

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

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

22. The Great Book (22. Mahānipāto)

[Ja 538-547, PTS 6.1-6.593]



PaliVerse

5. The Collection of Minor Texts

15. The Book of Birth Stories-2

22. The Great Book

538. The Mūgapakkha Birth Story (1)

1. "Do not display wisdom, be known as a fool to all living beings;
Let all the people despise you, thus will your welfare come to be."
2. "I shall do that word of yours, which you speak to me, O deity;
You are well-wishing to me, mother, you desire my welfare, O deity."
3. "Why, as if in a hurry, do you dig a pit, charioteer?
Being asked by me, my dear, tell me, what will you do with the pit?"
4. "The king's son was born mute and crippled, mindless;
I have been commanded by the king to bury my son in the forest."
5. "I am not deaf nor am I dumb, not crippled nor defective;
Charioteer, you would do what is not the Teaching, if you were to bury me in the forest."
6. "See my thighs and arm, and listen to my words;
Charioteer, you would do what is not the Teaching, if you were to bury me in the forest."
7. "Are you a deity, a gandhabba, or Sakka, the first of givers?
Who are you, or whose son are you? How may we know you?"
8. "I am not a god nor a gandhabba, nor Sakka, the first of givers;
I am the son of the King of Kāsi, whom you are burying in the pit."
9. "I am the son of that king, on whom you rightly depend for your livelihood;
Charioteer, you would do what is not the Teaching, if you were to bury me in the forest."
10. "In the shade of whatever tree one might sit or lie down,
One should not break a branch of that tree, for a betrayer of friends is evil."
11. "Just as the tree, so is the king; just as the branch, so am I;
Just as a man who has gone to the shade, so are you, charioteer;
Charioteer, you would do what is not the Teaching, if you were to bury me in the forest."
12. "One with abundant food becomes, though dwelling away from one's own home;
Many depend on him, who is not treacherous to friends."

- 13.** "Whatever country he goes to, to market towns and royal cities;
Everywhere he is venerated, whoever is not treacherous to friends.
- 14.** "Thieves do not overpower him, warriors do not despise him;
He overcomes all enemies, who is not treacherous to friends.
- 15.** "Free from anger, he goes to his own home, welcomed in the assembly;
He is the highest among relatives, whoever is not treacherous to friends.
- 16.** "Having honoured, one is honoured; one who is respectful becomes respected;
One bears praise and fame, whoever is not treacherous to friends.
- 17.** "One who venerates receives veneration, one who pays homage receives
homage in return;
He attains fame and renown, who is not treacherous to friends.
- 18.** "Just as fire blazes up, he shines like a deity;
He is not forsaken by splendour, whoever is not treacherous to friends.
- 19.** "His cattle multiply, what is sown in the field grows;
He enjoys the fruit of what is sown, who is not treacherous to friends.
- 20.** "Whether fallen from a cleft or from a mountain, or from a tree;
Having passed away, he finds support, who is not treacherous to friends.
- 21.** "Like the wind against a banyan tree with grown roots and continuous spread,
Enemies cannot overcome one who is not treacherous to friends."
- 22.** "Come, I will lead you back, prince, to your own house;
Exercise kingship, venerable sir, what will you do in the forest?"
- 23.** "Enough for me with that kingdom, with relatives or with wealth;
By which through unrighteous conduct, kingship would be obtained by me,
charioteer."
- 24.** "Grant me a gift, prince, when you have gone from here;
My father and mother would give to me, prince, when you have gone."
- 25.** "Harem-ladies and princes, merchants and brahmins;
They too, delighted, would give, prince, when you have gone.
- 26.** "Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
They too, delighted, would give, prince, when you have gone.
- 27.** "The country-folk rich in grain, and the townspeople assembled;
They would give gifts to me, prince, when you have gone."
- 28.** "I have been given up by father and mother, by the country and the town;
And also by all the young men, there is no own house for me.
- 29.** "I was permitted by my mother, given up by my father at the great festival;

Gone forth alone in the forest, I would not long for sensual pleasures.

- 30.** "Even for those who are unhurried, the hope for fruit succeeds;
I am one whose holy life has ripened, know this thus, charioteer.
- 31.** "Even for those who are unhurried, the right purpose ripens;
I am one whose holy life has ripened, departed, free from fear from any
quarter."
- 32.** "Being thus a pleasant speaker, you were one of clear speech;
Why did you not speak then in the presence of father and mother?"
- 33.** "I am not crippled due to lack of joints, nor deaf due to lack of ears;
I am not mute due to lack of tongue, do not consider me as mute.
- 34.** "I remember a former birth, where I exercised kingship;
Having exercised kingship there, I fell into hell exceedingly.
- 35.** "For twenty years, I exercised kingship there;
For eighty thousand years, I was cooked in hell.
- 36.** "Frightened of that kingdom, lest they anoint me in kingship;
Therefore I did not speak then in the presence of father and mother.
- 37.** "Having seated me on his lap, my father instructs on matters;
'Kill one, bind one, make one slashed with alkali;
Impale one on a stake,' thus he instructs on matters.
- 38.** "Having heard those harsh words uttered;
Not dumb yet considered dumb in appearance, not crippled yet considered
crippled;
I dwelt immersed in my own urine and excrement.
- 39.** "Difficult and small, and that is bound with suffering;
Having come to this life, who would make enmity with anyone?
- 40.** "Through the lack of wisdom and through not seeing the Teaching;
Having come to this life, who would make enmity with anyone?
- 41.** "Even for those who are unhurried, the hope for fruit succeeds;
I am one whose holy life has ripened, know this thus, charioteer.
- 42.** "Even for those who are unhurried, the right purpose ripens;
I am one whose holy life has ripened, departed, free from fear from any
quarter."
- 43.** "I too shall go forth, prince, in your presence;
Call me, venerable one, the going forth is pleasing to me."
- 44.** "Having handed over the chariot, come free of debt, charioteer;
For the going forth is for one free of debt, this is praised by sages."

- 45.** "Whatever word I did for you, may there be good fortune for you;
That very word of mine, being entreated, you are worthy to do.
- 46.** "Stay here for now, until I bring the king;
Perhaps your father, having seen you, would be delighted and glad at heart."
- 47.** "I shall do that word of yours, which you speak to me, charioteer;
I too wish to see my father who has come here.
- 48.** "Come, my dear, turn back, speak well-wishes to my relatives;
Having been instructed by me, pay homage to my mother and father."
- 49.** Having taken hold of his feet, and having circumambulated him keeping him
on my right;
The charioteer, having ascended the chariot, approached the king's gate.
- 50.** "Having seen the empty chariot, with only the charioteer arrived;
With eyes full of tears, weeping, she looks at him.
- 51.** "This charioteer comes, having slain my own son;
Surely my son is slain, the increaser of the earth on the ground.
- 52.** "Surely enemies rejoice, surely foes are elated;
Having seen the charioteer arrived, having slain my own son.
- 53.** "Having seen the empty chariot, with only the charioteer arrived;
With eyes full of tears, weeping, the mother questioned him.
- 54.** "Was he mute or was he crippled, did he lament then;
Being struck down on the ground, tell me this, charioteer.
- 55.** "How with hands and feet, did the mute cripple ward off;
Being struck down on the ground, tell me this when asked."
- 56.** "I would tell you, lady, if you would grant me safety;
What I have heard or seen, in the presence of the prince."
- 57.** "I give you safety, my dear, speak fearlessly, charioteer;
What you have heard or seen, in the presence of the prince."
- 58.** "He is not mute, he is not crippled, and he is one of clear speech;
Frightened of the kingdom, it seems, he made many attachments.
- 59.** "He remembers a former birth, where he exercised kingship;
Having exercised kingship there, he fell into hell exceedingly.
- 60.** "For twenty years, he exercised kingship there;
For eighty thousand years, he was cooked in hell.
- 61.** "Frightened of that kingdom, lest they anoint me in kingship;
Therefore I did not speak then in the presence of father and mother.

- 62.** "Endowed with major and minor limbs, with height and girth;
Of clear speech, wise, he stands on the path to heaven.
- 63.** "If you wish to see the prince, your own son;
Come, I will bring you there, where Temiya is honoured."
- 64.** "Let them harness the horses to the chariots, bind the girths on the elephants;
Let the conches and small drums sound forth, let the single-headed drums be played.
- 65.** "Let the fastened drums be played, let the lovely kettledrums be played;
And let the townspeople follow me, as I go to advise my son.
- 66.** "Harem-ladies and princes, merchants and brahmins;
Let them quickly harness the vehicles, I go as the adviser of my son.
- 67.** "Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
Let them quickly harness the vehicles, I go as the adviser of my son.
- 68.** "The country-folk have assembled, and the townspeople have assembled;
Let them quickly harness the vehicles, I go as the adviser of my son."
- 69.** "And the charioteers, having yoked the horses, Sindh horses, swift vehicles;
Approached the king's gate, 'These horses are yoked, O lord.'"
- 70.** "The fat ones fall behind in speed, the lean ones fall behind in strength;
Having avoided the lean and the fat, horses in company are yoked."
- 71.** "Then the king, hurrying, having mounted the yoked chariot;
Addressed the women's quarters, 'All of you follow me.'
- 72.** "The hair-fan, the turban, the sword, and the white umbrella;
The sandals, having ascended the chariot, adorned with gold.
- 73.** "Then that king set out, having put the charioteer in front;
He quickly approached, where Temiya is honoured.
- 74.** "And having seen him coming, blazing as if with radiance;
Surrounded by a company of nobles, Temiya said this."
- 75.** "Is it that you are well, dear son, is it that you are free from illness;
And all the princesses, are my mothers healthy?"
- 76.** "Is it well with me, son, and also, son, free from illness?
And all the princesses, are your mothers healthy?"
- 77.** "Are you one who abstains from intoxicants, dear son, is liquor unpleasant to you;
Does your mind delight in truth and in the teaching, and in giving?"
- 78.** "I am one who abstains from intoxicants, son, and also liquor is unpleasant to

me;

And also in truth and in the teaching, my mind delights in giving."

- 79.** "Are your draught animals healthy, does your vehicle carry well;
Are there no illnesses for you, that cause distress to the body?"
- 80.** "And also my draught animals are healthy, and also my vehicle carries well;
And also there are no illnesses for me, that cause distress to the body."
- 81.** "Are your borders prosperous, and is your middle densely populated;
And your storehouse and treasury, are they well-stocked for you?"
- 82.** "And also my borders are prosperous, and my middle is densely populated;
And my storehouse and treasury, all is well-stocked for me."
- 83.** "Welcome to you, great king, and also your coming is not unwelcome;
Let them set up a divan, where the king may sit down."
- 84.** "Sit down right here, on the fixed mattress of leaves;
Having taken water from here, wash your feet."
- 85.** "This leaf-food of mine too, cooked, O king, unsalted;
Consume it, great king, you have come here as my guest."
- 86.** "I do not eat leaves, for this is not my food;
I eat rice of fine grain, pure, with meat sauce."
- 87.** "A marvel appears to me, even one alone gone to a private place;
Of those eating such food, by what does their beauty become clear?"
- 88.** "Alone, O king, I lie down, on a fixed mattress of leaves;
By that solitary sleeping place of mine, O king, my beauty becomes clear.
- 89.** "And no sword-bearers, no royal guards, attend upon me;
By that comfortable sleeping place of mine, O king, my beauty becomes clear.
- 90.** "I do not bewail the past, nor do I crave for the future;
I sustain myself with the present, therefore my beauty becomes clear.
- 91.** Through longing for the future, through sorrowing over the past,
By this fools wither away, like a green reed that is cut."
- 92.** "Elephant units, chariot units, horses, and infantry wearing armour;
Charming dwellings, I give to you, son.
- 93.** "I give you also the women's quarters, adorned with all ornaments;
Proceed to them, son, you will be our king.
- 94.** "Skilled in dancing and singing, trained, clever women;
They will delight you in sensual pleasures, what will you do in the forest?

- 95.** "I will bring you maidens from rival kings, adorned;
Having begotten sons in them, then afterwards you will go forth.
- 96.** "You are a youth and young, a boy in the first bloom of youth;
Exercise kingship, venerable sir, what will you do in the forest?"
- 97.** "A youth should practise the holy life, a practitioner of the holy life should be a youth;
For the going forth is for the young, this is praised by sages.
- 98.** "A youth should practise the holy life, a practitioner of the holy life should be a youth;
I shall practise the holy life, I am not desirous of kingship.
- 99.** "I see a young one, calling 'mother, father';
A dear son obtained with difficulty, dead without even reaching old age.
- 100.** "I see a young maiden, beautiful to behold;
Like a fresh bamboo shoot, crumbling, reaching the destruction of life.
- 101.** "For even the young die, men and also women;
There, what man would trust in life, thinking 'I am young'?
- 102.** "For one whose life span becomes less at the end of each night;
Like fish in little water, what use is youth there?
- 103.** "The world is constantly afflicted, and constantly surrounded;
As the nights pass by not in vain, why do you consecrate me to kingship?"
- 104.** "By what is the world afflicted, and by what is it surrounded;
The days go not in vain, tell me this when asked."
- 105.** "By death is the world afflicted, by ageing is it surrounded;
The nights go not in vain, know this thus, O warrior.
- 106.** "Just as when a loom is stretched out, whatever is woven upon it;
Little remains to be woven, so is the life of mortals.
- 107.** "Just as a full water-stream, going, does not turn back;
So is the life of human beings, going, it does not turn back.
- 108.** "Just as a full water-stream would carry away trees growing on the bank;
So by ageing and death, all living beings are carried away."
- 109.** "Elephant units, chariot units, horses, and infantry wearing armour;
Charming dwellings, I give to you, son.
- 110.** "I give you also the women's quarters, adorned with all ornaments;
Proceed to them, son, you will be our king.
- 111.** "Skilled in dancing and singing, trained, clever women;

They will delight you in sensual pleasures, what will you do in the forest?

- 112.** "I will bring you maidens from rival kings, adorned;
Having begotten sons in them, then afterwards you will go forth.
- 113.** "You are a youth and young, a boy in the first bloom of youth;
Exercise kingship, venerable sir, what will you do in the forest?
- 114.** "Storehouse and treasury, vehicles and powers;
Charming dwellings, I give to you, son.
- 115.** "Surrounded by a circle of cattle, attended by a group of female slaves;
Exercise kingship, venerable sir, what will you do in the forest?"
- 116.** "What use is wealth which is exhausted, what use is a wife who will die;
What use is youth when one is old, which is overcome by ageing.
- 117.** "What delight is there, what amusement, what pleasure, what search for
wealth;
What use are sons and wife to me, O king, I am freed from bondage.
- 118.** "Thus I understand, Death does not neglect me;
For one overcome by the Ender, what pleasure, what search for wealth?
- 119.** Just as for ripe fruits, there is always fear from falling;
So for mortals who are born, there is always fear from death.
- 120.** "In the evening some are not seen, who in the morning were seen as many
people;
In the morning some are not seen, who in the evening were seen as many
people.
- 121.** "Today itself the effort should be made with ardour, who knows death
tomorrow;
For there is no bargaining with that one, Death with his great army.
- 122.** "Thieves desire wealth, I am freed from the bondage of kingship;
Come, O king, turn back, I am not desirous of kingship."

The Mūgapakkha Birth Story is first.

539. The Mahājanaka Birth Story (2)

- 123.** "Who is this one in the middle of the ocean, not seeing the shore, yet striving;
Having known what reason, do you thus strive so exceedingly?"
- 124.** "Having considered the way of the world, and of effort, O deity;
Therefore in the middle of the ocean, not seeing the shore, I strive."
- 125.** "In the deep, immeasurable, whose shore is not seen;
Your human effort is vain, you will die without even reaching it."

- 126.** "He becomes free of debt to relatives, to gods and to father;
Doing a man's duties, he does not feel remorse afterwards."
- 127.** "Whatever action is unattainable, fruitless, yielding only weariness;
What use is effort there, for one upon whom death has fallen?"
- 128.** "One who, having known it to be absolutely unattainable, O deity;
Would not protect one's own life, he would know if he should neglect it."
- 129.** "Some in this world, O deity, expecting the fruit of their intention;
Undertake actions, those succeed or not."
- 130.** "Do you not see the fruit of action visible here and now, O deity;
While others sank, I alone cross over, and I see that one near me."
- 131.** "So I shall strive, according to my ability, according to my strength;
Going to the far shore of the ocean, I shall do what a man must do."
- 132.** "You who, when the flood had thus arisen, in the immeasurable great ocean;
Accomplished in righteous effort, did not sink through your action;
You should go right there, where your mind delights."
- 133.** "A person should indeed hope, a wise one should not become weary;
I see myself, as I wished, so it came to be."
- 134.** "A person should indeed hope, a wise one should not become weary;
I see myself lifted from the water to dry land."
- 135.** "A person should indeed strive, a wise one should not become weary;
I see myself, as I wished, so it came to be."
- 136.** "A person should indeed strive, a wise one should not become weary;
I see myself lifted from the water to dry land."
- 137.** Even a wise man brought to suffering should not cut off hope for the coming of
happiness;
For many contacts, harmful and beneficial, come upon a mortal unthought of.
- 138.** "The unthought-of comes to be, the thought-out perishes;
For wealth is not made of thought, whether for woman or man."
- 139.** "Unprecedented indeed, dear sir, the king, lord of all the earth, ruler of the
land;
Today he does not attend to dancing, nor does he set his mind on singing."
- 140.** "He does not look at the deer nor at the park, nor at the swans;
Sitting silent like a mute, he does not instruct on what is beneficial."
- 141.** "Desiring happiness, of secluded conduct, abstaining from killing and
imprisonment;
In whose park today do the young and the old dwell?"

- 142.** "The wise ones who have gone beyond craving, homage to those great sages;
Who in this zealous world, dwell without zeal.
- 143.** "Having cut through Death's net, spread out firm by the deceitful one;
With attachment cut off, they go - who could lead them to any destination?"
- 144.** "When shall I, having abandoned Mithilā, prosperous, divided into sections,
measured;
Go forth, when indeed will that be?
- 145.** "When shall I, having abandoned Mithilā, prosperous, extensive, radiant from
all sides;
Go forth, when indeed will that be?
- 146.** "When shall I, having abandoned Mithilā, prosperous, with many walls and
gateways;
Go forth, when indeed will that be?
- 147.** "When shall I, having abandoned Mithilā, prosperous, with firm watchtower
and porch;
Go forth, when indeed will that be?
- 148.** "When shall I, having abandoned Mithilā, prosperous, well arranged, with great
highways;
Go forth, when indeed will that be?
- 149.** "When shall I, having abandoned Mithilā, prosperous, with a well-arranged
market place;
Go forth, when indeed will that be?
- 150.** "When shall I, having abandoned Mithilā, prosperous, crowded with cattle,
horses and chariots;
Go forth, when indeed will that be?
- 151.** "When shall I, having abandoned Mithilā, prosperous, garlanded with parks and
forests,
Go forth, when indeed will that be?
- 152.** "When shall I, having abandoned Mithilā, prosperous, garlanded with pleasure
groves and forests;
Go forth, when indeed will that be?
- 153.** "When shall I, having abandoned Mithilā, prosperous, garlanded with mansions
and groves;
Go forth, when indeed will that be?
- 154.** "When shall I, having abandoned Mithilā, prosperous, with three walls, full of
royal kinsmen;
Created by Somanassa, the famous Vedeḥa;
Go forth, when indeed will that be?

- 155.** "When shall I, having abandoned Videha, prosperous, accumulated, protected by the Dhamma;
Go forth, when indeed will that be?
- 156.** "When shall I, having abandoned Videha, prosperous, invincible, protected by the Dhamma;
Go forth, when indeed will that be?
- 157.** "When shall I, having abandoned the charming inner palace, divided into sections, measured;
Go forth, when indeed will that be?
- 158.** "When shall I, having abandoned the charming inner palace, plastered with lime and clay;
Go forth, when indeed will that be?
- 159.** "When shall I, having abandoned the charming inner palace, fragrant and delightful;
Go forth, when indeed will that be?
- 160.** "When shall I, having abandoned the pinnacle building, divided into sections, measured;
Go forth, when indeed will that be?
- 161.** "When shall I, having abandoned the pinnacle building, plastered with lime and clay;
Go forth, when indeed will that be?
- 162.** "When shall I, having abandoned the pinnacle building, sweet-smelling and delightful;
Go forth, when indeed will that be?
- 163.** "When shall I, having abandoned the pinnacle building, smeared and sprinkled with sandalwood;
Go forth, when indeed will that be?
- 164.** "When shall I, having abandoned the golden divan, the woollen carpet with variegated rug;
Go forth, when indeed will that be?
- 165.** "When shall I, having abandoned the jewel divan, the woollen carpet with variegated rug;
Go forth, when indeed will that be?
- 166.** "When shall I, having abandoned cotton and silk, linen and Koṭumbara cloth;
Go forth, when indeed will that be?
- 167.** "When shall I, having abandoned delightful ponds, resounding with the singing of ruddy geese;
Covered with mandālaka flowers, and with lotuses and waterlilies;

Go forth, when indeed will that be?

- 168.** "When shall I, the troops of elephants, adorned with all ornaments;
With golden trappings, the great elephants, clothed in golden caparisons.
- 169.** "Mounted by village headmen, with spears and goads in hand;
Go forth, when indeed will that be?
- 170.** "When shall I, the troops of horses, adorned with all ornaments;
Of good breed by birth, Sindh horses, swift vehicles.
- 171.** "Mounted by elephant trainers, bearing short swords and bows;
Go forth, when indeed will that be?
- 172.** "When shall I, the chariot troops, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
- 173.** "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
- 174.** "When shall I, in golden chariots, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
- 175.** "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
- 176.** "When shall I, in silver chariots, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
- 177.** "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
- 178.** "When shall I, in horse-chariots, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
- 179.** "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
- 180.** "When shall I, in camel chariots, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
- 181.** "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
- 182.** "When shall I, in ox-drawn chariots, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
- 183.** "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
- 184.** "When shall I, in goat-drawn chariots, armoured with raised banners;

With leopard skins and also tiger skins, adorned with all ornaments.

- 185.** "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
- 186.** "When shall I, in ram chariots, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
- 187.** "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
- 188.** "When shall I, in deer-drawn chariots, armoured with raised banners;
With leopard skins and also tiger skins, adorned with all ornaments.
- 189.** "Mounted by village headmen, with bows in hand, wearing armour;
Go forth, when indeed will that be?
- 190.** "When shall I, the elephant riders, adorned with all ornaments;
Wearing blue armour, valiant, holding spears and goads in hand;
Go forth, when indeed will that be?
- 191.** "When shall I, the horse riders, adorned with all ornaments;
Wearing blue armour, valiant, bearing swords and bows;
Go forth, when indeed will that be?
- 192.** "When shall I, the chariot warriors, adorned with all ornaments;
Wearing blue armour, valiant, holding bows in hand, bearing quivers;
Go forth, when indeed will that be?
- 193.** "When shall I, the archers, adorned with all ornaments;
Wearing blue armour, valiant, holding bows in hand, bearing quivers;
Go forth, when indeed will that be?
- 194.** "When shall I, the princes, adorned with all ornaments;
Wearing variegated armour, valiant, bearing golden garlands;
Go forth, when indeed will that be?
- 195.** "When shall I, having abandoned the noble company, observant of religious
duties, adorned;
With limbs anointed with golden sandalwood, wearing the finest Kāsi cloth;
Go forth, when indeed will that be?
- 196.** "When shall I, the company of ministers, adorned with all ornaments;
Wearing yellow armour, valiant, going before me with garlands;
Go forth, when indeed will that be?
- 197.** "When shall I, having abandoned seven hundred wives, adorned with all
ornaments;
Go forth, when indeed will that be?

- 198.** "When shall I, having abandoned seven hundred wives, with good perception,
slender-waisted;
Go forth, when indeed will that be?
- 199.** "When shall I, having abandoned seven hundred wives, loyal, speaking
pleasantly;
Go forth, when indeed will that be?
- 200.** "When shall I, having abandoned the golden plate of a hundred palas, with a
hundred streaks,
Go forth, when indeed will that be?
- 201.** "When indeed will troops of elephants, adorned with all ornaments;
Mātaṅgas with golden trappings, clothed in golden adornments.
- 202.** "Mounted by village headmen, with spears and goads in hand;
When they will not follow me, when indeed will that be?
- 203.** "When indeed will troops of horses, adorned with all ornaments;
Thoroughbreds by birth, Sindh horses with swift conveyance.
- 204.** "Mounted by village headmen, bearing short swords and bows;
When they will not follow me, when indeed will that be?
- 205.** "When indeed will the chariot army, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
- 206.** "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
- 207.** "When indeed will golden chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
- 208.** "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
- 209.** "When indeed will silver chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
- 210.** "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
- 211.** "When indeed will horse-chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
- 212.** "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
- 213.** "When indeed will camel chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.

- 214.** "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
- 215.** "When indeed will ox-drawn chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
- 216.** "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
- 217.** "When indeed will goat-chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
- 218.** "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
- 219.** "When indeed will ram-chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
- 220.** "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
- 221.** "When indeed will deer-chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
- 222.** "Mounted by village headmen, with bows in hand, wearing armour;
When they will not follow me, when indeed will that be?
- 223.** "When indeed will elephant riders, adorned with all ornaments;
Brave, wearing blue armour, with spears and goads in hand;
When they will not follow me, when indeed will that be?
- 224.** "When indeed will horse riders, adorned with all ornaments;
Brave, wearing blue armour, bearing short swords and bows;
When they will not follow me, when indeed will that be?
- 225.** "When indeed will chariot warriors, adorned with all ornaments;
Brave, wearing blue armour, with bows in hand and quivers;
When they will not follow me, when indeed will that be?
- 226.** "When indeed will archers, adorned with all ornaments;
Brave, wearing blue armour, with bows in hand and quivers;
When they will not follow me, when indeed will that be?
- 227.** "When indeed will princes, adorned with all ornaments;
Wearing variegated armour, brave, bearing golden garlands;
When they will not follow me, when indeed will that be?
- 228.** "When indeed will the noble groups, observant of religious duties, adorned;
With limbs anointed with golden sandalwood, wearing the finest Kāsi cloth;
When they will not follow me, when indeed will that be?

- 229.** "When indeed will the groups of ministers, adorned with all ornaments;
Brave ones wearing yellow armour, going before me with garlands;
When they will not follow me, when indeed will that be?
- 230.** "When indeed will seven hundred wives, adorned with all ornaments;
When they will not follow me, when indeed will that be?
- 231.** "When indeed will seven hundred wives, with good perception, slender-waisted;
When they will not follow me, when indeed will that be?
- 232.** "When indeed will seven hundred wives, loyal, speaking pleasantly;
When they will not follow me, when indeed will that be?
- 233.** "When shall I, having taken the bowl, shaven-headed, wrapped in the double robe;
Walk for almsfood, when indeed will that be?
- 234.** "When shall I, of rag robes, cast away on the highway;
Wear the double robe, when indeed will that be?
- 235.** "When shall I, in a week-long rain, head bowed, with wet robe;
Walk for almsfood, when indeed will that be?
- 236.** "When shall I, having gone everywhere, from tree to tree, from forest to forest;
Without attachment I shall go, when indeed will that be?
- 237.** "When shall I, in the mountain fastnesses, fear and dread abandoned;
Without a companion I shall go, when indeed will that be?
- 238.** "When shall I, a lute player, the seven-stringed, delightful;
Make the mind straight, when indeed will that be?
- 239.** "When shall I, like a chariot-maker, cutting leather for sandals;
Cut off the fetters of sensuality, both divine and human."
- 240.** "Those seven hundred wives, adorned with all ornaments;
Having raised their arms, they cried out, 'Why will you abandon us?'
- 241.** "Those seven hundred wives, with good perception, slender-waisted;
Having raised their arms, they cried out, 'Why will you abandon us?'
- 242.** "Those seven hundred wives, loyal, speaking pleasantly;
Having raised their arms, they cried out, 'Why will you abandon us?'
- 243.** "Those seven hundred wives, adorned with all ornaments;
Having left them, the king went forth, intent on going forth.
- 244.** "Those seven hundred wives, with good perception, slender-waisted;
Having left them, the king went forth, intent on going forth.

- 245.** "Those seven hundred wives, loyal, speaking pleasantly;
Having left them, the king went forth, intent on going forth."
- 246.** "Having abandoned the golden plate of a hundred palas, with a hundred streaks,
He took up a clay bowl - that is his second consecration."
- 247.** "Fearsome flames like fire, treasures are burning in parts;
Silver and gold, many pearls and lapis lazuli."
- 248.** "Jewels and conch-shell pearls, cloth and yellow sandalwood;
Antelope skin and stick-goods, copper and much iron;
Come, O king, turn back, let not this wealth of yours perish."
- 249.** "Very happily indeed we live, we who have nothing;
When Mithilā was burning, nothing of mine was burnt."
- 250.** "Forest dwellers have arisen, they destroy that country;
Come, O king, turn back, do not destroy this country."
- 251.** "Very happily indeed we live, we who have nothing;
When the realm was being plundered, nothing of mine was taken away."
- 252.** "Very happily indeed we live, we who have nothing;
We shall be feeders on rapture, like the radiant gods."
- 253.** "What is this great sound, what indeed is this play as in a village?
We ask you, ascetic, for what purpose has this crowd gathered?"
- 254.** "Me, having left, going, here this crowd has gathered;
Going beyond the boundary, for the attainment of the sage's wisdom;
Going mixed with delights, knowing what do you ask?"
- 255.** "Do not think yourself one who has crossed over, while bearing this body;
This is not to be crossed over, for many are the obstacles."
- 256.** "Who indeed could be an obstacle to me, dwelling thus as I do;
I who long not for sensual pleasures either in the seen or the unseen."
- 257.** "Sleep, weariness, yawning, discontent, drowsiness after a meal;
Deposited in the body they dwell, for many indeed are the obstacles."
- 258.** "Indeed, good sir, you instruct me well, brahmin;
Brahmin, I ask you, who indeed are you, dear sir?"
- 259.** "Nārada is my name, the wise know me as Kassapa;
I have come to your presence, good is the meeting with the virtuous."
- 260.** "May all joy and abiding arise for you;
Whatever is lacking, fulfil that, with patience and peace."

- 261.** "Stretch out what is bent, and stretch out what is raised;
Honouring action, true knowledge, and the Teaching, wander forth."
- 262.** "Many elephants and horses, cities and provinces;
Having left them, Janaka, gone forth, found delight in a bowl."
- 263.** "Did your country-folk, friends, colleagues and relatives perhaps;
Plot against you, Janaka, why did that not please you?"
- 264.** "O Migājina, surely never, I anyone at any time;
Would conquer a relative by what is not the Teaching, nor would relatives
conquer me."
- 265.** "Having seen the world's round of rebirth, being devoured and made muddy;
They are killed and bound here, where the worldling is attached;

Having made this simile for myself, I am a mendicant, O Migājina."
- 266.** "Who then is your Blessed One, your Teacher, whose word is this pure;
For not having rejected either a cosmic cycle or true knowledge, O bull among
charioteers;

They say an ascetic practising, how there is the overcoming of suffering."
- 267.** "O Migājina, surely never, I anyone at any time;
Ascetic or brahmin, having honoured, approached."
- 268.** "And with great power, going blazing with splendour;
While songs were being sung, while pleasant instruments were being played."
- 269.** "In the garden resounding with musical instruments and cymbals, furnished
with cymbals and palm trees;
I, Migājina, saw a fruiting mango tree, covering beyond the wall;
Being struck by people, by creatures desiring fruit."
- 270.** "So I, having abandoned that glory, having descended, O Migājina;
I approached the root of the mango tree, of the fruitful and the fruitless."
- 271.** "Having seen a fruiting mango tree destroyed, demolished, rendered useless;
Then another mango tree, with dark-blue lustre, delightful."
- 272.** "Just so surely for us too, being lords with many thorns;
Enemies will kill us, just as the mango tree bearing fruit was destroyed."
- 273.** "The leopard is killed for its hide, the elephant is killed for its tusks;
Wealth destroys the wealthy, but who can destroy one without abode, without
intimacy?
The mango with fruit and the one without fruit - both of those are my
teachers."
- 274.** "All the people are distressed, 'The king has gone forth,' thus;

Elephant riders, royal bodyguards, charioteers, and infantry soldiers.

- 275.** "Having reassured the populace, having set aside the covering;
Having established your son in the kingdom, then afterwards you will go forth."
- 276.** "The country-folk have been abandoned by me, friends, colleagues and relatives;
There are sons of the Videhas, Dīghāvu, the increaser of the realm;
They will rule the kingdom, in Mithilā, O wife."
- 277.** "Come, I will instruct you, the word which is pleasing to me;
You exercise kingship, much evil misconduct;
By body, speech, and mind, by which you go to an unfortunate realm."
- 278.** "Sustain yourself with almsfood given by others, prepared by others - that is the principle of the wise."
- 279.** "Even if one would not eat at the fourth mealtime, and would die from hunger like one dying without support;
Yet a son of good family, a good person, would not resort to almsfood that is stirred up and ignoble;
This is not good, this is not well, you eat the leavings of dogs, Janaka."
- 280.** "And nor is that inedible for me, Sīvali, what is discarded by a householder or by a dog;
Whatever wealth here is righteously obtained, all that is edible and complete, so it is said."
- 281.** "Young girl Upaseni, always adorned without a gap;
Why does one arm of yours make noise, while one arm of yours does not make noise?"
- 282.** "On this hand of mine, ascetic, two bracelets are fastened;
From their knocking together a sound arises, that is the destination of one with a companion."
- 283.** "On this hand of mine, ascetic, one bracelet is fastened;
It, without a companion, does not make noise, it remains as if become a sage."
- 284.** "The second one has reached contention, with whom will one alone dispute?
For you who desire heaven, may solitude be pleasing."
- 285.** "Listen, Sīvali, to the talk declared by the maiden;
As a servant you have censured me, that is the destination of one with a companion."
- 286.** "This is a crossroad, dear lady, frequented by travellers;
Of these you take one, and I another once again."

- 287.** "Do not say to me 'you are my husband', nor shall I again say 'my wife';
"While saying this very thing, they approached the city to the post.
- 288.** "At the porch of the arrow-maker, when mealtime had arrived;
And there that arrow-maker, (having made one stick straight;
And closing one eye, looks at the crooked one with the other."
- 289.** "Do you thus see well, arrow-maker, listen to me;
Why, closing one eye, do you look at the crooked one with the other?"
- 290.** "With two eyes, ascetic, it appears as if broad;
Not having reached the furthest mark, it is not allowable for straightness.
- 291.** "And closing one eye, looking at the crooked one with the other;
Having reached the furthest mark, it is allowable for straightness.
- 292.** "The second one has reached contention, with whom will one alone dispute?
For you who desire heaven, may solitude be pleasing."
- 293.** "Listen, Sīvali, to the talk made known by the arrow-maker;
As a servant you have censured me, that is the destination of one with a companion.
- 294.** "This is a crossroad, dear lady, frequented by travellers;
Of these you take one, and I another once again.
- 295.** "Do not say to me 'you are my husband', nor shall I again say 'my wife';
"The reed has been drawn out from the sheath, dwell alone, Sīvalī."

The Mahājanaka Birth Story is second.

540. The Suvaṇṇasāma Birth Story (3)

- 296.** "Who indeed shot me with an arrow, the heedless water-carrier;
A warrior, a brahmin, a merchant, who, having shot me, do you hide?
- 297.** "My flesh is not to be eaten, no use is found for my hide;
Then for what reason did you think me one to be pierced?
- 298.** "Who are you, or whose son are you? How may we know you?
Being asked by me, my dear, tell me, why, having shot me, do you hide?"
- 299.** "I am the king of the Kāsis, they know me as Pīḷiyakkha;
Out of greed, having left the country, I wander seeking deer.
- 300.** "I am skilled in archery, and renowned as one with a strong bow;
Even an elephant would not escape me, having come within arrow range.
- 301.** "Who are you, or whose son are you? How may we know you?
Declare the name and clan of your father and of yourself."

- 302.** "Son of a hunter, venerable one, my relatives called me Sāma;
They addressed me while living, but today I have gone to lie down.
- 303.** "I am pierced by a broad arrow, like a deer with poison;
See, O king, I lie submerged in my own blood.
- 304.** "The dart has gone through to the left side, see, I spit out blood;
Being sick, I ask you, why, having shot me, do you hide?
- 305.** "The leopard is killed for its hide, the elephant is killed for its tusks;
Then for what reason did you think me one to be pierced?"
- 306.** "A deer had arrived, having come within arrow range;
Having seen that, Sāma was frightened, therefore wrath entered me."
- 307.** "Since I remember myself, since I have attained discretion;
Beasts do not fear me, nor even wild animals in the forest.
- 308.** "Since I have worn the bark garment, since I have attained youth;
Beasts do not fear me, nor even wild animals in the forest.
- 309.** "The timid kinnara people, O king, on Mount Gandhamādana;
Being joyful we go, through mountains and forests.
- 310.** ("Beasts do not fear me, nor even wild animals in the forest;
Then for what reason are beasts frightened of me?"
- 311.** "The deer did not tremble at that, Sāma, why should I speak falsehood to you;
Overcome by wrath and greed, I released that arrow at you.
- 312.** "Whence have you come, dear one, or by whom were you sent;
Going to the river to fetch water, you have come to the one honoured by the deer."
- 313.** "My mother and father are blind, I support them in the great forest;
I am their water-fetcher, I have come to the one honoured by the deer.
- 314.** "They have just enough food, and also life for a thousand days;
Through the lack of water, methinks the blind ones will die.
- 315.** "This is not so much suffering to me, for this can be obtained by a man;
But that I do not see my mother, that is more painful to me than this.
- 316.** "This is not so much suffering to me, for this can be obtained by a man;
But that I do not see my father, that is more painful to me than this.
- 317.** "That wretched mother, surely, will grieve for a long time;
At midnight or in the night, like a river she will dry up.
- 318.** "That wretched father, surely, will grieve for a long time;
At midnight or in the night, like a river she will dry up.

- 319.** "By industriousness in attending to their feet, and by massaging their feet;
Lamenting 'Dear Sāma,' they will wander in the great forest.
- 320.** "This too is a second dart, it causes my heart to tremble;
And that I do not see the blind ones, methinks I will give up life."
- 321.** "Do not lament excessively, Sāma of lovely appearance;
Having become a labourer, I shall support you in the great forest.
- 322.** "I am skilled in archery, and renowned as one with a strong bow;
Having become a labourer, I shall support you in the great forest.
- 323.** "Seeking the scraps of beasts, and the roots and fruits of the forest;
Having become a labourer, I shall support you in the great forest.
- 324.** "Which is that forest, Sāma, where your mother and father are;
I shall support them just as you supported them."
- 325.** "This is a single path, O king, which is at my head;
Having gone from here half a league, there is their little house;
Where my mother and father are, support them, I have gone from here.
- 326.** "Homage to you, King of Kāsi, homage to you, increaser of Kāsi;
My mother and father are blind, support them in the great forest.
- 327.** "I raise my joined palms to you, King of Kāsi, homage to you;
Having been instructed by me, pay homage to my mother and father."
- 328.** Having said this, that Sāma, a youth handsome to behold;
Fainted from the force of the poison, he became unconscious.
- 329.** That king lamented, much filled with compassion;
"I was free from ageing and death, today I know this, not before;
Having seen Sāma deceased, there is no non-coming of death."
- 330.** "He who, pierced by a poisoned arrow, addresses me;
Now when time has thus passed, he says nothing to me.
- 331.** "Surely I go to hell, here there is no doubt for me;
For evil was done then, wrong-doing for a long time.
- 332.** "There are those who speak of him, the wrongdoer in the village;
In the forest devoid of humans, who is worthy to speak to me?"
- 333.** "Deeds indeed remind one, when young men gather in the village;
In the forest devoid of humans, who indeed will remind me?"
- 334.** "That deity, having vanished, on Mount Gandhamādana;
Out of compassion for the king, spoke these verses.
- 335.** "It seems, great king, you committed an offence, a deed of wrong-doing;

Innocent father and sons, three were destroyed by a single arrow.

- 336.** "Come, I will instruct you, so that there may be a good destination for you;
Support the blind ones in the forest righteously, I imagine there will be a good
destination for you through that."
- 337.** "That king, having lamented, much filled with compassion;
Having taken a water-pot, departed facing south.
- 338.** "Whose is this sound of footsteps, come as if of a human being;
This is not the sound of Sāma, who indeed are you, sir?"
- 339.** "For Sāma goes peacefully, he guides his feet peacefully;
This is not the sound of Sāma, who indeed are you, sir?"
- 340.** "I am the king of the Kāsis, they know me as Pīḷiyakkha;
Out of greed, having left the country, I wander seeking deer.
- 341.** "I am skilled in archery, and renowned as one with a strong bow;
Even an elephant would not escape me, having come within arrow range."
- 342.** "Welcome to you, great king, and also your coming is not unwelcome;
You have arrived as lord, declare whatever is here."
- 343.** Tinduka fruits, piyāla fruits, madhuka fruits and kasumāra fruits;
Small fruits, enjoy, O king, the choicest of the choicest.
- 344.** "This drinking water too is cool, brought from the mountain cave;
Drink from it, great king, if you so wish."
- 345.** "The blind are not able to see in the forest, who indeed brought you fruit?
This fodder appears to me rightly as if of one who is not blind."
- 346.** "A young youth, not too tall, dark-skinned, handsome to behold;
His long hair was black, and also curled at the tips like a butcher's block.
- 347.** "He indeed, having brought fruit, having taken the water-pitcher from here;
Has gone to the river to fetch water, methinks he has not come far."
- 348.** "I myself killed him, who was your attendant;
The boy whom you would speak of, Sāma, the handsome one.
- 349.** "His long hair was black, and also curled at the tips;
Smeared with blood on those, Sāma lies slain by me."
- 350.** "By whom, Dukūla, were you told, by one saying 'Sāma has been killed';
Having heard 'Sāma has been killed', my heart trembles.
- 351.** "Like a young sprout of the holy fig tree, stirred by the wind;
Having heard 'Sāma has been killed', my heart trembles."

- 352.** "O Pārikā, this king of Kāsi, he himself at the deer-frequented place;
Shot with an arrow through wrath, may we not wish evil upon him."
- 353.** "A dear son obtained with difficulty, who supported me in the blind forest;
That only son I slew, how could the mind not be agitated?"
- 354.** "A dear son obtained with difficulty, who supported me in the blind forest;
That only son I slew, non-wrath the wise have said."
- 355.** "Do not lament excessively, by one saying 'Sāma has been killed';
Having become a labourer, I shall support you in the great forest.
- 356.** "I am skilled in archery, and renowned as one with a strong bow;
Having become a labourer, I shall support you in the great forest.
- 357.** "Seeking the scraps of beasts, and the roots and fruits of the forest;
Having become a labourer, I shall support you in the great forest."
- 358.** "This is not the principle, great king, this is not allowable for us;
You are our king, we pay homage at your feet."
- 359.** "Speak the Teaching, O hunter, esteem has been shown by you;
You are a father to us, you are a mother, O Pārikā."
- 360.** "Homage to you, King of Kāsi, homage to you, increaser of Kāsi;
We raise our joined palms to you, lead us to where Sāma is.
- 361.** "Stroking his feet, and his face of beautiful appearance;
Beating ourselves, we shall await the time of death."
- 362.** "Lofty, strewn with beasts of prey, it appears like the interior of the sky;
Where Sāma lies slain, like the moon fallen to the ground.
- 363.** "Lofty, strewn with beasts of prey, it appears like the interior of the sky;
Where Sāma lies slain, like the sun fallen to the ground.
- 364.** "Lofty, strewn with beasts of prey, it appears like the interior of the sky;
Where Sāma lies slain, covered with dust.
- 365.** "Lofty, strewn with beasts of prey, it appears like the interior of the sky;
Where Sāma lies slain, right here dwell in our hermitage."
- 366.** "If there be thousands, hundreds, and tens of thousands;
Indeed no fear for us exists anywhere, among the wild beasts in the forest."
- 367.** "Then having taken the blind ones, the King of Kāsi in the great forest;
Having taken them by the hands, departed to where Sāma was slain.
- 368.** "Having seen Sāma fallen, the little son covered with dust;
Thrown aside in the great forest, like the moon fallen to the ground.

- 369.** "Having seen Sāma fallen, the little son covered with dust;
Thrown aside in the great forest, like the sun fallen to the ground.
- 370.** "Having seen Sāma fallen, the little son covered with dust;
Thrown aside in the great forest, the wretched ones lamented.
- 371.** "Having seen Sāma fallen, the little son covered with dust;
Having raised their arms, they cried out, 'Not the Teaching indeed, friend!'"
- 372.** "You are indeed very heedless, Sāma of lovely appearance;
You who, now when time has thus passed, say nothing to me.
- 373.** "You are indeed very arrogant, Sāma of lovely appearance;
You who, now when time has thus passed, say nothing to me.
- 374.** "You are indeed very angry, Sāma of lovely appearance;
You who, now when time has thus passed, say nothing to me.
- 375.** "You are indeed very deeply asleep, Sāma of lovely appearance;
You who, now when time has thus passed, say nothing to me.
- 376.** "You are indeed very displeased, Sāma of lovely appearance;
You who, now when time has thus passed, say nothing to me.
- 377.** "The matted hair, wrinkled, gone to dust, who now will arrange it;
This Sāma has deceased, the attendant of the blind.
- 378.** "Who, taking the broom for me, will sweep the hermitage;
This Sāma has deceased, the attendant of the blind.
- 379.** "Who now will bathe us, with cold and hot water;
This Sāma has deceased, the attendant of the blind.
- 380.** "Who now will feed, with the roots and fruits of the forest;
This Sāma has deceased, the attendant of the blind."
- 381.** "Having seen Sāma fallen, the little son covered with dust;
Distressed by sorrow for her son, the mother spoke the truth.
- 382.** "By which truth this Sāma, was a practiser of the Teaching before;
By this speaking of truth, may the poison of Sāma be destroyed.
- 383.** "By which truth this Sāma, was a practitioner of the holy life before;
By this speaking of truth, may the poison of Sāma be destroyed.
- 384.** "By which truth this Sāma, was a speaker of truth before;
By this speaking of truth, may the poison of Sāma be destroyed.
- 385.** "By which truth this Sāma, was a supporter of his mother and father;
By this speaking of truth, may the poison of Sāma be destroyed.

- 386.** "By which truth this Sāma, was one who respected elders in the family;
By this speaking of truth, may the poison of Sāma be destroyed.
- 387.** "By which truth this Sāma, is more dear to me than life;
By this speaking of truth, may the poison of Sāma be destroyed.
- 388.** "Whatever merit has been made, by me and by your father;
By all that wholesome deed, may the poison of Sāma be destroyed."
- 389.** "Having seen Sāma fallen, the little son covered with dust;
Distressed by sorrow for his son, the father spoke the truth.
- 390.** "By which truth this Sāma, was a practiser of the Teaching before;
By this speaking of truth, may the poison of Sāma be destroyed.
- 391.** "By which truth this Sāma, was a practitioner of the holy life before;
By this speaking of truth, may the poison of Sāma be destroyed.
- 392.** "By which truth this Sāma, was a speaker of truth before;
By this speaking of truth, may the poison of Sāma be destroyed.
- 393.** "By which truth this Sāma, was a supporter of his mother and father;
By this speaking of truth, may the poison of Sāma be destroyed.
- 394.** "By which truth this Sāma, was one who respected elders in the family;
By this speaking of truth, may the poison of Sāma be destroyed.
- 395.** "By which truth this Sāma, is more dear to me than life;
By this speaking of truth, may the poison of Sāma be destroyed.
- 396.** "Whatever merit has been made, by me and by your mother;
By all that wholesome deed, may the poison of Sāma be destroyed.
- 397.** "That deity, having vanished, on Mount Gandhamādana;
Out of compassion for Sāma, spoke this truth.
- 398.** "I, on Mount Gandhamādana, dwelling for a long time;
No one more dear to me than Sāma is found;
By this speaking of truth, may the poison of Sāma be destroyed.
- 399.** "All the forests, fragrant, on Mount Gandhamādana;
By this speaking of truth, may the poison of Sāma be destroyed."
- 400.** While they were lamenting, much filled with compassion;
Quickly Sāma arose, a youth handsome to behold.
- 401.** "I am Sāma, may you be blessed, I have arisen in safety;
Do not lament excessively, address me with sweet words."
- 402.** "Welcome to you, great king, and also your coming is not unwelcome;
You have arrived as lord, declare whatever is here."

- 403.** Tinduka fruits, piyāla fruits, madhuka fruits and kasumāra fruits;
Small fruits, enjoy, O king, the choicest of the choicest.
- 404.** "I have cool drinking water, brought from the mountain cave;
Drink from it, great king, if you so wish."
- 405.** "I am bewildered, I am confused, all directions are confusing to me;
I myself saw you as a ghost, how then do you, yourself, live?"
- 406.** "Even a living person, great king, with severe feeling;
Whose mental thought has been brought to cessation, though living, one
imagines him dead.
- 407.** "Even a living person, great king, with severe feeling;
Him, gone to cessation, being peaceful, though living, one imagines dead.
- 408.** "Whoever supports mother or father, a mortal, righteously;
Even the gods treat him medically, the man who supports his mother and
father.
- 409.** "Whoever supports mother or father, a mortal, righteously;
They praise him right here, and after death he rejoices in heaven."
- 410.** "I am exceedingly confused, all directions are confusing to me;
I myself go to you for refuge, and may you be my refuge."
- 411.** "Practise the Teaching, great king, towards mother and father, O warrior;
Having practised the Teaching here, O king, you will go to heaven.
- 412.** "Practise the Teaching, great king, towards children and wife, O warrior;
Having practised the Teaching here, O king, you will go to heaven.
- 413.** "Practise the Teaching, great king, towards friends and colleagues, O warrior;
Having practised the Teaching here, O king, you will go to heaven.
- 414.** "Practise the Teaching, great king, towards vehicles and forces;
Having practised the Teaching here, O king, you will go to heaven.
- 415.** "Practise the Teaching, great king, in villages and towns;
Having practised the Teaching here, O king, you will go to heaven.
- 416.** "Practise the Teaching, great king, in countries and provinces;
Having practised the Teaching here, O king, you will go to heaven.
- 417.** "Practise the Teaching, great king, towards ascetics and brahmins;
Having practised the Teaching here, O king, you will go to heaven.
- 418.** "Practise the Teaching, great king, towards beasts and birds, O warrior;
Having practised the Teaching here, O king, you will go to heaven.
- 419.** "Practise the Teaching, great king, the Teaching practised brings happiness;

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

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

The Suvāṇṇasāma Birth Story is third.

541. The Nimi Birth Story (4)

- 421.** "Marvellous indeed in the world, the discerning arise;
When there was King Nimi, wise, seeking what is wholesome.
- 422.** "The king of all the Videhas, the tamer of enemies, gave a gift;
As he was giving that gift, a thought arose in him;
Giving or the holy life, which is of great fruit?
- 423.** Having understood his thought, Maghavā, elephant among gods;
The thousand-eyed one appeared, dispelling darkness with his beauty.
- 424.** With hair standing on end, the lord of men, Nimi, said to Vāsava:
"Are you a deity, a gandhabba, or Sakka, the first of givers?
- 425.** "Yet such beauty has not been seen or heard by me;
Tell me, venerable one, how may we know you?"
- 426.** Having known him to be with hair standing on end, Vāsava said to Nimi:
"I am Sakka, the lord of gods, I have come into your presence;
Without hair standing on end, lord of men, ask whatever question you wish."
- 427.** And he, having been given permission, Nimi said to Vāsava:
"I ask you, great king, lord of all beings;
Giving or the holy life, which is of great fruit?"
- 428.** He, when asked by the king, Vāsava said to Nimi:
"The result of the holy life, knowing, he declared to the unknowing.
- 429.** "By the inferior holy life, one is reborn in a warrior family;
By the middling, to divinity, and by the highest, one becomes pure.
- 430.** "These classes of beings are not easily obtained by anyone through begging;
Those who are reborn in such classes are homeless austere ascetics.
- 431.** "Dudīpa, Sāgara, Sela, Mujakinda, Bhagīrasa;
Usindara and Kassapa, and Asaka the worldling.
- 432.** "These and other kings, many nobles and brahmins;
Having performed various sacrifices, did not transcend the state of ghosts.
- 433.** "Then these went beyond, homeless austere ascetics;

Sattisaya, Yāmahanu, Somayāma, swift as thought.

- 434.** "Samudda, Māgha, and Bharata, the sage Kāla honoured;
Aṅgīrasa and Kassapa, Kisavaccha and Akatti.
- 435.** "To the north is the river Sīdā, deep and difficult to cross;
With the colour of reed-fire they shine, the golden mountains always.
- 436.** "Marshlands overgrown with fragrant shrubs, marshlands overgrown with
forests and mountains;
There were ten thousand ancient sages before.
- 437.** "I am foremost in giving, in self-control and in taming;
Having undertaken the unsurpassed religious duty, I wandered alone among
the concentrated.
- 438.** "One of good birth or low birth, I, an upright man;
For a protracted time I venerated, for beings are bound to their actions, young
men.
- 439.** "All castes established in unrighteousness fall down to hell below;
All castes become purified, having practised the highest Teaching."
- 440.** Having said this, Maghavā, the king of gods, husband of Sujā;
Having instructed the Videhan, departed to the heavenly assembly.
- 441.** "Listen to this, sirs, as many as are assembled here;
The praise of righteous human beings, much high and low.
- 442.** "Just as this King Nimi, wise, seeking what is wholesome;
The king of all the Videhas, the tamer of enemies, gave a gift.
- 443.** As he was giving that gift, a thought arose in him;
Giving or the holy life, which is of great fruit?"
- 444.** "Wonderful indeed in the world, terror arose;
A divine chariot appeared, for the famous Videhan.
- 445.** The young god of great supernormal power, Mātali, the charioteer of the gods;
Invited the king, the Videhan, dwelling in Mithilā.
- 446.** "Come, having ascended this chariot, O foremost king, lord of the land;
The gods of the Thirty-three with Inda wish to see you;
For those gods, remembering you, are gathered in Sudhammā."
- 447.** Then the king, hurrying, the Videhan, lord of Mithilā;
Having risen from his seat, the chief one mounted the chariot.
- 448.** When he had ascended the divine chariot, Mātali said this:
"By which path shall I drive you, O foremost king, lord of the land;
By which those of evil actions, and those men of meritorious actions?"

- 449.** "Take me by both ways, Mātali, charioteer of the gods;
By which those of evil actions, and those men of meritorious actions?"
- 450.** "By which shall I drive you first, O foremost king, lord of the land;
By which those of evil actions, and those men of meritorious actions?"
- 451.** "First I see in hell, the abodes of evil-doers;
The states of those of cruel deeds, and whatever is the destination of the immoral."
- 452.** Mātali showed the king the difficult Vetaraṇī river;
Boiling, mixed with lye, red-hot, like a flame of fire.
- 453.** Nimi indeed spoke to Mātali, having seen the people falling into the difficult passage;
"For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that these people fall into the Vetaraṇī?"
- 454.** Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
- 455.** "Those powerful ones who harm the weak in the world of the living, who irritate them, being of very bad character;
Those of cruel deeds, having produced evil, these people fall into the Vetaraṇī."
- 456.** "Brown dogs and spotted vultures, flocks of ravens eat, frightful;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that these people flocks of ravens eat?"
- 457.** Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
- 458.** "Those who are stingy here, miserly, abusive to ascetics and brahmins;
They harm and irritate, being of very bad character, those of cruel deeds, having produced evil;
These people flocks of ravens eat."
- 459.** "Ablaze they tread upon the earth, and they are beaten with heated masses;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that these people lie struck by masses?"
- 460.** Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
- 461.** "Those in the world of the living who are of very evil character, who harm men and women of blameless character;

They harm and irritate, being of very bad character, those of cruel deeds,
having produced evil;
These people lie struck by masses."

- 462.** "Others scatter the charcoal pit, men weeping with bodies completely burnt;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the
gods;
What evil did these mortals do, that these people scatter the charcoal pit?"
- 463.** Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
- 464.** "Whoever for the sake of a guild's wealth, having made false witness, cause
debts to be lost;
Having ruined the populace, O lord of men, those of cruel deeds, having
produced evil;
These people scatter the charcoal pit."
- 465.** "Ablaze, burning, flaming forth, a great copper cauldron is seen;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the
gods;
What evil did these mortals do, that these people fall headlong into the copper
cauldron?"
- 466.** Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
- 467.** "Those who harm and irritate a virtuous ascetic or brahmin, being of very bad
character;
Those of cruel deeds, having produced evil, these people fall headlong into the
copper cauldron."
- 468.** "They pull out the neck and then having wrapped it, having soaked it in hot
water;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the
gods;
What evil did these mortals do, that these people lie with severed heads?"
- 469.** Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
- 470.** "Those in the world of the living who are of very evil character, having seized
birds, they torment them;
Having tormented the bird, O lord of men, those of cruel desire, having
produced evil;
These people lie with severed heads.
- 471.** "With abundant water and banks not deep, this river flows with good fords;
Men scorched by heat drink, and what they have drunk becomes chaff for
them.

- 472.** "For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that what they have drunk becomes chaff for them?"
- 473.** Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
- 474.** "Those of impure deeds who give to buyers pure grain mixed with chaff;
For those scorched by heat and thirsty, what they have drunk becomes chaff for them."
- 475.** "With arrows and spears and lances, they pierce both sides of those crying;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that these people lie slain by spears?"
- 476.** Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
- 477.** "Those in the world of the living who are of unwholesome deeds, who make their livelihood by taking what is not given;
Grain, wealth, silver, gold, and also goats, sheep, cattle, and buffaloes;
Those of cruel deeds, having produced evil, these people lie slain by spears."
- 478.** "Bound by the neck, why are these some, others cut open lie in portions;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What evil did these mortals do, that these people lie in portions?"
- 479.** Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
- 480.** "Sheep-butchers, pig-butchers, and fishermen, cattle, buffaloes, and goats and sheep;
Having killed, they displayed in butcher shops, those of cruel deeds, having produced evil;
These people lie in portions.
- 481.** "This lake is full of urine and excrement, foul-smelling in appearance, impure, it blows a putrid odour;
Overcome by hunger, men eat, for fear finds me, charioteer, having seen;
I ask you, Mātali, charioteer of the gods, what evil did these mortals do,
That these people feed on urine and excrement?"
- 482.** Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
- 483.** "Those who are torturers here, causing anger, always devoted to the injury of others;

Those of cruel deeds, having produced evil, betrayers of friends, these fools eat excrement.

484. "This lake is full of blood and pus, foul-smelling in appearance, impure, it blows a putrid odour;

Men scorched by heat drink, for fear finds me, charioteer, having seen;
I ask you, Mātali, charioteer of the gods, what evil did these mortals do,
That these people feed on blood and pus?"

485. Asked, he explained, Mātali, the charioteer of the gods;

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

486. "Those who in the world of the living kill mother or father, expelled ones, kill Worthy Ones;

Those of cruel deeds, having produced evil, these people feed on blood and pus."

487. "And see the tongue pierced by a hook, beaten like hide with a hundred stakes;

They tremble like fish thrown on dry land, they emit spittle, weeping - why are these?

488. "For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;

What evil did these mortals do, that these people lie having swallowed the hook?"

489. Asked, he explained, Mātali, the charioteer of the gods;

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

490. "Whatever humans have come to the marketplace, they reduce the price by the price of the purchase;

Fraud by fraud, because of greed for wealth, concealed, like killing a water-creature.

491. "For there are no shelters for the fraudulent one, put forward by his own actions;

Those of cruel deeds, having produced evil, these people lie having swallowed the hook."

492. "These women with bodies completely broken, having raised their arms, cry out, ill-born;

Smeared, stained with blood and pus, like cattle cut open at the slaughter house;

They are always buried in a piece of ground, ablaze, masses pass over them.

493. "For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;

What evil did these women do, who are always buried in a piece of ground; Ablaze, masses pass over them."

- 494.** Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
- 495.** "Women of good families here in the world of the living, of impure deeds,
practised what was bad and unpleasant;
They, of deceitful appearance, having abandoned their husbands, went to
another for the sake of sensual delight and amusement;
They, having delighted in the world of the living, ablaze, masses pass over
them.
- 496.** "Having seized by the feet, why do these some, headlong into hell they throw;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the
gods;
What evil did these mortals do, that these people headlong into hell they
throw?"
- 497.** Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
- 498.** "Those in the world of the living who are of unwholesome deeds, who
transgress with another's wife;
Such ones are thieves of the highest treasure, these people headlong into hell
they throw.
- 499.** "They for many years there, in the hells experience painful feeling;
For there are no shelters for the evil-doer, put forward by his own actions;
Those of cruel deeds, having produced evil, these people headlong into hell
they throw."
- 500.** "These various high and low afflictions are seen in the hells, of very terrible
form;
For fear finds me, charioteer, having seen, I ask you, Mātali, charioteer of the
gods;
What evil did these mortals do, that these people experience exceeding
suffering, sharp,
Severe, bitter feelings?"
- 501.** Asked, he explained, Mātali, the charioteer of the gods;
The result of evil deeds, knowing, he declared to the unknowing.
- 502.** "Those in the world of the living who hold very evil views, through delusion do
deeds on trust;
And they instigate others in views, having produced evil through evil view;
These people experience exceeding suffering, sharp, severe, bitter feelings.
- 503.** "Known to you, great king, are the abodes of evil-doers;
The states of those of cruel deeds, and whatever is the destination of the
immoral;
Drive on now, royal sage, near the king of gods."

- 504.** "This mansion appears with five spires, adorned with garlands in the midst of the bed;
There dwells a woman of great majesty, displaying supernormal powers high and low.
- 505.** "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What good did this woman do, she who rejoices in the mansion, having attained heaven?"
- 506.** Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
- 507.** "If you have heard of Bīraṇī in the world of the living, she was a slave born in the house of a brahmin;
She, having known a guest at the proper time, rejoiced in him once like a mother in her son;
Through self-control and sharing, she rejoices in this mansion.
- 508.** "Shining brightly they illuminate, seven mansions created;
There a demon of great supernormal power, adorned with all ornaments;
Goes round about on all sides, attended by a group of women.
- 509.** "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What good did this mortal do, he who rejoices in the mansion, having attained heaven?"
- 510.** Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
- 511.** "Soṇadinna the householder, he was a master in liberality;
He, for the sake of those gone forth, had seven dwelling-places made.
- 512.** "He attended upon them attentively, the monks dwelling there;
Clothing and food, lodging and lamps.
He gave to the upright, with a clear mind.
- 513.** "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the special fortnight, well concentrated with the eight factors.
- 514.** "He observed the Observance, always restrained in morality;
Through self-control and sharing, he rejoices in this mansion.
- 515.** "This divine mansion shines, well-fashioned with crystal walls;
Crowded with groups of excellent women, adorned with excellent pinnacle buildings;
Endowed with food and drink, and with both dancing and singing.
- 516.** "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the

gods;
What good did these mortals do, they who rejoice in the mansion, having
attained heaven?"

- 517.** Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
- 518.** "Whatever women here in the world of the living, virtuous female lay followers;
Delighting in giving, always with confident minds, established in truth, diligent
on the Observance day;
Through self-control and sharing, they rejoice in this mansion.
- 519.** "This divine mansion shines, fashioned with lapis lazuli walls;
Endowed with pieces of land, divided into sections, measured.
- 520.** "Large drums and small drums, dancing, singing, and well-played music;
Divine sounds emanate, pleasant to hear, delightful.
- 521.** "Never before have I known such a sound, so gone, so very beautiful;
Whether seen or whether heard.
- 522.** "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the
gods;
What good did these mortals do, they who rejoice in the mansion, having
attained heaven?"
- 523.** Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
- 524.** "Whatever mortals here in the world of the living, virtuous lay followers;
Parks and wells, wayside water-sheds and bridges;
To Worthy Ones who are calmed, they attentively provided.
- 525.** "Robes and almsfood, requisites and lodgings;
They gave to the upright, with a clear mind.
- 526.** "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the special fortnight, well concentrated with the eight factors.
- 527.** "They observed the Observance, always restrained in morality;
Through self-control and sharing, they rejoice in this mansion.
- 528.** "This divine mansion shines, well-fashioned with crystal walls;
Crowded with groups of excellent women, adorned with excellent pinnacle
buildings.
- 529.** "Endowed with food and drink, and with both dancing and singing;
And a river flows around it, adorned with trees of various flowers.
- 530.** "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the
gods;

What good did this mortal do, he who rejoices in the mansion, having attained heaven?"

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

- 545.** "This divine mansion shines, fashioned with lapis lazuli walls;
Endowed with pieces of land, divided into sections, measured.
- 546.** "Large drums and small drums, dancing, singing, and well-played music;
Divine sounds emanate, pleasant to hear, delightful.
- 547.** "Never before have I known such a sound, so gone, so very beautiful;
Whether seen or whether heard.
- 548.** "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the
gods;
What good did this mortal do, he who rejoices in the mansion, having attained
heaven?"
- 549.** Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
- 550.** "In Bārāṇasī a householder, he was a master in liberality;
Parks and wells, wayside water-sheds and bridges;
To Worthy Ones who are calmed, he attentively provided.
- 551.** "Robes and almsfood, requisites and lodgings;
He gave to the upright, with a clear mind.
- 552.** "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the special fortnight, well concentrated with the eight factors.
- 553.** "He observed the Observance, always restrained in morality;
Through self-control and sharing, he rejoices in this mansion.
- 554.** "Just as the rising sun, is red and great;
So too this divine mansion, fashioned of gold.
- 555.** "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the
gods;
What good did this mortal do, he who rejoices in the mansion, having attained
heaven?"
- 556.** Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
- 557.** "In Sāvattthī a householder, he was a master in liberality;
Parks and wells, wayside water-sheds and bridges;
To Worthy Ones who are calmed, he attentively provided.
- 558.** "Robes and almsfood, requisites and lodgings;
He gave to the upright, with a clear mind.
- 559.** "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the special fortnight, well concentrated with the eight factors.

- 560.** "He observed the Observance, always restrained in morality;
Through self-control and sharing, he rejoices in this mansion.
- 561.** "Many are my sky-palaces, fashioned of gold;
Shining brightly they illuminate, like lightning amidst a mass of clouds.
- 562.** "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
What good did these mortals do, they who rejoice in the mansion, having attained heaven?"
- 563.** Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
- 564.** "Through faith well established, when the Good Teaching is well proclaimed;
They did the Teacher's word, in the teaching of the Perfectly Enlightened One;
These are their states, which you, O king, see.
- 565.** "Known to you, great king, are the abodes of evil-doers;
And also the states of those of good deeds are known to you;
Drive on now, royal sage, near the king of gods."
- 566.** "Having mounted a divine vehicle drawn by horses, yoked with a thousand;
The great king, travelling, saw mountains in the midst of the Sīda ocean;
Having seen, he addressed the charioteer, 'What are these mountains called?'"
- 567.** Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
- 568.** "Sudassana, Karavīka, Īsadhara, Yugandhara;
Nemindhara, Vinataka, Assakaṇṇa - lofty mountains.
- 569.** "These mountains in the midst of the Sīda ocean, gradually risen;
The residences of the great kings, which you, O king, see.
- 570.** "Of many forms, beautiful, variegated in diverse ways, it shines forth;
Crowded with those resembling Indra, well-guarded as if by tigers.
- 571.** "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the gods;
This door, what name do they call it, (delightful it appears even from afar.)
- 572.** Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
- 573.** "'Citrukūṭa' is what they call it, the entrance of the king of gods;
This shines forth as the door of the mountain Sudassana.
- 574.** "Of many forms, beautiful, variegated in diverse ways, it shines forth;
Crowded with those resembling Indra, well-guarded as if by tigers;

Enter by this way, royal sage, tread upon the dustless ground."

- 575.** "Having mounted a divine vehicle drawn by horses, yoked with a thousand;
The great king, travelling, saw this assembly hall of the gods.
- 576.** "Just as in the autumn sky, a blue radiance is seen;
So too this divine mansion, fashioned of lapis lazuli.
- 577.** "For joy finds me, charioteer, having seen, I ask you, Mātali, charioteer of the
gods;
This divine mansion, what name do they call it, (delightful it appears even
from afar.)
- 578.** Asked, he explained, Mātali, the charioteer of the gods;
The result of meritorious deeds, knowing, he declared to the unknowing.
- 579.** "Sudhammā is what they call it, behold this assembly hall appears;
Resplendent with lapis lazuli, variegated, well-fashioned pillars support it.
- 580.** "The pillars are octagonal, well-made, all made of lapis lazuli;
Where the gods of the Thirty-three, all attend upon Inda.
- 581.** "Thinking of the welfare of gods and humans, they gathered together;
Enter by this way, royal sage, for the thanksgiving of the gods."
- 582.** The gods welcomed him, having seen the king arrived;
"Welcome to you, great king, and also your coming is not unwelcome;
Sit down now, royal sage, near the king of gods."
- 583.** "Sakka too welcomed the Videhan, dwelling in Mithilā;
Vāsava invited him with sensual pleasures and with a seat.
- 584.** "Good! You have arrived, at the abode of those who wield power;
Dwell among the gods, royal sage, endowed with all sensual pleasures;
Among the Tāvatiṃsa gods, enjoy non-human sensual pleasures."
- 585.** "Just as a borrowed vehicle, just as borrowed wealth;
Such is this accomplishment, which is due to another's giving.
- 586.** "And I do not desire this, which is due to another's giving;
Meritorious deeds done by oneself, that is my own wealth.
- 587.** "Having gone among human beings, I will do much wholesome;
By giving, by righteous conduct, by self-control and by taming;
Which having done one is happy, and does not feel remorse afterwards."
- 588.** "Your lordship has been very helpful to us, Mātali, charioteer of the gods;
You who showed me the states of those of good deeds and of evil deeds."
- 589.** "Having said this, King Nimi, the Videhan, lord of Mithilā;
Having performed various sacrifices, undertook self-control."

542. The Umaṅga Birth Story (5)

- 590.** "Pañcāla with his entire army, this Brahmadatta has come;
This evening the Pañcāla army, immeasurable, O Mahosadha.
- 591.** "Possessing streets, possessing infantry, skilled in all battles;
Carrying downstream, possessing sounds, awakened by drums and conches.
- 592.** "With metal crafts and ornaments, an army mounting from the left;
Well accomplished with craftsmen, well established with heroes.
- 593.** "Ten wise ones are here, they say, of extensive wisdom, going to secret
places;
The mother is the eleventh of the king, she governs the Pañcāla army.
- 594.** "Here then one hundred warriors, following the famous one;
Their kingdom seized, shaken, they have come under the control of the
Pañcāla.
- 595.** "Those who speak what he says, doers thereof for the king, unwillingly
speaking pleasantly;
They follow Pañcāla, unwillingly gone under his control.
- 596.** "By that army Mithilā, surrounded by three connections;
The royal city of the Videhas, is being dug up all around.
- 597.** "Like a cluster of stars above, surrounded on all sides;
Mahosadha, understand, how will there be release?"
- 598.** "Stretch out your feet, O lord, enjoy sensual pleasures and delight;
Having abandoned the Pañcāla army, Brahmadatta flees."
- 599.** "The king, desiring intimacy with you, offers jewels;
Let messengers come from here, charming ones speaking pleasantly.
- 600.** "Let soft words be spoken, speech that is welcomed;
Pañcāla and Videha, may both become one for you."
- 601.** "How then, Kevaṭṭa, was the meeting with Mahosadha? Please tell us that;
Was he satisfied with you, was Mahosadha pleased?"
- 602.** "A man of ignoble form, O lord of men, unfriendly, obstinate, of unseemly
character;
As if mute and deaf, he spoke nothing at all."
- 603.** "Certainly this spell passage is very difficult to see, the pure meaning was
seen through human energy;
For thus my body trembles violently, having abandoned oneself, who will go
into another's hand?"

- 604.** "For the wise ones who have attained the highest wisdom, their understanding agrees as one;
Whether to go or not to go, or also to stay, Mahosadha, you too should form an opinion."
- 605.** "You know indeed, O king, of great might, of great power is Cūḷanī
Brahmadatta;
And the king desires you for the purpose of killing, like a hunter a deer with a decoy.
- 606.** "Just as a fish, greedy for bait, does not know the hook, the bent thing covered with meat;
The fish does not know its own death.
- 607.** "Just so you, O king, the daughter of Cūḷaneyya;
Greedy for sensual pleasure, you do not know, like a fish, your own death.
- 608.** "If you go to Pañcāla, he will quickly abandon himself;
Like a deer followed on the path, he will encounter great fear."
- 609.** "We ourselves are foolish idiots, we who spoke of the highest goods to you;
How can you, raised at the plough's tip, know the meanings just as others do?"
- 610.** "Having seized this one by the throat, remove him from my kingdom;
He who speaks as an obstacle to my obtaining the jewel."
- 611.** "Then he, having departed, from the presence of the Videhan;
Then he addressed the messenger, Mādhara, the wise parrot.
- 612.** "Come, my dear green-winged one, perform service for me;
There is a myna-bird, guardian of the bedchamber, belonging to the king of Pañcāla.
- 613.** 'Ask her through bondage, for she is skilled in everything;
She knows all of theirs, both of the king and of Kosiya.
- 614.** "Yes!" he, having replied, the wise parrot Mādhara;
The green-winged one went to the presence of the myna-bird.
- 615.** "Then having gone from there, the wise parrot Mādhara;
Addressed the myna-bird, the sweet-voiced one in her fine dwelling.
- 616.** 'Is it bearable for you in the fine house, is it that you are free from illness, merchant;
Is parched corn with honey obtained for you in the fine house, you?'
- 617.** "Is it well with me, my dear, and also, my dear, free from illness?
And also parched corn with honey is obtained for me, O wise parrot."
- 618.** "Whence have you come, my dear, or by whom were you sent;

Never before have you been seen or heard by me."

- 619.** "I was the bed-keeper in the mansion of King Sivi;
Then that righteous king freed the captives from bondage."
- 620.** "She was my one companion, a myna-bird, sweet-voiced;
A hawk killed her there, while I looked on in my fine house."
- 621.** "Intoxicated by sensual pleasures for her, I have come into your presence;
If you would give permission, both of us shall dwell together."
- 622.** "A parrot would desire a parrot, and a myna-bird a myna-bird;
What kind of communion would there be between a parrot and a myna-bird?"
- 623.** "Whoever desires sensual pleasures, even a caṇḍāla woman;
For everyone is similar, there is no one incomparable in sensual pleasures."
- 624.** "There is one named Jampāvatī, mother of King Sivi;
She is the wife of Vāsudeva, the dear chief queen of Kaṇha."
- 625.** "Raṭṭhavatī the kimpurī woman, she too desired a calf;
A human being together with a hind - there is no one incomparable in sensual pleasures."
- 626.** "Well then, I shall go, O sweet-speaking myna-bird;
Having rejected the gift, surely you despise me."
- 627.** "Fortune is not for one who hurries, O mother, O wise parrot;
Stay here for now, until you see the king;
You will hear the sound of drums, and the splendour of the king."
- 628.** "This piercing sound indeed, heard beyond the countryside;
The daughter of the king of Pañcāla, beautiful like the healing star;
He will give her to the Videhas, that will be the marriage arrangement."
- 629.** "May such a marriage arrangement not be for enemies, O mother;
As will be between the king of Pañcāla and the Videha."
- 630.** "Having brought the Videhan, the bull among charioteers of the Pañcālas;
Then he will have him killed, he will not be his friend."
- 631.** "Well then, permit me, for about seven nights;
While I inform King Sivi, the great sage;
And a public rest-house has been obtained by me, near the myna-bird."
- 632.** "Well then, I allow you, for about seven nights;
If you do not come near me within seven nights;
Methinks you will come to me, fallen into attachment, when I am dead."
- 633.** "Then having gone from there, the wise parrot Mādhara;
Declared to Mahosadha this word of the myna-bird."

- 634.** "In whose house one would consume wealth, for that very one's benefit a person should act";
"Come, I shall go to the city, O lord of men, to the delightful city of the Pañcāla king;
To build dwellings, for the famous Videhan.
- 635.** "Having built the dwellings, for the famous Videhan;
When I send for you, then you should come, O warrior."
- 636.** "Then Mahosadha set out to the city, to the delightful city of the Pañcāla king;
To build dwellings, for the famous Videhan."
- 637.** "Having built the dwellings, for the famous Videhan;
Then he sent a messenger to him, to the Videhan, dwelling in Mithilā;
Come now, great king, your dwelling has been built."
- 638.** "Then the king set out, with his fourfold army;
To see the flourishing city of Kapiliya, with its infinite vehicles."
- 639.** "Then having gone from there, he sent word to Brahmadatta;
'I have come, great king, to pay homage at your feet.
- 640.** 'Give me now my wife, the woman beautiful in every limb;
Covered with gold, attended by a group of female slaves.'
- 641.** "Welcome to you, O Vedeha, and also your coming is not unwelcome;
Just inquire about the auspicious day, I give you the maiden;
Covered with gold, attended by a group of female slaves."
- 642.** "Then the king, the Videhan, inquired about the constellation;
Having inquired about the constellation, he sent word to Brahmadatta.
- 643.** "Give me now my wife, the woman beautiful in every limb;
Covered with gold, attended by a group of female slaves."
- 644.** "I give you now a wife, a woman beautiful in every limb;
Covered with gold, attended by a group of female slaves."
- 645.** "Elephants, horses, chariots, infantry, the army stands armoured;
Torches blazing forth burn - what indeed do the wise think?"
- 646.** "Elephants, horses, chariots, infantry, the army stands armoured;
Torches blazing forth burn - what indeed will the wise do?"
- 647.** "He protects you, great king, Cūḷaneya of great power;
Corrupted by Brahmadatta, in the morning he will have you killed."
- 648.** "My heart swells up, and my mouth dries up;
I do not attain peace, like one burnt by fire in the sun's heat.
- 649.** "Just as a smith's forge burns within, not outside;

So too my heart burns within, not outside."

- 650.** "Heedless, having gone beyond counsel, your counsel is broken, O warrior;
Now let the wise, the counsellors, the people protect you.
- 651.** "Not heeding the word of the councillor, who seeks welfare and benefit;
The king, delighting in self-gratification, is laid down like a deer in a trap.
- 652.** "Just as a fish, greedy for bait, does not know the hook, the bent thing covered
with meat;
The fish does not know its own death.
- 653.** "Just so you, O king, the daughter of Cūḷaneya;
Greedy for sensual pleasure, you do not know, like a fish, your own death.
- 654.** "If you go to Pañcāla, you will quickly abandon yourself;
Like a deer followed on the path, he will encounter great fear."
- 655.** "A man of ignoble form, O lord of men, like a snake gone into the lap, would
bite;
A wise one should not make friendship with him, painful indeed is association
with a contemptible person.
- 656.** "Whatever person one should know, O lord of men, this one is moral and very
learned;
With that very one the wise should make friendship, happy indeed is the
meeting with a good person."
- 657.** "You are a foolish idiot, O king, who spoke of the highest goods to me;
How can I, raised at the plough's tip, know the meanings just as others do?
- 658.** "Having seized this one by the throat, remove him from my kingdom;
He who speaks as an obstacle to my obtaining the jewel."
- 659.** "Mahosadha, with the past, the wise do not pierce;
Why do you pierce me like a bound horse, with a goad?
- 660.** "If you see release, or else if you see security;
Instruct me by that very means, why do you pierce me with the past?"
- 661.** "The human deed is past, difficult to do, difficult to endure;
I am not able to release you from that, you should understand, O warrior.
- 662.** "There are sky-going elephants, possessing supernormal power, famous;
They too, having taken, would go, for one who has such ones.
- 663.** "There are sky-going horses, possessing supernormal power, famous;
They too, having taken, would go, for one who has such ones.
- 664.** "There are sky-going birds, possessing supernormal power, famous;
They too, having taken, would go, for one who has such ones.

- 665.** "There are sky-going demons, possessing supernormal power, famous;
They too, having taken, would go, for one who has such ones.
- 666.** "The human deed is past, difficult to do, difficult to endure;
I am not able to release you from that through the sky, O warrior."
- 667.** "A man not seeing the shore, in the great ocean;
Where he finds a footing, there he finds happiness.
- 668.** "Thus for us and for the king, you are the support, O Mahosadha;
You are indeed the foremost of counsellors, release us from suffering."
- 669.** "The human deed is past, difficult to do, difficult to endure;
I am not able to release you from that, you should understand, Senaka."
- 670.** "Hear this word of mine, see the army of great fear;
Now I ask Senaka, what task do you think should be done here?"
- 671.** "Either we give fire from the door, or we take up a knife;
Having killed each other, we shall quickly abandon life;
May King Brahmadatta not kill us with suffering for a long time."
- 672.** "Hear this word of mine, see the army of great fear;
Now I ask Pukkusa, what task do you think should be done here?"
- 673.** "Having eaten poison, let us die, quickly we shall abandon life;
May King Brahmadatta not kill us with suffering for a long time."
- 674.** "Hear this word of mine, see the army of great fear;
Now I ask the Lord of Sensual Pleasures, what task do you think should be
done here?"
- 675.** "Having bound with a rope let us die, from the precipice let us fall;
May King Brahmadatta not kill us with suffering for a long time."
- 676.** "Hear this word of mine, see the army of great fear;
Now I ask the lord of gods, what task do you think should be done here?"
- 677.** "Either we give fire from the door, or we take up a knife;
Having killed each other, we shall quickly abandon life;
Mahosadha is not able to release us easily."
- 678.** "Just as one searching does not find substance in a plantain tree;
Thus we, searching for it, did not find the question.
- 679.** "Just as one searching does not find substance in a silk-cotton tree;
Thus we, searching for it, did not find the question.
- 680.** "Indeed we have dwelt in an unsuitable place, like elephants in a forest
without water;
In the presence of wicked people, of the foolish who do not understand.

- 681.** "My heart swells up, and my mouth dries up;
I do not attain peace, like one burnt by fire in the sun's heat.
- 682.** "Just as a smith's forge burns within, not outside;
So too my heart burns within, not outside."
- 683.** "Then that wise one, the prudent, intent upon the good, Mahosadha;
Having seen Videha suffering, spoke these words.
- 684.** 'Do not fear, great king, do not fear, O bull among charioteers;
I will release you, like the moon from Rāhu's grip.
- 685.** 'Do not fear, great king, do not fear, O bull among charioteers;
I will release you, like the sun from Rāhu's grip.
- 686.** "Do not fear, great king, do not fear, O bull among charioteers;
I will release you, like an elephant stuck in the mud.
- 687.** 'Do not fear, great king, do not fear, O bull among charioteers;
I will release you, like a serpent bound in a box.
- 688.** 'Do not fear, great king, do not fear, O bull among charioteers;
I will release you, like a bird bound in a cage.
- 689.** 'Do not fear, great king, do not fear, O bull among charioteers;
I will release you, like fish caught in a net.
- 690.** 'Do not fear, great king, do not fear, O bull among charioteers;
I will release you, together with your yokes, forces and vehicles.
- 691.** 'Do not fear, great king, do not fear, O bull among charioteers;
I will drive away Pañcāla, like a crow-army with a clod.
- 692.** 'What is the purpose of wisdom, or even such a minister;
Who would not release from suffering one who has leapt into confinement?'
- 693.** "Come, young men, arise, clean the entrance of the tunnel;
The Videhan together with his ministers, will go through the tunnel."
- 694.** "Having heard that word of his, the followers of the wise one;
They opened the tunnel door, and the machine-connected bolts."
- 695.** "Senaka goes in front, and Mahosadha behind;
And in the middle the king, the Videhan, surrounded by ministers."
- 696.** "Having gone forth from the tunnel, the Videhan mounted the boat;
And having known him as mounted, Mahosadha instructed him.
- 697.** 'This is your father-in-law, O lord, this is your mother-in-law, O king of people;
As is the practice towards a mother, so let it be for you towards your mother-in-law.

- 698.** 'Just as one's own brother, born of the same womb, of one mother;
So Pañcālacanda should be cherished by you, O bull among charioteers.
- 699.** 'This Pañcālacandī is for you, the king's daughter desired;
Do as you please with her, she is your wife, O bull among charioteers.'
- 700.** "Having mounted the boat, crossing over, why indeed do you stand on the shore;
With difficulty we are freed from suffering, let us go now, Mahosadha."
- 701.** "This is not the principle, great king, that I, being the leader of the army,
Having neglected a part of the army, should release myself.
- 702.** "In your dwelling, O lord, a part of the army has been neglected;
That was given by Brahmadatta, I will bring it, O bull among charioteers."
- 703.** "With a small army against a great army, how will you stand having quarrelled?
Weak against the powerful, you will suffer hardship, wise one."
- 704.** "Even if a counsellor with a small army, against a great army without a counsellor;
A king conquers kings, like the sun at its rising dispels darkness."
- 705.** "Very happy indeed is communion with the wise," said Senaka;
"Like birds bound in a cage, like fish caught in a net;
Gone into the hands of enemies, Mahosadha released us."
- 706.** "So it is, great king, for the wise bring happiness;
"Like birds bound in a cage, like fish caught in a net;
Gone into the hands of enemies, Mahosadha released us."
- 707.** "Having guarded the entire night, Cūḷaneyya of great power;
At the break of dawn, approached the bastion.
- 708.** "Having mounted the excellent elephant, powerful, sixty years old;
The king Pañcāla spoke, Cūḷaneyya of great power.
- 709.** "Armoured with a jewelled coat of mail, having taken an arrow in hand;
He addressed the servant, when the various troops had assembled.
- 710.** "Elephant riders, royal guards, charioteers, infantry builders;
Trained in archery, skilled in piercing a hair, assembled."
- 711.** "Send forth the tusked elephants, powerful, sixty years old;
Let the elephants trample the city, well built by the Vedeḥa.
- 712.** "White, with tips like calf's teeth, sharp-pointed, bone-piercing;
Propelled by the force of the bow, let them fly one after another.
- 713.** "Young men wearing armour, brave, with weapons fitted with colourful shafts;

Charging warriors, great warriors, let them be face to face with the elephants.

- 714.** "Spears washed with oil, flaming and luminous;
Let them stand shining, like the sun among the stars.
- 715.** "Of those possessing weapon-strength, wearing armour and bracelets;
Of such warriors, who do not flee in battle;
Whence will the Videhan escape, even if he acts like a bird?
- 716.** "Thirty thousand and ninety men are mine, all selected one by one;
Whose equal I do not see, wandering the entire earth.
- 717.** "And elephants prepared, tusked, powerful, sixty years old;
On whose backs shine princes, lovely to behold;
- 718.** "With yellow ornaments, yellow garments, yellow upper and inner robes;
They shine on elephant backs, like sons of gods in Nandana.
- 719.** "Swords the colour of shad fish, washed with oil, luminous;
Finished by wise men, with even edges, well sharpened.
- 720.** "Gleaming, stainless, made firm with vulture-feather bindings;
Held by powerful ones, by those who strike sure blows.
- 721.** "Furnished with golden hilts, covered with red sheaths;
Turning about they shine, like lightning amidst a mass of clouds.
- 722.** "Bearing banners, wearing armour, brave, skilled in sword and shield;
Archers well-trained, striking upon the shoulders of elephants.
- 723.** "Fenced in by such as these, there is no release for you from here;
I do not see your power, by which you would go to Mithilā."
- 724.** "Why, as if in a hurry, did you send the elephant, the tusker?
You rush in with a delighted appearance, do you think 'I have accomplished
my purpose'?
- 725.** "Take off that bow and bow, withdraw the hoof-tipped arrow;
Take off that beautiful armour, spread with lapis lazuli and gems."
- 726.** "Your facial complexion is serene, and you speak measured words;
Such accomplishment in beauty occurs indeed at the time of death."
- 727.** "Your thundering is vain, O king, your counsel is broken, O warrior;
You are hard to manage, O king, like a Sindh horse by an inferior horse.
- 728.** "Yesterday the king crossed the Ganges, together with his ministers and
retinue;
Like a crow after the king of swans, you will fall back without speed."
- 729.** "Jackals during the night-time, having seen the kimsuka tree in full bloom;

Thinking it was a slice of flesh, the lowest of beasts surrounded it.

- 730.** "When the nights had passed, when the sun had risen;
Having seen the kiṃsuka tree in full bloom, the lowest of beasts with hopes cut off.
- 731.** "Just so you, O king, having surrounded the Videhan;
With hope cut off you will go, like jackals with the kiṃsuka tree."
- 732.** "Cut off his hands and feet, and his ears and nose;
He who freed the Videhan, my enemy who had come into my possession."
- 733.** "Let them cook this one on a stake, like meat to be cooked;
He who freed the Videhan, my enemy who had come into my possession."
- 734.** "Just as a bull's hide is stretched out on the earth;
Of a lion and also of a tiger, it is struck with stakes.
- 735.** "Having thus stretched him out, I will pierce him with a spear;
He who freed the Videhan, my enemy who had come into my possession."
- 736.** "If you cut off my hands and feet, and my ears and nose;
Thus the Videhan will cut off Pañcālacanda's.
- 737.** "If you cut off my hands and feet, and my ears and nose;
Thus the Videhan will cut off Pañcālacandī's.
- 738.** "If you cut off my hands and feet, and my ears and nose;
Thus the Videhan will cut off Queen Nandā's.
- 739.** "If you cut off my hands and feet, and my ears and nose;
Thus the Videhan will cut off your children and wife's.
- 740.** "If like meat to be cooked, having put on a stake you will cook;
Thus the Videhan will cause Pañcālacanda to be cooked.
- 741.** "If like meat to be cooked, having put on a stake you will cook;
Thus the Videhan will cause Pañcālacandī to be cooked.
- 742.** "If like meat to be cooked, having put on a stake you will cook;
Thus the Videhan will cause Queen Nandā to be cooked.
- 743.** "If like meat to be cooked, having put on a stake you will cook;
Thus the Videhan will cause your children and wife to be cooked.
- 744.** "If, having stretched me out, you will pierce me with a spear;
Thus the Videhan will pierce Pañcālacanda's.
- 745.** "If, having stretched me out, you will pierce me with a spear;
Thus the Videhan will pierce Pañcālacandī's.

- 746.** "If, having stretched me out, you will pierce me with a spear;
Thus the Videhan will pierce Queen Nandā.
- 747.** "If, having stretched me out, you will pierce me with a spear;
Thus the Videhan will pierce your children and wife;
Thus it was discussed in secret by us, by the Videhan together with me.
- 748.** "Just as a hide of a hundred palas, well-finished with a lance-head,
Approaches for thin protection, to ward off arrows.
- 749.** "Bringer of happiness, dispeller of suffering, of the famous Videhan;
I shall strike down your intention, with an arrow or a hundred palas."
- 750.** "Come now, see, great king, your inner palace is empty;
Harem-ladies and princes, and your mother, O warrior;
Having taken them out through the tunnel, they have been offered to the
Videhan."
- 751.** "Come now, having gone to my inner palace, investigate it;
Whether this one's word is true or false."
- 752.** "So it is, great king, as Mahosadha has said;
The entire inner palace is empty, like a crow's port."
- 753.** "From here she has gone, great king, a woman beautiful in all her limbs;
With hips like a golden plank of Kosamba, speaking with the sweet voice of
swans.
- 754.** "From here she was led away, great king, a woman beautiful in all her limbs;
Dressed in silk, dark-complexioned, with a beautiful girdle of gold.
- 755.** "With well-reddened feet, beautiful, with a girdle of gold and jewels;
With pigeon-like eyes, slender-bodied, with bimba-fruit lips, slender-waisted.
- 756.** Well-born, like a tender creeper, like a platform, slender-waisted;
Her long hair was black, slightly curled at the tips.
- 757.** "Well-born, like a young deer, like a flame of fire in winter;
Like a river in mountain fastnesses, covered with small bamboos.
- 758.** "With a nose like an elephant's, beautiful, supreme like a timbaru tree;
Not too long, not too short, not hairless, not too hairy."
- 759.** "Surely you rejoice at Nandā's death, Sirivāhana;
Surely both I and Nandā will go to Yama's realm."
- 760.** "You have studied divine magic, you made an eye-deluding illusion;
He who freed the Videhan, my enemy who had come into my possession."
- 761.** "The wise here study divine magic, great king;
They free themselves, the wise, the counsellors, the people.

- 762.** "I have young men, skilled housebreakers;
By whose made path, the Videhan went to Mithilā."
- 763.** "Come now, see, great king, the tunnel well created;
For elephants and also for horses, for chariots and also for infantry;
Standing as a source of light, the tunnel well created."
- 764.** "It is indeed a gain for the Videhas, for whom such wise ones as these;
Dwell in the home in the realm, as you are, Mahosadha."
- 765.** "Both livelihood and protection, double food and wages;
I give extensive wealth, enjoy sensual pleasures and delight;
Do not return to Videha, what will Videha do?"
- 766.** "Whoever would abandon, great king, a husband for the sake of wealth;
One becomes blameworthy to both, to oneself and to the other;
As long as the Videhan would live, one should not be another's man."
- 767.** "Whoever would abandon, great king, a husband for the sake of wealth;
One becomes blameworthy to both, to oneself and to the other;
As long as the Videhan would remain, one should not dwell in another's realm."
- 768.** "I give you a thousand gold coins, and eighty villages in Kāsi;
Four hundred female slaves, and I give you a hundred wives;
Taking all the army divisions, go safely, Mahosadha."
- 769.** "Let them give double portions to the elephants, and to the horses;
Let them satisfy with food and drink the charioteers and infantry builders."
- 770.** "With elephants, horses, chariots, and infantry, go taking the wise one;
May the great king see him, the Videhan, gone to Mithilā."
- 771.** "Elephants, horses, chariots, infantry, a great army appears;
Fourfold, of fearsome form - what do you think, wise one?"
- 772.** "Joy appears to you, great king, as the highest;
Having taken all the army divisions, Mahosadha has arrived safely."
- 773.** "Just as four people, having abandoned a ghost in the cemetery;
So we, having abandoned Kapila, have come here."
- 774.** "Then by what beauty, or else by what reason;
Or by what benefit arising, did you free yourself?"
- 775.** "Purpose with purpose, O Videha, counsel with counsel, O warrior;
I surrounded the king, as the ocean surrounds the Indian subcontinent."
- 776.** "A thousand gold coins were given to me, and eighty villages in Kāsi;
Four hundred female slaves, and a hundred wives were given to me;

Taking all the army divisions, I have come here in safety."

- 777.** "Very happy indeed is communion with the wise," said Senaka;
"Like birds bound in a cage, like fish caught in a net;
Gone into the hands of enemies, Mahosadha released us."
- 778.** "So it is, great king, for the wise bring happiness;
"Like birds bound in a cage, like fish caught in a net;
Gone into the hands of enemies, Mahosadha released us."
- 779.** "Let all the lutes be struck, the drums and kettledrums too;
Let the Magadhan conch shells be blown, let the lovely kettledrums resound."
- 780.** "Harem-ladies and princes, merchants and brahmins;
They brought much food and drink to the wise one."
- 781.** "Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
They brought much food and drink to the wise one."
- 782.** "The country-folk have assembled, and the townspeople have assembled;
They brought much food and drink to the wise one."
- 783.** "Many people were pleased, having seen the wise one arrived;
When the wise one had not yet arrived, the waving of garments did not occur."

The Umaṅga Birth Story is fifth.

543. The Bhūridatta Birth Story (6)

- 784.** "Whatever jewel there is, in the dwelling of Dhātaraṭṭha;
Let all of them come to you, give your daughter to the king."
- 785.** "A marriage arrangement with serpents has never been done by us before;
That marriage arrangement being unconnected, how should we make it?"
- 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."
- 788.** "I do not look down upon the king, the glorious Dhātaraṭṭha;
For Dhātaraṭṭha 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."
- 790.** "Let Kambala and Assatara rise up, announce to all the serpents;
Let them proceed to Bārāṇasī, and let them not vex anyone."

- 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 wealth, causing fear to the Kāsis."
- 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."
- 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?"
- 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 Dhatarat̥tha is my father;
I am the youngest brother of Sudassana, they know me as Bhūridatta."
- 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."
- 803.** "Having arrived there with your attendant, together with your son, brahmin;
Venerated by me with sensual pleasures, you shall live happily, brahmin."
- 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."
- 809.** "The power of the radiant one cannot be attained even by mind;
Of those who wield power, including Indra, while indulging themselves."
- 810.** "Longing for that mansion of the deathless ones, seeking happiness;
Observing the Observance, I lie on the top of the ant-hill."
- 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."
- 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."
- 815.** "Wearing this divine gem, one gains cattle and sons;
One becomes healthy and happy, go taking it, brahmin."
- 816.** "I gladly accept your wholesome word, Bhūridatta;
I shall go forth, I am old, I would not long for sensual pleasures."
- 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."
- 818.** "I gladly accept your wholesome word, Bhūridatta;
Again I will come, if there should be need."
- 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.
- 821.** "Having held up a jewel, auspicious, of good wealth, delightful;
A rock endowed with characteristics, who obtained this jewel?"
- 822.** "Surrounded all around by thousands of red-eyed ones;
Today, going along the path at the proper time, I obtained this gem."

- 823.** "This rock is 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."
- 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."
- 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."
- 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."
- 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.
- 830.** "I am not the lord of the twice-born, nor has a Garuḍa been seen by me;
By a venomous snake my wealth was obtained, so they know me as Vajja, brahmin."
- 831.** "What power do you have, what craft is found in you;
Or in what are you so obstinate, that you do not respect the snake?"
- 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'."
- 836.** "Let us take the gem, dear son, Somadatta, understand;
Let us not willingly abandon the glory obtained, through punishment."
- 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."

- 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."
- 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."
- 842.** "Having performed the great sacrifice, thus brahmins are purified;
We shall perform the great sacrifice, thus we shall be freed from evil."
- 843.** "Well then, now I shall depart, I shall not today with you;
Go even a single step, with such a wrongdoer."
- 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.
- 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 it lies, take that, brahmin."
- 847.** "Then with divine medicines, muttering and spell-verses;
Thus she was able to heal the Teacher, having made protection for herself."
- 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.
- 850.** "Are you perhaps not breathing well, is there perhaps pain for you;
That your face is tearful, having seen me come?"
- 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."
- 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."
- 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."
- 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."
- 862.** "Like sal trees crushed down, trampled by the wind;
Sons and wife lie in Bhūridatta's dwelling."
- 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."
- 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."
- 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."
- 869.** "The snake released from your hand fell upon your foot exceedingly;
Did it perhaps bite you, dear son? Do not fear, be happy."
- 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."
- 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."

- 872.** "You challenged me with a serpent, I with a frog's young;
Let there be a bet between us there, for five thousand."
- 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."
- 875.** "Listen to me, great king, may there be good fortune for you;
For my five thousand, I am indeed the surety."
- 876.** "Whether the debt is paternal, or whether it is self-made;
Why do you thus request so much wealth from me, brahmin?"
- 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."
- 879.** "I do not despise you, young man, by talk of craft;
You are too much with craft, you do not respect the snake."
- 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 this thus, as I know it;
You do not obtain, O torch, even a handful of chaff, whence wealth?"
- 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, without poison.
- 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."
- 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."
- 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."

- 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 Dhataratṭha, my half-sister;
She, Goat-face, will bite you, full of fierce power."
- 890.** "If I were to pour it on the ground, Brahmadatta, understand;
Grasses, creepers, and medicinal plants would dry up without doubt.
- 891.** "If I were to cast it upward, Brahmadatta, understand;
For seven years the sky would not rain and snow would not fall.
- 892.** "If I were to pour it in the water, Brahmadatta, understand;
Whatever living beings are water-born, fish and turtles would die."
- 893.** "The water embracing the world, established at Payāga;
Having plunged into the Yamunā river, the spirit swallowed Koma."
- 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."
- 895.** "For if you are the son of the bull among serpents, the king of Kāśi, 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."
- 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;
Taking a carrying pole with your own hands, in the evening you 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."
- 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."
- 903.** "That which is full of Dhatarat̥ṭha's, 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."
- 905.** "Not higher, associated with the transient, sacrifices and Vedas in the world of
enjoyment;
For disparaging what is worthy of the highest, he gives up wealth and the
principle of the good."
- 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 masters
were made, they say."
- 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 honoured the fire."
- 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."
- 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."
- 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."
- 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;

With hairy feet he attended to the fire, Aṅga reached the city of the thousand-eyed one."

- 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."
- 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."
- 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.
- 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."
- 919.** "For the wise, the Vedas attained are misfortune, for fools they are victory, O Aritṭha;
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 killed worms, one becomes pure, and flies too;
These too are practices of ignoble form, false teachings of many Kambojans.
- 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."

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

The Bhūridatta Birth Story is sixth.

544. The Prince Canda Birth Story (7)

- 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.'
- 984.** 'Having given excessive gifts, having killed the innocent, O god;
Thus men go to a fortunate world, having made merits.'
- 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.'
- 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.'
- 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."
- 988.** "Go, speak to the princes, Canda and Sūriya and Bhaddasena;
And Sūra and Vāmagotta, truly be abundant for the sacrifice.
- 989.** "Speak also to the maidens, Upasena and Kokila and Mudita;
And also the maiden Nanda, truly be abundant for the sacrifice.
- 990.** "And Vijayā my queen, Erāvatī, Kesinī and Sunandā;
Endowed with excellent characteristics, truly be abundant for the sacrifice.
- 991.** "And speak to the householders, Puṇṇamukha, Bhaddiya and Siṅgāla;
And also the householder Vaḍḍha, truly be abundant for the sacrifice."
- 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.'"
- 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."
- 998.** "This the mother said, weeping, having come from the mansion;
'A sacrifice indeed, son, will be made with your four sons.'"
- 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."
- 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 a son."
- 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."
- 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.'"
- 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."
- 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 a son."
- 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."
- 1008.** "Give gifts, Koṇḍañña, non-violence towards all beings that can become;
Surrounded by your sons, protect the country and the province."
- 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 the going for alms."
- 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."
- 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."
- 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 the going for alms."
- 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."
- 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."
- 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."
- 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."
- 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."
- 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."
- 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?'"
- 1044.** "Wretched Selā laments, having seen her brothers brought to their fate;
'My sacrifice indeed has been suspended, by my father desiring heaven.'"
- 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."
- 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."
- 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."
- 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."
- 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."
- 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, the moon and sun princes, both go on foot."

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 groups."
- 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."
- 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."

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."

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."

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."

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."
- 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."
- 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."
- 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."
- 1114.** "My sons too are dear, and self is dear, and you wives;

And desiring heaven, therefore I will have them slain."

- 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."
- 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."
- 1118.** "When this was said, Candā struck herself, with the palms of her hands";
"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 own 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."
- 1124.** "Many are the ornaments given by you, various, to one well-spoken;
Pearls, gems and lapis lazuli, this is your last gift."
- 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."

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."

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."

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."

- 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."

The Prince Canda Birth Story is seventh.

545. The Mahānāradakassapa Birth Story (8)

- 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?"
- 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 in the monastic discipline, 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 in the monastic discipline, 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."
- 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.
- 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 Vedeḥa;
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?"
- 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.

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."

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.

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.

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?"

- 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."
- 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."
- 1217.** "Again, venerable sir, we shall see you, if there will be association";
Having said this, the Videhan returned to his dwelling.
- 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.
- 1222.** Then after a fortnight, the beloved daughter born there of Videha;
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.
- 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, he sat down to one side.
- 1228.** And having seen that gathering, 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."
- 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."
- 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."
- 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?"
- 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.
- 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, and hard to release from
the hook like a fish.
- 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.
- 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."
- 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."
- 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 Vamśa 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.
- 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.
- 1271.** "Having passed away from there, O Vedeḥa, 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.
- 1272.** "Having passed away from there, O Vedeḥa, I became a beast in the Dassaṇa
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 Vedeḥa, 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 Vedeḥa, I was born in the Nandana grove;
In the dwelling of the Tāvātimsa, I, a nymph of sensual appearance.
- 1275.** "Adorned with variegated garments and ornaments, wearing jewelled earrings;
Skilled in dancing and singing, attendants of Sakka.
- 1276.** "Standing there, O Vedeḥa, 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.
- 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."
- 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.
- 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.
- 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?"
- 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."
- 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?"

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."

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."

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."

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?"

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."

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."

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.'"

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?"

- 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.
- 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.
- 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?
- 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.
- 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?
- 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.
- 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?
- 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?
- 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?
- 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?
- 1316.** "High as the peaks of storm-clouds, trees covered with thorns;
With sharp iron ones, drinkers of human blood.
- 1317.** "Women climb that, and men who go to others' wives;
Driven by those with spears in hand, who carry out Yama's orders.
- 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?"
- 1320.** "High as the peaks of storm-clouds, trees covered with sword-leaves;
With sharp iron ones, drinkers of human blood.
- 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?
- 1322.** "Just emerged from there, trees covered with sword-leaves;
Fallen into the Vetaraṇī, who would request wealth from him?"
- 1323.** "Rough, with caustic water, hot, difficult to cross is the Vetaraṇī river;
Covered with iron lotuses, sharp with leaves it flows.
- 1324.** "There, with limbs torn apart, being carried along, smeared with blood;
In the Vetaraṇī without support, who would request wealth from him?"
- 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."
- 1328.** "Just as there were Dhataratṭha, 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.

- 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."
- 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 Mahānārada-kassapa Birth Story is the eighth.

546. The Vidhura Birth Story (9)

The Longing Chapter

- 1346.** "Pale, you are emaciated and weak, your beauty was not such before;

Vimalā, tell me when asked, what kind is your bodily feeling?"

- 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."
- 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?"
- 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."
- 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?"
- 1351.** "Go in search of a husband for her, who will honour Vidhura here";
And she, having heard her father's word, having gone out at night, wandered
about filled with desire.
- 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?"
- 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.
- 1354.** "Irāṇḍhatī 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.
- 1355.** "Adorned, well-dressed, garlanded, full of sandalwood;
Having taken the demon by the hand, she approached her father's presence."
- 1356.** "O excellent serpent, listen to my word, proceed with a suitable bride-price;
I desire Irāṇḍhatī, 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 to Randhati."
- 1358.** "Until one would address relatives, friends and well-wishers;
Action done without consulting, that one regrets afterwards."
- 1359.** Then that serpent Varuṇa, having entered the dwelling;
Having addressed his wife, spoke these words.
- 1360.** "This demon Puṇṇaka requests Irāṇḍhatī from me;
With much acquisition of wealth, let us give my dear one to him."
- 1361.** "Not by wealth, not by riches, can our Irāṇḍhatī 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."

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;
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."

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?"

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.

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.'

1367. "Its ears were made of gold, its hooves were made of crystal;
A breastplate of refined rose-apple gold, of golden hue."

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

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."

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."

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?"

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."

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 by name.

The Jewel Chapter

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 supañṇas too, see what is fashioned in the gem.

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.

1397. "A city endowed with ramparts, with many walls and gateways;

At the crossroads the 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.

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.
- 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.
- 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.
- 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.
- 1409.** "And festive gatherings take place here, strewn with men and women;
Beds upon beds the grounds, see what is fashioned in the gem.
- 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.
- 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 deer, see what is fashioned in the gem.
- 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, munja fish, red fish.

- 1416.** Crowded with various flocks of birds, endowed with various groups of trees;
With lapis lazuli shores, see what is fashioned in the gem.
- 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.
- 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 Pārīchatta;
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.
- 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.
- 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."

The Jewel Chapter by name.

The Dice Chapter

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

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

The Dice Chapter by name.

The Household Life Questions

- 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?"
- 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."

The Household Life Questions by name.

The Characteristic Chapter

- 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."
- 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."
- 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."
- 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.
- 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."
- 1463.** "There they dance and sing, calling out to the excellent and more excellent;
Like nymphs among the gods, women fully adorned.
- 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.
- 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.'
- 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.'
- 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?'"

The Characteristic Chapter by name.

The Royal Residence

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.

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.

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.

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.

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.
- 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.
- 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.
- 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.
- 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.

- 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.
- 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.
- 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.
- 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 his affairs well-arranged, he should dwell in the royal residence.
- 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.
- 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 opposition, 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.
- 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."

The Royal Service by name.

Intermediate Consecutive Repetitions

- 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."

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."

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."

1526. "Having embraced his eldest son, having removed anguish from the heart;
With eyes full of tears, he entered the great house."

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, and seven hundred female slaves;
Having raised their arms, they cried out, 'Why will you abandon us?'

1534. "Elephant riders, royal bodyguards, and seven hundred female slaves;
Having raised their arms, they cried out, 'Why will you abandon us?'

1535. "The country-folk have assembled, and seven hundred female slaves;
Having raised their arms, they cried out, 'Why will you abandon us?'"

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."
- 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."
- 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."
- 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."
- 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.'"
- 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?'"
- 1546.** "The country-folk have assembled, and the townspeople have assembled;
Having raised their arms, they cried out, 'Where has that wise one gone?'"
- 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."
- 1548.** "Wise and learned, intelligent and discerning;
Having quickly freed himself, do not fear, he will come."

The Intermediate Consecutive Repetitions by name.

The Good Man's Principles Chapter

- 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."
- 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."

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

- 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."
- 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."
- 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."
- 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."
- 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, he becomes righteous - abandon what is not the Teaching."

The Good Man's Principles Chapter by name.

The Kālāgiri Chapter

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

The Kālāgiri Chapter by name.

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

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."

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."

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."

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."

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."

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?"

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.

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.

- 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.
- 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.

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."
- 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."
- 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."
- 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.
- 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."
- 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."
- 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?"
- 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."
- 1645.** "A tree indeed for me has grown well in the slope, the aggregate of wisdom is the branch of one 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."
- 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 not yet arrived, the waving of garments did not occur."

The Vidhura Birth Story is the ninth.

547. The Vessantara Birth Story (10)

The Ten Boons Discussion

- 1655.** "Phussatī, O one of excellent radiant beauty, choose ten boons;
O one with beautiful limbs on earth, whatever is dear to your mind."
- 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."
- 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."
- 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;
Filled with hunchbacks and cloth-bearers, praised by cooks and bards."
- 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."
- 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."
- 1667.** "Having said this, Maghavā, the king of gods, husband of Sujā;
Having given a boon to Phussatī, Vāsava gave thanks."

The Ten Boons Discussion by name.

The Himavanta

- 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?"

- 1669.** "We request a jewel, O king, the increaser of the Sivi realm;
Give the excellent elephant, with tusks like plough-poles, with large thighs."
- 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."
- 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."
- 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."
- 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."
- 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."
- 1684.** "Let the country be lost, and let the kingdom also perish;"

I would not, by the word of the Sivi, 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 Sivi, 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?"
- 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."
- 1688.** "If this is the desire of the Sivi, 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."
- 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".
- 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?"
- 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."
- 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 Sivi banish me or kill me;
I will never refrain from giving, let them cut me into seven pieces."
- 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."
- 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."
- 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.
- 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."
- 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.
- 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."

- 1714.** "For I go to the forest, terrible, filled with beasts of prey;
My life is in doubt, alone in the great forest."
- 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."
- 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 padmaka;
Emitting fragrance, you will not remember the kingdom.
- 1743.** "When in the winter month, you see the forest in bloom;
And the lotuses with hanging flowers, you will not remember the kingdom."

The Himavanta by name.

The Giving Chapter

- 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,
Do they banish, who is blameless?
- 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 Sivas, banish him who is blameless."
- 1752.** "I show esteem for the Teaching, banishing the banner of the Sivas;
I banish my own son, for he is more dear to me than life."
- 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-posessed 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."
- 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 Sivils, 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.

- 1809.** "Then here a sound arose, tumultuous, frightful, great;
Because of giving they banish him, yet again you gave a gift.
- 1810.** "Intoxicated by those, even exhausted, paupers rush together;
When the great king departs, the increaser of the Sivi realm."
- 1811.** "He addressed the king, Sañjaya, the best among the righteous;
You have banished me, O lord, I go to the Vañka 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, is banished from his kingdom.
- 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."
- 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, is banished from his kingdom.
- 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."
- 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?"
- 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."
- 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."
- 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."
- 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?"
- 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;
And having given much suffering, not trifling, he does not depart;
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 chariot, 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."

1847. "The great king spoke to her, Maddī, beautiful in all her limbs;
These are your young sons, Jālī and Kaṇhājīnā, both;
Having put them down, go to one endowed with the marks, we shall nourish
you."

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 Kaṇhājīnā, both;
They will delight us there, in the forest, while we live in sorrow."

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?"

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."

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.

1861. Then King Vessantara, where many people were;
"Having informed you, we go, may the relatives be healthy."

1862. "Come now, Maddī, observe, it appears like a charming sight;
The residence of the Sivi chief, my paternal dwelling."

1863. "The brahmins followed him, they entreated him for horses;
Being entreated, he supplied four horses to the four."

1864. "Come now, Maddī, observe, it appears like a painted picture;
With the colour of the rohicca deer, the well-trained horses carry me."

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."

1867. "You, Maddī, take Kaṇhā, she is light, the younger sister;
I will take Jāli, for he is heavy, the brother."

1868. "The king having taken the boy, and the king's daughter the girl;

Being joyful they departed, speaking kindly to one another."

The Giving Chapter by name.

The Entering the Forest

- 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 the Vaṅkata mountain."
- 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."
- 1875.** "The demons shortened the path, out of compassion for the children;
On the very day of departure, they approached the Ceta kingdom."
- 1876.** "They, having gone a long course, approached the Ceta kingdom;
A prosperous, flourishing country, with abundant meat, liquor and rice."
- 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."
- 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 Sivas 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?"
- 1881.** "It is well with me, my dear, and also, my dear, free from illness;
And also my father is healthy, and the Sivas 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."
- 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."
- 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."
- 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."
- 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."
- 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."
- 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."
- 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, plunged 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 saw 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."

The Entering the Forest by name.

The Jūjaka Section

- 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?"

- 1930.** "I will not go for you, brahmin, to the river to fetch water;
The women abuse me, because of you, old brahmin."
- 1931.** "Do not do work for me, do not fetch water for me;
I will fetch water, dear lady, do not be angry."
- 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."
- 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."
- 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."
- 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."
- 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."
- 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."

- 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 Sivas, wandering in search of slaves."
- 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.'
- 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."
- 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."

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."

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 Sivas 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.

"A dear messenger of one dear to me, I give you a gift";

- 1975.** "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."

The Jūjaka Section by name.

The Description of the Small Forest

- 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.
- 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;
They flower with 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."
- 2002.** "And this flour-meal of mine, mixed with honey;
And well-made honey-balls, I give flour-meal to you."
- 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."

2006. Having heard this, the kinsman of Brahma, having circumambulated the
shrine;
Elated in mind he departed, to where the sage Accuta was.

The Description of the Small Forest.

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?"

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."

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."

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 Kaṇhājīnā 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."
- 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."
- 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, some blue, white, and red."

- 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.
- 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 pārijañña trees in bloom;
Vāraṇa trees and vayana trees, on both sides of the Mucalinda lake.
- 2039.** "Sirīsa trees and white pārīsa trees, padmaka trees blow forth sweetly;
Nigguṇḍī 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 kanavera trees in bloom.
- 2041.** "Arjuna trees and ajjukañṇā 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 takkāri 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.
- 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.
- 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.
- 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;
Padmaka 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.
- 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 kuṇjavājita birds.

- 2068.** "Tiger-nosed birds and copper-backed birds, pammaka birds and jīvajīvaka birds;
Francolin partridges and grey partridges, kula birds and paṭikutthaka birds.
- 2069.** "Mandālakas and celakeṭṭus, bhaṇḍus, partridges and nāmakas;
Celāvakas and piṅgalas, goṭakas and aṅgahetukas.
- 2070.** "Karaviya birds and cuckoos, owls and cocks;
Scattered with flocks of various birds, resounding with various calls.
- 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, baliyakkha 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 parivadantikā 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."

2086. Having heard this, the kinsman of Brahma, having circumambulated the sage;
Elated in mind he departed, to where Vessantara was.

The Description of the Great Forest.

The Children Section

2087. "Rise up, Jāli, my support, it appears like the old times;
I seem to see a brahmin, let not joys scatter over me."

2088. "I too see, dear son, he who appears like Brahmā;
He comes like a traveller, he will be our guest."

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?"

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 kasumāra 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."

2097. "Then by what beauty, or else by what reason;
Have you arrived at the great forest? Tell me this when asked."

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."

2099. "I give, I do not waver, take them as lord, brahmin;

The king's daughter went in the morning, she will come from gleanings 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, brahmin."
- 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."
- 2107.** "If you wish to see my wife, devoted to her husband;
Show both Jālī and Kaṇhājīnā to their grandfather also.
- 2108.** "Having seen these princes, charming and speaking pleasantly;
Delighted, glad at heart, pleased, he will give you much wealth."
- 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."
- 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."
- 2111.** "I will not do even that, which you instruct me;
I will take away the children themselves, as attendants for the brahmin woman."
- 2112.** "Then the boys, shaken, having heard the huntsman's saying;
Ran here and there, Jālī and Kaṇhājīnā, both."
- 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."

- 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."
- 2117.** "Then having taken the boys, both Jālī and Kaṇhājīnā;
He gave a gift to the brahmin, the increaser of the Sivi realm.
- 2118.** "Then having taken the boys, both Jālī and Kaṇhājīnā;
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;
Gave as a gift to the brahmin, the increaser of the Sivi realm."
- 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."
- 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."
- 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 Kaṇhājīnā, the maiden beautiful to behold.
- 2137.** "That wretched father, surely, will grieve for a long time;
Not seeing Kaṇhājīnā, the maiden beautiful to behold.
- 2138.** "That wretched mother, surely, will grieve for a long time in the hermitage;
Not seeing Kaṇhājīnā, the maiden beautiful to behold.
- 2139.** "That wretched father, surely, will grieve for a long time in the hermitage;
Not seeing Kaṇhājīnā, 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."
- 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.
- 2151.** "Then King Vessantara, the warrior, having given a gift;
Having entered the leaf-hut, lamented piteously."
- 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.
- 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?"
- 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, Kaṇha, we leave behind."

2168. "Being led away, those boys, having been released by the brahmin;
Ran here and there, Jālī and Kaṇhājīnā, both."

2169. "Then that brahmin, having taken a rope and having taken a stick,
Beating them, leads them away, while King Sivi looked on."

2170. "That, that Kaṇhājīnā 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?"

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, gleanings 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."

The Children Section by name.

The Maddī Section

- 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.** "And 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 Kaṇhājīnā;
She with auspicious marks would lose both, her husband and her sons."
- 2185.** "My pick-axe has fallen, and my right eye trembles;
Fruit-bearing trees are fruitless, all directions are confusing to me.
- 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 Kaṇhājīnā.
- 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."
- 2200.** "As she was lamenting, much filled with compassion;
Having heard her faultless speech, the fierce beasts departed from the path."
- 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 Kaṇhājīnā.
- 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 Kaṇhājīnā.
- 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 Kaṇhājīnā.
- 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 Kaṇhājīnā.
- 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 plaything, a pale wood-apple fallen;
Today I do not see my children, both Jālī and Kaṇhājīnā.
- 2211.** "My breasts are full, and my chest is splitting;
Today I do not see my children, both Jālī and Kaṇhājīnā.
- 2212.** "One gathers at my lap, one hangs on to my breast;
Today I do not see my children, both Jālī and Kaṇhājīnā.
- 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.
- 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 Jālī's hands and feet;
And the swoop of birds - by whom were my children led away?
- 2222.** "This is more painful than that, like a wound pierced by a dart;
Today I do not see my children, both Jālī and Kaṇhājīnā.
- 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."
- 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?"
- 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.
- 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 Kaṇhājīnā, 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 Kaṇhājīnā?
- 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 Kaṇhājīnā."
- 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;
Those with whom they used to play before, those princes are not seen."
- 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;
Those with whom they used to play before, those princes are not seen."
- 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.
- 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 Kaṇhājīnā."
- 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."
- 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.** "I do not see them, O lord, by whom they were slain and dead;
They wander 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."
- 2258.** "Sprinkle with water that princess who had come to him;
Having known her to be comforted, then he said this to her."
- 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."
- 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;
Gave as a gift to the brahmin, the increaser of the Sivi realm."
- 2264.** "The earth resounded for you, your sound went to the celestial abode;
Lightnings came from all around, like the echoes 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."

The Maddī Section by name.

The Sakka Section

- 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.
- 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?"
- 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 to
me;
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."
- 2276.** "Then by what beauty, or else by what reason;
Have you arrived at the great forest? Tell me this when asked."
- 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."
- 2278.** "I give, I do not waver, whatever you request of me, brahmin;
What exists I do not conceal, my mind delights in giving."
- 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 away Maddī, the ground trembled.
- 2281.** "Maddī neither frowns, nor is dejected, nor weeps;
She looks at him silently, he knows what is best."
- 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."
- 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."
- 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."
- 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."
- 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."
- 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.'"
- 2302.** "Having said this, Maghavā, the king of gods, husband of Sujā;
Having given a boon to Vessantara, departed to the heavenly assembly."

The Sakka Section by name.

The Great King Section

- 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 Kaṇhājīnā."

- 2305.** "Like lions emerged from a den, both of fitting appearance;
As if made of gold, these children appear."
- 2306.** "From where, venerable Bhāradvāja, have you brought these children;
Having arrived in the country today, where are you going, brahmin?"
- 2307.** "These children are mine, O lord, given with wealth, Sañjaya;
Today is the fifteenth night, since the children were obtained by me."
- 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?"
- 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."
- 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?"
- 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?"
- 2315.** "We praise his giving, and we do not blame you, dear children;
How was your heart, having given them to the paupers?"
- 2316.** "The heart was in suffering, and also you see the heat;
With eyes red like Rohiṇī, father shed tears."
- 2317.** "That, that Kaṇhājīnā 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?"
- 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?"

- 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."
- 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."
- 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."
- 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.
- 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."
- 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 you sustain yourself by gleanings, 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?"
- 2332.** "And also both my mother and father are healthy, O king;
And also they sustain themselves by gleanings, 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 kaṣamba 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.** "My mother's hair became 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.
- 2339.** "Sons are dear to human beings, they arose in the world;
Surely affection for sons did not arise in our noble lord."
- 2340.** "Indeed a wrong-doing, son, the slaying of an elder was done by me;
I who, by the word of the Sivi, 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."
- 2342.** "Not by my word, O lord, will the best of the Sivi come;
Having gone yourself, O lord, shower your own son with wealth."
- 2343.** "Then King Sajjaya 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;
Mātāṅgas 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 horseback.
- 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."
- 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 parivadantikā birds;
Let kettledrums be struck, and kutumpa kettledrums too."
- 2361.** "That great army was parading, bearing the Sivas;
With Jāli as the guide of the way, it set out to the Vāṅka 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 Sivas 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 Vāṅka 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."

The Great King Section by name.

The Six Warriors' Deed

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."

2372. "Enemies could not subdue, like fire in the ocean;
Consider that very thing, perhaps there might be safety from this."

2373. "Then King Vessantara, having descended from the mountain;
Sat down in the hermitage, having made his mind firm."

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.

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';
Having embraced them there, he stroked them with his hand."

2379. "Is it well with you, son, is it, son, free from illness;
Do you sustain yourself by gleanings, 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?"

- 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."
- 2384.** "Even those who are heirs of the Sivi chief, with unfulfilled desires;
Jālī and Kaṇhājīnā, 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."
- 2386.** "Both princes have been redeemed, Jālī and Kaṇhājīnā, both;
Having given wealth to the brahmin, son, do not fear, be confident."
- 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?"
- 2388.** "Is it well with me, son, and also, son, free from illness?
And also, son, does your mother's eye not decline?"
- 2389.** "Are your draught animals healthy, does your vehicle carry well;
Is the country prosperous, is the rain not cut off?"
- 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."
- 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."
- 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."
- 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."

The Six Warriors' Deed by name.

2400. "Though I was exercising kingship by righteousness, you banished me from
the kingdom;
Both you and the country-folk, and the townspeople assembled."

2401. "Indeed a wrong-doing, son, the slaying of an elder was done by me;
I who, by the word of the Sivi, banished the blameless one."

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."

2403. "Then King Vessantara washed off the dust and dirt;
Having washed off the dust and dirt, he assumed the conch-shell colour."

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, Saṅghaya, guard her."

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."

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."
- 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 beautiful lips, 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.
- 2422.** And for her they brought an elephant, not too tightly bound;
Enduring spears, enduring arrows, with tusks like plough-poles, with large thighs.
- 2423.** "Maddī mounted the elephant, not too tightly bound;
Enduring spears, enduring arrows, with tusks like plough-poles, with large thighs."
- 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.
- 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.
- 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.

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."

The Vessantara Birth Story is the tenth.

The Great Division is concluded.

The Jātaka Pāṭi is concluded.



ABOUT THIS TRANSLATION

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

PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 15. The Book of Birth Stories-2. 22. The Great Book Retrieved from paliverse.org

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