

12. Jeevaka was appointed physician to the king and the king's women.

13. But Jeevaka was greatly attached to the Blessed Lord. Consequently he also acted as a physician to him and the Sangh.



14. He became a disciple of the Lord. The Blessed Lord did not make him a Bhikku as he wanted him to remain free to tend to the sick and the wounded.

15. When Bimbisara died Jeevaka continued to serve his son Ajatsatru and was mainly instrumental in bringing him to the Lord after his crime of parricide.

§ 8. *The Conversion of Ratthapala*

1. Once when the Lord was on an alms pilgrimage in the Kuru country with a great company of almsmen, he stayed at Thullakotthita, which was a township of the Kurus.

2. They came to know of it and went to him to pay their respects.

3. When they were seated, the Lord instructed them with a discourse on the Doctrine. Having received their instruction from the Lord, the Brahmin heads of houses of Thullakotthita gratefully thanked him, rose up and departed with deep obeisance.

4. Seated among them was a young man named Ratthapala, a scion of a leading family of the place, to whom this thought came : "So far as I understand, the Doctrine which the Lord has preached is no easy matter for one who lives in a home to lead the higher life in all its fullness, purity, and perfection.

5. "What if I were to cut off hair and beard, don the yellow robes and go forth from home to homelessness as a pilgrim !"

6. When the Brahmins had not been gone long, then Ratthapala came up and, after salutations, told the Lord the thought which had come to him, and asked to be admitted to, and confirmed in, the confraternity under him.

7. "Have you your parents' consent to this step, Ratthapala ?" asked the Lord.



8. "No, Sir."

9. "I do not admit those who have not their parents' consent."

10. "That consent, Sir, I will take steps to obtain," said the young man, who rising up and taking a reverential leave of the Lord, went off to his parents, told them his thoughts and asked their consent to his becoming a Bhikku.

11. The parents made answer as follows : "Dear Ratthapala, you are our only son, very dear to us and beloved ; you live in comfort and have been brought up in comfort, with no experience at all of discomfort. Go away ; eat, drink, enjoy yourself, and do good works in all happiness. We refuse our consent.

12. "Your death would leave us desolate, with no pleasure left in life ; why, while we have you still, should we consent to your going forth from home to homelessness as a Bhikku".

13. A second and yet a third time did Ratthapala repeat his request, only to be met by the same refusal from his parents.

14. Failing thus to get his parents' consent, the young man flung himself down on the bare ground, declaring that he would either die there or become a Bhikku.

15. His parents entreated him to get up while repeating their objections to his becoming a Bhikku, but the young man said not a word. A second and a third time they entreated him but still he said not a word.

16. So the parents sought out Ratthapala's companions to whom they told all this and besought them to urge, as from themselves, what his parents had said to him.

17. Thrice his companions appealed to him, but still he said not a word. So his companions came to the parents with this report : "There on the bare ground he lies, declaring that he will either die there or become a Bhikku. If you refuse your consent, he will never get up alive. But, if you give your consent, you will see him when he has become a Bhikku. Should

he not like being a Bhikku, what alternative will he have ! Why, only to come back here. Do give your consent!" they urged.

18. "Yes, we consent ; but when he is a Bhikku, he must come and see us."

19. Off now went his companions to Ratthapala, and they told him that his parents had given their consent, but that when he was a Bhikku he was to come and see them.

20. Thereupon the young man arose and, when he had regained his strength, betook himself to the Lord, and after salutations seated himself on one side, saying: "I have got my parents' consent to my becoming a Bhikku ; I ask the Lord to admit me."

21. Admission and confirmation were granted him under the Lord; and a fortnight afterwards the Lord, having stayed at Thullakotthita as long as he wanted, proceeded on his alms pilgrimage towards Sravasti, where he took up his abode in Jeta's grove in Anathapindika's pleasure.

22. Dwelling alone and aloof, strenuous, ardent and purged of self, the reverend Ratthapala was not long before he won the prize in quest of which young men go forth from home to homelessness as Bhikkus, that prize of prizes which crowns the highest life.

23. Then, he went to the Lord and, seated on one side after salutations, said that with the Lord's permission, he wished to go and see his parents.

24. Scanning with his own heart the thoughts of Ratthapala's heart, and recognizing thereby that he was incapable of abandoning his training and reverting to the lower life of a layman, the Lord bade him go when he would.

25. Hereupon, rising up and taking his leave of the Lord with deep reverence, Ratthapala, after duly putting away his bedding, set out, with his robe and bowl, on an alms pilgrimage to Thullakotthita where he took up his abode in the deer-park of the Kuru king.

26. Early next morning, duly robed and bowl in hand, he went into the town for alms, and there as he





passed from house to house on his indiscriminating round, he came to his father's house.

27. Indoors, in the hall within the middle door, his father was having his hair combed and, seeing Ratthapala coming in the distance, he said : "It was these shavelings of recluses who made Bhikku of my only dear and beloved son."

28. So at his own father's house Ratthapala was given nothing, not even a refusal; all he got was abuse.

29. At this moment a slave-girl of the family was about to throw away the previous day's stale rice; and to her Ratthapala said: "If, sister, that is to be thrown away, put it in my bowl here."

30. As the girl was doing so, she recognized his hands and feet and voice, and going straight to her mistress, cried out: "Do you know, madam, the young master is back."

31. "If what you say is true, you are a slave no longer," said the mother, who hurried off to tell her husband that she heard their son was back.

32. Ratthapala was eating that stale rice under the hedge when his father arrived, exclaiming; "Can it be, my dear son, that you are eating stale rice? Should you not have come to your own house?"

33. Said Ratthapala, "What house of our own, householder, can we have who are homeless, having gone forth from home to homelessness? I did come to your house, where I was given nothing not even a refusal ; all I got was abuse."

34. 'Come, my son; let us go indoors.' 'Not so, householder; I have finished my eating for today.' said Ratthapala.

35. 'Well then, my son promise to take your meal here tomorrow.'

36. By his silence the reverend Ratthapala gave consent.

37. Then the father went indoors,—where first he ordered great heaps of gold and bullion to be piled up under a covering of mats and then he told his daughters-in-law, who had been the reverend

Ratthapala's wives aforetime, to deck themselves out in all the finery their husband liked to see them in.

38. When night had passed, the father, having ordered an excellent meal to be got ready in his house, told his son when it was ready. Early that forenoon, the reverend Ratthapala, duly robed and bowl in hand, came and took the seat set for him.

39. Hereupon, ordering the heap of treasure to be unveiled, the father said: 'This is your mother's fortune, that is your father's and that came from your grandfather. You have the wherewithal both to enjoy yourself and to do good works.'

40. 'Come, my son ; abandon your training; revert to the lower life of the layman; enjoy your substance and do good works.'

41. 'If you will take my advice, householder, you will cart away all this heaped-up treasure and sink it in the middle of the Ganges. And why ? Because thence you will only derive sorrow and lamentation, ills, pain of mind, pain of body and tribulation.'

42. Clinging to his feet, the reverend Ratthapala's whilom wives asked like what were the nymphs divine for whose sake he was leading the higher life.

43. "For the sake of no nymphs at all, sisters," said he.

44. At hearing themselves called sisters, the ladies all fainted and fell to the ground.

45. Said Ratthapala to his father: "If food is to be given, householder, give it; trouble me not."

46. "The food is ready, my son ; begin," said the father as he served that excellent meal without stint till his son had his fill.

47. After taking food he departed to the deer-park of the Kuru king, where he sat down under a tree during the noontide heat.

48. Now the king had given directions to his huntsman to tidy up the park against his coming to see it ; and the obedient huntsman was engaged on his task when he saw Ratthapala seated under a tree during the noontide heat, and reported to the king that the park was in order but that under a tree there





II

was seated Ratthapala, the young gentleman of whom His Majesty had often heard tell.

49. "Never mind about the park today," said the king; "I will pay a call on His Reverence." Ordering, therefore, all the repast which had been prepared to be made ready, he mounted a chariot and drove forth in procession in royal state out of the city to see Ratthapala.

50. Riding as far as the ground was passable for his chariot and proceeding thence on foot with his princely train, the king came at last upon the reverend Ratthapala, whom, after exchange of courteous greetings, the king—still standing—invited to be seated on a clump of flowers.

51. "Nay, sire; sit you there, I have got a seat."

52. Seating himself on the seat indicated to him, the king said: "There are four kinds of losses, Ratthapala, which impel men to cut off hair and beard, don the yellow robes, and go forth from home to homelessness—namely, (i) old age, (ii) failing health, (iii) impoverishment, and (iv) death of kinsfolk.

53. "Take a man who, being aged and old, far advanced in life, stricken in years, and at the close of life, recognizes his position, and realizes the difficulty either of acquiring new wealth or of doing well with what he has got; so he decides to take to homelessness. This is known as the loss which old age entails. But here are you in the prime of youth and early manhood, with a wealth of coal-black hair untouched by grey, and in all the beauty of your prime;—not yours is the loss old age entails. What have you known or seen or heard to make you take to homelessness ?

54. "Or take a man who, being in ill-health or pain, or gravely ill, recognizes his position and realizes the difficulty either of acquiring new wealth or doing well with what he has already; so he decides to take to homelessness. This is known as the loss which failing health entails. But here are you neither ill nor ailing, with a good digestion maintained by humours neither too hot nor too cold; not yours is the loss which failing health entails. What have you

known or seen or heard to make you take to homelessness ?

55. "Or take a man who, after being rich and wealthy and of great substance, and after gradually losing it, recognizes his position and realizes the difficulty either of acquiring new wealth or of doing well with what he has got; so he decides to become a pilgrim. This is known as the loss which impoverishment entails. But the revered Ratthapala is the son of leading family in this very Thullakotthita, and there is none of this loss of wealth for the revered Ratthapala. What has the good Ratthapala known or seen or heard that he has gone forth from home into homelessness ?

And what, good Ratthapala, is loss of relations ? As to this, good Ratthapala, someone has many friends and acquaintances, kith and kin, but gradually these relations of his diminish. He reflects thus: 'Formerly I had many friends and acquaintances, kith and kin, but gradually these relations of mine have diminished, so it is not easy for me to acquire wealth etc....' So he that is followed by this loss of relations, having cut off hair and beard, having donned saffron garments, goes forth from home into homelessness.

This is known as the loss which kinsfolk's death entails. But here are you with a host of friends and relations; not yours is the loss which kinsfolk's death entails. What have you known or seen or heard to make you take to homelessness?"

56. "I have gone forth," replied Ratthapala, sire, from home to homelessness because I have known, seen, and heard the following four propositions enunciated by the All-Enlightened Lord who knows and sees :

"(i) The world is in continual flux and change.





“(ii) The world has no protector or preserver.

“(iii) We own nothing; we must leave everything .
behind.

“(iv) The world lacks and hankers, being enslaved to
craving.”

57. “It is wonderful, it is marvellous,” said the king,
“how right in this the Lord was !”

PART IV
Call from Home

1. Suddhodana and the Last Look.
2. Meeting Yeshodhara and Rahula.
3. Reception by the Sakyas.
4. Last attempt to make Him a Householder.
5. The Buddha's answer.
6. The Minister's reply.
7. The Buddha's Determination.

§ 1. *Suddhodana and the Last Look*

1. After the conversion of Sariputta and Moggallana the Lord stayed in Rajagraha for two months.

2. Having heard that the Lord was residing at Rajagraha, Suddhodana, his father, sent word to him saying : "I wish to see my son before I die. Others have had the benefit of his doctrine, but not his father nor his relatives."

3. The man with whom the message was sent was Kaludayin, the son of one of the courtiers of Suddhodana.

4. And the messenger on arrival said: "O, world-honoured Tathagata, your father looks for your coming, as the lily longs for the rising of the sun."

5. The Blessed One consented to the request of his father and set out on the journey to his father's house accompanied by a large number of his disciples.

6. The Lord journeyed by slow stages. But Kaludayin went ahead of him to inform Suddhodana that the Blessed One was coming and was on his way.

7. Soon the tidings spread in the Sakya country. "Prince Siddharth, who wandered forth from home into homelessness to obtain enlightenment, having attained his purpose, is coming home to Kapilavatsu." This was on the lips of every one.

8. Suddhodana and Mahaprajapati went out with their relatives and ministers to meet their son. When they saw their son from afar, they were struck with his beauty and dignity and his lustre and they rejoiced in their heart, but they could find no words to utter.

9. This indeed was their son ; these were the features of Siddharth ! How near was the great Samana to their heart and yet what a distance lay between them ! That noble muni was no longer Siddharth their son ; he was now the Buddha, the Blessed One, the Holy One, Lord of Truth and Teacher of Mankind !

10. Suddhodana, considering the religious dignity of their son, descended from the chariot and having saluted him first, said : "It is now seven years since





II

we saw you. How we have longed for this moment.”

11. Then the Buddha took a seat opposite his father, and the king eagerly gazed at his son. He longed to call him by his name but he dared not. “Siddharth,” he exclaimed silently in his heart, “Siddharth, come back to your old father and be his son again.” But seeing the determination of his son, he suppressed his sentiments. Desolation overcame him and Mahaprajapati.

12. Thus the father sat face to face with his son, rejoicing in his sadness and sad in his rejoicing. Well may he be proud of his son, but his pride broke down at the idea that his great son would never be his heir.

13. “I would offer thee my kingdom,” said the king, “but if I did, thou wouldst account it but as ashes.”

14. And the Lord said : “I know that the king’s heart is full of love and that for his son’s sake he feels deep grief. But let the ties of love that bind you to the son whom you lost, embrace with equal kindness all your fellow-beings, and you will receive in his place a greater one than your son Siddharth ; you will receive one who is the teacher of truth, the preacher of righteousness, and the bringer of peace and of Nirvana will enter into your heart.”

15. Suddhodana trembled with joy when he heard the melodious words of his son, the Buddha, and clasping his hands, exclaimed with tears in his eyes : “Wonderful is the change! The overwhelming sorrow has passed away. At first my sorrowing heart was heavy but now I reap the fruit of your great renunciation. It was right that moved by your mighty sympathy, you should reject the pleasures of power and achieve your noble purpose in religious devotion. Having found the path you can now preach your Dhamma to all that yearn for deliverance.”

16. Suddhodana returned to his house while the Buddha remained in the grove with his companions.

17. The next morning the Blessed Lord took his bowl and set out to beg for his food in Kapilavatsu.

18. And the news spread : “Siddharth is going

from house to house to receive alms in the city where he used to ride in a chariot attended by his retinue. His robe is like a red clod and he holds in his hand an earthen bowl."



19. On hearing the strange rumour, Suddhodana went forth in great haste and exclaimed: "Why do you disgrace me thus? Do you not know that I can easily supply you and your Bhikkus with food?"

20. And the Lord replied: "It is the custom of my Order."

21. "But how can this be? You are not one of them that ever begged for food."

22. "Yes, father," rejoined the Lord, "You and your race may claim descent from kings; my descent is from the Buddhas of old. They begged their food, and always lived on alms."

23. Suddhodana made no reply, and the Blessed One continued: "It is customary, when one has found a hidden treasure, for him to make an offering of the most precious jewel to his father. Suffer me, therefore, to offer you this treasure of mine which is the Dhamma."

24. And the Blessed Lord told his father: "If you free yourself from dreams, if you open your mind to truth, if you be energetic, if you practise righteousness, you will find eternal bliss."

25. Suddhodana heard the words in silence and replied: "My son! What thou sayst will I endeavour to fulfil."

§ 2. *Meeting Yeshodhara and Rahula*

1. Then Suddhodana conducted the Blessed Lord into his house and all the members of the family greeted him with great reverence.

2. But Yeshodhara, the mother of Rahula, did not make her appearance." Suddhodana sent for Yeshodhara, but she replied: "Surely, if I am deserving of any regard, Siddhartha will come and see me."

3. The Blessed One, having greeted all his



II

relatives and friends, asked: "Where is Yeshodhara?" and on being informed that she had refused to come, he rose straightaway and went to her apartment.

4. "I am free," the Blessed One said to his disciples Sariputta and Moggallana whom he had bidden to accompany him into Yeshodhara's chamber; "But Yeshodhara, however, is not as yet free. Not having seen me for a long time, she is exceedingly sorrowful. Unless her grief be allowed to run its course her heart will cleave. Should she touch the Tathagata, the Holy One, you must not prevent her."

5. Yeshodhara sat in her room in deep reflection. When the Blessed One entered, she was, from the abundance of her affection, like an overflowing vessel, unable to contain herself.

6. Forgetting that the man whom she loved was Buddha, the Lord of the World, the Preacher of Truth, she held him by his feet and wept bitterly.

7. Remembering, however, that Suddhodana was present, she felt ashamed and rose up, sitting herself reverently at a little distance.

8. Suddhodana apologized for Yeshodhara, saying: "This arises from her deep affection, and is more than a temporary emotion. During the seven years that she has lost her husband, when she heard that Siddharth had shaved his head, she did likewise; when she heard that he had left off the use of perfumes and ornaments she also refused their use. Like her husband she has eaten at appointed times from an earthen bowl only.

9. "If this is more than a temporary emotion it is not for want of courage."

10. And the Blessed One spoke to Yeshodhara telling of her great merits and the great courage she showed when he took Parivraja. Her purity, her gentleness, her devotion had been invaluable to him as a Bodhisattva when he aspired to the highest aim of mankind to attain enlightenment. This, then, was her karma, and it was the result of great merits.

11. Her grief had been unspeakable, and the glory that surrounded her spiritual inheritance increased

by her noble attitude during her life and had made her a unique person.

12. Then Yeshodhara dressed Rahula, now seven years old, in all the splendour of a prince and said to him :



II

13. "This holy man, whose appearance is so glorious that he looks like the Great Brahma, is your father. He possesses great mines of wealth which I have not yet seen. Go to him and entreat him *to* put you in the possession thereof for the son ought to inherit the property of the father."

14. Rahula replied : "Who is my father. I know of no father but Suddhodana."

15. Yeshodhara took the boy in her arms and from the window she pointed out to the Lord, who happened to be near, partaking of food among the Bhikkus, informing him that he was his father and not Suddhodana.

16. Rahula then went to him and looking up in his face, said without fear and with much affection:

17. "Aren't thou my father !" And standing near by him, he added: "O Samana, even your shadow is full of bliss !" The Blessed One remained silent.

18. When the Tathagata had finished his repast, he gave blessings and went away from the palace, but Rahula followed and asked him for his inheritance.

19. No one prevented the boy, nor did the Blessed One himself.

20. Then the Blessed One turned to Sariputta, saying: "My son asks for his inheritance. I cannot give him perishable treasures that will bring cares and sorrows, but I can give him the inheritance of a holy life, which is a treasure that will not perish."

21. Addressing Rahula with earnestness, the Blessed One said : "Gold and silver and jewels have I none. But if you are willing to receive spiritual treasures, and are strong to carry them and to keep them, I have plenty. My spiritual treasure is the path of righteousness. Do you desire to be admitted to the brotherhood of those who devote their life to the



II

culture of the mind seeking for the highest bliss attainable ?”

22. And Rahula replied with firmness: “I do.”

23. When Suddhodana heard that Rahula had joined the brotherhood of the Bhikkus he was greatly grieved.

§ 3. *Reception by the Sakyas*

1. On his return to the country of the Sakyas the Lord found his countrymen divided into two camps. One in favour and the other against him.

2. This recalled to his mind the old clash of opinion that took place in the Sakya Sangh when the issue of war between the Sakyas and Koliyas was fought and in which he had played so prominent a part.

3. Those against him refused even now to do obeisance to him and to recognize his greatness. Those for him had already decided to dedicate a son per household to form a retinue for him. These now decided to enter the Order and set out with the Lord on his return to Rajagraha.

4. Among the families which had decided to dedicate a son there was the family of Amitodana.

5. Amitodana had two sons. One was Anuruddha, who had been very delicately nurtured, and the other Mahanama.

6. And Mahanama went to Anuruddha, saying: “Either do you renounce the world, or I will do so.” And Anuruddha replied, “I am delicate. It is impossible for me to go forth from the household life into the homeless state. You do so.”

7. “But come now, dear Anuruddha, I will tell you what is incident to the household life. First, you have to get your fields ploughed. When that is done, you have to get them sown. When that is done, you have to get the water led down over them. When that is done, you have to get the water led off again. When that is done, you have to get the seeds pulled up. When that is done, you have to get the crop reaped.

When that is done, you have to get the crop carried away. When that is done, you have to get it arranged into bundles. When that is done, you have to get it trodden out. When that is done, you have to get the straw picked out. When that is done you have to get the chaff removed. When that is done, you have to get it winnowed. When that is done, you have to get the harvest garnered. When that is done, you have to do just the same next year, and the same all over again the year after that.



8. "The work is never over ; one sees not the end of one's labour. O, when shall our work be over ? When shall we see the end of our labours ? When shall we, still possessing and retaining the pleasures of our five senses, yet dwell at rest ? Yes, the work, dear Anuruddha, is never over ; no end appears to our labours."

9. "Then do you take thought for the household duties. I will go forth from the household life into the houseless state," said Anuruddha.

10. And Anuruddha, the Sakyan, went to his mother, and said to her. "I want, mother, to go forth from the household life into the houseless state. Grant me thy permission to do so."

11. And when he had thus spoken, his mother replied to Anuruddha, the Sakyan, saying : "You two, dear Anuruddha, are my two sons, near and dear to me, in whom I find no evil. Through death I shall some day, against my will, be separated from you but how can I be willing, whilst you are still alive, that you should go forth from the household life into the houseless state ?"

12. And a second time Anuruddha made the same request, and received the same reply. And a third time Anuruddha made the same request to his mother.

13. Now at that time Bhaddiya, the Sakyan Raja, held rule over the Sakyans ; and he was a friend of Anuruddha. And the mother of Anuruddha, thinking that that being so, the raja would not be able to renounce the world, said to her son: "Dear Anuruddha,



if Bhaddiya the Sakyan raja will renounce the world, you also may go forth with him.”

14. Then Anuruddha went to Bhaddiya and said to him : “My renunciation of the world, dear friend, is being obstructed by you.”

15. “Then let that obstruction, dear friend, be removed. I am with you. Renounce the world according to your wish.”

16. “Come, dear friend, let us both renounce the world together !”

17. “I am not capable, dear friend, of giving up the household life. Whatsoever else you can ask of me, that will I do. Do you go forth alone,” said Bhaddiya.

18. “Mother, dear friend, has told me that if you do so, I may. And you have even now declared, ‘If your renunciation be obstructed by me, then let that obstruction be removed. Even with you will I renounce the world according to your wish.’ Come then, dear friend, let us both renounce the world.”

19. And Bhaddiya, the Sakyan raja said to Anuruddha, “Wait, my friend, for seven years. At the end of seven years we will renounce the world together.”

20. “Seven years are too long, dear friend. I am not able to wait for seven years.”

21. Bhaddiya reduced the offer to six years and so on down to one year, to seven months and so on down to one month, and a fortnight. To each offer Anuruddha replied, “Too long a time to wait.”

22. Then the raja says : “Wait, my friend, for seven days, whilst I hand over the kingdom to my sons and my brothers.”

23. “Seven days is not too long. I will wait thus far,” was the reply.

24. So Bhaddiya the Sakyan raja and Anuruddha and Ananda and Bhagu and Kimbila and Devadatta—just as they had so often previously gone out to the pleasure-ground with fourfold array—even so did they now go out with fourfold array, and Upali, the barber, went with them, making seven in all.

25. And when they had gone some distance they sent their retinue back and crossed over into the neighbouring district, and took off their fine things and wrapped them in their robes, and made a bundle of them, and said to Upali the barber : “Do you now, good Upali, turn back to Kapilavatsu. These things will be sufficient for you to live upon. We will go and join the Blessed One.” And so they went ahead.

26. They went on and Upali parted company for the purpose of going back home.



II

§ 4. *Last attempt to make Him a Householder*

1. Suddhodana wept bitterly at the thought of his son going away never to be seen again.

2. Then Suddhodana spoke to his counsellor and his family priest and asked them if they could go and persuade his son to stay back and join the family.

3. The family priest accompanied by the counsellor, in obedience to the wishes of the king, went and overtook him on the way.

4. They paid him honour as was fitting, and having obtained his permission, sat down near him.

5. The family priest addressed the Lord as he sat at the foot of the tree.

6. “O prince, consider for a moment the feelings of the king with his eyes raining tears with the arrow of thy Separation plunged into his heart. He has asked you to come back home. It is then only that he can die peacefully.

7. “I know that thy resolve is fixed upon religion, and I am convinced that this purpose of thine is unchanging ; but I am consumed with a flame of anguish like fire at thy going into this homeless state.

8. “Come, thou who lovest duty,—abandon this purpose for the sake of duty.

9. “Enjoy for a while the sovereignty of the earth, —thou shalt go to the forest at the time provided by the sastras,—do not show disregard for thy unhappy



II

kindred. Compassion for all creatures is the true religion.

10. "Religion is not wrought out only in the forests, the salvation of ascetics can be accomplished even in a city ; thought and effort are the true means; the forest and the badge are only a coward's signs.

11. "The king of the Sakyas is drowned in a deep sea of sorrow, full of waves of trouble, springing from thee ; do thou therefore deliver him who is helpless and protectorless like an ox drowning in the sea.

12. "Consider also the queen, who brought thee up, who has not yet gone to the region inhabited by Agastya—wilt thou not take some heed of her, who ceaselessly grieves like a cow that has lost her calf?

13. "Surely thou wilt succour thy wife by the sight of thee, who now mourns as a widow yet with her lord still alive,—like a swan separated from her mate or a female elephant deserted in the forest by her companion."

14. The Lord having heard the words of the family priest, reflected for a moment, knowing all the virtues of the virtuous, and then thus uttered his gentle reply :

§ 5. *The Buddha's Answer*

1. "I well know the paternal tenderness of the king, especially that which he has displayed towards me ; yet knowing this as I do, still alarmed at the ill and sorrow which pervades the world, I am inevitably forced to leave my kindred.

2. "Who would not wish to see his dear kindred, if but this separation from beloved ones did not exist? But since even after it has been once, separation will still come again, it is for this that I abandon my father, however loving.

3. "I do not however approve that thou shouldst think the king's grief as caused by me, when in the midst of his dream-like unions, he is afflicted by thoughts of separations in the future.

4. "Thus let thy thoughts settle into certainty,

having seen the multiform in its various developments; neither a son nor kindred is the cause of sorrow,—this sorrow is caused only by ignorance.

5. “Since parting is inevitably fixed in the course of time for all beings, just as for travellers who have joined company on a road,—what wise man would cherish sorrow, when he loses his kindred, even though he loves them ?

6. “Leaving his kindred in another world, he departs hither, and having stolen away from them here, he goes forth once more ; having gone thither, he goes elsewhere also,—such is the lot of mankind,—what consideration can the liberated have for them ?

7. “Since from the moment of leaving the womb death is a characteristic adjunct, why, in thy affection for thy son, hast thou called my departure to the forest ill-timed ?

8. “There may be an ‘ill time’ in one’s attaining a worldly object,—time indeed is described as inseparably connected with all things; time drags the world into all its various times ; but all time suits a bliss which is really worthy of praise.

9. “That the king should wish to surrender to me his kingdom,—this is a noble thought, well worthy of a father ; but it would be as improper for me to accept it, as for a sick man through greed to accept unwholesome food.

10. “How can it be right for the wise to enter royalty, the home of illusion, where are found anxiety, passion, and weariness ; and the violation of all right through another’s service ?

11. “The golden palace seems to me to be on fire ; the daintiest viands seem mixed with poison ; infested with crocodiles is the tranquil lotus-bed.”

§ 6. *The Minister’s Reply*

1. Having heard the Buddha’s discourse, well suitable to his virtues and knowledge, freed from all desires, full of sound reasons, and weighty,—the counsellor thus made answer :



II