description of sacrifice, he said -

905. "Not higher, associated with the transient, sacrifices and Vedas, Subhoga, in the world;
For disparaging what is worthy of the highest, he gives up wealth and the principle of the good."

Therein, "not higher" means: Subhoga, in this world, sacrifices and Vedas are not higher, not inferior, of great majesty; they are associated with transient brahmins, therefore the brahmins too have become not higher. "What is worthy of the highest" means: therefore, disparaging a blameless brahmin, he gives up wealth and the principle of the wise. This, it is said, he spoke so that the nāga assembly might not be able to say "By this one the deed of betraying a friend was done towards Bhūridatta."

Then Kāṇāriṭṭha, having said to him "Subhoga, but do you know by whom this world was created?" when he said "I do not know," in order to show that it was created by the Great Brahmā, the grandfather of the brahmins, spoke the other verse -

906. "The nobles studied the earth, the lords of men, the merchants ploughing and the workers service;
They approached each according to their designated place, these were made by a master, they say."

Therein, "approached" means reached. Brahmā, it is said, having created the four castes beginning with the brahmins, first said to the nobles, the brahmins - "You should approach only Vedic recitation, do not do anything else," to the lords of men he said "You should conquer only the earth," to the merchants he said - "You should approach only ploughing," to the workers he said "You should approach only the service of the three castes." From then on, they say that the nobles approached Vedic recitation, the lords of men the earth, the merchants ploughing, and the workers service. "Each according to their designated place" means and approaching, they individually approached in accordance with their own family designation, in the very manner stated by Brahmā. "These were made by a master, they say" means thus indeed they relate that these were made by the master, the Great Brahmā.

Thus these brahmins are of great virtue by name. Having said "Whoever indeed, having gladdened his mind towards them, gives a gift, for him there is no conception elsewhere; he goes only to the heavenly world," he said -

907. "Dhātā, Vidhātā, Varuṇa, Kuvera, Soma, Yama, the moon, the wind, the sun;
These too, having sacrificed sacrifices diversely, to the teachers and also all sensual pleasures.

908. "Five hundred bows were drawn, he who was Ajjuna, powerful, with a dreadful army;
The thousand-armed, matchless on earth, he too then kindled the fire."

907-908. Therein, "these too" means these kings of gods beginning with Dhātā and so on. "Diversely" means having sacrificed sacrifices of many kinds. "And also all sensual pleasures" shows that having given all sensual pleasures to the brahmins who were teachers, they attained these states. "Drawn" means pulled. "Five hundred bows" means not five hundred bows, but he himself pulls a great bow measuring five hundred bows. "Bhīmasena" means one with a dreadful army. "Thousand-armed" means not that he had a thousand arms, but it was said thus because of his pulling a bow that required pulling by a thousand arms of five hundred archers. "Kindled the fire" means that king too, at that time, having satisfied the brahmins with all desirable things, kindled the fire, having established it, and tended it; by that very reason he was reborn in the heavenly world. Therefore he said: "Brahmins are indeed the foremost in this world."

He, praising brahmins further, spoke a verse -

909. "He who fed brahmins for a long time, with food and drink according to his ability;
With a gladdened mind, rejoicing, he became an inferior deity of great wealth."

Therein, "he who" shows that he was that ancient king of Bārāṇasī. "According to his ability" means according to his strength; whatever he had, having given up all of that, he fed them. "An inferior deity" means he was a certain influential king of gods. Thus he shows that brahmins are indeed the foremost worthy of offerings.

Then, bringing forth and showing yet another reason, he spoke a verse -

910. "The great seat, divine, of mind-made beauty, he who was able to feed the fire with ghee;
He, having sacrificed the sacrificial rites excellently, attained the divine destination of Mucalinda."

Therein, "great seat" means great food. "To feed" means to satisfy. "Sacrificial rites" means the arrangement of sacrifice. "Excellently" means having sacrificed to the excellent fire god. "Attained Mucalinda" means Mucalinda attained.

It is said that formerly in Bārāṇasī a king named Mucalinda, having had the brahmins summoned, asked about the path to heaven. Then they, having said "Show honour to the brahmins and to the brahmin deity," when it was said "What is the brahmin deity?" they said "The fire god - satisfy him with fresh butter and ghee." He did so. Making known that meaning, he spoke this verse.

Showing yet another reason, he spoke a verse -

911. "Of great might, living for a thousand years, he who went forth, fair to behold, eminent;
Having left his boundless kingdom with its army, the king of two islands went to heaven."

Therein, "went forth" means while exercising kingship for five hundred years, having shown honour to the brahmins, having left his boundless kingdom with its army, he went forth. "Of two islands" means it says that the king named Dudīpa, having

venerated the brahmins, went to heaven. "Dujīpa" is also a reading.

Showing further examples for him too, he said -

912. "He who, having conquered the ocean up to the ocean's end, raised a beautiful sacrificial post, made of gold, lofty;
Kindling the fire to Vessānara, Subhoga became an inferior deity.

913. "By whose power, O Subhoga, the Ganges flowed to the ocean settled with curds;
He, Lomapāda, having served the fire, the Aṅga king reached the city of the Thousand-eyed One."

912-913. Therein, "up to the ocean's end" means the earth bounded by the ocean. "Raised" means having asked the brahmins about the way to heaven, being told "raise a golden sacrificial post," he raised it for the purpose of slaughtering animals. "Kindling the fire to Vessānara" means kindling the Vessānara fire. "Vesānari" is also a reading. "An inferior deity" means Subhoga; for it says that king, having made an offering to the fire, became a certain influential god. "By whose power" means: my dear Subhoga, do you know by whom the Ganges and the great ocean were made? "I do not know." What would you know? You only know how to beat brahmins. For in the past, a king of Bārāṇasī named Aṅga Lomapāda, having asked the brahmins about the way to heaven, when they said "My dear great king, having entered the Himalayas, having shown honour to the brahmins, tend the fire," having taken immeasurable cows and buffaloes, having entered the Himalayas, he did so. And when it was said "What should be done with the milk and curds left over after the brahmins have eaten?" he said "Throw them away." There, in the place where a small amount of milk was thrown away, rivulets arose; in the place where a large amount was thrown away, the Ganges flowed. But that milk, wherever it settled and remained having become curds, that became known as the ocean. Thus he, having made such honour, having tended the fire according to the procedure prescribed by the brahmins, reached the city of the Thousand-eyed One.

Thus, having brought up this past, he spoke this verse -

914. "Of great supernormal power, the excellent god, famous, the general in the celestial abode of Vāsava;
He, having removed the stain by the soma sacrifice, became Subhoga, an inferior deity."

Therein, "he, having removed the stain by the soma sacrifice" means: my dear Subhoga, he who is now Sakka's general, the young god of great fame, he too formerly was a king of Bārāṇasī who, having asked the brahmins about the way to heaven, when they said "Having washed away one's own stain by the soma sacrifice, go to the heavenly world," having made a great honour to the brahmins, having performed the soma sacrifice according to the procedure prescribed by them, having removed his own stain by that, became an inferior deity - making known this meaning, he spoke thus.

Showing further examples for him too, he said -

915. "He who made this world and the next, the Bhāgīrathī and the Himalayas and the vulture;
He who is possessing supernormal power, the excellent god, famous, he too then kindled the fire.

916. "Mālāgiri, Himavā, and Gijjha, Sudassana, Nisabha, Kuvera;
These and other great mountains, were made into cairns by the sacrificers, they say."

915-916. Therein, "he too then kindled the fire" means: brother Subhoga, the Great Brahmā by whom this world and the next world and the Bhāgīrathī Ganges and the Himalaya mountain and the Vulture mountain were made, he too, when formerly before his rebirth as Brahmā he was a young man, then he kindled fire itself; having made an offering to the fire, having become the Great Brahmā, he made all this. It shows that brahmins are of such great supernormal power.

"Made into cairns" means: formerly, it is said, a certain king of Bārāṇasī, having asked the brahmins about the way to heaven, when it was said "Show honour to the brahmins," having established a great gift for them, having asked "What is lacking in my gift?" when it was said "Everything is there, Sire, but the seats for the brahmins are not sufficient," he had seats constructed by piling up with bricks. Then the seat-benches made into cairns, having grown through the power of the brahmins, became the mountains such as Mālāgiri and others. Thus they relate that these were made by the brahmins who performed sacrifices.

Then he said to him again: "Brother, but do you know by what reason the ocean has become undrinkable, with salty water?" "I do not know, Ariṭṭha." Then, having said to him "You only know how to harm brahmins; listen!" he spoke a verse -

917. "A teacher endowed with the virtues of Vedic charms, an austere ascetic, 'accessible to begging' they say here;
Embracing the water on the shore of the sea, the ocean swallowed him, therefore it is undrinkable."

Therein, "accessible to begging they say here" means they say here in this world that that brahmin was accessible to begging. "Embracing the water" means it is said that he, one day, performing the act of washing away evil, standing on the shore, having taken water from the sea, sprinkles it over himself, embracing it upon his own head above. Then, having risen, the ocean swallowed him while he was doing thus.The Great Brahmā, having known that reason, having become angry thinking "By this one indeed my son has been destroyed," having said "Let the ocean become undrinkable, with salty water," cursed it; for that reason it became undrinkable. Such as these are brahmins of great might by name.

He said again -

918. "Sacrificial sites are found far and wide on earth, brahmins of Vāsava;
In the eastern direction, the western, the southern and northern, being found, they produce the Vedas."

Therein, "of Vāsava" means of Vāsava who formerly, having given gifts to brahmins, attained the state of Vāsava. "Sacrificial sites" means brahmins who are fields of merit, foremost worthy of offerings, are found far and wide on earth. "In the eastern direction" means they, being found even now in the four directions, produce great inspiration for that Vāsava, and bring joy and pleasure.

Thus Ariṭṭha praised brahmins and sacrifices and the Vedas with fourteen verses.

The discourse on wrong views is completed.

Having heard that talk of his, many serpents who had come to attend upon the Great Being in his illness came to the point of taking up a wrong grasp, thinking "This one speaks only what is factual." The Great Being, while still lying down on his sick bed, heard all that. The serpents also reported it to him.Then the Great Being thought: "Ariṭṭha praises the wrong path; having broken his doctrine, I shall make the assembly one of right view." He, having risen, having bathed, adorned with all ornaments, having sat down on the Teaching seat, having assembled the entire serpent assembly, having summoned Ariṭṭha, having said "Ariṭṭha, you, having spoken what is not factual, praise the Vedas and sacrifices and brahmins; for the brahmins' performing of sacrifice according to the Vedic procedure is considered ignoble and does not lead to heaven; see what is not factual in your doctrine," beginning what is called the discourse on the refutation of sacrifice, said -

919. "For the wise, the Vedas attained are misfortune, for fools they are victory, O Ariṭṭha;
Being of mirage-like nature, through lack of consideration, the qualities of illusion do not deceive the wise.

920. "The Vedas are not for shelter for one who betrays friends, for a man who is a destroyer of growth;
Nor does fire, though attended upon, protect a mortal whose ignoble deed has hate within.

921. "And if all mortals set ablaze wood mixed with grass, together with wealth and possessions;
Burning, it would not satisfy one of unequalled heat, who could make that one with two tongues well-fed?

922. "Just as milk is subject to change, having become curds, it also becomes butter;
Thus too fire is subject to change, heat arises through exertion.

923. "Fire is not seen having entered into dry sticks or new ones either;
Nor being rubbed by a man with a fire-stick, nor without action is fire born.

924. "For if fire were to dwell within, in dry sticks and new ones too;
All the forests in the world would wither, and the dry wood would blaze forth.

925. "If a man makes merit with wood and grass, feeding the smoke-crested, majestic fire;
Charcoal-burners and salt-makers and cooks, and even cremators of bodies

would make merit.

926. "But if indeed these do not make merit, having satisfied the fire here on the non-path;
No one in the world makes merit, a man feeding the smoke-crested, majestic fire.

927. "For how, being esteemed by the world, could one with two tongues consume what has an unpleasant odour, unpleasant to many,
That which mortals avoid, that unpraised thing?"

928. "Some say fire is among the gods, but the barbarians declare water to be a god;
All these speak what is false, fire is not an inferior deity, nor is water.

929. "Not bound by the senses, with an unconscious body, knowing the fire to be a worker performing tasks;
Having served it, how would one go to a fortunate destination, while doing evil deeds?

930. "The all-conquering one, they say here for the sake of livelihood, Brahmā is the attendant of fire;
And if he is all-powerful and a master, for what purpose would the uncreated one venerate the created?

931. "Laughter, not worthy of pondering, false, for the sake of honour they scattered before;
When material gain and honour did not appear, they were reconciled with creatures regarding the teaching of peace.

932. "The nobles studied the earth, the lords of men, the merchants ploughing and the workers service;
They approached each according to their designated place, these masters were made, they say."

933. "And if this word were true, as this was spoken by the brahmins;
A non-warrior would never obtain kingship, a non-brahmin would not learn the spell-verses;
None apart from merchants would do ploughing, a worker would not be freed from service to others.

934. "Because this statement is not factual, these belly-seekers speak falsely;
Those of little wisdom believe that, but the wise see it for themselves.

935. "For warriors take tribute from merchants, brahmins go about having taken knives;
Why does Brahmā not make straight such a world, so stirred up and broken apart?

936. "If indeed he is the lord of all the world, Brahmā, the lord of many beings, of

creatures;
Why did he arrange misfortune for all the world, why did he not make all the world happy?

937. "If indeed he is the lord of all the world, Brahmā, the lord of many beings, of creatures;
Why did he make the world with deceit, falsehood, fault and vanity, by what is not the Teaching, for what purpose?

938. "If indeed he is the lord of all the world, Brahmā, the lord of many beings, of creatures;
The lord of beings is not righteous, Ariṭṭha, who, when the Teaching exists, arranged what is not the Teaching.

939. "Insects, grasshoppers, snakes and frogs, having gone to worms, one becomes pure, and flies too;
These too are practices of ignoble form, false teachings of many Kambojans."

919-939. Therein, "the Vedas attained, O Ariṭṭha" means: Ariṭṭha, these attainments of the Vedas are indeed a losing throw reckoned as defeat for the wise, and a winning throw reckoned as victory for quadrupeds, for the foolish. "Of mirage-like nature" means: for this triad of Vedas is of mirage-like nature. Through lack of consideration, not knowing what is proper and improper, the foolish, like quadrupeds approaching a mirage with the perception of water, with the perception of what is factual, with the perception of what is blameless, undergo their own destruction. "The wise" means: but such portions of illusion do not deceive, do not cheat a wise person endowed with knowledge. "They are for one who shows" means: the letter "da" is merely a consonant connector; the meaning is that for this man who is a destroyer of growth, a slayer of elders, a betrayer of friends, the Vedas are not for the purpose of shelter, they are not able to be a support. "And fire attended upon" means: fire too, though attended upon, does not protect, does not guard a person of evil deeds with a mind with hate, through the threefold fault of misconduct.

"And all mortals" means: even if mortals were to set ablaze whatever wood there is in the world, all of it together with wealth and possessions, mixed with grass together with their own wealth and possessions. Thus, burning all that set ablaze by them, this fire of yours, of unequalled heat, of incomparable heat, would not be satisfied. Thus insatiable, brother, the one with two tongues, able to discern flavour with two tongues - who could make it well-fed, satisfied with ghee and so on? Who would be able to do so? Thus, having satisfied this unsatisfied, gluttonous one, who indeed will go to the heavenly world? See how far this is badly spoken. "Yoked by exertion" means: having been yoked by the exertion of rubbing the fire-sticks, having obtained that condition, fire arises, is produced. Thus you call "a god" that which is senseless, arising through the effort of another. This too you have spoken is indeed not factual.

"Fire entered into man" means: fire has entered in succession. "Not being rubbed" means: nor is it produced when not being rubbed by a man with a fire-stick in hand. "Nor without action is fire born" means: without the action of one, it is not born by its very own nature alone. "Would dry up" means: the forests being dried within by fire

would dry up, they would not remain moist. "Feeding" means: while feeding. "The smoke-crested, majestic" means: endowed with a crest of smoke, majestic. "Charcoal-workers" means: those who do the work of making charcoal. "Salt-makers" means: those who make salt by boiling salt water. "Chefs" means food preparers. "Body-burners" means: those who cremate dead bodies. "Merit" means: all these too would be making merit indeed.

"The fire of recitation" means: the fire of recitation. "No one" means: let there even be brahmins who recite sacred hymns; no man, feeding the smoke-crested, majestic fire, having satisfied it, makes merit indeed. "Being esteemed by the world" means: being esteemed, venerated by your heavenly world. "Whatever" means: that which is repulsive, loathsome, beginning with snake carcasses, mortals avoid from afar. "That unpraised" means: that unpraised thing, my dear, how, for what reason, would one with two tongues consume it? "Among the gods" means: some people say that fire too is a certain god among the gods. "But the barbarians" means: but the unknowing barbarians say water is "a god." "With an unconscious body" means: being not bound by the senses and having an unconscious body, knowing this to be senseless, a worker performing tasks such as cooking - having attended upon this Vessānara fire and doing evil deeds, how will the world go to a fortunate destination? This of yours is exceedingly badly spoken.

"The all-conquering one, they say here for the sake of livelihood" means these brahmins, for the sake of their own livelihood, declared "The Great Brahmā is the overlord," and say "The whole world was created by him alone." Furthermore, they say "Brahmā is the attendant of fire." He too, it is said, pours offerings into fire. "All-powerful and a master" means but if he is all-powerful and a master, then for what purpose, being himself uncreated, would he become a worshipper of what was created by himself? This too is poorly stated by you. "Laughter" means O Ariṭṭha, the word of the brahmins is indeed fit to be laughed at, not worthy of pondering by the wise. "They scattered" means these brahmins formerly spread such false speech for the sake of their own honour. "Reconciled with creatures regarding the teaching of peace" means when material gain and honour did not appear by this much, they, having united together with creatures, were reconciled regarding the teaching of peace, which is reckoned as their own doctrine connected with the killing of living beings; the meaning is that they composed what is called the sacrificial thread.

"And if this were true" means if that which was said by you beginning with "the nobles studied" and so on, and if this were true. "Not a warrior" means this being so, a non-warrior would not obtain kingship, and a non-brahmin too would not learn the spell-verses. "Speakers of falsehood" means these are speakers of falsehood. "Belly-seekers" means those whose livelihood depends on the belly, or for the sake of filling the belly. "That is of little wisdom" means that word of theirs is of little wisdom. "By oneself" means but the wise see their word as "faulty" by themselves. "Such" means of that kind. "Disturbed" means having stirred up and having broken the boundary established by Brahmā, the world standing disturbed and breaking apart - why does your Brahmā not make it straight? "Misfortune" means for what reason did he arrange suffering in all the world? "Happy" means why did he not make all the world exclusively happy? Your Brahmā is, I think, a thief who destroys the world. "By deceit" means by deceit. "For what purpose did he act by unrighteousness" means for what

reason did he bind the world to harmful action by this unrighteousness beginning with deceit and so on - this is the meaning. "O Ariṭṭha" means O Ariṭṭha, your lord of beings is unrighteous, who, when the tenfold wholesome qualities exist, without having arranged the Teaching itself, arranged what is not the Teaching. "Insects" and so on is a nominative case used in the accusative sense. "By killing these insects and other living beings a mortal becomes pure" - these too are the practices of many ignoble inhabitants of the Kamboja country; but they are false, what is not the Teaching was declared as the Teaching. They too must have been created by your Brahmā alone.

Now, showing their falseness, he said -

940. "If indeed he who kills becomes pure, and the one killed goes to the heavenly state;
The bho-sayers should kill the bho-sayers, and also those who believe in them.

941. "Neither deer nor beasts nor cattle, do any request their own slaughter;
While they struggle here for the sake of life, in sacrifices they kill living beings and cattle.

942. "At the raising of the sacrificial post and the binding of animals, fools lead people's faces with various praises;
This sacrificial post of yours will be wish-fulfilling in the hereafter, eternal in the future state.

943. "And if at the sacrificial post there were gems, conch shells, and pearls, grain, wealth, silver, and gold;
In dry sticks and new ones too, if it would yield all sensual pleasures in the celestial abode;
The communities of those with threefold knowledge would widely sacrifice, they would not cause any non-brahmin to sacrifice.

944. "And whence at the sacrificial post gems, conch shells, and pearls, grain, wealth, silver, and gold;
In dry sticks and new ones too, whence would it yield all sensual pleasures in the celestial abode?

945. "Fraudulent and cruel, having enticed fools, they lead people's faces with various praises;
Having taken fire, give me wealth, then you will be happy in all sensual pleasures.

946. "Having entered that fire-sacrifice as refuge, they lead people's faces with various praises;
Having shaved off hair, beard and nails, they excessively seize wealth through the Vedas.

947. "Like crows having found an owl in a secret place, though being one, many having come together;

Having eaten foods, the deceitful ones having deceived, having made him shaven, they abandon him on the path of sacrifice.

948. "For thus he was deceived by the brahmins, though being one, many having come together;
They, plundering by various means, carry away visible wealth by the unseen.

949. "Like tax collectors instructed by kings, having taken, they carry away his wealth;
Such ones, like thieves, wicked, fit to be killed, are not killed, Ariṭṭha, in the world.

950. "The arm is Indra's right-hand offering," in sacrifices they cut the palāsa staff;
If that is true, Maghavā with severed arm, by what does Indra conquer the titans?

951. "And that is hollow, Maghavā is endowed, a slayer, not to be killed, that supreme god;
These spells of the brahmins are of hollow nature, this is deception visible here and now in the world.

952. "Mālāgiri, Himavā, and Gijjha, Sudassana, Nisabha, Kuvera;
These and other great mountains, were made into cairns by the sacrificers, they say.

953. "For just as bricks of such a kind, were made into cairns by the sacrificers, they say;
Mountains are not of such a kind, in other directions immovable, standing rocks.

954. "Bricks do not become stones after a long time, iron is not produced there, nor copper;
And praising this sacrifice, they were made into cairns by the sacrificers, they say.

955. "A teacher endowed with the virtues of Vedic charms, an austere ascetic, 'accessible to begging' they say here;
Embracing the water on the shore of the sea, the ocean swallowed him, therefore it is undrinkable.

956. "Even more than a thousand rivers flow into those accomplished in the Vedas, endowed with mantras;
Are they not thereby of corrupted flavour and water? Why then is the ocean, immeasurable, undrinkable?

957. "Whatever wells here in the world of the living, with salty water, dug by well-diggers;
Not by the swallowing of brahmins in them, does the water become undrinkable, they say it has two flavours.

958. "Formerly, in the past, who was whose wife? Mind generated the human being before;
By that principle too no one is inferior, thus too they speak of the analysis of release.

959. "Even an outcast's son, having learnt the Vedas, might recite the spells, skilled and wise;
His head would not split into seven pieces, these spells are made for self-destruction.

960. "Made by speech, made by greed, seized, difficult to release, following the path of poets;
The mind of fools is settled in unrighteousness, those of little wisdom believe that.

961. "Of the lion, the tiger and the panther, none is found with human strength;
And the state of being human is to be seen like that of cattle, for their birth is unequal though being the same.

962. "And if a king, having conquered the earth, with living companions, with a loyal retinue;
He himself would conquer the host of enemies, his subjects would be ever happy.

963. "The warrior's spells and the three Vedas, by purpose these become equal;
And not having investigated their meaning, one does not understand, like a path covered by a flood.

964. "The warrior's spells and the three Vedas, by purpose these become equal;
Material gain and loss, disgrace and fame, all these are phenomena of the four castes.

965. "Just as menials for the sake of wealth and grain, perform various works on earth;
So too the communities of those with threefold knowledge today, perform various works on earth.

966. "Those who become equal to menials, constantly zealous, engaged in the types of sensual pleasure;
They perform various works on earth, those of little wisdom, knowing only two flavours."

940-966. Therein, "bho-sayers" means brahmins. "Should kill the bho-sayers" means they should kill brahmins themselves. "And also" means even those who would believe that word of the brahmins, they should kill their own attendants and the brahmins too. But brahmins, without killing brahmins and attendants, kill only animals of various kinds. Thus their word is wrong. "Some" means there are none who request "Kill us in sacrifices, we shall go to heaven." "They kill living beings and cattle" means they kill deer and so on, living beings and cattle, while they are struggling, for the

sake of livelihood. "They lead people's faces" means at these sacrificial post erections, at these animal-tying posts, saying "In this sacrificial post of yours all gems, conch shells, and pearls, grain, wealth, silver, and gold are deposited; this sacrificial post of yours will be wish-fulfilling in the hereafter, in the world beyond, it will bring eternal existence" - by various reasons they gladden their faces; the meaning is that having said this and that, they cause them to take up a wrong grasp.

"And if" means if at the sacrificial post or at the remaining pieces of wood there were these gems and so on, or if it were a granter of all desires in the celestial abode, the communities of those with threefold knowledge alone, having become many, would sacrifice the sacrifice because of having much wealth and because of desiring heaven, and would not cause any non-brahmin to sacrifice. But since, expecting wealth for themselves, they cause others too to sacrifice, therefore they should be known as speakers of what is not factual. "From where" means in this sacrificial post or in the remaining pieces of wood, from where are these gems and so on which are simply non-existent, from where will it yield all sensual pleasures in the celestial abode? In every way their word is indeed not factual.

"Fraudulent and cruel, having enticed fools" means Ariṭṭha, these brahmins are indeed both deceitful and merciless; they, having enticed and lured the foolish world, gladden their faces by various reasons. "All sensual pleasures" means having taken fire, you sacrifice, and give us wealth; then, having obtained all sensual pleasures, you will be happy.

"Having entered that fire-sacrifice as refuge" means having taken that king or chief minister and having entered the house which is the place of fire-sacrifice. "Having laid aside" means while stating various reasons, having shaved off hair, beard, and nails. "They excessively seize" means because of what has been said, in dependence on the three Vedas, saying "This should be given, this should be done," through the Vedas they excessively seize, destroy, and demolish his own wealth.

"Having eaten foods, the deceitful ones having deceived" means those deceitful ones, having performed various kinds of deceitful action, having come together, having assembled, having praised the sacrifice, having deceived, having eaten his own food of various excellent flavours, then having made him shaven-headed, they abandon him on the path of sacrifice; the meaning is that having taken him, they go to the outer sacrificial pit.

"By various means" means those brahmins, many of them having come together upon that one person, plundering by this and that means, by this and that reasoning, they carry away his visible, evident wealth, having praised the unseen heavenly world by the unseen heavenly world, having made it a ground for taking. "Like tax collectors instructed by kings" means like king's men known as tax collectors, instructed by kings saying "Take this and that tribute." "His" means having taken that wealth of his, they carry it away. "Like thieves" means bad persons, seizers of illegitimate tribute, similar to housebreaking thieves. "Fit to be killed" means such ones of bad character, deserving of execution, are not killed in the world nowadays.

"The arm is a sword" means the arm is a sword.This is what is meant - This too, Ariṭṭha, see the lying of the brahmins. They, it is said, in sacrifices, having said "The arm is Indra's right-hand offering," cut a great palāsa staff. If that word of theirs is

true, then being one with a severed arm, by what strength of arm does Indra conquer the titans? "Endowed" means endowed with arms, with uncut arms, healthy indeed. "Slayer" means the slayer of the titans."Supreme" means the highest, endowed with the supernormal power of merit, not to be killed by others. "Of the brahmins" means of the brahmins. "Of hollow nature" means of hollow intrinsic nature, fruitless. "Deception" means whatever are called the spells of the brahmins, this is deception visible here and now in the world.

"Of such a kind" means they say that bricks of whatever kind were taken and made into cairns by the sacrificers. "Standing rocks" means mountains are indeed immovable, standing, not built up, solid, and made of stone. Bricks are unsteady, not solid, and not made of stone. "Praising" means brahmins praising that sacrifice.

"Accomplished in the Vedas" means brahmins accomplished in the complete Vedas. "They carry" means they carry those fallen into streams and whirlpools, and having submerged them, bring them to the destruction of life. "Are they not thereby of corrupted flavour and water?" - here one syllable "na" has the sense of a question. "Are they not thereby rivers of corrupted flavour and water?" - asking him thus, he said this. "Why" means for what reason then was only the great ocean made undrinkable? Is the Great Brahmā not able to make the water in the rivers such as the Yamunā and others undrinkable, but is able to do so only in the ocean? "One with two tongues was" means one with two tongues was, became - this is the meaning.

"Formerly, in the past" means before now, formerly, in the past, at the time of the first cosmic cycle. "Who was whose wife" means who was whose wife indeed.For at that time there was no female characteristic at all; afterwards, through the practice of sexual intercourse, those called mother and father came into being. "Mind generated the human being" means for at that time mind itself generated the human being; beings arose as mind-made only - this is the meaning. "By that principle too" means by that reason too, by that intrinsic nature, no one is inferior by birth. For at that time there was no distinction of warriors and so on; therefore what the brahmins say - "Only brahmins are foremost by birth, the others are inferior" - that is wrong. "Thus too" means while the world was thus proceeding, having abandoned the ancient custom, afterwards, by the power of what was agreed upon and done by themselves, four portions arose beginning with the warriors; thus too they speak of the analysis of release - by the release of actions done by themselves, some of those beings became warriors, some became brahmins and so on - they speak of this division; therefore the statement "Only brahmins are foremost" is wrong.

"Into seven pieces" means if the three Vedas were given by the Great Brahmā to brahmins only and not to others, the head of an outcast reciting the sacred verses should split into seven pieces; but it does not split. Therefore the sacred verses were made by these brahmins for their own destruction; manifesting their own falsehood, they bring about the destruction of their virtues. "Made by speech" means these so-called sacred verses were devised and made through lying. "Made by greed, seized" means seized by brahmins through the state of being made by greed for gain. "Difficult to release" means difficult to release, like a fish-hook swallowed by a fish. "Following the path of poets" means following, gone along the way of speech of brahmins who are makers of poetry. For as they wish, so they bind by speaking falsely. "Of fools" means for the mind of those fools is settled in unrighteousness;

others of little wisdom believe that.

"By manly power" means by the power reckoned as manly power.This is what is meant - That manly power reckoned as the strength of a man which belongs to these lions and so on - there is no brahmin endowed with that power; all are indeed inferior even to these animals. "And the state of being human is to be seen like that of cattle" means moreover, whatever is the state of being human of these, that is to be seen like that of cattle. Why? For their birth is unequal though being the same. For those brahmins, through their lack of wisdom, are of the same birth as cattle yet unequal. For the form of cattle is one thing, and theirs is another.By this, without making brahmins equal even to lions and so on among animals, he makes them merely equal in form to cattle.

"And if a king" means Ariṭṭha, if a warrior alone, by virtue of being given by the Great Brahmā, having conquered the earth. "With living companions" means endowed with ministers who are companions living together. "With a loyal retinue" means he would be one whose assembly is within the scope of carrying out his exhortation; then there would be no need for him to fight with his assembly to exercise kingship. He himself alone would conquer the host of enemies; this being so, through the absence of suffering in war, his subjects would be ever happy; but this is not the case. Therefore their word is wrong.

"The warrior's spells" means the royal science and the three Vedas, because they proceed by one's own command and personal preference as "only this should be done," by purpose these become equal. "Without having investigated" means without having investigated the meaning of those warrior's spells, whether warriors or brahmins of the Vedas, learning merely by the force of command, one does not understand that meaning, like a path covered by a flood of water.

"By purpose these" means by the purpose of deception these become equal.Why? They say that brahmins alone are superior, other castes are inferior.And whatever worldly adversities such as gain and so on, all these are phenomena of all four castes. There is not even a single being who is free from these.Thus brahmins, being themselves not released from worldly adversities, falsely declare "We are superior."

"Menials" means householders. "And the communities of those with threefold knowledge" means brahmins too likewise perform various works such as farming, cattle-keeping and so on. "Always zealous" means constantly possessed of zeal, possessed of desire. "Those of little wisdom, knowing only two flavours" means therefore, brother, brahmins who know only two flavours and are without wisdom are far from the Teaching. For the ancient brahmin practices are now seen among dogs.

Thus the Great Being, having broken his doctrine, established his own doctrine. Having heard his talk on the Teaching, the entire nāga assembly became joyful.The Great Being had the hunter-brahmin removed from the nāga realm; he did not even give him so much as a rebuke. Sāgarabrahmadatta too, not exceeding the appointed day, went together with the fourfold army to his father's dwelling place. The Great Being too, thinking "I shall see my maternal uncle and grandfather," having had the drum circulated, having crossed over from the Yamunā with great splendour and glory, set out heading for that very hermitage. The remaining brothers and his

mother and father set out from behind. At that moment Sāgarabrahmadatta, not recognising the Great Being coming with a great assembly, questioning his father, said -

967. "Whose drums and small drums, conch shells, tabors and kettledrums;
Proceeding in front, gladdening the bull among charioteers.

968. "Whose is the broad golden headband, lightning-coloured;
A youth girded with a quiver, who comes blazing with splendour?

969. Like one heated at the mouth of a forge, resembling embers of acacia wood;
And his face shines beautifully, who comes blazing with splendour?

970. "Whose is the umbrella of Jambu river gold, with ribs, delightful;
Shielding from the sun's rays, who comes blazing with splendour?

971. "Having taken hold of whose body, with the finest tail-hair fan,
On both sides of the one of excellent merit, above and above the head.

972. "Whose peacock-feather fans, variegated and soft;
With handles of gold and gems, move on both sides of the face.

973. "With the radiance of acacia embers, polished at the forge's mouth;
Whose are these lovely earrings, that shine on both sides of the face.

974. "Whose soft dark locks, touched by the wind, blown about,
Adorn the end of the forehead, like lightning risen from the sky?"

975. "Whose are these eyes, long and broad;
Who shines with wide eyes, whose is this face with the mark between the eyebrows.

976. "Whose are these teeth, pure, like the finest conch shell;
They shine when he speaks, teeth like jasmine buds.

977. "Whose hands and feet are like lac-colouring, delicately nurtured;
Who is that one endowed with bimba-fruit lips, shining like the sun by day?

978. "At the passing of winter on the Himalayas, like a great sal tree in bloom;
Who is that one with a white mantle, shining like Indra victorious?

979. "Strewn with golden ornaments, variegated with a jewelled hilt;
Who is that one who, having entered the assembly, lets loose a sword a little?

980. "Variegated with gold, beautiful, well-made, with beautiful stitching;
Who is that one who takes off from the feet, having paid homage to the great sage?"

967-980. Therein, "proceeding" means whose musical instruments proceeded in front. "Gladdening" means gladdening this king. "With a golden cloth of whose" - he asks: whose face illuminates like lightning the face of a cloud, with a turban-cloth

bound at the end of the forehead. "A youth girded with a quiver" means a young one with a quiver fastened on. "Like refined in the mouth of a forge" means like gold refined in a smith's furnace. "Resembling acacia embers" means resembling blazing acacia embers. "Jambu river gold" means made of red gold."Having encompassed the limbs" means having been taken hold of by a limb that holds a yak-tail fan. "The finest yak-tail fan" means the best yak-tail fan. "With peacock-feather handles" means with handles of peacock tail-feathers. "Variegated" means variegated with the seven kinds of precious things. "With handles of gold and gems" means handles inlaid with refined gold and with gems. "On both sides of the face" means they move on both sides of the face.

"Touched by the wind" means struck by the wind. "Blown smooth" means with smooth ends. "The end of the forehead" means whose such hairs adorn the end of the forehead. "Like lightning risen from the sky" means like lightning risen from the sky. "Projecting" means full like a golden mirror. "Of the mouth by nature" means of the mouth by nature. "Resembling kuppila flowers" means resembling the buds of the mandālaka flower. "Delicately nurtured" means nourished in happiness. "Like Indra victorious" means like Indra who has attained victory. "Strewn with golden studs" means strewn with golden studs. "Variegated with gem-studded handle" means variegated with gems on the handle. "Wrought with gold" means inlaid with gold. "Variegated" means variegated with the seven kinds of precious things. "Well made" means well finished. "With variegated stitching" means with variegated seamstresses. "Who is that one who takes off from the feet" means who is this one who takes off such slippers from the feet.

Thus asked by his son Sāgarabrahmadatta, the ascetic possessing supernormal power, an obtainer of direct knowledge, explaining "Dear son, these are the sons of King Dhataraṭṭha, your nephews the nāgas," spoke a verse -

981. "For those serpents are Dhataraṭṭhas, possessing supernormal power, famous;
Born from the ocean, these serpents are of great supernormal power."

While they were thus still speaking, the assembly of serpents, having arrived, having paid homage at the feet of the hermit, sat down to one side. Samuddajā too, having paid homage to her father, having wept, together with the assembly of serpents went to the serpent realm itself. Sāgarabrahmadatta too, having dwelt right there for a few days, went to Bārāṇasī itself. Samuddajā died in the serpent realm itself. The Bodhisatta, having guarded morality for as long as life, having performed the Observance practice, at the end of his life span, together with his retinue, filled the city of heaven.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, lay followers, the wise ones of old, even when a Buddha had not arisen, having abandoned such success, performed the Observance practice indeed," connected the Jātaka. At the conclusion of the teaching, the lay followers became established in the fruition of stream-entry. At that time the mother and father were the great royal families, the hunter-brahmin was Devadatta, Somadatta was Ānanda, Ajamukhī was Uppalavaṇṇā, Sudassana was Sāriputta, Subhoga was Moggallāna, Kāṇāriṭṭha was Sunakkhatta, but Bhūridatta was myself, the Perfectly Enlightened One.

544. The commentary on the Candakumāra Jātaka

"You were a king of cruel deeds" - this the Teacher spoke while dwelling at Vulture's Peak, referring to Devadatta. The story of that has come in the Chapter on Schism in the Community itself. That should be understood from the time of his going forth up to the death of King Bimbisāra by the method that has come there. But having had him killed, Devadatta, having approached Ajātasattu, said "Great king, your wish has reached its summit, but my wish has not yet been attained." "But what, venerable sir, is your wish?" "Surely, having killed the One of Ten Powers, I shall become the Buddha." "What should be done by us here?""Great king, it is fitting to have the archers assembled." "Excellent, venerable sir," the king, having assembled five hundred archers who could shoot in an instant, having selected thirty-one persons from among them, sent them to the elder's presence. He, having addressed their chief, said "Friend, the ascetic Gotama dwells at Vulture's Peak; he walks up and down at such and such a day-quarters. You, having gone there, having shot him with a poison-dipped arrow, having brought about the destruction of life, come back by such and such a road." Having said this and having sent him, on that road he placed two archers: "By the road where you are stationed one man will come; you, having deprived him of life, come by such and such a road." On that road he placed four men: "By the road where you are stationed two men will come; you, having deprived them of life, come by such and such a road." On that road he placed eight persons: "By the road where you are stationed four men will come; you, having deprived them of life, come by such and such a road." On that road he placed sixteen men: "By the road where you are stationed eight men will come; you, having deprived them of life, come by such and such a road."

But why did he do thus? For the purpose of concealing his own deed. Then that chief archer, having hung a sword on his left, having tied a quiver on his back, having taken a great ram's-horn bow, having gone to the presence of the Truth-finder, with the intention "Shall I shoot or not?" having strung the bow, having fitted an arrow, having drawn it back, was not able to release it. He, being unable even to lower the arrow, as if his ribs were breaking, with spittle flowing from his mouth, became one of an exhausted appearance; his entire body became rigid; it was as if it had reached the state of being crushed by a machine. He, frightened by the fear of death, stood still. Then the Teacher, having seen him, having uttered a sweet voice, said this: "Do not fear, good man, come here." He, at that moment, having thrown down his weapons, having fallen with his head at the feet of the Blessed One, having asked forgiveness saying "A transgression overcame me, venerable sir, as one who was foolish, as one who was confused, as one who was unwholesome; I, not knowing your virtues, have come to deprive you of life at the word of the blind fool Devadatta; forgive me, venerable sir," sat down to one side. Then the Teacher, teaching him the Teaching, having made known the truths, having established him in the fruition of stream-entry, dismissed him saying "Friend, without proceeding along the road pointed out by Devadatta, go by another road." And having dismissed him, having descended from the walking path, he sat down at the foot of a certain tree.

Then, when that archer did not come, the other two men, thinking "Why indeed is he tarrying?" going along the confronting road, having seen the One of Ten Powers, having approached, having paid homage, sat down to one side. The Teacher, having expounded the Teaching to them too, having made known the truths, having established them in the fruition of stream-entry, dismissed them saying "Friends, without proceeding along the road indicated by Devadatta, go by this road." By this means, when the others too had come and were seated, having established them in the fruition of stream-entry, he dismissed them by another road. Then that chief archer who had come first, having approached Devadatta, reported "Venerable sir, Devadatta, I was not able to deprive the Perfectly Enlightened One of life; that Blessed One is of great supernormal power, of great majesty." All of them too, thinking "In dependence on the Perfectly Enlightened One, life has been obtained by us," having gone forth in the presence of the Teacher, attained arahantship. This incident became well-known in the community of monks. The monks raised up a discussion in the Teaching hall: "Friends, Devadatta, it is said, with a mind of enmity towards the Truth-finder alone, made an effort to deprive many people of life; all of them too, in dependence on the Teacher, obtained their lives." 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 Devadatta, in dependence on me alone, with a mind of enmity towards me, made an effort to deprive many people of life indeed," being requested by them, brought up the past.

In the past, this Bārāṇasī was named Pupphavatī. There, a son of King Vasavattī named Ekarāja exercised kingship; his son named Prince Canda exercised viceroyalty. A brahmin named Khaṇḍahāla was the chaplain. He instructed the king in what is beneficial and what is right. The king, it is said, regarding him as "A wise one," caused him to sit in judgment. He, having become one who lives on bribes, having taken bribes, made non-owners into owners and owners into non-owners. Then one day, a certain man defeated in a case, while reproaching at the place of judgment, having come out, having seen Prince Canda coming to attend upon the king, having run, having fallen at his feet, wept. He said "Why, my dear man, are you weeping?" "Master, Khaṇḍahāla devours plunder in the judgment; I have been brought to defeat by him having taken a bribe." Prince Canda, having consoled him saying "Do not fear," having taken the case to judgment, made the owner to be the owner indeed, and the non-owner to be the non-owner indeed. The great multitude gave applause with a loud voice. The king, having heard that, asked "What is this sound?""A case, it is said, has been well judged by Prince Canda; that is the sound of applause." Having heard that, the king was pleased. The prince, having come, having paid homage to him, sat down to one side. Then the king said to him "Dear son, a case, it is said, has been judged by you." "Yes, Sire." "If so, dear son, from now on you yourself establish the judgment" - he gave the judgment to the prince.

From then on, Khaṇḍahāla's income was cut off. He, from then on, having bound resentment towards the prince, seeking an opportunity, watching for an opening, went about. That king, however, was of dull wisdom. One day, having slept in the night-time, towards the break of dawn, in a dream, having seen the realm of the Thirty-three with decorated gateways, with walls made of the seven jewels, with a great avenue of golden sand sixty yojanas long, adorned with the Vejayanta Palace a

thousand yojanas in height, endowed with the delightful Nandana Grove and other delightful groves and the delightful Nandā Pond and other delightful ponds, thronged with hosts of gods, having awoken, wishing to go there, he thought - "Tomorrow, at the time of the arrival of teacher Khaṇḍahāla, having asked the path leading to the heavenly world, by the path indicated by him I shall go to the heavenly world." Khaṇḍahāla too, right early, having bathed, having eaten, having come to the royal audience, having entered the king's dwelling, asked the king about his comfortable sleep. Then the king, having had a seat given to him, asked a question.Making known that meaning, the Teacher said -

982. "You were a king of cruel deeds, the sole king of Pupphavatī;
He asked the brahmin kinsman, Khaṇḍahāla the chaplain, the fool.

983. 'Tell the path to heaven, you are a brahmin skilled in the Teaching and discipline;
How from here men go to a fortunate world, having made merits.'

982-983. Therein, "you were a king" means he was a king."Of cruel deeds" means of hard and harsh deeds. "The path to heaven" means the path leading to heaven. "Skilled in the Teaching and discipline" means skilled in the qualities of good conduct and in the discipline of proper conduct. "How" means he asked: "Just as men, having made merits, go from here to a fortunate world, tell me that path to a fortunate destination."

But it is fitting to ask this question to an omniscient Buddha, or to his disciples, or in their absence, to a Bodhisatta. But the king, just as a man who has been lost on the road for a week might ask another man who has been lost on the road for a month about the road, thus he asked Khaṇḍahāla. He thought: "This is the time to see the back of my adversary; now, having brought Prince Canda to the destruction of life, I shall fulfil my wish." Then, having addressed the king, he spoke the third verse -

984. "Having given excessive gifts, having killed the innocent, O god;
Thus men go to a fortunate world, having made merits."

Its meaning is - Great king, those who go to heaven give excessive gifts, and kill the innocent. If you too wish to go to heaven, you too should do likewise.

Then the king asked him the meaning of the question -

985. "But what is that excessive gift, and who are the innocent in this world;
And tell us this, I shall sacrifice, I give gifts."

And he explained to him -

986. "With sons, O lord, sacrifice should be made, with queens and townspeople;
With bulls, with four thoroughbreds, with all four groups, O lord, sacrifice should be made."

While answering the king's question, though asked about the path to the heavenly world, he declared the path to hell.

Therein, "with sons" means with dear sons and dear daughters born of oneself. "With queens" means with dear wives. "With townspeople" means with millionaires. "With bulls" means with all-white bull kings. "With thoroughbreds" means with state horses. "With four" means with all these and with others such as elephants and so on, in groups of four each - thus "with all four groups, O lord, sacrifice should be made." For having cut off their heads with a sword, having collected the throat-blood in a golden bowl, having thrown it into a pit, the kings who perform the sacrifice go to the heavenly world together with their bodies. Great king, for ascetics, brahmins, the poor, travellers, paupers, and beggars, only the giving of food, clothing, and so on takes place. But having killed these sons, daughters, and so on, the sacrificing of a sacrifice with their throat-blood is called excessive giving - thus he convinced the king.

Thus he, thinking "If I take only Prince Canda alone, they will think it is done with a mind of enmity," put him in amongst the public. But having heard the talk of those who were speaking this, all the people of the inner palace, frightened and trembling, with hearts stirred with agitation, cried out with a great roar all at once. Making known that meaning, the Teacher said -

987. "Having heard that, in the inner palace, 'Let the princes and the queens be killed';
There was one shout, a fearful, very loud sound."

Therein, "taṃ" means having heard that sound "Let the princes and the queens be killed," "one" means in the entire king's abode there was just one shout. "Fearful" means frightful. "Very loud" means it was exceedingly loud; the entire royal family was like a Sāla grove struck by the wind at the end of an age.

The brahmin said to the king - "But, great king, are you able to perform the sacrifice, or are you not able?" "What are you saying, teacher? Having performed the sacrifice, I shall go to the heavenly world." "Great king, the timid and those of weak disposition are not able to perform a sacrifice; you all assemble here, I shall do the work at the sacrificial pit" - having taken his own sufficient army, having departed from the city, having had the sacrificial pit made level, he surrounded it with a fence. Why? Because a righteous ascetic or brahmin, having come, might prevent it - thus the enclosing of the sacrificial pit with a fence was established as a custom by the ancient brahmins. The king too, having had men summoned, said for the purpose of bringing the sons first: "Dear sons, I, having killed my own sons and daughters and wives, having performed the sacrifice, shall go to the heavenly world; go, having informed them, bring all of them here."

988. "Go, speak to the princes, Canda and Sūriya and Bhaddasena;
And Sūra and Vāmagotta, truly be abundant for the sacrifice."

Therein, "go, speak to the princes" means Prince Canda and Prince Sūriya - these two were sons of Queen Gotamī, the queen-consort; and Bhaddasena and Sūra and Vāmagotta were their half-brothers from a different mother. "Truly be abundant" means be a heap in one place - tell them thus; this is the meaning.

They, having first gone to the presence of Prince Canda, said "Prince, your father, wishing to go to the heavenly world by having you killed, has sent us for the purpose of seizing you." "By whose word did he have me seized?" "By Khaṇḍahāla's, Sire." "Does he have only me seized, or others also?" "Prince, he has others also seized; he wishes, it is said, to sacrifice a sacrifice with the complete fourfold." He thought "He has no enmity with the others; but because 'I cannot commit plunder in the judgment,' with a mind of enmity towards me alone he has many killed. If I can get to see my father, the deliverance of all of them is indeed my burden." Then he said to the king's men "Then indeed do my father's word." They, having led him and placed him to one side in the royal courtyard, having summoned the other three also and brought them into his very presence, reported to the king "Your sons have been brought, Sire." He, having heard their words, spoke the other verse in order to have four daughters brought, saying "Dear ones, now having brought my daughters, place them in the presence of those very brothers" -

989. "Speak also to the maidens, Upasena and Kokila and Mudita;
And also the maiden Nanda, truly be abundant for the sacrifice."

They, having said "We shall do so," having gone to their presence, having brought them weeping and lamenting, placed them near their brothers. Thereupon the king, for the purpose of seizing his own wives, spoke the other verse -

990. "And Vijayā my queen, Erāvatī, Kesinī and Sunandā;
Endowed with excellent characteristics, truly be abundant for the sacrifice."

Therein, "endowed with excellent characteristics" means endowed with the highest sixty-four feminine characteristics; the meaning is: tell these too.

They, having brought them too lamenting, placed them near the princes.Then the king, commanding the four millionaires for the purpose of seizing, spoke the other verse -

991. "And speak to the householders, Puṇṇamukha, Bhaddiya and Siṅgāla;
And also the householder Vaḍḍha, truly be abundant for the sacrifice."

The king's men, having gone, brought them too. When the king's children and wife were being seized, the whole city said nothing. But the millionaires' families had great connections, therefore at the time of their seizure, having stirred up the whole city, saying "We shall not allow the king to kill the millionaires and perform the sacrifice," having surrounded the millionaires, together with their group of relatives, went to the royal palace. Then those millionaires, surrounded by the group of relatives, having paid homage to the king, begged for their lives. Making known that meaning, the Teacher said -

992. "Those householders there, assembled together, surrounded by children and wives, said:
'Make them all into crested ones, O lord, or else announce them as our slaves.'"

Therein, "make them all into crested ones" means: having tied a topknot on the heads of all of us, make us your servants; we shall perform the servant's function for you. "Or else announce them as our slaves" means: or else, if not believing us, having convoked all the troops, announce us as slaves in the midst of the assembly; we shall accept slavery to you.

Even though they pleaded thus, they were not able to obtain their lives.The king's men, having made the rest step back, having taken them, had them seated near the princes themselves. Then the king, commanding for the purpose of seizing the elephants and so on, said -

993. "Bring me my elephant Abhayaṅkara, Nāḷāgiri, very high, with tusks like Varuṇa;
Bring them quickly indeed, they will be for the sacrifice.

994. "And the horse treasure Kesi, Surāmukha, Puṇṇaka and Vinataka;
Bring them quickly indeed, they will be for the sacrifice.

995. "Bring me also the bull, the leader of the herd, the anoja flower, the leading ox, the lord of cattle;
Let them make a multitude of all, I shall sacrifice, I give gifts.

996. "Prepare everything, but the sacrifice when the sun has risen;
And command the princes, let them enjoy this night.

997. "Prepare everything, but the sacrifice when the sun has risen;
Speak now to the princes, today indeed is the last night."

993-997. Therein, "let them make a multitude of all" means not only this much; let them make a heap of the remaining group of quadrupeds and group of birds too, all making a set of four. I shall sacrifice a sacrifice with the complete fourfold, and I shall give a gift to the beggar brahmins. "Prepare everything" means provide completely without remainder what was thus said by me. "When risen" means but I shall sacrifice the sacrifice tomorrow right early when the sun has risen. "Set up everything" means set up the remaining sacrificial requisites too, all of them.

Now the king's mother and father were still living. Then his ministers, having gone, informed his mother "Lady, your son wishes to sacrifice a sacrifice having killed his children and wife." She, having struck her heart with her hand, weeping, having come, asked "Is it true that such a sacrifice of yours will take place?" Making known that meaning, the Teacher said -

998. "This the mother said, weeping, having come from the mansion;
'A sacrifice indeed, son, will be made with your four sons.'"

Therein, "this" means that, this king. "From the mansion" means from her own dwelling place.

The king said -

999. "All my sons have been sacrificed, while the moon is being slain;

Having performed a sacrifice with my sons, I shall go to a fortunate destination, to heaven."

Therein, "have been sacrificed" means: while Prince Canda was being slain, all have been given up by me for the purpose of sacrifice.

Then his mother said to him -

1000. "Do not believe that, son, a fortunate destination comes through the sacrifice of a son;
This is the path to hell, this is not the path to the heavens.

1001. "Give gifts, Koṇḍañña, non-violence towards all beings that can become;
This is the path to a fortunate destination, but not the path through the sacrifice of sons."

1000-1001. Therein, "the path to hell" means in the sense of being without gratification, this is the path to the hells, the four realms of misery. "Koṇḍañña" - he addresses the king by his clan name. "Of those that are and are to be" means of those that have come to be and of beings that are yet to be. "Through the sacrifice of a son" means by such a sacrifice having killed sons and daughters, there is no path to heaven.

The king said -

1002. "By the word of the teachers, I shall slay Canda and Sūriya;
Having performed a sacrifice with my sons, difficult to give up, I shall go to a fortunate destination, to heaven."

Therein, "by the word of the teachers" means: Mother, this is not my own idea; but this is the word of my teacher Khaṇḍahāla, the instructor of good conduct; this is the advice. Therefore I shall slay them; having performed a sacrifice with my sons, difficult to give up, I shall go to heaven.

Then his mother, being unable to make him accept her own word, departed.The father asked about that news. Making known that meaning, the Teacher said -

1003. "This the father also said, the one wielding power, to his own legitimate son;
'A sacrifice indeed, son, will be made with your four sons.'"

Therein, "wielding power" (vasavattī) - this is his name.

The king said -

1004. "All my sons have been sacrificed, while the moon is being slain;
Having performed a sacrifice with my sons, I shall go to a fortunate destination, to heaven."

Then his father said to him -

1005. "Do not believe that, son, a fortunate destination comes through the sacrifice of a son;
This is the path to hell, this is not the path to the heavens.

1006. "Give gifts, Koṇḍañña, non-violence towards all beings that can become;
This is the path to a fortunate destination, but not the path through the sacrifice of sons."

The king said -

1007. "By the word of the teachers, I shall slay Canda and Sūriya;
Having performed a sacrifice with my sons, difficult to give up, I shall go to a fortunate destination, to heaven."

Then his father said to him -

1008. "Give gifts, Koṇḍañña, non-violence towards all beings that can become;
Surrounded by your sons, protect the country and the province."

1004-1008. Therein, "surrounded by sons" means surrounded by sons. "The country and the province" means the entire country of Kāsi and the province that constituted its various portions.

He too was not able to make him accept his own word.Then Prince Canda thought "The suffering of this many people has arisen in dependence on me alone; having entreated my father, I shall release this many people from the suffering of death." He, conversing with his father, said -

1009. "Do not kill us, O king, give us as slaves to Khaṇḍahāla;
Even as those bound in chains, we shall tend the elephants and horses.

1010. "Do not kill us, O king, give us as slaves to Khaṇḍahāla;
Even as those bound in chains, we shall remove elephant dung.

1011. "Do not kill us, O king, give us as slaves to Khaṇḍahāla;
Even as those bound in chains, we shall remove horse dung.

1012. "Do not kill us, O king, give us as slaves to Khaṇḍahāla;
Whose are your sensual pleasures, even banished from the kingdom;
We shall practise going about for alms."

1009-1012. Therein, "even as those bound in chains" means even if we were to become those bound with great chains. "Whose are your sensual pleasures" means even if you wish to give us to Khaṇḍahāla, having made us slaves to him, give us; he says "we shall do slave's work for him." "Even from the kingdom" means if there is any fault of ours, banish us from the kingdom. Perhaps even banished from the kingdom, like beggars, having taken a bowl, we shall practise going about for alms; do not kill us, give us our lives - thus he lamented.

Having heard that manifold lamentation of his, the king, as if his heart had split open, weeping with eyes full of tears, in order to release them all, said "No one shall be permitted to kill my sons, I have no need for the world of the gods" -

1013. "You cause me suffering indeed, lamenting out of desire for life;
Release the princes now, let there be enough for me with the sacrifice of sons."

Having heard that word of the king, beginning with the princes, they released all that group of living beings ending with the birds. Khaṇḍahāla too arranges the work at the sacrificial pit. Then one man said to him: "I say, you wicked Khaṇḍahāla, the sons have been released by the king; you, having killed your own sons, sacrifice a sacrifice with their throat-blood." He, thinking "What indeed has been done by the king?" overpowering like a fire at the end of a cosmic cycle, having risen and having run in haste, said -

1014. "You were told by me before, this is difficult to do and difficult to endure;
Then why do you cause disturbance to our sacrifice that has been set aside?

1015. "All go to a fortunate world, those who sacrifice and those who cause to sacrifice;
And also those who give thanks for such a great sacrifice of those who sacrifice."

1014-1015. Therein, "previously" means you were told by me before "It is not possible for one of your kind, being of a timid nature, to perform a sacrifice; the performing of a sacrifice is indeed difficult to do and difficult to endure," then why do you now cause disturbance to our sacrifice that has been set aside and prepared? "Vikkhambha" is also a reading; the meaning is prohibition. Great king, why do you act thus? It shows that however many sacrifice or cause to sacrifice or give thanks, all go only to a fortunate destination.

That blind fool of a king, having taken up the talk of that one who was subject to wrath, perceiving it as the Teaching, again caused the sons to be seized. Then Prince Canda, trying to awaken his father, said -

1016. "Then why did the people before recite blessings to the brahmins;
Then why, O lord, do you slay us without reason for the sacrifice?

1017. "Before, when we were young, you did not kill, you did not slay;
Having attained youth from childhood, innocent ones, dear father, we are being killed.

1018. "See us, great king, mounted on elephants, mounted on horses, armoured;
Whether in battle or when fighting, those like me, brave ones, are not for the purpose of sacrifice.

1019. "Even when the borderland is agitated, or in forests, they employ ones like me;
Then why, dear father, are we being killed without reason, in an improper place?

1020. "Even those birds, having made grass nests, dwell there;
Their sons too are dear to them, yet you, O lord, slay us.

1021. "Do not believe him, Khaṇḍahāla would not kill me;
For having killed me, immediately after he would kill you too, O lord.

1022. "They give an excellent village, an excellent market town, and wealth to him, great king;

And also the foremost alms-receivers, they consume from family to family.

1023. "Even to such as those, they wish to be treacherous, great king;
For the most part these brahmins are ungrateful, O lord.

1024. "Do not kill us, O king, give us as slaves to Khaṇḍahāla;
Even as those bound in chains, we shall tend the elephants and horses.

1025. "Do not kill us, O king, give us as slaves to Khaṇḍahāla;
Even as those bound in chains, we shall remove elephant dung.

1026. "Do not kill us, O king, give us as slaves to Khaṇḍahāla;
Even as those bound in chains, we shall remove horse dung.

1027. "Do not kill us, O king, give us as slaves to Khaṇḍahāla;
Whose are your sensual pleasures, even banished from the kingdom;
We shall practise going about for alms."

1016-1027. Therein, "before" means dear father, if I am to be killed, then why did our relatives before, at the time of my birth, recite blessings to the brahmins? At that time, it is said, Khaṇḍahāla himself, having reflected upon my characteristics, said "There will be no obstacle whatsoever for this prince; after your passing he will exercise kingship." Thus his latter does not agree with his former; he is a liar.Then, having taken his word, without reason, without cause indeed, for the sake of the sacrifice, O lord, you slay us. Do not slay us. For this one, through enmity towards me alone, wishes to kill the great multitude; consider this well, O lord of men. "Before indeed us" means great king, even if wishing to kill us, why before did you not kill us yourself or have us killed by others? But now we have grown from childhood, young, established in the first stage of life, we are growing with sons and daughters; being such, innocent towards you, for what reason should we be killed?

"See us" means see us, the four brothers, ourselves. "Fighting" means see sons like us fighting together with them at the time when they have surrounded the city of the enemies. For kings without sons are indeed called helpless. "Those like me" means those like us, courageous and powerful, should not be killed for the sake of the sacrifice. "They employ" means they employ them for the purpose of seizing those enemies. "Then us" means the meaning is: then why, dear father, are we being killed without reason, without cause, in an improper place, without occasion? "Do not believe him" means great king, let not Khaṇḍahāla kill me; do not believe him. "Wealth too for him" means kings give wealth too to this brahmin."And recipients of the best almsfood too" means then they, receiving the best water and the best almsfood, become recipients of the best almsfood too. "Even to them" means they wish to be treacherous even to those such givers of almsfood in whose families they eat.

The king, having heard the prince's lamentation -

1028. "You cause me suffering indeed, lamenting out of desire for life;
Release the princes now, let there be enough for me with the sacrifice of sons."

Having spoken this verse, he again set them free.Khaṇḍahāla, having come, again -

1029. "You were told by me before, this is difficult to do and difficult to endure;
Then why do you cause disturbance to our sacrifice that has been set aside?

1030. "All go to a fortunate world, those who sacrifice and those who cause to sacrifice;
And also those who give thanks for such a great sacrifice of those who sacrifice."

Having spoken thus, he again caused them to be seized.Then, for the purpose of persuading him, the prince said -

1031. "If truly by sacrificing with sons, those who have passed away from here go to the heavenly world;
Let the brahmin sacrifice first, afterwards you too will sacrifice, O king.

1032. "If truly by sacrificing with sons, those who have passed away from here go to the heavenly world;
Let this very Khaṇḍahāla sacrifice with his own sons.

1033. "Thus knowing, Khaṇḍahāla, why did you not slay your little sons;
And all your kinsmen, and yourself did you not slay.

1034. "All go to hell, those who sacrifice and those who cause to sacrifice;
And also those who give thanks for such a great sacrifice of those who sacrifice."

1035. "If indeed he who kills becomes pure, and the one killed goes to the heavenly state;
The bho-sayers should kill the bho-sayers, and also those who believe in them."

1028-1035. Therein, "let the brahmin first" means first let Khaṇḍahāla sacrifice with his own sons, then when he, having thus sacrificed, has gone to heaven, afterwards you will sacrifice. Explaining "O Sire, even food of pleasant flavour you eat having had others investigate it; why then do you do the killing of sons and wife without investigating?" he spoke thus. "Thus knowing" means knowing thus "by killing sons and daughters one goes to heaven," for what reason did he not slay his own sons and relatives and himself? For if by killing others they go to heaven, by killing oneself one would have to go to the Brahma world. By one thus knowing the virtue of sacrifice, without killing others, oneself alone should be killed. But this one, not doing so, causes me to be killed. Know by this reason too, great king, "that this one, not being able to commit plunder in the judgment, acts thus." "Such" means such a sacrifice of slaying sons.

The prince, even though speaking this much, being unable to make his father accept his own word, referring to the assembly that stood surrounding the king, said -

1036. "And how is it that those desiring sons, householders and housewives;
In the city do not cry out to the king, 'Do not slay your own son.'"

1037. "And how is it that those desiring sons, householders and housewives;
In the city do not cry out to the king, 'Do not slay your own son.'"

1038. "I am well-wishing to the king, and beneficial to the whole country;
No one has aversion towards him, the country-folk do not make known to me."

1036-1038. Therein, "those desiring sons" was said with reference to housewives. Householders, however, are those called desiring sons. "Do not cry out" means they do not reproach, they do not speak. "Atraja" means born from oneself. Even when this was said, no one was able to speak together with the king. "No one has aversion towards him, by me" means by this, neither has a bribe been taken by us, nor through the pride of supremacy has such suffering been caused - not even a single person was one who would have aversion together with me. "The country-folk do not make known" means thus, this country-folk do not make known, do not inform my father, who wishes the welfare of both the king and the country, saying "Your son is accomplished in virtues" - this is the meaning.

Even when this was said, no one spoke anything. Then Prince Canda, sending off his own wives for the purpose of entreating, said -

1039. "Go, you housewives, and speak to father and Khaṇḍahāla;
Do not slay the princes, the innocent ones, lion-like.

1040. "Go, you housewives, and speak to father and Khaṇḍahāla;
Do not slay the princes, who are looked upon by all the world."

They, having gone, entreated. But the king did not even look at them. Then the prince, having become helpless, lamenting -

1041. "Would that I had been born in chariot-maker families,
Or born in refuse-remover families or among merchants,
Then today the king would not have me killed at the sacrifice."

Having said this, again sending off those wives, he said -

1042. "All you women, go to the noble Khaṇḍahāla;
Fall at his feet, I do not see any offence.

1043. "All you women, go to the noble Khaṇḍahāla;
Fall at his feet, 'In what way, venerable sir, have we wronged you?'"

1039-1043. Therein, "I do not see any offence" means I do not see any offence of my own towards the teacher Khaṇḍahāla. "In what way, venerable sir" means noble Khaṇḍahāla, in what way have we wronged you? If there is a fault of Prince Canda, forgive that - tell him thus.

Then Prince Canda's younger sister, named Princess Selā, being unable to hold back the sorrow, having fallen at her father's feet, lamented. Making known that meaning, the Teacher said -

1044. "Wretched Selā laments, having seen her brothers brought to their fate;
'My sacrifice indeed has been suspended, by my father desiring heaven.'"

Therein, "brought to their fate" (upanītatte) means brought to their own nature. "Suspended" (ukkhipito) means suspended. "Desiring heaven" (saggakāmena) means by one who, having killed my brothers, wishes for heaven. She laments: "Father, having killed these, what will you do with heaven?"

The king did not accept her talk either. Then Prince Canda's son, named Vasula, having seen his father suffering, lamented at the feet of the king, saying "I shall entreat my grandfather and have my father's life given." Making known that meaning, the Teacher said -

1045. "He turned back and rolled about, the vassal in front of the king;
Do not kill our father, we have attained youth from childhood."

Therein, "we have attained youth from childhood" means O lord, we are young boys, not yet having attained youth; out of compassion for us too, do not kill our father.

The king, having heard his lamentation, having become as if with a breaking heart, having embraced the prince with eyes full of tears, having said "Dear son, take comfort, I release your father," spoke a verse -

1046. "This is your father, O Vasula, be reconciled with your father;
You cause me suffering indeed, lamenting in the inner palace;
Release the princes now, let there be enough for me with the sacrifice of sons."

Therein, "in the inner palace" means in between the king's dwelling.

Again Khaṇḍahāla, having come, said -

1047. "You were told by me before, this is difficult to do and difficult to endure;
Then why do you cause disturbance to our sacrifice that has been set aside?

1048. "All go to a fortunate world, those who sacrifice and those who cause to sacrifice;
And also those who give thanks for such a great sacrifice of those who sacrifice."

1047-1048. But the king, being a blind fool, again by his word caused the sons to be seized. Then Khaṇḍahāla thought - "This king is of a tender heart; at one time he causes them to be seized, at another time he releases them. He might again release the sons by the word of the children. I shall lead him to the sacrificial pit itself." Then, for the purpose of his going there, he spoke a verse -

1049. "The sacrifice with all jewels has been set aside, sole king, prepared for you;
Go forth, O lord, having gone to heaven you will rejoice."

Its meaning is - Great king, your sacrifice has been set aside and prepared with all jewels; now is the time for your going forth, therefore go forth; having performed the sacrifice, having gone to heaven, you will rejoice.

Thereupon, at the time of going to the sacrificial pit, having taken the Bodhisatta, his harem-ladies came out all together. Making known that meaning, the Teacher said -

1050. "These seven hundred young wives of Prince Canda;
Having scattered their hair, weeping, they followed along the road.

1051. "But others, with sorrow, departed like gods from the Nandana grove;
Having scattered their hair, weeping, they followed along the road."

1050-1051. Therein, "like gods from the Nandana grove" means they went like the deities who departed having surrounded the young god who was passing away from the Nandana grove.

From here onwards are their verses of lamentation -

1052. "Wearing pure Kāsi cloth, with earrings, anointed with aloe and sandalwood;
Canda and Sūriya are led out, for the sacrifice of King Ekarāja.

1053. "Wearing pure Kāsi cloth, with earrings, anointed with aloe and sandalwood;
Canda and Sūriya are led out, having caused sorrow in their mother's heart.

1054. "Wearing pure Kāsi cloth, with earrings, anointed with aloe and sandalwood;
Canda and Sūriya are led out, having caused sorrow in the people's hearts.

1055. "Fed with meat and flavours, bathed by attendants, with earrings, anointed with aloe and sandalwood;
Canda and Sūriya are led out, for the sacrifice of King Ekarāja.

1056. "Fed with meat and flavours, bathed by attendants, with earrings, anointed with aloe and sandalwood;
Canda and Sūriya are led out, having caused sorrow in their mother's heart.

1057. "Fed with meat and flavours, bathed by attendants, with earrings, anointed with aloe and sandalwood;
Canda and Sūriya are led out, having caused sorrow in the people's hearts.

1058. "Those who before went on the backs of excellent elephants, followed by elephants;
They today, the moon and sun princes, both go on foot.

1059. "Those who before went on the backs of excellent horses, followed by horses;
They today, the moon and sun princes, both go on foot.

1060. "Those who before went in the midst of excellent chariots, followed by chariots;
They today, the moon and sun princes, both go on foot.

1061. "Those by whom they were formerly led forth, with horses harnessed in golden trappings;
They today, Canda and Sūriya, both go on foot."

1052-1061. Therein, "wearing pure Kāsi cloth" means wearing pure garments of Kāsi. "Canda and Sūriya" means Prince Canda and Prince Sūriya. "Bathed by the bath attendants" means having been rubbed with sandalwood powder, bathed through the

preliminary work done by the bath attendants. "Yassū" means "ye assu" (those who were). "Assū" is merely a particle; the meaning is "ye kumāre" (those princes). "Before" means before this. "Gone to the fore of excellent elephants" means gone to the fore of excellent elephants; the meaning is gone upon the backs of decorated excellent elephants. "Gone to the fore of excellent horses" means gone upon the backs of excellent horses. "Gone to the fore of excellent chariots" means gone in the middle of excellent chariots. "They went out" means they departed.

Thus, while those women were lamenting, they led the Bodhisatta out from the city. Having stirred up the whole city, it began to go out.When the great multitude went out, the gates were not sufficient. The brahmin, having seen the exceedingly great number of people, thinking "Who knows what will happen?" had the city gates shut. The great multitude, being unable to go out - there is a park in a place near the city gate - near it made a great uproar. By that uproar, the flock of birds, being agitated, plunged into the sky. The great multitude, having addressed this and that bird, lamenting, said -

1062. "If you desire meat, bird, fly to the east of Pupphavatī;
There a sole king sacrifices, deluded, with his four sons.

1063. "If you desire meat, bird, fly to the east of Pupphavatī;
There a sole king sacrifices, deluded, with his four maidens.

1064. "If you desire meat, bird, fly to the east of Pupphavatī;
There a sole king sacrifices, deluded, with his four queens.

1065. "If you desire meat, bird, fly to the east of Pupphavatī;
There a sole king sacrifices, deluded, with four householders.

1066. "If you desire meat, bird, fly to the east of Pupphavatī;
There a sole king sacrifices, deluded, with four elephants.

1067. "If you desire meat, bird, fly to the east of Pupphavatī;
There a sole king sacrifices, deluded, with his four horses.

1068. "If you desire meat, bird, fly to the east of Pupphavatī;
There a sole king sacrifices, deluded, with four bulls.

1069. "If you desire meat, bird, fly to the east of Pupphavatī;
There a sole king sacrifices, deluded, with all four sets."

1062-1069. Therein, "if you desire meat" means hey bird, if you desire meat, to the east of Pupphavatī, in the eastern direction, there is a sacrificial pit, go there. "Sacrifices there" means here, having taken the word of Khaṇḍahāla, the deluded sole king sacrifices a sacrifice with his four sons. The same method applies in the remaining verses too.

Thus the great multitude, having lamented at that place, having gone to the Bodhisatta's dwelling place, circumambulating the mansion, seeing the pinnacle chambers, pleasure groves and so on in the inner palace, lamented with verses -

1070. "This is his mansion, this inner palace so delightful;
Now those sons of masters, four are led away for slaughter.

1071. "This is his pinnacle chamber, golden, strewn with flowers and garlands;
Now those sons of masters, four are led away for slaughter.

1072. "This is his pleasure grove, fully in bloom, charming at all times;
Now those sons of masters, four are led away for slaughter.

1073. "This is his Asoka grove, fully in bloom, charming at all times;
Now those sons of masters, four are led away for slaughter.

1074. "This is his kaṇikāra grove, fully in bloom, charming at all times;
Now those sons of masters, four are led away for slaughter.

1075. "This is his trumpet-flower grove, fully in bloom, charming at all times;
Now those sons of masters, four are led away for slaughter.

1076. "This is his mango grove, fully in bloom, charming at all times;
Now those sons of masters, four are led away for slaughter.

1077. "This is his pond, covered with lotuses and white lotuses;
And a boat variegated with gold, adorned with flower creepers, beautiful, very delightful;
Now those sons of masters, four are led away for slaughter."

1070-1077. Therein, "tedāni" means now those sons of masters, headed by Prince Canda, having abandoned such a mansion, are led away for slaughter. "Sovaṇṇavikatā" means inlaid with gold.

Lamenting at these places, again having approached the elephant stables and so on, they said -

1078. "This is his elephant treasure, Erāvaṇa, a powerful tusked elephant;
Now those sons of masters, four are led away for slaughter.

1079. "This is his horse treasure, a horse with uncloven hooves;
Now those sons of masters, four are led away for slaughter.

1080. "This is his horse-carriage, with the sound of mynas, beautiful, decorated with jewels;
Where the sons of masters shone like gods in the Nandana grove;
Now those sons of masters, four are led away for slaughter.

1081. "How indeed, with those golden-complexioned, equally beautiful, with bodies soft as sandalwood;
Will the king sacrifice a sacrifice, deluded, with his four sons.

1082. "How indeed, with those golden-complexioned, equally beautiful, with bodies soft as sandalwood;
Will the king sacrifice a sacrifice, deluded, with his four maidens.

1083. "How indeed, with those golden-complexioned, equally beautiful, with bodies soft as sandalwood;
Will the king sacrifice a sacrifice, deluded, with his four queens.

1084. "How indeed, with those golden-complexioned, equally beautiful, with bodies soft as sandalwood;
Will the king sacrifice a sacrifice, deluded, with four householders.

1085. "Just as villages and market towns become empty, uninhabited, great forests;
So it will be for Pupphavatī, when Canda and Sūriya are sacrificed."

1078-1085. Therein, "Erāvaṇa" is the name of that elephant."Single-hoofed" means with undivided hoof. "With the sound of myna-birds" means endowed with a sweet sound like that of myna-birds at the time of going. "How indeed" means for what reason indeed. "With golden-hued, equal and beautiful ones" means with those of golden complexion, and equal to one another by birth, and beautiful through faultlessness. "With sandal-soft bodies" means with bodies anointed with red sandalwood. "Great forests" means just as those villages and market towns become empty, uninhabited, great forests, so too Pupphavatī, when the princes are sacrificed at the sacrifice, will become empty, like a forest.

Then the great multitude, being unable to go outside, wandering right within the city, lamented. The Bodhisatta too was led to the sacrificial pit.Then his mother, a queen named Gotamī, having rolled at the feet of the king, lamenting, said "Give my sons their lives, Sire" -

1086. "I shall become a mad woman, with prosperity destroyed and covered with dust;
If he kills Canda the noble, my life is being obstructed, O lord.

1087. "I shall become a mad woman, with prosperity destroyed and covered with dust;
If he kills Sūriya the noble, my life is being obstructed, O lord."

1086-1087. Therein, "with prosperity destroyed" means with growth destroyed."And covered with dust" means having become a mad woman with a body covered with dust, I shall wander about.

She, even though lamenting thus, not obtaining any talk from the king's presence, having embraced the four wives of the prince, lamenting, said "My son will have gone having become angry with you; why do you not make him turn back?" -

1088. "Why did they not delight me, speaking kindly to one another;
Ghaṭṭikā and Uparikkhī, and Pokkharaṇī and Bhārikā;
Dancing before Canda and Sūriya, no equal to them is found."

Therein, "why did they not delight me" means for what reason did these four, beginning with Ghaṭṭikā and so on, speaking kindly to one another, dancing in the presence of the princes Canda and Sūriya, not delight my sons, but caused them distress. For in the entire Indian subcontinent, in dancing or in singing, no other equal to them is found - this is the meaning.

Thus she, having lamented together with her daughters-in-law, not seeing any other recourse to be taken, reviling Khaṇḍahāla, spoke eight verses -

1089. "May your mother, Khaṇḍahāla, receive this sorrow of my heart;
Which is the sorrow of my heart, when Canda is led out for murder.

1090. "May your mother, Khaṇḍahāla, receive this sorrow of my heart;
Which is the sorrow of my heart, when Suriya is led out for murder.

1091. "May your wife, Khaṇḍahāla, receive this sorrow of my heart;
Which is the sorrow of my heart, when Canda is led out for murder.

1092. "May your wife, Khaṇḍahāla, receive this sorrow of my heart;
Which is the sorrow of my heart, when Suriya is led out for murder.

1093. "May your mother, Khaṇḍahāla, not see her sons nor her husband;
You who slew the princes, the innocent ones, lion-like.

1094. "May your mother, Khaṇḍahāla, not see her sons nor her husband;
You who slew the princes, who are looked upon by all the world.

1095. "May your wife, Khaṇḍahāla, not see her sons nor her husband;
You who slew the princes, the innocent ones, lion-like.

1096. "May your wife, Khaṇḍahāla, not see her sons nor her husband;
You who slew the princes, who are looked upon by all the world."

1089-1096. Therein, "this of mine" means my this heart-sorrow, suffering. "May she receive" means may it enter, may it reach. "Who you slay" means you who slay. "Looked upon" means you kill while being looked at by all the world, while being visible - this is the meaning.

The Bodhisatta, even at the sacrificial pit, entreating his father, said -

1097. "Do not kill us, O king, give us as slaves to Khaṇḍahāla;
Even as those bound in chains, we shall tend the elephants and horses.

1098. "Do not kill us, O king, give us as slaves to Khaṇḍahāla;
Even as those bound in chains, we shall remove elephant dung.

1099. "Do not kill us, O king, give us as slaves to Khaṇḍahāla;
Even as those bound in chains, we shall remove horse dung.

1100. "Do not kill us, O king, give us as slaves to Khaṇḍahāla;
Whose are your sensual pleasures, even banished from the kingdom;
We shall practise the going for alms."

1101. "The poor, desiring sons, entreat the gods for divine blessings;
Some, even having given up their cravings, do not obtain sons.

1102. "They make wishes, 'May sons be born to us, and from them grandsons';
Then why, O lord, do you slay us without reason for the sacrifice?

1103. "They obtain a son through entreaty, do not kill us, dear father;
Do not sacrifice this sacrifice with sons obtained with difficulty.

1104. "They obtain a son through entreaty, do not kill us, dear father;
Do not separate us from our mother with sons obtained like beggars."

1097-1104. Therein, "they sport" means O king, even childless and poor women, having become desirous of sons, having made many presents, entreat the gods saying "May we obtain a son or a daughter." "Even having given up their cravings" means even having abandoned their pregnancy longings, even not having obtained them - this is the meaning. This is what is meant - Great king, for women indeed, not having obtained the arisen pregnancy longing, the embryo withers and perishes. Therein, some, even though requesting, not obtaining sons; some, even having obtained the pregnancy longing, having abandoned it, not having consumed it, do not obtain them; some, not obtaining the pregnancy longing, do not obtain them. But my mother, having obtained the arisen pregnancy longing, having consumed it, without destroying the arisen embryo, obtained sons. Thus obtained, he requests "Do not kill us."

"Wishes" means great king, these beings make wishes. How? "May sons be born to us." "And from them grandsons" means may sons of our sons too be born to us."Then us without reason" means then you slay us without reason for the sake of the sacrifice. "By those entreated" means by the entreaty to the deities. "By those obtained like beggars" means by those obtained having become like beggars. "With sons" means he says: do not separate us from our mother, do not cause separation between us and our mother.

He, even though speaking thus, not obtaining any talk from his father's presence, having fallen at his mother's feet, lamenting, said -

1105. "Having nourished Canda with much suffering, mother, you are losing your son;
I pay homage to your feet, may father obtain the world beyond.

1106. "Come now, having embraced me, allow me to pay homage at your feet, mother;
I go now abroad, for the sacrifice of King Ekarāja.

1107. "Come now, having embraced me, allow me to pay homage at your feet, mother;
I go now abroad, having caused sorrow in my mother's heart.

1108. "Come now, having embraced me, allow me to pay homage at your feet, mother;
I go now abroad, having caused sorrow in the people's hearts."

1105-1108. Therein, "having nourished with much suffering" means having nourished with many sufferings. "Canda" means having thus nourished me, Prince Canda, now, mother, you are losing your son. "May father obtain the world beyond"

means may my father obtain the world beyond endowed with wealth. "Embrace" means clasp and enfold. "Going abroad" means I go to a perpetual separation for the purpose of not returning again.

Then his mother, lamenting, spoke four verses -

1109. "Come now, bind a topknot with lotus petals, son of Gotamī;
Mixed with champaka petals, this is your ancient nature.

1110. "Come now, anoint yourself with your cosmetic, the finest sandalwood;
And well-anointed with which, you shine in the royal assembly.

1111. "Come now, dress in soft garments, the finest Kāsika cloth;
And well-dressed in which, you shine in the royal assembly.

1112. "Take the bracelets decorated with pearls, gems and gold;
And with which bracelets you shine in the royal assembly."

1109-1112. Therein, "with lotus petals" means there is an ornament called a lotus-petal wrapping; with reference to that, he said thus. Having lifted up your dishevelled topknot and having arranged it with a lotus-petal wrapping, bind it - this is the meaning. "Son of Gotamī" - he addresses Prince Canda. "Mixed with champaka petals" means adorn yourself with garlands of various flowers, endowed with beauty and fragrance, mixed with inner champaka petals. "This is your" means this is your ancient nature; take that very thing, son - thus she laments. "And with which" means the meaning is: anoint yourself with those red sandalwood ointments, anointed with which you shine in the royal assembly. "Kāsi cloth" means Kāsi cloth worth a hundred thousand. "Take" means adorn yourself.

Now his queen-consort named Candā, having fallen at his feet, lamenting, said -

1113. "Surely this Raṭṭhapāla is not the heir of the lord of the earth, of the country;
The great lord of the world generates affection for his sons."

Having heard that, the king spoke a verse -

1114. "My sons too are dear, and self is dear, and you wives;
And desiring heaven, therefore I will have them slain."

Its meaning is - For what reason do I not produce affection for my sons? Not only for Gotamī alone, but my sons too are dear to me, likewise self and you daughters-in-law and wives too are dear indeed. Even this being so, desiring heaven, I aspiring for heaven, for that reason I will have them slain; do not think thus, all these together with me will go to the heavenly world together.

Candā said -

1115. "Kill me first, do not split my heart with suffering;
Adorned, beautiful, your son, O king, is delicate.

1116. "Well then, sir, kill me, in the world beyond I shall be with Candaka;
Make abundant merit, we shall both wander in the world beyond."

1115-1116. Therein, "first" means O king, kill me first before my husband. "Suffering" means do not split my heart with the suffering of Canda's death. "Adorned" means this one of mine alone is sufficient, he suffices - thus "adorned."It explains: do not slay a son of such a kind, O great king. "Well then, sir" means "well then, sir" - addressing the king, she spoke thus. "In the world beyond with Candaka" means I shall be with Canda in the world beyond. "We shall both wander in the world beyond" means slain together by you, we shall both wander experiencing happiness in the world beyond; do not create an obstacle to our heaven.

The king said -

1117. "Do not, Candā, find delight in death, many are your brothers-in-law, O large-eyed one;
They will delight you, when the son of Gotamī has been sacrificed."

Therein, "do not, Candā, find delight" means do not find delight in your own death. "Mā ruddī" is also a reading; the meaning is "do not weep.""Brothers-in-law" means husband's brothers.

Beyond that, the Teacher -

1118. "When this was said, Candā struck herself, with the palms of her hands."He spoke the half-verse;
Beyond that, there is her very own lamentation -
"Enough here with life, I shall drink poison, I shall die.

1119. Surely this king does not have friends, colleagues and good-hearted companions;
Who do not say to the king, 'Do not slay your own sons.'

1120. Surely this king does not have relatives, friends and good-hearted companions;
Who do not say to the king, 'Do not slay your self-begotten sons.'

1121. "These too are my sons, O king, virtuous ones wearing bracelets on their upper arms;
With them too perform the sacrifice, then release the sons of Gotamī.

1122. "Having made me into a hundred portions, sacrifice in seven places, great king;
Do not kill the eldest son, the blameless one, similar to a lion.

1123. "Having made me into a hundred portions, sacrifice in seven places, great king;
Do not kill the eldest son, looked upon by all the world."

1118-1123. Therein, "thus" means when this was said thus by the foolish King Ekarāja. "Strikes" means having said "What indeed is this you speak of?" she strikes herself with the palms of her hands. "I shall drink" means I shall drink."These too" means having made Prince Vasula the first, having taken the remaining children by the hand, standing at the feet of the king, she spoke thus. "Possessed of garlands"

means endowed with strings of flowers and ornaments. "Wearing bracelets" means wearing bracelet ornaments. "A hundred portions" means great king, having killed me, having made a hundred portions, sacrifice the sacrifice sevenfold in seven places.

Thus she, having lamented in the presence of the king with these verses, not receiving consolation, having gone to the presence of the Bodhisatta himself, stood lamenting. Then he said to him - "Candā, while I was living, whenever you spoke well and said well on this and that subject, many ornaments of various kinds such as gems, pearls and so on were given to you; but today this is your last gift - I give you the ornaments mounted on my body; take them." Making known this meaning, the Teacher said -

1124. "Many are the ornaments given by you, various, to one well-spoken;
Pearls, gems and lapis lazuli, this is your last gift."

Queen Candā too, having heard that, thereupon lamented with the following nine verses -

1125. "Those on whose backs before, strings of flowers in full bloom were placed;
On their backs today also, a well-sharpened sword will fall.

1126. "Those on whose backs before, variegated strings of flowers were placed;
On their backs today also, a well-sharpened sword will fall.

1127. "Before long indeed, a sword will fall on the backs of the princes;
Yet my heart does not split, so firm was my binding.

1128. "Wearing pure Kāsi cloth, with earrings, anointed with aloe and sandalwood;
Go forth, Canda and Sūriya, for the sacrifice of King Ekarāja.

1129. "Wearing pure Kāsi cloth, with earrings, anointed with aloe and sandalwood;
Go forth, Canda and Sūriya, having caused sorrow in your mother's heart.

1130. "Wearing pure Kāsi cloth, with earrings, anointed with aloe and sandalwood;
Go forth, Canda and Sūriya, having caused sorrow in the people's hearts.

1131. "Fed with meat and flavours, bathed by attendants, with earrings, anointed with aloe and sandalwood;
Go forth, Canda and Sūriya, for the sacrifice of King Ekarāja.

1132. "Fed with meat and flavours, bathed by attendants, with earrings, anointed with aloe and sandalwood;
Go forth, Canda and Sūriya, having caused sorrow in your mother's heart.

1133. "Fed with meat and flavours, bathed by attendants, with earrings, anointed with aloe and sandalwood;
Go forth, Canda and Sūriya, having caused sorrow in the people's hearts."

1124-1133. Therein, "mālāguṇā" means flower garlands. "Tesajjā" means "of them today." "Nettiṃsa" means a sword. "Vivattissatī" means it will fall. "Aciraṃ vatā" means before long indeed. "Na phalatī" means does not split. "Tāva daḷhabandhañca me āsī" means the meaning is: my heart will be exceedingly firmly bound. "Niyyāthā" means go.

Thus, even while she was lamenting, all the work at the sacrificial pit was finished. Having led the prince, having bent his neck, they made him sit down.Khaṇḍahāla, having brought near a golden bowl, having taken a sword, stood saying "I shall cut his neck." Having seen that, Queen Candā, thinking "There is no other shelter for me; by the power of my own truth I shall bring about the safety of my husband," having raised joined palms, wandering in the midst of the assembly, made a declaration of truth. Making known that meaning, the Teacher said -

1134. "When all was set aside, while the moon sat down for the purpose of sacrifice;
The daughter of the Pañcāla king, with joined palms, went round about the whole assembly.

1135. "By which truth Khaṇḍahāla, the imprudent one, commits evil deeds;
By this speaking of truth, may I be united with my husband.

1136. "Whatever non-human spirits are here, and whatever demons, spirits and beings;
Let them render me service, may I be united with my husband.

1137. "Whatever deities have come here, and whatever demons, spirits and beings;
Protect me, the helpless one seeking refuge, I request, may I not lose my husband."

1134-1137. Therein, "set aside" (upakkhaṭasmiṃ) means when all the sacrifice materials were prepared and arranged. "United" (samaṅginī) means associated, sharing one communal life. "Whatever are here" (ye idhatthī) means whatever there are here. "Demons, beings, and those to come" (yakkhabhūtabhabyānī) means demons reckoned as gods, and beings reckoned as creatures that have grown and are established, and those to come reckoned as creatures that are now growing. "Attendants" (veyyāvaṭikan) means let them render service to me."Protect me" (tāyatha man) means guard me. "I request" (yācāmahan) means I request you. "May I not lose my husband" (pati māhan) means may I not lose my husband.

Then Sakka, the king of gods, having heard the sound of her lamentation, having known that incident, having taken a blazing iron hammer, having gone, having frightened the king, had all released. Making known that meaning, the Teacher said -

1138. "Having heard that, the non-human spirit, having swung the iron hammer;
Generating fear in him, said this to the king.

1139. "Awaken, O wretched king, lest I strike your head;
Do not kill the eldest son, the blameless one, similar to a lion.

1140. "Where have you seen, O wretched king, sons and wives being slain;
And millionaires and householders, innocent ones who desire heaven?

1141. "Having heard that, Khaṇḍahāla, and the king having seen this marvel;
They released the bonds of all, as was fitting for non-violence.

1142. "When all were freed, those who had assembled there then;
All gave one clod of earth each, this was the murder of Khaṇḍahāla."

1138-1142. Therein, "non-human spirit" means Sakka, the king of gods. "Awaken" means know, consider well. "Wretched king" means royal wretch, royal inferior one. "Lest I to you" means evil king, awaken, lest I strike your head. "Where have you seen" means where has it been seen by you before. "Those who desire heaven, indeed" - here "hi" is merely a particle; "those who desire heaven" means those aspiring for heaven - this is the meaning. "Having heard that" means monks, Khaṇḍahāla having heard that word of Sakka. "This is a marvel" means the king too, having seen this sight of Sakka which had not occurred before. "As was fitting" means just as they release living beings without injury, just so they released them. "They gave one clod of earth each" means monks, however many had assembled in that sacrificial pit, all having raised a single uproar, gave Khaṇḍahāla a blow with a clod of earth each. "This was the murder" means this itself was the murder of Khaṇḍahāla; the meaning is that right there they brought him to the destruction of life.

But having killed him, the public began to kill the king. The Bodhisatta, having embraced his father, did not allow them to kill him. The public, having said "We grant the life of this evil king, but we shall not give him the umbrella nor habitation in the city; having made him an outcast, we shall make him dwell outside the city," having removed his royal attire, having made him wear an orange robe, having wrapped his head with a turmeric-coloured rag, having made him an outcast, sent him to the outcast dwelling place. But those who sacrificed that animal-slaughter sacrifice, and those who had it sacrificed, and those who gave thanks, all of them were heading for hell. Making known that meaning, the Teacher said -

1143. "All entered hell, as was expected, having done evil;
For having done evil action, it is not possible to go from here to a fortunate world."

That same public too, having removed the two wretches, having brought the materials for consecration right there, consecrated Prince Canda. Making known that meaning, the Teacher said -

1144. "When all were freed, those who had assembled there then;
They consecrated Canda, the assembled royal retinue.

1145. "When all were freed, those who had assembled there then;
They consecrated Canda, the assembled princesses too.

1146. "When all were freed, those who had assembled there then;
They consecrated Canda, the assembled assembly of gods.

1147. "When all were freed, those who had assembled there then;
They consecrated Canda, the assembled heavenly maidens too.

1148. "When all were freed, those who had assembled there then;
They waved their garments, the assembled royal retinue.

1149. "When all were freed, those who had assembled there then;
They waved their garments, the assembled princesses too.

1150. "When all were freed, those who had assembled there then;
They waved their garments, the assembled assembly of gods.

1151. "When all were freed, those who had assembled there then;
They waved their garments, the assembled heavenly maidens too.

1152. "When all were freed, many were delighted;
Delight entered the city, release from bondage was proclaimed."

1143-1152. Therein, "and the royal retinue" means the royal retinue too consecrated him with three conch shells. "And the princesses" means the daughters of the warrior caste too consecrated him. "And the assembly of gods" means Sakka, the king of gods, having taken the conch named Vijayuttara, consecrated him together with the assembly of gods. "And the heavenly maidens" means Sujā too consecrated him together with the young nymphs. "They waved garments" means having raised banners with cloths of various colours, throwing upper garments into the sky, they waved garments. "The royal retinue and the other three portions" means the four portions of those performing the consecration all performed their parts indeed. "Were delighted" means they were rejoicing. "Delight entered the city" means at the time when the parasol was raised over Prince Canda and he entered the city, a drum of joy went around the city. "Saying what?" As follows: "Just as our Prince Canda is freed from bondage, just so may all be freed from bondage." Therefore it was said "Release from bondage was proclaimed."

The Bodhisatta established the duty towards his father. But he was not allowed to enter the inner city. When the expenses were exhausted, the Bodhisatta, going for the purpose of park amusements and so on, having approached him, does not pay homage saying "I am your son," but having made a salutation with joined palms, says "Long may you live, my lord." When it was said "What do you need?" he informed him. Then he had the expenses given to him. He, having exercised the kingdom righteously, at the end of his life span, filling the heavenly world, departed.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too Devadatta made an effort to kill many in dependence on me alone," connected the Jātaka. At that time Khaṇḍahāla was Devadatta, Queen Gotamī was Mahāmāyā, Queen Candā was Rāhula's mother, Vasula was Rāhula, Selā was Uppalavaṇṇā, Sūra was Kassapa of the Vāmagotta clan, Bhaddasena was Moggallāna, Prince Sūriya was Sāriputta, but King Canda was myself, the Perfectly Enlightened One.

The commentary on the Candakumāra Jātaka, the seventh.

545. The Commentary on the Mahānāradakassapa Jātaka

"There was a king of the Videhas" - this the Teacher spoke while dwelling at the Laṭṭhivana Park, referring to the taming of Uruvelakassapa. For when the Teacher, having set in motion the excellent wheel of the Teaching, having tamed the matted-hair ascetics headed by Uruvelakassapa, surrounded by a thousand former matted-hair ascetics, went to the Laṭṭhivana Park to fulfil the promise to the king of Magadha. At that time, having come together with an assembly of twelve myriads, having paid homage to the One of Ten Powers, among the brahmins and householders in the midst of the assembly of the seated king of Magadha, the thought arose: "Does Uruvelakassapa live the holy life under the Great Ascetic, or does the Great Ascetic under Uruvelakassapa?" Then the Blessed One, having known with his mind the reflection in the minds of those twelve myriads, thinking "I shall make known Kassapa's state of having gone forth in my presence," spoke this verse -

> "Having seen what, dweller at Uruvelā, have you abandoned the fire, you instructor of the emaciated ones?
> I ask you, Kassapa, about this matter - for what reason has your fire sacrifice been abandoned?"

The Elder too, having known the Blessed One's intention -

> "Forms and sounds and also flavours, women of pleasure - sacrifices assert these;
> Having known this as a stain among the clingings, therefore I did not delight in what is sacrificed or offered."

Having spoken this verse, for the purpose of making known his state of being a disciple, having placed his head on the upper surface of the Truth-finder's feet, having said "The Blessed One is my Teacher, venerable sir; I am his disciple," having risen up into the sky seven times to the height of one palm tree, two palm trees, three palm trees, up to the measure of seven palm trees, having descended, having paid homage to the Truth-finder, he sat down to one side. Having seen that wonder, the great multitude spoke only of the Teacher's praise of virtues, saying "Oh, of great majesty is the Buddha! For even Uruvelakassapa, who was one of firmly-held views, thinking himself to be a Worthy One, having broken through the net of wrong views, has been tamed by the Truth-finder." Having heard that, the Teacher, having said "It is not wonderful that this one has been tamed by me who has now attained omniscience; formerly too, even in the time of being with lust, having become a Brahmā named Nārada, having broken through the net of wrong views of this one, I made him free from attachment," being requested by that assembly, brought up the past.

In the past, in the Videha country, in Mithilā, a king named Aṅgati exercised kingship, a righteous king of righteousness. He had a daughter named Rucā, lovely, beautiful, pleasing, whose aspiration had been aspired to for a hundred thousand cosmic cycles, of great merit, born in the womb of the chief queen. But his remaining sixteen thousand women were barren. That daughter of his was dear and agreeable. He daily sent her twenty-five flower caskets filled with various flowers, and priceless fine garments, saying "Let her adorn herself with these." But of solid and soft food there was no measure. Every half-month he sent a thousand and a thousand, saying "Let

her give gifts." Now he had three ministers, namely Vijaya, Sunāma, and Alāta.He, when the festival of the Komudī of the fourth month was taking place, with the city and the inner palace decorated like the city of the gods, well-bathed, well-anointed, adorned with all ornaments, having eaten supper, on the great terrace at the opened lattice window, surrounded by a company of ministers, having seen the disc of the moon ascending the pure expanse of the sky, asked the ministers: "How delightful indeed, friends, is this moonlit night; with what delight shall we enjoy ourselves tonight?" Making known that meaning, the Teacher said -

1153. There was a king of the Videhas, a warrior named Aṅgati;
Abundant in vehicles, wealthy, a man of infinite power.

1154. And he, on the fifteenth night, before the first watch had ended;
On the Komudī of the fourth month, convoked his ministers.

1155. The wise, accomplished in learning, those who smile first, the skilful;
And Vijaya and Sunāma, and the general Alātaka.

1156. The Videhan asked them, "Each of you tell your own preference;
On the Komudī of the fourth month, the bright moon has dispelled the darkness;
With what delight shall we dwell this night, this season today?"

1153-1156. Therein, "abundant in vehicles" means endowed with abundant elephant vehicles and so on. "A man of infinite power" means one of infinite bodily strength. "Not yet ended" means not having reached the conclusion; the meaning is "not yet passed." "Of the fourth month" means on the night that was the last day of the four rainy months. "Of the Komudī" means when the white water lilies were in full bloom. "Having first smiled" means one whose habit is to first smile and then speak afterwards. "He asked them" means he asked each one of those ministers individually. "Each of you tell your own preference" means all of you, tell me individually your preference in accordance with your own respective dispositions. "Komudajja" means the Komudī is today. "The bright moon" means the disc of the moon, which is the support of the moonlit night, rises up. "The darkness is dispelled" means by that all the gloom has been destroyed. "The season" means we should dwell tonight in bodily delight in such a season as this.

Thus the king asked the ministers. Being asked by him, they spoke in accordance with their own respective dispositions. Making known that meaning, the Teacher said -

1157. Then the king's general, Alāta, said this:
"Let us arm the joyful, the vehicles, all the forces, the army.

1158. "Let us march forth to battle, O lord, with infinite power and manpower;
Those who do not come under your control, we shall bring under your control;
This is my own view, we shall conquer the unconquered."

1159. Having heard Alāta's word, Sunāma said this:
"All your enemies, great king, have come under your control.

1160. "With weapons laid down, the enemies conform to peace;
Today is the highest festival, battle is not pleasing to me.

1161. "Let them quickly bring food and drink and sweets for you;
Delight, O lord, in sensual pleasures, in dancing, singing, and well-played music."

1162. Having heard Sunāma's word, Vijaya said this:
"All sensual pleasures, great king, are always available to you.

1163. "These are not hard to obtain, O king, to rejoice in your sensual pleasures;
Sensual pleasures are always easily obtained, this is not my mind's view.

1164. Let us attend upon an ascetic or brahmin, one very learned;
Who today would remove uncertainty, one who knows the meaning and the teaching, O sage.

1165. Having heard Vijaya's word, the king said to Aṅgati:
Just as Vijaya speaks, this pleases me too.

1166. Let us attend upon an ascetic or brahmin, one very learned;
Who today would remove uncertainty in the monastic discipline, one who knows the meaning and the teaching, O sage."

1167. All being present, form an opinion, which wise one shall we attend upon;
Who today would remove uncertainty, one who knows the meaning and the teaching, O sage.

1168. Having heard the Videhan's word, Alāta said this:
There is here in the deer-park, a naked one esteemed by the wise.

1169. Guṇa of the Kassapa clan, learned, a varied speaker, one with a following;
Let us attend on him, O lord, he will remove our uncertainty.

1170. Having heard Alāta's word, the king commanded the charioteer;
We shall go to the deer-park, bring the harnessed vehicle here.

1157-1170. Therein, "joyful" means pleased and delighted. "We shall conquer" means that which is unconquered by us, that we shall conquer. "This is my disposition." The king neither protested against his talk nor delighted in it. "Said this" means having seen the king neither delighting in nor protesting against Alāta's word, having thought "This one is not disposed to war; I, capturing his mind, shall praise delight in the types of sensual pleasure," he spoke this utterance beginning with "all for you."

"Vijaya said this" means the king neither delighted in Sunāma's word either, nor protested against it. Then Vijaya, having thought "This king, having heard the words of both these two, just stood silently; the wise are indeed addicted to hearing the Teaching; I shall praise the hearing of the Teaching to him," spoke this utterance beginning with "all sensual pleasures." Therein, "tava mupaṭṭhitā" means available to

you. "To rejoice" means when there is the wish to rejoice in and delight in your sensual pleasures, for these sensual pleasures are not hard to obtain. "This is not my mind's view" means this delighting in your sensual pleasures is not my mind's view; my mind does not spring forward towards this. "Yo najja" means "who for us today." "One who knows the meaning and the Teaching" means one who knows both the meaning of the text and the Teaching of the text. "Seer" means a sage, one whose qualities are sought.

"Aṅgati said" means Aṅgati spoke. "This pleases me too" means this very thing pleases me too. "All who are present" means all of you who are present here, form an opinion, reflect. "Alāta said this" means having heard the king's talk, Alāta, having thought "This one named Guṇa, a naked ascetic dependent on my family, dwells in the royal garden; having praised him, I shall make him dependent on the royal family," spoke this utterance beginning with "for the purpose of." Therein, "esteemed as wise" means esteemed as a wise person. "Of the Kassapa clan" means this one is of the Kassapa clan. "Learned" means very learned. "One with a following" means a teacher of a group. "He commanded" means he ordered.

Having heard the king's talk, the charioteers did so. Making known that meaning, the Teacher said -

1171. "They yoked his vehicle, made of ivory with silver fittings;
With a pure polished retinue, white, with a moonlit face.

1172. "There were yoked white-lily-coloured, four Sindh horses;
Swift as the wind in flight, well-tamed, with golden garlands.

1173. "A white parasol, a white chariot, white horses, a white fan;
The Videhan together with his ministers, going forth, shines like the moon.

1174. "Many followed him, powerful ones bearing Indra's swords;
Heroes mounted on horseback, men following the lord of noble men.

1175. "Having gone for just a moment, having descended from the vehicle, the warrior;
The Videhan together with his ministers, on foot approached Guṇa.

1176. "And those who were there then, brahmins and householders assembled;
The king did not send them away, though they had come to the ground without invitation."

1171-1176. Therein, "his vehicle" means they yoked that king's chariot. "Ivory" means made of ivory. "With silver fittings" means with fittings made of silver. "With a pure polished retinue" means with a retinue that was pure and smooth. "With a moonlit face" means like the face of a night free from blemish; the meaning is like the moon. "There were" means there they were. "Kumuda" means of the colour of white water lilies. "Sindh horses" means of the Sindh breed. "With speed like the wind" means with velocity similar to the wind. "White umbrella" means the umbrella raised on that chariot was also white. "White chariot" means that chariot too was white

indeed. "White horses" means the horses too were white."White fan" means the fan too was white. "Going forth" means going forth in that chariot, surrounded by a company of ministers, the king of Videha shines like the moon.

"Lord of excellent men" means the chief of excellent men, the king of kings."Having gone for just a moment" means that king, having gone to the park in just a moment. "On foot approached Guṇa" means on foot he approached Guṇa the naked ascetic. "And those who were there then" means those who, having gone earlier to that park, were seated attending upon that naked ascetic. "He did not send them away" means the fault is ours alone, we who came afterwards; do not worry - thus those brahmins and householders who had assembled on the ground without invitation, without having been given leave, for the king's sake alone, he did not have them driven away.

But surrounded by that mixed assembly, having sat down to one side, he exchanged friendly greetings. Making known that meaning, the Teacher said -

1177. "Then he, on a soft mattress, on a soft patterned rug,
On a soft spread, the king sat down to one side.

1178. "Having sat down, the king exchanged friendly greetings, then the memorable talk;
"Is it bearable, venerable sir, is there no disturbance of the bodily humours?

1179. "Is your livelihood without difficulty, do you obtain almsfood for sustenance?
Are you free from illness, does your vision not decline?"

1180. Guṇa greeted him friendly, the Videhan delighted in the monastic discipline;
"It is endurable, great king, all this is so, both of those.

1181. "Are your borderlands not overpowering you, O Vedeha;
Are your draught animals healthy, does your vehicle carry well;
Are there no illnesses for you, that cause distress to the body?"

1182. The king, having exchanged friendly greetings, then asked without delay;
About the meaning, the Teaching and the true method, the lover of the Teaching, the bull among charioteers.

1183. "How should a mortal practise the Teaching towards mother and father, Kassapa;
How should one practise towards teachers, how should one practise towards children and wife.

1184. "How should one behave towards elders, how towards ascetics and brahmins;
And how towards the army, how should one behave in the country?

1185. "How, having practised the Teaching, do mortals go to a good destination;
And how do some established in unrighteousness fall to hell?"

1177-1185. Therein, "on a soft mattress" means on a soft mattress of pleasant contact. "On a soft patterned rug" means on a patterned covering of pleasant contact. "On a soft spread" means on a spread with a soft covering."Exchanged friendly greetings" means he spoke pleasant talk together with the naked ascetic. "Then" means immediately after that sitting down, he spoke memorable talk; this is the meaning. Therein, "is it bearable" means is it possible, venerable sir, to sustain your body with requisites? "No disturbance of the bodily humours" means are the elements in your body functioning evenly, there is no disturbance of the bodily humours, the meaning is that the winds, having become scattered in various groups here and there, do not cause affliction.

"Without difficulty" means free from suffering. "Livelihood" means means of living. "Free from illness" means devoid of illness that disrupts the bodily postures."Vision" means he asks whether your faculties beginning with the eye are not declining. "Exchanged friendly greetings in return" means he replied with pleasant talk.Therein, "all this" means whatever was said by you beginning with "no disturbance of the bodily humours," all that is just so. "That both" means whatever was said by you "are you free from illness, does your vision not decline," that both too is likewise.

"Do not prevail" means they do not overcome, they do not become agitated."Without delay" means immediately after the friendly welcome, he asked a question. Therein, "the meaning, the Teaching and the true method" means the meaning of the canonical text, the canonical text itself, and the logical reasoning. For he, asking "how should one practise the Teaching," asks this meaning, Teaching and true method, meaning "tell me the canonical text illuminating the practice regarding mother, father and so on, the meaning of the canonical text, and the logical reasoning." Therein, "how do some established in unrighteousness" means how do some established in unrighteousness fall to hell and also to the remaining realms of misery - this influential question, which should be asked of an Omniscient Buddha, or in the absence of the former, of each successive one among Individually Enlightened Buddhas, disciples of the Buddha, and great Bodhisattas - the king asked of a naked ascetic who knew nothing, a naked wretch, miserable, blindly foolish.

He too, being thus asked, not finding an answer befitting the question, like one striking a walking bull with a stick, like one throwing rubbish into a food dish, having asked for permission saying "Listen, great king," established his own wrong doctrine. Making known that meaning, the Teacher said -

1186. Having heard the Videhan's word, Kassapa said this:
'Listen to me, great king, the true, unerring statement.

1187. 'There is no fruit for one who practises righteousness, whether good or evil;
There is not, O lord, another world, for who has come here from there?

1188. 'There is not, O lord, ancestors or, whence a mother, whence a father;
There is no such thing as a teacher, who will tame the untamed?

1189. 'Beings are all equal, there is no respect for elders;
There is no power or energy, whence is industrious effort?
For beings are fixed in destiny, just like a rudder.

1190. "'What is to be obtained a mortal obtains, whence there the fruit of giving?
There is no fruit of giving, O lord, powerless is the divine energy.

1191. "'Giving was laid down by the foolish, received by the wise;
Without control they give to the wise, fools thinking themselves wise."

1186-1191. Therein, "come here" means there is no one called "come here from there, from the world beyond." "There is not, O lord, ancestors or" means O lord, grandfathers, great-grandfathers, and so on do not exist; when they are non-existing, whence a mother, whence a father? "Just like a rudder" means a rudder is called a stern-binding; just as the stern-binding of a boat follows the boat itself, so he says these beings certainly follow a fixed course. "Powerless is the divine energy" means thus, when there is no fruit of giving, whatever fool gives a gift, he is powerless, without energy, does not give by his own control and power, but explains that he gives having believed the blindly foolish others with the perception that there is fruit of giving. "Giving was laid down by the foolish" means "giving should be given" was laid down, sanctioned by the blindly foolish; that giving only the foolish give, the wise receive.

Having thus described the fruitlessness of giving, now to describe the fruitless nature of evil, he said -

1192. "These seven classes are eternal, unbreakable, immutable;
Fire, earth, and water, air, happiness, and suffering, these;
And the soul, these seven classes, for which no cutter is found.

1193. "There is no slayer or cutter, nor anyone who would kill him;
Between the classes, knives pass through.

1194. "And whoever, having taken the head of others with a sharpened sword;
He does not cut those bodies, whence is there evil fruit in that?

1195. "In eighty-four great cosmic cycles, all are purified wandering in the round of rebirths;
In the future, at that time, even one who is restrained is not purified.

1196. "Even having practised much good, they are not purified in the future;
Even having done much evil, they do not surpass that moment.

1197. "Gradually there is purity for us, in eighty-four cosmic cycles;
We do not transgress destiny, like the ocean its shore."

1192-1197. Therein, "classes" means aggregations. "Immutable" means it is not possible to destroy. "Jīve" means the soul. "Jīvo" is also a reading; the meaning is the same. "These seven classes" means these seven classes. "Nor anyone who would kill him" means whoever would kill, he too does not exist at all. "Pass through" means they move right between these seven classes; they are unable to cut. "Having taken the head" means having taken the head of others. "With a sharpened sword" means

he cuts with a sharpened sword; "he does not cut" means he too does not cut those classes; it shows that earth goes to earth itself, water and so on to their respective elements, and the soul of happiness and suffering springs forth into space.

"They transmigrate, great king, these beings" means even having made this earth into one heap of flesh, wandering in the round of rebirths for so many cosmic cycles, they become pure. For apart from the round of rebirths, there is no one able to purify beings; all become pure through the round of rebirths itself. "In the future, at that time" means but when this time as aforesaid has not yet arrived, has not been reached, in the meantime even one who is restrained, even one of pure morality, is not purified. "That moment" means that time of the aforesaid manner."Gradually there is purity for us" means in our doctrine there is purity gradually; the meaning is there will be purity gradually for all of us. Thus that annihilationist, by his own strength, spoke his own doctrine without leaving a portion aside.

1198. Having heard Kassapa's word, Alāta said this:
"Just as the venerable one speaks, this pleases me too.

1199. "I too remember a former birth, my own transmigration;
My name was Piṅgala, a fierce butcher before.

1200. "In prosperous Bārāṇasī, much evil was done by me;
Many living beings were destroyed by me, buffaloes, pigs, and goats.

1201. "Having passed away from there, I was born here, in a prosperous general's family;
Surely there is no fruit of evil, since I have not gone to hell."

1198-1201. Therein, "Alāta said this" means he, it is said, having made an offering with a garland of anoja flowers at the shrine of Kassapa, the One of Ten Powers, at the time of death, thrown by another action according to its power, while wandering in the round of rebirths, as an outcome of one evil deed, having been born in a butcher's family, did much evil. Then at the time of his death, like fire concealed by ashes, that meritorious deed which had remained for so long a time gave permission. He, through its power, having been born here and having attained that splendour, but remembering his birth, being unable to recollect beyond the immediately preceding past life, with the perception "Having done the work of cattle-slaughter, I have been reborn here," supporting his theory, spoke this utterance beginning with "Just as the venerable one speaks." Therein, "remembering my own transmigration" means I remember my own transmigration. "In the general's family" means I am in the general's family.

1202. Then here there was a slave named Bījaka, a pauper;
Observing the Observance, he approached the presence of Guṇa.

1203. Having heard Kassapa's word and Alāta's saying,
Breathing out hot breath moment by moment, weeping, he shed tears.

1202-1203. Therein, "then here" means then here, in this Mithilā."A pauper" means he was poor and wretched. "Approached the presence of Guṇa" should be understood as he approached the presence of Guṇa thinking "I shall listen to some reason."

1204. The Videhan asked him, "For what purpose, my dear, do you cry?
What have you heard or seen, what feeling do you make me know?"

Therein, "what feeling do you make me know" means what bodily or mental feeling have you experienced, that thus crying you make me know, inform me? Having made it clear, tell me.

1205. Having heard the Videhan's word, Bījaka said this:
"There is no painful feeling for me, great king, listen to me.

1206. "I too remember a former birth, my own happiness;
Formerly I was in the city of Sāketa, a millionaire named Bhāva, delighting in virtue.

1207. "Esteemed among the brahmins, delighting in sharing, pure;
And I do not remember any evil action done by myself.

1208. "Having passed away from there, O Vedeha, I was born here of a wretched woman;
In the womb of a water-carrying slave girl, since birth I have been very unfortunate.

1209. "Thus even being ill-fated, living in spiritual calm, determined;
Half a portion of my food, I give to whoever wishes from me.

1210. "On the fourteenth and fifteenth, I always observe the fast;
And I do not harm beings, and I avoided theft.

1211. "Surely indeed all this, well practised, becomes fruitless;
I think this morality is useless, just as Alāta speaks.

1212. "Surely I take only defeat, like an unskilled scoundrel;
Alāta takes victory, like one trained as a cheat.

1213. "I do not see a door, by which I go to a good destination;
Therefore, O king, I cry out, having heard what Kassapa said."

1205-1213. Therein, "Bhāvaseṭṭhi" means a millionaire named thus, possessing wealth of eighty ten millions. "Delighting in virtue" means delighted in virtue. "Esteemed" means honoured, praised. "Pure" means one whose actions are pure. "Born here of ill fortune" means I was born in the womb of a poor, wretched water-carrying slave girl in this city of Mithilā. It is said that he, formerly, in the time of the Buddha Kassapa, while searching for a lost ox in the forest, being asked the way by a certain monk who had lost his way, having remained silent, being asked again by him, having become angry, said "Ascetic, slaves are indeed garrulous; you must be a slave, you are very garrulous." That action, not having given its result at that time, remained like fire covered with ashes. At the time of death, another action presented

itself. He, wandering in the round of rebirths according to his actions, by the power of one wholesome action, having become a millionaire of the kind described at Sāketa, performed meritorious deeds such as giving and so on. But that action of his, remaining like a treasure deposited in the earth, having obtained the opportunity, will give its result. But whatever evil deed was done by him while reviling that monk, that gave its result to him in that individual existence. He, not knowing, with the perception "By the power of the other good action I have been born in the womb of a water-carrying slave girl," spoke thus. "Since birth very unfortunate" explains that I, from the time of birth onwards, have been extremely unfortunate.

"Resolved upon righteous conduct" means I am established in righteous conduct alone. "Surely" means this is definite. "I think this morality" means O lord, this thing called morality is useless, methinks. "Alāta" means just as this general Alāta speaks "By me, having done much action of killing living beings in a former existence, the position of general was obtained," for that reason I think morality is useless. "Only defeat" means just as an unskilled, untrained gambler takes the losing throw, so surely I take it; having destroyed my own property in a former existence, I now experience suffering. "Spoken by Kassapa" means he says: having heard the saying of the naked ascetic of the Kassapa clan.

1214. "Having heard Bījaka's word, the king said to Aṅgati:
'There is no door to a fortunate destination, look to destiny, Bījaka.

1215. 'Whether happiness or suffering, it seems is obtained by fate;
Purification in saṃsāra for all, do not be hasty regarding the future.

1216. 'I too was formerly good, engaged among brahmins and householders;
Instructing in business affairs, deprived of delight in the meantime.'"

1214-1216. Therein, "Aṅgati said" means having heard the words of the other two first, and afterwards of Bījaka - thus the words of the three - having firmly taken up wrong view, he spoke this utterance beginning with "there is no door." "Look to destiny" means my dear Bījaka, look only to destiny. He spoke thus with the intention: "Time itself, measuring eighty-four great cosmic cycles, purifies beings; you are too hasty." "In the future" means do not be hasty, thinking "I shall go to the heavenly world in between, before that time has arrived." "Occupied" means I was occupied among brahmins and householders by the carrying out of duties such as bodily service and giving for those very ones. "Business affairs" means having sat down at the law-court, just instructing in business affairs as a royal duty. "Deprived of delight in the meantime" means for so long a time, fallen away from delight in the types of sensual pleasure.

And having said thus, asking permission, saying "Venerable Kassapa, we have been negligent for so long a time, but now a teacher has been obtained by us; from now on we shall experience only sensual delight; any further hearing of the Teaching in your presence will be a delay for us; stay here, you; we shall go" - he said -

1217. "Again, venerable sir, we shall see you, if there will be association."
Therein, "if there will be association" means if there will be a meeting of us in one place, if not, when there is no fruit of merit, what use is seeing you?

"Having said this, the Videhan returned to his dwelling."

Therein, "to his dwelling" means monks, having said this word, the king of Videha, having ascended a chariot, returned to his own dwelling, to the very floor of the Candaka mansion.

The king, at first, having gone to the presence of Guṇa, having paid homage to him, asked a question. But when coming back, he came without paying homage. Guṇa, through his own lack of virtue, did not even obtain homage; how indeed will he obtain honour such as almsfood and so on? The king too, having spent that night, on the following day, having convoked the ministers, having said "Provide types of sensual pleasure for me; from now on I shall experience only the happiness of sensual pleasures; other duties are not to be reported to me; let such and such and such and such attend to the duty of judgment," he became one devoted solely to sensual delight. Making known that meaning, the Teacher said -

1218. "Then at the end of the night, he went to the state room;
Having convoked the ministers, he spoke these words.

1219. 'In my Candaka mansion, let them always provide sensual pleasures for me;
Let none approach me in matters, whether secret or public.

1220. 'Vijaya and Sunāma, and the general Alāta;
Let these three, skilled in business, sit down in matters.'

1221. "Having said this, the Videhan highly esteemed sensual pleasures;
And he was not engaged in any matter among brahmins and householders."

1218-1221. Therein, "in the state room" means in one's own state room."In my Candaka" means in the Candaka mansion belonging to me. "Let them provide for me" means let them always arrange and make available sensual pleasures for me. "In secret and public" means in matters whether secret or public that have arisen, let none approach me. "In matters" means at the law-court, the place of judgment. "Let them sit" means let them sit together with the remaining ministers for the purpose of carrying out the duty to be done by me.

1222. "Then after a fortnight, the beloved daughter born there of Vedeha;
The princess named Rucā, spoke to her foster-mother.

1223. 'Adorn me quickly, and let my friends adorn me;
Tomorrow is the divine fifteenth, I am going to the presence of the lord.'

1224. They brought garlands to her, and very precious sandalwood;
Gems, conch shells, pearls, jewels, and cloths of various colours.

1225. And her, seated on a golden chair, many women;
Having surrounded, they made radiant, Rucā of beautiful complexion."

1222-1225. Therein, "then" means from the day the king became stuck in the mire of sensual pleasures onwards. "After a fortnight" means on the fourteenth day. "Spoke to her foster-mother" means having become desirous of going to her father's

presence, she said to her foster-mother. It is said that she, every fourteenth day, surrounded by five hundred young girls, taking the group of nurses, with great splendour and grace, having descended from her own seven-storeyed mansion named Rativaḍḍhana, goes to the Candaka mansion for the purpose of seeing her father. Then her father, having seen her, having become satisfied in mind, having made great honour, while sending her off, saying "Dear daughter, give gifts," having given a thousand, sends her off. She, having come to her own dwelling, on the following day, having become an observer of the Observance, gives a great gift to the poor, the wayfarers, the paupers, and the beggars. It is said that by the king one province too was given to her. From that income she accomplishes all duties. At that time, however, there was a single uproar throughout the entire city: "It is said that the king, in dependence on Guṇa the naked ascetic, has taken up wrong view." Rucā's nurses, having heard that news, reported to the princess: "Lady, it is said that by your father, having heard the talk of the naked ascetic, wrong view has been taken up. He, it is said, having had the alms-halls at the four city gates demolished, commands to seize by force women and young girls belonging to others, does not administer the kingdom; it is said he has become one devoted solely to sensual pleasures." She, having heard that talk, having become displeased, thought: "How indeed can my father, having approached one devoid of wholesome qualities, shameless, a naked wretch, ask a question? Should he not, having approached righteous ascetics and brahmins who are believers in action, ask? But setting me aside, there is no other able to remove my father from wrong view and establish him in right vision. For I recollect fourteen births - seven past and seven future - therefore, having spoken of evil deeds done by me formerly, showing the fruit of evil deeds, I shall free my father from wrong view. But if I go this very day, then my father will say 'Dear daughter, you formerly come every half-month; today why have you come so quickly?' In that case, if I say 'Having heard that wrong view has been taken up by you, I have come,' he will not take my word seriously. Therefore, not going today, on the fourteenth day from now, in the dark fortnight itself, as if not knowing anything, going just as in the manner of going before, at the time of arrival I shall request a thousand for the purpose of the constant giving of alms; then my father will tell me of the state of having taken up the view. Then I shall cause him to abandon wrong view by my own power." Thus she thought. Therefore, having become desirous of going to her father's presence on the fourteenth day, she spoke thus.

Therein, "and friends" means let my five hundred young girl companions too, having made each one incomparable to the other, adorn themselves with various ornaments, various colours, and ointments of flower-scents. "Divine" means resembling the divine; also "divine" means adorned as if for an assembly of deities. "Goes" means I shall go to the presence of my father, the lord of Videha, to have my constant giving of alms brought. "They brought" means having bathed her with sixteen pots of scented water, they brought things for the purpose of adornment. "Having surrounded" means having encircled. "They shone" means having surrounded Sujā and standing like heavenly maidens, on that day they shone exceedingly.

1226. "And she, gone amidst her friends, adorned with all ornaments;
With a hundred spokes, like a cloud, Rucā entered the Candaka palace with radiance.

1227. "Having approached the Videhan, having paid homage to him delighted in the monastic discipline;
On a chair inlaid with gold, she sat down to one side."

1226-1227. Therein, "sat down" means she entered the Candaka mansion, her father's dwelling place. "Inlaid with gold" means on a golden chair inlaid with seven kinds of precious things.

1228. "And having seen that, the Videhan, like a gathering of nymphs;
Rucā amidst her friends, the Videhan spoke these words.

1229. 'Do you delight in the mansion, towards the inner pond;
Do they always bring you manifold sweets?

1230. Do you maidens, having plucked manifold garlands,
Make little houses each, delighting in play and enjoyment moment by moment?

1231. Or what is lacking for you, what should they quickly bring for you?
Make up your mind, O wall-faced one, even for something equal to the moon.'"

1228-1231. Therein, "gathering" means having seen the assembly like a gathering of nymphs. "Mansion" means dear daughter, by me a mansion for increasing your delight, similar to Vejayanta, has been built for you; do you delight there? "Towards the inner pond" means right within your own grounds a pond comparable to the Nandā pond has been built for you by me; do you delight playing water-sports dependent on that pond? "Garlands" means dear daughter, I send you daily twenty-five flower caskets; do all you maidens, having plucked and strung those garlands, repeatedly delighting in play and enjoyment, make little houses each, saying "this is beautiful, this is more beautiful," separately with rivalry - do you make wind-flower houses and flower chambers and flower-seats and flower-beds? - thus he asks.

"Defective" means deficiency. "Make up your mind" means generate a thought. "Wall-faced one" means he addressed her thus because of her face being beautified with mustard paste. For women, when beautifying the complexion of the face, first smear the face with mustard paste for the purpose of removing blemishes caused by corrupted blood on the face, then with clay paste for the purpose of evening out the blood, then with sesame paste for the purpose of beautifying the skin. "Even equal to the moon" means there is nothing harder to obtain than the moon; having made your preference even for such a thing, tell me, I shall accomplish it for you.

1232. "Having heard the Videhan's word, Rucā spoke to her father;
'All this, great king, can be obtained near the Lord.

1233. 'Tomorrow is the divine fifteenth, let them bring me a thousand;
And I will give a gift as given, I to all the merchants.'"

1232-1233. Therein, "I to all the merchants" means I will give to all the paupers.

1234. "Having heard Rucā's word, the king said to Aṅgati:
'Much wealth has been destroyed by you, useless and fruitless.

1235. 'Always dwelling on the Observance day, you do not consume food and drink;
This is certainly not to be eaten, there is no merit for one who does not eat.'"

1234-1235. Therein, "said to Aṅgati" means monks, that King Aṅgati, formerly, even unasked, saying "Dear daughter, give gifts," having given a thousand, on that day, even when asked, because of having grasped wrong view, not having given, spoke this utterance beginning with "much has been destroyed." "This is certainly not to be eaten" means this, by the force of destiny, will not be enjoyed by you; for those who enjoy and for those who do not enjoy, there is no merit. For all become pure only after passing beyond eighty-four great cosmic cycles.

1236. "And Bījaka too, having heard then what Kassapa said;
Breathing out hot breath moment by moment, weeping, he shed tears.

1237. 'As long as you delight in living, do not refuse food;
There is not, dear lady, another world, why do you vex yourself in vain?'"

1236-1237. Therein, "Bījaka too" means Bījaka too, having formerly done good deeds, was born in the womb of a female slave as an outcome of that; she brought up the story of Bījaka too for the purpose of illustration. "There is not, dear lady" means dear lady, the teacher of virtues spoke thus: "There is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised." For if there were the other world, then this world too would exist, but that very thing does not exist. When there are mother and father, there would be sons and daughters, but those very things do not exist. When the Teaching exists, there would be righteous ascetics and brahmins, but those very things do not exist. Why do you vex yourself in vain, giving gifts and keeping morality?

1238. "Having heard the Videhan's word, Rucā of beautiful complexion,
Knowing the former and latter Teaching, said this to her father.

1239. 'Previously it was only heard, this has been seen by me face to face;
Whoever associates with fools, becomes like a fool himself.

1240. 'For one who is deluded, having approached one who is deluded, undergoes even more delusion;
It is fitting to be deluded by a firebrand and by a slave.'"

1238-1240. Therein, "the former and latter Teaching" means monks, having heard her father's word, Rucā the princess, knowing the former Teaching by way of seven past births and the future Teaching by way of seven future births, wishing to release her father from wrong view, said this beginning with "it was only heard." Therein, "it came about" means whatever person associates with fools, he becomes like a fool himself - this was only heard by me before, but today it has been seen face to face. "Deluded" means just as one who has lost the way, having approached one who has lost the way, becomes even more lost, so too one deluded in view, having approached one deluded in view, undergoes further delusion, becomes more deluded. "By a firebrand" means O lord, having approached the general Alāta - who is

inferior in birth, clan, family, region, sovereignty, merit and wisdom - utterly inferior, lacking wisdom, a slave by birth, and the shameless, foolish Guṇa the naked ascetic, similar to a village boy, it is fitting and befitting to be deluded. Why would they not be deluded?

Having thus reproached both of them, praising her father out of the desire to release him from wrong view, she said -

1241. "And you, O god, are wise, a sage skilled in meaning;
How did you, like fools, come to hold an inferior view?

1242. "Even if one is purified by the path of wandering in the round of rebirths, the going forth of Guṇa is without purpose;
Like an insect falling into a blazing fire, the one deluded by delusion is reborn into the state of nakedness.

1243. "Established before in 'purification through saṃsāra', many not knowing spoil action;
Before, misfortune was misapprehended as benefit, hard to release from the hook like a fish."

1241-1243. Therein, "wise" means wise by wisdom obtained through fame, passing away, merit, belief, residence, wise attention, and discussion; by that very reason a sage; by being a sage, skilled in what is beneficial and unbeneficial, in what is a cause and what is not a cause. "Like fools" means just as those fools have reached that, so how did you come to hold an inferior view? "Apāpataṃ" means also falling upon; the meaning is "falling." This is what is meant - Dear son, when there is the theory "purification is through wandering in the round of rebirths," just as a moth in the night-time, having seen a blazing fire, not knowing the suffering conditioned by it, falling there through delusion, commits great suffering, so too Guṇa, having abandoned the five types of sensual pleasure, deluded by delusion, is reborn into the tasteless state of nakedness.

"Established before" means dear son, there is no one who was established from the very first without having heard anyone's word that "purification is through wandering in the round of rebirths"; because of having grasped that "the actions of good and bad deeds bear fruit," many people, not knowing, spoiling action, spoil the fruit of action as well; thus the misfortune grasped by them before, the losing throw, is indeed a misapprehension - this is the meaning. "Hard to release from the hook like a fish" means but those, thus not knowing, having taken up harm through wrong view, standing as fools - just as a fish, having swallowed a hook, standing there, is hard to release from the hook - so they are hard to release from that harm.

Bringing a further example, she said -

1244. "I will make a simile for you, great king, for your benefit;
By means of a simile some wise ones here understand the meaning.

1245. "Just as a merchants' boat, heavy with an immeasurable load;
Having taken on too heavy a burden, sinks in the ocean.

1246. "Just so a man, accumulating evil little by little;
Having taken on too heavy a burden, sinks in hell.

1247. "The burden is not yet full, of Alāta, O lord of the earth;
And he accumulates that evil, by which he goes to an unfortunate realm.

1248. "Merit was made by him in the past, by Alāta, O lord of the earth;
This is indeed its outcome, O lord, the happiness that he obtains.

1249. "And his merit is exhausted, for thus he delights in what is without virtue;
Having abandoned the straight path, he runs after the wrong path.

1250. "Just as a balance held up, when the pan of the scales is laid down;
It raises up the head of the balance, when the weight is lowered.

1251. "Just so a man, accumulating merit little by little;
With pride in heaven, though a slave, Bījaka delights in pleasant things."

1244-1251. Therein, "hell" means in the eight kinds of great hell, the sixteen kinds of adjunct hell, and the inter-world hell. "Burden" means dear son, the unwholesome burden of Alāta is not yet filled. "Of that very one" means the outcome of that very merit done before, that the general Alāta obtains happiness today. For indeed, dear son, this is not the fruit of the action of cattle-slaughter. That the result of evil action should be desirable and pleasant - this is an impossibility. "Delighting in what is without virtue" means thus indeed he is now devoted to unwholesome action. "Straight path" means the path of the ten wholesome courses of action."Wrong path" means the unwholesome path leading to hell.

"When the pan of the scales is laid down" means when the pan of the scales is attached and placed for the purpose of receiving goods. "Rises up" means lifts upward. "Accumulating" means accumulating merit little by little, having lowered the burden of evil, a man, having raised the head of good action, goes to the heavenly world. "With pride in heaven" means pride in heaven, delighting in good action which has pleasant fruit and leads to the attainment of heaven. "Saggādhimāno" is also a reading; the meaning is one whose mind is established having made heaven the aspiration. "Delighting in pleasant things" means this slave Bījaka delights indeed in wholesome mental states which have sweet results. He, when the time of this evil action is exhausted, will be reborn in the heavenly world through the fruit of good action.

And that he has now reached the condition of a slave, that is not through the fruit of good action. The conclusion to be reached here is that there must have been evil done by him in the past which is conducive to slavery - making known this meaning, she said:

1252. "That which today the slave Bījaka sees as suffering in himself;
Evil done by him in the past, that he now experiences.

1253. "And his evil is exhausted, for thus he delights in the monastic discipline;
And having approached Kassapa, do not go on the wrong path."

1252-1253. Therein, "do not go on a side road" means dear father, having approached this naked Kassapa ascetic, do not go on a side road leading to hell, do not do evil - thus she exhorts her father.

Now, showing the fault of association with the evil and the virtue of association with good friends, she said -

1254. "For whatever a king associates with, whether a virtuous man or not;
Whether moral or immoral, he comes under that one's control.

1255. "Whatever kind of friend one makes, whatever kind one associates with;
One too becomes such, for such is living together.

1256. "One associating with one who associates, touched by one touching another;
Like a poisoned arrow in a quiver, it taints the untainted;
Fearing defilement, the wise one should never be a friend of the evil.

1257. "Whatever man wraps a rotten fish with the tip of kusa grass;
Even the kusa grass smells rotten, thus is association with fools.

1258. "Whatever man wraps tagara incense with a leaf;
Even the leaves smell fragrant, thus is association with the wise.

1259. "Therefore, like a leaf-container, knowing one's own outcome;
One should not associate with the bad, the wise one should associate with the good;
The bad lead to hell, the good bring one to a good destination."

1254-1259. Therein, "a virtuous man or" means a good person or."Or if not" means a bad person or. "Like a poisoned arrow in a quiver" means great king, just as an arrow smeared with halāhala poison, thrown into a quiver of arrows, taints all that quiver of arrows even though untainted with poison, makes it poison-smeared indeed, just so an evil friend, associating with evil, one associating with oneself, another, touched by that one, touching that one, taints the person untainted by evil, making him of one disposition with oneself. "They smell rotten" means even those kusa grasses of his smell foul. "And tagara" means tagara and other kinds of perfume endowed with fragrance. "Thus" means such is association with the wise. For the wise one indeed makes one who associates with oneself wise as well.

"Therefore like a leaf-container" means since leaves wrapping tagara and so on also become fragrant, therefore just like a leaf-container of palāsa leaves, through association with the wise, "I too shall become wise" - thus. "Knowing one's own outcome" means having known one's own maturity, the state of being wise, the measure, having abandoned the bad, one should associate with the wise, the good. "They lead to hell" - here examples should be cited of those led to hell by Devadatta and others; "they bring to a good destination" - here examples should be cited of those led to a good destination by the Elder Sāriputta and others.

Thus the king's daughter, having expounded the Teaching to her father with six verses, now showing the suffering experienced by herself in the past, said -

1260. "I too remember seven births, my own transmigration;
And seven future ones too, to which I shall go, having passed away from here.

1261. "That seventh birth of mine, was formerly, O lord of people;
I was a smith's son in Magadha, in the city of Rājagaha.

1262. "Having associated with an evil companion, much evil was done by me;
Harassing another's wife, we lived as if immortal.

1263. "That action stood deposited, like fire covered with ashes;
Then by other actions, I was born in the Vaṃsa land.

1264. "In Kosambī, in a millionaire's family, prosperous, opulent, of great riches;
An only son, great king, always honoured and worshipped.

1265. "There I associated with a friend, a companion delighted in pleasant things;
A wise one accomplished in learning, he established me in what is beneficial.

1266. "On the fourteenth and fifteenth, many a night I observed;
That action stood deposited, like a treasure near the water.

1267. "Then of evil actions, that which was done in Magadha;
The fruit came upon me afterwards, like one having eaten deadly poison.

1268. "Having passed away from there, O Vedeha, in the Roruva hell for a long time;
I was cooked by my own action, remembering that I find no happiness.

1269. "There for many groups of years, having spent much suffering;
In Bhinnāgata I was, O king, a goat with testicles removed."

1260-1269. Therein, "beings" means great king, this world and the world beyond exist, and there is indeed the fruit of good and bad deeds. For the round of rebirths is not able to purify beings; beings become pure only through their own action. The general Alāta and the slave Bījaka remember only one birth each. Not only do they remember births, I too remember seven births in the past, my own transmigration, and I know seven future ones too, to which I must go from here. "That which was my" means that which was my seventh birth in the past. "A smith's son" means in that birth I was a goldsmith's son in the city of Rājagaha in Magadha.

"Harassing another's wife" means harassing another's wife, offending against the excellent goods protected and guarded by others. "Stood" means that evil deed done by me at that time, not obtaining an opportunity, when there was an opportunity, having become result-giving, stood deposited like fire concealed by ashes. "In the Vaṃsa land" means in the Vaṃsa country. "An only son" means I was just an only little son in a millionaire's family with wealth of eighty ten millions. "Delighting in pleasant things" means delighting in good action. "He me" means that friend established me in what is beneficial, in wholesome action.

"That action" means that good action done by me too, not obtaining an opportunity at that time, when there was an opportunity, having become result-giving, stood deposited like a treasure near the water. "That which" means then, among my own

evil deeds, that which was this adultery done by me in Magadha, the fruit of that afterwards came upon me - this is the meaning. Like what? "Like one having eaten deadly poison" means just as for one who, having eaten poisoned food, stands there, that corrupt, hard, deadly poison becomes agitated, so it came upon me - this is the meaning. "From there" means from there, from the millionaire's family in Kosambī. "Remembering that" means remembering the suffering experienced in that hell, I do not obtain any such thing as happiness of mind; only fear arises in me. "In Bhinnāgata" means in a country named Bhinnāgata. "With testicles removed" means with seeds removed.

That he-goat, however, was endowed with strength. Having mounted on his back too, they drove him; they yoked him to a small carriage too. Making known this meaning, she said -

1270. "Sons of ministers were carried by me, on my back and by chariot;
This is the outcome of that action, of my going to another's wife."

Therein, "sons of ministers" means sons of privy councillors. "Of that action" means O lord, the boiling in the Roruva great hell and the tearing out of seeds in the goat-period and the back-carrying-vehicle-yokings - all of this is the outcome of my going to another's wife.

Then, having passed away from there, he took conception in the monkey realm of generation in the forest. Then on the day of his birth, they showed him to the leader of the herd. He, saying "Bring him to me, son," having firmly seized him, tore out the testicles of that crying one with his teeth. Making known that meaning, she said -

1271. "Having passed away from there, O Vedeha, I was a monkey in the great forest;
With testicles pulled out indeed, by the bold leader of the herd;
This is the outcome of that action, of my going to another's wife."

Therein, "with testicles pulled out indeed" means therein I, by the bold leader of the herd, having pulled out, had testicles torn out indeed. This is the meaning.

Then, showing further births too, she said -

1272. "Having passed away from there, O Vedeha, I became a beast in the Dassana countries;
Castrated, swift, a good one, I drew a vehicle for a long time;
This is the outcome of that action, of my going to another's wife.

1273. "Having passed away from there, O Vedeha, I came to a family among the Vajjis;
I was neither woman nor man, in human existence so hard to obtain;
This is the outcome of that action, of my going to another's wife.

1274. "Having passed away from there, O Vedeha, I was born in the Nandana grove;
In the dwelling of the Tāvatiṃsa, I, a nymph of sensual appearance.

1275. "With variegated clothes and ornaments, adorned with jewelled earrings;
Skilled in dancing and singing, attendants of Sakka.

1276. "Standing there, O Vedeha, I remember these births;
And seven future ones too, to which I shall go, having passed away from here.

1277. "That wholesome deed has come round to me, which was done by me in Kosambī;
Among gods and human beings, I will transmigrate, having passed away from here.

1278. "Seven births, great king, always honoured and revered;
From womanhood I shall not be freed, these are the sixth destinations.

1279. "And the seventh destination, O lord, a young god of great supernormal power;
I shall become a male god, the highest in the company of gods.

1280. "Even today they weave a garland made of santāna flowers in Nandana;
The young god named Java, who receives my garland.

1281. "That divine moment is like sixteen years here;
And that divine day and night is a hundred autumns for humans.

1282. "Thus actions follow, through incalculable births;
Whether good or evil, for action does not perish."

1272-1282. Therein, "in the Dassana countries" means in the Dassana countries."A beast" means I was an ox. "Castrated" means while still a calf they made me seedless, thinking "thus he will be agreeable." I, thus castrated, with seeds removed, was swift and good. "I came to a family among the Vajjis" shows that, having passed away from the cow realm of generation, she was reborn in a certain family of great wealth in the Vajji country. "Neither woman nor man" - he said with reference to the state of being a eunuch. "In the dwelling of the Tāvatiṃsa, I" means in the Tāvatiṃsa dwelling, I.

"Standing there, O Vedeha, I remember these births" - it is said that she, standing in that heavenly world, looking thus "I, coming to such a heavenly world, from where indeed have I come?" saw the fact of having been reborn there, having passed away from the state of being a eunuch in a family of great wealth in the Vajji country. Then, looking thus "By what action indeed was I reborn in such a delightful place?" having seen the wholesome deeds beginning with giving done after being reborn in a millionaire's family in Kosambī, having known "I was reborn through the fruit of that," looking thus "Being reborn in the state of being a eunuch in the immediately preceding past, from where did I come?" she understood the fact of having experienced great suffering in the cow realm of generation in the Dassana countries. Then, recollecting the immediately preceding birth, she saw the state of having had testicles removed in the monkey realm of generation. Then, recollecting the one immediately before that, she recollected the state of having had seeds removed in the goat realm of generation in Bhinnāgata. Then, recollecting further back, she recollected the fact of having been reborn in the Roruva hell.

Then, as she recollected the suffering experienced in hell and in the animal realm, fear arose in her. Then, looking thus "By what action indeed was such suffering experienced by me?" looking at the sixth birth, having seen the good action done in the city of Kosambī in that birth, looking at the seventh, having seen the act of adultery done in dependence on an evil companion in the Magadha country, she understood "Through the fruit of that, that great suffering was experienced by me." Then, looking thus "Having passed away from here, where shall I be reborn in the future?" she understood "Having remained as long as life lasts, I shall again be reborn as an attendant of Sakka himself." Thus, looking again and again, having known "In the third individual existence too I shall be reborn as an attendant of Sakka himself, likewise in the fourth, but in the fifth I shall be reborn in that very heavenly world as the queen-consort of the young god Javana," then looking at what comes next, having known "In the sixth individual existence, having passed away from here, from the Tāvatiṃsa realm, I shall be reborn in the womb of the queen-consort of King Aṅgati, and my name will be 'Rucā,'" looking thus "From there, where shall I be reborn next?" she understood "In the seventh birth, having passed away from there, I shall be reborn in the Tāvatiṃsa realm as a young god of great supernormal power; I shall be freed from the state of womanhood." Therefore -

> "Standing there, O Vedeha, I remember seven births;
> And seven future ones too, to which I shall go, having passed away from here."
> He said beginning with;

Therein, "come round" means come by turn, in one's own turn. "Seven births" means together with the eunuch birth in the Vajji country, five in the heavenly world, and this is the sixth - thus they are called seven births. It shows that in these seven births she was always honoured and revered. "The sixth destinations" - but five in the heavenly world, and this is one - she says that these six destinations will not be freed from the state of womanhood. "And the seventh" means having passed away from here, immediately after. "Made of santāna flowers" means a garland made by way of single-stalked flowers and so on. "They weave" means just as they are made of santāna flowers, so even today my attendants are weaving a garland in the Nandana grove. "Who receives my garland" means great king, in the immediately following birth, my husband, the young god named Java, who receives the garland as it falls and falls from the tree.

"Sixteen" means great king, since my birth these are sixteen years; but that much time is one moment for the gods; therefore they, not knowing even the fact of my passing away, are weaving a garland for my sake. "Of humans" means reckoned by the counting of human years, this amounts to a hundred autumns, a hundred years; thus long-lived are the gods. But by this reason, know the existence of the world beyond and of wholesome and evil actions, O lord.

"Follow" means just as they pursued me, so they pursue. "For action does not perish" means that which is to be experienced in the present life gives its result in that very individual existence, that which is to be experienced in the next life gives its result in the immediately following existence, and that which is to be experienced from one life to another does not perish without giving its result. With reference to that, having said "for action does not perish," "O lord, as an outcome of the action of adultery, I

experienced great suffering in hell and in the animal realm. But if you too now, having taken up the talk of virtue, act thus, you will experience suffering similar to that experienced by me; therefore do not act thus," she said.

Then, teaching him the Teaching further, she said -

1283. "Whoever wishes to be a man, birth after birth, again and again;
Should avoid another's wife, as one with washed feet avoids mud.

1284. "Whoever wishes to be a man, birth after birth, again and again;
Should honour her husband, like an attendant honours Indra.

1285. "Whoever wishes for divine wealth, divine life, fame and happiness;
Having avoided evil deeds, should practise the threefold teaching.

1286. "By body, speech, and mind, diligent and discerning;
One is for one's own benefit, whether woman or man.

1287. "Whatever humans in the world of the living, famous, with all-around possessions;
Without doubt, by them formerly well practised, all beings separately are owners of their actions.

1288. "Come, reflect yourself too, O lord, from what source are these for you, O lord of men;
These who are like nymphs for you, adorned, covered with a net of gold."

1283-1288. Therein, "to be" means to become. "With all-round wealth" means with complete and entire wealth. "Well practised" means well conducted, good deeds done. "Owners of their actions" means owners of their actions, experiencers of the result of the very deeds done by oneself. For action done by mother and father does not give result to sons and daughters, nor does action done by those sons and daughters give result to mother and father. What indeed will action done by others give to others? "Iṅgha" is an indeclinable particle used in the sense of urging. "Reflect" means you should think again and again. "These of yours" means these sixteen thousand women who attend upon you - from what source are these of yours? Were they obtained by one who lay down sleeping, or by committing evil deeds such as highway robbery and housebreaking, or were they obtained in dependence on good deeds? - this much at least you should consider yourself too, O lord.

Thus she instructed her father. Making known that meaning, the Teacher said -

1289. "Thus the maiden Rucā pleased her father Aṅgati;
She pointed out the path to one who was lost, the virtuous one declared the Teaching."

Therein, "thus" means monks, thus with these such sweet words the maiden Rucā pleased her father, as if pointing out the path to one who was lost, she pointed out to him the path to a fortunate world, and by various methods she declared the teaching of good conduct. While speaking the Teaching itself, she, the virtuous one of beautiful practice, also spoke of her own past births.

Thus, having expounded the Teaching to her father from the forenoon throughout the whole night, she said: "Do not, O lord, accept the word of the naked one of wrong view; accept the word of a good friend like me who says 'there is this world, there is the world beyond, there is the fruit of well-done and badly-done actions'; do not rush in by an unsuitable way." Even this being so, she was unable to free her father from wrong view. For he was merely pleased having heard her sweet words.For parents hold dear the words of beloved children, but he did not give up that wrong view. In the city too there was a single uproar: "Rucā the king's daughter, it is said, having expounded the Teaching to her father, has caused him to give up wrong view." The great multitude was pleased: "The wise king's daughter will today, having freed her father from wrong view, bring about the safety of the city-dwellers." She, being unable to awaken her father, without giving up energy, having placed joined palms on her head, having paid homage to the ten directions, having made the determination and paid homage thus: "In this world there exist those called righteous ascetics and brahmins who sustain the world, those called guardian deities of the world, those called Great Brahmās; let them come here and by their own power cause my father to give up wrong view; even if there be no virtue in him, by my virtue, by my morality, by my truth, let them come here and having caused this wrong view to be given up, bring about the safety of the entire world."

At that time the Bodhisatta was a Great Brahmā named Nārada.Bodhisattas indeed, through their own development of friendliness, through compassion, through their greatness, survey the world from time to time for the purpose of seeing beings who are well-practising and badly-practising. He, on that day, surveying the world, having seen that king's daughter paying homage to the world-sustaining deities for the purpose of freeing her father from wrong view, having thought "Setting me aside, there is no other able to cause this king to give up wrong view; today it is fitting for me to give assistance to the king's daughter and having brought about the safety of the king together with his retinue, to come back; in what guise indeed shall I go?" having made the conclusion "For human beings, those gone forth are dear and venerable and of acceptable speech; therefore I shall go in the guise of one gone forth," having created a pleasing, golden-coloured human existence, having tied a delightful coil of matted hair, having inserted a golden pin among the matted locks, having dressed in a red cloth underneath and put on a red bark garment over it, having placed on one shoulder a silver cheetah-skin leather inlaid with golden stars, having taken a golden alms vessel placed in a pearl basket, having put on his shoulder a golden carrying-pole bent at three places, having taken a coral water-pitcher by a pearl cord, shining like the moon in the expanse of the sky in this guise of a sage, having come through space, having entered the great terrace of the decorated Candaka mansion, he stood in the sky before the king. Making known that meaning, the Teacher said -

1290. "Then Nārada came from the Brahma world to the human generation;
Looking upon Jambudīpa, he saw King Aṅgati.

1291. "Then he stood in the mansion, to the east of the Videhan;
And having seen him arrived, Rucā paid homage to the sage."

1290-1291. Therein, "saw" means while standing right there in the Brahma world, looking upon Jambudīpa, he saw King Aṅgati who had taken up wrong view in the presence of the naked ascetic Guṇa; therefore the meaning is "he came." "Then stood" means then that Brahmā, showing a footprint where there was no footprint, in that mansion, before that king who was seated surrounded by a company of ministers, stood firmly in the sky. "Arrived" means come. "Sage" means because he had come in the guise of a sage, the Teacher said "sage." "Paid homage" means joyful and elated, like a golden plantain tree shaken by the wind, having bent down, she paid homage to Nārada Brahmā, thinking "By my entreaty, having shown compassion to my father, one king of gods must have come."

The king too, having seen him, frightened by the Brahmā's radiance, being unable to remain on his own seat, having descended from the seat and having stood on the ground, asked about the place from which he had come and his name and clan. Making known that meaning, the Teacher said -

1292. Then having descended from his seat, the king, with troubled mind,
Questioning Nārada, spoke these words.

1293. 'From where do you come, one of divine appearance, illuminating all directions like the moon;
Tell me, being asked, your name and clan, how do they know you in the human world?'"

1292-1293. Therein, "with troubled mind" means with a frightened mind. "From where" means thinking "could he perhaps be a knower of charms?" he asked thus without even paying homage.

Then he, having thought "This king imagines 'there is no world beyond'; I shall tell him first about the world beyond," spoke a verse -

1294. "For I now go from the realm of the gods, illuminating all directions like the moon;
I declare to you, being asked, my name and clan, they know me as Nārada Kassapa."

Therein, "from the realm of the gods" means from the world of gods. "Nārada Kassapa" means they know me as Nārada by name, as Kassapa by clan.

Then the king, having thought "I shall ask him about the world beyond afterwards too, but first I shall ask about the reason for obtaining supernormal power," spoke a verse -

1295. "Marvellous is your form and such as it is, you go through the air and you stand;
I ask you, Nārada, about this matter, then by what means is this supernormal power of yours?"

Therein, "and such as" means whatever your form is, and that you go through the sky and stand, this is a marvellous thing.

Nārada said -

1296. "Truth and the Teaching and self-control and generosity, these virtues of mine were practised of old;
Through those very qualities well cultivated, swift as thought, I have gone wherever I wished."

Therein, "truth" means verbal truth free from lying. "The Teaching" means the quality of threefold good conduct and the quality of meditative absorption through kasiṇa preliminary work. "Taming" means restraint of the faculties. "Generosity" means the relinquishment of defilements and the relinquishment of gifts. "These virtues of mine" means these are associated with virtue, accompanied by virtue. "Practised of old" shows that they were done by me in former existences. "Through those very qualities well cultivated" shows all those virtues well cultivated and practised. "Swift as thought" means obtained by means of supernormal power. "I have gone wherever I wished" means wherever wishing to go, to the abode of gods and to the abode of humans, there I have gone - this is the meaning.

The king, even when he was speaking thus, because of having grasped wrong view, not believing in the world beyond, having said "Is there indeed a result of merit?" spoke a verse -

1297. "You speak of a marvel, the accomplishment of merit, for if by these, as you say;
I ask you, Nārada, about this matter, and when asked, please explain it well to me."

Therein, "the accomplishment of merit" means in telling of the accomplishment of merits, their fruit-giving nature, you tell of a marvel.

Nārada said -

1298. "Ask me, O king, this is your purpose, whatever doubt you have, O protector of the earth;
I will lead you to freedom from doubt, by methods, by true knowledge, and by reasons."

Therein, "this is your purpose" means this is indeed your purpose, namely to ask questions. "Whatever doubt" means whatever doubt you have regarding any matter whatsoever, ask me that. "To freedom from doubt" means I will lead you to the state of freedom from doubt. "By methods" means by reasoned statements. "By true knowledge" means by knowledges. "By reasons" means by conditions; the meaning is: not speaking merely by assertion, but having discerned with knowledge, and by reasoned statements, and by the originating conditions of those phenomena, I will make you free from doubt.

The king said -

1299. "I ask you, Nārada, about this matter, and when asked, Nārada, do not speak falsely to me;
Are there indeed gods, are there indeed ancestors, is there another world, which people speak of?"

Therein, "which people speak of" means that which people thus say -"there are gods, there are ancestors, there is another world," he asks whether all that indeed is so.

Nārada said -

1300. "There are indeed gods and there are ancestors, there is another world, which people speak of;
But men greedy for sensual pleasures and bewildered, yoked to delusion, do not know the other world."

Therein, "there are indeed gods" means great king, there are gods and there are ancestors, and whatever the people speak of as the world beyond, that too indeed exists. "Do not know" means but those greedy for sensual pleasures, deluded by delusion, people do not know, do not understand the world beyond.

Having heard that, the king, making mockery, spoke thus -

1301. "If you believe, Nārada, that there is a dwelling in the world beyond for the dead;
Give me five hundred right here, I will give you a thousand in the world beyond."

Therein, "dwelling" means a place of abode. "Five hundred" means five hundred coins.

Then the Great Being, censuring him right in the midst of the assembly, said -

1302. "We would give five hundred to you, sir, if we knew you to be virtuous and bountiful;
Who would accuse you, sir, cruel one dwelling in hell, for a thousand in the world beyond?

1303. "Whoever here is of immoral conduct, of evil behaviour, lazy, of cruel deeds;
The wise do not give a loan to him, for there is no return from such a one.

1304. "Having known a man to be clever, industrious, virtuous, and bountiful;
People themselves invite him with wealth, 'Having done work, bring again to us.'"

1302-1304. Therein, "if we knew" means if we were to know you, sir, thus: "This one is virtuous, bountiful, having known 'at this time, for this purpose' regarding righteous ascetics and brahmins, he is a doer of each respective function, bountiful." Then we would give you five hundred with interest; but you are fierce, violent, having taken up wrong view, having demolished the alms-hall, you offend against others' wives; passed away from here, you will arise in hell. Who, having gone there, will accuse you, sir, such a cruel one dwelling in hell, saying "Give me a thousand"? "From such a one" means from such men there is no such thing as a return of a given loan. "Skilled" means skilled in producing wealth. "Bring again to us" means having done one's own work, having produced wealth, you would again bring what belongs to us; "do not dwell idle" - they themselves invite him with wealth.

Thus the king, being rebuked by him, was bewildered. The great multitude, being full of mirth, saying "Today even the god of great supernormal power will cause the king to give up wrong view" - there was a single uproar throughout the whole city. By the power of the Great Being, at that time in Mithilā, which extended seven leagues, there was no one who did not hear his proclamation of the Teaching. Then the Great Being, having thought "This king has taken up wrong view exceedingly firmly; having threatened him with the fear of hell, having caused him to give up wrong view, I shall then console him with the heavenly world," having said "Great king, if you do not give up your view, you will go thus to hell of endless suffering," began the talk on hell -

1305. "Passed away from here, you will see there, O king, being dragged by flocks of ravens;
You, sir, being devoured, dwelling in hell, by crows and vultures and hawks;
With limbs torn apart, blood flowing, who would accuse for a thousand in the world beyond?"

Therein, "by flocks of ravens" means by flocks of crows with metal beaks."Being dragged" means you will see yourself being dragged there in hell. "You" means you, sir.

But having described that raven-hell, having said "Even if you are not reborn here, you will be reborn in the inter-world hell," to show that hell he spoke a verse -

1306. "Deep darkness there, no moon or sun, hell always tumultuous, of terrible form;
Neither night nor day is evident there, in such a place who would wander desiring wealth."

Therein, "deep darkness" means great king, in whichever inter-world hell those holding wrong views are reborn, there the deep darkness is the obstruction to the arising of eye-consciousness. "Always tumultuous" means that hell is perpetually of dense darkness. "Of terrible form" means of a dreadful nature. "Neither night" means whatever night and day exist here, that is indeed not evident there. "Who would wander" means who would wander about making a withdrawal and cleaning it.

Having described that inter-world hell in detail, showing "great king, not relinquishing wrong view, you will experience not only this alone, but other suffering too," he spoke a verse -

1307. "Sabala and Sāma, two dogs, with grown bodies, powerful and great;
They eat with iron teeth, one driven from here, arrived at the world beyond."

Therein, "driven from here" means passed away from this human world. In the hells beyond too, the same method applies. Therefore, all those places of hell together with the attacks of the hell guardians should be expanded by the method already stated above, and the obscure terms of each and every verse should be explained.

1308. "You, being devoured, dwelling in hell, by fierce, malicious, and misery-bringing beasts;
With limbs torn apart, blood flowing, who would accuse for a thousand in the world beyond?"

Therein, "by fierce" means by cruel ones. "By malicious" means by wicked ones. "By misery-bringing beasts" means by beasts bringing misery, the meaning is by dogs bringing suffering.

1309. "With arrows and spears well sharpened, enemies strike and pierce;
Kāḷa and Upakāḷa, in the terrible hell, the man who formerly did wrong deeds."

Therein, "strike and pierce" means having cast them down upon the blazing iron ground, making the entire body full of holes large and small, they both beat and pierce. "Kāḷa and Upakāḷa" means guardians of hell of that name."In hell" means in that hell designated as Kāḷa and Upakāḷa by the influence of those very same beings. "The doer of wrong deeds" means the doer of wrong deeds through the power of wrong view.

1310. "That one being struck, going in hell, with belly torn open in the stomach and side;
With limbs torn apart, blood flowing, who would accuse for a thousand in the world beyond?"

Therein, "taṃ" means that person being thus struck there in hell."Vajantaṃ" means running here and there. "Kucchismiṃ" means being struck and pierced in the belly and in the side; this is the meaning.

1311. "Spears, arrows, lances and clubs, various weapons the gods rain down there;
They fall like embers with flames, a stone thunderbolt rains upon those of cruel deeds."

Therein, "like embers with flames" means special weapons having flames like blazing embers fall down. "Stone thunderbolt" means a blazing stone thunderbolt. "Rains upon those of cruel deeds" means just as when the sky is raining a thunderbolt falls, just so, having arisen in the sky, a blazing stone rain crackling falls upon those of cruel deeds.

1312. "Hot wind in hell is difficult to bear, not even a little happiness is obtained there;
Who would accuse that one running about here and there, afflicted, for a thousand in the world beyond?"

Therein, "even a little" means even a small amount. "Running about" means running in various ways.

1313. "Even one running through, yoked to chariots, aglow, treading upon the earth;
Goading well with driving sticks, who would accuse for a thousand in the world beyond?"

Therein, "yoked to chariots" means yoked turn by turn to those blazing iron chariots. "Treading upon" means stepping upon. "Goading well" means goading thoroughly.

1314. "Ascending that mountain heaped with razors, terrifying, blazing, frightening;
With limbs torn apart, blood flowing, who would accuse for a thousand in the world beyond?"

Therein, "ascending that" means that person, being unable to endure the blows of blazing weapons, ascending the blazing iron mountain heaped with blazing razors.

1315. "Ascending that heap of embers resembling a mountain, blazing, frightening;
With body thoroughly burnt, miserable, weeping, who would accuse for a thousand in the world beyond?"

Therein, "with body thoroughly burnt" means with body well burnt.

1316. "High as the peaks of storm-clouds, trees covered with thorns;
With sharp iron ones, drinkers of human blood."

Therein, "covered with thorns" means lined with blazing thorns."With iron ones" - this was said to show those thorns with which they are heaped.

1317. "Women climb that, and men who go to others' wives;
Driven by those with spears in hand, who carry out Yama's orders."

Therein, "climb that" means they climb that such silk-cotton tree."Who carry out Yama's orders" means by those obedient to Yama's word, by the guardians of hell, is the meaning.

1318. "Ascending that hell, the silk-cotton tree smeared with blood;
With body scorched, skinless, afflicted, with severe feeling.

1319. "Breathing out hot breath moment by moment, guilty of former deeds;
With skinless body on the tree-top, who would request wealth from him?"

Therein, "with scorched body" means with injured body."Skinless" means because of the skin and flesh being cut with holes large and small, like a koviḷāra flower and like a kiṃsuka flower.

1320. "High as the peaks of storm-clouds, trees covered with sword-leaves;
With sharp iron ones, drinkers of human blood."

Therein, "covered with sword-leaves" means lined with leaves made of swords.

1321. "Ascending that tree with sword-leaves, being cut by sharp swords;
With limbs torn apart, blood flowing, who would accuse for a thousand in the world beyond?"

Therein, "ascending that" means that person, being unable to endure the blows of weapons of the hell guardians, ascending.

1322. "Just emerged from there, trees covered with sword-leaves;
Fallen into the Vetaraṇī, who would request wealth from him?"

Therein, "fallen" means fallen down.

1323. "Rough, with caustic water, hot, difficult to cross is the Vetaraṇī river;
Covered with iron lotuses, sharp with leaves it flows."

Therein, "rough" means harsh. "Covered with iron lotuses" means covered with lotus leaves made of iron with sharp edges. "With leaves" means with those leaves that river, being sharp, flows.

1324. "There, with limbs torn apart, being carried along, smeared with blood;
In the Vetaraṇī without support, who would request wealth from him?"

Therein, "vetaraññe" means in the water of the Vetaraṇī.

But having heard this talk on hell by the Great Being, the king, with an agitated heart, having become one seeking shelter in the Great Being himself, said -

1325. "I tremble like a tree being cut down, I do not know the direction, bewildered in perception;
I am tormented by fear and great is my fear, having heard the talk spoken by you, O sage.

1326. "Like water in the midst when ablaze, like an island in the flood of the great ocean;
Like a lamp in darkness, you are our refuge, O sage.

1327. "Instruct me in the meaning and the teaching, O sage, in the past period I have done wrong;
Tell me, Nārada, the path of purity, so that I might not fall into hell."

1325-1327. Therein, "I am tormented by fear" means I am tormented by fear of the evil done by oneself. "And great is my fear" means and great fear of hell has arisen in me. "Dipaṃvoghe" means like an island in the flood. This is what is meant - Like water in the midst at a time of conflagration, like an island for those whose boats have broken in the flood of the ocean and who cannot find support, like a lamp for those gone into darkness, you, O sage, be our refuge. "In the past period I have done wrong" means definitively the past action has been done wrong by me, has been failed, having passed beyond the wholesome, only the unwholesome has been done.

Then the Great Being, in order to declare the path of purification, showing by way of example the ancient kings who rightly practised, said -

1328. "Just as there were Dhataraṭṭha, Vessāmitta, Aṭṭhaka, Yamadaggi;
And also Usindara and King Sivi, attendants of ascetics and brahmins.

1329. "These and other kings, who have gone to the heavenly domain;
Having avoided what is not the Teaching, practise the Teaching, O lord of the earth.

1330. "And let those with food in hand proclaim in your divine mansion, O Brahmin;
'Who is hungry and who is thirsty, who wants a garland, who cosmetics;
Garments of various colours, who being naked will put on?"

1331. 'Who takes an umbrella on the road, and soft, beautiful sandals';
Thus evening and morning, let them proclaim in your city.

1332. "Do not harness the aged man and cattle and horses as before;

And you should give protection, O powerful one, to those who have rendered service."

1328-1332. Therein, "and these" means just as these six kings - Dhataraṭṭha, Vessāmitta, Aṭṭhaka, Yāmataggi, Usindara, and Sivi - and others, having practised the Teaching, went to the heavenly domain, so you too, having avoided what is not the Teaching, practise the Teaching. "Who is hungry" means great king, in your divine mansion, in the king's residence and in the city, let men with food in hand proclaim "who is hungry, who is thirsty" out of the wish to give to them. "Who wants a garland" means let them proclaim: who wishes for a garland, who wishes for cosmetics, of garments of various colours, whatever one wishes, that one - who being naked will put on. "Who takes an umbrella on the road" means who will hold an umbrella on the road. "And sandals" means and who wishes for soft, beautiful sandals.

"They support the aged" means whoever among your attendants, whether a minister or another, who formerly rendered service, in the time of old age and decrepitude is unable to do work as in former times, and also those cattle, horses, and so on of yours who through decrepitude are unable to do work - do not harness even one of them in work as before. For in the time of old age they are unable to do those tasks. "And protection" means here retinue is called "protection." This is what is meant - Whoever, having been powerful, formerly rendered service through his office, to him in the time of old age and decrepitude you should give retinue as in former times. For bad persons show honour to those who have helped them only at the time when they are able to render help, but at the time when they are unable, they do not even look at them. But good persons show them honour in the same way even at the time when they are unable, therefore you too should act thus.

Thus the Great Being, having spoken to the king a talk on giving and a talk on morality, now because this king will be pleased when his own individual existence is being described by comparing it with a chariot, therefore expounding the Teaching by means of the simile of the chariot that fulfils all wishes, he said -

1333. "Your body is known as a chariot, with mind as charioteer, light;
With non-violence as the well-made axle, with sharing as the covering.

1334. "With foot-restraint as its rim, with hand-restraint as its spoke;
With belly-restraint as its lubricant, with speech-restraint as its non-creaking.

1335. "With complete factors of truthful speech, well-restrained without divisive speech;
With faultless factors of kindly utterance, well-connected with measured speech.

1336. "With faith and non-greed as excellent adornment, with humility and salutation as the pole;
With gentleness as the slightly bent axle-pin, with morality and restraint as the binding rope.

1337. "Non-wrath as the non-jolting, the teaching as the white umbrella;
Great learning as the hanging strap, steadfast mind as the cushion.

1338. "With knowledge of proper time as the core of consciousness, with self-confidence as the tripod;
With humble conduct as the yoke-strap, with non-arrogance as the yoke, light.

1339. "With an active mind as covering, pursuing growth, dust destroyed;
Mindfulness is the goad of the wise, steadfastness and exertion are the reins.

1340. "The mind leads the tamed one on the path, with steeds evenly trained;
Desire and greed are the wrong path, and the straight path is self-control.

1341. "In forms, sounds, flavours, odours, as the vehicle runs forth;
Wisdom is the goad, O king, there oneself is the charioteer.

1342. "If by this vehicle, with righteous conduct, firm steadfastness;
O king, granting all desires, he would never go to hell."

1333-1342. Therein, "known as a chariot" means great king, let your body be known as a chariot. "With mind as charioteer" means endowed with a charioteer reckoned as mind, that is, wholesome consciousness. "Light" means light through the disappearance of sloth and torpor. "With non-violence as the well-made axle" means endowed with an axle made of non-violence, well-turned, well finished. "With sharing as the covering" means endowed with a covering made of the sharing of gifts. "With foot-restraint as the rim" means endowed with a rim made of restraint of the feet. "With hand-restraint as the fender" means endowed with a fender made of restraint of the hands. "With belly-restraint as the lubrication" means lubricated with oil made of moderate eating, reckoned as restraint of the belly. "Let the nave be anointed" is also a reading. "With speech-restraint as non-creaking" means non-creaking through restraint of speech.

"With truthful words as complete parts" means with parts made complete by truthful words, with unbroken chariot parts. "Well restrained by non-divisive speech" means well restrained, elevated by non-divisive speech. "With gentle speech as faultless parts" means with faultless parts through gentle, smooth speech, with polished chariot parts. "Joined by moderate speech" means well connected by the adhesive reckoned as moderate speech. "With faith and non-greed as beautiful adornment" means endowed with a beautiful ornament made of faith in believing in the fruit of action and made of non-greed. "With humility and salutation as the pole" means endowed with a pole made of humility towards the virtuous and of the act of salutation with joined palms. "With non-obstinacy as the slightly bent pole-tip" means with the pole-tip slightly bent through non-obstinacy reckoned as the state of gentle friendliness; the meaning is slightly bent pole-tip. "With morality-restraint as the binding-rope" means endowed with a binding rope reckoned as the restraint of the unbroken five precepts, the eye-faculty and other sense-faculties.

"With non-wrath as the non-jolting" means endowed with non-jolting reckoned as the state of non-wrath. "With the Teaching as the white umbrella" means endowed with a white umbrella reckoned as the ten wholesome states. "With great learning as the leaning board" means endowed with a leaning board made of the state of being very learned, based upon meaning. "With steady mind as the furnishing" means endowed with the furnishing - or the upper covering or the royal seat - reckoned as

consciousness that has well attained the state of stability and one-pointedness through the state of being unshaken by worldly adversities. "With knowledge of the proper time as the essence of mind" means endowed with the wholesome essence of mind that acts having known the time, reckoned as knowledge of the proper time thus: "This is the time for giving gifts, this is the time for observing morality." This is what is meant - Just as, great king, beginning with the linch-pin, the collection of building materials of a chariot should be desired to be pure and made of heartwood, for indeed that chariot becomes capable of enduring journeys, so too let your body-chariot be endowed with the pure wholesome essence of giving and so on, through the mind that acts having known the proper time. "With self-confidence as the tripod" means endowed with a tripod reckoned as the state of being self-possessed even when speaking in the midst of an assembly. "With humble conduct as the yoke-strap" means endowed with a soft shaft-string reckoned as proceeding in accordance with exhortation. For with a soft shaft-string, Sindh horses draw a bound chariot comfortably; so too let your body-chariot, bound by the proceeding of the wise ones' exhortation, go comfortably. This is the meaning. "With non-arrogance as the yoke, light" means endowed with a light yoke reckoned as non-arrogance.

"With an active mind as covering" means just as a chariot looks beautiful with a lofty covering made of ivory, so too let your body-chariot have a covering of an active, unshrunk mind through giving and so on. "Pursuing growth, dust destroyed" means just as a chariot going along an uneven road where dust rises up does not look beautiful being covered with dust, but going along a level, stainless road looks beautiful, so too let your body-chariot, through the pursuit of the growth of wisdom, having entered upon a level, straight path, have its dust destroyed. "Mindfulness is the goad of the wise one" means let there be a well-established goad of mindfulness for you, the wise one, in that body-chariot. "Steadfastness and exertion are the reins" means steadfastness, which is termed uninterrupted energy, and exertion, which is termed the state of engaging in the practice of welfare - let these be the firm, lasting reins turned in that body-chariot of yours. "The mind leads the tamed one on the path, with steeds evenly trained" means just as a chariot with unevenly trained Sindh horses goes on a side road, but yoked with evenly trained, equally disciplined ones, it follows only the straight path, so too the mind, having abandoned the tamed, free from agitation, wrong path, takes the straight path. Therefore let the well-tamed mind, accomplished in good conduct, accomplish the function of Sindh horses for your body-chariot. "Desire and greed" means desire for things not attained, greed for things attained - this desire and greed is called the wrong path. The crooked, not-straight path leads only to the realm of misery. But self-control in morality proceeding by way of the ten wholesome courses of action or by way of the eightfold path is called the straight path. Let that be the path for your body-chariot.

"In forms" means having grasped the sign in these agreeable types of sensual pleasure such as forms and so on, let wisdom be the goad for your body-chariot that is running, that has entered upon a side road - like a restraining goad-stick that beats the Sindh horses of a royal chariot. For she, having prevented it from going on a side road, will set it upon the straight path of good conduct. "There oneself is the charioteer" means but in that body-chariot of yours there is no other charioteer; let your own self be the charioteer. "If by this vehicle" means great king, for whomever there is such a vehicle, if there is, by this vehicle. "With righteous conduct, firm

steadfastness" means for whomever righteous conduct and steadfastness are firm and lasting, he, by this vehicle - since this chariot grants all desires, O king, it gives all desires as wished for - therefore he would never go to hell; remember this definitely; the meaning is: by such a vehicle you do not go to hell. "Thus indeed, great king, that which you said to me 'Tell me, Nārada, the path of purity, so that I might not fall into hell' - that has been declared to you by me in many ways."

Having thus expounded the Teaching to him, having made him abandon wrong view, having established him in morality, having given the exhortation "From now on, having abandoned evil friends, approach good friends; always be heedful," having praised the virtues of the king's daughter, having given exhortation to the royal assembly and to the royal harem, by great majesty, while they were watching indeed, he went to the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too, having broken through the net of wrong views, Uruvelakassapa was indeed tamed by me," connecting the Jātaka, spoke these verses -

1343. "Alāta was Devadatta, Sunāma was Bhaddaji;
Vijaya was Sāriputta, Moggallāna was Bījaka.

1344. "Sunakkhatta, the Licchavi's son, Guṇa was a naked ascetic;
Ānanda was that Rucā, who inspired confidence in the king.

1345. "Uruvelakassapa was the king, holding wrong view then;
The Great Brahmā was the Bodhisatta, thus remember the Jātaka."

The commentary on the Mahānāradakassapa Jātaka, the eighth.

546. The Commentary on the Vidhura Jātaka

The four Observances chapter.

"Pale, you are emaciated and weak" - the Teacher, while dwelling at Jeta's Grove, spoke this referring to his own perfection of wisdom. For one day the monks raised up a discussion in the Teaching hall: "Friends, the Teacher is of great wisdom, of broad wisdom, of profound wisdom, of swift wisdom, of joyful wisdom, of sharp wisdom, of penetrative wisdom, a crusher of others' doctrines; by the power of his own wisdom, having broken through the subtle questions prepared by wise warriors and others, having tamed them, having rendered them free from agitation, having established them in the three refuges and in the precepts, he guided them along the path leading to the Deathless." 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 "It is not wonderful, monks, that the Truth-finder, having attained the supreme perfect enlightenment, having broken through the doctrines of others, should tame warriors and others. For even while seeking the knowledge of enlightenment in former existences, the Truth-finder was wise, a crusher of others' doctrines indeed. For thus, in the time of Vidhura, on the summit of the Black Mountain, sixty yojanas in height, having tamed the demon general named Puṇṇaka by the power of his own

knowledge alone, having rendered him free from agitation, while establishing him in the five precepts, he had his own life given up," having said this, being requested by them, he brought up the past.

In the past, in the Kuru country, in the city of Indapatta, a king named Dhanañcaya the Korabya exercised kingship. A minister named Vidhura the Wise was his adviser on beneficial principles. He, a sweet speaker, a great speaker of the Teaching, having enticed the kings of the entire Indian subcontinent by his own sweet proclamation of the Teaching, like elephants enticed by the sound of a lute pleasing to elephants, not allowing them to go to their own respective kingdoms, expounding the Teaching to the public with the grace of a Buddha, dwelt in that city with great fame.

At that time, four wealthy brahmins who were lay companions in Bārāṇasī, having seen the danger in sensual pleasures in old age, having entered the Himalayas, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, subsisting on forest roots and fruits, having dwelt there for a long time, wandering on a journey for the purpose of partaking of salt and sour things, having reached the city of Kālacampā in the country of Aṅga, having dwelt in the royal garden, on the following day entered the city for almsfood. There, four companion householders, having gained confidence in their deportment, having paid homage, having taken the alms vessels, having caused each one to sit down in their own dwelling, having served them with superior food, having obtained their acknowledgment, made them dwell in the pleasure grove itself. Those four hermits, having eaten regularly at the houses of the four householders, for the purpose of the day's abiding, one hermit goes to the realm of the Thirty-three, one to the realm of the nāgas, one to the realm of the supaṇṇas, one goes to the Migājina pleasure grove of the Korabya king. Among them, whoever, having gone to the heavenly world, takes the day residence, he, having looked at the fame of Sakka, praises that very thing to his own attendant. Whoever, having gone to the realm of the nāgas, takes the day residence, he, having looked at the success of the king of the nāgas, praises that very thing to his own attendant. Whoever, having gone to the realm of the supaṇṇas, takes the day residence, he, having looked at the splendour of the supaṇṇa king, praises that very thing to his own attendant. Whoever, having gone to the pleasure grove of King Dhanañcaya the Korabya, takes the day residence, he, having looked at the glory and beauty of King Dhanañcaya the Korabya, praises that very thing to his own attendant.

All four of those persons, having aspired to that very same state, having performed meritorious deeds such as giving and so on, at the end of their life span, one was reborn as Sakka, one together with sons and wife was reborn as a king of the nāgas in the realm of the nāgas, one was reborn as a supaṇṇa king in the Simbali mansion in the realm of the supaṇṇas. One was reborn in the womb of the queen-consort of King Dhanañcaya the Korabya. Those hermits too, not having fallen away from their meditative absorption, having died, were reborn in the Brahma world. The Korabya prince, following the course of growth, by the elapse of his father, having been established in the kingdom, exercised kingship righteously and impartially. He, however, was fond of gambling. He, standing firm in the exhortation of Vidhura the Wise, gives gifts, observes morality, observes the Observance.

He, one day, having undertaken the Observance, having gone to the pleasure grove

thinking "I shall cultivate seclusion," having sat down in a delightful place, practised the ascetic duty. Sakka too, having undertaken the Observance, thinking "In the heavenly world there is an impediment," having come to the human world to that very pleasure grove, having sat down in one delightful place, practised the ascetic duty. Varuṇa the king of the nāgas too, having undertaken the Observance, thinking "In the realm of the nāgas there is an impediment," having come to that very place, having sat down in one delightful place, practised the ascetic duty. The supaṇṇa king too, having undertaken the Observance, thinking "In the realm of the supaṇṇas there is an impediment," having come to that very place, having sat down in one delightful place, practised the ascetic duty. Those four persons too, in the evening time, having gone out from their own respective places, having met together on the bank of the auspicious pond, having looked at one another, through the force of former affection, having become united and joyful, having established a mind of friendliness towards one another, exchanged a sweet friendly welcome. Among them, Sakka sat down on the auspicious stone slab, and the others too, having known their own respective suitable seats, sat down. Then Sakka said to them: "We are all four kings indeed; but among us, whose morality is greater?" Then Varuṇa the king of the nāgas said to him: "Compared with the morality of you three persons, my morality is greater." "What is the reason here?" "This supaṇṇa king is an enemy of ours, both of those born and those unborn; I, even having seen such an enemy who causes the destruction of our lives, do not make wrath; by this reason my morality is greater," having said this, he spoke the first verse in the Catuposatha Jātaka in the Book of Tens -

> "Whoever does not make irritation towards what provokes irritation, a good person never becomes angry;
> Even when angered, he does not manifest irritation, him indeed they call an ascetic in the world."

Therein, "whoever" means anyone whatsoever among warriors and so on. "By what provokes irritation" means he does not make irritation towards persons who are fit to be angered at, like the hermit Khantivādī. "Never" means whoever at any time does not become angry at all. "Even when angered" means but if that good person becomes angry, then even when angered he does not manifest that irritation, like the hermit Cūḷabodhi. "Him indeed" means great kings, the wise in the world call that very person an "ascetic" because of having calmed evil. But these virtues are in me, therefore my morality alone is great.

Having heard that, the supaṇṇa king, having said "This serpent is my chief prey; since, even having seen such chief prey, I endure hunger and do not do evil for the sake of food, therefore my morality alone is great," spoke this verse -

> "With belly unfilled, whoever endures hunger, tamed, an austere ascetic, measured in drink and food;
> Does not do evil for the sake of food, him indeed they call an ascetic in the world."

Therein, "tamed" means endowed with the restraint of the faculties. "Austere ascetic" means one dependent on austere asceticism. "For the sake of food" means whoever, even though oppressed by extreme hunger, does not do evil, inferior action, like the Elder Sāriputta, the General of the Teaching. But today I do not do evil for the sake of

food, therefore my morality alone is great.

Then Sakka, the king of gods, having said "I, having abandoned the success of the heavenly world which is the proximate cause of manifold happiness, have come to the human world for the purpose of guarding morality, therefore my morality alone is great," spoke this verse -

> "Having abandoned all play and delight, he speaks nothing false in the world;
> Abstaining from adornment and from sexual intercourse, him indeed they call an ascetic in the world."

Therein, "play" means bodily and verbal play. "Delight" means delight in the divine types of sensual pleasure. "Anything" means even a trifle. "From adornment" means there are two kinds of adornment: flesh-adornment and skin-adornment. Therein, food to be swallowed is called flesh-adornment; garlands, scents and so on are called skin-adornment; the unwholesome consciousness by which it is worn, that is its basis; whoever is abstaining from that and is refraining from the practice of sexual intercourse. "Him indeed they call an ascetic in the world" means today I, having abandoned the celestial nymphs, having come here, practise the ascetic practice, therefore my morality alone is great. Thus Sakka too praises his own morality only.

Having heard that, King Dhanañcaya, having said "Today I, having given up great possessions and the inner palace full of sixteen thousand dancing women, practise the ascetic practice in the park, therefore my morality alone is great," spoke this verse -

> "He who indeed, having fully understood, abandons all possession and the state of greed;
> Tamed, inwardly firm, unselfish, desireless, him indeed they call an ascetic in the world."

Therein, "possession" means manifold objective sensual pleasure. "The state of greed" means the craving that arises in regard to that. "Having fully understood" means having fully understood with these three full understandings: full understanding as the known, full understanding as judgement, and full understanding as abandoning. Therein, the knowing of the intrinsic nature of suffering and so on of the aggregates and so on is full understanding as the known; having reflected upon the disadvantage in them, the judgement is full understanding as judgement; having seen the fault in them, the drawing away of desire and lust is full understanding as abandoning. Whoever, having known with these three full understandings, abandons objective sensual pleasures and defilement sensual pleasures, having cast them off, goes. "Tamed" (dantaṃ) means rendered free from agitation. "Inwardly firm" means having a nature that is stable through the absence of wrong thoughts. "Unselfish" means free from the craving of selfishness that thinks "I" and "mine." "Desireless" means without desire and lust towards sons, wife and so on. "Him indeed" means they call such a person an "ascetic."

Thus, all of them having praised their own respective morality as great, Sakka and the others asked Dhanañcaya: "But is there, great king, any wise person near you who could dispel this uncertainty of ours?" "Yes, great kings, there is my adviser on

beneficial principles, very wise, matchless in burden, named Vidhura the Wise; he will dispel this uncertainty of ours; let us go to his presence." Then they all accepted saying "Good!" Then all of them, having departed from the park, having gone to the Teaching hall, having had a divan decorated, having caused the Bodhisatta to sit in the middle of the excellent divan, having exchanged friendly greetings, seated to one side, having said "Wise one, uncertainty has arisen in us; dispel that for us," they spoke this verse -

> "We ask the maker of superior wisdom, among us in discussions strife has arisen;
> Cut off today the uncertainty and doubts, that uncertainty today may we all remove."

Therein, "the maker" means the doer of what is fit to be done."Strife has arisen" means one strife concerning morality, a contention about morality, has arisen. "Cut off today" means cut off today our uncertainty and those doubts, as if striking Sineru with a thunderbolt. "May we remove" means may we remove.

The wise one, having heard their talk, having said "Great kings, I shall know whether the discussion of contention that has arisen in dependence on your morality is well-spoken or ill-spoken," spoke this verse -

> "Those who are wise, seers of meaning, they speak wisely there at the proper time;
> How then could skilful lords of men convey the meaning of discussions not spoken?"

Therein, "seers of meaning" means those able to see the meaning.Therein, "at the time" means at the proper and appropriate time when that strife has been announced, those wise ones, explaining that meaning, speak wisely. "The skilful could convey the meaning" means even being skilful and clever, how indeed could they convey the meaning of discussions not spoken, how could they examine it with knowledge? "Lords of men" - he addresses the kings.Therefore, tell me this first.

> "How indeed does the king of serpents speak, and what did the Garuḷa, son of Vinatā, say;
> And what does the king of gandhabbas say, and how the foremost king of the Kurus?"

Therein, "king of gandhabbas" - he said this with reference to Sakka.

Then they spoke this verse to him -

> "The king of serpents indeed speaks of patience, the Garuḷa, son of Vinatā, of eating little;
> The king of gandhabbas of the abandoning of delight, the foremost king of the Kurus of owning nothing."

Its meaning is - Wise one, the king of serpents first praises the patience of endurance reckoned as not being agitated even towards persons apt to arouse anger; the Garuḷa praises the non-performance of evil for the sake of food, reckoned as eating little;

Sakka praises the abandoning of delight in the five types of sensual pleasure; the Kuru king praises the state of being without impediment.

Then, having heard their talk, the Great Being spoke this verse -

> "All these are well-spoken, there is nothing here that is ill-spoken;
> And in whom these are established, well-fitted together like spokes in a nave;
> Endowed with four qualities, him indeed they call an ascetic in the world."

Therein, "these" means these four kinds of virtues, in whatever person they are established like spokes well fitted in the nave of a cart, the wise call that person endowed with these four qualities an "ascetic" in the world.

Thus the Great Being made the morality of all four exactly equal.Having heard that, all four kings, satisfied with him, offering praise, spoke this verse -

> "For you are the best, you are unsurpassed, you are one who has reached the Teaching, one who understands the Teaching, the wise one;
> Having fully grasped the question with wisdom, the wise one cut off the doubts;
> He cut off uncertainty and doubts, just as Cunda cuts an ivory peg with a file."

Therein, "you are unsurpassed" means you are unsurpassed; there is none who surpasses you. "One who has reached the Teaching" means a guardian of the Teaching and also one who knows the Teaching. "One who understands the Teaching" means one well-known in the Teaching. "The wise one" means one of beautiful wisdom. "With wisdom" means having well grasped our question with his own wisdom, having known as it really is "this is the reason here." "He cut off" means you, the wise one, cut off our doubts; and thus cutting, fulfilling this our entreaty "cut off today the uncertainty and doubts," he cut off uncertainty and doubts. "Just as Cunda cuts an ivory peg with a file" means just as an ivory-worker would cut an elephant's tusk with a saw, thus he cut - this is the meaning.

Thus all four kings were of satisfied minds by his answering of the question.Then Sakka honoured him with a divine fine cloth, the Garuḷa with a golden garland, Varuṇa the king of serpents with a jewel, and King Dhanañcaya honoured him with a thousand cattle and so on. Therefore he said -

> "This cloth, with the radiance of a blue water-lily, spotless, priceless, smoke-coloured;
> Satisfied by the explanation of the question, I give it to you, O wise one, as an offering to the Dhamma.
>
> "A golden garland fully blossomed with a hundred petals, with filaments, adorned with a thousand gems;
> Satisfied by the explanation of the question, I give it to you, O wise one, as an offering to the Dhamma.
>
> "This jewel, priceless, beautiful and luminous, hanging from my neck, adorned with gems;

Satisfied by the explanation of the question, I give it to you, O wise one, as an offering to the Dhamma.

"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."

Thus Sakka and the others, having honoured the Great Being, went to their own places.

The four Observances chapter is completed.

The Longing Chapter

Among them, the wife of the king of serpents was named Queen Vimalā.She, not seeing the ornament jewel on his neck, asked "Sire, where then is your jewel?" "Dear lady, having heard the talk on the Teaching of Vidhura the wise one, the son of the brahmin Canda, with a confident mind I honoured him with that jewel. And not only I alone; Sakka too honoured him with a divine fine cloth, the supaṇṇa king with a golden garland, and King Dhanañcaya honoured him with a thousand cattle and horses and so on." "Is he a speaker of the Teaching, Sire?" "Dear lady, what do you say? It proceeds like the arising of a Buddha on the surface of Jambudīpa. One hundred kings in the whole of Jambudīpa, being captivated by his sweet talk on the Teaching, like intoxicated elephants enticed by the sound of a lute pleasing to elephants, do not wish to go to their own respective kingdoms - such is he, a sweet speaker of the Teaching." Thus he praised his virtues. She, having heard the talk of praise of Vidhura the wise one, having become desirous of hearing his talk on the Teaching, thought "If I say 'Sire, I wish to hear his talk on the Teaching; bring him here,' he will not bring him for me. What if I were to make a pretence of illness, saying 'A longing has arisen in my heart?'" She, having done so, having entered the inner chamber, having given a signal to her own attendants, lay down on the royal couch. The king of serpents, not seeing her at the time of attendance, having asked the attendants "Where is Vimalā?" when it was said "She is ill, Sire," having risen from his seat, having gone to her presence, having sat down beside the bed, while stroking her body, spoke the first verse -

1346. "Pale, you are emaciated and weak, your beauty was not such before;
Vimalā, tell me when asked, what kind is your bodily feeling?"

Therein, "pale" means of the colour of a withered leaf."Emaciated" means lean. "Weak" means without strength. "Your beauty was not such before" means your form reckoned as beauty was not formerly such, it was faultless and blameless; that has now, having changed, become of an unpleasant nature. "Vimalā" - he addresses her.

Then she, explaining to him, spoke the second verse -

1347. "The nature among humans of mothers, is called longing, O lord of men;
Brought by righteousness, O elephant lord, I desire the heart of Vidhura."

Therein, "custom" means intrinsic nature. "Of mothers" means of women. "Lord of men" means lord of the nāga people. "Brought by righteousness, O elephant lord, I desire the heart of Vidhura" means O best of nāgas, I desire the heart of Vidhura brought by righteousness, by impartial and non-violent action; if I obtain that, there is life for me; if I do not obtain it, there is death right here - with reference to his wisdom, she said thus -

Having heard that, the king of the nāgas spoke the third verse -

1348. "You long for the moon, or the sun, or also the wind;
For hard to obtain indeed is the sight of Vidhura, who here will bring Vidhura?"

Therein, "for hard to obtain indeed is the sight of Vidhura" means the sight of the matchless Vidhura is indeed hard to obtain. For kings in the whole Indian subcontinent, having established righteous protection, shelter and safeguarding for him, go about; no one is able even to see him, who here will bring him - he says.

She, having heard his word, saying "If I do not obtain it, death for me is right here," having turned around, having given her back, having covered her face with the edge of her shawl, lay down. The king of serpents, displeased, having entered the royal bedchamber, seated on the back of the bed, having become one with the perception "Vimalā is having the flesh of the heart of Vidhura the wise one brought," thought "For Vimalā who does not obtain the heart of the wise one, there is no life; how indeed shall I obtain the flesh of his heart?" Then his daughter, a serpent maiden named Irandhatī, adorned with all ornaments, having come to her father's presence with great splendour and grace, having paid homage to her father, standing to one side, she, having seen the alteration of his faculties, asking "Dear father, you are exceedingly overcome with displeasure; what indeed is the reason?" spoke this verse -

1349. "Why indeed, dear son, do you ponder, your face is like a lotus held in the hand;
Why indeed are you of unhappy appearance, O lord, do not grieve, O tormentor of enemies."

Therein, "you ponder" means you thought again and again. "Held in the hand" means your face has become like a lotus crushed by the hand. "Lord" means the master of the nāga palace of five hundred yojanas.

Having heard his daughter's words, the king of the nāgas, reporting that matter, said -

1350. "For your mother is distressed, her heart longs for Vidhura;
For hard to obtain indeed is the sight of Vidhura, who here will bring Vidhura?"

Therein, "longs for" means aspires, desires.

Then the king of the nāgas, dismissing her, saying "Mother, there is no one able to bring Vidhura to my presence; you give your mother her life, seek a husband able to bring Vidhura," spoke a half-verse -

1351. "Go in search of a husband for her, who will honour Vidhura here."

Therein, "go" means wander about.
Thus he, through his state of delighting in defilements, spoke an unsuitable talk to his daughter. Making known that meaning, the Teacher said -
"And she, having heard her father's word, having gone out at night, wandered about filled with desire."

Therein, "filled with desire" means monks, that Nāga maiden, having heard her father's word, having consoled her father, having gone to her mother's presence, having consoled her too, having gone to her own royal bedchamber, having adorned herself with all ornaments, having dressed in one safflower-dyed garment, having placed one on one shoulder, that very night, having parted the water in two, having gone out from the serpent realm, having gone to the Collyrium Mountain named Kāḷapabbata, situated on the ocean shore in the Himalayan region, sixty yojanas in height, one solid mass, she wandered about filled with desire - she wandered about filled with the desire of defilements, in search of a husband - this is the meaning.

And while wandering, having brought whatever flowers endowed with beauty and fragrance were in the Himalayas, having adorned the entire mountain like a jewel offering, having made a covering of flowers on the upper surface, having danced in a delightful manner, singing a sweet song, she spoke the seventh verse -

1352. "Which gandhabba, which rakkhasa and which serpent, which kimpurisa and also which human;
Which wise one, giver of all desires, will be my husband for a long time?"

Therein, "which gandhabba, which rakkhasa and which serpent" means which gandhabba or which rakkhasa or which serpent. "Which wise one, giver of all desires" means which among these gandhabbas and so on is a wise one able to give all desires, who, having brought the wish of my mother who craves the flesh of Vidhura's heart to its summit, will be my husband for a long time.

At that moment, the nephew of the Great King Vessavaṇa, the demon general named Puṇṇaka, having ascended a mind-made Sindh horse measuring three leagues, going by way of the top of the Black Mountain to an assembly of demons, heard that sound of her singing. The sound of singing of a woman who had been experienced in the immediately preceding individual existence, having cut through his skin and so on, having reached the bone marrow, remained. He, having become enamoured of her, having turned back, while seated on the back of the Sindh horse, consoling her saying "Dear lady, I am able to bring the heart of Vidhura by my wisdom, by righteousness, by impartiality; do not worry," spoke the eighth verse -

1353. "I shall be a comfort to you, husband, I shall be a supporter to you, O blameless-eyed one;
For my wisdom is of such a kind, you shall be a comfort as my wife."

Therein, "blameless-eyed one" means one whose eyes are not to be blamed."Of such a kind" means able to bring the flesh of the heart of Vidhura.

Then Irandhatī brought him, saying "If so, come, let us go to my father's presence." Making known that meaning, the Teacher said -

1354. "Irandhatī said to Puṇṇaka, with a mind following the former path;
Come, let us go to my father's presence, he himself will tell you this matter."

Therein, "following the former path" means followed by that very former path towards the one who had been her husband in the immediately preceding individual existence. "Come, let us go" means monks, that demon general, having said thus, thinking "I shall place her on this horse's back and take her," having descended from the mountain top, stretched out his hand for the purpose of seizing her. She, not giving her own hand for him to take, herself having taken the hand stretched out by him, said "Husband, I am not helpless; my father is a king of serpents named Varuṇa, my mother is a queen named Vimalā. Come, let us go to my father's presence; he himself will tell you this matter, as to how our wedding ceremony should be performed."

Having said thus, she, having taken the demon, went to her father's presence. Making known that meaning, the Teacher said -

1355. "Adorned, well-dressed, garlanded, full of sandalwood;
Having taken the demon by the hand, she approached her father's presence."

Therein, "approached her father's presence" means she approached the presence of her own father, the serpent king.

Puṇṇaka the demon too, having performed a miracle, having gone to the presence of the king of serpents, requesting Irandhati, said -

1356. "O excellent serpent, listen to my word, proceed with a suitable bride-price;
I desire Irandhati, make me united with her, you.

1357. "A hundred elephants, a hundred horses, a hundred mule-drawn chariots;
A hundred wagons full, entirely of various gems;
Proceed to them, O serpent, give your daughter Irandhati."

1356-1357. Therein, "bride-price" means proceed with and take the toll-wealth for the daughter suitable to one's own family and region. "Make me united" means make me become united together with her. "Wagons" means goods-carts. "Entirely of various gems" means wholly complete with various precious things.

Then the king of the nāgas said to him -

1358. "Until one would address relatives, friends and well-wishers;
Action done without consulting, that one regrets afterwards."

Therein, "until one would address relatives" means friend, demon general, I give your daughter, I do not not give her, but wait a little, until I inform the relatives as well. "That one regrets afterwards" means for women, whether they find delight or do not find delight in whatever place they have gone to, at the time of discontent, the relatives and others do not make an effort, thinking "action done without consulting with us is of such a nature"; thus that action brings remorse afterwards.

Having said thus, he went to his wife's dwelling place and conversed with her. Making known that meaning, the Teacher said -

1359. "Then that serpent Varuṇa, having entered the dwelling;
Having addressed his wife, spoke these words.

1360. 'This demon Puṇṇaka requests Irandhati from me;
With much acquisition of wealth, let us give my dear one to him.'"

1359-1360. "Having entered there" means Varuṇa, having left Puṇṇaka right there, having risen up himself, having entered that dwelling where his wife was lying down. "My dear one" means he asks "Shall we give my dear daughter to him with much acquisition of wealth?"

Vimalā said -

1361. "Not by wealth, not by riches, can our Irandhatī be obtained;
But if indeed the heart of a wise one, righteously obtained, you would bring here;
By this wealth the maiden can be obtained, we do not wish for any other riches further."

Therein, "our Irandhatī" means our daughter Irandhatī. "By this wealth" means by this cause of satisfaction.

He, having consulted with her, consulted again with Puṇṇaka. Making known that meaning, the Teacher said -

1362. "Then that serpent Varuṇa, having gone forth from the dwelling;
Having addressed Puṇṇaka, spoke these words.

1363. 'Not by wealth, not by riches, can our Irandhatī be obtained;
If you the heart of a wise one, righteously obtained, would bring here;
By this wealth the maiden can be obtained, we do not wish for any other riches further.'"

1362-1363. Therein, "having addressed Puṇṇaka" means having addressed Puṇṇaka.

Puṇṇaka said -

1364. "Whom some call wise in the world, that very one others again say is a fool;
Tell me, they disagree here, whom do you call wise, O serpent?"

Therein, "whom some call wise" means he, it is said, having heard "the heart of the wise one," thought "Whom some call wise, that very one others say is a fool. Although it has been declared to me by Irandhati as 'Vidhura,' nevertheless I shall ask in order to know truly." Therefore he spoke thus.

The king of the nāgas said -

1365. "If you have heard of Vidhura by name, the doer, son of King Korabya Dhanañcaya;
Bring that wise one, righteously obtained, let Irandhatī be your handmaid."

Therein, "righteously obtained" means having obtained by righteousness. "Handmaid" means a foot-attendant wife.

Having heard that, Puṇṇaka, filled with pleasure, commanded an attendant for the purpose of bringing the Sindh horse. Making known that meaning, the Teacher said -

1366. "And having heard this word of Varuṇa, the demon, having risen, supremely delighted;
Right there being peaceful, he said to the man, 'Bring a thoroughbred harnessed right here.'

Therein, "said to the man" means he commanded his own attendant. "Thoroughbred" means a Sindh horse that knows what should and should not be done. "Harnessed" means prepared.

1367. "Its ears were made of gold, its hooves were made of crystal;
A breastplate of refined rose-apple gold, of golden hue."

Therein, "its ears were made of gold" - describing that very Sindh horse, he said.For that mind-made Sindh horse had ears made of gold, hooves made of crystal; its hooves were made of rubies - this is the meaning. "Of refined rose-apple gold" means a breastplate of rose-apple gold, of ripened red gold.

That man instantly brought that Sindh horse. Puṇṇaka, having mounted it, having gone through space to the presence of Vessavaṇa, having described the serpent realm, reported that incident. For the purpose of making known the meaning of that, this was said -

1368. "Having mounted the horse, the vehicle carrying the divine carrier, Puṇṇaka;
Adorned, with hair and beard trimmed, departed through the sky in the atmosphere.

1369. "That Puṇṇaka, greedy with sensual lust, desiring the nāga maiden Irandhati;
Having gone to that famous lord of beings, thus spoke to Vessavaṇa Kuvera.

1370. "In the mansion named Bhogavatī, the dwelling is called Hiraññavatī;
In the city built of gold, it was completed for the coiled serpent.

1371. "Watchtowers with camel-necks, of rubies and emeralds;
Here are mansions made of stone, covered with golden jewels.

1372. "Mango trees and tilaka trees and rose-apple trees, sattapaṇṇa trees and mucalinda trees and ketaka trees;
Piyaṅgu plants and uddālaka trees and sahakāra trees, uparibhaddaka trees and sinduvāraka trees.

1373. "Campaka trees and nāga trees and jasmine, bhaginīmālā trees and also here koliya trees;
These trees intertwined, adorn the serpent's palace.

1374. "Here are date palms made of stone, many ever-blossoming with golden flowers;

Where dwells the spontaneously arisen serpent king Varuṇa of great supernormal power.

1375. "His wife was a maiden, spotless, with a body like a golden creeper;
Dark like a young shoot risen up, with breasts like margosa fruits, lovely to behold.

1376. "With beautiful skin dyed with lac-colouring, like a kaṇikāra tree blooming in a sheltered place;
Like a nymph dwelling in the celestial abode, like lightning released from a mass of clouds.

1377. "She, the woman with longing, much astonished, her heart longs for Vidhura;
I give that to them, O lord, therefore they give Irandhati to me."

1368-1377. Therein, "the vehicle carrying the divine carrier" means "carrier" is what is to be carried; "carrying the divine carrier" means it carries the carrier reckoned as a god. "Vehicle" (yāna) means that by which one goes. "With trimmed hair and beard" means with hair and beard well arranged by way of adornment. But for gods there is no such thing as the work of trimming hair and beard; however, it was spoken by a brilliant speaker. "Desiring" means aspiring. "Vessavaṇa" means the sovereign king of the royal city of Visāṇā. "Kuvera" means one so named. "Named Bhogavatī" means it received this name because of being endowed with wealth. "Mandire" means a mansion; the meaning is a dwelling. "The dwelling Hiraññavatī" means it is called "dwelling" (vāsā) because it is the dwelling place of the king of serpents, and "Hiraññavatī" because Kañcanavatī is enclosed by a golden wall. "In the city created" means a city created. "Made of gold" means made of gold. "Of the circle" means of one endowed with a circle of wealth. "Finished" means completely finished in making. "With camel-necks" means watchtowers made in the shape of a camel's neck, made of rubies and emeralds. "Mansions here" means mansions here in the nāga realm. "Made of stone" means made of gems. "With golden jewels" means with jewels reckoned as gold; the meaning is covered with golden bricks. "Sahā" means sahakāra trees. "Uparibhaddaka" means trees of the uddālaka species only. "Campaka trees, nāga trees and jasmine" means campaka trees and nāga trees and jasmine. "Bhaginīmālā trees and also here koliya trees" means bhaginīmālā trees indeed and also here in the nāga realm trees called koliya. "These trees intertwined" means these trees producing flowers and trees producing fruit, intertwined through the intermingling of branches with one another, entangled and confused. "Date-palms here" means date-palm trees here. "Made of stone" means made of sapphire. "Always blooming with golden flowers" means they are perpetually in bloom with golden flowers. "Where the spontaneously born one dwells" means where the spontaneously born king of serpents dwells in the nāga realm. "With bodies like golden creepers" means with resplendent bodies like heaps of gold. "Dark, risen up like young shoots" means risen up like dark creeper sprouts stirred by a gentle breeze, through being endowed with grace. "With breasts like margosa fruits" means with nipples shaped like margosa fruits. "With beautiful skin dyed with lac-colouring" was said with reference to the skin of the palms of the hands and soles of the feet. "Dwelling in the celestial abode" means frequenting the abode of the Thirty-three gods. "Like lightning

from dense clouds" means like a streak of lightning emerged from within dense rain clouds. "I give that to them" means that heart of his, I give to them; know it thus. "Lord" - he addresses his maternal uncle.

Thus he, not permitted by Vessavaṇa, being unable to go, spoke these so many verses in order to have him grant permission. But Vessavaṇa does not hear his talk. Why? Because he was deciding a mansion case of two sons of gods.Puṇṇaka, having known the unheard state of his own words, stood near the son of a god named Jinaka. Vessavaṇa, having decided the case, having made the defeated one rise, said to the other: "Go, you dwell in your mansion." Puṇṇaka, at the very moment "off you go" was said, having made several sons of gods witnesses saying "Know that I have been sent by my maternal uncle," having had the Sindh horse brought by the very method stated above, having mounted, departed. Making known that meaning, the Teacher said -

1378. "That Puṇṇaka addressed the famous lord of beings, Vessavaṇa Kuvera;
Right there being peaceful, he said to the man, 'Bring a thoroughbred harnessed right here.'

1379. "Its ears were made of gold, its hooves were made of crystal;
A breastplate of refined rose-apple gold, of golden hue."

1380. "Having mounted the horse, the vehicle carrying the divine carrier, Puṇṇaka;
Adorned, with hair and beard trimmed, departed through the sky in the atmosphere."

1378-1380. Therein, "addressed" means having addressed.

He, while going through space itself, thought: "Vidhura the Wise has a great retinue; it is not possible to seize him. But Dhanañcaya the Korabya is fond of gambling; having defeated him at gambling, I shall take Vidhura. But in his house there are many jewels; he will not play dice for a stake of little value. It is proper to bring a very costly jewel. The king will not accept any other jewel. In the vicinity of Rājagaha, inside Vepulla mountain, there is a jewel gem of great majesty for the use of a wheel-turning monarch. Having taken that, having enticed the king with it, I shall defeat him." He did so. Making known that meaning, the Teacher said -

1381. "He went to Rājagaha, the delightful, the city of the king of Aṅga, hard to assail;
With abundant food, with plentiful food and drink, like the Masakkasāra of Vāsava.

1382. "Resounding with flocks of peacocks and herons, resounding with birds, frequented by flocks of birds;
Echoing with various birds, with beautiful grounds, strewn with flowers, like the Himalayan mountain.

1383. "That Puṇṇaka ascended Vepulla, the rocky mountain frequented by kimpurisas;
Seeking the lofty jewel gem, he saw it in the midst of the mountain peak."

1381-1383. Therein, "of the king of Aṅga" means at that time the kingdom of Magadha belonged to the king of Aṅga. Therefore it was said - "the city of the king of Aṅga." "Hard to assail" means hard to be attacked by enemies. "Like the Masakkasāra of Vāsava" means like the dwelling of Vāsava which received the name "Masakkasāra" because it was created on the summit of Mount Sineru, which is termed "Masakkasāra." "Resounding with birds" means resounded with and made to echo by other birds as well. "Echoing with various birds" means sung to by various kinds of birds as if singing with sweet voices; the meaning is "sung about." "With beautiful grounds" means a beautiful courtyard, a delightful surface. "Like the Himalayan mountain" means like the Himalayan mountain. "Ascended Vepulla" means monks, that Puṇṇaka ascended such a Vepulla mountain. "In the midst of the mountain peak" means in between the mountain peaks he saw that gem.

1384. "Having seen the luminous gem of good birth, the captivating jewel gem, lofty;
Gleaming with glory, the glorious one, it shines like lightning in the sky.

1385. "He seized that very costly lapis lazuli, captivating by name, of great majesty;
Having mounted the thoroughbred, of mind-made beauty, he departed through the sky in the atmosphere."

1384-1385. Therein, "captivating" means able to bring wealth wished for by the mind. "Gleaming" means blazing. "With glory" means with the group of surrounding gems. "It shines" means that jewel gem shines in the sky like lightning."He seized it" means he seized that jewel gem. Now, a demon named Kumbhīra, with a retinue of a thousand kumbhaṇḍas, guards that jewel gem. But he, having become angry with him, by the mere act of looking, frightened and trembling, having fled, having reached the encircling world-mountain, stood trembling and looking back. Thus, having put him to flight, Puṇṇaka seized the jewel gem. "Named Captivating" means it received this name because it is able to bring wealth thought of by the mind.

Thus he, having taken it, going through space, reached that city.Making known that meaning, the Teacher said -

1386. "He went to the city named Indapatta, having descended he approached the assembly hall of the Kurus;
When one hundred had assembled together in unity, the demon challenged them, unshaken.

1387. "Who here among the kings conquers the excellent, whom would we conquer with excellent wealth;
Which unsurpassed excellent jewel do we win, or who conquers us with excellent wealth?"

1386-1387. Therein, "having descended he approached the assembly hall of the Kurus" means monks, that Puṇṇaka, having descended from the horse's back, having placed the horse in an invisible form, approached the assembly hall of the Kurus in the appearance of a young man. "One hundred" means having become unafraid of the one hundred kings, saying "Who is here" and so on, he challenged them at gambling. "Who is here" means who indeed in this assembly of kings."Among kings" means among the kings. "Conquers the excellent" means he conquers our own

foremost jewel, he endeavours to say "I win." "Whom would we conquer" means whom indeed would we conquer. "With excellent wealth" means with the highest wealth. "Which unsurpassed" means and conquering, which king's unsurpassed excellent jewel do we win. "Or who conquers us" means or what king named conquers us with excellent wealth. Thus he, with four terms, provoked the Korabya himself.

Then the king, having thought "Never before has one so courageous been seen by me speaking thus, who indeed is this?" asking, spoke a verse -

1388. "In what country is your native land, this speech of yours is not like that of a Korabyan;
You are fearless, all of us by your appearance resembling, tell me your name and relatives."

Therein, "not like that of a Korabyan" means your speech is not that of an inhabitant of the Kuru country.

Having heard that, the other thought "This king asks my name, and Puṇṇaka is the name of a slave. If I say 'I am Puṇṇaka,' he will despise me thinking 'This is a slave, therefore he speaks to me thus out of boldness'; I shall tell him the name from the immediately preceding past individual existence," and having thought thus, spoke a verse -

1389. "I am a young man named Kaccāyana, O king, they call me Anūna by name;
My relatives and kinsmen are in Aṅga, I have arrived here for dice, O lord."

Therein, "Anūna by name" means not deficient in name. By this he speaks having concealed his own name Puṇṇaka. "Thus they call me" means thus they call me, they summon me. "In Aṅga" means they dwell in the city of Kālacampā in the country of Aṅga. "For dice, O lord" means O lord, I have arrived here for the purpose of gambling.

Then the king, asking "Young man, having been defeated at gambling, what will you give, what do you have?" spoke a verse -

1390. "What jewels does the young man have, which the gambler conquering you would take away?
The king has many jewels, how do you, a poor man, challenge them?"

Its meaning is - how many jewels does your good young man have, which the gambler, conquering you, having said "bring them," would take away. But in the king's dwelling there are many jewels; how do you, a poor man, being such, challenge those kings with so many riches by gambling?

Then Puṇṇaka spoke a verse -

1391. "A gem named Manohara is mine, the captivating jewel gem, lofty;
And this thoroughbred, tormentor of enemies, this the gambler conquering me would take away."

However, in the Pāḷi manuscripts "a gem of mine exists, a ruby" is written.That gem, however, is a lapis lazuli, therefore only this agrees.

Therein, "thoroughbred" means this thoroughbred horse and the gem - this both of mine the gambler would take away; having shown the horse, he spoke thus.

Having heard that, the king spoke a verse -

1392. "What will one gem do, young man, and what will one thoroughbred do?
The king has many jewel gems, thoroughbreds swift as the wind are not few."

The Longing Chapter is finished.

The Jewel Chapter

He, having heard the king's words, said "Great king, what indeed is this you say? One horse is worth a hundred thousand horses, one gem is worth a hundred thousand gems. For not all horses are alike; just see the speed of this one," and having said this, having mounted the horse, he sent it along the top of the rampart. The city of seven yojanas appeared as if encircled by horses striking neck against neck. Then gradually neither the horse could be seen, nor the demon could be seen; only what appeared like a red cloth bound around the belly could be seen. He, having descended from the horse, having said "Great king, the speed of the horse has been seen," when it was said "Yes, it has been seen," having said "Now see again, great king," he sent the horse over the surface of the water of the pond in the park inside the city; it plunged in without even wetting the tips of its hooves. Then, having made it walk about on the lotus petals, he struck his palm and stretched out his hand; the horse, having come, stood on the palm of his hand. Then, having said "Is such a horse treasure fitting, lord of men?" when it was said "It is fitting," having said "Great king, let the horse treasure stand aside for now; see the great majesty of the jewel gem," making known its majesty, he said -

1393. "And this jewel gem of mine, see, O best of bipeds;
Here are forms of women, and forms of men.

1394. "Here are forms of beasts, and forms of birds;
Serpent kings and supaṇṇas too, see what is fashioned in the gem."

1393-1394. Therein, "of women" means in this gem-jewel, many adorned and prepared forms of women, forms of men, various groups of beasts and birds, and army divisions and so on appear; showing those, he said thus. "Fashioned" means see this such wonderful thing fashioned in the gem.

Having said "See yet more," he spoke these verses -

1395. "Elephant units, chariot units, horses, and infantry wearing armour;
This fourfold army, see what is fashioned in the gem.

1396. "Elephant riders, royal guards, charioteers, infantry builders;
Troops in array, see what is fashioned in the gem."

1395-1396. Therein, "troops in array" means just troops. "Arrayed" means standing in battle formation.

1397. "A city endowed with ramparts, with many walls and gateways;
Crossroads and fine grounds, see what is fashioned in the gem.

1398. "Pillars and moats, and bolts and door-bars;
And watchtowers and gates, see what is fashioned in the gem."

1397-1398. Therein, "city" means a town. "Endowed with ramparts" means accomplished with a wall structure. "With many walls and gateways" means accomplished with high wall, gateway and city gate. "Crossroads" means junctions of four streets. "With good grounds" means variegated and delightful grounds in the precincts of the city. "Pillars" means the strong posts raised at the city gates. "Palikha" means a cross-bar, or this itself is the reading. "Bolts" means the door panels of the city gates. "And gates" means and gate towers.

1399. "See at the arched gateways, many groups of various birds;
Swans, herons, and peacocks, ruddy geese and cocks.

1400. "Many cuckoos, variegated ones, crested peacocks and pheasants;
Scattered with flocks of various birds, see what is fashioned in the gem."

1399-1400. Therein, "at the arched gateways" means at the tops of the arched gateways in this city. "Kuṇālaka" means dark cuckoos. "Variegated" means cuckoos with variegated feathers.

1401. "See the city with excellent walls, wonderful, hair-raising;
With raised banners, charming, spread with golden sand.

1402. "See here the leaf-huts, divided into sections, measured;
In dwelling sites and dwellings, in cul-de-sacs and pathways."

1401-1402. Therein, "with excellent walls" means surrounded by a golden wall. "In the leaf-huts" means in the bazaars filled with various goods. "In dwelling sites and dwellings" means houses and also house-sites. "In cul-de-sacs" means house-junctions and non-pierced streets. "Pathways" means pierced-through streets.

1403. "In drinking booths and drunkards too, slaughterhouses and rice-cooking houses;
Prostitutes and courtesans too, see what is fashioned in the gem.

1404. "Garland-makers and washermen, perfumers and also cloth-dealers;
Goldsmiths and gem-cutters, see what is fashioned in the gem.

1405. "Pastry-cooks and cooks, dancers, actors, and singers;
Hand-clappers and pot-drummers, see what is fashioned in the gem."

1403-1405. Therein, "and drunkards" means drunkards addicted to liquor who, having prepared a banqueting hall, sat down adorned with ornaments for the neck and ears suitable to themselves. "Cooks" means those who prepare cakes. "Chef"

means a food preparer. "Hand-musicians" means those who sing with the striking of hands. "Pot-drummers" means players of pot-drums.

1406. "See drums and small drums, conch shells, tabors and kettledrums;
And all the musical instruments, see what is fashioned in the gem.

1407. "Cymbals and lutes, dancing and singing, well-played music;
Resounding with the striking of instruments, see what is fashioned in the gem.

1408. "Jumpers and boxers here, and jugglers and beautiful ones;
And court musicians and barbers too, see what is fashioned in the gem."

1406-1408. Therein, "cymbals and" means cymbals made of acacia wood and so on, and bronze cymbals. "Resounding with the striking of musical instruments" means resounding with the striking of various musical instruments. "Boxers" means boxing wrestlers. "Beauties" means women who are the adornment of the city and men of accomplished appearance. "Court musicians" means those who raise up the dead (performers of the vetāla art). "Barbers" means barbers who trim beards.

1409. "And festive gatherings take place here, strewn with men and women;
Beds upon beds the grounds, see what is fashioned in the gem."

Therein, "beds upon beds" means beds bound upon beds. "Grounds" means delightful festive gathering grounds.

1410. "See the wrestlers at the festive gathering, cracking their twofold arms;
The defeated and the prideless too, see what is fashioned in the gem."

Therein, "at the festive gathering" means at the wrestling arena. "The defeated" means those standing having struck down and conquered. "The prideless" means the vanquished.

1411. "See at the mountain foots, many groups of various beasts;
Lions, tigers and boars, bears, wolves and hyenas.

1412. "Rhinoceroses and gayals, buffaloes, red deer and ruru deer;
Antelopes and boars, those with followings and wild pigs.

1413. "Many kadalimiga deer, variegated, cats, hares and porcupines;
Filled with various groups of beasts, see what is fashioned in the gem."

1411-1413. Therein, "palāsādā" means rhinoceroses. "Palatā" is also a reading. "Gavajā" means gayals. "Varāhā" means a certain species of beast. Likewise, those with followings and wild pigs. "Many variegated" means variegated beasts of many kinds. "Biḷārā" means wild cats. "Sasakaṇṭakā" means hares and porcupines.

1414. "Rivers with good fords, spread with golden sand;
Clear waters flow, frequented by shoals of fish.

1415. Crocodiles and sea-monsters here, and crocodiles and turtles;
Shad fish, rainy-season fish, balaja fish, muñca fish, red fish."

1414-1415. Therein, "najjāyo" means rivers. "Spread with golden sand" means with surfaces spread with golden sand. "Crocodiles" means these such aquatic creatures wander within the river; see them too in the gem.

1416. Crowded with various flocks of birds, endowed with various groups of trees;
With lapis lazuli shores, see what is fashioned in the gem."

Therein, "with lapis lazuli shores" means rivers of such a kind that make a sound having struck against lapis lazuli stones.

1417. "See here the lotus ponds, well-arranged in the four directions;
Crowded with various flocks of birds, frequented by fish.

1418. "The earth endowed with water all around, girdled by the sea;
Endowed with forest kings, see what is fashioned in the gem."

1417-1418. Therein, "frequented by fish" means frequented by large fish. "Vanarājehi" means by rows of trees, or this itself is the reading.

1419. "See Videha in front, and Goyāniya behind;
The Kurus and Jambudīpa too, see what is fashioned in the gem.

1420. "See the moon and the sun, illuminating the four directions;
Going around Sineru, see what is fashioned in the gem.

1421. "Sineru and the Himalayas, and the ocean and the surface of the earth;
And the four great kings, see what is fashioned in the gem.

1422. "In parks and clusters of trees, on flat rocks and rocky mountains;
Charming, filled with kimpurisas, see what is fashioned in the gem.

1423. "The Phārusaka grove, the Cittalatā grove, the Missaka grove, the Nandana grove;
And the Vejayanta mansion, see what is fashioned in the gem.

1424. "Sudhamma and the Tāvatiṃsa, and the flowering Pārichatta;
Erāvaṇa the king of serpents, see what is fashioned in the gem.

1425. "See here the heavenly maidens, risen from the sky like lightning;
Wandering in Nandana, see what is fashioned in the gem.

1426. "See here the heavenly maidens, enticers of the young gods;
The young gods delighting, see what is fashioned in the gem."

1419-1426. Therein, "Videha" means the eastern continent of Pubbavideha. "Goyāniya" means the western continent of Aparagoyāna. "Kuruyo" means Uttarakuru and to the south Jambudīpa as well. "Anupariyante" means these moon and sun go round about Sineru. "Pāṭiya" means flat rocks as if spread out and placed.

1427. "More than a thousand mansions, spread with lapis lazuli tiles;
And blazing with beauty, see what is fashioned in the gem.

1428. "The Thirty-three and the Yāma, the Tusita and also the gods who create;
The gods who wield power over others' creations, see what is fashioned in the gem.

1429. "See here the lotus ponds, with clear water, pure;
Covered with mandālaka flowers, and with lotuses and waterlilies."

1427-1429. Therein, "more than a thousand" means exceeding a thousand mansions in the Tāvatiṃsa realm.

1430. "Ten white streaks are here, ten blue ones, delightful;
Six tawny, fifteen, and fourteen turmeric-coloured.

1431. "Twenty there are of gold, twenty made of silver;
With the radiance of the colour of red insects, so many as thirty are seen.

1432. "Ten black ones here and six, twenty-five crimson;
Mixed with bandhuka flowers, variegated with blue water-lilies.

1433. "Thus accomplished in all qualities, brilliant, luminous;
This is the stake, great king, see, O best of bipeds."

1430-1433. "Ten white streaks are here" means in this great jewel there are ten white streaks. "Six tawny, fifteen" means six and fifteen, thus twenty-one tawny streaks. "Turmeric-coloured" means turmeric-coloured, fourteen. "Thirty" means thirty streaks with the radiance of the colour of red insects. "Ten and six" means ten and six, thus sixteen black streaks. "Twenty-five" means twenty-five crimson-coloured, luminous. "Mixed with bandhuka flowers" means the black and crimson-coloured streaks mixed with these, variegated - see. For here the black streaks are mixed with China-rose flowers, and the crimson streaks are variegated with blue water-lilies. "Toll-stake" means the toll-portion. He says: whoever defeats me at gambling, see this toll-portion for him. In the commentary, however, "let it be the toll, great king" is also a reading. Its meaning is - O best of bipeds, see this great jewel of such a kind; let this itself, great king, be the toll. Whoever defeats me at gambling, this shall be his.

The Jewel Chapter is finished.

The Dice Chapter

Having spoken thus, Puṇṇaka said "Great king, if I am defeated at gambling, I shall give this jewel gem; but what will you give?" "Dear son, setting aside my person, the queen, and the white parasol, let the remainder of my possessions be the toll." "If so, Sire, do not delay; I have come from afar; have the gambling circle prepared quickly." The king commanded the ministers. They quickly prepared the gambling circle, spread out the excellent woollen carpet for the king, prepared seats for the remaining kings as well, prepared a suitable seat for Puṇṇaka too, and announced the time to the king. Then Puṇṇaka addressed the king in verse -

1434. "The matter has arrived, O king, approach the stake, such a jewel gem is not yours;

By rule we shall conquer, without violence, and if defeated, quickly fulfil it for us."

Its meaning is - Great king, the work at the gambling hall has arrived, is finished; such a jewel gem you do not have; do not make delay; approach the stake, go to the place of playing with dice. And while playing, we shall conquer by rule; let our victory be by rule alone, without violence. But if you are defeated, then quickly fulfil it for us; without making any delay, the defeated one should give the wealth - this is what is meant.

Then the king said to him: "Young man, do not fear me thinking 'he is a king'; by rule alone, without violence, shall our victory and defeat be." Having heard that, Puṇṇaka, making those kings too witnesses, saying "Know that our victory and defeat shall be by rule alone," spoke a verse -

1435. "Pañcāla, the distinguished Sūrasena, the Maccha and Madda together with the Kekaka;
Let them see our honest battle, they do not do anything for us in the assembly."

Therein, "distinguished" means because of being risen, because of being well-known, because of being renowned, he addresses the Pañcāla king himself. "And the Maccha" means and you, my dear Maccha king. "Madda" means the Madda king. "Together with the Kekaka" means the Kekaka king who is existing together with the country named Kekaka, and you. Or, having placed the word "together" after the term "Kekaka," and having made the word "distinguished" a qualifier of Sūrasena, the meaning here should be understood thus: Pañcāla, the distinguished Sūrasena, and the Maccha, and the Madda, together with the Kekaka, and the remaining kings. "Let them see us" means let these kings see the honest dice-battle of us two. "They do not do anything for us in the assembly" means here "no" is merely an indeclinable particle; they do not not act as witnesses for anything in the assembly; they do act as witnesses, both nobles and brahmins; therefore if any groundless matter arises, you will not be able to say "we have not heard, we have not seen"; be heedful.

Thus the demon general made the kings witnesses. The king too, surrounded by one hundred kings, having taken Puṇṇaka, entered the gambling hall. All of them too sat down on suitable seats, and placed golden dice on a silver board. Puṇṇaka said very quickly "Great king, among the dice there are throws named mālika, sāvaṭṭa, bahula, santibhadra and so on, twenty-four in all; among those, take whichever throw is pleasing to you." The king said "Good!" and took bahula. Puṇṇaka took sāvaṭṭa. Then the king said to him "If so then, young man, throw the dice." When it was said "Great king, the first turn does not come to me; you throw," the king accepted saying "Good!" Now, his guardian deity who had formerly been his mother in his third individual existence - by her power the king wins at gambling. She was standing not far from him. The king, having recollected the young goddess, singing a gambling song, spoke these verses -

"All rivers go crookedly, all forests are made of wood;
All women would do evil, when finding a sheltered place.

"Then let her look upon me, mother, may my victory be seen;
Have compassion on me, mother, there shall be a great victory.

"O deity, protect me today, O goddess, see that no one should destroy me;
Compassionate and a support, see to it to guard what is auspicious.

"The die made of Jambu river gold, four-cornered, eight finger-breadths polished;
It shines in the midst of the assembly, be the granter of all desires.

"O deity, give me victory, see me of little fortune;
A man compassionate towards his mother always sees good fortune.

"The group of eight is called mālika, and sāvaṭṭa is known as the group of six;
The group of four should be known as bahula, and dvibindusantibhadraka;
Twenty-four are the winning throws, proclaimed by the great sage."

The king, having thus sung the dice-song, having turned the dice with his hand, threw them into the air. By the power of Puṇṇaka, the dice fell for the defeat of the king. The king, through his exceeding skilfulness in the craft of gambling, having known that the dice were falling for his own defeat, having collected them while still in the air, having taken them, threw them again into the air. For the second time too, having known that they were falling for his own defeat, he seized them in just the same way. Then Puṇṇaka thought: "This king, while playing dice together with a demon such as me, collects and seizes the dice as they are falling; what indeed is the reason?" He, looking about, having known the power of his guardian deity, having opened his eyes, looked at her as if angry. She, frightened and trembling, having fled, having reached the summit of the encircling world-mountain, stood trembling and looking back. The king, having thrown the dice for the third time too, even though having known that they were falling for his own defeat, by the power of Puṇṇaka, having stretched out his hand, was unable to seize them. They fell for the defeat of the king. Then, having known his state of defeat, Puṇṇaka, having clapped his hands, with a loud voice roared the lion's roar thrice: "I have won!" That sound pervaded the entire Indian subcontinent. Making known that meaning, the Teacher said -

1436. "They entered, intoxicated by the excitement of dice, the king of the Kurus and also the demon Puṇṇaka;
The king, selecting, seized defeat, the demon named Puṇṇaka seized victory.

1437. "When those two had come together there for gambling, in the presence of kings and in the midst of friends;
The demon conquered the foremost hero among men, and there arose a tumultuous uproar."

1436-1437. "They entered" means they entered the gambling hall. "Selecting" means the king, selecting among the twenty-four throws, seized defeat, the losing throw. "Seized victory" means the demon named Puṇṇaka took the winning throw. "When those two had come together there for gambling" means the meaning is that those two, having come together there for gambling, both played at dice. "Of kings" means then, in the presence of those one hundred and one kings and in the midst of

the remaining friends, that demon defeated the king, the foremost hero among men. "And there arose a tumultuous uproar" means in that gambling arena there was a great sound: "Know the state of defeat of the king! I have won! I have won!"

The king, defeated, was displeased. Then, reassuring him, Puṇṇaka spoke a verse -

1438. "Victory and defeat, great king, for those who strive, one or the other occurs;
O lord of men, you are defeated by excellent wealth, and if defeated, quickly fulfil it for me."

Therein, "for those who strive" means it occurs for one or the other of two who are striving, therefore do not think "I have been defeated." "You are defeated" means you have declined. "By excellent wealth" means by supreme wealth. "Quickly fulfil it" means quickly give me the victory wealth.

Then the king, saying "Take it, dear son," spoke a verse -

1439. "Elephants, cattle and horses, jewelled earrings, and whatever jewel on earth is mine;
Take the excellent wealth, Kaccāna, having taken it, go wherever you wish."

Puṇṇaka said -

1440. "Elephants, cattle and horses, jewelled earrings, and whatever jewel on earth is yours;
The excellent doer of these is named Vidhura, he has been won by me, fulfil that for me."

Therein, "he has been won by me, that for me" means for by me the highest jewel in your kingdom has been won, and he, Vidhura, is the excellent one among all jewels, therefore, O king, he is indeed won by me, give him to me.

The king said -

1441. "He is my self and my refuge and my destination, my island and my rock cell and my ultimate goal;
He cannot be weighed against my wealth, this doer is equal to my life."

Therein, "he is my self" means he is my self, and by me it was said "setting aside myself, I will give the rest," therefore do not take him. And not only my self alone, but indeed he is my refuge and destination and island and rock cell and ultimate goal. "He cannot be weighed against my wealth" means he should not be weighed together with the sevenfold treasure.

Puṇṇaka said -

1442. "Long has been the dispute between me and you, and surely having gone we shall ask him;
Let him himself make clear this matter to us, whatever he will say, let that be the discussion for both."

Therein, "let him make clear this matter" means let him himself make known this matter: "whether he is your self or not." "Let that be the discussion for both" means whatever he will say, let that itself be the discussion for both of us; let that be the measure - this is the meaning.

The king said -

1443. "Surely indeed you speak the truth, and not rashly, young man;
Having gone to him, we shall ask, by that both of us shall be satisfied."

Therein, "and not rashly, young man" means and you do not speak to me a violent word by force.

Having said thus, the king, having taken the one hundred kings and Puṇṇaka, with a satisfied mind, went with speed to the Teaching hall. The wise one too, having descended from the seat, having paid homage to the king, stood to one side. Then Puṇṇaka, having addressed the Great Being, having said "Wise one, 'you, established in the Teaching, do not speak falsehood even for the sake of your life' - this reputation of yours has spread throughout the whole world; but I shall know today your state of being established in the Teaching," spoke a verse -

1444. "Is it true that the gods declare of the Kurus, a councillor named Vidhura established in the Teaching;
Are you a slave of the king or were you a relative, which is the term 'Vidhura' in the world?"

Therein, "is it true that the gods declare of the Kurus, a councillor named Vidhura established in the Teaching" means "In the realm of the Kurus, a councillor named Vidhura is established in the Teaching and does not speak falsehood even for the sake of his life" - thus the gods declared, they declare, they speak, they make known; do those gods, declaring thus, declare the truth, or is it merely for the sake of speaking what is not true? "Which is the term 'Vidhura' in the world" means whatever this term, this description of yours as "Vidhura" in the world, which was it? You make it known. Whether a slave of the king, of lower birth, or an equal or more superior relative - tell me this first: are you a slave of the king, or were you a relative?

Then the Great Being, having thought "This one asks me thus, but I am able to convince him that 'I am a relative of the king,' or that 'I am more superior than the king,' or that 'I am nothing to the king'; even this being so, in this world there is no support equal to truth; it is fitting to speak only truth," in order to show "Young man, I am neither a relative of the king, nor more superior, but one among four kinds of slaves," spoke a pair of verses -

1445. "Some become slaves born in the household, some become slaves bought with wealth;
Some themselves approach as slaves, some become slaves driven out by fear.

1446. "These are the four kinds of slaves among men, certainly I too was born from such an origin;
Whether there be prosperity or adversity for the king, I am the slave of His Majesty even having gone far away;

By right, young man, he would give me to you."

1445-1446. Therein, "slaves born in the household" means slaves born in the womb of a slave woman. "Some themselves approach as slaves" means whoever are of the attendant class, all of them, having themselves entered into the state of slavery, are called slaves. "Driven out by fear" means driven out from one's own dwelling place by fear of the king or by fear of thieves, having become wandering ascetics, even those who have gone to a foreign realm are called slaves indeed. "Certainly I too was born from such an origin" means young man, definitively I too, from among the four origins of slavery, from one of them, am a slave arisen by myself from the origin of slavery. "Whether there be prosperity or adversity for the king" means whether there be growth or decline for the king, it is not possible for me to speak falsely. "Even having gone far away" means even having gone far, I am indeed the slave of His Majesty. "Would give" means the king, having deducted from the victory-wealth, giving me to you, would give by rule, by intrinsic nature.

Having heard that, Puṇṇaka, full of mirth, having again clapped his hands, spoke a verse -

1447. "This is my second victory today, for when asked, the doer should explain the question;
Not according to the Teaching indeed, O foremost king, you do not allow my well-spoken words."

Therein, "foremost king" means this foremost king is indeed not according to the Teaching. "Well spoken" means well said, well determined by Vidhura the Wise. "You do not allow my" means he says: why do you not now allow this Vidhura the Wise to me, for what purpose do you not give him?

Having heard that, the king, being displeased, having become angry with the Great Being thinking "The wise one, without looking at one like me, a giver of fame, now looks at a young man just seen," having said "Young man, if he were my slave, take him and go," spoke a verse -

1448. "If he should thus explain the question to us, 'I am a slave and indeed I am not a relative';
Take the excellent wealth, Kaccāna, having taken it, go wherever you wish."

Therein, "if he should thus explain the question to us" means if he made clear our question thus 'I am a slave, and indeed I am not a relative' here in this assembly circle, then why do you wait? Take this, the excellent wealth in the whole world, and having taken it, go wherever you wish.

The Dice Chapter is finished.

The Household Life Questions

And having said thus, the king thought: "Having taken the wise one, the young man will go as he pleases; from the time of his going, sweet talk on the Teaching will be difficult to obtain for me. What if I were to establish him in my own place, cause him to sit on the decorated Teaching-seat, and ask him a question on the household life?"

Then the king said to him thus: "Wise one, at the time when you have gone, sweet talk on the Teaching will be difficult to obtain for me. Having caused you to sit on the decorated Teaching-seat, standing in your own place, speak to me on the question of the household life." He, having accepted saying "Very well," having sat down on the decorated Teaching-seat, answered the question asked by the king. Therein this is the question -

1449. "Vidhura, for one dwelling as a householder in his own house;
How might there be a secure livelihood, how might there be inclusion?

1450. "How might there be non-affliction, and a young man be a speaker of truth;
From this world to the world beyond, how does one not grieve after death?"

1449-1450. Therein, "how might there be a secure livelihood" means how might there be a secure, fearless livelihood for a householder living the household life. "How might there be inclusion" means how might there be for him the fourfold inclusion reckoned as the ways of supporting others. "Non-affliction" means freedom from suffering. "And a speaker of truth" means how might a young man be called a speaker of truth. "After death" means having gone to the world beyond.

Having heard that, the wise one spoke the question of the king. Making known that meaning, the Teacher said -

1451. "To him there, of perfect behaviour, resolute, wise, intent upon the good;
Reckoner of all phenomena, Vidhura said this.

1452. "One should not share another's wife, one should not eat delicacies alone;
One should not resort to sophistry, this is not the growth of wisdom.

1453. "Virtuous, dutiful, diligent, discerning;
Humble in conduct, not obstinate, devoted, kindly in speech, gentle.

1454. "One who supports friends, generous, resourceful;
He should satisfy with food and drink, always, ascetics and brahmins.

1455. "A lover of the Teaching, a repository of learning, one should be an investigator;
One should attend attentively upon the virtuous and very learned.

1456. "For one dwelling as a householder in his own house;
How might there be a secure livelihood, how might there be inclusion?

1457. "There would be non-affliction thus, and the young man would be a speaker of truth;
From this world to the world beyond, thus after death one does not grieve."

1451-1457. "To him there" means monks, to that king, there in the Teaching hall, of perfect behaviour by the course of knowledge, resolute by uninterrupted energy, wise by extensive and abundant wisdom, intent upon the good by knowledge that sees smooth and subtle meaning, a reckoner of all phenomena by wisdom reckoned as the knowledge of knowing through discernment - Vidhura the wise one spoke this

utterance beginning with "one should not share another's wife." Therein, whoever offends against others' wives, he is called one who shares another's wife; such a one he should not be. "One should not eat delicacies alone" means he should not eat food of pleasant flavour, sumptuous food, alone without giving to others. "Sophistry" means he should not resort to the sophistic doctrine, which is based upon harm, which does not give the path to heaven, which is not leading to liberation, which is disputatious talk. "This is not the growth of wisdom" means for indeed this sophistry is not the growth of wisdom. "Moral" means endowed with the five unbroken precepts. "Dutiful" means endowed with either the duty of the household life or the duty of a king. "Diligent" means diligent in wholesome mental states. "Humble in conduct" means not making arrogance, of lowly conduct, one who accepts exhortation and instruction. "Not obstinate" means free from obstinate stinginess. "Gentle" means endowed with meekness. "Kindly" means one whose speech is affectionate. "Soft" means not harsh in body, speech, and mind.

"One who supports friends" means one who performs acts of support for good friends. Among giving and so on, whoever wishes for support by whatever means, he is one who supports that person by that very means. "Generous" means one who shares with righteous ascetics and brahmins as well as with the poor, travellers, paupers, beggars, and so on. "Resourceful" means accomplished in arrangement in all duties, thus: "at this time it is proper to plough, at this time it is proper to sow." "He should satisfy" means he should satisfy by filling the vessels taken up one after another and giving. "Lover of the Teaching" means one who desires and aspires to both the traditional teaching and the teaching of good conduct. "Remembering what has been learnt" means one who is the support of learning. "One who inquires" means one whose habit is to approach righteous ascetics and brahmins and inquire with such words as "What, venerable sir, is wholesome?" and so on. "Attentively" means with respect. "Thus there would be inclusion" means the inclusion for him would be thus done indeed. "A speaker of truth" means one who has thus practised would indeed be called a speaker of what is real.

Thus the Great Being, having spoken the question on the household life to the king, having descended from the divan, paid homage to the king. The king too, having made great honour for him, surrounded by one hundred and one kings, went to his own dwelling.

The Household Life Questions are finished.

The Characteristic Chapter

But the Great Being turned back. Then Puṇṇaka said to him -

1458. "Come now, we shall go, I have been given to you by the lord;
Proceed for my benefit only, this is an eternal principle."

Therein, "dinno no" means here "no" is merely an indeclinable particle; the meaning is: you have been given to me by the lord. "Sanantano" means for indeed by you who are proceeding for my benefit, the benefit of one's own husband is practised. And that which is called doing the benefit of one's husband, this is an eternal principle, the intrinsic nature of the wise of old.

Vidhura the Wise said -

1459. "I know, young man, I am yours, I have been given to you by the lord;
And for three days let us lodge you in our house, during which time let us instruct our children."

Therein, "I am yours" means I know "I have been obtained by you," and by one obtaining, not obtained otherwise. "I have been given to you by the lord" means I have been given to you by my lord, the king. "And for three days" means young man, I am very helpful to you; without looking at the king, I spoke only the truth; therefore I was obtained by you. Know the greatness of my virtue; let us dwell even three days in our own house. Therefore, for whatever period of time we instruct our children and wives, consent to that time.

Having heard that, Puṇṇaka, having thought "The wise one speaks the truth, this one is very helpful to me; even if it were said 'sit down for a week or even a fortnight,' it must indeed be consented to," spoke a verse -

1460. "Let that be so for me, let us dwell for three days, may you do the function in the houses from today;
May you instruct the children and wife from today, so that after you have gone they might be happy."

Therein, "that for me" means whatever you say, let all that be so for me."From today" means let the venerable one instruct from today onwards for three days. "After you have gone" means let him instruct so that when you have gone, afterwards your children and wife might be happy.

Having spoken thus, Puṇṇaka entered his dwelling together with the Great Being. Making known that meaning, the Teacher said -

1461. Having said "Good!", the one of abundant wealth, the demon departed together with Vidhura;
That inner palace frequented by elephants and thoroughbred horses, the noble foremost one entered.

Therein, "the one of abundant wealth" means having great wealth."Frequented by elephants and thoroughbred horses" means frequented by elephants and thoroughbred horses, filled to perfection. "The noble foremost one" means the highest among those noble in conduct, the demon Puṇṇaka entered the inner palace of the wise one.

Now the Great Being had three mansions for the purpose of the three seasons. Among them, one was named Koñca, one was named Mayūra, and one was named Piyaketa. With reference to them, this verse was spoken -

1462. "With herons and peacocks and dear banners, he approached there the divinely charming form;
With abundant food, with plentiful food and drink, like the Masakkasāra of Vāsava."

Therein, "there" means in whichever of those three mansions he himself dwells at that time, he approached that divinely charming mansion, having taken Puṇṇaka.

He, having approached, having had the bedchamber and the great terrace on the seventh storey of the decorated mansion prepared, having had the royal bed arranged, having had all the provisions of food and drink and so on set up, having handed over to him five hundred women like heavenly maidens, saying "Let these be your foot-attendants; without longing, dwell here," he went to his own dwelling place. At the time of his departure, those women, having taken various musical instruments, commenced dancing and so on for the service of Puṇṇaka. Making known that meaning, the Teacher said -

1463. "There they dance and sing, calling out to the excellent and more excellent;
Like nymphs among the gods, women fully adorned."

Therein, "they call out to the excellent and more excellent" means performing dancing and singing, they summon one more excellent than the excellent.

1464. "Having united the demon with women, with food and drink, Dhammapāla;
Reflecting on benefit after benefit, he then entered into his wife's presence."

Therein, "with women" means having united with women and also with food and drink. "Dhammapāla" means a guardian and protector of the Teaching. "Benefit after benefit" means benefit that is indeed actual benefit. "Of the wife" means of the chief wife of all.

1465. "Her, anointed with the fragrance and essence of sandalwood, like a gold coin from the Jambu river;
He said to his wife: 'Come, listen, dear lady, call the children, O brown-eyed one.'

Therein, "said to his wife" means he said to his chief wife. "Call" means summon.

1466. "Having heard the word of her husband, Anujjā said to her daughter-in-law, the brown-nailed, lovely-eyed one:
'Call those armour-bearing children, like blue water-lily flowers.'"

Therein, "Anujjā" means one so named. "Said to her daughter-in-law, the brown-nailed, lovely-eyed one" means she, having heard his word, with tearful face, weeping, thinking "It is inappropriate to go oneself to summon the children; I shall send the daughter-in-law," having gone to her dwelling place, said to the brown-nailed, lovely-eyed daughter-in-law. "Armour-bearing" means those who bear armour, valiant; the meaning is capable. Or else here "armour" is intended as ornamental articles; therefore the meaning is also "wearing ornaments." "Cete" - she addresses her by name. "Children" means my sons and daughters. "Like blue water-lily flowers" - she addresses her.

She, having accepted saying "Very well," having descended from the mansion, having gone about, assembled all his friends and sons and daughters, saying "Your father, wishing to give an exhortation, summons you; this indeed is your last seeing of him." But the young prince Dhammapāla, having heard that word, weeping, surrounded by

a company of younger brothers, went to his father's presence. The wise one, having seen them, being unable to remain in his own nature, having embraced them with eyes full of tears, having kissed them on the head, having laid his eldest son on his heart for a moment, having lowered him from his heart, having come out from the royal bedchamber, having sat down in the middle of the divan on the great terrace, gave an exhortation to the thousand sons. Making known that meaning, the Teacher said -

1467. "When they had come, Dhammapāla, kissing his sons on the head, unshaken;
Having addressed them, he spoke this word: 'I have been given by the king here to the young man.'

1468. "From today I am happy in myself, obedient to him; having taken me, wherever he wishes, there he goes;
And I have come to instruct you, how should I go without giving protection?

1469. "If the king, the dweller in the Kuru country, Janasandha of abundant wealth, should ask you;
What do you directly know from before, what did your father instruct you in the past?

1470. "Be seated together with me, all of you, who here is a person more devoted to the king than I;
Making a salutation with joined palms to him, speak thus, 'Do not say so, O lord, for this is not the custom;
How could one of low birth, O lord, be seated together with the tiger-king?'"

1467-1470. Therein, "Dhammapāla" means the Great Being. "I have been given" means I have been given by the king, having been deducted from the victory-wealth. "From today I am happy in myself, obedient to him" means from today onwards for a mere three days I am happy in myself by this happiness of my own; but beyond that I become obedient to that young man. For he, on the fourth day from now, will definitely take me and go wherever he wishes. "Without protection" means I have come to instruct thus: "How could I go without making provision for your protection?" "Uniter of people" means one who makes the uniting of friendly people through the bond of friendship. "Before, of old" means before this, what old reason do you directly know? "Instructs" means instructed. Thus, when asked by the king, you should say "Our father gave us such and such an exhortation." "Be seated together" means if the king, at the time of speaking of the exhortation given by me, should cause you to sit on his own seat, saying "Come, today be seated together with me; who else here in the royal family is a person more devoted to the king than you?" - then you, having made a salutation with joined palms, should say thus to that king: "Sire, do not speak thus. For this is not our traditional custom. How could an old jackal of low birth, Sire, be seated together with the maned lion, the tiger-king? Just as a jackal is not seated together with a lion, so are we in relation to you."

But having heard this talk of his, the sons and daughters, the relatives and friends and others, and the slaves, workmen and servants - all of them, being unable to remain in their own composure, cried out with a great uproar. The Great Being

convinced them.

The Characteristic Chapter is finished.

The Royal Residence Chapter

Then the wise one, having approached the sons and daughters and relatives and having seen them silent, established what is called "the royal residence" with the grace of a Buddha, saying "Dear ones, do not worry; all activities are impermanent; fame indeed has failure as its end; moreover, I shall tell you the cause for the attainment of fame called 'the royal residence'; listen to that with fully focused minds." Making known that meaning, the Teacher said -

1471. "And he, to his sons and ministers, to relatives and well-wishers;
With unwavering mental resolve, Vidhura said this.

1472. "Come, sirs, to the royal residence, having sat down, listen to me;
How a man who has reached the royal family attains fame."

1471-1472. Therein, "suhadajjane" means well-wishers. "Ethayyo" means come, sirs. He addresses his sons with affectionate address."Rājavasatiṃ" means listen to the service of the king being spoken by me. "Yathā" means for whatever reason a man, having reached the royal family, approaching, conducting himself in the presence of the king, undergoes and obtains fame - listen to that reason; this is the meaning.

1473. "For one who has reached the royal family, if unknown, does not obtain fame;
Nor does a coward, nor an imprudent one, nor a heedless one at any time.

1474. "When he attains his morality and wisdom, and purity;
Then he trusts in him, and does not guard his secret from him."

1473-1474. Therein, "unknown" means one whose virtues are not well-known, whose record of deeds is not known. "Nor a coward" means not a coward, one who is fearful by nature. "When his morality" means when the king attains the morality and wisdom and purity of his servant, and knows his achievement of good conduct and power of knowledge and state of purity. "Then he trusts in him" means then the king trusts in him, places trust in him, and does not guard or conceal his own secret from him.

1475. "Just as a balance held up, with an even beam, well adjusted;
When requested, he should not waver, he should dwell in the royal residence.

1476. "Just as a balance held up, with an even beam, well adjusted;
Enduring all things, he should dwell in the royal residence."

1475-1476. Therein, "just as a balance" means just as this aforementioned balance does not bend down nor bend up, just so a royal servant, when requested and commanded by the king regarding any task whatsoever, "Do such and such a thing," should not waver through the influence of bias such as desire and so on, and should be even in all duties, like a balance held up. "He should dwell in the royal residence"

means that servant of such a kind should dwell in the royal family, should attend upon the king, and while thus attending, he would obtain fame - this is the meaning. "Enduring all things" means performing all royal duties.

1477. "By day or by night, wise in royal duties;
When requested, he should not waver, he should dwell in the royal residence.

1478. "By day or by night, wise in royal duties;
Enduring all things, he should dwell in the royal residence.

1479. "And whatever path is well made for the king, well prepared;
He should not go by that when told, he should dwell in the royal residence."

1477-1479. Therein, "he should not waver" means he should perform those duties without wavering. "And whatever" means whatever path for the king's going is well made, well prepared, well adorned, even when told "Go by this path," he should not go by that.

1480. "He should not consume sensual pleasures equal to the king's, at any time;
He should go behind in all respects, he should dwell in the royal residence.

1481. "He should not wear clothing equal to the king's, nor garlands nor cosmetics;
Deportment or manner of speech, he should not behave equal to the king's;
He should adopt a different deportment, he should dwell in the royal residence."

1480-1481. Therein, "not the king's" means he should not consume sensual pleasures equal to the king's enjoyment of sensual pleasures. For the king becomes angry with such a person. "In all respects" means in all types of sensual pleasure such as forms and so on, he should go right behind the king, he should resort to only what is inferior - this is the meaning. "Should make different" means he should make a deportment quite different from the king's deportment and manner of speech.

1482. "The king should play with his ministers, surrounded by his wives;
A wise minister should not develop intimacy with the king's wives.

1483. "Unagitated, steadfast, prudent, with controlled faculties;
Accomplished in mental aspiration, he should dwell in the royal residence."

1482-1483. Therein, "intimacy" means intention through trust. "Steadfast" means one whose habit is not to adorn himself. "Prudent" means one with mature knowledge. "With faculties restrained" means one whose six faculties are closed; he should not look at the king's limbs and minor limbs or at those of the harem. "Accomplished in mental aspiration" means endowed with a steadfast, well-established mind.

1484. "He should not play with his wives, nor should he consult having gone to a private place;
He should not take wealth from his treasury, he should dwell in the royal residence.

1485. "One should not think much of sleep, nor drink liquor for intoxication;
One should not kill deer in his grove, he should dwell in the royal residence.

1486. "Not his chair, not his divan, not his stool, not his boat, not his chariot;
Thinking 'I am authorized' he should not mount, he should dwell in the royal residence.

1487. "The wise one should not associate too far from the king, nor too near;
And he should stand in his presence, being seen together with his master.

1488. "Indeed a king is not a friend, nor is a king a sexual partner;
Kings quickly become angry, like an eye struck by a grain husk.

1489. "Not imagining himself venerated, the intelligent, wise man;
Should not speak harshly to a king who has come to the assembly."

1484-1489. Therein, "nor should he consult" means he should indeed not play together with that king's wives, nor should he consult in a secret place. "Wealth from his treasury" means he should not take wealth by stealing from the king's treasury. "Not for intoxication" means dear son, a royal servant should not drink liquor for the purpose of intoxication. "Deer in his grove" means he should not kill deer to which that king has granted safety. "A stool" means a plaited chair. "I am authorized" means he should not mount up thinking "I, having been authorized, act thus." "And he should stand in his presence" means he should stand before that king in the place for hearing discussions both small and great. "Being seen together with his master" means whatever royal servant should stand in the place of sight of that master. "By a grain husk" means just as an eye struck by a paddy husk and such things that has fallen into the eye becomes angry, as it were, abandoning its natural state, so they become angry; trust should not be placed in them. "Imagining himself venerated" means imagining "I am one venerated by the king." "Should not speak harshly" means he should not speak in such a manner as would make him angry.

1490. "Having gained access, one should gain access, one should never trust in kings;
Like fire, one should remain restrained, he should dwell in the royal residence.

1491. "When a warrior favours his own son or brother;
With villages or market towns, with countries or provinces;
One should remain silent and indifferent, one should not speak of the good or the bad."

1490-1491. Therein, "having gained access, one should gain access" means "I am without a doorkeeper, having gained access" - one should not enter without having the door attended to; one should again gain access to the door; one should enter only after having the door attended to - this is the meaning. "Restrained" means having been heedful. "Or brother" means one's own brother. "Favours" means when he speaks together with attendants saying "Let us give him such and such a village or such and such a market town." "One should not speak of the good or the bad" means at that time one should not speak of either virtues or faults.

1492. "Elephant riders, royal guards, charioteers, infantry builders;
According to their deeds and service, the king increases their wages;
He should not interfere with their gains, he should dwell in the royal residence.

1493. "The wise one, with belly like a bow, should tremble like a bamboo;
He should not speak contrary, he should dwell in the royal residence.

1494. "With belly like a bow, like a fish without a tongue;
Of little food, prudent, valiant, he should dwell in the royal residence."

1492-1494. Therein, "he should not interfere with their gains" means he should not interfere with their material gain, he should not create an obstacle. "Like a bamboo" means just as a bamboo that has grown up from a bamboo thicket trembles when struck by the wind, so he should tremble when spoken to by the king. "With belly like a bow" means just as a bow does not have a big belly, so one should not be big-bellied. "Without a tongue" means just as a fish, due to being tongueless, does not speak, so a servant, through speaking little, should be as one without a tongue. "Of little eating" means one who knows the measure of food.

1495. "One should not excessively go to a woman, seeing the elimination of vigour;
Coughing, wheezing, anguish, and weakness - one of diminished wisdom undergoes.

1496. "One should not speak excessively, nor should one always be silent;
Measured, restrained speech one should utter at the proper time.

1497. "Without wrath, not clashing with others, truthful, smooth, not slanderous;
One should not speak frivolous words, he should dwell in the royal residence.

1498. "One who supports his mother and father, who respects elders in the family;
Smooth and kindly in speech, he should dwell in the royal residence."

1495-1498. Therein, "not excessively" means one should not go again and again under the influence of defilements. "The elimination of vigour" means for a man going thus reaches, attains the elimination of vigour; seeing that, one should not go excessively. "Anguish" means bodily distress. "Weakness" means the state of feebleness. "One of diminished wisdom" means a man whose wisdom is diminished through the influence of delight in defilements again and again undergoes these coughing and so on. "Not excessively" means dear sons, one should not speak exceeding the proper measure in the presence of kings. "At the proper time" means when the time for one's own speech has arrived. "Without clashing" means not clashing with others. "Frivolous" means useless. "Gira" means a word.

1499. "Disciplined, skilled in craft, tamed, self-developed, fixed in destiny, gentle;
Diligent, pure, clever, he should dwell in the royal residence.

1500. "Humble in conduct towards elders, deferential, respectful;
Devoted, pleasant to live with, he should dwell in the royal residence.

1501. "One should avoid from afar a person sent to endure;

One should look only to one's own master, and not to another king."

1499-1501. Therein, "disciplined" means accomplished in good conduct."Skilled in craft" means endowed with the craft to be learnt in one's own family. "Tamed" means one who has ceased associating with defilements at the six doors. "Self-developed" means one who has accomplished oneself. "Fixed in destiny" means of unshakeable intrinsic nature in dependence on fame and so on. "Gentle" means not arrogant. "Diligent" means free from heedlessness in duties to be done."Clever" means skilful in attendance. "Humble in conduct" means of lowly conduct."Pleasant to live with" means one whose habit is to live with respect. "A person sent to endure" means one sent by rival kings to the presence of one's own king by way of guarding secrets or by way of making the concealed unconcealed. For even when speaking with such a person, one should speak only in the presence of the king. "One should look only to one's own master" means one should look only to one's own husband. "And not to another king" means one should not become the property of another king.

1502. "Towards ascetics and brahmins too, virtuous and very learned;
One should attend on them attentively, he should dwell in the royal residence.

1503. "Towards ascetics and brahmins too, virtuous and very learned;
He should attentively attend upon them, he should dwell in the royal residence.

1504. "Towards ascetics and brahmins too, virtuous and very learned;
He should satisfy them with food and drink, he should dwell in the royal residence.

1505. "Towards ascetics and brahmins too, virtuous and very learned;
Having approached the wise, one should attend upon them, desiring one's own growth."

1502-1505. Therein, "one should attend on them attentively" means one should approach again and again with respect. "Should observe" means while observing the Observance day, one should conform to it. "Should satisfy" means one should satisfy with giving as much as one likes. "Having approached" means having gone up to. "The wise" means the wise person, or "āsajjapaññe" means one whose wisdom is not clinging - this is the meaning.

1506. "One should not neglect what was given before, giving to ascetics and brahmins;
And one should not refuse anything to paupers at the time of giving.

1507. "Wise, endowed with higher intelligence, skilled in arrangements and methods;
One who knows the proper time and knows the right occasion, he should dwell in the royal residence.

1508. "One who is energetic in his work, diligent, discerning;
With well-arranged activities, he should dwell in the royal residence."

1506-1508. Therein, "what was given before" means the constant giving of alms that is ordinarily prepared. "Ascetics and brahmins" means ascetics or brahmins. "Paupers" means having seen paupers who have come at the time of giving, one should not refuse anything. "Wise" means endowed with the wisdom of examination. "Accomplished in higher intelligence" means accomplished in unimpaired higher intelligence. "Skilled in the method of arrangement" means skilful in the various portions of arranging slaves, labourers, servants, and so on. "One who knows the proper time" means one should know "this is the time to give a gift, this is the time to guard morality, this is the time to perform the Observance practice." "One who knows the right time" means one should know "this is the time for tilling, this is the time for sowing, this is the time for business, this is the time for attendance." "In duties" means in one's own work that should be done.

1509. "The threshing floor, the hall, the cattle, the field, and one should go there constantly;
Measured grain one should store away, and measured only should one have cooked at home.

1510. "One's own son or brother, unconcentrated in morality;
For those fools are without limbs, just like ghosts, so are they;
He should give them cloth and almsfood, to those who are seated.

1511. "Slaves, labourers, servants, well grounded in morality;
Skilled and accomplished in industriousness, one should place in positions of authority."

1509-1511. Therein, "cattle, the field" means the cow-shed and the place of crops. "One who goes" means one whose habit is to go."Measured" means having measured and having known "this much," one should store away in storerooms. "At home" means even at home, having counted the retinue, one should have only a measured amount cooked. "Unconcentrated in morality" means one should not place such an immoral one of misconduct in any position of authority - this is the meaning. "For those fools are without limbs" means although "This is a limb of human beings, a brother is called in the world," even though elder and younger brothers are called "limb" because of being equal to a limb, these however are immoral, therefore they are not equal to a limb. But just as ghosts, the dead, thrown away in the cemetery, so indeed are they. Therefore such ones should not be placed in a position of authority. For they destroy the family, and for one whose family is destroyed and who is poor, what is called royal service does not succeed. "Of those seated" means to sons and brothers who have come and sat down, like one giving funeral food for dead beings, one should have given merely food and clothing only. "Accomplished in industriousness" means endowed with industriousness and energy.

1512. "Virtuous and not covetous, and a protector of the king;
Beneficial to him openly and in secret, he should dwell in the royal residence.

1513. "He should know the king's desire, he should be intent on the king's mind;
His conduct should be without crookedness, he should dwell in the royal residence.

1514. "He should rub and bathe him, wash his feet with head bowed down;
Even when struck, he should not be angered, he should dwell in the royal residence."

1512-1514. Therein, "not covetous" means not greedy. "Established in mind" means established in the mind, the meaning is subject to the king's mind. "Of non-contrary conduct" means his conduct would be non-opposing. "With head bowed down" means even when washing the feet, having bowed the head down, he should wash with face downward only, the meaning is he should not look up at the king's face.

1515. "One might make a salutation with joined palms to a water-pot, and circumambulate a bird;
How much more so to the giver of all desires, the wise and excellent one.

1516. "He who gives a bed, cloth, a vehicle, a public rest-house, a house;
Like Pajjunna upon beings, he rains down with wealth.

1517. "This, sir, is the conduct for royal service, by which a man conducting himself;
Pleases the king, and obtains veneration among masters."

1515-1517. Therein, "one might make a salutation with joined palms to a water-pot, and circumambulate a bird" means a person hoping for growth, having seen a water-pot filled with water, would make a salutation with joined palms to it, and would circumambulate a cāṭa bird. They are unable to give anything to one making a salutation with joined palms or a circumambulation. "How much more so" means but he who is the giver of all desires and is wise, why should one not pay homage to that king? For the king indeed should be venerated and pleased. "Like Pajjunna" means like a rain-cloud. "This, sir, is the conduct for royal service" means sir, that which has been spoken by me, this is called the conduct for royal service, the instruction for royal servants. "By which" means that conduct for royal service by which a man, conducting himself, pleases the king and obtains veneration from kings, that is this.

Thus Vidhura the Wise, matchless in burden, spoke on the conduct for royal service with the grace of a Buddha.

The Royal Residence Chapter is finished.

Intermediate Consecutive Repetitions

Thus, while he was instructing sons, wife, relatives, friends, companions and so on, three days passed. He, having known the fulfilment of the days, right early, having bathed, having eaten food of various excellent flavours, thinking "Having asked permission from the king, I shall go together with the young man," surrounded by a company of relatives, having gone to the king's dwelling, having paid homage to the king, standing to one side, he spoke the fitting utterance. Making known that meaning, the Teacher said -

1518. "Having thus instructed the congregation of kinsmen, the wise one;
Surrounded by friends, approached the king.

1519. "Having paid homage with his head at his feet, and having circumambulated

him keeping him on his right;
Vidhura said to the king, having raised his joined palms.

1520. "This young man leads me away, wishing to do according to his wish;
I shall tell you the welfare of relatives, hear it, O tamer of enemies.

1521. "And look after my sons, and whatever other wealth is in the house;
So that after my passing the congregation of kinsmen would not decline when I am gone.

1522. "Just as one stumbles on the ground, one finds support on the ground itself;
Even so is this stumbling of mine, I see this transgression."

1518-1522. Therein, "by friends" means by friends, relatives, companions, and so on. "And whatever they think" means whatever other immeasurable wealth given by you and by other kings is in my house, you yourself should look after all that. "After death" means at a later time. "Stumbles" means staggers. "Just so" means thus this. For I, like a person who, having stumbled on the ground, stands firm right there, having stumbled with regard to you, stand firm with regard to you alone. "I see this" means that transgression of mine who, when asked by the young man "Who is your king?" without looking at you, looking to the truth, said "I am a slave" - I see this transgression; but there is no other fault of mine; forgive that transgression of mine; having placed this in your heart, afterwards do not offend against my sons and wife.

Having heard that, the king, explaining "Wise one, your going does not please me; having summoned the young man by a stratagem, having killed him, to conceal him with a mat pleases me," spoke a verse -

1523. "It is not possible to go, thus it occurs to me, having cut and having slain the Kāṭiyānas here;
Right here you shall be, thus it pleases me, do not go, O one of highest extensive wisdom."

Therein, "having cut" means right here in the king's palace, having beaten and killed him, I shall conceal it.

Having heard that, the Great Being, having said "Sire, your disposition is of such a kind, that is inappropriate for you," said -

1524. "Do not direct your mind to unrighteous things, be engaged in meaning and in the teaching;
Shame on unwholesome, ignoble action, which having done one would afterwards go to hell.

1525. "This is indeed not the principle, nor again is this the function, for the master is lord of the slave, O lord of men;
To execute, to burn, and also to kill, yet there is no wrath in me, and I go," he said.

1524-1525. Therein, "do not direct your mind to unrighteous things" means do not direct your mind to things not according to the Teaching, to harmful things, to inappropriate things - this is the meaning. "Afterwards" means having done whatever action, one does not become free from ageing and death, but rather afterwards one would be reborn in hell itself. "Shame on the action" means that action should be, would be, blameworthy. "Nevesā" means indeed not this. "Ayiro" means master. "To execute" means the master is lord of the slave to do these acts of execution and so on; he is allowed to do all of these. There is not even a trifle of anger in me towards the young man; from the time of giving, it is fitting for you to hold your mind steady; I go, O lord of men - thus he said.

Having said thus, the Great Being, having paid homage to the king, having exhorted the king's harem, children and wife, and the royal assembly, being unable to remain in his own nature amongst them, departed from the king's dwelling even while they were crying out with a great uproar. All the city-dwellers too, having discussed "The wise one, it is said, will go together with the young man; come, shall we see him or not?" saw him right in the royal courtyard. Then the Great Being, having consoled them, having given them exhortation saying "Do not worry; all activities are impermanent; the body is unstable; fame indeed has failure as its end; moreover, be diligent in meritorious deeds such as giving and so on," having turned them back, set out towards his own house. At that moment, the young prince Dhammapāla, surrounded by a company of brothers, having gone out thinking "I shall go out to meet my father," was face to face with his father right at the door of the dwelling. The Great Being, having seen him, being unable to remain in his own nature, having embraced him, having laid him on his breast, entered the dwelling. Making known that meaning, the Teacher said -

1526. "Having embraced his eldest son, having removed anguish from the heart;
With eyes full of tears, he entered the great house."

Now in his house there were a thousand sons, a thousand daughters, a thousand wives, and seven hundred courtesans, and with them and with the remaining female slaves, male slaves, labourers, relatives, friends, companions, and so on, the entire dwelling was continuous, like a sal grove with sal trees fallen by the impact of the wind at the end of an age. Making known that meaning, the Teacher said -

1527. "Like sal trees fallen down, trampled by the wind;
Sons and wife lie in Vidhura's dwelling.

1528. "A thousand women, wives, and seven hundred female slaves;
Having raised their arms, they cried out, in Vidhura's dwelling.

1529. "Harem-ladies and princes, merchants and brahmins;
Having raised their arms, they cried out, in Vidhura's dwelling.

1530. "Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
Having raised their arms, they cried out, in Vidhura's dwelling.

1531. "The country-folk have assembled, and the townspeople have assembled;
Having raised their arms, they cried out, in Vidhura's dwelling.

1532. "A thousand women, wives, and seven hundred female slaves;
Having raised their arms, they cried out, 'Why will you abandon us?'

1533. "Harem-ladies and princes, merchants and brahmins;
Having raised their arms, they cried out, 'Why will you abandon us?'

1534. "Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
Having raised their arms, they cried out, 'Why will you abandon us?'

1535. "The country-folk have assembled, and the townspeople have assembled;
Having raised their arms, they cried out, 'Why will you abandon us?'"

1527-1535. Therein, "they lie" means having fallen as if with feet cut off on the great flat roof, turning back and rolling about, they lie. "A thousand women, wives" means a thousand of women who are wives indeed. "Why will you abandon us" means they lamented, "For what reason will you abandon us?"

The Great Being, having consoled all that great multitude, having done the remaining duties in the house, having exhorted both the inner people and the outer people, having explained everything that was fitting to be explained, having gone to the presence of Puṇṇaka, reported that his duties were completed. Making known that meaning, the Teacher said -

1536. "Having done the duties in the houses, having instructed one's own people;
Friends and colleagues and servants, children and wife and relatives.

1537. "Having arranged the work, having pointed out the wealth in the house;
And the treasure and the giving of loans, he said this to Puṇṇaka.

1538. "You dwelt in my house for three days, duties have been done in my houses;
Children and wife have been advised by me, we shall do, Kaccāna, according to your wish."

1536-1538. Therein, "having arranged the work" means having arranged the work fit to be done in the house, thinking "it is fitting to do thus." "Treasure" means wealth deposited and stored away. "Giving of debt" means wealth bound by way of debt. "According to your wish" means he says "now we shall do in accordance with your disposition."

Puṇṇaka said -

1539. "For if, O doer of good, your sons and wife and dependents have been advised by you;
Come now, being in a hurry, for long indeed is this journey ahead.

1540. "Without trembling, grasp the tail of the thoroughbred;
This is your last seeing of the world of the living."

1539-1540. Therein, "O doer of good" - the demon, filled with pleasure, addresses the Great Being. "For long indeed is this journey" means the path to be travelled is also long. "Or unafraid" - this he said, without descending to the lower part of the

mansion, wishing to go from that very place.

Then the Great Being said to him -

1541. "Why indeed should I fear, I who have no wrong-doing;
By body, speech, or mind, by which one would go to an unfortunate realm."

Therein, "why indeed should I fear" - this the Great Being said thus because it was said "without trembling, grasp."

Thus the Great Being, having roared a lion's roar, fearless like a maned lion, having become without fear, having made the perfection of determination the forerunner, thinking "let not this cloth slip off against my wish," having firmly dressed, having cleared aside the tail of the horse, having firmly grasped the tail with both hands, having wrapped his two feet around the thighs of the horse, said "Young man, the tail has been grasped by me; go as you please." At that moment, Puṇṇaka gave a signal to the mind-made Sindh horse. It, having taken the wise one, plunged into the sky. Making known that meaning, the Teacher said -

1542. "That king of horses, bearing Vidhura, departed through the sky in the atmosphere;
Not clinging to branches or rocks, he quickly approached the Black Mountain."

Therein, "not clinging to branches or rocks" means Puṇṇaka, it is said, thought "Without going far, right here in the Himalayan region, having beaten him against trees and mountains and killed him, having taken the flesh of his heart and having abandoned the corpse among the mountains, I shall go to the nāga realm itself." He, without avoiding the trees and mountains, drove the horse right through the midst of them. By the power of the Great Being, both the trees and the mountains drew back the distance of a cubit on both sides from his body. He, having turned around to see "whether he is dead or not," looking at the Great Being's face, having seen it bright like a golden mirror, thinking "This one does not die in this way," again drove through the entire Himalayan region, beating against trees and mountains three times. Even though beating thus, the trees and mountains likewise drew back far away just the same. But the Great Being's body was wearied. Then Puṇṇaka, overcome by wrath, thinking "This one indeed does not die; now I shall crush him to bits in the mass of wind," plunged into the seventh mass of wind. By the power of the Bodhisatta, the mass of wind, having become twofold, made room for the Bodhisatta. Then he had him struck by the winds blowing in high altitudes; the winds blowing in high altitudes too, having become like the sound of a hundred thousand thunderbolts, gave room to the Bodhisatta. That Puṇṇaka, seeing the absence of any obstacle to him, having taken him, went to the Black Mountain. Therefore it was said -

> "That king of horses, bearing Vidhura, departed through the sky in the atmosphere;
> Not clinging to branches or rocks, he quickly approached the Black Mountain."

Therein, "not clinging" means not being stuck, not being struck against, bearing Vidhura the Wise, he approached the summit of the Black Mountain.

Thus, at the time when Puṇṇaka had taken the Great Being and gone, the wise one's sons, wives and others, having gone to Puṇṇaka's dwelling place, not seeing the Great Being there, having fallen as if with feet cut off, rolling about again and again, lamented with a loud voice. Making known that meaning, the Teacher said -

1543. "A thousand women, wives, and seven hundred female slaves;
Having raised their arms, they cried out, 'A demon with the appearance of a brahmin;
Is taking Vidhura away.'

"Harem-ladies and princes, merchants and brahmins;
Having raised their arms, they cried out, 'A demon with the appearance of a brahmin;
Is taking Vidhura away.'

"Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
Having raised their arms, they cried out, 'A demon with the appearance of a brahmin;
Is taking Vidhura away.'

1544. "The country-folk have assembled, and the townspeople have assembled;
Having raised their arms, they cried out, 'A demon with the appearance of a brahmin;
Is taking Vidhura away.'

1545. "A thousand women, wives, and seven hundred female slaves;
Having raised their arms, they cried out, 'Where has that wise one gone?'

"Harem-ladies and princes, merchants and brahmins;
Having raised their arms, they cried out, 'Where has that wise one gone?'

"Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
Having raised their arms, they cried out, 'Where has that wise one gone?'

1546. The country-folk have assembled, and the townspeople have assembled;
Having raised their arms, they cried out, 'Where has that wise one gone?'"

1543-1546. Having thus cried out, they all, together with the inhabitants of the entire city, having wept, went to the king's gate. The king, having heard the great sound of lamentation, having opened the lattice window, asked "Why do you lament?" Then they said to him "O lord, that young man, it is said, is not a brahmin; but a demon, having come in the appearance of a brahmin, having taken the wise one, has gone; without him there is no life for us. If he does not come back on the seventh day from now, having dragged together firewood by hundreds of carts and thousands of carts, all of us, having kindled a fire, shall enter it" - announcing this meaning, they spoke this verse -

1547. "If within seven nights, the wise one does not come;
We shall all enter the fire, there is no use in life for us."

Even at the time of the Perfectly Enlightened One's final quenching, there were no such persons who said "We shall enter the fire and die." Oh, how well spoken regarding the Great Being by the citizens! The king, having heard their talk, consoling them saying "Do not worry, do not grieve, do not lament; the wise one, a sweet speaker, having enticed the young man with a talk on the Teaching, having made him fall at his own feet, gladdening the tear-faced inhabitants of the entire city, will come before long," spoke a verse -

1548. "Wise and learned, intelligent and discerning;
Having quickly freed himself, do not fear, he will come."

Therein, "learned" means possessed of lucidity, the wisdom of examination. "Intelligent" means able to make clear, show, and speak about benefit and harm, what has a reason and what has no reason. "Discerning" means endowed with the wisdom of thinking about reasons arising on the spot at that very moment. "Do not fear" means do not be afraid; he consoles them thus: "Having freed himself, he will come quickly."

The citizens too, having received comfort thus: "The wise one, it is said, having spoken to the king, must have gone," departed to their own houses.

The Intermediate Consecutive Repetition is finished.

The Good Man's Principles Chapter

Puṇṇaka too, having placed the Great Being on the summit of the Black Mountain, thought: "While this one is living there is indeed no growth for me; having killed him, having taken the flesh of his heart, having gone to the serpent realm, having given it to Vimalā, having taken Irandhati, I shall go to the heavenly world." Making known that meaning, the Teacher said -

1549. "He, having gone there, thinking over, various volitions arise;
There is nothing of mine with this one's life, having killed this one, I shall bring the heart."

Therein, "he" means he, Puṇṇaka. "Having gone there" means having gone, standing there on the summit of the Black Mountain. "Various volitions arise" means the volitions arising moment by moment arise both high and low. Now there is this possibility, that the volition to grant him his life might arise in me. But with this one's life there is not even a trifle of any function for me there in the serpent realm; having killed this one right here, I shall bring his heart - he made this conclusion. This is the meaning.

Then he again thought: "What if I, without killing this one with my own hand, were to bring him to the destruction of life by showing him a frightful form?" He, having created a frightful demon form, having come threatening the Great Being, having cast him down, having placed him between his fangs, was as if wishing to devour him; there was not even a hair's breadth of horripilation for the Great Being. Then, having come in the form of a lion and in the form of a maddened great elephant, he was as if wishing to pierce him with fangs and tusks. Even so, for the one who was not afraid, having created a great snake of the colour of a serpent, the size of a single-

hulled boat, breathing in and breathing out, making the sound "susū," having come, having coiled around the entire body of the Great Being, having made a hood above his head, he stood; there was not even a trace of timidity in him. Then, thinking "I shall place him on the mountain top, cast him down, and crush him to bits," he raised a great wind. That was unable to stir him even as much as a hair-tip.Then, having placed him right there on the mountain top, like an elephant shaking a date-palm tree, he shook the mountain back and forth; even so, he was unable to move him from the place where he stood even as much as a hair-tip.

Then, thinking "I shall kill him by splitting his heart through terror caused by sound," having entered inside the mountain, making a single reverberation of the earth and the sky, he uttered a great roar; even so there was not even a trace of timidity in him. For the Great Being knew: "Whether coming in the guises of a demon, a lion, an elephant, or a king of serpents, or raising a great wind and rain, or causing the mountain to shake, or having entered inside the mountain and emitting a roar - it is just the young man, no other." Then Puṇṇaka thought: "I am not able to kill this one by external means; I shall kill him with my own hand." Then the demon, having placed the Great Being on the mountain summit, having gone to the foot of the mountain, like one threading a pale yellow thread through a great jewel, having entered the mountain, frightening and shouting, having risen up through the inside of the mountain, having firmly seized the Great Being by the feet, having turned him over, having made him head downward, released him in the unsupported sky. Therefore it was said -

1550. "He, having gone there into the mountain interior, having entered within with a corrupted mind;
In an unprotected spot on the earth, he held Kātiyāna head down."

Therein, "he, having gone there" means he, Puṇṇaka, having gone from the mountain top to the foot of the mountain, having stood there in the mountain interior, having entered within it, appearing below the one standing on the mountain top, held him in an unprotected piece of ground. He did not hold him from the very beginning; but there, having thrown him, when he had fallen about fifteen yojanas, standing right on the mountain summit, having extended his hand, having seized him by the feet as he was falling head downward, having lifted him up still head downward, looking at his face, having known "he does not die," having thrown him a second time too, when he had fallen about thirty yojanas, having lifted him up in just the same way, again looking at his face, having seen him still alive, he thought "If now, having fallen about sixty yojanas, he will not die, I shall seize him by the feet, beat him on the mountain summit, and kill him." Then, having thrown him a third time too, when he had fallen about sixty yojanas, having extended his hand, having seized him by the feet, he lifted him up. Then the Great Being thought: "This one threw me first to a distance of fifteen yojanas, the second time too thirty yojanas, the third time too sixty yojanas; now he will not throw me again, but while lifting me up will strike me on the mountain summit and kill me. So long as he has not lifted me up and beaten me on the mountain summit, I shall, while hanging head downward, ask him the reason for killing me." Having thus thought, he, unafraid and not trembling, did so. Therefore it was said "he held Kātiyāna," the meaning is: having thrown him thrice, he held him.

1551. "He, hanging over the precipice of hell, in great peril, in terror, in the difficult passage;
Not trembling, the foremost doer of the Kurus, thus spoke to the demon named Puṇṇaka.

1552. "You have the appearance of a noble one but are of ignoble form, unrestrained with the semblance of the restrained;
You do a cruel, harmful deed, and there is nothing wholesome in your mind.

1553. "Since you wish to cast me down from the precipice, what indeed is your purpose with my death?
Your beauty today is like that of a non-human, tell me, which deity are you?"

1551-1553. Therein, "he, hanging" means he, the foremost doer of the Kurus, hanging in the third section. "In the noble open space" means having become of divine complexion, similar to a noble one in form, you roam about. "Unrestrained" means unrestrained in body and so on, immoral. "Harmful" means gone beyond welfare, or extremely harmful. "And in your mind" means there is not even a trifle of wholesome in your mind. "Your beauty today is like that of a non-human" means today this reason of yours is indeed of a non-human. "Which deity are you" means among the demons, which demon by name are you?

Puṇṇaka said -

1554. "If you have heard of the demon named Puṇṇaka, he is indeed a minister of King Kuvera;
The earth-bearing serpent named Varuṇa, lofty, pure, endowed with beauty and strength.

1555. "I desire his younger sister as daughter, Irandhatī is the name of that serpent maiden;
For the sake of that slender-waisted beloved, I resolved upon your murder, O wise one."

1554-1555. Therein, "sajibbo" means a living minister. "Brahā" means endowed with height and girth, resembling a raised golden image. "Endowed with beauty and strength" means possessed of bodily complexion and bodily strength. "His follower" means his daughter born after him. "I resolved" means I set my mind in motion; the meaning is I made a conclusion.

Having heard that, the Great Being, having thought "This world perishes through misapprehension; what is the purpose of my death for one who desires a nāga maiden? I shall know the reason truly," spoke a verse -

1556. "May you not, demon, have been deluded, many have perished through wrong grasping in the world;
What is your function with the slender-waisted beloved, come now, through my death I shall hear all."

Having heard that, Puṇṇaka, explaining to him, said -

1557. "Desiring the daughter of the great serpent of great majesty, I am a kinsman's servant;
To me making that request, the father-in-law said, as they knew me to be well led by desire.

1558. "We would give to you one with a beautiful body, with lovely eyes, with a sweet smile, with limbs anointed with sandalwood;
But if you the heart of a wise one, righteously obtained, would bring here;
By this wealth the maiden can be obtained, we do not wish for any other riches further.

1559. "Thus I am not confused, listen, doer of good, nor is there any misapprehension on my part;
By your heart righteously acquired, the nāgas give the nāga maiden Irandhati.

1560. "Therefore I am engaged in your murder, thus my purpose is by your death;
Right here having thrown you into hell, having killed you, I shall bring the heart."

1556-1560. Therein, "desiring a daughter" means I desire, I wish for a daughter; I wander about for the sake of a daughter. "I am a kinsman's servant" means therefore I am indeed his kinsman's hired servant. "That" means that nāga maiden. "Requesting" means me who was requesting. "As me" means because me. "Knew" means they understood. "Well led by desire" means this one is well led by desire, thus he is one well led by desire; that one well led by desire. Therefore the father-in-law said beginning with "We would give to you." Therein, "we would give" means we would give. "Sutanuṃ" means with a beautiful body. "You would bring here" means here in the nāga realm, having righteously obtained, you would bring.

Having heard that talk of his, the Great Being thought: "Vimalā has no function with my heart. By the king of the nāgas Varuṇa, having heard my talk on the Teaching and having honoured me with a jewel, my status as a speaker of the Teaching will have been praised by the one who went there. Thereupon a longing for my talk on the Teaching will have arisen in Vimalā. Puṇṇaka will have been commanded by Varuṇa, having taken up a misapprehension. That one, through his own misapprehension, has brought me to such suffering in order to kill me. My being a wise one, the ability to think about the cause of the arising of a situation - what will it do while this one is killing me? Come, let me convince him." And having thought, having said "Young man, I know what is called the duty of a good man; so long as I do not die, having caused me to sit on the mountain summit, listen to what is called the duty of a good man; afterwards, whatever you wish, that you may do," having praised the duty of a good man, while having his own life brought back, he, while hanging head downward, spoke a verse -

1561. "Quickly pull me up, Kātiyāna, if you have a function with my heart;
Whatever qualities there are of a good man, all of them I will manifest today."

Having heard that, Puṇṇaka, having thought "This will be a teaching never before spoken by the wise one to gods and humans; having quickly pulled him up, I shall listen to the duty of a good man," having lifted up the Great Being, caused him to sit

down on the mountain summit. Making known that meaning, the Teacher said -

1562. "That Puṇṇaka, having quickly placed the foremost maker of the Kurus on the mountain summit;
Having looked upon him seated at ease, questioned the maker of superior wisdom.

1563. "You have been lifted up by me from the precipice, with your heart today there is a function for me;
Whatever qualities there are of a good man, all of them manifest to me today."

1562-1563. Therein, "seated at ease" means having obtained comfort, seated. "Having looked upon" means having seen. "Qualities of a good man" means the good qualities of a man, the meaning is beautiful qualities.

Having heard that, the Great Being said -

1564. "I have been lifted up by you from the precipice, if you have a function with my heart;
Whatever qualities there are of a good man, all of them I will manifest today."

Therein, "tyasmī" means "by you I am."

Then the Great Being said to him "My body is soiled; let me bathe first."The demon too, saying "Very well," having brought bathing water, at the time of bathing having given the Great Being divine garments, perfumes, garlands and so on, when he was adorned and prepared, gave him divine food. Then the Great Being, having eaten his meal, having had the summit of Kāḷāgiri Mountain decorated, having had a seat prepared, having sat down on the decorated Teaching-seat, teaching the duty of a good man with the grace of a Buddha, spoke a verse -

1565. "Be a follower of what has gone before, young man, and avoid the moist hand;
And never be treacherous to friends, and do not come under the control of faithless women."

Therein, "avoid the moist hand" means do not burn, do not cremate a moist, wet hand.

The demon, being unable to comprehend the four qualities of a good man when spoken in brief, asking in detail, spoke a verse -

1566. "How does one become a follower of what has gone before, and how does one burn the moist hand?
And who is the faithless woman, and who is the betrayer of friends? Tell me, being asked, this matter."

The Great Being also spoke to him -

1567. "One unacquainted and not even seen before, whoever would invite even with a seat;

For that very one's benefit a person should act - him they call a follower of the foregoer, the wise say.

1568. "In whose house one might stay even for a single night, where a person might obtain food and drink;
One should not think evil of him even in mind, the one with harmless hands burns the betrayer of friends.

1569. "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.

1570. "Even if a man should give this whole earth filled with wealth to an esteemed woman;
Having obtained a moment, she might despise even that, one should not come under the control of those faithless women.

1571. "Thus indeed one becomes a follower of what has gone before,
And one burns the moist hand again thus;
And she is the faithless woman, and he is the betrayer of friends,
Be righteous - abandon what is not the Teaching."

1567-1571. Therein, "unacquainted" means one with whom one has not previously dwelt together even for one or two days. "Whoever even with a seat" means whoever would invite such a person even with a mere seat, how much more so with food, drink, and so on. "For that very one" means a person indeed acts for the benefit of that one who acted first. "A follower of the foregoer" means a follower of the person who has gone before by having acted first. For one who acts first is called a goer, one who acts afterwards is called a follower - thus the wise speak. This, king of gods, is the first quality of a good man. "One who does not betray the hand" means for one who places even a non-treacherous person's hand merely for eating is indeed called a betrayer of friends. Thus, the transgression against one with a moist hand is the second quality of a good man. "Not of that" means one should not break a branch or a leaf of that tree. Why? For a betrayer of friends is evil. Thus, one who does evil even to a tree without consciousness whose shade has been enjoyed is called a betrayer of friends; how much more so towards one who is a human being. Thus, non-treachery towards friends is the third quality of a good man. "Would give to a woman" means he would give to a woman. "Of one esteemed" means of one well regarded thus: "I alone am her beloved, no other; she desires me alone." "Having obtained the opportunity" means having obtained the occasion for transgression. "Of faithless women" means of women endowed with misconduct. Thus, the non-performance of evil in dependence on a woman is the fourth quality of a good man. "He would be righteous" means king of gods, you should be endowed with these four qualities of a good man.

Thus the Great Being taught the four qualities of a good man to the demon with the grace of a Buddha.

The Good Man's Principles Chapter is finished.

The Kāḷāgiri Chapter

Even while listening to those qualities, Puṇṇaka considered: "In all four cases the wise one requests only his own life. This one indeed showed honour to me who was previously unacquainted with him. I dwelt in his dwelling for three days experiencing great glory. And I, doing this evil deed, do it in dependence on a woman. In every way I myself am indeed a betrayer of friends. If I offend against the wise one, I shall indeed not be practising the qualities of a good man; therefore what use is the serpent maiden to me? Making the tearful faces of the residents of Indapatthanagara smile, having led him there with speed, I shall bring him down into the Teaching hall" - having thought thus, he spoke a verse -

1572. "I dwelt in your house for three days, served with food and drink;
You were my friend, I release you, go to your home as you please, O one of highest wisdom.

1573. Even if the benefit from the serpent family be lost, let there be enough for me with the serpent maiden;
You, by your own well-spoken words, are released from murder by me today, wise one."

1572-1573. Therein, "served" means served by you. "I release you" means I release you. "Surely" means definitively. "From murder" means from killing. "Wisdom" means one endowed with wisdom.

Then the Great Being, saying to him "Young man, do not send me to your own house; take me to the nāga realm itself," spoke a verse -

1574. "Well then, take me too, demon, practise your father-in-law's welfare towards me;
And we shall see the mansion of the serpent lord, never before seen by the serpent."

Therein, "come" (handa) is an indeclinable particle used in the sense of release. "Practise your father-in-law's welfare towards me" means practise towards me the welfare belonging to your father-in-law; do not destroy it. "The serpent lord's mansion" means I too would see the serpent lord and his mansion, never before seen.

Having heard that, Puṇṇaka said -

1575. "Whatever indeed would be for a man's harm, a wise one does not deserve to see that;
Then for what reason do you wish to go to the enemy's village, O one of highest wisdom?"

Therein, "enemy's village" means the enemy's dwelling place, the meaning is meeting with the enemy.

Then the Great Being said to him -

1576. "Surely I too understand this, a wise one does not deserve to see that;
And no evil has been done by me anywhere, therefore I do not fear the coming of death."

Therein, "the coming of death" means for the coming of death.

Moreover, king of gods, such a hard demon has been softened by me through a talk on the Teaching, and now you say to me "Enough for me with the nāga maiden, go to your own house"; the softening of the king of serpents is my burden, just take me there. Having heard that word of his, Puṇṇaka, having accepted saying "Very well," with a gladdened mind said -

1577. "Come now, you shall see the state of incomparable splendour together with me, come, doer of good;
Where the serpent delights with dancing and singing, like King Vessavaṇa at Naḷinī.

1578. "That dwelling frequented by a company of serpent maidens, where they sport constantly by day and by night;
Abundant with garlands, covered with many flowers, it shines like lightning in the sky.

1579. "Endowed with food and drink, with dancing, singing, and music;
Full of maidens adorned, it appears beautiful with garments and ornaments."

1577-1579. Therein, "come now" is merely an indeclinable particle. "State" means the dwelling place of the serpent king. "At Naḷinī" means in the royal capital named Naḷinī. "Frequented by a company" means frequented by that company of serpent maidens. "Where they sport" means constantly, by day and by night, played and played about by the serpent maidens.

And having said thus, Puṇṇaka, having placed the Great Being on the horse's back, led him there. Making known that meaning, the Teacher said -

1580. "That Puṇṇaka, the foremost maker of the Kurus, seated him behind on a seat;
Having taken the maker of superior wisdom, he brought him to the dwelling of the serpent king.

1581. "Having reached the state of incomparable splendour, the doer stood behind Puṇṇaka;
The serpent king, looking for concord, spoke first to his son-in-law."

1580-1581. Therein, "that Puṇṇaka" means monks, he, having thus described the serpent realm, having placed the wise one upon his own thoroughbred horse, led him to the serpent realm. "State" means the dwelling place of the serpent king. "Behind Puṇṇaka" means it is said that this occurred to Puṇṇaka: "If the serpent king, having seen the wise one, will become soft-minded, that is wholesome. If not, I shall place him upon the Sindh horse and take him away while the other is not seeing him." Then he placed him behind. Therefore it was said "behind Puṇṇaka." "Looking for unity" means looking for concord. "Sāmaṃ apekkhī" is also a reading; the meaning is having seen his own son-in-law, he himself first of all addressed him.

The king of the nāgas said -

1582. "Did you go to the world of men, seeking the heart of a wise one;
Have you arrived here with success, having taken the maker of superior

wisdom?"

Therein, "have you with success" means he asks whether you have come here with your wish having succeeded, having been accomplished.

Puṇṇaka said -

1583. "For this one has come, whom you desire, righteously acquired is my Dhammapāla;
See him speaking face to face, happy indeed is the meeting with good persons."

Therein, "whom you desire" means whom you wish. "Yantu micchasī" is also a reading. "Speaking face to face" means see now that Dhammapāla, honoured by the world, speaking the Teaching with a sweet voice, face to face; for a meeting with good persons in one place is indeed happy.

The Kāḷāgiri Chapter is finished.

Thereupon the king of serpents, having seen the Great Being, spoke a verse -

1584. "Having seen what was never seen before, a mortal afflicted by fear of death;
Frightened, did not pay respect, this is not like the wise."

Therein, "frightened" means afraid. This is what is meant - Wise one, you, having seen the serpent realm never seen before, afflicted by fear of death, being frightened, that you did not pay respect to me, this reason does not exist for the wise.

To the serpent king who was thus expecting homage, the Great Being, without even saying "You are not to be venerated by me," through his own endowment with knowledge and skilfulness in means, saying "I pay homage to him because of having reached the state of one condemned to death," spoke a pair of verses -

1585. "I am not frightened, O noble one, nor am I afflicted by fear of death;
One fit to be killed should not pay respect, nor should one have one fit to be killed pay respect.

1586. "How then should one pay respect, or have one pay respect indeed;
To one whom a man wishes to kill, that action is not fitting."

1585-1586. Its meaning is - I am indeed not frightened having seen the serpent realm never seen before, O king of the nāgas, nor am I afflicted by fear of death. For one such as me there is indeed no fear of death, but one fit to be killed is not able to pay respect, nor is even one not fit to be killed able to have one fit to be killed pay respect. For whomever a man would wish to kill, how then should he pay respect to him, or how should he have him pay respect to oneself indeed? For that action is not fitting for him. And you, it is said, commanded this one to have me killed; how then should I pay homage to you?

Having heard that, the king of the nāgas, offering praise to the Great Being, spoke two verses -

1587. "So it is as you speak, you speak the truth, wise one;
One fit to be killed should not pay respect, nor should one have one fit to be killed pay respect.

1588. How then should one pay respect, or have one pay respect indeed;
To one whom a man wishes to kill, that action is not fitting."

Now the Great Being, making friendly conversation together with the king of the nāgas, said -

1589. "Is this of yours non-eternal or eternal, supernormal power, effulgence, strength, energy, and rebirth;
I ask you, king of serpents, about this matter, how was this mansion obtained by you?

1590. "Was it obtained by chance, born of transformation, made by yourself, or given by the gods?
Tell me, king of serpents, this matter, just as this mansion was obtained by you."

1587-1590. Therein, "this of yours" means this is born of your fame, or the mansion is non-eternal yet resembling the eternal; by this term "do not do evil in dependence on fame," he requests his own life. "Supernormal power" means the supernormal power of the nāga, the effulgence of the nāga, bodily strength, mental energy, rebirth in the realm of the nāgas, and this mansion of yours - I ask you, king of the nāgas, about this matter, how was all this obtained by you. "Obtained by chance" means was this mansion thus accomplished obtained by you by chance, without reason, or is this of yours born from the transformation of seasons, or was it made by yourself with your own hand, or was it given to you by the gods; just as this was obtained by you, tell me this matter.

Having heard that, the king of the nāgas said -

1591. "Not obtained by chance, not born of transformation for me, not made by myself, nor given by the gods;
Through my own actions, non-evil, through merit, this mansion was obtained by me."

Therein, "non-evil" means not inferior.

Then the Great Being said -

1592. "What was your religious duty, what then was your holy life, of what well-practised deed is this the result;
Supernormal power, effulgence, strength, energy, and rebirth, and this great mansion of yours, O serpent?"

Therein, "what was your religious duty" means O king of the nāgas, what was your religious duty in a former existence, what then was your abiding by the holy life, of which good conduct is this result beginning with supernormal power?

Having heard that, the king of the nāgas said -

1593. "My wife and I in the human world, both faithful, were masters in liberality;
My house was like a well, and ascetics and brahmins were satisfied.

1594. "Garlands and odour and cosmetics, lamps and sleeping place and dwelling;
Clothing, tasting, food and drink, attentively we gave gifts there.

1595. "That was my religious duty, that then was my holy life, of that well-practised deed this is the result;
Supernormal power, effulgence, strength, energy, and rebirth, and this great mansion of mine, O wise one."

1593-1595. Therein, "in the human world" means in the city of Kālacampā in the country of Aṅga. "That was my religious duty" means that carefully given gift itself was my observance and holy life, and this result beginning with supernormal power is of that very good conduct.

The Great Being said -

1596. "If thus this mansion was obtained by you, you know the rebirth as the fruit of merits;
Therefore practise the Teaching diligently, so that you may dwell in the mansion again."

Therein, "you know" means if that was obtained by you through the power of giving, this being so, you indeed know both the fruit of merits and the rebirth produced by the fruit of merit. "Therefore indeed" means because this was obtained by you through merits, therefore. "May dwell again" means just as you again inhabit this nāga realm, so practise the Teaching.

Having heard that, the king of the nāgas said -

1597. "Here there are no ascetics and brahmins, to whom we might give food and drink, doer of good;
Tell me, being asked, this matter, how we may dwell in the mansion again."

The Great Being said -

1598. "For you have wealthy ones reborn here, sons and wife and dependents;
Towards them, by speech and by action, be always uncorrupted.

1599. "Thus you, O serpent, without wickedness, protect by speech and by action;
Having stayed here in the mansion as long as life lasts, from here you go upward to the heavenly world."

1598-1599. Therein, "wealthy ones" means wealthy ones, the meaning is serpents. "Towards them" means towards those wealthy ones such as sons, wife and so on, by speech and by action, be always uncorrupted. "Protect" means thus, towards sons and so on and also towards the remaining beings, guard the absence of wickedness reckoned as a mind of friendliness. "Upward from here" means having passed away from here, from the serpent realm, he will go to a higher heavenly world. For a mind of friendliness is merit exceeding more than giving.

Thereupon the king of serpents, having heard the talk on the Teaching of the Great Being, having thought "It is not possible for the wise one to make delay outside; having shown him to Vimalā, having made her hear the well-spoken words, having allayed her pregnancy longing, gladdening King Dhanañcaya, it is fitting to send the wise one," spoke a verse -

1600. "Surely indeed that foremost king grieves, without you, whose minister you are;
Even a man brought to suffering, having met with you, would find happiness, even if sick."

Therein, "sajibbo" means a living minister. "Samecca" means having come together with you. "Āturo pi" means even being severely ill.

Having heard that, the Great Being, offering praise to the king of the nāgas, spoke the other verse -

1601. "Surely you speak the teaching of the good, O noble one, the unsurpassed passage of benefit, well practised;
For in such misfortunes, the distinction of ones like me becomes evident."

Therein, "surely the good" means you definitively speak the teaching of the virtuous, the wise. "Passage of benefit" means a portion of welfare. "In such" means in such misfortunes, when such fear has arisen, the distinction of ones like me who are wise becomes evident.

Having heard that, the king of the nāgas, exceedingly more satisfied, asking him that very thing, spoke a verse -

1602. "Tell us, was this one obtained for nothing, tell us, did this one win at gambling;
Righteously acquired, thus this one says, how did you come into this one's hand?"

Therein, "tell us" means tell to us. "This one" means that one, this person. "Obtained for nothing" means was it indeed obtained for nothing, without any price, or did he win at gambling. "Thus this one says" means this Puṇṇaka says "the wise one was righteously acquired by me." "How did you come into this one's hand" means how did you come into this one's hand.

The Great Being said -

1603. "He who was the lord and king there, this one defeated him by dice in gambling;
That defeated king gave me to this one, I was obtained by rule, without violence."

Therein, "who was the lord" means who was my lord. "Gave to this one" means gave to this Puṇṇaka.

Having heard that, the king of the nāgas was pleased. Making known that meaning, the Teacher said -

1604. "The great serpent, delighted and elated, having heard the well-spoken words of the wise one;
Having taken the one of superior wisdom by the hand, he then entered into his wife's presence.

1605. "Because of whom you are pale, Vimalā, because of whom food is not pleasing;
Yet such beauty is not mine, this one is the dispeller of darkness.

1606. "He whose benefit is in your heart, the light-bringer has come;
Listen to his word, rare is the seeing of him again."

1604-1606. Therein, "entered" means he entered. "Because of whom" means dear lady Vimalā, for whatever reason you are pale and food is not pleasing to you. "Yet such beauty is not mine" means whether on the surface of the earth or in the heavenly world, there is not such beauty of anyone else, such as the praise of this one's virtues has spread. "This one is the dispeller of darkness" means the one in dependence on whom your longing has arisen, this one is indeed the dispeller of darkness for all the world. "Again" means she says that seeing this one again is indeed rare.

Vimalā too, having seen him, extended friendly welcome.Making known that meaning, the Teacher said -

1607. Having seen him, the one of extensive wisdom, Vimalā, having raised joined palms with ten fingers;
With a joyful disposition, delighted in appearance, thus spoke to the foremost maker of the Kurus.

Therein, "with a joyful disposition" means with a delighted mind."Delighted in appearance" means joyful.

From here onwards are the verses of speech and reply of Vimalā and the Great Being -

1608. "Having seen what was never seen before, a mortal afflicted by fear of death;
Frightened, did not pay respect, this is not like the wise.

1609. "I am not frightened, O serpent maiden, nor am I afflicted by fear of death;
One fit to be killed should not pay respect, nor should one have one fit to be killed pay respect.

1610. "How then should one pay respect, or have one pay respect indeed;
To one whom a man wishes to kill, that action is not fitting.

1611. "So it is as you speak, you speak the truth, wise one;
One fit to be killed should not pay respect, nor should one have one fit to be killed pay respect.

1612. "How then should one pay respect, or have one pay respect indeed;
To one whom a man wishes to kill, that action is not fitting.

1613. "Is this of yours non-eternal or eternal, supernormal power, effulgence, strength, energy, and rebirth;
I ask you, serpent maiden, this matter, how was this mansion obtained by you?"

1614. "Was it obtained by chance, born of transformation, made by yourself, or given by the gods?
Tell me, serpent maiden, this matter, just as this mansion was obtained by you.

1615. "Not obtained by chance, not born of transformation for me, not made by myself, nor given by the gods;
Through my own actions, non-evil, through merit, this mansion was obtained by me.

1616. "What was your religious duty, what then was your holy life, of what well-practised deed is this the result;
Supernormal power, effulgence, strength, energy, and rebirth, and this great mansion of yours, O serpent maiden?

1617. "Both I and my husband, faithful, were masters in liberality;
My house was like a well, and ascetics and brahmins were satisfied.

1618. "Garlands and odour and cosmetics, lamps and sleeping place and dwelling;
Clothing, tasting, food and drink, attentively we gave gifts there.

1619. "That was my religious duty, that then was my holy life, of that well-practised deed this is the result;
Supernormal power, effulgence, strength, energy, and rebirth, and this great mansion of mine, O wise one.

1620. "If thus this mansion was obtained by you, you know the rebirth as the fruit of merits;
Therefore practise the Teaching diligently, so that you may dwell in the mansion again.

1621. "Here there are no ascetics and brahmins, to whom we might give food and drink, doer of good;
Tell me, being asked, this matter, how we may dwell in the mansion again.

1622. "For you have wealthy ones reborn here, sons and wife and dependents;
Towards them, by speech and by action, be always uncorrupted.

1623. "Thus you, O serpent maiden, without wickedness, protect by speech and by action;
Having stayed here in the mansion as long as life lasts, from here you go upward to the heavenly world.

1624. "Surely indeed that foremost king grieves, without you, whose minister you are;

Even a man brought to suffering, having met with you, would find happiness, even if sick.

1625. "Surely you speak the teaching of the good, O serpent maiden, the unsurpassed passage of benefit, well practised;
For in such misfortunes, the distinction of ones like me becomes evident.

1626. "Tell us, was this one obtained for nothing, tell us, did this one win at gambling;
Righteously acquired, thus this one says, how did you come into this one's hand?

1627. "He who was the lord and king there, this one defeated him by dice in gambling;
That defeated king gave me to this one, I was obtained by rule, without violence."

1608-1627. The meaning of these verses should be understood by the method already stated above.

Having heard the Great Being's words, exceedingly satisfied, Vimalā, having taken the Great Being, having bathed him with a thousand pots of scented water, at the time of bathing having given the Great Being divine garments, divine perfumes, garlands and so on, when he was adorned and prepared, fed him divine food. The Great Being, having eaten his meal, having had a decorated seat prepared, having sat down on the decorated Teaching-seat, expounded the Teaching with the grace of a Buddha. Making known that meaning, the Teacher said -

1628. "Just as the serpent Varuṇa asked a question of the wise one;
Likewise the serpent maiden too asked a question of the wise one.

1629. "Just as the wise one, when asked, pleased the serpent Varuṇa;
Likewise the wise one, when asked, pleased the serpent maiden too.

1630. "Having known both of them to be delighted, the great serpent and the serpent maiden, the wise one;
Unafraid, fearless, without hair standing on end, thus spoke to Varuṇa, the king of serpents.

1631. "Do not be afraid, O noble one, I am iron, by which this body is for your purpose;
Do your duty with the heart and meat, I myself will do according to your wish."

1628-1631. Therein, "unafraid" means unshaken. "Without hair standing on end" means one whose hair is not bristling through fear. "Thus spoke" means he spoke thus by way of investigation. "Do not obstruct" means do not fear thinking "I am doing the deed of betraying a friend," or do not think "How indeed shall I kill him now?" "Nāga" - he addresses Varuṇa. "Āyāhamasmī" means "I am iron," or this itself

is the reading. "I shall do it myself" means if you do not dare to kill me thinking "The Teaching has been heard by me in his presence now," then I myself, according to your disposition, shall do it myself.

The king of the nāgas said -

1632. "Wisdom indeed is the heart of the wise, we are well satisfied with your wisdom;
Let Anūnanāma obtain a wife today, let him convey him to the Kurus this very day."

Therein, "we are well satisfied with your wisdom" means we are well satisfied with your wisdom. "Anūnanāma" means the one whose name is complete, the demon general Puṇṇaka. "Let him obtain a wife today" means let him obtain a wife today; I give him my daughter Irandhati. "Let him convey" means this very day let Puṇṇaka convey him to the Kuru country.

And having said thus, Varuṇa the king of serpents gave Irandhati to Puṇṇaka.He, having obtained her, with a gladdened mind conversed with the Great Being. Making known that meaning, the Teacher said -

1633. "That Puṇṇaka, delighted and elated, having obtained the nāga maiden Irandhati;
With a joyful disposition, delighted in appearance, thus spoke to the foremost maker of the Kurus.

1634. "You made me endowed with a wife, and I, Vidhura, perform your function;
And I give you this jewel gem, this very day I will convey him to the Kurus."

1633-1634. Therein, "jewel gem" means wise one, I am pleased with your virtues and am worthy to perform a function befitting you; therefore I give you this jewel gem used by a universal monarch, and this very day I shall convey you to Indapatta.

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

1635. "May this friendliness be invincible for you, together with your dear wife, Kaccāna;
Joyful, pleased, glad at heart, delighted, having given the gem and the bed, lead her to Indapatta."

Therein, "invincible this" means may this friendliness of dear communal life together with your wife be invincible. With "joyful, pleased" and so on, he speaks of his state of being endowed with joy. "Lead to Indapatta" means lead her to Indapatta.

Having heard that, Puṇṇaka did so. Therefore it was said -

1636. "That Puṇṇaka, the foremost maker of the Kurus, seated him in front on a seat;
Having taken the maker of superior wisdom, he brought him to the city of Indapatta.

1637. "Just as the mind of a human being might go, even faster than that was his;
That Puṇṇaka brought the foremost maker of the Kurus to the city of Indapatta.

1638. "This city of Indapatta is seen, and charming mango groves in parts;
And I am endowed with my wife, and you have reached your own abode."

1636-1638. Therein, "just as the mind might go" means although the mind does not actually go, yet because it takes an object that is far away, it is called "gone"; therefore the meaning here should be understood thus: the going of that mind-made Sindh horse was even faster than the mind's taking of an object. "To Indapatta" - showing that he was still seated on the horse's back, he said thus. "To his own abode" - he said: and you have arrived at your own dwelling.

But on that day, towards the break of dawn, the king saw a dream.The dream was of such a form - At the gate of the king's dwelling stood a great tree having the aggregate of wisdom as its trunk, branches made of morality, fruits of the five dairy products, covered with decorated elephants, cattle, and horses. The great multitude, having made an offering to it, raising joined palms, paying homage, stood. Then a certain dark man, harsh, clothed in a red cloak, wearing red flowers at his ears, with a weapon in hand, having come, while the great multitude was lamenting, having cut that tree with its root, dragging it, having taken it and gone, again having brought it back, having placed it in its original place, departed. The king, examining that dream, thought: "Like the great tree is none other than Vidhura the Wise. Like the man who, while the great multitude was lamenting, having cut it with its root, having taken it and gone, is none other than the young man who, having taken the wise one, went. Just as he brought it back and having placed it in its original place, went, so that young man, having brought back that wise one, having placed him at the door of the Dhamma hall, will depart. Surely today we shall see the wise one" - having made this conclusion, filled with joy, having had the whole city adorned, having had the Dhamma hall prepared, having had a Dhamma seat prepared in the decorated jewelled pavilion, surrounded by the company of one hundred kings, ministers, city-dwellers, and country-folk, having consoled the great multitude saying "Today you will see the wise one; do not grieve," looking out for the arrival of the wise one, he sat down in the Dhamma hall. The ministers and others also sat down. At that moment, Puṇṇaka too, having brought down the wise one, having placed him right in the midst of the assembly at the door of the Dhamma hall, having taken Irandhati, went to the city of the gods itself. Making known that meaning, the Teacher said -

1639. "That Puṇṇaka, having laid aside the foremost maker of the Kurus, in the middle of the Dhamma hall;
Having mounted the thoroughbred, of superior beauty, departed through the sky in the atmosphere.

1640. "Having seen him, the king, supremely delighted, having risen, having embraced him with his arms;
Without wavering, in the middle of the Dhamma hall, he seated him on the chief seat."

1639-1640. Therein, "of superior beauty" means of not inferior beauty, of the highest beauty. "Without wavering" means monks, that king, having embraced the wise one, without wavering amidst the great multitude, without shrinking back, having taken

him by the hand, having turned him towards himself, caused him to sit on the decorated Teaching-seat.

Then the king, having exchanged friendly greetings with him, making a sweet friendly welcome, spoke a verse -

1641. "You are our trainer, like one who drives a harnessed chariot, the Kurus rejoice at seeing you;
Tell me, being asked, this matter, how was the release of the young man?"

Therein, "harnessed" means just as a charioteer drives a harnessed chariot, so you are our trainer in actions for our welfare by means of reason and method. "They rejoice in you" means having seen you, these inhabitants of the Kuru country rejoice at seeing you. "Of the young man" means how was your release from the young man? Or whatever was the release of the young man who was releasing you, by what reason did that come about - this is the meaning.

The Great Being said -

1642. "He whom you address as 'young man', O lord of men, he is not a human being, O foremost hero among men;
If you have heard of the demon named Puṇṇaka, he is indeed a minister of King Kuvera.

1643. "The earth-bearing serpent named Varuṇa, lofty, pure, endowed with beauty and strength;
Desiring his younger daughter, Irandhatī is the name of that serpent maiden.

1644. "For the sake of that slender-waisted beloved, he resolved upon my murder;
And he is endowed with his wife, and I am permitted, and the gem is obtained."

1642-1644. Therein, "he whom you address as 'young man'" means O lord of men, he whom you address as "young man." "Bhūmindhara" means one dwelling in the serpent realm of Bhūmindhara. "That serpent maiden" means the serpent maiden whom he, desiring, resolved upon my murder and set his mind in motion - that serpent maiden is named Irandhatī. "For the sake of the beloved" means great king, that king of serpents indeed, being pleased at the answering of questions on the four observance days, having honoured me with a jewel, went to the serpent realm; when the queen named Vimalā, not seeing that jewel, asked "Sire, where is the jewel?" he praised my status as a speaker of the Teaching. She, having become desirous of hearing my talk on the Teaching, aroused a longing in my heart. But the king of serpents, through misapprehension, said to his daughter Irandhatī - "Mother, your longing is for the flesh of the heart of Vidhura; seek a husband able to bring the flesh of his heart." She, while seeking, having seen a demon named Puṇṇaka, the nephew of Vessavaṇa, having known that his mind was bound to her, led him to her father's presence. Then he said to him "If you are able to bring the flesh of the heart of Vidhura the wise one, you shall obtain Irandhatī." Puṇṇaka, having brought a jewel gem for the use of a universal monarch from Mount Vepulla, having played dice together with you, having defeated me, obtained me. And I, having made him dwell in

my dwelling for three days, showed him great honour. He too, having made me grasp the horse's tail, having beaten me against trees and mountains in the Himalayas, being unable to kill me, having plunged into the seventh mass of wind and the mouth of the high-altitude wind, gradually having placed me on the summit of the Black Mountain, sixty yojanas in height, having assumed this and that form by way of the guise of a lion and so on, yet being unable to kill me, when asked by me the reason for killing, he told it. Then I spoke to him on the qualities of a good man.Having heard that, with a gladdened mind, he wished to bring me here.

Then I, having taken him, having gone to the serpent realm, expounded the Teaching to the king of serpents and to Vimalā. Thereupon the king of serpents and Vimalā and the entire assembly of serpents were pleased. The king of serpents, when I had dwelt there for six days, gave Irandhatī to Puṇṇaka. He, having obtained her, having become of gladdened mind, having honoured me with the jewel gem, being commanded by the king of serpents, having mounted the mind-made Sindh horse, himself having sat on the middle seat, having caused Irandhatī to sit on the rear seat, having caused me to sit on the front seat, having come here, having brought me down in the midst of the assembly, having taken Irandhatī, went to his own city. Thus, great king, that Puṇṇaka, for the sake of that slender-waisted beloved, resolved upon my murder. And thus, in dependence on me, he himself became endowed with a wife, and I was permitted by the king of serpents who was pleased having heard my talk on the Teaching, and from that Puṇṇaka this all-desire-granting jewel for the use of a universal monarch was obtained. Accept, Sire, this jewel - and he gave the precious thing to the king.

Thereupon the king, towards the break of dawn, wishing to tell the city-dwellers the dream seen by himself, having said "Sirs, city-dwellers, hear today the dream seen by me," said -

1645. "A tree indeed for me at the gateway has grown well, the aggregate of wisdom, with branches made of morality;
Established in meaning and in the Teaching, prudent, with cow-fruit, covered with elephants, cattle and horses.

1646. "When resounded with dancing, singing, and music, a man, having cut off the army, carried it away;
He, our one, has come to his abode, pay homage to this tree.

1647. "Whoever are delighted because of me, let them all manifest today;
Having made abundant gifts, pay homage to this tree.

1648. "Whoever are bound in my realm, let them all be released from bondage;
Just as he was freed from bondage, so let these be released from bondage.

1649. "Let them put aside their ploughs and celebrate this month, let the brahmins eat rice with meat;
Let those who abstain from intoxicants and those fond of liquor drink, from full dishes overflowing.

1650. "Let them constantly call out along the high road, and let them arrange strong

protection in the realm;
So that they would not harass one another, pay homage to this tree."

1645-1650. Therein, "the branch of one made of morality" means the branch made of morality of this tree. "In meaning and in the Teaching" means in growth and in intrinsic nature. "Established, prudent" means that tree made of wisdom is established. "With cow-fruit" means having the fruit of the five kinds of dairy products. "Covered with elephants, cattle and horses" means covered with decorated elephants, cattle and horses. "Resounded with dancing, singing, and music" means then, when the great multitude making an offering to that tree resounded at that tree with dancing and so on. "A man, having cut off the army, carried it away" means one dark man, having come, having cut off that tree, having put to flight the army that stood surrounding it, carried it away, having taken it and gone. Again that tree, having come, stood right at the door of our dwelling. He, our one, this wise one resembling a tree, has come to his abode. Now all of you pay esteem to this tree, set in motion great honour.

"Because of me" means hey, ministers, whoever are delighted with gladdened minds through fame obtained in dependence on me, let them all manifest their wealth. "Abundant" means thick, great. "Gifts" means presents. "Whatever" means including at least beasts and birds bound for the purpose of sport. "Let them release" means let them release. "Let them put aside their ploughs and celebrate this month" means having lifted up the ploughing ploughs and set them aside to one side, having had a drum beaten in the city, let all the people celebrate a great festival. "Let them eat" means let them consume. "Those who abstain from intoxicants" means here the prefix "a" is merely a particle; the meaning is let men who drink intoxicants, those fond of liquor, seated in their own respective drinking places, drink. "From full dishes" means with full plates. "Overflowing" means overflowing due to being overly full. "Let them constantly call out along the high road" means the meaning is let prostitutes standing along the decorated high road, the royal road, inside the city, constantly call out to people desirous of defilements under the influence of defilements. "Strong" means firmly. "So that" means the meaning is let them arrange protection so that, because of the protection being well arranged, having put aside their ploughs, while paying esteem to this tree, they would not harass one another.

When this was said thus by the king -

1651. "Harem-ladies and princes, merchants and brahmins;
They brought much food and drink to the wise one.

1652. "Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
They brought much food and drink to the wise one.

1653. "The country-folk have assembled, and the townspeople have assembled;
They brought much food and drink to the wise one.

1654. "Many people were pleased, having seen the wise one arrived;
When the wise one had arrived, the waving of garments took place."

1651-1654. Therein, "they brought" means thus commanded by the king, having prepared a great festival, having released all beings from bondage, all these harem-ladies and others, having prepared presents of various kinds, together with that sent food and drink to the wise one. "The wise one arrived" means when the wise one had arrived, having seen that wise one, the multitude of people were pleased.

The festival came to an end in a month. Then the Great Being, as if accomplishing the duty of a Buddha, expounding the Teaching to the public and instructing the king, having performed meritorious deeds such as giving and so on, having remained as long as life lasted, at the end of his life span was destined for heaven. Beginning with the king, all the city-dwellers too, standing firm in the wise one's exhortation, having performed meritorious deeds such as giving and so on, at the end of their life span filled the city of heaven.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too the Truth-finder was accomplished in wisdom and skilled in means indeed," connected the Jātaka - "At that time the wise one's mother and father were the great royal families, the chief wife was Rāhula's mother, the eldest son was Rāhula, Vimalā was Uppalavaṇṇā, Varuṇa the king of serpents was Sāriputta, the supaṇṇa king was Moggallāna, Sakka was Anuruddha, King Dhanañcaya the Korabyan was Ānanda, Puṇṇaka was Channa, the assembly was the Buddha's assembly, but Vidhura the Wise was myself, the Perfectly Enlightened One."

The Commentary on the Vidhura Jātaka is the ninth.

547. The commentary on the Vessantara Jātaka

The Commentary on the Ten Boons Discourse

"Phussatī of excellent radiant beauty" - this the Teacher spoke while dwelling near Kapilavatthu at the Nigrodha Monastery, referring to the shower of lotus petals. For when the Teacher, having set in motion the excellent wheel of the Teaching, having gone gradually to Rājagaha, having spent the winter there, with the Elder Udāyī as the one who pointed out the way, attended by twenty thousand who had eliminated the mental corruptions, went to Kapilavatthu on his first visit, then the Sakyan kings, having assembled saying "We shall see our foremost relative," investigating the Blessed One's dwelling place, having observed "The park of the Sākiyan Nigrodha is delightful," having made all the arrangements for care there, with scents, flowers and so on in their hands, going out to meet him, first sent the younger boys and city boys and city girls adorned with all decorations, then the princes and princesses. Immediately after them, themselves, having venerated the Teacher with scents, flowers, bath powders and so on, having taken the Blessed One, went to the Nigrodha Monastery itself. There the Blessed One, attended by twenty thousand who had eliminated the mental corruptions, sat down on the excellent Buddha-seat that had been prepared. For at that time the Sākiyans were by nature conceited, stubborn in conceit. They, having thought "This Prince Siddhattha is younger than us, our youngest, our nephew, our son, our grandson," said to the younger boys and princes and princesses "You pay homage to the Blessed One; we shall sit behind you."

When they had thus sat down without paying homage, the Blessed One, having observed their disposition, thinking "My relatives do not pay homage to me; come

now, I shall make them pay homage," having attained the fourth meditative absorption which is the foundation for direct knowledge, having emerged from it, having risen up into the sky, as if scattering the dust of his feet upon their heads, performed a wonder similar to the Twin Miracle at the foot of the Kaṇḍamba tree. King Suddhodana, having seen that marvel, said "Venerable sir, on the day of your birth, when you were brought for the purpose of paying homage to Kāḷadevala, having seen your feet turn over and become established on the head of the brahmin, I paid homage at your feet. This was my first homage. And again on the day of the ploughing festival, having seen that the shadow of the rose-apple tree did not turn away while you were seated on the royal couch in the shade of the rose-apple tree, I paid homage at your feet. This was my second homage. Now, having seen this wonder never seen before, I pay homage at your feet. This is my third homage." But when the king had paid homage, there was not even a single Sākiyan who was able to stand without paying homage; all paid homage indeed.

Thus the Blessed One, having made his relatives pay homage, having descended from the sky, sat down on the excellent Buddha-seat that had been prepared. And when the Blessed One was seated, the gathering of relatives reached its peak; all, having become one-pointed in mind, sat down. Then a great cloud, having arisen, rained down a shower of lotus petals; copper-coloured water flowed below with a rushing sound. Those who wished to be wetted were wetted. On the body of one who did not wish to be wetted, not even a single drop fell. Having seen that, all became filled with wonder and amazement. "Oh, how wonderful! Oh, how marvellous! Oh, the great majesty of the Buddhas, at whose gathering of relatives such a shower of lotus petals rained down!" - the monks raised up a discussion. Having heard that, the Teacher, having said "Not only now, monks; in the past too at my gathering of relatives a great cloud rained down a shower of lotus petals indeed," being requested by them, brought up the past.

In the past, in the Sivi country, in the city of Jetuttara, a great king named Sivi, while exercising kingship, obtained a son named Sañjaya. He, when that one had come of age, having brought from the Madda king's family a princess named Phussatī, having handed over the kingdom, made Phussatī the queen-consort. Her former connection was this - Ninety-one cosmic cycles from now, a Teacher named Vipassī arose in the world. While he was dwelling in dependence on the city of Bandhumatī in the deer-park called Khema, a certain king sent to King Bandhumā a golden garland worth a hundred thousand together with priceless sandalwood essence. But the king had two daughters. He, wishing to give that present to them, gave the sandalwood essence to the elder and gave the golden garland to the younger. Both of them, having thought "We shall not adorn our own bodies with this; we shall venerate the Teacher himself," said to the king "Father, let us venerate the One of Ten Powers with the sandalwood essence and the golden garland." Having heard that, the king accepted saying "Good!" The elder had fine sandalwood powder made, filled a golden casket, and had it taken up. The younger sister, however, had the golden garland made into a breast-plate garland and had it taken up in a golden casket. Both of them, having gone to the deer-park monastery, the elder, having venerated the golden-coloured body of the One of Ten Powers with sandalwood powder, having sprinkled the remaining powder in the perfumed chamber, made the aspiration "Venerable sir, may I become the mother of a Buddha such as you in the future." The younger sister too, having

venerated the golden-coloured body of the Truth-finder with a breast-plate made from the golden garland, made the aspiration "Venerable sir, until the attainment of arahantship, may this ornament not be absent from my body." The Teacher too gave thanksgiving to them.

Both of them, having remained as long as life lasted, were reborn in the heavenly world. Among them, the elder sister, wandering in the round of rebirths from the heavenly world to the human world and from the human world to the heavenly world, at the end of ninety-one cosmic cycles, at the time of the arising of our Buddha, became the Buddha's mother, Queen Mahāmāyā by name. The younger sister too, wandering in the round of rebirths in just the same way, in the time of Kassapa, the One of Ten Powers, was reborn as the daughter of King Kikī. She, because of being born with a chest adorned with a breast-plate garland as if made by the art of painting, having become a maiden named Uracchadā, at the age of sixteen, having heard the Teacher's thanksgiving after the meal, having become established in the fruition of stream-entry, afterwards, on the very day her father attained the fruition of stream-entry while listening to the thanksgiving after the meal, having attained arahantship, having gone forth, she attained final Nibbāna. King Kikī also obtained seven other daughters. Their names were -

> "Samaṇī and Samaṇaguttā, Bhikkhunī and Bhikkhadāyikā;
> Dhammā and Sudhammā, and the seventh Saṅghadāsī."

They, in this arising of a Buddha -

> "Khemā and Uppalavaṇṇā, and Paṭācārā and Gotamī;
> Dhammadinnā and Mahāmāyā, and Visākhā the seventh."

Among them, Phussatī, having been named Sudhammā, having performed meritorious deeds such as giving and so on, as the fruit of the sandalwood powder offering made to Vipassī, the Perfectly Enlightened One, because of being born with a body as if anointed with red sandalwood essence, having become a maiden named Phussatī, wandering in the round of rebirths among gods and humans, afterwards was reborn as the queen-consort of Sakka, the king of gods. Then, when she had remained as long as life lasted and the five advanced signs had arisen, Sakka, the king of gods, having known that her life was exhausted, having taken her with great glory, having gone to the Nandana pleasure garden, there, having seated her on a decorated couch, himself having sat down beside the couch, said this: "Dear lady Phussatī, I give you ten boons; take them" - thus saying, he spoke the first verse in this Great Vessantara Jātaka adorned with a thousand verses -

1655. "Phussatī, O one of excellent radiant beauty, choose ten boons;
O one with beautiful limbs on earth, whatever is dear to your mind."

Thus this great Vessantara proclamation of the Teaching was established in the heavenly world.

Therein, "Phussatī" - he addresses her by name. "Of excellent radiant beauty" means endowed with excellent radiance of beauty. "Tenfold" means of ten kinds. "On earth" means having made it as to be taken on earth, "choose" - he says "take." "One with beautiful limbs" means endowed with the beautiful foremost characteristic, the

excellent mark. "Whatever is dear to your mind" means whatever is dear to your mind, that take in ten portions - he says.

She, not knowing her own nature of being subject to pass away, being heedless, spoke the second verse -

1656. "Homage to you, king of gods, what evil was done by me?
You dislodge me from this delightful place, like the wind a tree growing on the earth."

Therein, "homage to you" means homage to you be."What evil" means she asks: "What evil was done by me in your presence?" "Growing on the earth" means a tree.

Then, having known her state of heedlessness, Sakka spoke two verses -

1657. "Neither have you done any evil, nor are you disagreeable to me;
But your merit is exhausted, therefore I speak thus to you.

1658. "Death is near to you, separation will come to be;
Accept these ten boons from me who is giving."

1657-1658. Therein, "therefore I speak thus to you" means therefore I say thus to you. "Separation from you" means there will be separation of you from us."To one giving" means to one who is giving.

She, having heard the word of Sakka, having known with certainty her own death, accepting a boon, said -

1659. "If you have given me a boon, Sakka, lord of all beings;
Venerable one, may I be there in the dwelling of King Sivi.

1660. "With blue eyes and blue eyebrows, and blue-eyed like a hind;
Phussatī by name, may I be seen there, O first of givers.

1661. "May I obtain a son, a giver of boons, accessible to begging, not stingy;
Venerated by rival kings, famous, glorious.

1662. "While I am bearing the embryo, may my middle limb be not raised;
May my belly be not raised, like a bow evenly carved.

1663. "May my breasts not fall, may there be no grey hairs, O Vāsava;
May no dust cling to my body, and may I be able to release even one condemned to death.

1664. "Resounding with the cries of peacocks and herons, attended by groups of excellent women;
Crowded with hunchbacks, cloth-workers and servants, praised by bards and Magadhan panegyrists.

1665. "Where variegated door-bolts resound, where people are awakened with liquor and meat;
Venerable one, may I be there as the dear chief queen of King Sivi."

1659-1665. "There, of King Sivi" means she, surveying the entire surface of Jambudīpa, having seen the dwelling of King Sivi as befitting herself, aspiring to the state of queen-consort there, spoke thus. "Like a hind" means for a one-year-old young doe has blue eyes; hence she spoke thus. "May I be seen there" means there too may I be by this very name. "May I obtain" means may I obtain. "Giver of boons" means a donor of excellent gifts, whether asked or unasked, among adorned heads, pairs of eyes, hearts, flesh, blood, white parasols, sons, and wives. "Belly" shows in its own nature what was said as "the middle limb." "Carved" means just as a bow properly carved by a skilful bow-maker has a non-protruding middle, is balanced like a scale-beam, and is even, so may my belly be of such form.

"May they not fall" means having fallen they should not become pendulous. "May there be no grey hairs, O Vāsava" means O Vāsava, best of gods, may there be no grey hairs on my head; may they not appear. "Grey hairs on the head" is also a reading. "And even one condemned to death" means may I be able to release by my own power a wrongdoer, a criminal against the king, a thief who has reached the state of being condemned to death. By this she indicates her own state of sovereignty. "Praised by bards and Magadhans" means praised by bards and Magadhans who announce the time by way of praise at mealtimes and so on. "Resounding with variegated door-bolt hinges" means proclaimed by door shutters variegated with the seven jewels, making a delightful sound similar to the sound of the five-part musical ensemble. "Awakened with liquor and meat" means in such a dwelling of King Sivi, where people are being roused with liquor and meat saying "drink, eat," may I be his queen-consort - thus she took these ten boons.

Therein, the state of being King Sivi's queen-consort is the first boon, having blue eyes is the second, having blue eyebrows is the third, the name "Phussatī" is the fourth, the acquisition of a son is the fifth, having a non-protruding belly is the sixth, having non-pendulous breasts is the seventh, the state of having no grey hair is the eighth, the state of having subtle skin is the ninth, and the ability to release those condemned to death is the tenth boon.

Sakka said -

1666. "Those ten boons given by me, O you beautiful in all limbs;
In the realm of King Sivi, all those boons you will obtain."

Then Sakka, the king of gods, gave ten boons to Phussatī, and having given them, gave thanks, having said "Dear lady Phussatī, may all those succeed for you." Making known that meaning, the Teacher said -

1667. "Having said this, Maghavā, the king of gods, husband of Sujā;
Having given a boon to Phussatī, Vāsava gave thanks."

Therein, "gave thanks" means having given the boons thus "You will obtain all those boons," he was delighted and satisfied in mind - this is the meaning.

The Ten Boons Discourse is finished.

The Commentary on the Himavanta

Thus she, having taken the boons, passed away from there and was reborn in the womb of the queen-consort of the Madda king. And being born, she was born with a body as if scattered with sandalwood powder. Therefore, on her name-giving day, they gave her the name "Phussatī." She, having grown up with a great retinue, at the age of sixteen was one bearing the highest beauty. Then the great king Sivi, having brought her for the sake of his son Prince Sañjaya, having raised the parasol over him, having made her the foremost of the sixteen thousand women, established her in the position of queen-consort. Therefore it was said -

> "Passed away from there, she Phussatī, was reborn in the warrior caste;
> In the city of Jetuttara, she came together with Sañjaya."

She was dear and agreeable to Sañjaya. Then Sakka, reflecting upon her, having seen "Of the boons granted by me to Phussatī, nine boons have been fulfilled," thought "But the boon of a son has not yet succeeded; I shall make that too succeed for her." At that time the Great Being was dwelling in the Tāvatiṃsa god realm, and his life span was exhausted. Having known that, Sakka, having gone to his presence, having said "Sir, it is fitting for you to go to the human world; it is fitting there to take conception in the womb of the queen-consort of King Sivi," having obtained the acknowledgment of him and of sixty thousand other young gods who were subject to pass away, went to his own place. The Great Being too, having passed away from there, arose there, and the remaining young gods too were reborn in the houses of sixty thousand councillors. When the Great Being had entered the womb, Phussatī, having become a woman with longing, having had six alms-halls built at six places - at the four city gates, in the middle of the city, and at the door of the king's dwelling - distributing six hundred thousand daily, wished to give a great gift.

The king, having heard her longing, having summoned the sign-reading brahmins, asked them. The interpreters of signs - "Great king, a being delighting in giving has arisen in the queen's womb; he will not reach satisfaction through giving," they said. Having heard that, the king, with a satisfied mind, having had six alms-halls built, established the aforesaid kind of giving. From the time of the Bodhisatta's taking of conception, there was no measure to the king's income. By the power of his merit, the kings of the entire Jambudīpa sent presents. The queen, bearing the embryo with a great retinue, when ten months were complete, wishing to see the city, informed the king. The king, having had the city decorated like the city of the gods, having placed the queen upon an excellent chariot, had her circumambulate the city. When she had reached the middle of the merchants' street, the kamma-born winds stirred. Then the ministers reported to the king. Having heard that, having had a lying-in-chamber built for her right in the merchants' street, he had her take up residence there. She gave birth to a son there. Therefore it was said -

> "Having carried for ten months, while circumambulating the city;
> In the middle of the merchants' street, Phussatī gave birth to me."

The Great Being, having come forth from his mother's womb, being pure, having opened his eyes, came forth. As soon as he had come forth, stretching out his hand to his mother, he said "Mother, I will give a gift; is there anything of wealth for you?" Then his mother, having placed a bag containing a thousand pieces of gold coins in

his outstretched hands, said "Dear son, give a gift according to your disposition." For the Great Being spoke together with his mother just upon being born in three instances: in the Umaṅga Jātaka, in this Jātaka, and in his final individual existence. Then on his name-giving day, because of being born in the merchants' street, they gave him the name "Vessantara."

Therefore it was said -

> "My name is not from my mother, nor of paternal origin;
> I was born in the merchants' street, therefore he was Vessantara."

But on the very day of his birth, a she-elephant traversing the sky, having brought an all-white elephant calf deemed supremely auspicious, having placed it in the station of the state elephant, departed. Because it had arisen by making the Great Being the condition, they gave it the name "Paccaya." On that very day, sixty thousand boys were born in the houses of the ministers. The king, having avoided the faults of being excessively tall and so on, appointed sixty-four nurses with pendulous breasts and sweet milk for the Great Being. He also appointed one nurse each for the sixty thousand boys born together with him. He grew up together with the sixty thousand boys, with a great retinue. Then the king had a prince's ornament worth a hundred thousand made for him. He, at the age of four or five, having taken it off and given it to the nurses, when it was being given back by them, did not accept it. They reported to the king. The king, having heard that, saying "Let what was given by my son be a royal gift indeed," had another one made. The prince gave that one too. Thus during his childhood alone, he gave ornaments to the nurses on nine occasions.

But at the age of eight, having gone to the excellent mansion, seated on the surface of the royal couch, he thought "I give only external gifts; that does not satisfy me. I wish to give internal gifts. If anyone were to request my head, having cut off the head, I would give it to him. If indeed anyone were to request my heart, having split open the chest, having extracted the heart, I would give it. If one were to request my eyes, having plucked out the eyes, I would give them. If one were to request the flesh of the body, having cut the flesh from the entire body, I would give it. If indeed anyone were to request my blood, having taken the blood, I would give it. And furthermore, if anyone were to say 'Be my slave,' having declared myself to him, having made myself a slave, I would give myself." As he was thus reflecting on his intrinsic nature, this great earth, two hundred thousand yojanas thick plus forty thousand, trembled, roaring like a majestic noble elephant. Sineru, the king of mountains, having bent down like a well-steamed bamboo shoot, stood facing the city of Jetuttara. With the sound of the earth, the rain god, thundering, rained a momentary shower, untimely lightning flashes went forth, the ocean was stirred. Sakka, the king of gods, clapped his hands; the Great Brahmā gave applause. From the surface of the earth up to the Brahmā world, there was a single uproar.

And this too was said -

> "When I was a boy, eight years old by birth;
> Then, having sat down in the mansion, I considered giving a gift.
>
> "I would give my heart, my eye, and also my flesh and blood;
> I would give my body, having declared it, if anyone were to request of me.

"As I was reflecting on my intrinsic nature, without trembling, without shrinking;
The earth trembled there, with Sineru and its forest-wreath."

The Bodhisatta, at the very time of sixteen years, attained accomplishment in all crafts. Then his father, wishing to give him the kingdom, having consulted together with his mother, having brought from the royal family of the Madda kings a princess named Maddī, a maternal uncle's daughter, having made her the foremost of sixteen thousand women as queen-consort, consecrated the Great Being in the kingdom. The Great Being, from the time he was established in the kingdom, distributing six hundred thousand daily, carried on the great giving. Afterwards Queen Maddī gave birth to a son. They received him with a golden net; therefore they gave him the name "Prince Jāli." At the time of his walking on foot, she gave birth to a daughter. They received her with a black antelope skin; therefore they gave her the name "Kaṇhājinā." The Great Being, six times a month, mounted upon the back of the decorated excellent elephant, inspected the six alms-halls. At that time, in the Kāliṅga country there was a drought, the crops did not succeed, and a great fear of famine arose among the people. The people, being unable to live, resorted to thievery. The country-folk, oppressed by famine, having assembled in the royal courtyard, complained to the king. Having heard that, when the king said "What is it, dear ones?" they reported that matter to him. The king, having dismissed them saying "Good, dear ones, I shall cause the rain god to rain," even though having undertaken the precepts and observing the Observance day, was unable to cause the rain god to rain. He, having assembled the citizens, asked "I, having undertaken the precepts, even while observing the Observance day for a week, was unable to cause the rain god to rain; what indeed should be done?" If, Sire, you are unable to cause the rain god to rain, there is in the city of Jetuttara a son of King Sañjaya named Vessantara, who delights in giving. He has, it is said, an all-white state elephant; wherever it went, the rain god rained. It is fitting to send brahmins and have that elephant requested; command it.

He, having accepted saying "Very well," having assembled the brahmins, having selected from among them eight persons accomplished in virtue and beauty, having given them expenses, sent them saying "Go, having requested the elephant from Vessantara, bring it." The brahmins, having gone gradually to the city of Jetuttara, having eaten a meal at the place of giving, having made their own bodies scattered with dust and smeared with dirt, on the full moon day, wishing to request the elephant from the king, at the time of the king's coming to the place of giving, went to the eastern gate. The king too, thinking "I shall inspect the place of giving," right early, having bathed, having eaten food of various excellent flavours, having adorned himself, mounted upon the back of the decorated excellent elephant, went to the eastern gate. The brahmins, not obtaining an opportunity there, having gone to the southern gate, having stood at an elevated place, having looked at the place of giving at the king's eastern gate, at the time of his coming to the southern gate, having stretched out their hands, said three times "Victory to the venerable Vessantara!" The Great Being, having seen those brahmins, having sent the elephant to the place where they stood, seated on the elephant's back, spoke the first verse -

1668. "With overgrown armpit hair, nails, and body hair, with stained teeth, with dusty heads;
Having raised their right arms, what do the brahmins request of me?"

The brahmins said -

1669. "We request a jewel, O king, the increaser of the Sivi realm;
Give the excellent elephant, with tusks like plough-poles, capable of carrying loads."

Therein, "capable of carrying loads" means capable of lifting.

Having heard that, the Great Being, having thought "I wish to give internal gifts beginning with my head, but these request of me only external gifts; I shall fulfil their wishes," seated upon the excellent back of the elephant, spoke the third verse -

1670. "I give, I do not waver, whatever the brahmins request of me;
The tusked elephant in rut, fit for riding, the best of elephants."

And having promised -

1671. "Having descended from the elephant's back, the king, whose mind was devoted to generosity,
Gave a gift to the brahmins, the increaser of the Sivi realm."

1668-1671. Therein, "fit for riding" means the royal vehicle. "With a mind exceeding in generosity" means the king whose mind was exceeding in generosity. "Gave a gift to the brahmins" means he, for the purpose of looking for an unadorned place on the elephant, having circumambulated three times, not seeing an unadorned place, having taken a golden water-vessel filled with water scented with a mixture of flowers, having said "Come from here," having taken the elephant's trunk resembling a decorated silver chain, having placed it in their hands, having poured water, he gave the adorned elephant to the brahmins.

The ornament on its four feet was worth four hundred thousand, the ornament on both sides two hundred thousand, the woollen blanket underneath the belly a hundred thousand, on the back the pearl net, the jewel net, and the golden net - three nets worth three hundred thousand, the ornament on both ears two hundred thousand, the covering blanket on the back a hundred thousand, the frontal globe ornament a hundred thousand, the three head-wreaths three hundred thousand, the ear-crest ornament two hundred thousand, the ornament of the two tusks two hundred thousand, the svastika ornament on the trunk a hundred thousand, the tail ornament a hundred thousand, the mounting ladder a hundred thousand, the feeding trough a hundred thousand - setting aside the priceless articles, the ornaments mounted on the body were twenty-two hundred thousand. Thus, for now, this much wealth is worth twenty-four hundred thousand. Now the jewel on the umbrella knob, the crest-jewel, the jewel on the pearl necklace, the jewel on the goad, the jewel on the pearl necklace wrapping the elephant's neck, the jewel on the elephant's frontal globe - these six were priceless, and the elephant too was priceless - thus together with the elephant there were seven priceless things; he gave all of those to the brahmins. Likewise he gave five hundred families of attendants of the elephant

together with the elephant keepers and elephant guardians. Together with the giving itself, there were earthquakes and so on for him by the very method stated above. Making known that meaning, the Teacher said -

1672. "Then there was what was terrifying, then there was what was hair-raising;
When the noble elephant was given away, the ground trembled.

1673. "Then there was what was terrifying, then there was what was hair-raising;
When the noble elephant was given away, the city was agitated then.

1674. "The city was in turmoil, and the sound was extensive and great;
When the noble elephant was given away, the increaser of the Sivi realm."

1672-1674. Therein, "then there was" means then it was. "Noble elephant" means the elephant known as a noble elephant. "The city was agitated then" means then the city of Jetuttara was stirred up.

The brahmins, it is said, having obtained the elephant at the southern gate, having sat down on the elephant's back, surrounded by a great multitude, drove through the middle of the city. The great multitude, having seen them, said "Hey, brahmins, you have mounted our elephant; from where was the elephant obtained by you?" The brahmins, pushing aside the great multitude with hand gestures and so on, saying "The elephant was given to us by the Great King Vessantara; who are you?" having gone through the middle of the city, departed through the northern gate. The citizens, angry with the Bodhisatta on account of the turning away of the deity, having assembled at the king's gate, made a great reproach. Therefore it was said -

"The city was in turmoil, and the sound was extensive and great;
When the noble elephant was given away, the increaser of the Sivi realm.

"Then here a sound arose, tumultuous, frightful, great;
When the noble elephant was given away, the city was agitated then.

"Then here a sound arose, tumultuous, frightful, great;
When the noble elephant was given away, the increaser of the Sivi realm."

Therein, "sound" means the sound of reproach; "extensive" because of being spread out; "great" because of having risen upward. "The increaser of the Sivi realm" means the one who causes the growth of the Sivi country.

Then, having become agitated in mind by his gift, the city-dwellers reported to the king. Therefore it was said -

1675. "Fierce warriors and princes, merchants and brahmins;
Elephant riders, royal bodyguards, charioteers, and infantry soldiers.

1676. "The entire market town, and the Sivi people assembled;
Having seen the elephant being led away, they reported to the king.

1677. "Your son Vessantara is destroying your country, O lord;
How could he give away our elephant, the serpent venerated by the country?

1678. "How then would he give us the elephant, with tusks like plough-poles, with large thighs;
Knowing the terrain of all battles, all white, the best of elephants.

1679. "Covered with a pale-yellow blanket, in rut, an enemy-crusher;
Tusked, with a tail-hair fan, white, resembling Mount Kelāsa.

1680. "With white umbrella, with trappings, with elephant doctor, with elephant keepers;
The foremost vehicle, the royal mount, he gave the elephant to the brahmins."

1675-1680. Therein, "uggā" means risen up, well-known. "Nigamo" means the townspeople who are householders. "Vidhamaṃ deva te raṭṭhan" means O lord, your country is being destroyed. "Kathaṃ no hatthinaṃ dajjā" means for what reason would he give our elephant, deemed supremely auspicious, to the brahmins dwelling in the Kāliṅga country. "Khettaññuṃ sabbayuddhānan" means able to know the terrain, ground and frontlines of all battles. "Dantin" means fitted with delightful tusks. "Savālabījanin" means together with a tail-hair fan. "Saupādheyyan" means with trappings. "Sāthabbanan" means with an elephant physician. "Sahatthipan" means with elephant keepers, by way of five hundred families of elephant attendants, elephant trainers and elephant guardians.

And having said thus, again too they said -

1681. "Whoever would give food and drink, cloth and lodgings;
This indeed is a proper gift, this indeed is worthy of a brahmin.

1682. "This is your hereditary king, the increaser of the Sivi realm;
How does your son Vessantara distribute the elephant, Sañjaya?

1683. "If you will not do this word of the Sivis;
Methinks the Sivis will take you into their hands together with your son."

1681-1683. Therein, "hereditary king" means a great king who has come down by tradition. "Distributes" means gives. "The Sivis will take into their hands" means the inhabitants of the Sivi country together with his son will take him into their own hands.

Having heard that, the king, with the perception that "these wish to have Vessantara killed," said -

1684. "Let the country be lost, and let the kingdom also perish;
I would not, by the word of the Sivis, banish the prince, who is blameless,
From his own kingdom, for he is indeed my legitimate son.

1685. "Let the country be lost, and let the kingdom also perish;
I would not, by the word of the Sivis, banish the prince, who is blameless,
From his own kingdom, for he is indeed my own offspring.

1686. "And I would not be treacherous to him, for he is of noble virtue;
There would be ill-repute for me, and I would generate much evil;

How could we have Vessantara, our son, killed with a knife?"

1684-1686. Therein, "let it be lost" means let it not be, the meaning is let it not exist. "Endowed with noble morality" means endowed with noble moral practice and with noble accomplishment of good conduct. "We shall slay" means we shall slay.

Having heard that, the Sivis said -

1687. "Do not harm him with stick or knife, for he is not worthy of imprisonment;
Banish him from the kingdom, let him dwell on the Vaṅka mountain."

Therein, "do not harm him with stick or knife" means O lord, do not have him killed with stick or knife. "For he is not worthy of imprisonment" means he is not even worthy of imprisonment.

The king said -

1688. "If this is the desire of the Sivis, we shall not reject the desire;
Let him stay this night, and let him enjoy sensual pleasures.

1689. "Then at the end of the night, towards the rising of the sun;
The Sivi people, having become united, let them banish him from the kingdom."

1688-1689. Therein, "let him stay" means while giving exhortation to his children and wife, let him stay, and he says "give him permission for one night."

They accepted the king's word saying "let him stay for just one night."Then the king, having dismissed them, sending a message to his son, having addressed the doer, sent him to his presence. He, having accepted saying "Very well," having gone to Vessantara's dwelling, reported that incident. Making known that meaning, the Teacher said -

1690. "Rise up, doer of good, hurrying, having gone, speak to Vessantara;
'The Sivi people are angry with you, O lord, and the townspeople have assembled.

1691. "Fierce warriors and princes, merchants and brahmins;
Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
The entire market town, and the Sivi people assembled.

1692. "At the end of this night, towards the rising of the sun;
The Sivi people, having become united, banish him from the kingdom.'

1693. "He, the doer, hastening, sent by the Sivi king;
Adorned with bracelets on his hands, well-clothed, decorated with sandalwood.

1694. "Having bathed his head in the water, adorned with jewelled earrings;
He approached the charming city, the dwelling of Vessantara.

1695. "There he saw the prince, delighting in his own city;
Surrounded by ministers, like Vāsava among the deities.

1696. "He, having gone there, hurrying, the doer said to Vessantara;
'I will tell you of suffering, do not be angry with me, O bull among charioteers.'

1697. "Having paid homage, crying, the doer said to the king;
You are my husband, great king, a bringer of all sensual pleasures.

1698. "I will tell you of suffering, in this matter may they reassure me;
The Sivi people are angry with you, O lord, and the townspeople have assembled.

1699. "Fierce warriors and princes, merchants and brahmins;
Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
The entire market town, and the Sivi people assembled.

1700. "At the end of this night, towards the rising of the sun;
The Sivi people, having become united, banish him from the kingdom."

1690-1700. Therein, "prince" means the king who had come to be known by the term "prince" because of the existence of his mother and father. "Delighting" means seated having attained pleasure while speaking praise of the gift given by himself. "Surrounded by ministers" means surrounded by sixty thousand ministers who were conascent with himself, seated on the royal throne beneath a raised white parasol. "I will tell" means I shall explain. Therein, "may they reassure me" means he spoke thus with the intention: "O lord, may your feet reassure me who am weary through inability to bear telling the announcement of the consolation of suffering; say to me 'speak confidently.'"

The Great Being said -

1701. "For what reason are the Sivi people angry with me, I do not see any wrong-doing;
Explain that to me, O doer of good, why do they banish me?"

Therein, "in what" means in which reason. "Explain" means speak in detail.

The doer said -

1702. "Fierce warriors and princes, merchants and brahmins;
Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
They criticise the giving of elephants, therefore they banish him."

Therein, "criticise" means they become angry.

Having heard that, the Great Being, having become filled with pleasure, said -

1703. "I would give my heart and eye, what use is external wealth to me;
Unwrought gold or gold, pearls, lapis lazuli, and gems.

1704. "Even my right arm, having seen beggars who have come;
I would give, I would not waver, my mind delights in giving.

1705. "Let all the Sivis banish me or kill me;

I will never refrain from giving, let them cut me into seven pieces."

1703-1705. Therein, "when beggars have come" means when beggars had come, having seen those beggars. They will never refrain from giving; I will never refrain from giving.

Having heard that, the doer, it being neither given by the king nor given by the citizens, speaking a further message by his own idea alone, said -

1706. "Thus the Sivi people said, and the townspeople assembled;
By the bank of the Kontimārā river, towards Mount Arañjara;
By which way the banished ones go, let one of good conduct go by that."

Therein, "Kontimārāya" means by the bank of the river named Kontimārā. "Girimārañjaraṃ pati" means having turned to face the mountain named Ārañjara. "Yena" means by which road kings banished from the kingdom go, by that let one of good conduct, Vessantara too, go - thus the Sivi people spoke, he said. This, it is said, he spoke having been possessed by a deity.

Having heard that, the Bodhisatta said: "Good, I shall go by the road gone by those who cause offence. But the citizens do not banish me for any other fault; they banish me because the elephant was given by me. Even this being so, I shall give a great gift of seven hundreds. Let the citizens give me the opportunity to give a gift for one day; having given a gift tomorrow, I shall go on the third day." Having said this, he said -

1707. "I shall go by that way, by which the corrupters go;
Bear with me for a night and day, until I give a gift."

Having heard that, the doer, having said "Very well, Sire, I shall tell the townspeople," departed. The Great Being, having dismissed him, having summoned Mahāsenagutta, having arranged the great gift of seven hundreds, saying 'Dear son, I shall give tomorrow a great gift called the gift of seven hundreds; prepare seven hundred elephants, seven hundred horses, seven hundred chariots, seven hundred women, seven hundred cows, seven hundred male slaves, and seven hundred female slaves, and provide food and drink and so on of various kinds, at least including liquor, everything fit to be given,' having dismissed the ministers, alone having gone to Maddī's dwelling place, having sat down on the surface of the royal couch, he carried on a conversation together with her. Making known that meaning, the Teacher said -

1708. "He addressed the king, Maddī, beautiful in all her limbs;
Whatever wealth and grain was given to you by me exists.

1709. "Unwrought gold or gold, many pearls and lapis lazuli;
All that you should deposit, and whatever paternal wealth is yours."

1708-1709. Therein, "you should deposit" means you should store away as treasure. "Paternal" means come from the father.

1710. "The king's daughter spoke to him, Maddī, beautiful in all her limbs;
Where, O lord, shall I deposit it? Tell me this when asked."

Therein, "spoke to him" means having thought "For so long a time my husband Vessantara has never before said 'deposit the wealth'; only now does he say it; where indeed should it be deposited? I shall ask him," she spoke to him.

Vessantara said -

1711. "You should give to the virtuous, Maddī, a gift as is proper;
For there is nothing beyond giving, the support of all living beings."

Therein, "you should give" means dear Maddī, without depositing in granaries and so on, depositing a treasure that follows one, you should give to the virtuous. "For nothing beyond giving" means there is indeed nothing called a support that surpasses giving.

She accepted his word saying "Good!" Then, exhorting her even further, he said -

1712. "Towards the children, Maddī, you should show kindness, and towards your mother-in-law and father-in-law;
And whoever would consider himself your husband, you should attend on him attentively.

1713. "If no husband would consider you, by separation from me;
Seek another husband, do not become emaciated without me."

1712-1713. Therein, "you should show kindness" means you should show compassion, friendliness. "And whoever would consider himself your husband" means dear lady, whoever, when I have gone, will consider you thinking "I shall be your husband," him too you should attend on attentively. "By separation from me" means by your separation together with me, if anyone should not consider you thinking "I shall be your husband," then seek another husband by yourself. "Do not become emaciated without me" means having been without me, do not become emaciated, do not become weary - this is the meaning.

Then Maddī, having thought "Why indeed does this one speak such an utterance to me?" asked "Why, Sire, do you speak this inappropriate talk?" The Great Being, having said "Dear lady, because the elephant was given by me, the Sivi people, angered, are banishing me from the kingdom; tomorrow, having given the great gift of seven hundreds, on the third day I shall depart from the city," said -

1714. "For I go to the forest, terrible, filled with beasts of prey;
My life is in doubt, alone in the great forest."

Therein, "in doubt" means amidst many enemies, for me, a delicate one, alone, dwelling in the forest, whence is life? He said thus with the intention "I shall certainly die."

1715. "The king's daughter spoke to him, Maddī, beautiful in all her limbs;
"Alas, why do you speak thus, you speak evil indeed.

1716. "This is not the principle, great king, that you should go alone;
I too go by that way, by which you go, O warrior.

1717. "Either death together with you, or life without you;
That very death is better, than if I should live without you.

1718. "Having kindled a fire, concentrated into a single flame;
There death is better for me, than if I should live without you.

1719. "Just as a she-elephant follows a forest elephant, a tusker;
Roaming in mountain fastnesses, on even and uneven ground.

1720. "Thus I will follow you, taking the sons behind;
I will be easy to support for you, I will not be difficult to support for you."

1715-1720. Therein, "abhumme" means you would indeed speak to me what is not factual. "This is not the principle" means this is not the intrinsic nature, this is not the reason. "That very" means whatever death there is together with you, that very death is better. "There" means in that funeral pyre which had become a single mass of flames. "Jessantaṃ" means wandering.

And having said thus, she, again describing a region of the Himalayas as if previously seen, said -

1721. "Seeing these princes, charming and speaking pleasantly;
Seated in a cluster of trees, you will not remember the kingdom.

1722. "Seeing these princes, charming and speaking pleasantly;
Playing in a cluster of trees, you will not remember the kingdom.

1723. "Seeing these princes, charming and speaking pleasantly;
In the delightful hermitage, you will not remember the kingdom.

1724. "Seeing these princes, charming and speaking pleasantly;
Playing in the charming hermitage, you will not remember the kingdom.

1725. "Seeing these princes, wearing garlands, adorned;
In the delightful hermitage, you will not remember the kingdom.

1726. "Seeing these princes, wearing garlands, adorned;
Playing in the charming hermitage, you will not remember the kingdom.

1727. "When you see the boys dancing, wearing garlands;
In the delightful hermitage, you will not remember the kingdom.

1728. "When you see the boys dancing, wearing garlands;
Playing in the charming hermitage, you will not remember the kingdom.

1729. "When you see an elephant, a tusker sixty years old;
Roaming alone in the forest, you will not remember the kingdom.

1730. "When you see an elephant, a tusker sixty years old;
Wandering in the evening and morning, you will not remember the kingdom.

1731. "When the bull elephant, sixty years old, going before the herd to the cattle pen of the she-elephant group;
Will make a heron's cry;
Having heard that roaring of his, you will not remember the kingdom.

1732. "In the forest clearings on both sides, when you see, O giver of desires;
In the forest teeming with beasts of prey, you will not remember the kingdom.

1733. "Having seen the deer in the evening, come wearing five garlands;
And the kimpurisas dancing, you will not remember the kingdom.

1734. "When you will hear the shouting, of the flowing river;
And the singing of the kimpurisas, you will not remember the kingdom.

1735. "When you will hear the shouting, of the one dwelling in mountain caves;
Of the howling owl, you will not remember the kingdom.

1736. "When of the lion and the tiger, of the rhinoceros and the gayal;
In the forest you will hear the fierce beasts, you will not remember the kingdom.

1737. "When you see a peacock dancing, surrounded by peahens, covered with tail feathers, seated on the mountain top;
You will not remember the kingdom.

1738. "When you see a peacock dancing, surrounded by peahens, egg-born, with colourful wings;
You will not remember the kingdom.

1739. "When you see a peacock dancing, surrounded by peahens, blue-necked and crested;
You will not remember the kingdom.

1740. "When you see in winter, the earth-grown plants in bloom;
Emitting fragrance, you will not remember the kingdom.

1741. "When in the winter month, you see the green earth;
Covered with red insects, you will not remember the kingdom.

1742. "When you see in winter, the earth-grown plants in bloom;
The kuṭaja and the bimbajāla, the flowering lodda and paddhaka;
Emitting delight, you will not remember the kingdom.

1743. "When in the winter month, you see the forest in bloom;
And the paths with hanging flowers, you will not remember the kingdom."

1721-1743. Therein, "charming" means speaking sweetly. "Of the herd of she-elephants" means of the group of female elephants. "Of the herd" means going, proceeding in front of the elephant herd. "From both sides" means on both sides. "Forest expanses" means clusters of forest. "Granting desires" means granting all my

desires. "Of the Sindhu" means of the river. "Of the howling owl" means of the owl bird that is howling. "Of wild beasts" means of beasts of prey. For in the evening time that sound will be like the sound of a five-part musical ensemble; therefore, having heard their sound, you will not remember the kingdom, she says. "With tail-feathers" means covered with plumage. "Seated on the summit" means always seated on the mountain top. "Mattakāsina" is also a reading; the meaning is seated having become intoxicated with the vanity of sensual pleasure. "A net of bimba" means a tree with red shoots. "Fallen flowers" means hanging flowers, fallen flowers.

Thus Maddī, as if a dweller in the Himalayas, praised the Himalayas with this many verses.

The Commentary on the Himavanta is finished.

The Commentary on the Giving Chapter

Queen Phussatī too, thinking "A harsh message has gone to my son; what indeed is he doing? Having gone, I shall find out," having gone by a concealed vehicle, standing at the door of the royal bedchamber, having heard their conversation, lamented piteously. Making known that meaning, the Teacher said -

1744. "Having heard their lamentation, of the son and daughter-in-law;
She lamented piteously, the king's daughter, glorious.

1745. "Better for me to have eaten poison, from a precipice I would fall;
Having bound with a rope I would die, why Vessantara, my son,
Do they banish, who is blameless?

1746. "A teacher, a master of giving, accessible to begging, not stingy;
Venerated by rival kings, famous, glorious;
Why do they banish Vessantara, my son, who is blameless?

1747. "A being who supports his mother and father, who honours the elders in the family;
Why do they banish Vessantara, my son, who is blameless?

1748. "Beneficial to the king, beneficial to the queen, beneficial to relatives and friends;
Beneficial to the whole country, why Vessantara, my son,
They banish him who is blameless."

1744-1748. Therein, "the king's daughter" means Phussatī, the daughter of the King of Madda. "I would fall" means I would fall. "Having bound with a rope I would die" means having bound my neck with a rope, I would die. "Why" means thus, while I am still not dead, for what reason do they banish my blameless son from the kingdom? "A reciter" means one who has gone beyond the three Vedas, and who has attained accomplishment in various crafts.

Thus she, having lamented piteously, having consoled her son and daughter-in-law, having gone to the presence of the king, said -

1749. "Like honey swarmed by flies, like mangoes fallen to the ground;

Thus will your country become, when they banish the blameless one.

1750. "Like a swan with worn-out feathers, in a small lake without water;
Abandoned by your ministers, you alone, O king, will be exhausted.

1751. "Therefore I say to you, great king, may the benefit not pass you by;
Do not, by the word of the Sivis, banish him who is blameless."

1749-1751. Therein, "swarmed by flies" means like honey swarmed by flies. "Like mangoes fallen to the ground" means like ripe mangoes fallen on the ground. It explains: thus, when my son has been banished, your country will become common to all. "Like one whose bowl has been emptied" means like one whose bowl has trickled away. "Abandoned by ministers" means having been discarded by the sixty thousand ministers who were conascent with my son. "You will be exhausted" means you will become weary. "By the word of the Sivis" means by the word of the Sivis, do not banish him, my blameless son.

Having heard that, the king said -

1752. "I show esteem for the Teaching, banishing the banner of the Sivis;
I banish my own son, for he is more dear to me than life."

Its meaning is - Dear lady, I, banishing the banner of the Sivis, the prince Vessantara, exiling him, show esteem for the traditional principle of the ancient kings of the Sivi kingdom; therefore even if he is more dear to me than life, even so I banish him.

Having heard that, she, lamenting, said -

1753. "Whose banner-tops before, like blooming kaṇikāra flowers;
Follow him as he goes, today he alone will go.

1754. "Whose banner-tops before, like kaṇikāra forests;
Follow him as he goes, today he alone will go.

1755. "Whose military units before, like blooming kaṇikāra flowers;
Follow him as he goes, today he alone will go.

1756. "Whose military units before, like kaṇikāra forests;
Follow him as he goes, today he alone will go.

1757. With the radiance of the colour of red insects, the pale-yellow woollen blankets of Gandhāra;
Follow him as he goes, today he alone will go.

1758. "He who before goes by elephant, by palanquin and by chariot;
Today that King Vessantara, how does he go on foot?

1759. "How will he, whose limbs are anointed with sandalwood, awakened by dancing and singing,
Carry the razor, the hide, the hatchet, and the carrying pole with basket?"

1760. "Why will they not bring orange robes and antelope skins;

For one entering the great forest, why do they not bind bark garments?"

1761. "How do people who have gone forth as royalty wear bark garments;
How will Maddī put on a bark garment of kusa grass?

1762. "Having worn Kāsi cloths, and linen and Koṭumbara cloth;
Wearing garments of kusa-grass, how will Maddī manage?

1763. "Having travelled about by litter, by palanquin and by chariot;
How does she today, with unblemished limbs, go on foot along the path?

1764. "She whose hands are soft-palmed, and whose feet are delicately nurtured;
How does she today, with unblemished limbs, go on foot along the path?

1765. "She whose feet are soft-palmed, and whose feet are delicately nurtured;
Even wearing golden slippers, she goes as if being crushed;
How does she today, with unblemished limbs, go on foot along the path?

1766. "She who, garlanded, goes in front of thousands of women;
How does she today, with unblemished limbs, go alone to the forest?

1767. "She who, having heard a jackal, would tremble in a moment before;
How does she today, with unblemished limbs, go to the forest, the timid one?

1768. "She who, when the owl of Indra's clan cries out;
Having heard it roaring, frightened, trembles like a spirit-possessed woman;
How does she today, with unblemished limbs, go to the forest, the timid one?

1769. "Like a she-bird whose young have been killed, having seen the empty nest;
For a long time I shall grieve with suffering, having come to this empty city.

1770. "Like a she-bird whose young have been killed, having seen the empty nest;
Emaciated and pale I shall become, not seeing my dear sons.

1771. "Like a she-bird whose young have been killed, having seen the empty nest;
I shall run here and there, not seeing my dear sons.

1772. "Like an osprey whose young have been killed, having seen the empty nest;
For a long time I shall grieve with suffering, having come to this empty city.

1773. "Like an osprey whose young have been killed, having seen the empty nest;
Emaciated and pale I shall become, not seeing my dear sons.

1774. "Like an osprey whose young have been killed, having seen the empty nest;
I shall run here and there, not seeing my dear sons.

1775. "She, surely, like a cakkavākī bird, in a small lake without water;
For a long time I shall grieve with suffering, having come to this empty city.

1776. "She, surely, like a cakkavākī bird, in a small lake without water;
Emaciated and pale I shall become, not seeing my dear sons.

1777. "She, surely, like a cakkavākī bird, in a small lake without water;
I shall run here and there, not seeing my dear sons.

1778. "Thus as I was wailing, the king my blameless son;
Banished from the kingdom to the forest, methinks I will give up life."

1753-1778. Therein, "like kaṇikāra trees" means like kaṇikāra trees fully in bloom, because of being adorned with golden ornaments and golden garments. "Follow him as he goes" means they follow Vessantara going for the purpose of pleasure grove, forest, sport and so on. "Today he alone" means he, today, having become alone, will go. "Military units" means elephant units and so on. "Pale-yellow woollen blankets of Gandhāra" means red woollen blankets arisen in the Gandhāra country, worth a hundred thousand each, wrapped around by the army. "Will carry" means having placed on the shoulder, will carry. "Entering" means of one entering. "Why do they not bind bark garments" means why do those who know how to bind not bind bark garments? "Royal renouncers" means those who, having been kings, went forth. "Khoma and Koṭumbara cloths" means cloths arisen in the Khoma country and the Koṭumbara country.

"She how today" means she, how today? "Of unblemished limbs" means one whose limbs are unreproached. "She goes as if being crushed" means she goes as if standing trembling and trembling. In "She who, of thousands of women" and so on, "assu" is a particle; the meaning is "yā" (she who). "Yā sā" is also a reading. "Sivā" means a female jackal. "Pure" means formerly dwelling in the city. "Of the Inda clan" means of the Kosiya clan. "Like a Vāruṇī" means like a female slave possessed by a deity, a demoness. "With suffering" means with the suffering of sorrow from separation from sons. "Come to my city" means having come to this dwelling of my sons, when my sons have gone. "Dear sons" - he said this with reference to both Vessantara and Maddī. "Whose young are destroyed" means whose offspring are destroyed. "Banished from the kingdom to the forest" means if he banishes him from the kingdom.

Having heard the sound of the queen's lamentation, all the Sivi maidens of Sañjaya assembled and cried out. Having heard the sound of their crying, in the dwelling of the Great Being too they cried out in the same way. Thus in the two royal families, some, being unable to remain in their own composure, having fallen like sal trees crushed by the force of the wind, rolling about, lamented. Making known that meaning, the Teacher said -

1779. "Having heard her lamentation, all the many women in the inner palace;
Having raised their arms, they cried out, the Sivi maidens assembled.

1780. "Like sal trees crushed down, trampled by the wind;
Sons and wife lie in Vessantara's dwelling.

1781. "Harem-ladies and princes, merchants and brahmins;
Having raised their arms, they cried out, in Vessantara's dwelling.

1782. "Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
Having raised their arms, they cried out, in Vessantara's dwelling.

1783. "Then at the end of the night, towards the rising of the sun;
Then King Vessantara approached to give a gift.

1784. "Give garments to those desiring garments, give spirits to the drunkards;
Give food to those needing food, bestow it properly.

1785. "And do not harass any paupers who have come here;
Satisfy them with food and drink, let them go honoured.

1786. "Then here a sound arose, tumultuous, frightful, great;
Because of giving they banish him, yet again you gave a gift.

1787. "Intoxicated by those, even exhausted, paupers rush together;
When the great king departs, the increaser of the Sivi realm.

1788. "They have cut down indeed, dear sir, a tree, a tree bearing various fruits;
Just as they banish Vessantara from the kingdom, who is blameless.

1789. "They have cut down indeed, dear sir, a tree, a tree granting all desires;
Just as they banish Vessantara from the kingdom, who is blameless.

1790. "They have cut down indeed, dear sir, a tree, bearing the flavour of all desires;
Just as they banish Vessantara from the kingdom, who is blameless.

1791. "Those who are old and those who are young, and those of middle stature;
Having raised their arms, they cried out, when the great king was departing;
The increaser of the Sivi realm.

1792. "The demons, the excellent rains, and the women's quarters of the king;
Having raised their arms, they cried out, when the great king was departing;
The increaser of the Sivi realm.

1793. "The women also there cried out, those who were in that city;
When the great king departs, the increaser of the Sivi realm.

1794. "Those brahmins and those ascetics, and other paupers too;
Having raised their arms, they cried out, 'Not the Teaching indeed, friend!'

1795. "Just as King Vessantara, while sacrificing in his own city;
By the word of the Sivis, is banished from his kingdom.

1796. "Having given seven hundred elephants, adorned with all ornaments;
With golden trappings, the great elephants, clothed in golden caparisons;

1797. "Mounted by village headmen, with spears and goads in hand;
This King Vessantara, is banished from his kingdom.

1798. "Having given seven hundred horses, adorned with all ornaments;
Of good breed by birth, Sindh horses, swift vehicles.

1799. "Mounted by elephant trainers, bearing short swords and bows;

This King Vessantara, is banished from his kingdom.

1800. "Having given seven hundred chariots, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.

1801. "Mounted by village headmen, with bows in hand, wearing armour;
This King Vessantara, is banished from his kingdom.

1802. "Having given seven hundred women, each one standing in a chariot;
Armoured with strings of gold coins, adorned with gold.

1803. "With yellow ornaments, yellow garments, decorated with yellow adornments;
With long eyelashes, cheerful, with good perception, slender-waisted;
This King Vessantara, is banished from his kingdom.

1804. "Having given seven hundred cows, all with milk-pails;
This King Vessantara, is banished from his kingdom.

1805. "Having given seven hundred female slaves, and seven hundred male slaves;
This King Vessantara, is banished from his kingdom.

1806. "Having given elephants, horse-carriages, and adorned women;
This King Vessantara, is banished from his kingdom.

1807. "Then there was what was terrifying, then there was what was hair-raising;
When the great giving was given away, the ground trembled.

1808. "Then there was what was terrifying, then there was what was hair-raising;
When the king with joined palms, is banished from his kingdom."

1779-1808. Therein, "the Sivi maidens" means monks, having heard the sound of Phussatī's lamentation, all the women of Sañjaya, the Sivi king, having assembled together, cried out and lamented. "In Vessantara's dwelling" means there, having heard the sound of the women's crying, in Vessantara's dwelling too, having cried out in the same way, in the two royal families some, being unable to remain in their own composure, having fallen like sal trees crushed by the force of the wind, rolling about, lamented. "Then at the end of the night" means monks, thereupon, after the passing of that night, when the sun had risen, the attendants of the giving announced to the king "The gift has been prepared." Then King Vessantara, having bathed right early, adorned with all ornaments, having eaten food of pleasant flavour, surrounded by the public, approached the place of giving to give the great gift of seven hundreds.

"Give" means having gone there, commanding the sixty thousand ministers, he spoke thus. "Spirituous liquor" means he knows "the gift of intoxicants is indeed fruitless"; even this being so, he had it given, thinking "Let not drunkards, having reached the place of giving, be able to say 'At Vessantara's place of giving we did not obtain liquor.'" "Paupers" means do not harass even a single one among the pauper folk. "Honoured" means he says: having been venerated by me, just as they go praising me, so you should do likewise.

Thus he gave the great gift of seven hundreds: seven hundreds of elephants with

golden ornaments, with golden banners, covered with golden nettings; and seven hundreds of horses of the same kind; seven hundreds of chariots fenced with lion hides and so on, variegated with various jewels, with golden banners; seven hundreds of women, warrior maidens and others, adorned with all ornaments, bearing the highest beauty; seven hundreds of well-disciplined, well-trained male slaves; likewise seven hundreds of female slaves; seven hundreds of cows with excellent bull leaders, milch cows with rounded udders; and immeasurable drinks and foods - thus the great gift of seven hundreds. While he was thus giving the gift, the inhabitants of the city of Jetuttara - warriors, brahmins, merchants, workers, and others - lamented: "Lord, Vessantara, the inhabitants of the Sivi country banish you saying 'He gives gifts,' yet you still give gifts." Therefore it was said -

1809. "Then here a sound arose, tumultuous, frightful, great;
Because of giving they banish him, yet again you gave a gift."

But the recipients of the gift, having received the gift, having fallen as if with feet cut off, turning back and rolling about, lamented with a loud voice: "Now, it is said, King Vessantara, having made us destitute, will enter the forest; from now on, to whose presence shall we go?" Making known that meaning, the Teacher said -

1810. "Intoxicated by those, even exhausted, paupers rush together;
When the great king departs, the increaser of the Sivi realm."

Therein, "te su mattā": the syllable "su" is merely a particle; the meaning is "those paupers." "Mattā kilantāvā" means having become as if intoxicated and as if exhausted. "Sampatanti" means having rolled over, they fall to the ground. "Acchecchuṃ vatā" means they cut down; "vatā" is merely a particle."In such a way" means for whatever reason. "Atiyakkhā" means exorcists and fortune-tellers too. "Vassavarā" means eunuchs and harem-guardians. "Vacanatthenā" means by reason of the word. "Samhā raṭṭhā nirajjatī" means he departs from his own country. "Gāmaṇīyehi" means with elephant trainers. "Ājānīyevā" means of noble birth. "Gāmaṇīyehi" means with horse trainers. "Illiyācāpadhāribhī" means with those bearing short swords and bows. "Dīpe athopi veyyagghe" means fenced with leopard skins and tiger skins. "Ekamekā rathe ṭhitā" means he, it is said, having placed each woman-jewel in a chariot and having surrounded her with eight slave-women of eight complexions, gave them.

"Nikkharajjūhī" means with waist-bands made of golden threads. "Āḷārapamhā" means having large eyes and cheeks. "Hasulā" means whose talk is preceded by a smile. "Susaññā" means having beautiful hips. "Tanumajjhimā" means having a slender middle part like the palm of the hand. At that time, however, the deities announced to the kings on the surface of Jambudīpa: "King Vessantara is giving a great gift." Therefore those warriors, having come by the power of the deities, having taken those women, departed. "Kaṃsupadhāraṇā" means here "kaṃsa" is the name for silver; the meaning is that he gave them together with a milk-pail made of silver. "Padinnamhī" means when being given away. "Sampakampathā" means it trembled by the power of the giving. "Yaṃ pañjalikato" means when that King Vessantara, having given the great gift, having raised joined palms, paying homage to his own giving, saying "May this be a condition for my omniscient knowledge," stood with

joined palms - even then it was terrifying; at that moment the earth trembled. This is the meaning. "Nirajjatī" means having done thus, he just departs; no one prevents him. This is the meaning.

Moreover, while he was still giving the gift, evening came. He, having gone to his own dwelling, having thought "Having paid homage to my mother and father, I shall go tomorrow," went by a decorated chariot to the dwelling place of his mother and father. Queen Maddī too, thinking "Having gone together with my husband, I shall have my mother and father give their permission," went together with him. The Great Being, having paid homage to his father, spoke of his intention to depart. Making known that meaning, the Teacher said -

1811. "He addressed the king, Sañjaya, the best among the righteous;
You have banished me, O lord, I go to the Vaṅka mountain.

1812. "Whatever beings, great king, those who have been and those who will be;
Unsatisfied indeed with sensual pleasures, they go to Yama's realm.

1813. "I myself oppressed my own people, while sacrificing in my own city;
By the word of the Sivis, from my own kingdom I was banished.

1814. "That misery I will endure, in the forest teeming with beasts of prey;
Frequented by sword-bearing panthers, I make merit;
You sink in the mire."

1811-1814. Therein, "the best among the righteous" means the highest among righteous kings. "You have banished" means you drive out from the country. "Those that have been" means those of the past. "Those that will be" means those who will exist in the future, and those born in the present. "Yama's domain" means the place where King Yama's command holds sway. "I myself oppressed my own people" means I oppressed the very citizens of my own city. Doing what? While sacrificing in my own city. However, in the Pāḷi "so aha" is written. "I was banished" means I departed. "That misery" means whatever suffering is to be endured by one dwelling in the forest, that I will endure. "In the mire" means he says: but you sink in the mire of sensual pleasure.

Thus the Great Being, having spoken with his father in these four verses, having gone to his mother's presence, having paid homage, seeking permission for the going forth, spoke thus -

1815. "Permit me, mother, the going forth is pleasing to me;
I myself oppressed my own people, while sacrificing in my own city;
By the word of the Sivis, from my own kingdom I was banished.

1816. "That misery I will endure, in the forest teeming with beasts of prey;
Frequented by sword-bearing panthers, I make merit;
You sink in the mire."

Having heard that, Phussatī said -

1817. "I allow you, son, may your going forth succeed;

And this beautiful Maddī, with good perception, slender-waisted;
Let her remain here with the children, what will she do in the forest?"

1815-1817. Therein, "may it succeed" means may she be prosperous through meditative absorption. "Let her stay" means let her stay, he says let her be right here.

Vessantara said -

1818. "I would not endeavour to lead even a slave girl to the forest unwillingly;
If she wishes, let her follow; if she does not wish, let her stay."

Therein, "unwillingly" means mother, what indeed is this you say? I would not endeavour to lead even a slave girl unwillingly.

Then, having heard the son's talk, the king proceeded to beg his daughter-in-law. Making known that meaning, the Teacher said -

1819. "Thereupon the great king proceeded to beg his daughter-in-law;
'Do not let one of sandal-wood conduct bear dust and dirt.'

1820. "Do not, having worn Kāsi cloths, wear a garment of kusa-grass;
Painful is dwelling in the wilderness, do not go to one endowed with the marks."

1819-1820. Therein, "proceeded" means monks, having heard the son's talk, the king proceeded to beg his daughter-in-law. "Of sandal-wood conduct" means one whose body is covered with red sandalwood. "Do not go to one endowed with the marks" means do not go to the forest, you who are endowed with beautiful marks.

1821. "The king's daughter spoke to him, Maddī, beautiful in all her limbs;
I would not wish for that happiness, which would be mine without Vessantara."

Therein, "spoke to him" means she spoke to her father-in-law.

1822. "The great king spoke to her, the increaser of the Sivi realm;
Come now, Maddī, listen to what things are difficult to bear in the forest.

1823. "Many insects and grasshoppers, mosquitoes and honey-bees;
They too would harm you there, that would be more painful for you.

1824. "See other terrors too, dwelling near the rivers;
Snakes called boa constrictors, non-venomous but of great power.

1825. "They, whether human or deer, even one who has come near;
Having encircled with wealth, they bring under their own control.

1826. "There are also other black-maned ones, bears by name, misery-bringing beasts;
A man seen by them, climbing a tree, is not freed.

1827. "Clashing their horns, with sharp-tipped, piercing blows;
Buffaloes wander here, towards the river Sotumbara.

1828. "Having seen herds of deer, cattle wandering in the forest;
Like a cow longing for her calf, what will you do, Maddī?

1829. "Having seen the terrible monkeys fallen on the tree-tops;
Through unfamiliarity with the terrain, Maddī, there will be great fear for you.

1830. "You who, having heard a jackal, would tremble in a moment before;
You, having arrived at the crooked path, what will you do, Maddī?

1831. "When the midday time stands still, when the birds have settled down;
The great forest seems to resound, why do you wish to go there?"

1822-1831. Therein, "spoke to her" means he spoke to his daughter-in-law."See other terrors too" means look at other terrors that are fear-producing as well. "Dwelling near the rivers" means in a place frequented by rivers, in a nearby place; the meaning is dwelling on the river bank. "Without poison" means without wages. "Even come near me" means the meaning is that they have come near, into bodily contact with oneself. "Misery-bringing beasts" means beasts that cause misery, beasts that bring suffering - this is the meaning. "Towards the river Sotumbara" means on the bank of the river named Sotumbarā. "Herds" means herds; or this itself is the reading. "Like a cow longing for her calf" means not seeing your children, like a cow longing for her calf, what will you do? The syllable "va" here is merely an indeclinable particle. "Fallen" means falling. "Terrible" means dreadful and ugly. "Leaping ones" means monkeys. "Through unfamiliarity with the terrain" means through unskilfulness in the forest ground. "Will be" means will be. "Having heard a jackal" means having heard the sound of a female jackal. "In a moment" means again and again. "You tremble" means you are frightened. "Seems to resound" means it will be as if roaring, as if resounding.

1832. "The king's daughter spoke to him, Maddī, beautiful in all her limbs;
Whatever terrors in the forest you have declared to me;
All of them I shall endure, I shall just go, O bull among charioteers.

1833. "Kāsa grass, kusa grass, thorny shrubs, usīra root, and muñja reed -
I shall push aside with my chest, I shall not be one of wrong conduct for him.

1834. "By many practices indeed, a maiden finds a husband;
By restraint of the belly, and by binding of the jaw.

1835. "By service to the fire, and by immersion in water;
Widowhood is painful in the world, I shall just go, O bull among charioteers.

1836. "Even to eat leftovers is not fitting for her;
Whoever, having taken her by the hand, drags her against her will;
Widowhood is painful in the world, I shall just go, O bull among charioteers.

1837. "Seizing by the hair and throwing, and dragging on the ground;
Having given and departing, much suffering, not trifling;
Widowhood is painful in the world, I shall just go, O bull among charioteers.

1838. "Fair-skinned, hostile to widows, having given, thinking themselves fortunate;
They drag her against her will, as crows do an owl;
Widowhood is painful in the world, I shall just go, O bull among charioteers.

1839. "Even living in a prosperous relatives' home, with bronze vessels shining;
I would indeed not receive harsh words, from brothers or female friends;
Widowhood is painful in the world, I shall just go, O bull among charioteers.

1840. "A river without water is naked, a country without a king is naked;
A widow too is naked, even if she has ten brothers;
Widowhood is painful in the world, I shall just go, O bull among charioteers.

1841. "A flag is the mark of a chariot, smoke is the mark of fire;
A king is the mark of a country, a husband is the mark of a woman;
Widowhood is painful in the world, I shall just go, O bull among charioteers.

1842. "She who is poor when he is poor, wealthy when he is wealthy, is renowned;
Her indeed the gods praise, for she does what is difficult to do.

1843. "I shall follow my husband, always wearing ochre robes;
Even if the earth were not to break for her, widowhood is painful for a woman.

1844. "Even the earth bounded by the ocean, bearing much wealth;
Filled with various jewels, I would not wish for without Vessantara.

1845. "How indeed is the heart of those, very harsh indeed are women;
Who, when their husband is afflicted, seek happiness for themselves.

1846. "When the great king departs, the increaser of the Sivi realm;
Him I shall follow, for he is the giver of all my desires."

1832-1846. Therein, "spoke to him" means monks, Maddī, having heard the king's word, spoke to that king. "I shall endure" means I shall bear, I shall accept."Poṭakila" means poṭakila grass. "I shall push aside" means having divided in two, I shall go before Vessantara. "By restraint of the belly" means by fasting, by enduring hunger. "And by binding of the jaw" means since women with broad hips and stooping sides obtain a husband, having beaten the hip-board with the jaw and having bent the sides with a binding, a maiden obtains a husband. "Bitter" means disagreeable. "I shall just go" means I shall indeed go.

"Even to eat is not fitting for her" means even to eat leftovers is indeed unsuitable for that widow. "Whoever" means whoever is of low birth seizes that widow by the hand and drags her even against her will. "Seizing by the hair and throwing, and dragging on the ground" means having done these acts of contempt - seizing a husbandless woman by the hair with hands and feet, throwing, and casting on the ground - they transgress. "Having given" means a stranger, having given such much, not trifling suffering to a husbandless woman, does not depart but stands looking on without suspicion.

"Fair-skinned" means having a skin complexion produced by bathing powder."Hostile to widows" means men who desire widowed women. "Having given" means having given just some trifling wealth. "Thinking themselves fortunate" means thinking "we are fortunate." "Against her will" means that widow, husbandless, unwilling."As crows do an owl" means they drag her about like crows do an owl. "With bronze vessels shining" means shining with the radiance of golden vessels. "Living" means even while living in such a relatives' home. "She would indeed not receive harsh words" means from brothers and female friends who say such words as "This woman is without a husband, she has become a burden on us alone for as long as she lives" and so on, she indeed does not receive harsh words, words of reproach. "A distinguishing mark" means the cause of being well-known.

"She who is poor when he is poor" means O lord, a woman endowed with fame who, at the time of suffering of her own poor husband, herself also being poor, is only in suffering, and at the time of his wealth, together with him becomes wealthy and attains happiness - her indeed the gods praise. "Abhijjantyā" means of one who is splitting. Even if the entire earth does not split for a woman, and she becomes the lord of that entire earth, even so widowhood is indeed painful - this is the meaning. "Very harsh indeed are women" means well harsh indeed are women.

1847. "The great king spoke to her, Maddī, beautiful in all her limbs;
These are your young sons, Jālī and Kaṇhājinā, both;
Having put them down, go to one endowed with the marks, we shall nourish you."

Therein, "Jālī and Kaṇhājinā, both" means Jālī and Kaṇhājinā - both."Having put down" means having put these down, go.

1848. "The king's daughter spoke to him, Maddī, beautiful in all her limbs;
Dear to me are my little children, O lord, Jālī and Kaṇhājinā, both;
They will delight us there, in the forest, while we live in sorrow."

Therein, "they will delight us" means those children will delight us there in the forest. "While we live in sorrow" means they will delight the hearts of those whose sorrow has not departed. This is the meaning.

1849. "The great king spoke to her, the increaser of the Sivi realm;
Having eaten rice of fine grain, pure, with meat sauce;
Eating tree fruits, how will the children fare?"

1850. "Having eaten from a plate weighing a hundred palas, golden with a hundred lines;
Eating from tree leaves, how will the children fare?"

1851. "Having worn Kāsi cloths, and linen and Koṭumbara cloth;
Wearing garments of kusa-grass, how will the children fare?"

1852. "Having travelled about by litter, by palanquin and by chariot;
Running about on foot, how will the children fare?"

1853. "Having slept in a pinnacle building, sheltered with bolted doors;

Sleeping at the root of a tree, how will the children fare?"

1854. "Having slept on divans, on woollen carpets with variegated rugs;
Sleeping on grass mats, how will the children fare?"

1855. "Having been anointed with perfume, and with aloe and sandalwood;
Wearing muddy dirt, how will the children fare?"

1856. "Their limbs fanned with chowries and peacock-feather fans, delicately nurtured;
Touched by gadflies and mosquitoes, how will the children fare?"

1849-1856. Therein, "on a plate of a hundred palas" means on a golden bowl made of a hundred palas. "On woollen carpets with variegated rugs" means on large-backed black woollen carpets and variegated rugs. "With chowries and peacock-feather fans" means their limbs fanned with chowries and peacock-feather fans.

Thus, while they were still conversing, the night became light, the sun rose.Having brought a decorated chariot yoked with four Sindh horses for the Great Being, they placed it at the king's gate. Maddī too, having paid homage to her mother-in-law and father-in-law, having asked permission from the remaining women, having taken the two sons, having gone ahead of Vessantara, stood in the chariot. Making known that meaning, the Teacher said -

1857. "The king's daughter spoke to him, Maddī, beautiful in all her limbs;
Do not lament, O lord, and do not be displeased;
As we shall be, so will the children be.

1858. "Having said this, she departed, Maddī, beautiful in all her limbs;
By the Sivi road she followed, taking the sons, the auspicious one."

1857-1858. Therein, "by the Sivi road" means by the road to be travelled by the Sivi king. "Followed" means she went to him, having descended from the palace and mounted the chariot - this is the meaning.

1859. "Then King Vessantara, the warrior, having given a gift;
Having paid homage to father and mother, and having circumambulated them keeping them on his right.

1860. Having quickly mounted the chariot yoked with four horses, the carriage;
Taking children and wife, he set out to the Vaṅka mountain."

1859-1860. Therein, "then" means monks, at the time when that Maddī had mounted the chariot and was standing. "Having given" means having given a gift yesterday. "And having circumambulated him keeping him on his right" means and having circumambulated him. "Naṃ" is merely a particle.

1861. "Then King Vessantara, where many people were;
Having informed you, we go, may the relatives be healthy."

Its meaning is - Monks, thereupon King Vessantara, where many people had stood thinking "We shall see King Vessantara," having sent the chariot there, taking leave of the public, said "Having informed you, we go, may the relatives be healthy." Therein, "taṃ" is merely a particle. Monks, thereupon King Vessantara said to the relatives - "Having informed you, we go; may you be happy and free from suffering."

Thus the Great Being, having addressed the public, having exhorted them saying "Be diligent, perform meritorious deeds such as giving and so on," departed. But as the Bodhisatta was departing, his mother, thinking "Let my son who delights in giving give gifts," sent carts filled with the seven precious things together with ornaments on both sides. He too, having taken off the ornamental goods that were upon his own body, having given to the beggars who had arrived on eighteen occasions, gave away all the rest. He, having departed from the city, wished to turn back and look.Then, dependent on his mind, at the place the size of the chariot, the great earth split open and, having turned around like a potter's wheel, made the chariot face towards the city. He looked at the dwelling place of his mother and father. For that reason there was an earthquake. Therefore it was said -

> Having gone out from the city, when he turned back and looked;
> Then too the earth trembled, with Sineru and its forest-wreath."

But having looked himself, in order to make Maddī also look, he spoke a verse -

1862. "Come now, Maddī, observe, it appears like a charming sight;
The residence of the Sivi chief, my paternal dwelling."

Therein, "observe" means look at.

Then the Great Being, having turned back the sixty thousand councillors born at the same time and the remaining people, driving the chariot, said to Maddī - "Dear lady, if beggars come from behind, look out for them." She too sat looking back. Then four brahmins, unable to reach his great gift of seven hundreds, having come to the city, having asked "Where is King Vessantara?" when it was said "Having given the gift, he has gone," having asked "Having taken something, he has gone?" having heard "He has gone by chariot," followed after, thinking "We shall request the horses from him." Then Maddī, having seen them approaching, informed: "Beggars are coming, my lord." The Great Being stopped the chariot. They, having come, requested the horses. The Great Being gave the horses. Making known that meaning, the Teacher said -

1863. "The brahmins followed him, they entreated him for horses;
Being entreated, he supplied four horses to the four."

But when the horses had been given, the chariot shaft stood just in the air.Then, just as the brahmins had barely gone, four young gods, having come in the appearance of rohicca deer, having received the chariot shaft, went on. The Great Being, having known their state as young gods, spoke this verse -

1864. "Come now, Maddī, observe, it appears like a painted picture;
With the colour of the rohicca deer, the well-trained horses carry me."

Therein, "well-trained horses" means they carry me like well-trained horses.

Then another brahmin, having come to him going thus, requested the chariot.The Great Being, having brought down his children and wife, gave the chariot to him. But when the chariot had been given, the young gods disappeared. Making known the fact of the chariot having been given, the Teacher said -

1865. "Then here a fifth one came, he requested that chariot from him;
To him he gave that which was requested, and his mind was not distressed.

1866. "Then King Vessantara, having taken down his own people;
Gave comfort with the horse-carriage, to the brahmin seeking wealth."

1865-1866. Therein, "then here" means then, in that forest."And his mind was not distressed" means and his mind was not sluggish. "He consoled" means pleasing him, he handed over.

From that point onwards, however, all of them were just on foot.Then the Great Being said to Maddī -

1867. "You, Maddī, take Kaṇhā, she is light, the younger sister;
I will take Jāli, for he is heavy, the brother."

And having said thus, both the warriors, having taken the two children on their hips, departed. Making known that meaning, the Teacher said -

1868. "The king having taken the boy, and the king's daughter the girl;
Being joyful they departed, speaking kindly to one another."

The Commentary on the Giving Chapter is finished.

The Commentary on the Entering the Forest Chapter

They, having seen people coming along the opposite way, ask "Where is Vaṅka mountain?" The people say "It is far." Therefore it was said -

1869. "If any men come along the byways and side paths;
We ask them about the road, 'Where is Vaṅkata mountain?'

1870. "Having seen us there, they lamented piteously;
They experience suffering, far is Vaṅkata mountain."

1869-1870. Having seen trees bearing various fruits on both sides of the road, the children cry. By the power of the Great Being, the fruit-bearing trees, having bent down, come within reach of the hand. Thereupon, having picked out the thoroughly ripe fruits and unripe fruits, he gives them to them. Having seen that, Maddī declared a marvel. Therefore it was said -

1871. "If children see in the forest wilds, trees bearing fruit;
Because of those fruits, the children cry out.

1872. "Having seen the children crying, the tall, extensive trees;
Bending down of their own accord, approach the children.

1873. "Having seen this wonderful marvel, amazing, hair-raising;

Maddī, beautiful in all her limbs, uttered an exclamation of approval.

1874. "Marvellous indeed in the world, wonderful, hair-raising;
Through Vessantara's power, the trees bent down of their own accord."

1871-1874. From Jetuttara city to the mountain named Suvaṇṇagiritāla is five yojanas, from there to the river named Kontimārā is five yojanas, from there to the mountain named Añcaragiri is five yojanas, from there to the village named Dunniviṭṭhabrāhmaṇagāma is five yojanas, from there to Mātula city is ten yojanas. Thus that road from Jetuttara city is thirty yojanas. The deities shortened that road. They reached Mātula city in a single day. Therefore it was said -

1875. "The demons shortened the path, out of compassion for the children;
On the very day of departure, they approached the Ceta kingdom."

And approaching, having departed from Jetuttara city at the time of the morning meal, they reached Mātula city in the Ceta kingdom in the evening time. Making known that meaning, the Teacher said -

1876. "They, having gone a long course, approached the Ceta kingdom;
A prosperous, flourishing country, with abundant meat, liquor and rice."

At that time sixty thousand warriors of the warrior caste dwelt in Mātula city.The Great Being, without entering the inner city, sat down in a hall right at the city gate. Then Maddī, having wiped the dust from the Bodhisatta's feet and having massaged his feet, thinking "I shall make known the arrival of Vessantara," having gone out from the hall, stood at the door of the hall in his range of vision. Women entering and leaving the city, having seen her, surrounded her. Making known that meaning, the Teacher said -

1877. "The Cetiya people surrounded her, having seen the one endowed with auspicious marks who had come;
Delicate indeed is the lady, she runs about on foot.

1878. "Having travelled about by litter, by palanquin and by chariot;
Today Maddī in the forest, runs about on foot."

1877-1878. Therein, "endowed with marks who had come" means Maddī, endowed with auspicious signs, who had come. "Runs about" means being thus delicate, she goes about just on foot. "Having gone round" means having wandered about in the city of Jetuttara. "By palanquin" means by a golden palanquin.

The great multitude, having seen Maddī and Vessantara and his two sons having arrived in a helpless manner, having gone, informed the kings. Sixty thousand kings, weeping and lamenting, came to his presence. Making known that meaning, the Teacher said -

1879. "Having seen him, the Ceta chiefs, weeping, approached;
'Is it that you are well, O lord, is it that you are free from illness, O lord;
Is your father healthy, and are the Sivis free from illness?'

1880. "Where is your power, great king, where then is your chariot circle;

Without horses, without chariot, having come a long journey;
Were you overcome by enemies, having arrived at this direction?"

1879-1880. Therein, "having seen" means having seen from afar. "The Ceta chiefs" means the Ceta kings. "They approached" means they drew near. "Well" means health. "Free from illness" means the state of being free from suffering. "Where is your army" means where is your army. "Chariot-circle" means they ask where is the chariot by which you came. "Without horses" means devoid of horses. "Without chariot" means without a vehicle. "Having come a long course" means having come a long road. "Overcome" means overpowered.

Then the Great Being, telling them the reason for his coming, said -

1881. "It is well with me indeed, and also indeed free from illness;
And also my father is healthy, and the Sivis are free from illness.

1882. "For I would give an elephant, with tusks like plough-poles, with large thighs;
Knowing the terrain of all battles, all white, the best of elephants.

1883. "Covered with a pale-yellow blanket, in rut, an enemy-crusher;
Tusked, with a tail-hair fan, white, resembling Mount Kelāsa.

1884. "With white umbrella, with trappings, with elephant doctor, with elephant keepers;
The foremost vehicle, the royal mount, I gave to the brahmins.

1885. "Because of that the Sivi people were angry with me, and my father with injured mind;
You have banished me, O king, I go to the Vaṅka mountain;
Know rightly the place, where we may dwell in the forest."

1881-1885. Therein, "in that, me" means for that reason the Sivi people were angry with me. "With injured mind" means with injured mind, being angry, he banished me from the kingdom. "Where" means in whatever forest we might dwell, know the place for dwelling there.

Those kings said -

1886. "Welcome to you, great king, and also your coming is not unwelcome;
You have arrived as lord, declare whatever is here."

1887. "Vegetables, lotus roots, honey, meat, pure rice cooked with fine rice;
Consume it, great king, you have come as a guest."

1886-1887. Therein, "declare" means tell; we will give having prepared everything. "Lotus roots" means the root of the lotus plant, or whatever tuber that has grown.

Vessantara said -

1888. "What was given has been accepted, an oblation has been made for all;
You have banished me, O king, I go to the Vaṅka mountain;
Know rightly the place, where we may dwell in the forest."

Therein, "accepted" means let all this given by you be indeed accepted by me, an oblation, an offering, has been made by you for all to me. But the king has banished me, has exiled me from the country, therefore I shall go to Vaṅka itself; know my dwelling place in that forest.

Those kings said -

1889. "Stay here for now, O bull among charioteers of the Ceta country;
Until the Cetas will go to the king's presence to request.

1890. "To make the great king examine, the increaser of the Sivi realm;
Having put each and every hunter in front, elated, having gained support;
Having surrounded him, they go, know this thus, O warrior."

1889-1890. Therein, "to the king's presence to request" means they will go to the king's presence for the purpose of entreating. "To make examine" means to make known your faultless state. "Having gained support" means having found support. "They go" means they will go.

The Great Being said -

1891. "Let not going to the king's presence to request be pleasing to you;
To make the great king examine, even the king is powerless in that matter.

1892. "For the Sivi people are very angry, the troops in array and the townspeople;
They wish to overthrow the king, because of me."

1891-1892. "In that matter" means in that matter of making known my faultless state, even the king is powerless. "Too lofty" means excessively angered. "Troops in array" means military forces. "To destroy" means to remove from the kingship. "The king" means even the king.

Those kings said -

1893. "If this is the way here, in the realm, O increaser of the realm;
Right here exercise kingship, surrounded by the Cetas.

1894. "This country is prosperous and flourishing, the great province is prosperous;
Form an intention, O king, to govern the kingdom."

1893-1894. Therein, "if this is the way here" means if in this country this is the way. "To rule the kingdom" means to govern the kingdom, or this itself is the reading.

Vessantara said -

1895. "I have no desire or intention to rule the kingdom;
Having been banished from the realm, O sons of the Cetas, listen to me.

1896. "The Sivi people were dissatisfied, the troops in array and the townspeople;
When he was banished from the realm, the Cetas consecrated him in kingship.

1897. "Even if there were discord among you, entirely because of me;
And quarrel with the Sivīs, strife does not please me.

1898. "Then there would be terrible quarrel for him, strife not trifling;
For the sake of one, of me, many people would harm.

1899. "What was given has been accepted, an oblation has been made for all;
You have banished me, O king, I go to the Vaṅka mountain;
Know rightly the place, where we may dwell in the forest."

1895-1899. Therein, "the Cetas consecrated him in the kingdom" means the inhabitants of the Ceta country, it is said, consecrated Vessantara in the kingdom - they too were dissatisfied with you. "Discord" means disunity. "Would" means might be. "Then of this" means then on account of me alone there will be quarrel among you.

Thus the Great Being, though entreated in many ways, did not desire the kingdom. Then those Ceta kings made great honour for him.He did not wish to enter the city. Then, having decorated a hall itself, having made an enclosure with a curtain, having prepared a great bed, they all kept guard. He, having slept one night in the hall, protected by them who had taken up his protection, on the following day, right early, having bathed, having eaten food of various excellent flavours, departed surrounded by them. Sixty thousand warriors, having gone with him the fifteen-yojana road, having stood at the entrance to the forest, explaining the fifteen-yojana road ahead, said -

1900. "Truly we shall declare to you, just as the skilled ones do;
Where royal seers dwell, the oblation fires concentrated.

1901. "This rock, great king, is the mountain Gandhamādana;
Where you together with your sons, together with your wife, will dwell.

1902. "The hunters instructed him, with tearful eyes, with weeping faces;
'Go from here, great king, straight, facing northward.'

1903. "Then you will see, venerable one, the mountain named Vepulla;
Covered with various groups of trees, with cool shade, delightful.

1904. "Having passed beyond that, venerable one, then you will see a river;
The river named Ketumatī, deep, flowing from the mountain caves.

1905. "Filled with fish, with good fords, with great water;
Having bathed and drunk there, having refreshed the little sons.

1906. "Then you will see, venerable one, a banyan tree with sweet fruit;
Grown on a delightful peak, with cool shade, delightful.

1907. "Then you will see, venerable one, the mountain named Nāḷika;
Scattered with flocks of various birds, a rock filled with kimpurisas.

1908. "To the north-east of that, there is a lake named Mucalinda;
Covered with white lotuses and white water-lilies.

1909. "He, into the forest resembling a cloud, constantly with green grass;

Like a lion looking for food, plunge into the jungle thicket;
Covered with flowering trees, and with fruit trees - both.

1910. "There, with melodious voices, lovely, of different colours, many twice-born birds;
They chirp back at the one chirping, in the trees in full bloom with the season.

1911. "Having gone to the mountain fastnesses, and the sources of rivers;
He will see a pond, surrounded by karañja and kakudha trees.

1912. "Filled with fish, with good fords, with great water;
Level and four-sided, sweet, without foul odour.

1913. "To the north-east of that, build a hermitage;
Having built a hermitage, strive by wandering for gleanings."

1900-1913. Therein, "royal seers" means those who, having been kings, went forth. "Concentrated" means with fully focused minds. "This way" - raising the right hand, they speak indicating "Go by this foot of the mountain." "You will dwell" means you will live. "River" means a whirlpool of a water-carrying river. "Mountain cave" means issuing from the interior of the mountains. "Honey-fruit" means sweet fruit. "Rammake" means delightful. "Abounding with kimpurisas" means combined with, surrounded by kimpurisas. "And with white fragrant water-lilies" means covered with white water-lilies and fragrant water-lilies of various kinds. "Like a lion looking at food" means like a lion looking at food.

"With melodious voices" means with compact voices. "Pleasant" means with sweet voices. "They chirp back at the one chirping" means they chirp back afterwards at the bird that chirps first. "In the trees in full bloom with the season" means having hidden in the trees in bloom at the seasonal time, they chirp back at the one chirping. "He will see" means the meaning is: you will see. "Abounding with karañja and kakudha trees" means surrounded by karañja trees and kakudha trees. "Without offensive odour" means devoid of disagreeable odour, surrounded by sweet water, covered with lotuses, water-lilies and so on of various kinds. "Build a hermitage" means you should build a hermitage. "Having built" means having constructed. "Strive by wandering for gleanings" means the meaning is: then you, Sire, sustaining yourselves by wandering for gleanings, strive diligently; having put forth strenuous energy, you should dwell.

Thus those kings, having indicated to him the fifteen-yojana road, having sent him off, for the purpose of dispelling the danger of obstacles to Vessantara, having thought "Let no adversary whatsoever obtain an opportunity," having addressed one experienced, well-trained huntsman's son, having stationed him at the entrance to the forest for the purpose of protection, saying "You should watch over those going and coming," they went to their own city. Vessantara too, together with his sons and wife, having reached Mount Gandhamādana, having dwelt there that day, from there facing northward, having gone by the foot of Mount Vepulla, having sat down on the bank of a river named Ketumatī, having eaten honey and meat given by a forester, having given him a golden needle, having bathed and drunk there, with his disturbance allayed, having crossed the river, having sat for a short while at the root

of a banyan tree standing on the peak of a mountain with a plateau, having eaten banyan fruits, having risen and going, having reached a mountain named Nāḷika, skirting it, having gone to the Mucalinda lake, having reached the north-eastern corner by the bank of the lake, having entered the forest thicket by a footpath, having passed beyond that, he arrived at a quadrangular pond in front of the mountain fastnesses and the sources of rivers.

At that moment Sakka, reflecting, having known "The Great Being has entered the Himalayas," having thought "It is fitting for him to obtain a dwelling place," having summoned Vissakamma, sent him saying "Go, dear son, having built a hermitage in a delightful place in the interior of Vaṅka Mountain, come back." He, saying "Very well, Sire," having descended from the world of gods, having built there two leaf-huts, two walking paths, and night-quarters and day-quarters, having displayed at the end of the walking path, at those various places, trees bearing diverse fruits and plantain groves, having prepared all the requisites for those gone forth, having inscribed the letters "Whoever wishes to go forth, let them take these," having made the non-human spirits, the frightful sounds, and the beasts and birds retreat, went to his own place.

The Great Being, having seen a footpath, having thought "This will be a dwelling place for those gone forth," having left Maddī and the children at the entrance to the hermitage, having entered the hermitage, having looked at the letters, having known "I have been seen by Sakka," having entered the leaf-hut, having removed the sword and the bow, having taken off the cloths, having put on a red bark garment, having placed a cheetah-skin leather on his shoulder, having tied the coil of matted hair, having assumed the guise of a sage, having taken a walking staff, having gone out from the leaf-hut, bearing the splendour of one gone forth, having uttered an inspired utterance "Oh, what happiness! Oh, what happiness! The going forth has been attained by me!" having ascended the walking path, having walked up and down back and forth, with peace like that of an Individually Enlightened One, he went to the presence of his children and wife. Maddī too, having fallen at the feet of the Great Being, having wept, having entered the hermitage together with him, having gone to her own leaf-hut, assumed the guise of a sage. Afterwards they made the children too into hermit boys. The four nobles dwelt in the interior of Vaṅka Mountain. Then Maddī requested a boon from the Great Being: "Sire, without going to the forest for the purpose of gathering fruits, stay right here having taken the children; I shall bring various kinds of fruit." From that time onwards she, having brought various kinds of fruit from the forest, looked after the three people.

The Bodhisatta too requested a boon from her: "Dear Maddī, we are henceforth those gone forth by name; a woman is indeed a stain upon the holy life; henceforth do not come to my presence at an improper time." She accepted, saying "Very well." Through the power of the Great Being's friendliness, all around for three yojanas, even all the animals mutually obtained minds of friendliness. Queen Maddī too, having risen right early, having set out drinking water and water for washing, having brought water for washing the face, having given a wooden toothbrush, having swept the hermitage, having left the two sons in their father's presence, with a basket, a pick-axe and a hook in hand, having entered the forest, having gathered forest roots and various kinds of fruit, having filled the basket, having come from the forest in the

evening time, having placed the various kinds of fruit in the hermitage, having bathed, she bathed the sons. Then all four persons, having sat down at the door of the hermitage, ate various kinds of fruit. Thereupon Maddī, having taken the sons, entered her own hermitage. In this manner they dwelt in the mountain hollow for seven months.

The Commentary on the Entering the Forest Chapter is finished.

The Commentary on the Jūjaka

At that time, in the Kāliṅga country, a brahmin named Jūjaka, a dweller in the ill-settled brahmin village, having obtained a hundred coins by going about for alms, having deposited them in a certain brahmin family, went again for the purpose of seeking wealth. When he was long in coming, the brahmin family, having spent the hundred coins, afterwards, when the other came and accused them, being unable to give the coins, gave him their daughter named Amittatāpanā. He, having taken her, having gone to the ill-settled brahmin village in the Kāliṅga country, dwelt there. Amittatāpanā properly attended to the brahmin. Then other young brahmins, having seen her accomplishment in good conduct, threatened their own respective wives, saying "This one properly looks after the elderly brahmin, but why are you negligent towards us?" They, having assembled at the river fords and so on, abused her, saying "We shall drive this Amittatāpanā away from this village." Making known that meaning, the Teacher said -

1914. "There was a dweller in the Kaliṅgas, a brahmin named Jūjaka;
His wife was young, named Amittatāpanā.

1915. "Those women who had gone there to the river to fetch water spoke to him;
The women abused him, having assembled with curiosity.

1916. "Surely your mother was an enemy, surely your father was an enemy;
Who gave you to an old man, being thus a young woman."

1917. "Harmful indeed were your relatives, who consulted in a private place;
Who gave you to an old man, being thus a young woman."

1918. "Enemies indeed were your relatives, who consulted in a private place;
Who gave you to an old man, being thus a young woman."

1919. "Wrong-doing indeed were your relatives, who consulted in a private place;
Who gave you to an old man, being thus a young woman."

1920. "Evil indeed were your relatives, who consulted in a private place;
Who gave you to an old man, being thus a young woman."

1921. "Disagreeable indeed were your relatives, who consulted in a private place;
Who gave you to an old man, being thus a young woman."

1922. "You lived in a disagreeable home, together with an old husband;
You who live with an old man, death is better for you than life.

1923. "Surely your father and mother, beautiful one, lovely one,
Did not find another husband for you, who gave you to an old man,
Being thus a young woman."

1924. "Your sacrifice on the ninth day will be ill-offered, the fire-sacrifice not performed;
Who gave you to an old man, being thus a young woman."

1925. "Surely towards ascetics and brahmins, those devoted to the holy life;
You cursed in the world, the virtuous and very learned;
You who live with an old man, being thus a young woman.

1926. "Not painful is being bitten by a snake, not painful is being struck by a spear;
But that is painful and acute, when one sees an old person as husband.

1927. "There is no play, there is no delight, together with an old husband;
There is no conversation, even laughing does not look beautiful.

1928. "And when a young man and a young woman, consult gone to a private place;
All sorrows perish, whatever are connected with the heart.

1929. "You are young and beautiful, desired by men;
Go and stay at your relatives' home, what will an old man delight you with?"

1914-1929. Therein, "ahū" means was. "A dweller in the Kaliṅgas" means a dweller in the ill-settled brahmin village in the Kāliṅga country. "Those women who had gone there spoke to him" means those women in that village, having become water carriers at the river ford, having gone there, spoke to him. "The women abused him" means the women did not say anything else, but rather they abused him. "With curiosity" means having become as if filled with curiosity. "Having assembled" means having surrounded him all around. "Being a young woman" means being young, a maiden, endowed with beauty. "Of an old man" means in the house of one worn out by ageing. "Your sacrifice on the ninth day will be ill-offered" means your sacrifice on the ninth day will be ill-offered; that sacrificial offering of yours will first have been seized by an old crow. "Duyiṭṭhā te navamiyā" is also a reading; the meaning is that the ninth day sacrifice will be ill-offered by you. "The fire-sacrifice not performed" means even the fire-offering will not have been performed by you. "Cursed" means she reviled ascetics and brahmins, those in whom evil has been calmed or those in whom evil has been warded off. "This is the fruit of that evil of yours" - they said this with that very intention. "Even laughing does not look beautiful" means even the laughter of an old man laughing with broken teeth exposed does not look beautiful. "All sorrows perish" means all their sorrows are destroyed. "What will an old man" means how will this old man delight you with the five types of sensual pleasure?

She, having received abuse from them, having taken the water pot, weeping, having gone to the house, when asked by the brahmin "Why do you weep, dear lady?" - reporting to him, she spoke this verse -

1930. "I will not go for you, brahmin, to the river to fetch water;
The women abuse me, because of you, old brahmin."

Its meaning is - Brahmin, because of you, an old man, the women abuse me; therefore, from now on, having been your water carrier, I will not go to the river.

Jūjaka said -

1931. "Do not do work for me, do not fetch water for me;
I will fetch water, dear lady, do not be angry."

Therein, "I will fetch water" means dear lady, I will bring water.

The brahmin woman said -

1932. "I was not born in that family, from which you would bring water;
Thus know, brahmin, I will not live in your home.

1933. "If you will not bring me a male slave or a female slave, brahmin;
Thus know, brahmin, I shall not live near you."

1932-1933. Therein, "I was not" means brahmin, in whatever family the husband does work, I was not born there. "That which you" means therefore whatever water you will bring, I have no need of that.

Jūjaka said -

1934. "I have no craft or trade, nor wealth and grain, brahmin woman;
From where shall I bring a male slave or female slave for you, dear lady;
I will attend upon you, dear lady, do not be angry."

The brahmin woman said -

1935. "Come, I shall declare to you, as my word has been heard;
This King Vessantara, dwells on the Vaṅka mountain.

1936. "Having gone to him, request a male slave and a female slave, brahmin;
When entreated, that warrior will give you a male slave and a female slave."

1935-1936. Therein, "come, I shall declare to you" means I shall explain to you.This she said having been possessed by the deity.

Jūjaka said -

1937. "I am old and weak, the journey is long and very difficult to traverse;
Do not lament, dear lady, and do not be displeased;
I will attend upon you, dear lady, do not be angry."

Therein, "I am old" means dear lady, I am old, how shall I go?

The brahmin woman said -

1938. "Just as one not having gone to battle, without fighting is defeated;
Just so you, Brahmin, without having gone, are defeated.

1939. "If you will not bring me a male slave or a female slave, brahmin;
Thus know, brahmin, I will not live in your home;
I will do something disagreeable to you, that will be suffering for you.

1940. "At the constellation festivals and seasonal celebrations, when you see me
adorned with virtue;
Delighting together with others, that will be suffering for you.

1941. "By not seeing me, lamenting for one who is old;
More bent and grey hairs, there will be many, brahmin."

1938-1941. Therein, "disagreeable to you" means I shall do a deed displeasing to you who, having gone to the presence of Vessantara, does not bring back a male slave or a female slave. "At the constellation festivals and seasonal celebrations" means at festivals occurring by way of the conjunction of the constellations or by way of the beginning of each of the six seasons.

Having heard that, the brahmin was frightened. Making known that meaning, the Teacher said -

1942. "Then that brahmin, frightened, obedient to the brahmin woman;
Distressed by sensual lust, said this to the brahmin woman.

1943. "Prepare provisions for me, pastries and sugar-cakes;
And well-made honey-balls, and flour-meal, brahmin woman.

1944. "I will bring a pair, both young slave boys;
They will attend upon you, unwearied night and day."

1942-1944. Therein, "distressed" means annoyed, oppressed. "And sugar-cakes" means and sugar-cakes. "Flour-food" means both bound flour and unbound flour as well as parcels of boiled rice. "A mate" means one equal in birth, clan, family, and district. "Slave boys" means boys for the purpose of being your slaves.

She, having quickly prepared provisions, informed the brahmin. He, having made firm the weak places in the house, having repaired the door, having brought firewood from the forest, having brought water with a pot, having filled all the vessels in the house, having assumed the guise of a hermit right there, having exhorted "Dear lady, from now on do not go out at the improper time; until my return be heedful," having put on his sandals, having hung the provision-bag on his shoulder, having circumambulated Amittatāpanā keeping her on his right, having wept with eyes full of tears, he departed. Making known that meaning, the Teacher said -

1945. "Having said this, the kinsman of Brahma put on his sandals;
Then he, having consulted, circumambulated his wife keeping her on his right.

1946. "He departed with tearful face, the brahmin of enduring virtue;
To the prosperous city of the Sivis, wandering in search of slaves."

1945-1946. Therein, "with tearful face" means with a weeping face. "Of one who must endure" means of one who has taken upon himself, the meaning is one who has assumed the appearance of a hermit. "Wandering" means wandering in search of slaves, he departed heading for the city of the Sivis.

He, having gone to that city, asks the assembled people "Where is Vessantara?"

Making known that meaning, the Teacher said -

1947. "He, having gone there, said to those who were assembled there:
'Where is King Vessantara, where may we see the noble?'

1948. "Those people said to him, who were assembled there:
'By you, Brahmin, the warrior has been overcome through excessive giving;
Banished from his own kingdom, he dwells on the Vaṅka mountain.'

1949. 'By you, Brahmin, the warrior has been overcome through excessive giving;
Taking children and wife, he dwells on the Vaṅka mountain.'

1947-1949. Therein, "well-known" means annoyed, oppressed, not being able to live in his own city, he now dwells on the Vaṅka mountain.

Thus, saying "You, having ruined our king, have come again and stand here," they, with clods of earth, sticks and so on in their hands, pursued the brahmin. He, having been possessed by a deity, took the very path to the Vaṅka mountain. Making known that meaning, the Teacher said -

1950. "He, urged by the brahmin woman, the brahmin greedy for sensual pleasures;
That misery he endured, in the forest teeming with beasts of prey;
Frequented by sword-bearing panthers.

1951. "Having taken a bilva-wood staff, a fire-sacrifice ladle and a water-pitcher;
He entered the great forest, where he heard of the wish-granter.

1952. "When he had entered the great forest, wolves surrounded him;
He cried out loudly, having lost his way, he departed far from the path.

1953. "Then that brahmin, having gone, greedy for wealth, unrestrained;
When the descent to Vaṅka was lost, spoke these verses."

1950-1953. Therein, "that misery" means that suffering of being followed by the great multitude and the suffering of plunging into the forest. "Fire-sacrifice" means the ladle for making fire-offerings. "Wolves surrounded him" means for he, having entered the forest, not knowing the road leading to Vaṅka Mountain, having become lost on the road, wandered in the forest. Then the dogs of the huntsman's son who was seated for the purpose of protection surrounded him - this is the meaning. "He cried out loudly" means he, having climbed one tree, cried with a great roar. "Having lost his way" means one whose road was lost. "Far from the path" means he departed far from the path leading to Vaṅka Mountain. "Greedy for wealth" means delighting in wealth. "Unrestrained" means immoral. "When the descent to Vaṅka was lost" means when the road of passage to Vaṅka Mountain was lost.

He, surrounded by dogs, while seated in the tree, spoke these verses -

1954. "Who knows the prince, the leading ox, conquering, unconquered;
The giver of security in fear, who knows Vessantara for me?

1955. "He who was a support to those who ask, like the earth to beings;
The great king like the earth, who knows Vessantara for me?

1956. "He who was a destination for those who ask, like the ocean for rivers;
The great king like the ocean, who knows Vessantara for me?

1957. "With a good landing place, pure, with cool water, delightful;
Covered with white lotuses, endowed with lotus pollen;
The great king like a lake, who knows Vessantara for me?

1958. "Like a sacred fig tree grown on the path, with cool shade, delightful;
A crossing over difficulties for the weary, a receptacle for the exhausted;
The great king like that, who knows Vessantara for me?

1959. "Like a banyan tree grown on the path, with cool shade, delightful;
A crossing over difficulties for the weary, a receptacle for the exhausted;
The great king like that, who knows Vessantara for me?

1960. "Like a mango tree grown on the path, with cool shade, delightful;
A crossing over difficulties for the weary, a receptacle for the exhausted;
The great king like that, who knows Vessantara for me?

1961. "Like a sal tree grown on the path, with cool shade, delightful;
A crossing over difficulties for the weary, a receptacle for the exhausted;
The great king like that, who knows Vessantara for me?

1962. "Like a tree grown on the path, with cool shade, delightful;
A crossing over difficulties for the weary, a receptacle for the exhausted;
The great king like that, who knows Vessantara for me?

1963. "And thus as I was lamenting, having entered the great forest;
Whoever would say 'I know,' he would bring delight to me.

1964. "And thus as I was lamenting, having entered the great forest;
Whoever would say 'I know,' by that single word he
Would generate merit not trifling."

1954-1964. Therein, "conquering" means conquering the mind of stinginess. "Who knows Vessantara for me" means he says: who would point out Vessantara to me. "Was a support" means was a support. "Of the weary" means of those who are exhausted. "Of the fatigued" means of those wearied by the road. "Receptacle" means a recipient, one who has become a support. "Whoever would say 'I know'" means the meaning is: whoever would say "I know the dwelling place of Vessantara."

Having heard that sound of his lamentation, the Ceta prince who had been stationed for the purpose of protection, having become a deer-hunter, while wandering in the forest, thinking "This brahmin laments for the purpose of finding the dwelling place of Vessantara; but this one has not come with righteous intent; he will request either Maddī or the children; I shall kill him right here," having gone to his presence, saying "Brahmin, I shall not give you your life," having strung and drawn the bow, he threatened him. Making known that meaning, the Teacher said -

1965. "His mind assented, the hunter roaming in the forest;

'By you, Brahmin, the warrior has been overcome through excessive giving;
Banished from his own kingdom, he dwells on the Vaṅka mountain.'

1966. 'By you, Brahmin, the warrior has been overcome through excessive giving;
Taking children and wife, he dwells on the Vaṅka mountain."

1967. "Not doing your duty, imprudent one, having come from the kingdom to the wilds;
Seeking the prince, like a heron for fish in water.

1968. "To him I will not give life here, brahmin;
For this arrow released by me will drink your blood.

1969. "Having killed you, cutting off your head, and severing your heart with its binding;
I shall sacrifice to the road-bird with your meat, brahmin.

1970. "With your meat and fat, and with your head, brahmin;
I shall make an oblation, having cut off your heart.

1971. "That is well-sacrificed, well-offered by me, with your meat, brahmin;
And you shall not lead away the wife and sons of the prince."

1965-1971. Therein, "one who does what should not be done" means you are one who does what should not be done. "Imprudent" means devoid of wisdom. "Come from the country to the wilds" means come from the country to the great forest. "The arrow will drink" means this arrow will drink your blood. "Having killed" means having killed you, having plucked off your head fallen from the tree like a palmyra fruit, having cut the flesh of the heart together with its binding, I shall sacrifice to the road-deity a road-bird by name. "And not you" means this being so, you shall not lead away the wife or the sons of the prince.

He, having heard his word, frightened by the fear of death, speaking a falsehood, said -

1972. "A brahmin messenger is not to be killed, son of Ceta, listen to me;
Therefore one does not kill a messenger, this is an eternal principle.

1973. "All the Sivis have been persuaded, the father wishes to see him;
And his mother is weak, before long her eyes will decay.

1974. "I am sent as a messenger by them, son of Ceta, listen to me;
I will lead the prince, if you know, tell me."

1972-1974. Therein, "convinced" means persuaded. "Before long her eyes will decay" means through constant weeping, before long indeed her eyes will decay.

Then the Ceta prince, having become filled with pleasure thinking "He has come, it is said, to bring Vessantara back," having tied up and kept aside the dogs, having brought down the brahmin, having caused him to sit on a spread of branches, having given him food, spoke this verse -

1975. "A dear messenger of one dear to me, I give you a gift;
And this vessel of honey, and the deer's thigh, brahmin;
And I will point out to you the place, where the giver of desires is honoured."

Therein, "dear to me" means you are a dear messenger of my dear Vessantara."A gift" means I give you a gift that fulfils your disposition.

The Commentary on the Jūjaka Section is finished.

The Description of the Small Forest

Thus the Ceta prince, having fed the brahmin, having given him a vessel of honey and a cooked deer's thigh for the purpose of provisions, having stood on the road, having raised his right hand, pointing out the dwelling place of the Great Being, said -

1976. "This rock, Great Brahmā, is the mountain Gandhamādana;
Where King Vessantara, together with his children, is honoured.

1977. "Assuming the appearance of a brahmin, with hook and ladle and matted hair;
Clad in leather, he sleeps on the ground, and pays homage to the fire.

1978. "These blue trees appear, bearing various fruits;
Risen like cloud peaks, the blue collyrium mountains.

1979. "Dhava trees and assakaṇṇa trees and acacia trees, sal trees and phandana creepers;
They tremble in the wind, like young men who have drunk once.

1980. "Above in the tree branches, like a concert it is heard;
Najjuhā birds and flocks of cuckoos, fly from tree to tree.

1981. "As if calling to one departing, stirred by branches and leaves;
As if delighting one arriving, they gladden the dweller;
Where King Vessantara, together with his children, is honoured.

1982. "Assuming the appearance of a brahmin, with hook and ladle and matted hair;
Clad in leather, he sleeps on the ground, and pays homage to the fire."

1976-1982. Therein, "Gandhamādana" means this is the Gandhamādana mountain; going northward by its foot, where King Vessantara dwells together with his children and wife in the hermitage given by Sakka, you will see that - this is the meaning. "The appearance of a brahmin" means the guise of a foremost one gone forth. "Hook and ladle and matted hair" means bearing a hook for the purpose of pulling down and gathering fruits, and a ladle for fire-offering, and a coil of matted hair. "Clad in hide" means one wearing a cheetah-skin leather. "Lies on the ground" means he sleeps on the earth on a mattress of leaves. "Dhava, assakaṇṇa, khadira" means dhava trees and assakaṇṇa trees and acacia trees. "Once drunk like young men" means drunk just once, like drunkards. "Above in the tree branches" means on the branches of the trees. "Like a concert it is heard" means the sounds of various birds calling are heard like divine concerts. "Najjuha" means najjuha birds. "Fly about" means they go about warbling. "Stirred by branches and leaves" means birds that, having been struck by

the leaves of the branches, warble; or the leaves and branches themselves blown by the wind. "The one coming" means the person who is coming. "Where" means having gone to the hermitage where Vessantara dwells, you will see this splendour of the hermitage.

Describing the hermitage even further beyond that, he said -

1983. "Mango trees, wood-apple trees, jack trees, sal trees, rose-apple trees, beleric myrobalans;
Yellow myrobalans, emblic myrobalans, holy fig trees and jujube fruits.

1984. "Beautiful timbaru trees are here, and banyan trees and wood-apple trees;
Sweet madhuka trees drip, and low-hanging ripe glamorous figs.

1985. "There would be pigeon-foot trees, grape-vines and honey-dripping plants;
Pure honey there, taking their own, they would consume.

1986. "Some mango trees here are in bloom, others stand with fallen flowers;
Others are unripe and ripe, frog-coloured are both of those.

1987. "Then here below a man gathers ripe mangoes;
Both unripe and ripe, the best in colour, fragrance and flavour.

1988. "So very marvellous to me, an exclamation of wonder occurs to me;
Like a dwelling of the gods, it shines, comparable to Nandana.

1989. "Palmyra palms and coconut trees, date-palms in the great forest;
They stand bound like garlands, appearing like the tops of banners;
With flowers of various colours, like the sky adorned with stars.

1990. "Kuṭaja trees and kuṭṭha and tagara shrubs, and trumpet-flower trees in bloom;
Punnāga trees and mountain punnāga trees, and koviḷāra trees in bloom.

1991. "Uddālaka trees and soma trees, aloe trees and phalliya trees in abundance;
Puttajīva trees and kakudha trees, and asana trees here in bloom.

1992. "Kuṭaja trees, salala trees, nīpa trees, kosamba trees, breadfruit trees, dhava trees;
And sal trees in bloom there, resembling a threshing floor of straw.

1993. "Not far from there is a pond, on a delightful piece of ground;
Covered with lotuses and water lilies, like the Nandana grove of the gods.

1994. "Then here, intoxicated by the nectar of flowers, cuckoos, sweet-voiced;
Fill the forest wilds with song, in trees fully bloomed in season.

1995. "The honey drops down with nectar, on each lotus leaf;
Then here the winds blow, from the south and also from the west;
With the pollen of lotus filaments, the hermitage is strewn over.

1996. "And here are large crossroads, with self-grown rice fallen to the ground;
Teeming with fish and turtles, and here are many crabs;
Honey flows from the lotus roots, milk and ghee from the tubers.

1997. "Fragrant that forest blows, rejoicing with various odours;
It intoxicates with fragrance, that forest with flowering branches;
Wasps, with the fragrance of flowers, resounded all around.

1998. "And here there are birds, of different colours, many twice-born;
They rejoice together with their wives, calling to one another.

1999. "Nandikā and Jīvaputtā, and Jīvaputtā and Piyā are ours;
Piyā and Puttā and Piyā and Nandā, twice-born birds dwelling in the pond.

2000. "They stand bound like garlands, appearing like the tops of banners;
With flowers of various colours, well-bound as if by the skilful;
Where King Vessantara, together with his children, is honoured.

2001. "Assuming the appearance of a brahmin, with hook and ladle and matted hair;
Clad in leather, he sleeps on the ground, and pays homage to the fire."

1983-2001. Therein, "beautiful timbaru trees" means golden timbaru trees. "Sweet madhuka trees" means sweet-flavoured madhuka trees. "Shining" means they are brilliant. "Pārevata trees" means trees resembling pigeon feet. "Bhaveyya" means plantain trees with long fruits. "Madhutthikā" means those dripping with drops of honey, or resembling drops of honey in their sweetness. "Having taken by oneself" means having taken that by oneself, they consume it. "Dovilā" means those whose flowers and leaves have fallen and whose fruits are developing. "Frog-coloured are both of those" means both of those, whether unripe or ripe, are just the colour of a frog's back. "Then here below a man" means then here in the hermitage, a man standing just below those mango trees gathers mango fruits; there is no task of climbing up. "Excellent in colour, fragrance and flavour" means excellent in colour and so on.

"So very marvellous to me" means exceedingly marvellous to me. "Hiṅkāra" means the making of the sound "hiṃ." "Vibhedikā" means palmyra trees. "Bound like garlands" means the flowers stand like garlands bound above the trees in full bloom. "Appearing like the tops of banners" means those trees appear like decorated banner-tops. "Kuṭaja trees and kuṭṭha and tagara" means kuṭaja is a certain species of tree, and kuṭṭha shrubs and tagara shrubs. "Mountain punnāga trees" means great punnāga trees. "Koviḷāra trees" means trees called koviḷāra. "Uddālaka trees" means uddāla trees. "Soma trees" means royal trees with yellow-coloured flowers. "Phalliya trees" means trees called phalliya. "Puttajīva trees" means great banyan trees. "Labuja trees" means trees called labuja. "Resembling a straw threshing floor" means it says that the heaps of flowers that have trickled down beneath them resemble a straw threshing floor.

"Pond" means a quadrangular pond. "Nandana" means like the Nandā pond in the Nandana grove. "Intoxicated with flower nectar" means intoxicated, swaying with the nectar of flowers. "With nectar" means with filaments. "On each lotus leaf" means on

each lotus plant leaf. For in those, pollen having fallen from the filaments, what is called lotus-honey comes to be. "From the south and also from the west" means by this much, all directions and intermediate directions of winds have been shown. "Large crossroads" means great crossroads. "Saṃsādiya" means self-grown rice; they are also called parrot-rice. "Pasādiya" means those very ones fallen to the ground. "Spread out" means spread out in clear water, they appear going in succession. "Mupayānaka" means crabs. "Honey" means when the tip of the lotus root is broken, the oozing sap is similar to honey. "Milk and ghee from the tubers" means the oozing sap from the lotus tubers is like ghee of fresh butter mixed with milk.

"Intoxicates" means it is as if it intoxicates the people who have arrived."Resounding all around" means they wander about resounding all around. "Nandikā" and so on are their names. For among those, the first ones say "Lord Vessantara, dwelling in this forest, rejoice." The second ones say "And may you live happily, and your children." The third ones say "And may you live, and dear are your children."The fourth ones say "And may you rejoice, and dear are your children." Therefore these very ones became their names. "Pond-dwellers" means those dwelling in the pond.

Thus, when the dwelling place of Vessantara had been declared by the Ceta prince, Jūjaka, being pleased, making friendly conversation, spoke this verse -

2002. "And this flour-meal of mine, mixed with honey;
And well-made honey-balls, I give flour-meal to you."

Therein, "flour-meal" means food reckoned as flour resembling ripe honey. This is what is meant - this I have, that I give to you, take it.

Having heard that, the Ceta prince said -

2003. "Let the provision be yours alone, I do not wish for provision;
Take from here too, Brahmin, go, Brahmin, as you please.

2004. "This single path goes, straight it leads to the hermitage;
There too is the sage Accuta, with muddy teeth, with dusty head;
Assuming the appearance of a brahmin, with hook and ladle and matted hair.

2005. "Clad in leather, he sleeps on the ground, and pays homage to the fire;
Having gone, ask him, he will tell you the path."

2003-2005. Therein, "provision" means provisions for a journey."Goes" means the single footpath that goes towards us, that leads straight to the hermitage. "Accuta" means a sage named thus dwells there.

2006. "Having heard this, the kinsman of Brahma, having circumambulated the shrine;
Elated in mind he departed, to where the sage Accuta was."

Therein, "to where he was" means he went to the place where the sage Accuta was.

The Commentary on the Lesser Forest is finished.

The Description of the Great Forest

2007. "Going, that Bhāradvāja saw the sage Accuta;
Having seen him, Bhāradvāja exchanged friendly greetings with the sage.

2008. "Is it that you are well, is it that you are free from illness;
Do you sustain yourself by gleaning, are roots and fruits abundant?

2009. "Are gadflies and mosquitoes few, and reptiles as well;
In the forest teeming with beasts of prey, is there no harm found?"

2007-2009. Therein, "Bhāradvāja" means Jūjaka. "Few" means few indeed. "Harm" means injury to you by virtue of them.

The hermit said -

2010. "It is well with me, Brahmin, and also, Brahmin, free from illness;
And also I sustain myself by gleaning, and also roots and fruits are abundant.

2011. "And also gadflies and mosquitoes, and reptiles as well few;
In the forest teeming with beasts of prey, no harm exists for me.

2012. "For many years, while I dwelt in the hermitage;
I do not directly know as arisen, an illness that is unpleasant.

2013. "Welcome to you, Great Brahmā, and also your coming is not unwelcome;
Enter inside, venerable one, wash your feet.

2014. Tinduka fruits, piyāla fruits, madhuka fruits and kasumāra fruits;
Small fruits, enjoy, O Brahmin, the choicest of the choicest.

2015. "This drinking water too is cool, brought from the mountain cave;
Drink from it, Great Brahmā, if you so wish."

Jūjaka said -

2016. "What was given has been accepted, an oblation has been made for all;
Sañjaya's own son, banished by the Sivīs;
Him I have come to see, if you know, tell me."

2010-2016. Therein, "I have come to see him" means I have come for the purpose of seeing him. The hermit said -

2017. "You do not come for the purpose of merit, to see the King of Sivi;
Methinks you desire the king's wife, devoted to her husband;
Methinks you wish for Kaṇhājinā as a female slave, and Jāli as a male slave.

2018. "Or else he has come to lead away the three, mother and sons, from the forest;
There are no possessions for him, neither wealth nor grain, brahmin."

2017-2018. Therein, "there are no possessions for him" means my dear brahmin, for that Vessantara dwelling in the forest there are indeed no possessions, neither wealth nor grain is found, having become destitute he dwells; having gone to his presence,

what will you do?

Having heard that, Jūjaka said -

2019. "I am not of angry disposition, sir, I have not come to beg;
Good is the seeing of the noble ones, association is always pleasant.

2020. "The King of Sivi, not seen before, banished from the Sivīs;
Him I have come to see, if you know, tell me."

2019-2020. Its meaning is - I, dear hermit, am not of angry disposition, enough of that, I have not come to beg anything from Vessantara, but good is the seeing of noble ones, and association together with them is pleasant. I am his teacher brahmin, and since he was banished from the Sivīs by me, from that time onwards he has not been seen before; therefore I have come for the purpose of seeing him. If you know his dwelling place, tell me.

He, having heard his word, having believed, having satisfied him with various kinds of fruit saying "Let it be, tomorrow I shall tell you; for today just dwell right here," on the following day, showing the path, having stretched out his right hand, said -

2021. "This rock, Great Brahmā, is the mountain Gandhamādana;
Where King Vessantara, together with his children, is honoured.

2022. "Assuming the appearance of a brahmin, with hook and ladle and matted hair;
Clad in leather, he sleeps on the ground, and pays homage to the fire.

2023. "These blue trees appear, bearing various fruits;
Risen like cloud peaks, the blue collyrium mountains.

2024. "Dhava trees and assakaṇṇa trees and acacia trees, sal trees and phandana creepers;
They tremble in the wind, like young men who have drunk once.

2025. "Above in the tree branches, like a concert it is heard;
Najjuhā birds and flocks of cuckoos, fly from tree to tree.

2026. "As if calling to one departing, stirred by branches and leaves;
As if delighting one arriving, they gladden the dweller;
Where King Vessantara, together with his children, is honoured.

2027. "Assuming the appearance of a brahmin, with hook and ladle and matted hair;
Clad in leather, he sleeps on the ground, and pays homage to the fire.

2028. "Garlands of musk-rose spread out, on a delightful piece of ground;
The ground green with fresh grass, no dust rises up there.

2029. "Similar to a peacock's neck, comparable to the touch of cotton;
The grasses do not exceed, four inches all around.

2030. "Mango trees and rose-apple trees and wood-apple trees, low-hanging ripe glamorous figs;

With trees for enjoyment, that forest increases delight.

2031. "Resembling the colour of lapis lazuli, frequented by shoals of fish;
Pure, fragrant water, liquid flows there too.

2032. "Not far from there is a pond, on a delightful piece of ground;
Covered with lotuses and water lilies, like the Nandana grove of the gods.

2033. "Three kinds of waterlilies, in that lake, brahmin;
Variegated, many blue, white, and red."

2021-2033. Its meaning is similar to what was stated above. "Garlands of musk-rose spread out" means spread out with musk-rose flowers. "Green with fresh grass" means green with everlasting fresh grass. "No dust rises up there" means in that forest not even a trifle of dust rises up. "Comparable to the touch of cotton" means similar to the touch of cotton due to the softness of contact. "The grasses do not exceed" means those grasses of the colour of a peacock's neck on that ground exist all around measuring only four inches, but they do not grow further beyond that. "Mango trees and rose-apple trees and wood-apple trees" means mango trees and rose-apple trees and wood-apple trees. "With enjoyable trees" means with various kinds of enjoyable trees producing flowers and producing fruits. "Flows" means in that jungle thicket, water descending from the Vaṅka mountain by rivulets flows, proceeds - this is the meaning. "Variegated, some blue, white, and red" means some blue, some white, some red - by these three kinds of waterlilies that lake is variegated. It shows that it looks beautiful like a well-arranged flower casket.

Having thus described the quadrangular pond, again describing the Mucalinda lake, he said -

2034. "Like linen there are lotuses, with white water-lilies and;
Covered with kalambaka plants, that lake is named Mucalinda.

2035. "Then here lotuses are in bloom, appearing as if without limit;
Blooming in summer and winter, knee-deep, spread out like carpets.

2036. "They emit fragrance, spread with variegated flowers;
Wasps, with the fragrance of flowers, resounded all around."

2034-2036. Therein, "like linen" means white as if made of linen. "And with white water-lilies" means that lake is covered with white water-lilies and fragrant water-lilies and kalambaka plants. "Appearing as if without limit" means they appear as if immeasurable. "In summer and winter" means lotuses in bloom in summer and in winter. "Knee-deep, spread out like carpets" means in knee-deep water they are fully opened, spread out, appearing as if carpeted. "Spread with variegated flowers" means having become variegated, spread with flowers, they always emit fragrance.

2037. "Then here at the water's edge, trees stand, brahmin;
Kadamba trees and trumpet-flower trees in bloom, and koviḷāra trees in flower.

2038. "Aṅkola trees and kacchikāra trees, and pārijaññha trees in bloom;
Vāraṇa trees and vayana trees, on both sides of the Mucalinda lake.

2039. "Sirīsa trees and white pārisa trees, paddhaka trees blow forth sweetly;
Niggaṇḍī and sirīnigguṇḍī, and asana trees here in bloom.

2040. "Paṅgura trees abundant on the rocks, and sobhañjana trees in bloom;
Ketaka trees and kaṇikāra trees, and kaṇavera trees in bloom.

2041. "Arjuna trees and ajjukaṇṇā trees, and mahānāma trees in bloom;
They stand with tops fully in flower, like blazing kiṃsuka trees.

2042. "Setapaṇṇī trees and sattapaṇṇa trees, plantain trees and safflower plants;
Dhanu trees and takkārī trees with flowers, and sīsapa trees and varaṇa trees.

2043. "Acchi trees and salla trees, and sallaki trees in bloom;
Setageru trees and fragrant shrubs, maṃsikuṭṭha trees and kulāvara trees.

2044. "Young trees and old, straight and here in bloom;
They stand on both sides of the hermitage, all around the fire room."

2037-2044. "Stand there" means they stand having encircled the lake. "Kadamba" means kadamba trees. "And kacchikāra" means trees of that name. "Pārijañña" means red garlands. "Vāraṇa and vayana" means vāraṇa trees and vayana trees. "On both sides of the Mucalinda lake" means on both sides of the Mucalinda lake. "Setapārisa" means white shrub trees. It is said that they have white trunks, large leaves, and flowers similar to kaṇikāra flowers. "Niggaṇḍī and sirīnigguṇḍī" means the ordinary niggaṇḍī and the dark niggaṇḍī. "Paṅgura" means paṅgura trees. "Kusumbhara" means single shrubs. "Dhanu and takkārī trees with flowers" means adorned with the flowers of dhanu trees and takkārī trees. "And sīsapa and varaṇa trees" means adorned with sīsapa trees and varaṇa trees. "Acchivā" and so on are also trees only. "Setageru and tagara" means setageru trees and fragrant shrubs. "Maṃsikuṭṭha and kulāvara" means maṃsi shrubs and kuṭṭha shrubs and kulāvara trees. "Not crooked" means straight. "All around the fire room" means the meaning is standing having encircled the fire room.

2045. "Then here at the water's edge, many bhūtanaka plants have grown;
Mugga beans, karatiya plants, and many sevāla with their heads.

2046. "The water at the bastion stirred up, flies on the asafoetida shrubs;
Dāsimaka and añjaka trees here, many low-hanging kadamba trees.

2047. "Covered with elaphuraka creepers, the trees stand, brahmin;
For seven days while being held, their odour is not cut off.

2048. "On both sides of the lake the mucalinda trees, beautiful flowers stand;
Covered with blue water-lilies, that forest appears beautiful.

2049. "For a fortnight while being held, their odour is not cut off;
Blue-flowered ones, white water lilies, in bloom are the girikaṇṇikā plants;
Covered with kali trees, that forest, and with basil plants.

2050. "It intoxicates with fragrance, that forest with flowering branches;

Wasps, with the fragrance of flowers, resounded all around.

2051. "Three kinds of gourds, in that lake, brahmin;
Some the size of water-pots, those two the size of drums."

2045-2051. Therein, "phaṇijjaka" means bhūtanaka plant. "Muggatiya" means a certain species of mugga bean. "Karatiya" means rājamāsa bean. "Sevālasīsakā" means these too are shrubs indeed; furthermore, "sīsakā" was said to mean red sandalwood. "Uddāpavattaṃ ulluḷitaṃ" means that water, confined within the boundary of the shore, struck by the wind, remains stirred up. "Makkhikā hiṅgujālikā" means the meaning is that five-coloured honey-bees, crying out with a sweet voice, wander about on the flowering shrubs known as asafoetida bushes. "Dāsimakañjako cettha" means these two species of trees are here. "Nīcekalambakā" means nīcakalambakā (low-hanging kadamba trees). "Elamphurakasañchannā" means covered with a creeper named thus. "Tesaṃ" means the odour of the flowers of that creeper, or of all these flowers of the dāsimaka, añjaka and so on, is not cut off for a week. Thus the flowers are accomplished in fragrance, and the tracts of land are filled with sand resembling silver plates. "Gandho tesaṃ" means the odour of those blue water-lily flowers and so on is not cut off for a fortnight. "Nīlapupphī" and so on are flowering creepers. "Tulasīhi ca" means and with basil plants. "Kakkārujātāni" means creeper-fruits. Therein, the fruits of one creeper are the size of large water-pots, and of two are the size of small drums. Therefore it was said "those two the size of drums."

2052. "Then here there is much mustard, and green vegetation in abundance;
Sword-trees stand like palms, many blue water-lilies to be cut.

2053. "Apphoṭā creepers and sun creepers, kāḷīyā and honey-scented ones;
Asoka trees and mudayantī, pumpkins and small-flowered plants.

2054. "Koraṇḍaka trees and anoja plants, and nāga trees and jasmine in bloom;
Climbing trees they stand, kiṃsuka creepers in full blossom.

2055. "Kaṭeruhā and vāsantī, jasmine and honey-scented ones;
Niliyā, sumanā, bhaṇḍī, the padumuttara tree shines.

2056. "Trumpet-flower trees and sea cotton plants, and kaṇikāra trees in bloom;
They appear like golden nets, resembling beautiful flames of fire.

2057. "Whatever flowers there are, both land-born and water-born;
All are seen there, thus charming is the great ocean."

2052-2057. Therein, "mustard" (sāsapa) means mustard seed (siddhatthaka). "Much" (bahuko) means abundant. "Green vegetation in abundance" (nādiyo haritāyuto) means vegetation (nādiyo) endowed with (āyuto) green (haritena). These two also are species of garlic; that garlic too is abundant there - this is the meaning. "Sword-trees stand like palms" (asī tālāva tiṭṭhanti) means "sword-trees" (asī) are trees of that name, standing on smooth ground, they stand like palmyra trees. "Many blue water-lilies to be cut" (chejjā indīvarā bahū) means many golden water-lilies at the water's edge, standing ready to be cut by the fist. "Apphoṭā" means apphoṭa

creepers. "Pumpkins and small-flowered plants" (vallibho khuddapupphiyo) means pumpkins and small-flowered plants. "Nāga-jasmine" (nāgamallikā) means nāga creepers and jasmine. "Kiṃsuka creepers" (kiṃsukavalli) means a species of creeper with fragrant leaves. "Kaṭeruhā and vāsantī" (kaṭeruhā ca vāsantī) means these are two flowering shrubs. "Honey-scented" (madhugandhiyā) means having an odour similar to honey. "Niliyā, sumanā, bhaṇḍī" means blue-creeper jasmine and ordinary jasmine and bhaṇḍī. "Padumuttara" means a tree of that name. "Kaṇikāra" means creeper kaṇikāra and tree kaṇikāra. "Like golden nets" (hemajālāva) means they appear like spread-out golden nets. "Great ocean" (mahodadhi) means the Mucalinda lake, which is the receptacle of a great mass of water.

2058. "And in that pond, many water-dwellers;
Red fish, naḷapī fish, siṅgū fish, crocodiles, sea-monsters, and dolphins.

2059. "Honey and liquorice, tālisā and piyaṅgu plants;
Kuṭandajā, bhaddamuttā, white-flowered and lolupā plants.

2060. "And fragrant trees, tagara shrubs, abundant tuṅgavaṇṭaka plants;
Paddhaka trees, narada plants, kuṭṭha plants, jhāmaka plants and hareṇuka plants.

2061. "Turmeric and fragrant arsite, hiriverā and bdellium;
Vibhedikā, corakā, kuṭṭha plants, camphor and kaliṅguka plants."

2058-2061. Therein, "and in that pond" - here, because of its resemblance to a pond, he calls the lake itself a pond. "Red fish" and so on are the names of those water-dwellers. "And honey" means honey free from larvae. "And liquorice" means the liquorice plant. "Tālisā" and so on beginning with these are all types of fragrant plants.

2062. "Then here are lions and tigers, man-eating ogresses and elephants;
Antelopes and spotted deer too, rohicca deer and sarabha deer.

2063. "Jackals and dogs, flying foxes resembling reeds;
Yaks, shaking deer and leaping deer, burnt monkeys and cotton monkeys.

2064. "Crabs and large deer, bears and many wild oxen;
Rhinoceroses, boars and mongooses, black deer here in abundance.

2065. "Buffaloes, dogs and jackals, and lorises all around;
Monitor lizards and swaying ones, and spotted deer and also panthers.

2066. "Hares and leftovers eaters, lions and cattle-herd devourers;
Eight-footed ones and peacocks, and bright ones and kukutthaka birds.

2067. "Caṅkorā birds, jungle fowl, elephants, calling to one another;
Herons, cranes, najjuhā birds, lapwings, and kuñjavājitā birds.

2068. "Tiger-nosed birds and copper-backed birds, pampaka birds and jīvajīvaka birds;
Francolin partridges and grey partridges, kula birds and paṭikutthaka birds.

2069. "Mandālakas and celaketus, bhaṇḍus, partridges and nāmakas;
Celāvakas and piṅgalas, goṭakas and aṅgahetukas.

2070. "Karaviya birds and cuckoos, owls and cocks;
Scattered with flocks of various birds, warbling with various sounds."

2062-2070. Therein, "man-eating ogresses" means mare-faced demonesses. "Rohicca deer and sarabha deer" means red deer and sarabha deer. "Koṭṭhasukā" means jackal-dogs. "Kotthusuṇā" is also a reading. "And dogs too" - this is a reference to a species of small deer. "Tuliyā" means flying foxes. "Resembling reeds" means tree-dogs of the colour of reed flowers. "Yaks, shaking deer and leaping deer" means yak deer and shaking deer and leaping deer. "Burnt monkeys" means just two species of monkeys. "Cotton monkeys" means a monkey that seizes food at the edge of a lake. "Crabs and large deer" means two large beasts. "Ikkā" means bears. "Goṇasirā" means wild oxen. "Black deer here in abundance" means deer called black are here in abundance. "Dogs and jackals" means tree-dogs and jackals. "Pampakā" means great bamboo lorises standing having encircled the hermitage grounds. "Ākucchā" means iguanas. "And swaying ones" means elephant-fronted deer. "Spotted deer and also panthers" means spotted deer and panther deer.

"And hares" means hares. "Leftovers eaters" means those are vulture birds. "Lions" means maned lions. "Cattle-herd devourers" means fierce beasts accustomed to seizing and devouring herds of cattle. "Eight-footed" means sarabha deer. "Bhassarā" means white swans. "Kukutthakā" means kukutthaka birds. "Caṅkorā" means caṅkora birds. "Fowl" means jungle fowl. "Lapwings and kuñjavājitā" - these three too are just birds. "Tiger-nosed" means hawks. "Copper-backed" means red-coloured birds. "Pampakā" means pampaṭaka birds. "Francolin partridges and grey partridges" means francolin partridges and grey partridges. "Kula birds and paṭikutthaka birds" - these too are two birds. "Mandālakas and celaketus" means mandālakas and celaketus. "Bhaṇḍu-partridge-nāmaka" means bhaṇḍus and partridges and nāmakas. "Celāvakas and piṅgalas" means two species of birds, and likewise goṭakas and aṅgahetukas. "Saggā" means cātaka birds. "Uhuṅkārā" means owls.

2071. "And here there are birds, blue ones, sweet-voiced;
They rejoice together with their wives, calling to one another.

2072. "And here there are birds, twice-born, sweet voiced, white;
With white eye-ridges, fair-eyed, egg-born, with variegated tail-feathers.

2073. "And here there are birds, twice-born, sweet voiced, white;
Crested peacocks with blue necks, calling to one another.

2074. "Kukutthaka birds, crabs, koṭṭha birds, pokkharasātaka birds;
Kālāmeyya birds, balīyakkha birds, kadamba birds, parrots and myna-birds.

2075. "Turmeric-coloured, red, and white, and here many reed-birds;
Vāraṇa birds and bhiṅgarāja birds, kadamba birds and parrots with cuckoos.

2076. "Ospreys, ospreys, swans, āṭā birds and parivadentikā birds;
Resultant swans, exceedingly powerful, najjuhā birds and pheasants.

2077. "Pigeons, sun-geese, ruddy geese, river-dwellers;
Charming elephants resounding, both cooing at dawn and dusk.

2078. "And here there are birds, of different colours, many twice-born;
They rejoice together with their wives, calling to one another.

2079. "And here there are birds, of different colours, many twice-born;
All chirp sweetly, on both sides of the Mucalinda lake.

2080. "And here there are birds, called karaviya, those twice-born;
They rejoice together with their wives, calling to one another.

2081. "And here there are birds, called karaviya, those twice-born;
All chirp sweetly, on both sides of the Mucalinda lake.

2082. "Strewn with antelopes and pasada deer, a forest frequented by elephants;
Covered with various creepers, frequented by plantain deer.

2083. "Then here there is much mustard, grain and varaka in abundance;
Rice ripening without cultivation, and sugar-cane there not trifling.

2084. "This single path goes, straight it leads to the hermitage;
Hunger, thirst, discontent, one who has arrived there does not find;
Where King Vessantara, together with his children, is honoured.

2085. "Assuming the appearance of a brahmin, with hook and ladle and matted hair;
Clad in leather, he sleeps on the ground, and pays homage to the fire."

2071-2085. Therein, "blue ones" means having variegated striped feathers. "Sweet-voiced, white" means constantly having a sweet voice. "With white eye-ridges, fair-eyed" means endowed with white eye-ridges on both sides, beautiful-eyed. "With variegated tail-feathers" means having multi-coloured feathers. "Kuḷīraka" means crabs. "Koṭṭha" and so on are just birds. "Vāraṇa" means birds with a bill like an elephant's trunk. "Kadamba" means the great kadamba birds are intended. "Parrots and cuckoos" means parrots that roam together with cuckoos, and cuckoos. "Ukkusa" means black ospreys. "Kurara" means white ospreys. "Haṃsa" means bird-swans. "Āṭa" means birds with beaks shaped like a ladle."Parivadentikā" means a certain species of bird. "Charming, resounding with vāraṇa birds" means vāraṇa birds resounding charmingly. "Both cooing at dawn and dusk" means they warble in the evening and morning, making a single reverberation at the foot of the mountain. "Crowded with eṇeyya and pasada deer" means crowded with eṇeyya deer and pasada deer. "One who has arrived there does not find" means, brahmin, a person who has reached the hermitage of Vessantara does not experience there in the hermitage hunger or thirst for drinking water or discontent.

2086. "Having heard this, the kinsman of Brahma, having circumambulated the sage;
Elated in mind he departed, to where Vessantara was."

Therein, "to where Vessantara was" means he went to the place where Vessantara was.

The Commentary on the Great Forest is finished.

The Commentary on the Section on the Children

Jūjaka too, going by the path indicated by the hermit Accuta, having reached the quadrangular pond, thought "Today it is too late in the evening; now Maddī will come from the forest. A woman indeed is one who creates an obstacle to giving; tomorrow, at the time when she has gone to the forest, having gone to the hermitage, having approached Vessantara, having requested the children, while she has not yet returned, having taken them, I shall depart." Then, having climbed a mountain with a plateau not far from there, he lay down in a comfortable place. But that night, towards the break of dawn, Maddī saw a dream. The dream was of such a form -A certain dark man, having put on two ochre robes, having adorned himself with a red garland on both ears, with a weapon in hand, threatening, having come, having entered the hermitage, having seized Maddī by the matted hair, having dragged her, having thrown her down on her back on the ground, while she was crying out, having plucked out her two eyes, having cut off her arms, having split open her chest, having taken the flesh of her heart with drops of blood trickling forth, he departed. She, having awoken, frightened and trembling, having thought "An evil dream has been seen by me; but there is no dream-interpreter equal to Vessantara; I shall ask him," having gone to the hermitage, she knocked at the door of the Great Being's hermitage. The Great Being said "Who is this?" "It is I, Sire, Maddī." "Dear lady, having broken our agreement, why have you come at an improper time?" "Sire, I do not come under the influence of defilements; but rather an evil dream has been seen by me." "If so, tell me, Maddī." She related it in the very order in which she had seen it.

The Great Being too, having assessed the dream, having thought "My perfection of giving will be fulfilled; tomorrow a beggar, having come, will request the children from me; having consoled Maddī, I shall dismiss her," having deceived and consoled her saying "Maddī, your mind will have been agitated by poor sleeping and poor food; do not fear," he dismissed her. She, when the night became light, having done all the duties to be done, having embraced the two sons, having kissed them on the head, having exhorted them "Dear sons, today an evil dream has been seen by me; you should be heedful," having said "Sire, be heedful regarding the two princes," having entrusted the children to the Great Being, having taken a basket, a pick-axe and so on, wiping away her tears, she entered the forest for the purpose of roots, fruits and other fruits. Then Jūjaka too, thinking "Now Maddī will have gone to the forest," having descended from the mountain with a plateau, set out by a footpath facing towards the hermitage. The Great Being too, having come out from the hermitage, seated on a stone-slab at the door of the hermitage like a golden image, sat just looking out along the path of his coming, thinking "Now a beggar will come," like a drunkard who is thirsty. His sons too were playing at his feet.He, looking along the road, having seen the brahmin coming, as if taking up the burden of giving that had been laid down for seven months, filled with joy, addressing the prince Jāli, spoke this verse saying 'Come, you, friend brahmin' -

2087. "Rise up, Jāli, my support, it appears like the old times;
I seem to see a brahmin, let not joys scatter over me."

Therein, "it appears like the old times" means the arrival of beggars today appears like the arrival of beggars from various directions formerly in the city of Jetuttara. "Let not joys scatter over me" means from the time of seeing this brahmin, pleasures scatter over me, as if a time of sprinkling with a thousand pots of cool water on the head of a man overpowered by heat has arisen.

Having heard that, the prince said -

2088. "I too see, dear son, he who appears like Brahmā;
He comes like a traveller, he will be our guest."

Having said this, however, the prince, showing esteem to the Great Being, having risen from his seat and having gone forward to meet the brahmin, asked permission regarding taking his requisites. The brahmin, looking at him, having thought "This must be Vessantara's son, the prince named Jāli; I shall speak harsh speech from the very beginning," snapped his fingers saying "Go away! Go away!" The prince, having gone away, thinking "This brahmin is exceedingly harsh, what could this be?" looking at his body, saw the eighteen faults of a person. The brahmin too, having approached the Bodhisatta, making a friendly welcome, said -

2089. "Is it that you are well, is it that you are free from illness;
Do you sustain yourself by gleaning, are roots and fruits abundant?

2090. "Are gadflies and mosquitoes few, and reptiles as well;
In the forest teeming with beasts of prey, is there no harm found?"

2089-2090. The Bodhisatta too, making friendly conversation together with him, said -

2091. "It is well with us, Brahmin, and also, Brahmin, free from illness;
And also we sustain ourselves by gleaning, and also roots and fruits are abundant.

2092. "And also gadflies and mosquitoes, and reptiles as well few;
In the forest teeming with beasts of prey, no harm exists for us.

2093. "For seven months we have dwelt, in the forest, living in sorrow;
This is the first time we see a brahmin of divine appearance;
Having taken a bamboo staff, a fire-sacrifice ladle and a water-pitcher.

2094. "Welcome to you, Great Brahmā, and also your coming is not unwelcome;
Enter inside, venerable one, wash your feet.

2095. Tinduka fruits, piyāla fruits, madhuka fruits and kāsumārī fruits;
Small fruits, enjoy, O Brahmin, the choicest of the choicest.

2096. "This drinking water too is cool, brought from the mountain cave;
Drink from it, Great Brahmā, if you so wish."

2091-2096. And having said thus, the Great Being, having thought "This brahmin has not come to this great forest without reason; without making delay, I shall ask him the reason for his coming," spoke this verse -

2097. "Then by what beauty, or else by what reason;
Have you arrived at the great forest? Tell me this when asked."

Therein, "in reason" means by reason. "By cause" means by condition.

Jūjaka said -

2098. "Just as a full water-stream, at all times is not exhausted;
Thus I came to entreat you, give me your sons, I entreat you."

Therein, "water-stream" means the flow of water in the five great rivers."Is not exhausted" means when those who are thirsty come and draw up water with their hands or with vessels and drink, it is not exhausted. "Thus I came to entreat you" means thinking "you too, being filled with faith, are just of such a nature," I came to entreat you. "Give me your sons, I entreat you" means entreated by me, give your sons to me for the purpose of slavery.

Having heard that, the Great Being, filled with joy, as if placing a bag containing a thousand pieces of gold coins into outstretched hands, resounding throughout the foot of the mountain, spoke these verses -

2099. "I give, I do not waver, take them as lord, brahmin;
The king's daughter went in the morning, she will come from gleaning in the evening.

2100. "Having stayed one night, you go in the morning, brahmin;
When she has bathed them, anointed them, then them wearing garlands.

2101. "Having stayed one night, you go in the morning, brahmin;
Covered with various flowers, adorned with various fragrances;
Strewn with various roots and fruits, go for your own benefit, brahmins."

2099-2101. Therein, "as lord" means you, having become the lord and master of my sons, take them. But there is one further reason. Their mother, the king's daughter, went in the morning for the purpose of gathering various kinds of fruit and will come from the forest in the evening. Having eaten the sweet various kinds of fruit brought by her, having stayed right here in this place for just one night today, right early you shall take the children and go. "When she has bathed them" means when they have been bathed by her. "Anointed them" means when their heads have been sniffed at. "Then them wearing garlands" means then them adorned with variegated garlands, bearing those garlands. However, in the Pāḷi manuscripts "then them wearing garlands" is written, its meaning has not been examined. "Strewn with various roots and fruits" means strewn with various roots and fruits given for the purpose of provisions for the road.

Jūjaka said -

2102. "I do not delight in staying, going pleases me;

Even if there were an obstacle for me, I shall just go, O bull among charioteers.

2103. "These are not fit for begging, they cause obstruction;
Women know charms, they take everything wrongly.

2104. "For one giving a gift with faith, may she not see her mother for a month;
She would even cause an obstacle, I shall just go, O bull among charioteers.

2105. "Summon your sons, may they not see their mother for a month;
For one giving a gift with faith, thus merit increases.

2106. "Summon your sons, may they not see their mother for a month;
Having given wealth to one like me, O king, you will go to heaven."

2102-2106. Therein, in "these are not fit for begging" (na hetā yācayogī naṃ), here "naṃ" is merely a particle. This is what is meant - Great king, these women indeed are not fit for begging, they are not suitable for entreaty, they only cause obstruction; they create an obstacle to the merit of donors and an obstacle to the material gain of beggars. "Women know charms" means women indeed know deceit. "Wrongly" means they take everything wrongly, not rightly. "For one giving a gift with faith" means for one who gives a gift having believed in action and its fruit. "For a month" means may she not see their mother. "Might make" means one should make. "Inform her" means make her know; he says "send her together with me." "For one who gives" means to one who is giving.

Vessantara said -

2107. "If you wish to see my wife, devoted to her husband;
Show both Jālī and Kaṇhājinā to their grandfather also.

2108. "Having seen these princes, charming and speaking pleasantly;
Delighted, glad at heart, pleased, he will give you much wealth."

2107-2108. Therein, "to the grandfather" means to the grandfather of the two princes, my father the Great King Sañjaya. "He will give you wealth" means that king will give you much wealth.

Jūjaka said -

2109. "I fear being seized, prince, listen to me;
He might hand me over for royal punishment, or sell me or kill me;
Having lost wealth and slaves, a blameworthy relative of Brahma."

Therein, "being seized" means I fear being taken by force and seized. "He might hand me over for royal punishment" means saying "This brahmin is a child-thief, give him punishment" - thus for the purpose of punishment he might hand me over to the councillors. "A blameworthy relative of Brahma" means I shall be one to be censured merely in brahminhood alone.

Vessantara said -

2110. "Having seen these princes, charming and speaking pleasantly;

The great king, established in the Teaching, the increaser of the Sivi realm;
Having obtained joy and pleasure, he will give you much wealth."

Jūjaka said -

2111. "I will not do even that, which you instruct me;
I will take away the children themselves, as attendants for the brahmin woman."

Therein, "the children themselves" means enough for me with other wealth; I will take away these children themselves as attendants for my own brahmin woman.

Having heard that harsh speech of his, the children, frightened, having fled, having gone behind the leaf-hut, having fled from there too, having hidden in a thicket of bushes, there too seeing themselves as if seized by Jūjaka having come, trembling, unable to stand anywhere, having run here and there, having gone to the bank of the quadrangular pond, having firmly dressed in bark garments, having descended into the water, having placed lotus leaves on their heads, having become concealed by the water, they stood. Making known that meaning, the Teacher said -

2112. "Then the boys, shaken, having heard the huntsman's saying;
Ran here and there, Jālī and Kaṇhājinā, both."

Jūjaka too, not seeing the boys, disparaged the Bodhisatta: "My dear Vessantara, just now you, having given my children to me, when I said 'I shall not go to the city of Jetuttara, I will take the children as attendants for my brahmin woman,' having given a signal by gesture, having caused your sons to flee, you sit as if not knowing. There is not, methinks, in the world a liar equal to you." Having heard that, the Great Being, having become shaken in mind, having thought "The children will have fled," having said "My dear brahmin, do not worry, I shall bring the boys for you," having risen, having gone behind the hermitage, having known that they had entered the jungle thicket, having gone to the bank of the pond following the footprints, having seen the footprints descending into the water, having known "The boys will be standing having descended into the water," calling out "Dear son, Jālī," spoke this pair of verses -

2113. "Come, dear son, beloved child, fulfil my perfection;
Sprinkle my heart, do my bidding.

2114. "Be vehicles and boats for me, unshakeable in the ocean of existence;
I shall cross to the far shore of birth, I shall help the world with its gods to cross over."

2113-2114. The boy, having heard his father's word, thinking "Let the brahmin do with me as he pleases; I shall not speak two words with my father," having put out his head, having pushed aside the lotus leaves, having come out of the water, having fallen at the Great Being's right foot, having firmly grasped the ankle joint, wailed. Then the Great Being said to him "Dear son, where is your sister?""Father, these beings, when fear has arisen, protect only themselves." Then the Great Being, having known "An agreement will have been made by my children," calling out "Come, mother, Kaṇhā," spoke a pair of verses -

2115. "Come, mother, dear daughter, fulfil my perfection;
Sprinkle my heart, do my bidding.

2116. "Be vehicles and boats for me, unshakeable in the ocean of existence;
I shall cross to the far shore of birth, I shall lift up the world with its gods."

2115-2116. She too, thinking "I shall not speak two words with my father," likewise having come out of the water, having fallen at the Great Being's left foot, having firmly grasped the ankle joint, wailed. Their tears fall on the Great Being's upper surface of the feet, which were the colour of fully opened lotuses. His tears fall on their backs, which were like golden planks. Then the Great Being, having raised the children up and consoled them, having said "Dear son, Jālī, do you not know my nature as one delighting in giving? Bring my disposition to its summit, dear son," standing right there as if valuing oxen, valued the children. He, it is said, having addressed his son, said "Dear son, Jālī, you, wishing to become a freeman, having given a thousand gold coins to the brahmin, may become a freeman. But your sister is one bearing the highest beauty; some person of low birth, having given just some trifling wealth to the brahmin, having made your sister a freewoman, might cause the mixing of birth. Apart from a king, there is no one called a giver of a hundred of each. Therefore, your sister, wishing to become a freewoman, having given a hundred of each to the brahmin - a hundred male slaves, a hundred female slaves, a hundred elephants, a hundred horses, a hundred bulls, a hundred gold coins - let her become a freewoman." Having thus valued the children and consoled them, having gone to the hermitage, having taken water with the water-pitcher, having addressed him saying "Come indeed, friend brahmin," having made the aspiration "May this be a condition for omniscient knowledge," having poured the water, resounding throughout the earth saying "Hey, brahmin, more dear to me than my sons by a hundredfold, a thousandfold, a hundred-thousandfold is the knowledge of omniscience itself," he gave the gift of his beloved sons to the brahmin. Making known that meaning, the Teacher said -

2117. "Then having taken the boys, both Jālī and Kaṇhājinā;
He gave a gift to the brahmin, the increaser of the Sivi realm.

2118. "Then having taken the boys, both Jālī and Kaṇhājinā;
Delighted, he gave to the brahmin his little children, the highest gift.

2119. "Then there was what was terrifying, then there was what was hair-raising;
When the boys were given away, the ground trembled.

2120. "Then there was what was terrifying, then there was what was hair-raising;
When the king with joined palms, the boys raised in comfort;
He gave a gift to the brahmin, the increaser of the Sivi realm."

2117-2120. Therein, "delighted" means having become filled with joy and pleasure. "Then there was what was terrifying" means at that time, the great earth, two hundred thousand yojanas thick plus forty thousand, resounding by the power of the giving, roaring like a majestic elephant, trembled; the ocean was stirred. Sineru, the king of mountains, having bent down like a well-steamed bamboo shoot, stood facing

Vaṅka Mountain. Sakka, the king of gods, clapped his hands; the Great Brahmā gave applause. As far as the Brahmā world there was a single uproar.With the sound of the earth, the rain god, thundering, rained a momentary shower; untimely lightning flashes went forth. The lions and other creatures dwelling in the Himalayas made a single reverberation throughout the whole of the Himalayas - such was the terrifying event that occurred. But in the Pāḷi, only this much was said: "The ground trembled." "Ya" means when. "Raised in happiness" means reared in happiness, nurtured in happiness. "Gave a gift" means hey, brahmin, more dear to me than my sons by a hundredfold, a thousandfold, a hundred-thousandfold is the knowledge of omniscience itself - for that purpose he gave.

The Great Being, having given the gift, having aroused joy thinking "Well given indeed is my gift," just stood looking at the children. Jūjaka too, having entered a forest thicket, having cut a creeper with his teeth, having taken it, having bound the right hand of the boy together with the left hand of the girl, having taken that very end of the creeper, beating them, set forth. Making known that meaning, the Teacher said -

2121. "Then that cruel brahmin, having cut a creeper with his teeth;
Having bound their hands with the creeper, he stroked them with the creeper.

2122. "Then that brahmin, having taken a rope and having taken a stick,
Beating them, leads them away, while King Sivi looked on."

2121-2122. Therein, "of King Sivi" means of Vessantara.

At the places where they were struck again and again, their skin was cut and blood flowed forth. At the time of striking, they gave their backs to each other.Then at one uneven place the brahmin stumbled and fell. The creeper bound on the children's soft hands slipped off and came away. They, weeping, having fled, came to the presence of the Great Being. Making known that meaning, the Teacher said -

2123. "Then the boys departed, having been released by the brahmin;
With eyes full of tears, he looks at his father.

2124. Trembling, as if having attained his goal, he pays homage at his father's feet;
Having paid homage at his father's feet, he spoke these words.

2125. "Mother has departed, dear father, and you will give us away, dear father;
Wait until we see mother, then you may give us away, dear father.

2126. "Mother has departed, dear father, and you will give us away, dear father;
Do not give us away, dear father, until mother also comes to us;
Then let this brahmin, if he wishes, sell or kill us.

2127. "With spread feet and rotten nails, and also with a drooping belly;
With a long upper lip, fickle, with protruding teeth and a broken nose.

2128. "Pot-bellied, broken-backed, and also squint-eyed;
Copper-bearded, green-haired, covered with moles and wrinkles.

2129. "Tawny-eyed and bent, misshapen and tall, rough;
And clad in antelope skins, a non-human spirit, frightful.

2130. "A human being or a demon, feeding on flesh and blood;
Having come from the village to the forest, he requests that wealth from you, dear father.

2131. "While being led away by the goblin, why, dear father, do you look on;
Surely your heart is of stone, made of iron with firm binding.

2132. "You who do not know us bound, by the brahmin seeking wealth;
By the fierce cruel one, who beats us like cattle.

2133. "Let Kaṇhā remain right here, she does not know anything;
Like a hind intoxicated with milk, separated from the herd, she cries."

2123-2133. Therein, "looks at" means he, having gone to his father's presence, trembling, looks at him. "Trembling" means trembling. "And you, dear father, will give us away" means and you give us to the brahmin while she has not yet returned; do not do so, endure for now. Wait until we see mother, then at the time when she has been seen, you may give us away again. "Let him sell or kill us" means dear father, when mother has returned, let him sell us or kill us. Whatever he wishes, let him do. "But moreover this one is hard and harsh, endowed with eighteen faults of a person" means he spoke of the eighteen faults of a person.

Therein, "couch-footed" means flat-footed. "Blind-nailed" means with rotten nails. "Half-buttocked" means with the flesh of the buttocks sagging below."Long upper-lipped" means endowed with a long upper lip that, remaining in place, covers the mouth. "Fickle" means with drooling saliva. "Tusked" means endowed with protruding teeth like the tusks of a boar. "Broken-nosed" means endowed with a broken, uneven nose. "Copper-bearded" means with a beard the colour of red copper."Green-haired" means with hair grown of golden colour. "Wrinkled" means the skin of his body is seized by wrinkles. "Mole-marked" means covered with dark moles. "Tawny-eyed" means piercingly tawny, endowed with eyes resembling those of a cat. "Bent" means crooked at three places - at the hips, at the back, and at the shoulders. "Deformed" means with deformed feet. "Loose-jointed" is also said; endowed with bone-joints that make a "kaṭakaṭā" sound. "Lofty" means tall. "Non-human" means not a human being; even though going about in human guise, this one is a demon. "Frightful" means exceedingly terrifying.

"A human being or a demon" means dear father, if anyone, having seen this brahmin, were to ask thus "Is this brahmin a human being or a demon?" It would be proper to say "Not a human being, but rather a demon who feeds on flesh and blood." "He requests that wealth from you, dear father" means dear father, this one, wishing to devour our flesh, requests you for the wealth of children. "You look on" means you look on with indifference. "Surely your heart is of stone" means dear father, the heart of parents is soft towards their children; it does not endure the suffering of children; you remain as if not knowing; but your heart, methinks, is like a stone, or else made of iron with firm binding. Therefore, when such suffering has arisen for us, it does not ache.

"You do not know" means you remain as if not knowing."By the fierce cruel one" means by one exceedingly cruel, exceeding the proper measure. "Who us" means you who do not know that us, the younger brothers, have been bound and tied by the brahmin. "Beats" means strikes. "Let her stay right here" means dear father, this Kaṇhājinā does not know any suffering. Just as a young doe intoxicated with milk, separated from the herd, not seeing her mother, cries for the sake of milk, so too, not seeing her mother, having cried and withered, she will die; therefore give me alone to the brahmin, I shall go, let this Kaṇhājinā remain right here.

Even when this was said, the Great Being did not speak anything.Then the boy, lamenting referring to his mother and father, said -

2134. "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.

2135. "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.

2136. "That wretched mother, surely, will grieve for a long time;
Not seeing Kaṇhājinā, the maiden beautiful to behold.

2137. "That wretched father, surely, will grieve for a long time;
Not seeing Kaṇhājinā, the maiden beautiful to behold.

2138. "That wretched mother, surely, will grieve for a long time in the hermitage;
Not seeing Kaṇhājinā, the maiden beautiful to behold.

2139. "That wretched father, surely, will grieve for a long time in the hermitage;
Not seeing Kaṇhājinā, the maiden beautiful to behold.

2140. "That wretched mother, surely, will grieve for a long time;
At midnight or in the night, like a river she will dry up.

2141. "That wretched father, surely, will grieve for a long time;
At midnight or in the night, like a river she will dry up.

2142. "These are your rose-apple trees, the vedisa trees and sinduvāraka trees;
Various kinds of trees, those today we leave behind.

2143. "These holy fig trees and jack trees, and banyan trees and wood-apple trees;
Various kinds of fruits, those today we leave behind.

2144. "These parks stand here, this river with cool water;
Where we used to play before, those today we leave behind.

2145. "Various kinds of flowers, on this upper mountain;
Those which we formerly held, those today we leave behind.

2146. "Various kinds of fruits, on this upper mountain;
Those which we formerly consumed, those today we leave behind.

2147. "These are our toy elephants and horses, and these are our oxen;
Those with which we used to play before, those today we leave behind."

2134-2147. Therein, "by a man" means by a man wandering in existence."Can be obtained" means can be got. "That is more painful to me than this" means the suffering of my not being able to see my mother, that is more painful than this suffering of being beaten by a hundredfold, a thousandfold, a hundred-thousandfold. "Rucchatī" means she will weep. "At midnight or in the night" means at midnight or throughout the whole night, having remembered us, she will weep for a long time. "Dries up" means a rivulet with little water dries up.Just as that dries up quickly, so she will wither and die just as the dawn is rising - he spoke thus with this intention. "Vedisā" means hanging branches. "Those" means those whose roots, flowers, and fruits we played with for a long time while gathering them, those today we both leave behind. "Toy elephants" means toy elephants made by our father for the purpose of our play.

Jūjaka, having come, beating him even as he was thus lamenting together with his sister, having seized them, departed. Making known that meaning, the Teacher said -

2148. "Being led away, those boys said this to their father;
Tell mother of good health, and may you, dear father, be happy.

2149. "These are our toy elephants and horses, and these are our oxen;
Give those to mother, she will remove her sorrow by them.

2150. "These are our toy elephants and horses, and these are our oxen;
Looking at those, mother will dispel her sorrow."

2148-2150. At that time, powerful grief arose in the Bodhisatta referring to his children, the flesh of his heart became hot. He, like an elephant just seized by a maned lion, like the moon that has entered the mouth of Rāhu, trembling, unable to remain in his own nature, with eyes full of tears, having entered the leaf-hut, lamented piteously. Making known that meaning, the Teacher said -

2151. "Then King Vessantara, the warrior, having given a gift;
Having entered the leaf-hut, lamented piteously."

From here onwards are the Great Being's verses of lamentation -

2152. "Whom today, hungry and thirsty, will the children cry out to;
In the evening at the time of serving food, who will give them nourishment?

2153. "Whom today, hungry and thirsty, will the children cry out to;
In the evening at the time of serving food, 'Mother, we are hungry, give to us.'

2154. "How will they go on the path, on foot, without sandals;
Being with swollen feet, who will take them by the hand?

2155. "How could he not be ashamed, striking in front of me;
Of innocent sons, shameless indeed is the brahmin.

2156. "Even one who is a slave of my female slave, or else another servant;
Who with shame would strike even him, so utterly lowly.

2157. "For me who is mindful, like a fish bound in the mouth of a trap;
He reviles and strikes, while I am not seeing my dear sons."

2152-2157. Therein, "kaṃ nvajja" means whom today. "Uparucchanti" means having gone the sixty-yojana path, they will cry out. "Saṃvesanākāle" means at the time of serving food to the public. "Ko ne dassati" means who will give them food."Kathaṃ nu pathaṃ gacchanti" means how will they travel the sixty-yojana path. "Pattikā" means without elephant carriages and so on. "Anupāhanā" means separated even from mere sandals, with delicate feet. "Gahessati" means who will take them for the purpose of dispelling fatigue. "Dāsidāsassa" means he may be a slave of a female slave. "Aññho vā pana pesiyo" means his slave too, his slave too - thus through the succession of slave upon slave, having known "Whoever may be my fourth servant, one who performs errands, even of one so utterly inferior, this one is a slave of a slave of Vessantara." "Ko lajjī" means who, endowed with shame, would strike? Is it proper for that shameless one to strike my sons? "Vārijasseva" means like a fish bound in the mouth of a trap, for me who is mindful. "Apassato" - the prefix "a" is merely an indeclinable particle; while I am seeing, he reviles and strikes my dear sons - alas, how cruel!

Then, out of affection for the children, this reflection arose in him: "This brahmin vexes my sons exceedingly; I am unable to hold back the sorrow; having pursued the brahmin, having brought about the destruction of his life, I shall bring back those boys." Then he thought: "This is an impossibility - the oppression of the children is exceedingly painful - but having given a gift, afterwards feeling remorse is indeed not the principle of the virtuous." For the illumination of that meaning, these are called the two verses of reflection -

2158. "Having taken up that bow, having tied the sword on the left;
I will bring back my own sons, for the murder of sons is painful.

2159. "This is impossible, a painful thing, that the children should suffer hardship;
And having understood the principle of the good, who having given feels remorse?"

2158-2159. Therein, "mindful" means the tradition of the former Bodhisattas.

He, it is said, at that moment remembered the tradition of the Bodhisattas.Then, "There is no one called having formerly become a Buddha without having relinquished these five great relinquishments of all Bodhisattas - the relinquishment of wealth, the relinquishment of limbs, the relinquishment of sons, the relinquishment of wife, and the relinquishment of life. I too am among them; by me too, without giving dear sons and daughters, it is not possible to become a Buddha," having thought thus, having reproached himself thus: "Why, Vessantara, do you not know the state of suffering of sons given for the purpose of slavery to others, that you aroused the perception 'I shall pursue the brahmin and bring about the destruction of his life'? Having given a gift, subsequent remorse is indeed not suitable for you," having determined a firm undertaking: "Even if he kills the boys, from the time of

giving they are nothing of mine," having come out from the hermitage, he sat on a stone-slab at the door of the hermitage like a golden image. Jūjaka too, having beaten the boys in the presence of the Bodhisatta, leads them away. Then the prince, lamenting, said -

2160. "Truly indeed thus they said, some men here;
For whom there is no own mother, just as there is not, so is he likewise.

2161. "Come, Kaṇha, let us die, there is no use in life for us;
We have been given," by the lord of men, to the brahmin seeking wealth;
To the fierce cruel one, who beats us like cattle.

2162. "These are your rose-apple trees, the vedisa trees and sinduvāraka trees;
Various kinds of trees, those, Kaṇha, we leave behind.

2163. "These holy fig trees and jack trees, and banyan trees and wood-apple trees;
Various kinds of fruits, those, Kaṇha, we leave behind.

2164. "These parks stand here, this river with cool water;
Where we used to play before, those, Kaṇha, we leave behind.

2165. "Various kinds of flowers, on this upper mountain;
Those which we formerly held, those, Kaṇha, we leave behind.

2166. "Various kinds of fruits, on this upper mountain;
Those which we formerly consumed, those, Kaṇha, we leave behind.

2167. "These are our toy elephants and horses, and these are our oxen;
Those with which we used to play before, those, Kaṇha, we leave behind."

2160-2167. Therein, "of whom" means for whom there is no own mother near.There is a father, just as there is not at all.

Again the brahmin stumbled and fell at one uneven place.The binding creeper slipped from their hands and was gone. They, trembling like beaten cocks, having fled, came to their father's presence with a single burst of speed. Making known that meaning, the Teacher said -

2168. "Being led away, those boys, having been released by the brahmin;
Ran here and there, Jālī and Kaṇhājinā, both."

Therein, "here and there" means at that moment of being released, in whatever direction their father was, they ran forth, and having run forth, they came to the very presence of their father - this is the meaning.

Jūjaka, having risen up with force, with a creeper-stick in hand, coming overpowering like a fire at the end of a cosmic cycle, having said "You are very much skilled at fleeing," having bound their hands, led them away again. Making known that meaning, the Teacher said -

2169. "Then that brahmin, having taken a rope and having taken a stick,
Beating them, leads them away, while King Sivi looked on."

As they were being led away thus, Kaṇhājinā, having turned back and looking, conversed with her father. Making known that meaning, the Teacher said -

2170. "That, that Kaṇhājinā said, 'This brahmin, dear father, me;
Beats with a stick, like a slave girl born in the house.'"

2171. "This is not a brahmin, dear father, brahmins are righteous;
A demon with the appearance of a brahmin, to devour us, dear father, leads us away;
While being led away by the goblin, why, dear father, do you look on?"

2170-2171. Therein, "taṃ" means that father, King Sivi, who was sitting and watching. "Dāsiyaṃ" means a slave girl. "Khādituṃ" means for the purpose of eating; she lamented: "This one leads us away, even before reaching the mountain pass, with both eyes streaming red drops of blood, saying 'I shall devour you'; and you, while we are being led away to be devoured or cooked, why do you look on at us? May you always be happy!"

As the young girl went along, wailing and trembling, powerful grief arose in the Great Being; his heart-base became hot. His nose not being sufficient, he released hot in-breaths and out-breaths through his mouth. His tears, becoming drops of blood, came out from his eyes. He thought: "This such suffering has arisen through the fault of affection, not through any other cause. Without showing affection, one should maintain equanimity only." Having dispelled such sorrow by the power of his own knowledge, he sat in his natural seated posture. Even before reaching the mountain pass, the girl went along lamenting.

2172. "These little feet of ours are pained, the journey is long and very difficult to traverse;
The sun hangs low, and the brahmin holds us.

2173. "We cry out to the beings, to the mountains and forests;
We pay homage with our heads to the lake, and to the waters at the good landing place.

2174. "Grasses, creepers, and medicinal plants, mountains and forests;
Tell mother of good health, this brahmin is leading us away."

2175. "Let the venerable sirs salute our mother, Maddī our mother;
If you wish to follow, quickly follow us.

2176. "This single path goes, straight it leads to the hermitage;
You should follow that very path, perhaps you will see them quickly.

2177. "Oh indeed, O matted-haired one, gatherer of forest roots and fruits;
Having seen the hermitage empty, that will be suffering for you.

2178. "For a protracted time indeed, mother, gleaning obtained is not trifling;
You who do not know us bound, by the brahmin seeking wealth.

2179. "By the fierce cruel one, who beats us like cattle;

Today may we see mother, come from gleaning in the evening.

2180. "May mother give to the brahmin, fruit mixed with honey;
Then this one, having eaten, satisfied, would not lead us away too forcefully.

2181. "Our feet are indeed swollen, the brahmin bears us strongly;
Thus there they lamented, the princes longing for their mother."

2172-2181. Therein, "little feet" means small feet. "We cry out" means we cry out; showing esteem and humble conduct, we make known. "Of the lake" means we pay homage with our heads to the families of serpents who are the guardians of this lotus lake. "And to the waters at the good landing place" means we pay homage also to the deities inhabiting the river with the good landing place. "Grasses and creepers" means grasses and hanging creepers. "Medicinal plants" means medicinal plants. He said thus with reference to the deities inhabiting everywhere. "Wishing to follow" means even if she wishes to come step by step after us. "Perhaps you will see them quickly" means you should say to her thus: "Perhaps, following along this single path, you might see your little sons quickly." "O matted-haired woman" means with reference to the matted hair, addressing her mother indirectly, she said. "Excessively" means having exceeded the proper measure. "Gleanings" means by wandering for gleanings. "Fruit" means forest roots, fruits and berries. "Mixed with honey" means mixed with small-bee honey. "Having eaten" means one whose food has been eaten, who has consumed fruit. "Satisfied" means well-satisfied. "Would not lead us away too forcefully" means would not lead us away with excessive speed. "Longing for mother" means endowed with longing for their mother, with strong affection, thus they lamented.

The commentary on the Section on the Children is concluded.

The Commentary on the Section on Maddī

But when the king, having made the earth resound, gave the beloved children to the brahmin, and as far as the Brahmā world a single uproar arose, the gods dwelling in the Himalayas, as if with breaking hearts by that too, having heard that lamentation of those being led away by the brahmin, consulted: "If Maddī comes to the hermitage early in the morning, not seeing the little ones there, having asked Vessantara, having heard that they had been given to the brahmin, she might run step by step with strong affection and experience great suffering." Then they commanded three young gods: "Having created yourselves in the guise of a lion, a tiger, and a panther, having blocked the path of the queen's coming, even though being entreated, not giving way until sunset, so that she will enter the hermitage by moonlight, thus you should arrange protection well for her, for the purpose of non-harassment by lions and so on as well." Making known that meaning, the Teacher said -

2182. "Having heard their lamentation, three fierce beasts in the forest;
The lion, the tiger, and the panther, spoke these words.

2183. "May the king's daughter not come from gleaning in the evening;
May the beasts in the forest not harass her in our deserted domain.

2184. "If a lion should vex her, a tiger or a panther, the one with auspicious marks;
There would indeed be no Prince Jālī, whence would there be Kaṇhājinā;
She with auspicious marks would lose both, her husband and her sons."

2182-2184. Therein, "spoke these words" means "you three persons - the lion, the tiger, and the panther - thus be three fierce beasts in the forest" - these words those deities spoke to the three young gods. "May she not indeed" means they say: let the king's daughter Maddī not come from gleaning in the evening; let her come in the evening by moonlight. "May not indeed in our deserted domain" means let no beast of prey in the forest vex her in our deserted realm, in this forest thicket. They say: so that none vexes her, thus take up protection for her. "If a lion" means if indeed, while she is unprotected, any one among lions and so on should vex her, then, when she has reached the destruction of life, there would indeed be no Prince Jāli, whence would there be Kaṇhājinā? Thus she, endowed with auspicious marks, would lose both - her husband and her sons - she would indeed lose in two portions; therefore arrange protection for her well.

Then those three young gods, having promised "Good!" to that word of those deities, having become a lion, a tiger, and a panther, having come, lay down in succession on the path of her coming. Maddī too, trembling, thinking "Today an evil dream has been seen by me; right early, having gathered roots and various fruits, I shall go to the hermitage," gathered roots and various fruits. Then the pick-axe fell from her hand, likewise the neck-rest fell from her shoulder, and her right eye trembled; fruit-bearing trees appeared as if fruitless and fruitless ones appeared as if bearing fruit; the ten directions were not discernible. She, having thought "What indeed is this? What has not come to be before is happening to me today; what will happen? Will there be an obstacle for me, or for my sons, or for Vessantara?" said -

2185. "My pick-axe has fallen, and my right eye trembles;
Fruit-bearing trees are fruitless, all directions are confusing to me."

Thus she, lamenting, departed.

2186. "In the evening time, as she was coming towards the hermitage;
When the sun had set, fierce beasts stood on the path.

2187. "The sun hangs low, and the hermitage is indeed far;
And whatever I would bring them from here, that food they would eat.

2188. "Surely that warrior alone, sits in the hermitage;
Pleasing the hungry children, having seen me not coming.

2189. "Those little children of mine, of a poor wretched woman;
In the evening at the time of lying down, they lie as if having drunk milk.

2190. "Those little children of mine, of a poor wretched woman;
In the evening at bedtime, they lie as if having drunk water.

2191. "Those little children of mine, of a poor wretched woman;
They stand having come forward to meet me, like young calves their mother.

2192. "Those little children of mine, of a poor wretched woman;
They stand having come forward to meet me, like swans upon a lake.

2193. "Those little children of mine, of a poor wretched woman;
They stand having come forward to meet me, not far from the hermitage.

2194. "One-way is the single path, with lakes and pools in sight;
I do not see another path, by which one might go to the hermitage.

2195. "Homage to you, deer kings, of great power in the forest;
Be brothers to me by right, give me the path, I ask you.

2196. "I am the wife of one who is banished, of the glorious prince;
Him I do not look down upon, devoted to Rāma like Sītā.

2197. "And may you see your children, towards evening at bedtime;
And may I see my children, both Jālī and Kaṇhājinā.

2198. "There is much root-fruit here, and this food is not trifling;
From that I will give half, give me the path, I ask you.

2199. "And our mother is a king's daughter, and our father is a prince;
Be brothers to me by right, give me the path, I ask you."

2185-2199. Therein, "of her" means of her, my. "Coming towards the hermitage" means of her coming with reference to, dependent on the hermitage. "Attend" means having risen, they stood. It is said that they, having first lain down in succession, at the time of her coming, having risen and stretched themselves, blocking the path, stood across in succession. "And whatever for them" means and whatever roots and various kinds of fruit I would bring from here for them, that very thing Vessantara and both little children - those three persons too would eat; there is no other food for them. "Not coming" means having known me as not coming, alone surely he is seated pleasing the children. "At the time of lying down" means on other days, at the time of their own feeding and giving drink. "Like those who have drunk milk" means just as young deer who have drunk milk, having cried for the sake of milk, not having obtained it, while still crying fall into sleep, so my little children, having cried for the sake of various kinds of fruit, not having obtained them, while still crying will have fallen into sleep - thus she says.

"Like those who have drunk water" means just as thirsty young deer, having cried for the sake of drinking water, not having obtained it, while still crying fall into sleep - the meaning should be understood by this very method. "Acchare" means they remain. "They stand having come forward to meet me" means having come forward to meet me, they stand. "Paccuggantunā" is also a reading; the meaning is having gone forward to meet. "One-way" means a path for one only, a single footpath."Single path" means and that is only one; there is no second; it is not possible to enter and go. Why? Because there are lakes and pools in sight."Homage to the beasts" means she, not seeing another path, thinking "Having entreated these, I shall make them

move back," having lowered the fruit-basket from her head, having raised joined palms, paying homage, spoke thus. "Brothers" means I too am a daughter of a human king, you too are sons of a king of beasts; thus by right you are brothers to me.

"Of one who is confined" means of one who has been banished from the country."Sītā was devoted to Rāma" means just as Sītā Devī, the younger sister of Prince Rāma, son of King Dasaratha, having become his own queen-consort, devoted to him, having become one who regards her husband as a god, diligently attended upon him, so I too attend upon Vessantara; I do not look down upon him - thus she says. "And you" means and you, having given me the path, in the evening at the time of taking food may you see your children, and I too may see my own children; give me the path - thus she requests.

Then those three young gods, having looked at the time, having known "Now is the time to give her the path," having risen, went away. Making known that meaning, the Teacher said -

2200. "As she was lamenting, much filled with compassion;
Having heard her faultless speech, the fierce beasts departed from the path."

Therein, "faultless" means not faulty, free from fault, clear, sweet speech.

She too, when the fierce beasts had departed, went to the hermitage. And at that time it was the full-moon Observance day. She, having reached the end of the walking path, not seeing her children at those various places where she had previously seen them, said -

2201. "In this very spot, my little children, covered with dust;
They stand having come forward to meet me, like young calves their mother.

2202. "In this very spot, my little children, covered with dust;
They stand having come forward to meet me, like swans upon a lake.

2203. "In this very spot, my little children, covered with dust;
They stand having come forward to meet me, not far from the hermitage.

2204. "Like two deer with ears erect, running towards me from all around;
Joyful and greatly delighted, as if calling out they would make my heart tremble;
Today I do not see my children, both Jālī and Kaṇhājinā.

2205. "Like a she-goat or a hind leaving her young, like a bird released from a cage;
Having left my children, I went forth, like a lioness greedy for food;
Today I do not see my children, both Jālī and Kaṇhājinā.

2206. "This is their trampled ground, like elephants' on a mountain;
Funeral pyres scattered about, not far from the hermitage;
Today I do not see my children, both Jālī and Kaṇhājinā.

2207. "Strewn with sand, my little children, covered with dust;
They run towards me from all around, those children I do not see.

2208. "Those who rise up in respect for me before, coming from afar from the forest;
Today I do not see my children, both Jālī and Kaṇhājinā.

2209. "Like young ones going to meet their mother, a she-goat or a doe;
From afar they look towards me, those children I do not see.

2210. "This is their toy, a fallen pale wood-apple;
Today I do not see my children, both Jālī and Kaṇhājinā.

2211. "My breasts are full, and my chest is splitting;
Today I do not see my children, both Jālī and Kaṇhājinā.

2212. "One gathers at my lap, one hangs on to my breast;
Today I do not see my children, both Jālī and Kaṇhājinā.

2213. "Those little children of mine, covered with dust, in the evening time;
They roll about on my lap, those children I do not see.

2214. "This hermitage before, appears to me like a festive gathering;
Today, not seeing my children, the hermitage seems to whirl about.

2215. "Why does the hermitage appear to me as if so quiet;
Even the ravens do not cry, surely my children are dead.

2216. "Why does the hermitage appear to me as if so quiet;
Even the birds do not cry, surely my children are dead."

2201-2216. Therein, "naṃ" is merely a particle. "Covered with dust" means smeared with dust. "Come forward to meet me" means having come forward to meet me. "Paccuggantunā" is also a reading; the meaning is just having gone forward to meet. "With ears erect" means just as young deer, having seen their mother, having raised their ears, having stretched out their necks, having approached their mother, joyful and delighted, run towards her from all around. "As if calling out they would make tremble" means as if being uttered, they cause the mother's heart-flesh to tremble - thus were my children before. "Those today" means I do not see them today. "Like a she-goat or a hind leaving her young" means just as a she-goat and a hind, and a bird released from a cage called a nest, and a lioness greedy for food, having left their own young, depart for their food resort, so too I, having left my children, went forth for food resort - thus she says. "This is their trampled ground" means like the footprints of elephants on a mountain with plateaux during the rainy season, this trampled ground of running to and fro at their playing place is evident. "Heaped up" means accumulated and piled up heaps of sand. "Scattered about" means strewn all over. "They run towards me from all around" means on other days they run towards me from all around.

"They rise up" means they come forward to meet. "Coming from afar" means coming from a distance. "Like a she-goat or a doe, the young ones" means the young ones approaching their own mother like a she-goat and like a doe. "This is their toy" means while they were playing with toy elephants and such things, this golden-coloured toy wood-apple of theirs, having slipped from their hands, had fallen. "My these" means

my these breasts are full of milk. "And the chest is splitting" means and the heart is bursting. "They roll about on my lap" means they turn and roll about on my lap."A festive gathering appears to me" means it presents itself to me like an arena. "Those today" means those today. "Not seeing" means of me not seeing. "Seems to whirl about" means it revolves like a potter's wheel. "Ravens" means forest crows. "Surely dead" means they must certainly be either dead or taken away by someone. "Birds" means the remaining birds.

Thus she, lamenting, having gone to the presence of the Great Being, having lowered the fruit-basket, having seen the Great Being sitting in silence, and not seeing the children in his presence, said -

2217. "Why are you silent, my mind is as if disturbed;
Even the ravens do not cry, surely my children are dead.

2218. "Why are you silent, my mind is as if disturbed;
Even the birds do not cry, surely my children are dead.

2219. "Did wild beasts perhaps devour my children, master's son?
In the forest, in the barren land, in the wilderness, by whom were my children led away?

2220. "Have your messengers been sent, or are the sweet-spoken ones asleep?
Or have they gone outside, are they engaged in play?

2221. "Their hair is not seen at all, and Jāli's hands and feet;
And the swoop of birds - by whom were my children led away?"

2217-2221. Therein, "my mind is as if disturbed" means my mind is as if seeing a dream towards the strong break of dawn. "Beasts" means beasts of prey such as lions and so on. "In the barren land" means in a sapless place."In the open" means in a secluded place. "Messengers" means have messengers been made and sent by you to the presence of King Sivi in the city of Jetuttara. "Asleep" means having entered inside the hermitage and lain down. "Or outside" means she asks whether those children, having become engaged in play, have gone outside. "Their hair is not seen at all" means lord Vessantara, indeed their hair of the colour of black collyrium is not seen. "Jāli" means whose hands and feet are decorated with golden nets."And the swoop of birds" means in the Himalayan region there are birds called elephant-trunk vultures; they, having swooped down and seized, go through the sky itself. Therefore I ask you: "Were they carried away by those birds, or has a swoop like that of those birds occurred upon some others too from here? Tell me, by whom were my children led away?"

Even when this was said, the Great Being did not say anything.Then she, having said "Lord, why do you not speak with me, what is my fault?" said -

2222. "This is more painful than that, like a wound pierced by a dart;
Today I do not see my children, both Jālī and Kaṇhājinā.

2223. "This too is a second dart, it causes my heart to tremble;
That I do not see my children, and you do not speak to me.

2224. "Today itself this night for me, prince, you do not speak;
Methinks you will see me departed from life, dead in the morning."

2222-2224. Therein, "this is more painful than that" means: O lord Vessantara, the suffering of me who has been banished from the kingdom, dwelling in the forest, and not seeing my children - this, your not speaking with me, is more painful for me than that. For you weary me by your silence, as if burning again one already burnt by fire, as if striking with a stick one who has fallen from a precipice, as if piercing a wound with a dart. For this heart of mine, like a wound pierced by a dart, just so both trembles and aches. "Sampaviddho" is also a reading; the meaning is "thoroughly pierced." "Departed from life, me" means me whose life has departed."You will see me dead": here the syllable "no" is merely a particle; the meaning is: you will see me dead early in the morning.

Then the Great Being, having thought "By harsh speech I shall make her abandon the sorrow for her children," spoke this verse -

2225. "Surely Maddī, the handsome woman, the king's daughter, glorious;
You went out early in the morning for gleanings, why have you come back in the evening?"

Therein, "why have you come back in the evening" means "Maddī, you are lovely and pleasing, and in the Himalayas indeed many foresters, hermits, sorcerers, and others wander about. Who knows what will happen, something may have been done by you; you, having gone right early, why do you come back in the evening? Having left the young children behind - women gone to the forest, married women of such a kind are not like this: 'What indeed is the situation of my children, or what will my husband think?' - even this much did not occur to you. You, having gone right early, come back by moonlight; this is indeed the fault of my miserable state" - thus having threatened and deceived, he spoke.

She, having heard his talk, said -

2226. "Did you not hear the sound of those who came to drink at the lake;
The roaring of the lion and the growling of the tiger?

2227. "There was an advanced sign for me, while wandering in the great forest;
My pick-axe fell from my hand, and the neck-rest also from my shoulder.

2228. "Then I, shaken and frightened, having made separate salutations with joined palms;
I venerated all directions, hoping there might be safety from this.

2229. "May our prince not be killed by a lion or a leopard;
Or the children seized by bears, wolves, or hyenas.

2230. "A lion, a tiger, and a panther, three fierce beasts in the forest;
They blocked my path, therefore I have come in the evening."

2226-2230. Therein, "who came to drink at the lake" means those who came to this lake to drink water. "And of the tiger" means he asks: did you not hear the single reverberating sound of the growling of the tiger and of other quadrupeds such as elephants and so on, and of the flock of birds? That sound, however, occurred at the time when the children were given away by the Great Being. "There was an advanced sign for me" means O lord, there was an advanced sign for the purpose of my experiencing this suffering. "Neck-rest" means that which hangs from the basket on the shoulder. "Far and wide" means separately, individually. "I venerated all directions" means I venerated all ten directions. "May it not indeed be so for us" means wishing "May our prince not be killed by lions and so on, may the children not be seized by bears and so on," I venerated. "They blocked my path" means husband Vessantara, I, trembling, thinking "These great terrors, and an evil dream has been seen by me; today right early I shall go," gathered roots and various fruits; then fruit-bearing trees appeared to me as if fruitless and fruitless ones appeared as if bearing fruit; with difficulty, having gathered various fruits, I reached the mountain pass. Then those lions and so on, having seen me, blocked the path in succession and stood there. Therefore I have come in the evening; forgive me, husband.

The Great Being, having spoken only this much conversation with her, said nothing until the break of dawn. Thenceforth Maddī, lamenting in various ways, said -

2231. "I, like a young man his teacher, served my husband and sons;
Diligent day and night, a matted-haired practitioner of the holy life.

2232. "Having put on antelope skins, carrying forest roots and fruits;
I wander by day and night, for your sake indeed, dear children.

2233. "I brought golden turmeric, and a pale wood-apple;
And tree fruits I brought, these are your playthings, sons.

2234. "This root-garland of yams, water-lily roots and tamarind pieces;
Enjoy it mixed with honey, together with your sons, O warrior.

2235. "Give a lotus to Jāli, and a white water lily to the maiden;
O garlanded one, see them dancing, call the children, Sivi.

2236. "Then listen also about Kaṇhājinā, O bull among charioteers;
Of the sweet-voiced, lovely one, approaching the hermitage.

2237. "Both banished from the kingdom, sharing the same happiness and suffering;
Do you, Sivi, see the children, both Jālī and Kaṇhājinā?

2238. "Surely towards ascetics and brahmins, those devoted to the holy life;
I cursed in the world, the virtuous and very learned;
Today I do not see my children, both Jālī and Kaṇhājinā."

2231-2238. Therein, "like a young man his teacher" means a dutiful pupil looks after his teacher. "Diligent" means diligent through the industriousness of service, being heedful, I look after. "For your sake" means desiring you out of love for you."Dear children" - addressing the boys, she laments. "Golden turmeric" means dear children,

I have come having ground and taken golden-coloured turmeric for the purpose of bathing you. "Pale beluva fruit" means and this golden-coloured ripe beluva fruit has been brought by me for the purpose of your sport. "Tree fruits" means I also brought other agreeable tree fruits for the purpose of your sport. "These are for you" - she says: dear children, these are your playthings. "Lotus-fibre bracelet" means a lotus-root ring. "Water-lily roots" means much of this water-lily root of lotus and so on has also been brought by me. "Tamarind pieces" means water-caltrops. "Eat" - she laments: eat all this mixed with bee honey together with the sons. "Sivi, call the children" means husband, King of the Sivis, quickly summon the little sons from the place where they were put to sleep in the hermitage. "Do you, Sivi, see the children" means husband, King of the Sivis, do you see the children? If you see them, show them to me. Why do you weary me so exceedingly? "They curse" means they surely revile thus: "May you not see your sons and daughters."

Even though she was lamenting thus, the Great Being did not speak anything with her. She, while he was not speaking, trembling, searching for the children by moonlight, having reached each and every one of the rose-apple trees and so on where they had formerly played, lamenting, said -

2239. "These are your rose-apple trees, the vedisa trees and sinduvāraka trees;
Various kinds of trees, those princes are not seen.

2240. "These holy fig trees and jack trees, and banyan trees and wood-apple trees;
Various kinds of fruits, those princes are not seen.

2241. "These parks stand here, this river with cool water;
Where they used to play before, those princes are not seen.

2242. "Various kinds of flowers, on this upper mountain;
Which they formerly held, those princes are not seen.

2243. "Various kinds of fruits, on this upper mountain;
Which they formerly ate, those princes are not seen.

2244. "These are your toy elephants and horses, and these are your oxen;
With which they used to play before, those princes are not seen."

2239-2244. Therein, "these are your toy elephants" means she, not having seen the children on the mountain top, lamenting, having descended from there, having come again to the hermitage, looking out for them there, having seen their playthings, spoke thus.

Then, by the sound of her lamentation and the sound of her footsteps, the beasts and birds stirred. She, having seen them, said -

2245. "These dark deer with hares and owls, many plantain deer;
Those with whom they used to play before, those princes are not seen.

2246. "These swans and herons, peacocks with variegated tail-feathers;
With which they used to play before, those princes are not seen."

2245-2246. Therein, "sāmā" means small dark golden deer. "Sasolūkā" means hares and owls.

She, not seeing her dear sons in the hermitage, having gone out, having entered the flowering forest thicket, looking at this and that place, said -

2247. "These are those forest thickets, in bloom at all times;
Where they used to play before, those princes are not seen.

2248. "These are those delightful ponds, resounding with the singing of ruddy geese;
Covered with mandālaka flowers, and with lotuses and waterlilies;
Where they used to play before, those princes are not seen."

2247-2248. Therein, "forest thickets" means forest clusters.

She, not seeing her dear sons anywhere, having come again to the presence of the Great Being, having seen him sitting with a sad face, said -

2249. "No firewood has been split by you, no water has been brought by you;
The fire too has not been lit by you, why do you brood like a fool?

2250. "Meeting with my dear one, my calmness is destroyed;
Today I do not see my children, both Jālī and Kaṇhājinā."

2249-2250. Therein, "has not been lit" means has not been kindled.This is what is meant - Husband, you formerly split firewood, brought water and set it down, made fire on the charcoal pan; today, not having done even one of those, why do you brood like a fool? Your conduct does not please me. "The dear one with the dear one" means Vessantara is dear to me, there is none dearer to me than him; having met and come together with this dear one of mine, formerly my calmness is destroyed, suffering departs; but today, even while seeing him, my sorrow does not depart; what indeed is the reason? "Those today" means let it be, I have seen the reason; I do not see your children today, therefore even while seeing him, my sorrow does not depart.

Even when this was said by her, the Great Being sat just silently.She, while he was not speaking, given over to sorrow, trembling like a stricken hen, having again wandered about the places where she had first wandered, having returned to the presence of the Great Being, said -

2251. "I do not see them, O lord, by whom they were slain and dead;
Even the ravens do not cry, surely my children are dead.

2252. "I do not see them, O lord, by whom they were slain and dead;
Even the birds do not cry, surely my children are dead."

2251-2252. Therein, "I do not see them, O lord" means O lord, I do not see our children. "By whom they were slain" - she spoke thus with the intention: I do not even know the fact of their having been slain by anyone.

Even when this was said, the Great Being did not speak anything at all.She, touched by sorrow for her children, looking out for the children, for the third time too wandered through those various places with the speed of the wind. The area

wandered by her in one night, when reckoned, was about fifteen yojanas. Then the night shone forth, the rise of dawn occurred. She, having gone again, standing near the Great Being, lamented. Making known that meaning, the Teacher said -

2253. "She there, having lamented, through mountains and forests;
Having gone again to the hermitage, she wept near her husband.

2254. "I do not see them, O lord, by whom they were slain and dead;
Even the ravens do not cry, surely my children are dead.

2255. "I do not see them, O lord, by whom they were slain and dead;
Even the birds do not cry, surely my children are dead.

2256. "Do I not see them, O lord, by whom they were slain and dead;
Wandering at the roots of trees, in mountains and in caves.

2257. "Thus Maddī, the handsome woman, the king's daughter, glorious;
Having raised her arms, having cried out, right there she fell to the ground."

2253-2257. "Near her husband" means monks, that Maddī, there in the interior of Vaṅka Mountain, having wandered about through the table lands, mountains and forests, having lamented, having gone again, in dependence on her husband, standing near him, wept for the sake of her sons; the meaning is she lamented, saying "I do not see them" and so on. "Thus Maddī, the handsome woman" means monks, thus that Maddī, bearing the highest beauty, the handsome woman, wandering about at the roots of trees and so on, not having seen the children, having raised her arms, having cried out "Without doubt they must be dead," right there at Vessantara's feet, like a cut golden plantain tree, she fell to the ground.

Then the Great Being, trembling with the perception "Maddī is dead," thought "Maddī has died in an impossible place. If her death had occurred in the city of Jetuttara, there would have been a great retinue; two countries would have been shaken. But I am alone in the forest; what indeed shall I do?" Though powerful grief had arisen, having established mindfulness, thinking "Let me find out first," having risen, having placed his hand on her heart, having known the occurrence of warmth, having brought water with the water-pitcher, though he had not engaged in physical contact for seven months, being unable due to powerful grief to observe the state of one gone forth, with eyes full of tears, having lifted up her head and placed it on his thighs, having sprinkled her with water, he sat rubbing her face and heart. Maddī too, having waited a little while, having regained mindfulness, having established shame and moral fear, having risen, having paid homage to the Great Being, said "Lord Vessantara, where have your children gone?" "Queen, they have been given to a brahmin for the purpose of slavery." Making known that meaning, the Teacher said -

2258. "Sprinkle with water that princess who had come to him;
Having known her to be comforted, then he said this to her."

Therein, "who had come to him" means who had come to his presence, having fallen at his feet and become unconscious - this is the meaning. "Said this to her" means he spoke this utterance "they have been given to a brahmin of mine for the purpose of

slavery."

Thereupon, when it was said by her "Sire, having given the children to the brahmin, why did you not tell me while I was wandering about lamenting the whole night?" the Great Being said -

2259. "From the beginning, Maddī, I did not wish to tell you the suffering;
A poor, old beggar, a brahmin, has come to the house.

2260. "The sons were given by me to him, Maddī, do not fear, be confident;
Look at me, Maddī, not at the sons, do not lament excessively;
We shall obtain the sons while living, and may we be healthy.

2261. "Sons and cattle and grain, and whatever other wealth is in the house;
A good person would give a gift, having seen a beggar who has come;
Rejoice for me, Maddī, in the highest gift of the little children."

2259-2261. Therein, "from the beginning" means from the very beginning. This is what is meant - If I had told you that matter from the very beginning, then, being unable to bear the sorrow, your heart would have split; therefore, from the very beginning, Maddī, I did not wish to tell you the suffering. "Has come to the house" means he has come to this dwelling place of ours. "And may we be healthy" means in whatever way we are healthy, while living we shall certainly see the children even though led away by the brahmin. "And whatever other" means whatever other animate wealth is in the house. "A good person would give a gift" means a good person, aspiring for the highest good, having split open the chest, having taken even the flesh of the heart, would give a gift.

Maddī said -

2262. "I give thanks to you, O lord, for the highest gift of your little children;
Having given, gladden your mind, be one who gives gifts repeatedly.

2263. "You who, among human beings who had become stingy, O lord of people;
He gave a gift to the brahmin, the increaser of the Sivi realm."

2262-2263. Therein, "I give thanks to you" means having borne them in the womb for ten months, having bathed them two or three times a day, having given them drink, having fed them, having laid them on her breast, having looked after them - when the little children so tended were given away by the Bodhisatta, she herself, giving thanks for the gift of the children, spoke thus. By this reason it should be understood that "the father alone is the master of the children." "Be one who gives gifts repeatedly" means great king, furthermore again and again be a donor of gifts, gladden your mind thinking "well given is my gift," you who gave away your dear children among beings who had become stingy.

When this was said, the Great Being, having said "Maddī, what is this indeed that you say? For if, having given the children, I had not been able to gladden my mind, then these marvels of mine would not have occurred," related all the marvels beginning with the resounding of the earth. Thereupon Maddī, having proclaimed those marvels, giving thanks for the gift, said -

2264. "The earth resounded for you, your sound went to the celestial abode;
Lightnings came from all around, like the echoes of mountains."

Therein, "lightnings came" means untimely lightning flashes went forth all around in the Himalayan region. "Like the echoes of mountains" means roars arose like the echo-sounds of mountains.

2265. "They give thanks to you for that, both the Nārada and Pabbata;
Inda and Brahmā, the Lord of Creation, Soma, Yama, and Vessavaṇa;
All the gods give thanks, the Thirty-three with Inda.

2266. "Thus Maddī, the handsome woman, the king's daughter, glorious;
Gave thanks to Vessantara for the highest gift of his little children."

2265-2266. Therein, "both the Nārada and Pabbata" - these two orders of gods too, standing just at the doors of their own mansions, give thanks saying "Well given is your gift." "The Thirty-three with Inda" means the Tāvatiṃsa gods too, with Inda as their chief, give thanks for your gift.

Thus, when the Great Being had praised his own giving, Maddī too, having turned over that very same meaning, having praised the giving in the same way saying "Great King Vessantara, well given indeed is your gift," sat down giving thanks. Therefore the Teacher spoke the verse "Thus Maddī, the handsome woman."

The commentary on the Section on Maddī is concluded.

The Commentary on the Section on Sakka

Thus, while they were speaking pleasant talk to one another, Sakka thought: "This King Vessantara yesterday, having made the earth resound, gave the children to Jūjaka. Now some inferior person might approach him and, having requested Maddī who is endowed with all auspicious marks, having made the king solitary, might take Maddī and go; then he would be helpless and without support. Let me approach him in the appearance of a brahmin, having requested Maddī, having caused him to reach the pinnacle of perfection, having made her not to be given away to anyone, having given her back to him, I shall return." He went to his presence at the time of sunrise. Making known that meaning, the Teacher said -

2267. "Then at the end of the night, towards the rising of the sun;
Sakka, in the appearance of a brahmin, appeared to them in the morning."

Therein, "appeared to them in the morning" means right early he stood before those two persons in a visible form, and having stood, making friendly welcome, he said -

2268. "Is it that you are well, is it that you are free from illness;
Do you sustain yourself by gleaning, are roots and fruits abundant?

2269. "Are gadflies and mosquitoes few, and reptiles as well;
In the forest teeming with beasts of prey, is there no harm found?"

The Great Being said -

2270. "It is well with us, Brahmin, and also, Brahmin, free from illness;
And also we sustain ourselves by gleaning, and also roots and fruits are abundant.

2271. "And also gadflies and mosquitoes, and reptiles as well few;
In the forest teeming with beasts of prey, no harm exists for me.

2272. "For seven months we have dwelt, in the forest, living in sorrow;
This is the second time we see a brahmin of divine appearance;
Having taken a bamboo staff, wearing a cheetah-hide cloak.

2273. "Welcome to you, Great Brahmā, and also your coming is not unwelcome;
Enter inside, venerable one, wash your feet.

2274. Tinduka fruits, piyāla fruits, madhuka fruits and kasumāra fruits;
Small fruits, enjoy, O Brahmin, the choicest of the choicest.

2275. "This drinking water too is cool, brought from the mountain cave;
Drink from it, Great Brahmā, if you so wish."

Having thus exchanged friendly welcome together with him, the Great Being -

2276. "Then by what beauty, or else by what reason;
Have you arrived at the great forest? Tell me this when asked." -

2268-2276. He asked the reason for his coming.Then Sakka, having said to him "Great king, I am old; coming here, I have come to beg your wife Maddī; give her to me," spoke this verse -

2277. "Just as a full water-stream, at all times is not exhausted;
Thus I came to entreat you, give me your wife, I entreat you."

When this was said, the Great Being, without saying "Yesterday my children were given to the brahmin, and having become alone in the forest, how shall I give you Maddī?" - as if placing a bag containing a thousand pieces of gold coins into outstretched hands, without hesitation, without attachment, with an unshrunken mind, resounding throughout the mountain, spoke this verse -

2278. "I give, I do not waver, whatever you request of me, brahmin;
What exists I do not conceal, my mind delights in giving."

Therein, "what exists I do not conceal" means what is found to exist I do not hide.

And having said thus, having quickly brought water with the water-pitcher, having poured water into the hands, he gave his beloved wife to the brahmin. At that very moment all the wonders of the kind stated below appeared. Making known that meaning, the Teacher said -

2279. "Having taken Maddī by the hand, with the water-pitcher;
He gave a gift to the brahmin, the increaser of the Sivi realm.

2280. "Then there was what was terrifying, then there was what was hair-raising;

When he was giving up Maddī, the ground trembled.

2281. "Maddī neither frowns, nor is dejected, nor weeps;
She looks at him silently, he knows what is best."

2279-2281. Therein, "gave a gift" means having said "Hey, brahmin, more dear to me than Maddī by a hundredfold, a thousandfold, a hundred-thousandfold is the knowledge of omniscience itself; may this gift of mine be a condition for the penetration of omniscient knowledge," he gave the gift. And this too was said -

"Jālī, Kaṇhājinā my daughter, Queen Maddī the devoted wife;
Giving them away, I did not grieve, because of enlightenment itself.

"Both sons are not odious to me, Queen Maddī is not odious to me;
Omniscience is dear to me, therefore I gave what is dear."

Therein, "sampakampathā" means the earth, with water as its boundary, trembled. "Maddī neither frowns" means monks, at that moment Maddī did not even frown through the power of anger thinking "The king is giving me to an old brahmin." "Nor is dejected, nor weeps" means she was indeed not ashamed, nor did she weep having filled her eyes; rather, she, having become silent, thinking "One giving away a woman-jewel such as me will not give without reason; he knows what is best" - she just looked at his face, which had the beauty of a full-blown lotus; the meaning is that she stood just looking.

Then the Great Being, thinking "What is Maddī like?" looked at her face. She too, having said "Husband, why do you look at me?" roaring a lion's roar, spoke this verse -

2282. "I am the maiden wife of whom, my husband is my lord;
To whomever he wishes he might give me, or sell me or kill me."

Therein, "I am the maiden wife of whom" means I who am your young wife, you yourself are my lord and master. "To whomever he wishes, to him" means the lord indeed might give me, a female slave, to whomever he wishes to give, to him he would give. "Or sell" means if there is need for wealth, he might sell; or if there is need for meat, he might kill; therefore whatever pleases you, that do, I do not become angry.

Sakka, having known the sublimity of their disposition, offered praise. Making known that meaning, the Teacher said -

2283. "Having understood their thought, the lord of gods said this;
All those obstacles have been conquered by you, those that are divine and those that are human.

2284. "The earth resounded for you, your sound went to the celestial abode;
Lightnings came from all around, like the echoes of mountains.

2285. "They give thanks to you for that, both the Nārada and Pabbata;
Inda and Brahmā, the Lord of Creation, Soma, Yama, and Vessavaṇa;

All the gods give thanks, for he does what is difficult to do.

2286. "Giving what is hard to give, doing what is hard to do;
The bad do not imitate, the principle of the good is hard to follow.

2287. "Therefore the destination from here is different for the good and the bad;
The bad go to hell, the good are destined for heaven.

2288. "That which you gave - the boys, the wife, while dwelling in the forest;
Not descending from the Brahma-vehicle, may that ripen for you in heaven."

2283-2288. Therein, "obstacles" means opponents. "Divine" means those preventing divine achievement. "Human" means those preventing human achievement. But who are they? The qualities of stinginess. All those were conquered by the Great Being who gave away his children and wife. Therefore he said "all those obstacles have been conquered by you." "For he does what is difficult to do" - he says that King Vessantara, dwelling alone in the forest, giving his wife to the brahmin, does what is difficult to do - thus all the gods give thanks. He spoke the verse beginning with "Whatever this" while giving thanksgiving. "Dwelling in the forest" means while dwelling in the forest. "Supreme vehicle" means the foremost vehicle. For the threefold teaching of good conduct and such a teaching of giving becomes a condition for the noble path, therefore it is called "the supreme vehicle." Therefore, may that supreme vehicle produced even by giving this gift today, without descending to the plane of misery, ripen for you in heaven, and at the end of its result may it be the bestower of omniscient knowledge.

Having thus given thanksgiving, Sakka, having thought "Now it is fitting for me, without making delay here, to give her to this very one and go," said -

2289. "I give you my wife, Maddī, beautiful in all her limbs;
You are suited to Maddī, and Maddī together with her husband.

2290. "Just as milk and a conch shell, both are of similar colour;
So you and Maddī, are of similar mind and heart.

2291. "Banished here in the forest, both of you dwell in the hermitage;
Warriors accomplished in clan, well-born from mother and father;
May you make meritorious deeds, giving again and again."

2289-2291. Therein, "suited" means suitable. "Both of equal beauty" means both are of equal beauty, both being entirely pure. "Of equal mind and heart" means endowed with a heart reckoned as mind that is equal in actions such as good conduct and so on. "Confined here" means having been banished from the country, you dwell here in the forest. "May you make meritorious deeds" means just as many meritorious deeds have been done by you in the city of Jetuttara, yesterday by means of giving the sons, today by means of giving the wife - not being satisfied with just this much, but giving again and again even further beyond this, may you make meritorious deeds as are suitable.

And having said thus, Sakka, having entrusted Maddī back to the Great Being, declaring himself in order to grant a boon, said -

2292. "I am Sakka, the lord of gods, I have come into your presence;
Choose a boon, O royal seer, I give you eight boons."

And even while speaking, blazing with his divine individual existence like a young sun, he stood in the sky. Then the Bodhisatta, taking the boon, said -

2293. "If you have given me a boon, Sakka, lord of all beings;
May my father give thanks to me, having arrived from here to my own house;
May he invite me with a seat, this first boon I would wish for.

2294. "I would not approve of the murder of a man, even a wrongdoer;
I would release one fit to be killed from murder, this second boon I would wish for.

2295. "Those who are old and those who are young, and those of middle stature;
May they all depend on me alone, this is the third boon I would wish for.

2296. "I would not go to another's wife, I would be devoted to my own wife;
I would not come under the control of women, this is the fourth boon I would wish for.

2297. "May a son be born to me, O Sakka, and may he be long-lived;
May he conquer the earth by the Teaching, this is the fifth boon I wish for.

2298. "Then at the end of the night, towards the rising of the sun;
May divine foods appear, this sixth boon I would wish for.

2299. "May my giving not be exhausted, having given may I not regret;
While giving may I gladden the mind, this seventh boon I would wish for."

2300. "Being liberated from here, going to heaven, attaining distinction;
May I be one who does not turn back from there, this eighth boon I would wish for."

2293-2300. Therein, "may he give thanks" means he should accept, he should not be angry. "Having arrived from here" means having arrived from this forest to one's own house. "With a seat" means with a royal seat. He says "let him give me the kingdom." "Even a wrong-doer" means having become king, I would release even one who has offended against the king, one fit to be killed, from murder; let not even such a one's killing be pleasing to me. "May they depend on me alone" means all of them should depend on and live in dependence on me alone. "Conquers by righteousness" means let him conquer by righteousness, let him exercise kingship by righteousness; this is the meaning. "One who goes to distinction" means he says: having become one who goes to distinction, may I be reborn in the Tusita city. "May I be one who does not turn back from there" means he says: having fallen away from the Tusita abode and come to human existence, may I be one who does not turn back in further existence, may I attain omniscience.

2301. "Having heard that word of his, the lord of gods said this;
'Before long indeed, from there, your father will come to see you.'"

Therein, "will come to see you" means great king, your mother and father, before long indeed, having become desirous of seeing you, will come here, and having come, having given the white parasol, having handed over the kingdom, will take you to the city of Jetuttara itself; all your wishes will reach their summit; do not worry, be heedful, great king.

Having thus given exhortation to the Great Being, Sakka went to his own place. Making known that meaning, the Teacher said -

2302. "Having said this, Maghavā, the king of gods, husband of Sujā;
Having given a boon to Vessantara, departed to the heavenly assembly."

Therein, "vessantare" means to Vessantara. "Departed" means he went, he had arrived indeed.

The commentary on the Section on Sakka is concluded.

The Commentary on the Section on the Great King

The Bodhisatta and Maddī, being joyful, dwelt in the hermitage given by Sakka. Jūjaka too, having taken the princes, set out on the sixty-yojana road. The deities provided protection for the princes. Jūjaka too, when the sun had set, having tied the princes to a shrub, having made them lie down on the ground, himself, out of fear of fierce beasts of prey, having climbed a tree, sleeps among the branches. At that moment, one young god, in the appearance of Vessantara, and one goddess, in the appearance of Maddī, having come, having released the princes, having massaged their hands and feet, having bathed them, having adorned them, having fed them divine food, having laid them to sleep on a divine bed, at the time of the break of dawn, having made them lie down as if still bound, disappeared. Thus they, through the assistance of the deities, being healthy, went on. Jūjaka too, having been possessed by a deity, while going thinking "I shall go to the Kāliṅga country," within a fortnight reached the city of Jetuttara. On that day, towards the break of dawn, the Great King Sañjaya saw a dream. The dream was of such a form -While the king was seated at the great hall of judgment, a certain dark man, having brought two lotuses, placed them in the king's hands. The king adorned them on his two ears. Their pollen, having fallen, falls upon the king's breast. He, having awoken, right early, asked the brahmins. They answered: "Kinsmen long dwelling away from you, O lord, will come." He, right early, having bathed his head, having eaten food of various excellent flavours, having adorned himself, sat at the hall of judgment. The deities, having brought the brahmin together with the two princes, placed them in the royal courtyard. At that moment, the king, looking along the road, having seen the princes, said -

2303. "Whose is this face that shines, like gold heated by fire;
Like a coin of gold, brightened at the mouth of the forge.

2304. "Both similar in limbs, both similar in characteristics;
One like Jālī, one like Kaṇhājinā."

2305. "Like lions emerged from a den, both of fitting appearance;
As if made of gold, these children appear."

2303-2305. Therein, "like gold heated by fire" means heated like gold by fire. "Like lions emerged from a den" means like lions emerged from a golden cave.

Thus the king, having praised the princes with three verses, commanded a certain minister: "Go, bring that brahmin together with the children." He went quickly and brought the brahmin. Then the king said to the brahmin -

2306. "From where, venerable Bhāradvāja, have you brought these children;
Having arrived in the country today, where are you going, brahmin?"

Jūjaka said -

2307. "These children are mine, O lord, given with wealth, Sañjaya;
Today is the fifteenth night, since the children were obtained by me."

Therein, "with wealth" means with one who is satisfied and pleased. "Today is the fifteenth night" means he says today is the fifteenth night beginning from the day these were obtained.

The king said -

2308. "By what sweet speech, by what right method would you have us believe;
Who gave you this gift, the little children, the highest gift?"

Therein, "by what sweet speech" means brahmin, by what dear words were they obtained by you. "By right method would have us believe" means without speaking falsehood, by right method, by reason, you would have us believe. "The little children" means having made the highest gift of one's own dear little children, who gave you this gift?

Jūjaka said -

2309. "He who was a support to those who ask, like the earth to beings;
That King Vessantara of mine gave away his children while dwelling in the forest.

2310. "He who was a destination for those who ask, like the ocean for rivers;
That King Vessantara of mine gave away his children while dwelling in the forest."

2309-2310. Therein, "was a support" means was a support.

Having heard that, the councillors, censuring Vessantara, said -

2311. "Wrong-doing indeed, dear sir, by the king, the faithful householder;
How could he give away his little children, one banished to the forest.

2312. "Listen to this, sirs, as many as are assembled here;
How did King Vessantara give away his children while dwelling in the forest?

2313. "He might give a female slave and a male slave, a horse and a mule-drawn

chariot;
He might give an elephant, a tusker, but how could he give away the children?"

2311-2313. Therein, "with one of faith" (saddhena) means by the king who, even though endowed with faith, being a virtuous one dwelling in a house - this is wrong-doing indeed, something inappropriate indeed has been done. "One banished" (avaruddhako) means banished from the kingdom, dwelling in the forest. "This, sirs" (imaṃ bhonto) means sirs, city-dwellers, as many as are assembled here, all listen to this, consider this - with the intention "how indeed did he make his little children slaves and give them away, by whom indeed has such a thing been done before?" - thus they said. "Would give" (dajjā) means let him give whatever wealth among slaves and so on. "How could he give away the children" (kathaṃ so dajja dārake) means but for what reason did he give away these children?

Having heard that, the prince, unable to bear the reproach of his father, like Sineru extending its arm when struck by the wind, spoke this verse -

2314. "He who has no slave in his house, no horse and mule-drawn chariot;
No elephant, no tusker, no serpent, what might he give, grandfather?"

The king said -

2315. "We praise his giving, and we do not blame you, dear children;
How was your heart, having given them to the paupers?"

Therein, "we praise his giving" means dear children, we praise your father's giving, we do not blame.

Having heard that, the prince said -

2316. "The heart was in suffering, and also you see the heat;
With eyes red like Rohiṇī, father shed tears."

Therein, "the heart was in suffering" means grandfather, having heard this word spoken by Kaṇhājinā, his heart was in suffering. "With eyes red like Rohiṇī" means with reddened eyes as if copper-coloured, my father at that moment shed tears.

Now, showing her that word, he said -

2317. "That, that Kaṇhājinā said, 'This brahmin, dear father, me;
Beats with a stick, like a slave girl born in the house.'"

2318. "This is not a brahmin, dear father, brahmins are righteous;
A demon with the appearance of a brahmin, to devour us, dear father, leads us away;
While being led away by the goblin, why, dear father, do you look on?"

Then, having seen the princes not releasing the brahmin, the king spoke a verse -

2319. "And your mother is a king's daughter, and your father is a prince;
Having climbed onto my lap before, why now do you stand far off?"

2317-2319. Therein, "before me" means you, having seen me before this, having come quickly and having climbed onto my lap, why now do you stand far off?

The prince said -

2320. "And our mother is a king's daughter, and our father is a prince;
We are slaves of the brahmin, therefore we stand far off."

Therein, "we are slaves" means but now we are slaves of the brahmin.

The king said -

2321. "Do not speak thus to me, dear, my heart is burning;
My body is like a funeral pyre, I find no happiness on my seat.

2322. "Do not speak thus to me, dear, you generate more sorrow for me;
I will redeem you with wealth, you will not become slaves.

2323. "What price, dear son, did the father give for the brahmin;
Tell me as it really is, let them hand over the brahmin."

2321-2323. Therein, "dear" (sammā) is a term of endearment. "My body is like a funeral pyre" (citakāyaṃva me kāyo) means now my body has become as if placed upon a pyre of embers. "Janetha man" means "generate for me," or this itself is the reading. "I will redeem with wealth" (nikkiṇissāmi dabbenā) means I will free them by giving wealth. "At what price" (kimagghiyan) means having made what price. "Let them supply" (paṭipādentū) means let them accept the wealth.

The prince said -

2324. "For a thousand in value, dear father, my father gave me to the brahmin;
And Kaṇhājinā the maiden, with a hundred elephants as well."

Therein, "for a thousand in value indeed" means O lord, my father at that time, having valued me at a thousand gold coins, gave me. "And Kaṇhājinā" means but my younger sister Kaṇhājinā. "With a hundred elephants as well" means of elephants and of horses and of bulls and of gold coins - with a hundred of all of these, at least including beds, chairs and slippers, he valued her at a full hundred of each.

The king, causing the ransom for the children to be given, said -

2325. "Rise up, doer of good, hurrying, give to the brahmin;
A hundred female slaves, a hundred male slaves, a hundred cattle, elephants, and bulls;
And a thousand pieces of gold, give as ransom for the sons."

Therein, "give" means give.

2326. "Then the doer, hurrying, gave to the brahmin;
A hundred female slaves, a hundred male slaves, a hundred cattle, elephants, and bulls;
And a thousand pieces of gold, he gave as ransom for the sons."

Therein, "gave" means gave. "Ransom" means the price of value.

Thus he gave to the brahmin a hundred of each and a thousand gold coins as ransom for the children, and a seven-storeyed mansion; the brahmin's retinue became great. He, having stored away the wealth, having ascended the mansion, having eaten food of pleasant flavour, lay down on a great bed. Having bathed the children's heads, having fed them, having adorned them, they seated both on their laps, one the grandfather, one the grandmother. Making known that meaning, the Teacher said -

2327. "Having bought and bathed, and having fed the children;
Having adorned them with goods, they seated them on their laps.

2328. "Having bathed his head, in clean garments, adorned with all ornaments;
The king, having placed him on his lap, the grandfather inquired.

2329. "With earrings, with resounding garlands, adorned with all ornaments;
The king, having placed him on his lap, spoke these words.

2330. "Are both your mother and father healthy, Jāli;
Do they sustain themselves by gleaning, are roots and fruits abundant?

2331. "Are gadflies and mosquitoes few, and reptiles as well;
In the forest teeming with beasts of prey, is there no harm found?"

2327-2331. Therein, "with earrings" means having bedecked them with earrings. "Resounding" means when proclaimed, making a delightful sound. "With garlands" means having bedecked them with flowers. "Having placed on the lap" means having caused the prince Jāli to sit on the lap.

The prince said -

2332. "And also both my mother and father are healthy, O king;
And also they sustain themselves by gleaning, and also roots and fruits are abundant.

2333. "And also gadflies and mosquitoes, and reptiles as well few;
In the forest teeming with beasts of prey, no harm exists for them.

2334. "Digging up yams and kaḷamba plants, bilāli and buttermilk plants;
Jujube, marking-nut and marmelos, having brought, she nourishes us.

2335. "And whatever she brings, carrying forest roots and fruits;
That we all, having assembled together, consume by night, not by day.

2336. "Our mother is emaciated and pale, bringing tree fruits;
Delicate from wind and heat, like a lotus held in the hand.

2337. "Our mother's hair is very thin, while wandering in the great forest;
In the forest teeming with beasts of prey, frequented by sword-bearing panthers.

2338. "Having bound matted hair on the head, she bears wet-dirt in the armpits;

Clad in leather, he sleeps on the ground, and pays homage to the fire."

2332-2338. Therein, "digging up yams and kalamba plants" means digging up yams and kalamba plants. By this he describes the difficult livelihood of the mother and father. In "taṃ no," here "no" is merely an indeclinable particle. "Like a lotus held in the hand" means she has become like a lotus crushed by the hand. "Her hair is very thin" means O king, as my mother wanders in the great forest, those black hairs of the colour of a wasp's wings have been torn out by tree branches and the like, and have become very thin. "She bears dirt" means she bears dirt under both armpits, she goes about in a soiled appearance.

He, having thus spoken of his mother's afflicted state, urging his grandfather, spoke this verse -

2339. "Sons are dear to human beings, they arose in the world;
Surely affection for sons did not arise in our noble lord."

Therein, "arose" means they were born.

Thereupon the king, making manifest his own fault, said -

2340. "Indeed a wrong-doing, son, the slaying of an elder was done by me;
I who, by the word of the Sivis, banished the blameless one.

2341. "Whatever I have here, wealth and grain that exists;
Let King Vessantara come, let him rule in the Sivi kingdom."

2340-2341. Therein, "son" means son Jāli, this is our wrong-doing. "The slaying of an elder" means the deed of destroying an elder. "Whatever I have" means dear father, whatever I have here, all that I give to your father. "Let him rule in the Sivi kingdom" means having become king in this city, let him rule.

The prince said -

2342. "Not by my word, O lord, will the best of the Sivis come;
Having gone yourself, O lord, shower your own son with wealth."

Therein, "the best of the Sivis" means the foremost of the Sivis, Vessantara. "Shower" means sprinkle with wealth like a great cloud with rain.

2343. "Then King Sañjaya addressed the general;
Let elephants, horses, chariots, infantry, and the army arm themselves;
And let the townspeople follow me, and the brahmins and chaplains.

2344. "Then sixty thousand warriors, lovely to behold;
Let them come quickly, armoured, adorned with various colours.

2345. "Some wearing blue garments, some dressed in yellow;
Others with red turbans, some dressed in white;
Let them come quickly, armoured, adorned with various colours.

2346. "Just as the Himalaya bearing fragrance, the mountain Gandhamādana;
Covered with various trees, a dwelling place for hosts of great beings.

2347. "And with divine medicines, it shines in the directions and wafts fragrance;
Let them come quickly, armoured, let them illuminate the directions and waft fragrance.

2348. "Then let them harness fourteen thousand elephants;
Mātaṅgas with golden trappings, clothed in golden adornments.

2349. "Mounted by village headmen, with spears and goads in hand;
Let them come quickly, armoured, displayed on elephant backs.

2350. "Then let them harness fourteen thousand horses;
Thoroughbreds by birth, Sindh horses with swift conveyance.

2351. "Mounted by village headmen, bearing short swords and bows;
Let them come quickly, armoured, adorned on horse backs.

2352. "Then let them harness fourteen thousand chariots;
With rims well made of iron, with spokes inlaid with gold.

2353. "Let them raise banners there, leather shields and armour;
Let them string their bows, the firm-bowed strikers;
Let them come quickly, armoured, the chariot-warriors in their chariots."

2343-2353. Therein, "let them arm" means let them array themselves. "Sixty thousand" means sixty thousand ministers born at the same time as my son. "Some wearing blue garments" means let some, having dressed in blue garments, come. "Dwelling place for hosts of great beings" means the dwelling of many groups of demons. "Let them illuminate the directions and waft fragrance" means let them shine and diffuse fragrance with ornaments, ointments and so on, like the Himalaya of the kind described. "On elephant backs" means let those elephant trainers come quickly on elephant backs. "Displayed" means with displayed adornments. "With well-made iron rims" means with rims well encircled with iron. "With gold-inlaid trappings" means with trappings inlaid with gold. He says: let them yoke fourteen thousand chariots of such a kind. "Let them raise" means let them mount.

Thus the king, having planned the divisions of the army, commanding "Having made level the road of arrival, eight usabhas in breadth, from Jetuttara city as far as Vaṅka Mountain for my son, do this and that for the purpose of decorating the road," said -

2354. "Let there be flowers for scattering with parched corn, garlands, perfumes and ointments;
And let offerings stand, along the path by which he will come.

2355. "In every village a hundred water-pots, of fermented liquor and intoxicating liquor;
Let them stand along the path, by which path he will come.

2356. "Meats, cakes, dumplings, food made with flour connected with fish;
Let them stand along the path, by which path he will come.

2357. "Ghee, oil, curds, milk, millet cakes, and much liquor;

Let them stand along the path, by which path he will come.

2358. "Cooks and chefs, dancers, actors and singers;
Cymbal players, kettle-drummers, minstrels and grief-dispellers.

2359. "Let all the lutes be struck, the drums and kettledrums too;
Let the conch shells be blown, let the single-headed drums resound.

2360. "Small drums, tabors, conch shells, iguanas and parivadentikā birds;
Let kettledrums be struck, and kutumpa kettledrums too."

2354-2360. Therein, "flowers for scattering with parched corn" means he commands "prepare scattering flowers, that is, flowers having parched corn as the fifth, for those who are scattering together with parched corn." "Garlands, perfumes and ointments" means hanging garlands on the road canopy and perfumed ointments. "And offerings" means let flower offerings and jewel offerings stand there, along the path by which my son will come. "In village after village" means at each and every village entrance. "Let them stand" means let pots of spirits, fermented liquor and intoxicants, having been prepared for the purpose of drinking by the thirsty, stand. "Connected with fish" means connected with fish. "Millet seed" means made of millet flour. "Mandaka" means mandaka singers. "Sorrow-dispellers" means jugglers, or also whatever others are capable of removing arisen sorrow are called sorrow-dispellers; the meaning is those who, when a dance is performed with their own successions of bamboo flute sounds, make grieving people free from sorrow and cause them to lie down. "Kharamukha" means large-mouthed ocean conch shells. "Conch shells" means right-spiralling fist-conch shells and tube-conch shells - two kinds of conch shells. "Godhā, parivadentikā, kettledrums and kutumpa-kettledrums" - these too are just four musical instruments.

Thus the king planned the road decorations. Jūjaka too, having eaten exceeding the proper measure, being unable to digest it, died right there. The king, having had the funeral rites performed for him, had a drum beaten: "If there is any relative of the brahmin in the city, let him take this." He did not see any relative of his; the wealth again became the king's only. Then on the seventh day the entire army gathered together. Then the king, with a great retinue, having made Jāli the guide of the way, departed. Making known that meaning, the Teacher said -

2361. "That great army was parading, bearing the Sivis;
With Jāli as the guide of the way, it set out to the Vaṅka mountain.

2362. "The elephant trumpets a heron's cry, the tusker sixty years old;
With the golden girth being fastened, the elephant trumpets a heron's cry.

2363. "The thoroughbreds neighed, the sound of wheels arose;
Dust covered the cloud, the army bearing the Sivis was parading.

2364. "That great army was parading, able to carry things away;
With Jāli as the guide of the way, it set out to the Vaṅka mountain.

2365. "They entered the great forest, with many branches and great water;

Covered with flowering trees, and with fruit trees - both.

2366. "There, with melodious voices, lovely, of different colours, many twice-born birds;
They chirp back at the one chirping, in trees fully bloomed in season.

2367. "They, having gone a long course, after the passing of days and nights;
Approached that spot, where Vessantara was."

2361-2367. Therein, "great" means the army reckoned as twelve akkhobhaṇīs. "Parading" means set out. "Trumpets a heron's cry" means at that time the brahmins dwelling in the Kāliṅga country, when the sky had rained in their own country, having brought that elephant, gave it to Sañjaya. That elephant, delighted thinking "I shall indeed be able to see my master," made the trumpeting of a heron's cry. With reference to that, this was said. "With the girth" means even when being bound with a golden girth, being pleased, it trumpets a heron's cry. "They neigh" means they made the sound of neighing. "Bearing away" means capable of carrying what should be carried. "Pāviṃsu" means they entered. "Many-branched" means having many branches of trees. "A long journey" means a path of sixty yojanas. "They approached" means they reached that place where Vessantara was.

The commentary on the Section on the Great King is concluded.

The Commentary on the Six Nobles' Action

Prince Jāli, having had the camp set up on the bank of the Mucalinda lake, having had the fourteen thousand chariots stationed facing the very road by which they had come, arranged protection against lions, tigers, leopards and so on in each and every place. The sound of elephants and so on was great. Then the Great Being, having heard that sound, frightened by the fear of death, thinking "Have my enemies, having killed my father, come for my sake?" - taking Maddī, having ascended the mountain, he looked at the army. Making known that meaning, the Teacher said -

2368. "Having heard their shouting, Vessantara was frightened;
Having ascended the mountain, frightened, he surveys the army.

2369. "Come now, Maddī, observe, what kind of shouting is in the forest;
The thoroughbreds neigh, and the tops of banners are seen.

2370. "Surely these hunters in the forest, herds of deer;
Having surrounded them with nets, having made them fall into a pit at that very moment;
Shouting out with sharp weapons, they kill the choicest of the choicest among them.

2371. "Just as we, being innocent, confined in the forest;
Have fallen into the hands of enemies, see the slayer of the weak."

2368-2371. Therein, "iṅgha" is an indeclinable particle used in the sense of urging. "Observe" means whether it is one's own army or an enemy army, look at it, consider it. The connection of meaning of the two and a half verses beginning with "Surely

these in the forest" should be understood thus: "Maddī, just as in the forest, hunters, having surrounded herds of deer with nets, or else having made them fall into a pit, at that very moment, shouting out 'Kill, hey, the wicked deer!' with sharp deer-slaying spears, they kill the choicest of the choicest, the fattest of the fattest among those deer, so too these, surely in the same way, shouting out at us with vulgar words, will kill us with sharp spears; and we, being innocent, confined in the forest, banished from the kingdom, dwell in the woods; even this being so, we have fallen into the hands of enemies - see the slayer of the weak!" Thus he lamented out of fear of death.

She, having heard his word, having looked at the army, thinking "It must be one's own army," reassuring the Great Being, spoke this verse -

2372. "Enemies could not subdue, like fire in the ocean;
Consider that very thing, perhaps there might be safety from this."

Therein, "like fire in the ocean" means just as fire brought by means of grass torches and the like does not overpower the waters that are broad and deep, reckoned as oceans, and is not able to heat them, so enemies could not subdue that, could not overcome it. "That very thing" means that which was said by Sakka, having given you a boon, "Great king, before long your father will come" - consider that very thing; perhaps there might be safety for us from this army - thus she consoled the Great Being.

Then the Great Being, having made his sorrow thin, descended from the mountain together with her and sat down at the door of the hermitage; the other one too sat down at the door of her own hermitage. Making known that meaning, the Teacher said -

2373. "Then King Vessantara, having descended from the mountain;
Sat down in the hermitage, having made his mind firm."

Therein, "having made his mind firm" means having made his heart steady, thinking "We are those gone forth by name; who will do what to us?" he sat down.

At that moment, King Sañjaya, having addressed the queen -"Dear lady, Phussatī, when all of us have gone together, the sorrow will be great. First I shall go, then having considered 'Now, having dispelled their sorrow, they will be seated,' you should come with a great retinue. Then, having let a short time pass, let Jāli, Kaṇhājinā come afterwards" - having said thus, having had the chariot turned back, having made it face the road by which they had come, having arranged protection here and there, having descended from the decorated elephant's back, he went to his son's presence. Making known that meaning, the Teacher said -

2374. "Having turned back the chariot, having stationed the army;
The father approached his son, dwelling alone in the forest.

2375. "Having descended from the elephant's back, with one shoulder bared, with joined palms;
Surrounded by ministers, he came to consecrate his son.

2376. "There he saw the prince, of charming form, concentrated;
Seated in the hermitage, meditating, fearless from any quarter."

2374-2376. Therein, "having stationed the army" means having placed the military force for the purpose of protection. "One shoulder" means with the upper robe arranged over one shoulder. "Came to consecrate" means he approached to consecrate in the kingdom. "Of lovely appearance" means unanointed, unadorned.

2377. "And having seen him coming, their father longing for his children;
Vessantara and Maddī, having gone forward to meet him, paid homage.

2378. "And Maddī paid homage with her head at the feet of her father-in-law;
'I am Maddī, O lord, I pay homage at your feet, I am your daughter-in-law';
They, having embraced there, stroked with their hands."

2377-2378. Therein, "I pay homage at your feet, your daughter-in-law" means having said thus, "I, O lord, your daughter-in-law, pay homage at your feet," she paid homage. "They there" means he embraced both those persons in that hermitage given by Sakka, laid them on his heart, kissed them on the head, stroked them with his soft hand, and stroked their backs.

Then, having cried and lamented, when the king's sorrow had been quenched, making friendly conversation together with them, he said -

2379. "Is it well with you, son, is it, son, free from illness;
Do you sustain yourself by gleaning, are roots and fruits abundant?

2380. "Are gadflies and mosquitoes few, and reptiles as well;
In the forest teeming with beasts of prey, is there no harm found?"

Having heard his father's word, the Great Being said -

2381. "We have a livelihood, O lord, and that is of whatever kind;
Difficult is our livelihood, life by wandering for gleanings.

2382. "Great king, just as a charioteer tames a horse without prosperity;
We, without prosperity, are tamed by that, lack of prosperity tames us.

2383. "Even our flesh is lean, from not seeing father and mother;
For us who are imprisoned, great king, in the forest, living in sorrow."

2379-2383. Therein, "of whatever kind" means this or that, inferior - this is the meaning. "Difficult is our livelihood" means dear father, our life by wandering for gleanings is indeed difficult, painful was our livelihood. "Without prosperity" means great king, one without prosperity, without success, a poor person by name - that very lack of prosperity, just as a skilled charioteer tames a horse, makes it free from swerving, so we, dwelling here, without prosperity, are tamed, made free from swerving; lack of prosperity itself tames us. "Dametha no" is also a reading; the meaning is "it has tamed us." "While we live in sorrow" - he says: what happiness indeed is there for us who dwell in the forest with sorrow not departed?

And having said thus, again asking about the news of the children, he said -

2384. "Even those who are heirs of the Sivi chief, with unfulfilled desires;
Jālī and Kaṇhājinā, both, subjected to the brahmin's authority;
To the fierce cruel one, who beats them like cattle.

2385. "Those sons of the king's daughter, if you know them, tell us;
Inform us quickly, like a young man bitten by a snake."

2384-2385. Therein, "heirs with unfulfilled desires" means great king, even those who, having become heirs of your Sivi chief with unfulfilled desires, with incomplete wishes, became subjected to the brahmin's authority - those two princes whom the brahmin beats and strikes like cattle - those sons of the king's daughter, if you know them by way of seeing or by way of hearing, tell us. "Like a young man bitten by a snake" means he says: just as those treating medically a young man bitten by a snake for the purpose of neutralising the poison, quickly inform us, tell us.

The king said -

2386. "Both princes have been redeemed, Jālī and Kaṇhājinā, both;
Having given wealth to the brahmin, son, do not fear, be confident."

Therein, "redeemed" means taken back having given the ransom.

Having heard that, the Great Being, having regained his composure, exchanged friendly greetings with his father -

2387. "Is it that you are well, dear son, is it that you are free from illness;
Is it that my mother's eye does not decline, dear son?"

Therein, "the eye does not decline" means the eye of her who is crying with sorrow for her son does not decline.

The king said -

2388. "Is it well with me, son, and also, son, free from illness?
And also, son, does your mother's eye not decline?"

The Bodhisatta said -

2389. "Are your draught animals healthy, does your vehicle carry well;
Is the country prosperous, is the rain not cut off?"

Therein, "rain" means a stream of rain.

The king said -

2390. "And also my draught animals are healthy, and also my vehicle carries well;
And also the country is prosperous, and also the rain is not cut off."

Thus, while they were still conversing, Queen Phussatī, having considered "Now, having made their sorrow thin, they will be seated," went together with a great retinue to her son's presence. Making known that meaning, the Teacher said -

2391. "While thus they were conversing, their mother appeared to them;
The king's daughter at the mountain gate, on foot, without sandals.

2392. "And having seen her coming, the mother longing for her children;
Vessantara and Maddī, having gone forward to meet him, paid homage.

2393. "And Maddī paid homage with her head at the feet of her mother-in-law;
I am Maddī, lady, I pay homage at your feet, I am your daughter-in-law."

2391-2393. While they were standing having paid homage to Queen Phussatī, the little children, surrounded by boys and girls, arrived. And Maddī stood looking at the road of their arrival. She, having seen them coming safely, being unable to remain in her own state, like a cow with a young calf, lamenting, set forth from there. They too, having seen her, lamenting, ran forth facing towards their mother. Making known that meaning, the Teacher said -

2394. "And having seen Maddī, the little children, having come safely from afar;
Crying, they ran towards me, like young calves towards their mother.

2395. "And Maddī, having seen the little children, having come safely from afar;
Trembling like a spirit-possessed woman, sprinkled them with streams of milk from her breasts."

2394-2395. Therein, "crying, they ran towards me" means crying, they ran towards her. "Like a Vāruṇī" means trembling like a female fortune-teller possessed by a demon, she sprinkled them with streams of milk from her breasts.

It is said that she, having lamented with a loud voice, trembling, having become unconscious, fell at full length upon the earth. The princes too, having come quickly, having become unconscious, fell right upon their mother. At that moment, two streams of milk, having issued forth from her two breasts, entered right into their mouths. If indeed there had not been this much relief, the two princes, having become dry-hearted, would surely have perished. Vessantara too, having seen his beloved sons, being unable to hold back the sorrow, having become unconscious, fell right there. His mother and father too, having become unconscious, fell right there; likewise the sixty thousand ministers born at the same time. While they were witnessing that compassionate scene, not even one was able to remain in his own nature. The entire hermitage was like a Sāla grove crushed by the wind at the end of an age. At that moment the mountains roared, the great earth trembled, the great ocean was stirred, and Sineru, the king of mountains, bent down. The six sensual-sphere heavenly worlds were in one uproar.

Sakka, the king of gods, having thought "The six warriors together with their retinues have become unconscious; among them there is not even one able to rise up and sprinkle water on anyone's body; I shall now cause a shower of lotus petals to rain down upon them," caused a shower of lotus petals to rain down at the assembly of the six warriors. Therein, those who wished to be wetted were wetted; upon those who did not wish to be wetted, not even a single drop fell; like water from a lotus petal, having rolled off, it went away. Thus that rain was like rain fallen in a lotus pond. The six warriors regained comfort. The great multitude, having seen that too, declared a marvel: "Oh, how wonderful! Oh, how marvellous! At such a gathering of relatives a shower of lotus petals rained down, the great earth trembled!" Making known that meaning, the Teacher said -

2396. "When the relatives had assembled, a great cry arose;
The mountains resounded together, the earth was shaken.

2397. "Sending forth a shower of rain, the sky rained at that very moment;
Then King Vessantara met together with his relatives.

2398. "Grandsons, daughter-in-law, son, king and queen together;
When they had assembled, then there was what was hair-raising.

2399. "With joined palms they entreat him, crying in the frightful forest;
Both Vessantara and Maddī, all the kingdom assembled;
You are our lord and king, exercise kingship for us both."

2396-2399. Therein, "cry" means a cry of compassion. "With joined palms" means all the citizens, and the townspeople, and the country-folk, having raised up their joined palms in salutation. "Requesting him" means having fallen at his feet, having wept, having lamented, they requested: "Sire, you are our lord and master; your father, having consecrated you right here, wishes to lead you to the city; accept the white parasol belonging to your family."

The commentary on the Six Nobles' Action is concluded.

The Commentary on the City Chapter

Having heard that, the Great Being, conversing with his father, spoke this verse -

2400. "Though I was exercising kingship by righteousness, you banished me from the kingdom;
Both you and the country-folk, and the townspeople assembled."

Thereupon the king, asking his son's forgiveness for his own fault, said -

2401. "Indeed a wrong-doing, son, the slaying of an elder was done by me;
I who, by the word of the Sivis, banished the blameless one."

Having spoken this verse, entreating his son for the purpose of removing his own suffering, he spoke the other verse -

2402. "By whatever means, one would remove the suffering of one's father;
And of one's mother and sister too, even with one's own life."

2400-2402. Therein, "udabbahe" means one could remove. "Even with lives" means dear son, a son should remove the sorrow and suffering of his mother and father even by giving up his own life; therefore, not placing my fault in your heart, do my bidding, having removed this guise of a sage, assume the appearance of a king, dear son - it is said that with this intention he spoke thus.

The Bodhisatta, although wishing to exercise kingship, spoke saying "But when this much is not spoken, it is indeed not a serious matter." The Great Being accepted saying "Good!" Then, having known his acceptance, the sixty thousand ministers born at the same time said "It is time for bathing, great king; wash away the dust and dirt." Then the Great Being, having said to them "Wait a little," having entered the

hermitage, having taken off the sage's requisites and having stored them away, having dressed in a conch-coloured cloth, having come out from the hermitage, saying "This is the place where the duties of an ascetic were performed by me dwelling for nine months and a fortnight; the place where the earth was caused to tremble by me reaching the summit of the perfections and giving a gift," he circumambulated the hermitage three times, paid homage with the fivefold prostration, and stood. Then the barbers and others performed the hair and beard dressing and so on for him. They consecrated him, adorned with all ornaments, shining like the king of gods, in the kingdom. Therefore it was said -

2403. "Then King Vessantara washed off the dust and dirt;
Having washed off the dust and dirt, he assumed the conch-shell colour."

Therein, "washed off" means he removed; and having removed, he assumed the appearance of a king - this is the meaning.

Then his fame was great. Every place that was looked upon trembled, the speakers of auspicious words proclaimed auspicious utterances, all musical instruments were taken up, and the sound of the instruments was like the sound of thunder in the belly of the great ocean. Having adorned the elephant treasure, they brought it forward. He, having fastened on the sword treasure, mounted the elephant treasure.At that very moment, sixty thousand ministers born together with him, adorned with all ornaments, surrounded him, and all the maidens, having bathed and adorned Queen Maddī too, consecrated her. And while pouring the consecration water upon her head, they spoke blessings beginning with "May Vessantara protect you." Making known that meaning, the Teacher said -

2404. "Having bathed his head, wearing clean garments, adorned with all ornaments;
Having mounted the elephant Paccaya, he fastened on the sword, the scorcher of foes.

2405. "Then sixty thousand warriors, lovely to behold;
Born together, they surrounded him, delighting the bull among charioteers.

2406. "Then they bathed Maddī too, the Sivi maidens assembled;
May Vessantara protect her, Jālī and Kaṇhājinā, both;
And also may the great king, Sañjaya, guard her."

2404-2406. Therein, "having mounted the elephant Paccaya" means that noble elephant which had arisen on the day of his own birth. "Scorcher of foes" means the tormentor of enemies. "Scattered around" means they surrounded. "Delighting" means pleasing. "The Sivi maidens" means the consorts of the Sivi king, having assembled together, bathed her with scented water. "Jālī and Kaṇhājinā, both" means may these sons of yours too protect their mother.

2407. "And having obtained this requisite, recalling their former defilement;
They celebrated a festival of joy, in delightful Giribbaja.

2408. "And having obtained this requisite, recalling their former defilement;
Joyful, delighted, glad, Lakkhaṇā, having met with her sons.

2409. "And having obtained this requisite, recalling their former defilement;
Joyful, delighted, elated, Lakkhaṇā, together with her sons."

2407-2409. Therein, "and having obtained this requisite" means monks, Vessantara and Maddī, having obtained this requisite, having obtained this support, having been established in the kingdom - this is the meaning. "Before" means before this, having recollected their own defilement of dwelling in the forest. "They celebrated a festival of joy, in delightful Giribbaja" means in the delightful slope of Vaṅkagiri, having had the drum of joy, entwined with golden creepers, circulated with the proclamation "By the command of King Vessantara," they celebrated a festival of joy. "Joyful, delighted, glad" means Maddī, endowed with auspicious marks, having come together with and met her sons, having become delighted and glad, exceedingly joyful - this is the meaning. "Elated" means having become pleased.

And having been thus elated, she said to her sons -

2410. "Formerly I ate one meal, always sleeping on the ground;
Thus was this my religious duty, for your sake indeed, dear children.

2411. "That religious duty of mine is fulfilled today, having come together with you, dear children;
May Jālī protect that which is born of mother, and that which is born of father, dear child;
And also may the great king, Sañjaya, guard her.

2412. "Whatever merit has been made, by me and by your father;
By all that wholesome deed, may you be free from ageing and immortal."

2410-2412. Therein, "for your sake indeed, dear children" means dear children, I, desiring you, wishing for you, formerly when you had been led away by the brahmin, having eaten one meal, I lay down on the ground; thus she says "for your sake this was my religious duty." "Fulfilled today" means that religious duty of mine is fulfilled today. "May Jālī protect that which is born of mother, and that which is born of father, dear child" means may Jālī protect the pleasure born of mother and the pleasure born of father; the meaning is may he protect the merit belonging to the mother and father. Therefore he said "Whatever merit has been made."

Queen Phussatī too, having filled golden caskets, sent them saying "From now on let my daughter-in-law wear just these garments, let her wear these ornaments." Making known that meaning, the Teacher said -

2413. "Cotton and silk, linen and Koṭumbara cloth;
The mother-in-law sent to her daughter-in-law, with which Maddī shone beautifully.

2414. "Then golden armlets, and a neck ornament made of jewels;
The mother-in-law sent to her daughter-in-law, with which Maddī shone beautifully.

2415. "Then golden armlets, bracelets, and a jewelled girdle;

The mother-in-law sent to her daughter-in-law, with which Maddī shone beautifully.

2416. "A raised ornament and a face-blossom, and jewels of various colours;
The mother-in-law sent to her daughter-in-law, with which Maddī shone beautifully.

2417. "A breast ornament, a bell ornament, a girdle, and foot ornaments;
The mother-in-law sent to her daughter-in-law, with which Maddī shone beautifully.

2418. "With threaded and non-threaded ornaments, having reflected upon them, you lie down;
The king's daughter shone beautifully, like a heavenly maiden in Nandana.

2419. "Having bathed her head, dressed in pure garments, adorned with all ornaments;
The king's daughter shone beautifully, like a nymph of the Tāvatiṃsa heaven.

2420. "Like a plantain tree touched by the wind, born in the Cittalatā grove;
Endowed with inner coverings, the king's daughter shone beautifully.

2421. "Like a she-bird with a woman's form, born with colourful wings, a wife;
With lips like ripe banyan fruit, the king's daughter shone beautifully."

2413-2421. Therein, "golden armlets" means a neck ornament itself, made of gold, in the shape of wild date-palm fruits. "Made of jewels" means yet another neck ornament made of jewels. "Bracelets and jewelled girdle" means bracelet ornaments and a girdle made of gems. "Uṇṇata" means a single forehead ornament. "Mukhaphulla" means a tilaka garland ornament at the edge of the forehead."Of various colours" means of different colours. "Māṇike" means made of gems. "A breast ornament and a bell ornament" - these too are two ornaments. "Girdle" means a girdle made of gold and silver. "Foot ornaments" means a foot decoration. "Threaded and non-threaded" means ornaments strung on thread and ornaments not strung on thread. However, in the Pāḷi "suppañca suppavajjañcā" is written. "Having reflected upon them, you lie down" means having examined each and every deficient place, having adorned herself with these ornaments strung on thread and not strung on thread, standing thus, the excellent one, Maddī, bearing the highest beauty, shone beautifully like a heavenly maiden in Nandana. "Touched by the wind" means like a golden plantain tree born in the Cittalatā grove, touched by the wind, on that day she, stretching herself, shone beautifully. "Endowed with lips" means possessed of red lips resembling bimba fruits. "Like a she-bird with a woman's form, born with colourful wings, a wife" means just as a she-bird named mānusinī, born with a woman's body, with colourful wings, flying up into the sky, having spread her wings, going along, looks beautiful, so she, by the redness of her lips, shone beautifully with lips resembling ripe banyan and bimba fruits.

Sixty thousand ministers brought near to Maddī, for the purpose of mounting, one young elephant adorned with all ornaments, not too old, able to endure the blows of spears and arrows. Therefore it was said -

2422. "And for her they brought an elephant, not too old;
Enduring spears, enduring arrows, with tusks like plough-poles, with large thighs.

2423. "Maddī mounted the elephant, not too old;
Enduring spears, enduring arrows, with tusks like plough-poles, with large thighs."

2422-2423. Therein, "and for her" means monks, for her too, for Maddī, having adorned with all ornaments, they brought one young elephant, not too old, able to endure the blows of spears and arrows. "She mounted the elephant" means she ascended the back of the excellent elephant.

Thus both of them went to the camp with great glory.King Sañjaya together with twelve akkhobhiṇī armies played mountain sport and forest sport for just one month. Through the power of the Great Being, in that so great forest, no beast of prey or bird vexed anyone. Making known that meaning, the Teacher said -

2424. "In all that forest, as many beasts as were there;
Through Vessantara's power, they did not vex one another.

2425. "In all that forest, as many twice-born birds as were there;
Through Vessantara's power, they did not vex one another.

2426. "In all that forest, as many beasts as were there;
Gathered together in one place, when Vessantara had departed;
The increaser of the Sivi realm.

2427. "In all that forest, as many twice-born birds as were there;
Gathered together in one place, when Vessantara had departed;
The increaser of the Sivi realm.

2428. "In all that forest, as many beasts as were there;
They did not chirp sweetly, when Vessantara had departed;
The increaser of the Sivi realm.

2429. "In all that forest, as many twice-born birds as were there;
They did not chirp sweetly, when Vessantara had departed;
The increaser of the Sivi realm."

2424-2429. Therein, "as many as here" means as many as are here."Gathered together in one place" means they assembled in one place, and having assembled, they became overcome with displeasure, thinking "Henceforth there will now be no shame or moral fear or restraint amongst us towards one another." "They did not chirp sweetly" means, grieved by separation from the Great Being, they did not cry a sweet cry as before.

King Sañjaya, having played mountain sport and forest sport for just one month, having summoned the general, having asked "Dear son, we have dwelt in the forest for a long time; have you decorated the road for my son's journey?" when it was said

"Yes, Sire, it is time for your departure," having informed Vessantara, having taken the army, he departed. The Great Being, together with a great retinue, proceeded along the decorated road of sixty yojanas from the foot of Vaṅka Mountain up to the city of Jetuttara. Making known that meaning, the Teacher said -

2430. "The royal road was prepared, decorated, strewn with flowers;
Where Vessantara dwelt, as far as Jetuttara.

2431. "Then sixty thousand warriors, lovely to behold;
Surrounded him all around, when Vessantara had departed;
The increaser of the Sivi realm.

2432. "Harem-ladies and princes, merchants and brahmins;
Surrounded him all around, when Vessantara had departed;
The increaser of the Sivi realm.

2433. "Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
Surrounded him all around, when Vessantara had departed;
The increaser of the Sivi realm.

2434. "The country-folk have assembled, and the townspeople have assembled;
Surrounded him all around, when Vessantara had departed;
The increaser of the Sivi realm.

2435. "Wearing helmets, bearing leather shields, with short swords in hand, well-armoured;
They proceeded in front, when Vessantara had set out;
The increaser of the Sivi realm."

2430-2435. Therein, "prepared" means decorated as at the time of the Vesākha full moon festival. "Decorated" means decorated with plantain trees, full pitchers, flags, banners, and so on. "Strewn with flowers" means strewn with flowers, with parched corn as the fifth. "Where" means from the Vaṅka mountain where Vessantara dwells, thenceforth as far as the city of Jetuttara, it was continuously decorated and prepared. "With helmets" means warriors with helmets fastened on their heads, which had obtained the name "head-helmets." "Leather-bearers" means bearers of leather shields for warding off arrows. "Well-armoured" means well armoured with variegated chain-mail. "Proceeded in front" means even when intoxicated elephants were approaching, the valiant warriors who would not turn back proceeded in front of King Vessantara.

The king, having traversed the sixty-yojana road in two months, having reached the city of Jetuttara, having entered the decorated and prepared city, ascended the mansion. Making known that meaning, the Teacher said -

2436. "They entered the charming city, with great walls and arched gateways;
Endowed with food and drink, and with both dancing and singing.

2437. "The country-folk were delighted, and the townspeople assembled;
When the prince arrived, the increaser of the Sivi realm.

2438. "The waving of garments occurred, when the givers of wealth had come;
Delight entered the city, release from bondage was proclaimed."

2436-2438. Therein, "with great walls and arched gateways" means endowed with great walls and arched gateways. "And with both dancing and singing" means endowed with both dancing and singing. "Delighted" means satisfied, filled with pleasure. "When the givers of wealth had come" means when the Great Beings, the givers of wealth to the public, had come. "Ushered in delight" means the drum of joy went around the city: "By the command of the Great King Vessantara." "Release from bondage was proclaimed" means release from bondage for all beings was proclaimed. Including at least cats, the Great King Vessantara had all beings released from bondage.

He, on the very day he entered the city, towards the break of dawn, thought: "Those beggars who, when the night becomes light, having heard of my arrival, will come - what shall I give them?" At that moment, Sakka's dwelling showed signs of heat. He, reflecting, having known that reason, at that very moment, filling the front site and the rear site of the king's residence to the measure of the waist, like a dense cloud, caused a rain of the seven jewels to fall; throughout the entire city he caused it to rain to the measure of the knee. On the following day, the Great Being, having induced to give saying "Let the wealth that rained upon the front and rear premises of whichever families belong to those very families," having had the remainder brought, having had it scattered together with wealth in the storehouses on his own house premises, established the occasion for giving. Making known that meaning, the Teacher said -

2439. "A rain of gold, the sky rained at that very moment;
When Vessantara entered, the increaser of the Sivi realm.

2440. "Then King Vessantara, the warrior, having given a gift;
Upon the collapse of the body, the wise one is reborn in heaven."

2439-2440. Therein, "he is reborn in heaven" means having passed away from there, with the second consciousness he was reborn in the Tusita city.

The commentary on the City Chapter is concluded.

The Teacher, having brought this great Vessantara proclamation of the Teaching adorned with a thousand verses, connected the Jātaka - "At that time Jūjaka was Devadatta, Amittatāpanā was Ciñcamāṇavikā, the Ceta prince was Channa, the ascetic Accuta was Sāriputta, Sakka was Anuruddha, King Sañcaya was the great King Suddhodana, Queen Phussatī was Sirimahāmāyā, Queen Maddī was Rāhula's mother, Prince Jāli was Rāhula, Kaṇhājinā was Uppalavaṇṇā, the rest of the assembly was the Buddha's assembly, but King Mahāvessantara was myself, the Perfectly Enlightened One."

The commentary on the Vessantara Jātaka is the tenth.

The commentary on the Great Chapter is concluded.

The Jātaka Commentary is completed.

ABOUT THIS TRANSLATION

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