

Dasaratha Jataka No. 461 (The Buddhist story of Rama)

Etha lakkhaṇa sītā cāti idaṃ satthā jetavane viharanto ekaṃ matapitikaṃ kuṭumbikaṃ ārabha kathi. So hi pitari kālakate sokābhīhūto sabbakiccāni pahāya sokānuvattakova ahoṣi. Satthā paccūsasamaye lokaṃ olokeno tassa sotāpattiphalūpanissayaṃ disvā punadivase sāvattiyaṃ piṇḍāya caritvā katabhattakicco bhikkhū uyyojetvā ekaṃ pacchāsamaṇaṃ gahetvā tassa geḥaṃ gantvā vanditvā nisinnaṃ madhuravacanena ālapanto “kiṃ socasi upāsakā”ti vatvā “āma, bhante, pitusoko maṃ bādhati”ti vutte “upāsaka, porāṇakapaṇḍitā aṭṭhavidhe lokadhamme tathato jānantā pitari kālakate appamattakampi sokaṃ na kariṃsū”ti vatvā tena yācito atītaṃ āhari.

This story the Master told in Jetavana about a landowner whose father was dead. This man on his father's death was overwhelmed with sorrow: leaving all his duties undone, he gave himself up to his sorrow wholly. The Master at dawn of day looking out upon mankind, perceived that he was ripe for attaining the fruit of the First Path. Next day, after going his rounds for alms in SAvatthi, his meal done, he dismissed the Brethren, and taking with him a junior Brother, went to this man's house, and gave him greeting, and addressed him as he sat there in words of honey sweetness. "You are in sorrow, lay Brother?" said he. "Yes, Sir, afflicted with sorrow for my father's sake." Said the Master, "Lay Brother, wise men of old who exactly knew the eight conditions of this world, felt at a father's death no grief, not even a little." Then at his request he told a story of the past.

Atite bārāṇasiyaṃ dasarathamahārājā nāma agatigamaṇaṃ pahāya dhammena rajjaṃ kāresi. Tassa soḷasannaṃ itthisahassānaṃ jeṭṭhikā aggamaheṣi dve putte ekañca dhītaraṃ vijāyi. Jeṭṭhaputto rāmapaṇḍito nāma ahoṣi, dutiyo lakkhaṇakumāro nāma, dhītā sītā devī nāma.

Once upon a time, at Benares, a great king named Dasaratha renounced the ways of evil, and reigned in righteousness. Of his sixteen thousand wives, the eldest and queen consort bore him two sons and a daughter; the elder son was named Rama pandita, or Rama the wise, the second was named Prince Lakkhana or Lucky, and the daughter's name was the Lady Sita (meaning "cool").

Aparabhāge mahesī kālamakāsi. Rājā tassā kālakatāya cirataraṃ sokavasaṃ gantvā amacchehi saññāpito tassā kattabbaparihāraṃ katvā aññaṃ aggamaheṣiṭṭhāne ṭhapesi. Sā rañño piyā ahoṣi manāpā. Sāpi aparabhāge gabbhaṃ gaṇhitvā laddhagabbhaparihārā puttaṃ vijāyi, "bharatakumāro"tissa nāmaṃ akaṃsu. Rājā puttasiṇehena "bhadde, varaṃ te dammi, gaṇhāhi"ti āha. Sā gahitakaṃ katvā ṭhapetvā kumārassa sattaṭṭhavassakāle rājānaṃ upasaṅkamtivā "deva, tumhehi mayhaṃ puttassa varo dinno, idānissa varaṃ dethā"ti āha. Gaṇha, bhaddeti. "Deva, puttassa me rajjaṃ dethā"ti vutte rājā accharam paharivā "nassa, vasali, mayhaṃ dve puttā aggikkhandhā viya jalanti, te mārāpetvā tava puttassa rajjaṃ yācasi"ti tajjesi. Sā bhītā sirigabbhaṃ pavisitvā aññesupi divasesu rājānaṃ punappunaṃ rajjameva yāci.

In course of time, the queen consort died. At her death the king was for a long time crushed by sorrow, but urged by his courtiers he performed her obsequies, and set another in her place as queen consort. She was dear to the king and beloved. In time she also conceived, and all due attention having been given her, she brought forth a son, and they named him Prince Bharata.

The king loved his son much, and said to the queen, "Lady, I offer you a boon: choose." She accepted the offer, but put it off for the time. When the lad was seven years old, she went to the king, and said to him, "My lord, you promised a boon for my son. Will you give it to me now?" "Choose, lady," said he. "My lord," quoth she, "give my son the kingdom." The king snapt his fingers at her; "Out, vile jade!" said he angrily, "my other two sons shine like blazing fires; would you kill them, and ask the kingdom for a son of yours?" She fled in terror to her magnificent chamber, and on other days again and again asked the king for this.

Rājā tassā taṃ varaṃ adatvāva cintesi "mātugāmo nāma akataññū mittadubbhī, ayaṃ me kūṭapaṇṇaṃ vā kūṭalaññaṃ vā katvā putte ghātāpeyyā"ti. So putte pakkosāpetvā tamatthaṃ ārocetvā "tātā, tumhākaṃ idha vasantānaṃ antarāyopi bhaveyya, tumhe sāmantarajjaṃ vā araññaṃ vā gantvā mama maraṇakāle āgantvā kulasantakaṃ rajjaṃ gaṇheyyāthā"ti vatvā puna nemittake brāhmaṇe pakkosāpetvā attano āyuparicchedaṃ pucchitvā "aññāni dvādasa vassāni pavattissati"ti sutvā "tātā, ito dvādasavassaccayena āgantvā chattaṃ ussāpeyyāthā"ti āha. Te "sādhū"ti vatvā pitaraṃ vanditvā rodantā pāsādā otariṃsu. Sītā devī "ahampi bhātikehi saddhiṃ gamissāmi"ti pitaraṃ vanditvā rodantī nikkhami.

The king would not give her this gift. He thought within himself: "Women are ungrateful and treacherous. This woman might use a forged letter or a treacherous bribe to get my sons murdered." So he sent for his sons, and told them all about it, saying: "My sons, if you live here some mischief may befall you. Go to some neighboring kingdom, or to the

woodland, and when my body is burnt, then return and inherit the kingdom which belongs to your family.” Then he summoned soothsayers, and asked them the limits of his own life. They told him he would live yet twelve years longer. Then he said, “Now, my sons, after twelve years you must return, and uplift the umbrella of royalty.” They promised, and after taking leave of their father, went forth from the palace weeping. The Lady Sita said, “I too will go with my brothers:” she bade her father farewell, and went forth weeping.

Tayopi janā mahāparivārā nikkhamitvā mahājanam nivattetvā anupubbena himavantaṃ pavisitvā sampannodake sulabhaphalāphale padese assamaṃ māpetvā phalāphalena yāpentā vasiṃsu.

These three departed amidst a great company of people. They sent the people back, and proceeded until at last they came to Himalaya. There in a spot well watered, and convenient for the getting of wild fruits, they built a hermitage, and there lived, feeding upon the wild fruits.

Lakṣhaṇapaṇḍito ca sītā ca rāmapaṇḍitaṃ yācitvā “tumhe amhākaṃ pituṭṭhāne ṭhitā, tasmā assameyeva hotha, mayaṃ phalāphalaṃ āharitvā tumhe poseṣṣāma”ti paṭiññaṃ gaṇhiṃsu. Tato paṭṭhāya rāmapaṇḍito tattheva hoti. Itare dve phalāphalaṃ āharitvā taṃ paṭijaggiṃsu.

Lakṣhana paṇḍita and Sita said to Ramapaṇḍita, “You are in place of a father to us; remain then in the hut, and we will bring wild fruit, and feed you. “ He agreed: thenceforward Ramapaṇḍita stayed where he was, the others brought the wild fruit and fed him with it.

Evaṃ tesam phalāphalena yāpetvā vasantānaṃ dasarathamahārājā puttāsokena navame saṃvacchare kālamakāsi. Tassa sarīrakiccaṃ kāretvā devī “attano puttassa bhāratakumārassa chattaṃ ussāpethā”ti āha. Amaccā pana “chattassāmikā araṇṇe vasanti”ti na adaṃsu. Bhāratakumāro “mama bhātaraṃ rāmapaṇḍitaṃ araṇṇato ānetvā chattaṃ ussāpeṣṣāmi”ti

Thus they lived there, feeding upon the wild fruit; but King Dasaratha pined after his sons, and died in the ninth year. When his obsequies were performed, the queen gave orders that the umbrella should be raised over her son, Prince Bharata. But the courtiers said, “The lords of the umbrella are dwelling in the forest, “ and they would not allow it. Said Prince Bharata, “I will fetch back my brother Rama paṇḍita from the forest, and raise the royal umbrella over him.

pañcarājākakudhabhaṇḍāni gahetvā caturaṅginīyā senāya tassa vasanaṭṭhānaṃ patvā avidūre khandhāvāraṃ katvā tattha nivāsetvā katipayehi amaccehi saddhiṃ lakṣhaṇapaṇḍitassa ca sītāya ca araṇṇaṃ gatakāle assamaṃpadaṃ pavisitvā assamaṃpadaḍvāre ṭhapitakañcanarūpakam viya rāmapaṇḍitaṃ nirāsaṅkaṃ sukhanisinaṃ upasaṅkamtivā vanditvā ekamantaṃ ṭhito raṇṇo pavattiṃ ārocetvā saddhiṃ amaccehi pādesu patitvā rodati.

“ Taking the five emblems of royalty (Sword, umbrella, diadem, slippers and fan), he proceeded with a complete host of the four arms (elephants, cavalry, chariots, infantry) to their dwelling place. Not far away he caused camp to be pitched, and then with a few courtiers he visited the hermitage, at the time Lakṣhana paṇḍita and Sita were away in the woods.

Rāmapaṇḍito pana neva soci, na paridevi, indriyavikāramattampissa nāhosi. Bharatassa pana roditvā nisinnakāle sāyanhasamaye itare dve phalāphalaṃ ādāya āgamiṃsu. Rāmapaṇḍito cintesi “ime daharā mayhaṃ viya pariggaṇhanaṃ paṇṇā etesaṃ natthi, sahasā ‘pitā vo mato’ti vutte sokaṃ sandhāretuṃ asakkontānaṃ hadayampi tesam phaleyya, upāyena te udakaṃ otāretvā etaṃ pavattiṃ ārocessāmi”ti. Atha nesam purato ekaṃ udakaṭṭhānaṃ dassetvā “tumhe aticirena āgatā, idaṃ vo daṇḍakammaṃ hotu, imaṃ udakaṃ otarivā tiṭṭhathā”ti upaḍḍhagāthaṃ tāva āha—

At the door of the hermitage sat Ramapaṇḍita, undismayed and at ease, like a figure of fine gold firmly set. The prince approached him with a greeting, and standing on one side, told him of all that had happened in the kingdom, and falling at his feet along with the courtiers, burst into weeping. Ramapaṇḍita neither sorrowed nor wept; emotion in his mind was none. When Bharata had finished weeping, and sat down, towards evening the other two returned with wild fruits. Rama paṇḍita thought —“These two are young: all comprehending wisdom like mine is not theirs. If they are told on a sudden that our father is dead, the pain will be greater than they can bear, and who knows but their hearts may break. I will persuade them to go down into the water, and find a means of disclosing the truth.” Then pointing out to them a place in front where there was water, he said, “You have been out too long: let this be your penance – go into that water, and stand there. “ Then he repeated a half stanza:

84. “Etha lakṣhaṇa sītā ca, ubho otarathodakan”ti;

tassattho— etha lakkhaṇa sītā ca āgacchatha, ubhopi otaratha udakanti.

Te ekavacaneneva otarivā aṭṭhaṃsu. Atha nesam̐ pitu pavattiṃ ārocento sesam̐ upaḍḍhagāthamāha—

“Let Lakkhana and Sita both into that pond descend.”

One word sufficed, into the water they went, and stood there. Then he told them the news by repeating the other half stanza:

“Evāyaṃ bharato āha, rājā dasaratho mato”ti;

te pitu matasāsanam̐ sutvāva visaññā ahesum̐; punapi nesam̐ kathesi, punapi te visaññā ahesunti evam̐ yāvataṭṭhiyaṃ visaññitaṃ patte te amaccā ukkhipitvā udakā niharitvā thale nisidāpetvā laddhassāsesu tesu sabbe aññamaññaṃ roditvā paridevitvā nisidiṃsu; tadā bhāratākumāro cintesi— “mayham̐ bhātā lakkhaṇākumāro ca bhaginī ca sītā devī pitu matasāsanam̐ sutvāva sokaṃ sandhāretum̐ na sakkonti, rāmapaṇḍito pana neva socati, na paridevati, kiṃ nu kho tassa asocanakāraṇam̐, pucchissāmi nan”ti; so taṃ pucchanto dutiyaṃ gāthamāha—
85. “kena rāmapabhāvena, socitabbaṃ na socasi;

pitaram̐ kālakataṃ sutvā, na taṃ pasahate dukhan”ti.

Tattha pabhāvenāti ānubhāvena. Na taṃ pasahate dukhanti evarūpaṃ dukkham̐ kena kāraṇena taṃ na piḷeti, kiṃ te asocanakāraṇam̐, kathehi tāva nanti.

“Bharata says, king Dasaratha’s life is at an end.”

When they heard the news of their father’s death, they fainted. Again he repeated it, again they fainted, and when even a third time they fainted away, the courtiers raised them and brought them out of the water, and set them upon dry ground. When they had been comforted, they all sat weeping and wailing together. Then Prince Bharata thought: “My brother Prince Lakkhana, and my sister the Lady Sita, cannot restrain their grief to hear of our father’s death; but Rama pandita neither wails nor weeps. I wonder what can the reason be that he grieves not? I will ask.” Then he repeated the second stanza, asking the question:

*“say by what power thou grieveest not, Rama, when grief should be?
Though it is said thy sire is dead grief overwhelms not thee!”*

Athassa rāmapaṇḍito attano asocanakāraṇam̐ kathento—
86. “Yaṃ na sakkā nipāletum̐, posena lapataṃ bahuṃ;

sa kissa viññū medhāvī, attānamupatāpaye.

87. “Daharā ca hi vuddhā ca, ye bālā ye ca paṇḍitā;

aḍḍhā ceva daliddā ca, sabbe maccuparāyaṇā.

88. “Phalānamiva pakkānam̐, niccaṃ patanato bhayaṃ;

evam̐ jātāna maccānam̐, niccaṃ maraṇato bhayaṃ.

89. “Sāyameke na dissanti, pāto diṭṭhā bahujjanā;

pāto eke na dissanti, sāyaṃ diṭṭhā bahujjanā.

90. “Paridevayamāno ce, kiñcidatthaṃ udabbahe;

sammūlho hiṃsamattānam̐, kayirā taṃ vicakkhaṇo.

91. “Kiso vivaṇṇo bhavati, hiṃsamattānamattano;

na tena petā pārenti, niratthā paridevanā.

92. “Yathā saraṇamāditṭaṃ, vāriṇā parinibbaya;

evampi dhīro sutavā, medhāvī paṇḍito naro;
khippamuppatitaṃ sokaṃ, vāto tūlaṃva dhaṃsaye.

93. “Macco ekova acceti, ekova jāyate kule;

saṃyogaparamāṭveva, sambhogā sabbapāṇinaṃ.

94. “Tasmā hi dhīrassa bahussutassa, sampassato lokamimaṃ parañca;

aññāya dhammaṃ hadayaṃ manañca, sokā mahantāpi na tāpayanti.

95. “Sohaṃ dassaṅca bhokkhañca, bharissāmi ca ñātake;

sesaṅca pālayissāmi, kiccmetaṃ vijānato”ti.–

Then Rama pandita explained the reason of his feeling no grief by saying,

*“When man can never keep a thing, though loudly he may cry,
Why should a wise intelligence torment itself thereby?*

*The young in years, the older grown, the fool, and eke the wise,
For rich, for poor one end is sure: each man among them dies.*

*As sure as for the ripened fruit there comes the fear of fall,
So surely comes the fear of death to mortals one and all.*

*Who in the morning light are seen by evening oft are gone,
And seen at evening time, is gone by morning many a one.*

*It to a fool infatuate a blessing could accrue
When he torments himself with tears, the wise this same would do.*

*By this tormenting of himself he waxes thin and pale;
This cannot bring the dead to life, and nothing tears avail.*

*Even as a blazing house may be put out with water, so
The strong, the wise, the intelligent, who well the scriptures know,
Scatter their grief like cotton when the stormy winds do blow.*

*One mortal dies – to kindred ties born is another straight:
Each creature’s bliss dependent is on ties associate.*

*The strong man therefore, skilled in sacred text,
Keen contemplating this world and the next,
Knowing their nature, not by any grief,
However great, in mind and heart is vex.*

*So to my kindred I will give, them will I keep and feed,
All that remain I will maintain: such is the wise man’s deed.”*

Imāhi dasahi gāthāhi aniccatam pakāseti.

Tattha nipāletunti rakkhitum. Lapatanti lapantānaṃ. Imaṃ vuttam hoti– “tāta bharata, yaṃ sattānaṃ jīvitam bahumpi vilapantānaṃ purisānaṃ ekenāpi mā ucchijjīti na sakkā rakkhitum, so dāni mādiso aṭṭha lokadhamme tathato jānanto viññū medhāvī paṇḍito maraṇapariyosāna jīvitesu sattesu kissa attānamupatāpaye, kiṃkāraṇā anupakārena sokadukkhena attānaṃ santāpeyyā”ti. Daharā cāti gāthā “maccu nāmesa tāta bharata, neva suvaṇṇarūpakasadisānaṃ daharānaṃ khattiyakumārakādīnaṃ, na vuddhipattānaṃ mahāyodhānaṃ, na bālānaṃ puthujjanasattānaṃ,

na buddhādīnaṃ paṇḍitānaṃ, na cakkavatti-ādīnaṃ issarānaṃ, na niddhanānaṃ daliddādīnaṃ lajjati, sabbepe sattaṃ maccuparāyaṇā maraṇamukhe saṃbhaggavibhaggā bhavantiyevā”ti dassanatthaṃ vuttā.

Niccaṃ patanatotī idam vuttaṃ hoti— yathā hi tāta bharata, pakkānaṃ phalānaṃ pakkakālato paṭṭhāya “idāni vaṇṭā chijjivā patissanti, idāni patissanti”ti patanato bhayaṃ niccaṃ dhuvam ekaṃsikameva bhavati, evaṃ āsaṅkaniyato evaṃ jātānaṃ maccānampi ekaṃsikaṃyeva maraṇato bhayaṃ, natthi so khaṇo vā layo vā yattha tesam maraṇam na āsaṅkitabbaṃ bhaveyyāti.

Sāyanti vikāle. Iminā rattibhāge ca diṭṭhānaṃ divasabhāge adassanaṃ, divasabhāge ca diṭṭhānaṃ rattibhāge adassanaṃ dīpeti. Kiñcidatthanti “pitā me, putto me”ti-ādīhi paridevamānova poso sammūlho attānaṃ hiṃsanto kilamento appamattakampi atthaṃ āhareyya. Kayirā taṃ vicakkhaṇoti atha paṇḍito puriso evaṃ paridevaṃ kareyya, yasmā pana paridevanto mataṃ vā ānetuṃ aññaṃ vā tassa vaḍḍhiṃ kātuṃ na sakkoti, tasmā niratthakattā paridevitassa paṇḍitā na paridevanti.

Attānamattanoti attano attabhāvaṃ sokaparidevadukkhena hiṃsanto. Na tenāti tena paridevena paralokaṃ gatā sattaṃ na pārenti na yāpenti. Niratthāti tasmā tesam matasattānaṃ ayaṃ paridevanā niratthakā. Saraṇanti nivāsagehaṃ. Idam vuttaṃ hoti— yathā paṇḍito puriso attano vasanāgāre āditte muhuttampi vosānaṃ anāpajjitvā ghaṭasatena ghaṭasahassena vārinā nibbāpayateva, evaṃ dhīro uppatitaṃ sokaṃ khippameva nibbāpaye. Tūlaṃ viya ca vāto yathā saṅṭhātuṃ na sakkoti, evaṃ dhamṣaye viddhamseyyāti attho.

Macco ekova accetīti ettha tāta bharata, ime sattaṃ kammassakā nāma, tathā hi ito paralokaṃ gacchanto satto ekova acceti atikkamati, khattiyādikule jāyamānopi ekova gantvā jāyati. Tattha tattha pana ñātimittasamyogena “ayaṃ me pitā, ayaṃ me mātā, ayaṃ me mitto”ti samyogaparamātveva sambhogā sabbapāṇīnaṃ, paramatthena pana tīsupi bhavesu kammassakāve te sattaṃti attho.

Tasmāti yasmā etesaṃ sattānaṃ ñātimittasamyogaṃ ñātimittaparibhogamattaṃ ṭhapetvā ito paraṃ aññaṃ natthi, tasmā. Sampassatotī imaṅca paraṅca lokaṃ nānābhāvavinābhāvameva sammā passato. Aññāya dhammanti aṭṭhavidhalokadhammaṃ jānitvā. Hayaṃ manañcāti idam ubhayampi cittasseva nāmaṃ. Idam vuttaṃ hoti—

“Lābho alābho yaso ayaso ca, nindā pasamsā ca sukhaṅca dukkhaṃ;
ete aniccā manujesu dhammā, mā soca kiṃ socasi poṭṭhapādā”ti. (Jā. 1.4.114)—

Imesaṃ aṭṭhannaṃ lokadhammānaṃ yena kenaci cittaṃ pariyaḍīyati, tassa ca aniccataṃ ñatvā ṭhitassa dhīrassa pituputtamaraṇādivatthukā mahantāpi sokā hadayaṃ na tāpayantīti. Etaṃ vā aṭṭhavidham lokadhammaṃ ñatvā ṭhitassa hadayavatthuṅca manaṅca mahantāpi sokā na tāpayantīti evampettha attho daṭṭhabbo.

Sohaṃ dassaṅca bhokkhañcāti gāthāya— tāta bharata, andhabālānaṃ sattānaṃ viya mama rodanaparidevanaṃ nāma na anucchavikaṃ, ahaṃ pana pitu accayena tassa ṭhāne ṭhatvā kapaṇādīnaṃ dānārahānaṃ dānaṃ, ṭhānantarārahānaṃ ṭhānantaraṃ, yasārahānaṃ yasaṃ dassāmi, pitarā me paribhuttanayena issariyaṃ paribhuñjissāmi, ñātake ca possessāmi, avasesaṅca antoparijanādikaṃ janaṃ pālessāmi, dhammikasamaṇabrāhmaṇānaṃ dhammikaṃ rakkhāvaraṇaguttiṃ karissāmi evaṃhi jānato paṇḍitapurisassa anurūpaṃ kiccanti attho.

In these stanzas he explained the Impermanence of things.

Parisā imaṃ rāmapaṇḍitassa aniccataṃpakāsaṃ dhammadesanaṃ sutvā nissokā ahesuṃ. Tato bharatakumāro rāmapaṇḍitaṃ vanditvā “bārāṇasirajjaṃ sampaṭicchathā”ti āha. Tāta lakkhaṅca, sītādeviṅca gahetvā gantvā rajjaṃ anusāsathāti. Tumhe pana, devāti. Tāta, mama pitā “dvādasavassaccayena āgantvā rajjaṃ kāreyyāsi”ti maṃ avoca, ahaṃ idāneva gacchanto tassa vacanakaro nāma na homi, aññānipi tiṇi vassāni atikkamitvā āgamissāmi. “Ettakaṃ kālāṃ ko rajjaṃ kāressati”ti? “Tumhe kārethā”ti. “Na mayaṃ kāressāma”ti. “Tena hi yāva mamāgamaṇā imā pādukā kāressanti”ti attano tiṇapādukā omuñcitvā adāsi. Te tayopi janā pādukā gahetvā rāmapaṇḍitaṃ vanditvā mahājanaparivutā bārāṇasiṃ agamaṃsu.

When the company heard this discourse of Rama pandita, illustrating the doctrine of Impermanence, they lost all their grief. Then Prince Bharata saluted Rama pandita, begging him to receive the kingdom of Benares. “Brother,” said Rama, “take Lakkhana and Sita with you, and administer the kingdom yourselves.” “No, my lord, you take it.” “Brother, my father commanded me to receive the kingdom at the end of twelve years. If I go now, I shall not carry out his

bidding. After three more years I will come. “Who will carry on the government all that time?” “You do it.” “I will not.” “Then until I come, these slippers shall do it,” said Rama, and doffing his slippers of straw he gave them to his brother. So these three persons took the slippers, and bidding the wise man farewell, went to Benares with their great crowd of followers.

Tiṇi saṃvaccharāni pādukā rajjam kāresuṃ. Amaccā tiṇapādukā rājapallaṅke ṭhapetvā aḍḍaṃ vinicchinti. Sace dubbhicchito hoti, pādukā aññamaññaṃ paṭihaññanti. Tāya saññāya puna vinicchinti. Sammā vinicchitakāle pādukā nissaddā sannisīdanti.

For three years the slippers ruled the kingdom. The courtiers placed these straw slippers upon the royal throne, when they judged a cause. If the cause were decided wrongly, the slippers beat upon each other ¹, and at that sign it was examined again; when the decision was right, the slippers lay quiet.

Rāmapaṇḍito tiṇṇaṃ saṃvaccharānaṃ accayena araññaṃ nikkhamitvā bārāṇasinagaraṃ patvā uyyānaṃ pāvīsi. Tassa āgamanabhāvaṃ ṇatvā kumārā amaccagaṇaparivutā uyyānaṃ gantvā sītaṃ aggamahesiṃ katvā ubhinnampi abhisekaṃ akaṃsu. Evaṃ abhisekappatto mahāsatto alaṅkatarathe ṭhatvā mahantena parivārena nagaraṃ pavisitvā padakkhiṇaṃ katvā candakapāsādavarassa mahātalaṃ abhiruhi. Tato paṭṭhāya soḷasa vassasahassāni dhammena rajjam kāretvā āyupariyosāne saggapuraṃ pūresi.

When the three years were over, the wise man came out of the forest, and came to Benares, and entered the park. The princes hearing of his arrival proceeded with a great company to the park, and making Sita the queen consort, gave to them both the ceremonial sprinkling. The sprinkling thus performed, the Great Being standing in a magnificent chariot, and surrounded by a vast company, entered the city, making a solemn circuit right-wise; then mounting to the great terrace of his splendid palace Sucandaka, he reigned there in righteousness for sixteen thousand years, and then went to swell the hosts of heaven.

96. “Dasa vassasahassāni, saṭṭhi vassatāni ca;

kambugīvo mahābāhu, rāmo rajjamakārayī”ti.–

Ayaṃ abhisambuddhagāthā tamatthaṃ dīpeti.

Tattha kambugīvoti suvaṇṇāliṅgasadisagīvo. Suvaṇṇaṅhi kambūti vuccati. Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātaṃ samodhānesi, saccapariyosāne kuṭumbiko sotāpattiphale paṭiṭṭhahi. Tadā dasarathamahārājā suddhodanamahārājā ahoṣi, mātā mahāmāyādevī, sītā rāhulamātā, bharato ānando, lakkhaṇo sārīputto, parisā buddhāparisā, rāmapaṇḍito pana ahameva ahoṣinti.

This stanza of Perfect Wisdom explains the upshot:

*Years sixty times a hundred, and ten thousand more, all told,
Reigned strong armed Rama, on his neck the luck triple fold.”²*

The Master having ended this discourse, declared the Truths, and identified the Birth: (now at the conclusion of the Truths, the land-owner was established in the fruit of the First Path:.) “At that time the king Suddhodana was king Dasaratha, MahAmAyA was the mother, RAhulA’s mother was Sita, Ananda was Bharata, and I myself was Rama pandita.

¹ This last incident is an addition to the narrative in the RAmAyana, ii. 115, nor is it found in Tulsi Das Hindi version.

² KambugIvo: three folds on the neck, like shell spirals, were a token of luck